Letter from the Secretary of the Interior, transmitting, in response to Senate resolution of December 13, 1888, report relative to opening a part of the Sioux reservation.
IN THE SENATE OF THE UNITED STATES.

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LETTER

FROM

THE SECRETARY OF THE INTERIOR,

TRANSMITTING,

In response to Senate resolution of December 13, 1888, report relative to opening a part of the Sioux Reservation.

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DECEMBER 17, 1888.—Referred to the Committee on Indian Affairs and ordered to be printed.

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DEPARTMENT OF THE INTERIOR,
Washington, December 14, 1888.

SIR: I have the honor to acknowledge the receipt of a resolution of the Senate, dated December 13, 1888, in words as follows:

Resolved, That the Secretary of the Interior be directed to communicate to the Senate a copy of the minutes of the proceedings of the commission lately appointed to obtain the consent of the Indians on the Sioux Reservation to the act providing for opening a portion of that reservation.

In compliance with the resolution, I have the honor to transmit the papers called for therein, and also a copy of the report of the commissioners, which altogether comprise the complete report as presented to the Department.

Very respectfully,

WM. F. VILAS,
Secretary.

The President pro tempore of the Senate.
REPORT OF COMMISSIONERS.

INDIAN INDUSTRIAL SCHOOL,
Carlisle, Pa., November 24, 1888.

SIR: The Commissioners appointed by you to submit the act of Congress (copy appended marked A) entitled "An act to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations, and to secure the relinquishment of the Indian title to the remainder to the different bands of the Sioux Nation of Indians occupying or interested in the reservation, mentioned in said act, for the purpose of securing the acceptance thereof, and consent thereto, by at least three-fourths of the adult male Indians, as required by the twelfth article of the treaty between the United States and said Indians, concluded April 29, 1868," have the honor respectfully to report.

In obedience to your written instructions (copy appended, marked D), the commissioners proceeded at once to the execution of the duties assigned them. Commissioner Cleveland arrived at Bismarck, Dak., on Wednesday, the 18th of July, and arranged for transportation from that point for the commission and its secretary and clerks to Standing Rock Agency, a distance of about 65 miles. Commissioner Pratt arrived at Bismarck, accompanied by Dr. Charles H. Hepburn, chief clerk, Robert A. McFadden and Guy LeR. Stevick, stenographers, on Thursday, July 19. On consultation, Commissioners Pratt and Cleveland determined to make Standing Rock the first point at which to present the act to the Indians. The fact that a larger number of the Indians at that agency than any other gave their consent to the proposed agreement of 1882, which agreement had many features similar to the one to be presented by us, had much weight in bringing them to this conclusion. The additional fact that Agent McLaughlin, of the Standing RockAgency, was the oldest in service, the best known, and most experienced agent on the reservation, and that, consequently, he was supposed to have acquired a greater influence over the Indians under his charge than had the agents of less experience, was also a consideration of considerable weight to the commissioners in pointing out this course.

The requirement that the consent of at least three-fourths of the Indians of the reservation should be obtained in order to make the agreement valid rendered it indispensable that the consent of the Standing Rock Indians should be obtained in any event; for if the consent in full of the Indians at all the other agencies had been first obtained, there were nearly enough male adults at Standing Rock to defeat the ratification of the act.

On Friday, July 20, Commissioners Pratt and Cleveland, with the clerks and stenographers, by the Northern Pacific Railway, proceeded to Mandan, from which place the party went in wagons to Standing Rock. At Cannon Ball River, a distance of 33 miles, they were met by Maj. James McLaughlin, who furnished transportation, as arranged by telegraph, from that point to Standing Rock, a distance of about 30 miles. The party traveled on what is known as the river road, which passes through the farming settlements of the Indians north of the agency, and thus had an opportunity of observing the nature and extent of the farming operations carried on by these Indians.

On their arrival at Standing Rock Agency Colonel Townsend, commanding at Fort Yates, kindly furnished the commissioners and party
comfortable quarters in a building belonging to the post, which we
continued to occupy during our stay at this place.

On Saturday, being the day for the issue of beef, nearly all the
Indians of the agency had gathered there, and public announcement
was made that the commissioners would hold their first council with
the Indians on Monday morning following.

Commissioner Wright preceded Commissioner Pratt to Harrisburgh,
Pa., at which place he expected to join him. By some misunderstand­
ing as to the place of meeting, Commissioner Pratt passed through
Harrisburgh without meeting Commissioner Wright, and the latter took
the next train, arriving in Bismarck two hours after the departure of
the other commissioners. He took the first steamer down the Missouri
River and reached Standing Rock on Saturday evening, July 21. The
commissioners met all together for the first time on Monday morning,
July 23. The Indians on the Standing Rock Agency are settled princi­
pally on the Missouri River and up and along its tributaries. They are
in close proximity to the white people who live on the opposite side of
the river. Many of them belong to what is known as the hostile party,
and are led by men who, at former periods, have been engaged in hos­
tilities against the white people of the United States. They are in no
way hostile now, in the true sense of the word, but their feelings to­
wards the white people and towards the Government are not so agreea­
table as the feelings of those who have never occupied a hostile attitude.

Whilst, numerically, this party at Standing Rock Agency is not the
stronger, it is manifest that its leaders have a controlling influence over
all of the Indians on this reservation. The leading men of this party,
prior to the coming of the commissioners, had determined to oppose
the wishes of the Government, and, if possible, prevent the acceptance
of the act. We had undoubted evidence of this. Copies of the act,
with colored maps appended, showing the proposed reservations and
portions of land to be ceded, sufficient for all the Indians entitled to
vote, had been previously sent by you to the several agents, with in­
structions to withhold their distribution until further advices. A trans­
lation of the principal portions of the act into the Dakota language, to
which was added a summary of its advantages and an exhortation to
accept it, made by the Rev. William J. Cleveland at the request of the
Indian Rights Association, had, by that association, been quite freely
circulated among the people of this and other agencies, thus giving
them, before the arrival of the commission, a knowledge of the provis­
ions of the act. Consultation with Agent McLaughlin, however, re­
éaled the fact that a strong opposition to the measure had already
taken root in the minds of the Indians, and that, although there was
no doubt of their willingness to treat the commissioners with due re­
spect, great tact and patience would be necessary on their part in order
to secure anything like a fair hearing of their message.

We found also that a general council of leading men from all the
agencies concerned had been held some time before at the Rosebud
Agency, and that all had there entered into a solemn compact to reject
the offer of the Government. This being the case, Agent McLaughlin
felt sure that his Indians, through loyalty to the Indians of the other
agencies, would consider themselves so bound by that compact as to be
immovable on the subject of the act, until the compact should somehow
be broken by some of the other parties to it. Not until this should
happen did he think they would believe themselves free to act as their
own judgment should dictate, and be able to give the act thoughtful
consideration. He also repeatedly expressed the opinion that no favor-
able action could be obtained unless the leaders were permitted to visit Washington.

In addition to this, considering the constant disposition of the red man to oppose, on general principles, if not actually to mistrust and fear, everything new to him, several features of our undertaking being entirely different from anything these Indians had been accustomed to, made it clear that the task in hand was one of no ordinary difficulty. Among these may be named the following as of chief importance:

First. That we had not come to make a bargain with them, but were to present for their acceptance or rejection an act of Congress which had already received the approval of the President, and was not open to the least change by which it might be accommodated to their wishes.

Second. That they, though asked to become parties to its ratification, had not been consulted when the act was framed.

Third. That we were required to verify the roll of adult males entitled to vote—a proceeding so similar to that of making a census as to be very distasteful to them, even giving occasion for fear to their untutored minds that answering to their names at roll-call would be construed into an acceptance of the act. (See proceedings, Tuesday, July 26, and also, for childlike display of similar timidity when asked to take copies of the act.)

Fourth. That every man over eighteen years of age, and not the chiefs and headmen only, would be required to vote.

Fifth. That two papers, instead of one, as was always the custom in the past, were to be presented to them on which both the affirmative and the negative votes were to be taken.

Sixth. That in order to success it was necessary to secure three-fourths of all those entitled to vote.

Seventh. That the Indians felt no necessity for doing anything to secure themselves against want or loss at the time, but regarded the whole measure as inspired solely by those who wished to possess themselves of more of the Indians' land, and so as framed wholly in the interest of the Government against themselves.

Eighth. The complicated nature of the act, its great length, and the diversity of interests intended to be served by it; several of these being matters of which the Indians had no knowledge and in which they felt themselves in no way concerned.

Notwithstanding the fact that the features were all good in themselves, designed as they were only to make more evident and certain the honest intention of the Government, and trifling as it will appear to intelligent minds for the Indians to object to them, we have no doubt they were to them matters of great import, and all persons who have had much experience in dealing with these simple-hearted though wily children of nature, will readily see how they might easily be so regarded by them.

COUNCIL AT STANDING ROCK.

Fully impressed by these facts, and aware of the many difficulties to be encountered, the commission opened the first council on Monday, July 23, at 12 o'clock. It was estimated that there were on this day about five hundred male adult Indians present. The Indians were made fully acquainted with the character of the business we had come to transact, and with the orders of the Government as to the manner of proceeding. They were told that all must be present, that they might choose their own interpreters, and that nothing would be binding on them unless the full assent of three-fourths was obtained. The list,
of adult Indians furnished by the agent was verified by calling each name and requiring them to indicate their presence by answering, rising, or holding up the hand. The list was found to be substantially correct. A few names had been improperly, and unintentionally, placed on it, and a few had been omitted, all of which was, when discovered, properly corrected. The absentees were satisfactorily accounted for. At the end of the second day's proceedings the general nature of the business, with all its details, had been fully explained to the Indians. The printed copies of the act, with maps attached, had been offered to the Indians, and, notwithstanding the assurance was given them by the commissioners and the agent that the taking of a copy did not imply an acceptance of the act, nearly all sullenly refused to take them.

On the 25th of July the provisions of the act were fairly and clearly placed before the Indians, there being present about eight hundred male adults. They were told in the plainest language that the act had been framed after much thought and due deliberation on the part of Congress; that it had received the sanction of the President and the scrutiny of his wisdom; that it had been carefully examined by their friends outside of Congress and had received their approval; that it embodied the wish and purposes of the Government, and if they refused to accept it, "it would leave their future condition and further action which may be taken in regard to the reservation problematical and uncertain." It was clearly and repeatedly shown to them that their present situation rendered the measure imperative to provide for their support and happiness, and that the provisions of the act were generous and beneficial to them.

The vast extent of the territory (larger than the State of Indiana) occupied by them, the small number of Indians compared with the size of the reservation and the uselessness of this vast tract to them, their great need of additional stock, implements, and other things was portrayed to them fully. It can not reasonably be doubted, and it is not doubted by any person acquainted with the transaction, that all this was fully understood by them. They were given to understand, and did understand fully, that no character of threat, menace, or force was to be used to induce them to assent; that it was a matter which was to be left to their own free will.

They were forcibly reminded that by the treaty of 1868 their schools were to be continued for twenty years only; that the time for which this provision was made was nearly out, and that some new arrangements about schools were now imperative. They were also reminded that in 1876 they had solemnly pledged themselves to take land in allotments and use their best efforts to learn to cultivate them; that the provisions in the treaty of that year which gave them their rations by which they were now living were dependent on their compliance with the promises made by them, and a refusal to accept this act might cause the Government to take action looking to the enforcement of that clause in the treaty. A large map, furnished by the Department, on which the proposed reservations and the lands proposed to be sold were shown in well defined lines, was exhibited so that it could be seen and understood by all. The act was taken up, and section by section was fully and clearly explained. This was repeated day after day, the Indians being called upon to state whether there was anything not fully understood, and if so, they were told that it would be explained again. It can not be doubted that the great body of the Indians had ample opportunity to fully comprehend the whole matter. They themselves admitted this.

S. Ex. 1—16
It was evident to your commissioners, in a very short time after
negotiations began, that the chiefs and leaders had managed to have
the whole disposition of the negotiations placed in their own hands.
Day after day four men took the front seat and declared that the In­
dians had selected them to speak the thoughts of all. In their own
councils they had, by threats and menace, excited fear in the minds of
all that it was dangerous to express an opinion favorable to the wishes
of the Government, and dangerous for any other man than those four
to attempt to speak at all. One of the leaders of the hostile party had
declared that if any Indian should sign the deed of acceptance he
ought to be killed at once. It was also threatened that any Indian
who favored the acceptance would be expelled from the agency, put
across the river, and forced to remain with the whites. (See inter­
views.)

When asked by the commissioners to get up in open council and tell
the people that they were free to do as they pleased, and that no harm
should come to those who desired to sign the agreement, the chiefs
sullenly refused to say a word. The question was pressed upon them
until they ingeniously brought about an adjournment of the council.
A cunning plan was devised by the chiefs to avoid what they felt to be
an untenable position, and at the next meeting, after an interval of
four days, one of them got up in a pompous way and announced that
he was going to repeat four times that the people might do as they
wished. He then proceeded to execute this well protected farce with
a display of dramatic ability worthy of a nobler cause; but an old In­
dian, who in his heart favored the act and was afterwards the first to
sign the deed of acceptance, told the commissioners that it made him
laugh, meaning that he knew the hypocrisy and deceit which lay be­
neath the words of the speaker. This view was abundantly sustained
by the conduct of the same chiefs, who a few days afterwards objected
to having the commissioners announce to the people by a crier that
they would receive the signatures of the Indians at their quarters.

When reminded of his four-times repeated announcement to the Indians
in open council that they might do as they pleased and fear nothing, he
said that he only meant to allow them to do so at that time. The leave
to do as they pleased, he said, was not to last “forever.”

A reference to the proceedings in the councils will show that the main
objections offered to the act by the Indians were—

First, that it was an attempt to pay out of money already due them
under former treaties for the land proposed to be ceded by the act.
Second, that the Government had failed to comply with the treaty
stipulations in the past, and that therefore it would not comply with
the promises to the Indians made in the act.
Third, that certain of the boundaries of their present reservation, as
given in this act, did not correspond with what they understood their
former treaties to have fixed for them.
Fourth, that by the act the Santees at Flandreau are permitted to
come and take land on their territory, and that the Santees in Nebraska
are permitted to take a share in the proceeds of the sale of the pro­
posed ceded lands.
Fifth, that work oxen are offered them when they wished American
mares.
Sixth. That half of the land proposed to be sold to actual settlers as homesteads was not suitable for farming and could not be sold at all for that purpose.

Seventh. That they did not have more land than would be needed by their children, and they did not wish to part with any of it.

Eighth. That 50 cents per acre was not enough for the land. The Government sells land at $1.25 and they ought to have that price for their land.

ANSWERS TO OBJECTIONS.

In answer to the first objection it was said by the commissioners that, by this act, all former treaties not in conflict with it were to be continued in full force and executed in full.

To the second, it was conclusively shown that the Government had done much more than was promised under the treaties of 1868 and 1876; and that at least $30,000,000 had been expended by the Government up to this time in the execution of these two treaties.

To the third, it was said that the boundaries as set forth in the treaties were all the evidences the Government had, and that these boundaries could not now be changed and, in addition, the interpreters who were employed when the treaties were made were put upon the stand before the whole council and stated that the boundaries named in the treaty were precisely given as represented by the United States commissioners when the treaty was made.

To the fourth, it was answered that the Indians mentioned were their kinsmen, of their own blood, that these Indians had been present and took part in the making of the treaties of 1868 and 1876, and that they thereby acquired rights which the Government felt bound to protect and which the Indians on the reservation ought to respect, and besides they were reminded that there was plenty of land for all.

In answer to the fifth objection, they were told that the act gave a discretionary power to the Government, by the use of the word “teams,” which could be exercised in giving mares instead of oxen.

To the sixth, it was stated that after all the land suitable for homesteads had been taken up, the Government could, and doubtless would, provide means for the sale of the residue at not less than the stipulated price of 50 cents an acre.

To the seventh it was shown that their present territory was larger than the State of Indiana, that the latter has a population of about two millions, and that there was much unoccupied land still in the State, and that the people in Indiana were not alarmed about a want of land for their children, and that the Indians should have no fears on this question.

To the eighth and last objection it was replied that whilst it was true that the Government when it sold land sold it at $1.25 per acre; that it gave away much without receiving any pay for it; that this alone made land cheap, and that the price now offered was as much as Congress would agree to; that by disposing of the surplus land and allowing railroads and settlements to be made in the reservation the balance of the surplus land, of which they would have much after making allotments, would be rendered of greater value, and that it would be thus greatly to their advantage to open their reservation. They were also forcibly and frequently reminded that they did not own the land in fee simple but had only a right of occupancy; that the fee was in the United States, and hence they should not on that account require so much for the land.
The controversy continued for many days, until the Indians had offered every conceivable objection to the act, many of them trivial and not well defined, but the principal ones are given. The commissioners were deeply impressed with the belief, which they still entertain, that many if not all of their objections were mere excuses, some of them put into their minds by interested persons inside and outside the reservation. Some of the latter class were perhaps acting under pay as attorneys for the Indians, some acting for or in behalf of individual and corporation interests which they thought adverse to the act, and most if not all the former actuated by no real desire to promote the welfare of the Indians, but from purely selfish motives. Outside of the influence of the agent the commission had no support from persons in or about the agency; in fact, to us every one seemed not only disinclined to back the wishes of the Government, but those who said or did anything seemed to be opposed to the measure.

The Indians repeatedly refused to sign either the paper of assent or dissent, and the commissioners, according to your instructions, persistently insisted that they should sign the one or the other. We were painfully impressed with the belief that the real, underlying cause of the refusal of the Indians to accept the provisions of the act was due mainly, if not wholly, to an unwillingness on the part of a great majority of them to give up Indian ways and adopt the modes and habits of the white men. The objections urged by them to the provisions of the act were mere excuses framed by or for them and having no real significance or weight in their minds. And who can wonder at this, furnished by the Government with all the necessaries of life and some of the luxuries without any exertion on their part, housed, fed, clothed, and supplied with all needed stock and agricultural implements, why should they make a struggle to get rid of those and place themselves in a situation in which they would be compelled to earn them all by the sweat of the brow? Fully impressed as they are with the belief that an exhibition on their part of ability to support themselves at once brings with it a deprivation of ease, comfort, and a life of idle roaming over the vast plains, and will compel them to stay at home and work for a living, it is not to be wondered at that they hesitate and refuse to consent to a change.

Finally it became manifest that further exertions were vain. One of the chiefs dismissed the Indians from the council. Many started away, but were called back by the agent, and then the commissioners adjourned the council by telling the Indians that when they wished to see them again they would make it known to them. The commissioners then undertook the work of trying to get the Indians to consent to the proposition as individuals, and notice was given that any Indian desiring to sign either of the papers might come to the quarters of the commission and do so. Several, numbering in all twenty-two, took advantage of this offer and came in and signed. This was the cause of much dissatisfaction to the chiefs, and they charged the commission with an attempt to do that secretly which they said they would do openly. Spies were posted to watch the Indians and our quarters to intercept them and prevent them from coming. Finally, Sitting Bull followed a young Christian Indian, Herbert Welsh, who was coming into the room where the commissioners were, and asked him what right he had to sign the agreement. One of the commissioners replied that it was none of his, Sitting Bull's, business; that the young man had as much right to his opinion as he, Sitting Bull, had to his; and he was told, further, that he had made threats as to what would be done to the
men who wished to sign the agreement, and that if any Indian or his property was interfered with on this account he, Sitting Bull, and the others who had made threats would be held responsible.

CROW CREEK AGENCY.

Remaining at Standing Rock until Tuesday, August 21, a period of one month, and after communicating with the Department for advice, the commission went by steamer on the Missouri River to Crow Creek Agency. Whilst on the boat, and before leaving the landing, two chiefs came on board and expressed a desire to sign the deed of acceptance, which they did. We arrived at Crow Creek on Friday, August 24, and were met by Agent Anderson at the landing.

When the boat reached the Cheyenne River Agency, on our way down, Agent McChesney, Major Wheaton, and Mr. Kinney came aboard and communicated freely with the commission as to the temper and disposition of the Indians at that agency.

The Indians at Crow Creek presented quite a contrast to those at Standing Rock. At Standing Rock from the beginning they appeared sullen and suspicious. Not a single Indian called to see the commissioners until Agent McLaughlin reminded them of their want of politeness, when Sitting Bull made a short and formal call. On the contrary, at Crow Creek all the chiefs, both those for and against the act, made friendly calls on the commissioners, and some of them, notably Wizi, Bowed Head, Dog Back, and many others, voluntarily spoke freely on the subject-matter of our visit. Monday was spent in becoming acquainted with the Indians and in ascertaining the situation. We found a majority of the Indians here settled on farms which they had taken under the treaty of 1868. They will nearly all do so as soon as the land can be surveyed and allotments assigned. Generally they have good houses, their farms are inclosed, and many of them show evidences of industry and thrift. In passing from the Indian to the white settlements no great contrast is noticeable. These Indians are friendly, loyal to the Government, and expressed a desire to become self-supporting and to live as white men.

COUNCIL AT CROW CREEK.

The first council was held in a grove a short distance south of the agency, and assembled on Tuesday, August 28, at 12 m. The list of Indians was verified and a general outline of the objects of our visit and the nature of our business given, all of which was received with marked attention and respect. On the next day a large map of the whole reservation and a separate one of the Crow Creek Reservation, both of which had at our request been furnished, by Maris Taylor, surveyor-general of Dakota (and herewith transmitted), were placed in sight of all present and the act was carefully explained and interpreted section by section. After the adjournment many Indians visited the commission, expressed their approval of the act, and said they would, when the time came, sign the deed of assent.

As at Standing Rock, the Indians were called upon to express themselves fully as to the act and state any objections to it which they might have. The principal objection offered was that by the act their best land would be taken from them, and that which would be left was not enough for their children, and, generally, the same objections that were given at Standing Rock. The chiefs and Indians were divided in
sentiment, and each side presented their views, though there were rumors afloat that the opponents of the act would punish any person who favored it. The Indians were, however, at an early period given to understand by the agent that no character of force or threats would be tolerated. This had the desired effect, and it soon became apparent that one-half, if not a majority, of the people favored the act. This was particularly noticeable among the young men who had been educated, and those who had imbibed religious principles. Prominent among these was James Williams. When it became apparent that the Indians fully understood the measure, and that no more argument was needed or would prove effectual, the Indians were called on to sign one or the other of the papers. One hundred and twenty signed the deed of acceptance, none signed the deed of rejection. As each man signed he received an illustrated certificate (copies of which are herewith enclosed) to that effect, bearing on its face his own name, the date of signature, and the names of the commissioners.

During our deliberations at this place, White Ghost, a prominent chief, presented a copy of a petition to the President, signed by his whole tribe, which several years ago was sent to Washington, and which we suppose is on file in the Indian Office. The main feature of the petition is that the Yankton Indians, without the knowledge and consent of White Ghost and his people, the Yanktonais, sold their country to the United States. They claim that the Yanktons had no right or authority to do this, and requested that the attention of the Government be called to the subject. We promised him to do so, and we respectfully refer to the paper on file for further information. The boundaries of the land as given in the petition are described as "on the north by the forty-eighth parallel, on the west and south by the Missouri River, on the east by the Red River of the North and Big Sioux River." The petition also expressed doubt as to their title to their present land. We explained to them that if the act of Congress met with their approval their titles would be secure.

LOWER BRULÉ AGENCY.

Leaving with Agent Anderson a copy of the agreement, in order to obtain signatures of other Indians who might wish to sign it, we proceeded to Lower Brulé Agency, by way of Chamberlain. In making this trip we passed through that portion of the Crow Creek country south of the agency where many Indians have their farms, and from our observations here and above the agency we gathered the information on which we base our remarks on the farming operations of these Indians. Having left Crow Creek September 5 at 10 o'clock a.m., stopping for dinner at Chamberlain, we arrived at Lower Brulé at 7 o'clock on the same day. Thursday was spent in getting acquainted with the Indians and making preparation for a council. On Friday morning at 11 the first council assembled. These Indians had been well informed as to the nature of the act prior to our arrival. Agent Anderson, Chief Clerk Tippets, in charge of the Lower Brulés, and the corps of employés, had taken pains to give the Indians correct information and good advice, and though we met with much determined opposition on the part of some, the aid which we thus received from the employés was of great value.

These Indians have generally taken separate homes, and are ready for land in severality. About three-fourths of them have progressive ideas. The balance, led by the principal chief, have made but little
advancement, and were opposed to the act from first to last. The chief himself is an honest man, of good intentions, but is now in his dotage, and from being so long in the Indian ways is unhappy at the thought of giving them up.

As at other points visited, the act was fully and fairly explained, carefully interpreted, and well understood. Soon it was known that at least one hundred Indians were ready to accept. The number continued to increase until, on a final vote, two hundred and forty-four signed the deed of acceptance. Some refused to sign either paper, and fourteen signed the deed of rejection. Some who at first rejected the act came in and changed their votes and signed the deed of acceptance. The line between the progressive and non-progressive parties was clearly defined, when old Iron Nation and his blanketed, eagle-feathered following, numbering about one-fourth, arose and marched away from the council, leaving behind the educated, the Christian element and the progressive old men, who looked more in pity than in anger on their benighted brethren as they turned their faces towards the old ways and vanished in Indian darkness. It was a scene worthy of a painter, and to be understood must have been witnessed.

Three of the six agencies had now been visited, with the results as given. Three more of the largest remained untouched. It was apparent that even if at the three agencies yet unvisited we were able to obtain at least the required three-fourths, the one-fourth not obtained, added to the number who refused to vote at Standing Rock and at Crow Creek, with the small negative vote at Lower Brulé, would defeat the ratification of the act. Reliable information from Cheyenne River, Rosebud, and Pine Ridge represented the state of affairs at these three agencies to be as bad as at Standing Rock. In view of this, on Saturday evening, after the close of the second day's council, Commissioner Pratt, after consultation with the other commissioners, determined to visit the Secretary of the Interior at Madison, Wis., where the Secretary was then on a visit to his home. Accordingly on that evening he took the train for Madison, leaving Commissioners Cleveland, Wright, and Anderson in charge of affairs. These latter proceeded with the business, with the results as detailed above. The consultation between the Secretary and Commissioner Pratt resulted in an order for a general council of agents and representative Indians from all the six agencies, to be convened at Lower Brulé Agency on Saturday, September 22, 1888.

Due notice of this assembly was given to the commissioners at Lower Brulé and to the respective agents. The number and character of Indians expected to attend was designated. On September 19 Commissioner Pratt returned. On Thursday, September 20, Agent Gallagher with his delegation arrived, followed on Friday by Agent Spencer and his delegation, and on Saturday by Agents McChesney and McLaughlin with their delegations. Agent Anderson had the Crow Creek representation on the ground also.

CONFERENCE BETWEEN THE COMMISSIONERS AND AGENTS.

In the evening a full conference between the commissioners and agents was held, in which there was a free and full interchange of opinion as to the situation of affairs. A complete copy of the proceedings of the conference is appended (marked E), to which you are respectfully referred. Commissioner Pratt explained that the object of the conference was to confer fully with each other in regard to the act, its present
condition, its future, the temper of the Indian mind, and what means, if any, could be devised to carry the work intrusted to us through successfully. The agents at none of the agencies, except Crow Creek and Lower Brulé, had ever explained the act to the Indians or advised them to accept it. They said they were under instructions from the Department not to use their influence in favor of the act until the arrival of the commissioners. They made reference to a letter received by them from the Indian Office, on which they based their statements. A copy of the letter referred to is hereto appended (marked F). It was also ascertained that Indians at Pine Ridge had been afraid to express themselves favorably to the act; that the great body of the Indians there were "desperately opposed" to it and would not accept it, even if explained fully to them. The agent at Cheyenne River Agency thought there were about ten Indians on his agency who favored the act; there might be as many as twenty or thirty. The opposition had increased much in the last month. He thought that at one time as many as one-third or one-half favored the act. The increase of opposition was owing to the action of the Standing Rock Indians. He did not think the Indians would agree to part with any of their land at any price. They regarded the act as of no importance to them, but entirely in the interest of the Government.

GENERAL COUNCIL.

At 10 o'clock a.m. Monday, September 24, the general council, composed of the commissioners, the agents, and delegations of the Indians from each of the six agencies, with their own interpreters, was convened. There were also many other Indians present, making in all an assembly of one hundred and fifty persons.

The chief commissioner addressed the council and explained the reasons which had led to a general council, and the purpose and nature of the business it was called on to transact. He explained the relations which they bore to the Government, and what they were expected to do in complying with their part of past treaty stipulations. After this the act was explained, section by section, and the different reservations pointed out on the large map, as had been done in the agency councils.

The agents then called on the Indians to come forward and express their views of the act. Each delegation put its chosen men forward to speak. The objections to the act were, in substance, those which had been made at the different agencies, as given before. Some also spoke in favor of the act, and expressed their desire to accept it as it was.

On Thursday, the 27th, Commissioner Pratt replied to the Indians, noting their objections to the act. He said, "The important objection, and the only one which is really worthy of much consideration, is the one in regard to the price of the land. If that could be settled we feel that the others might be, in some way, arranged." Further on, he said: "But the price, $1.25 per acre, that you ask is simply beyond all possible hope of securing an acceptance of. Congress would at once laugh at it, and would undoubtedly take some steps contrary to your wishes. That which you have proposed to us, as something which you would like to submit to Congress and the President by a trip to Washington, we can not accept, because it would lead to nothing. If we should telegraph to the Secretary that you made such a proposition he would simply say 'No.' If we could feel that your objections were reasonable, as the Secretary instructed us, it might be that he would say to us, 'Well, bring a party to Washington, and let us talk to Congress, and we will see what can be done?''' This closed the last council. The com-
missioners felt they had exhausted all honorable efforts to secure a ratification by the Indians of the act, but the Indians through their agents asking for further consultation, it was arranged that the delegation should, with their agents, consult and agree upon a proposition. The proposition in substance was that a delegation from each agency be permitted to visit Washington and lay their objections before the President and Secretary of the Interior and ask for some modifications of the act similar to those presented in council. It was, however, clearly, distinctly, and unequivocally agreed on the part of the Indians that, as to the price, they would not demand more than 50 cents an acre for the land proposed to be ceded, but would ask for a change as to the mode and time of payment. The proposition was accepted, and they were informed that on those terms a visit to Washington might be made.

VISIT TO WASHINGTON.

Arrangements were then perfected which resulted in the visit to Washington and the consultation with the Secretary of the Interior. In this consultation the Indians, in substance, made the same points of objection which had been made in council with the commissioners. The honorable Secretary, in reply to their objections, made reasonable and liberal propositions, covering every point of objection. To have been consistent the Indians should have accepted them unhesitatingly. To every one acquainted with the history of the transaction, the terms proposed by the Indians prior to going to Washington, and the conditions surrounding these people, their rejection of the proposition was a cause of surprise and mortification. This ended the matter, and the Indians, after shaking hands with the President, returned to their homes on the reservation.

During their stay in Washington these Indians were constantly beleaguered by persons, male and female, who claimed to be par excellence the friends of the Indians, that they are the especial guardians of these unhappy people, and their protectors against the oppressions and wrongs sought to be imposed upon them by the Government. Every possible argument was used to induce the Indians to reject the offers of the Government. These people had abundant opportunity to influence the Indians and did not hesitate to tell them in our hearing that this was a scheme on the part of the Government and your commissioners to rob them. A commissioner asked one of these people: “What would you have the Government do with these Indians?” The reply was: “Let them alone.” “What,” said the commissioner, “Do you mean that the Government should withdraw from them its protection, and cease to feed, clothe, and provide for them?” “Oh, no;” was the reply, “Continue to do all these things, and allow the Indians to do as they please.”

There are few things so absolutely barren of romance when studied in detail as the Indian and his home. In the endeavor to instill beauty, order, cleanliness, thrift, health, and the like, where their foul and poisonous opposites are in full possession, it is necessary to be rid of the false glamour of enchantment lent by distance to the view. It is better also that sentiment be entirely absent than that its presence should in the least degree hamper the free action of common sense—that is, if our object be to save the Indian from death and not the indulgence of vague sentimental views.

These Indians are the wards of the Government. For the past twenty years they have been dealt with liberally, justly, and humanely.
The Government has met all the expenses necessary to their support. Justice to tax-payers, however, and sound policy for the Indians demand that they be made to support themselves. The Government should formulate, adopt, and execute with firmness measures calculated to bring about this end, and no interference from outside ought to swerve it a hair's breadth from this line. These measures should be just and humane, but the end to be obtained, self-support, should never be lost sight of.

FARMING OPERATIONS.

In your instructions we were directed, "if convenient, to obtain some information in respect to the amount of land cultivated, the houses occupied, stock and other property owned by the various individual Indians, and the extent to which they and their children have enjoyed the opportunities of school attendance and education; and, so far as it may be found convenient and practicable, to obtain such or similar information without delaying or interfering with the work of the commission, it is requested that it may be procured and reported separately." Circumstances, as detailed in this report, having prevented us from visiting all parts of the reservation, as contemplated originally, we have deemed it advisable to embody all the information we derived on these various subjects, together with a full account of the entire proceedings in council, in a single report.

By article 7 of the treaty of 1868, the Indians pledged themselves to compel their children, male and female, between the ages of six and sixteen years to attend school. By the treaty of 1876, article 9, the Indians solemnly pledged themselves, individually and collectively, to select allotments of land as soon as possible after their removal, and to use their best efforts to learn to cultivate the same. The Government, in consideration of the cession of territory then made, and upon full compliance with each and every obligation assumed by the Indians, including of course the obligation assumed to compel their children to attend school and to select allotments of land as soon as possible and use their best efforts to learn to cultivate the same, assumed on its part certain obligations which have caused the expenditure of more than $30,000,000 for their support between 1868 and this time. And yet the great body of this people have refused, and still refuse, to take their land in allotments, even making hostile demonstrations when surveys have been made; and it has been with great difficulty that agents by the aid of police have succeeded in getting their children in school.

It is true that some have taken homes under the treaty of 1868 and some have sent their children to school willingly, but these are the exceptions and not the rule. While it is true that it has been a favorite policy of the United States in dealing with the Indians to secure a reduction of their large and unused reservation, it is equally true that the promotion of education and habits of self-support, in order to relieve the country of the expense of supporting the Indians, has been the great object in view. A continuation of the practice of feeding and clothing these people in idleness at the expense of millions of dollars per annum will prove a needless burden upon the tax-payers of the country and the rain of the Indians themselves. It is probable that any other Government than ours, in the face of the fact that these Indians have failed to comply with their treaty obligations, would have declared the obligations of the Government at an end, and would long since have refused to comply on its part. If the United States had been dealing with any people but Indians it would not have submitted
so long to a willful refusal on the part of the other contracting party to comply with its solemn obligations. Considerations induced by pity and humanity alone have, up to this time, served to prevent prompt action in enforcing that, which was not only a duty on the part of the Indians, but which could have but resulted in their own good. These Indians say, in excuse for their failure in the past, that at the time these treaties were made their people were ignorant and did not know the nature and extent of the obligations which they assumed. Doubtless there is much truth in this, and no doubt considerations of this nature have had much to do in shaping the generous and humane action of the Government. However this may be, these Indians, by the help of the Government, have arrived at a point when this excuse is no longer of force. They are now sufficiently enlightened to understand the nature of their obligations.

FEEDING INDIANS.

By the terms of the treaty of 1876 rations were to be issued "until the Indians are able to support themselves."

This can not be construed to mean that rations are to be issued to all Indians until the whole body are self-supporting. If that construction is to prevail, the United States will continue to feed these Sioux people forever; for it is certain that there will never come a time under the present system when every one is able and willing to support himself. There are many Indians now living on the Great Sioux Reservation who are as able to support themselves and their families as are most white men, and yet they continue to draw their rations and annuities as the others. This was not contemplated by the treaty, and besides it has a most baleful effect in encouraging idleness, profligacy, and improvidence.

In the instructions given the commissioners who negotiated the agreement of 1876, by the then honorable Commissioner of Indian Affairs, approved by the President and the honorable Secretary of the Interior, will be found these words:

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 date as possible to the Indian Territory.

The fifth clause, above alluded to, says:

These appropriations (meaning the appropriations for the three years prior to 1876) 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. Their main dependence for support must ultimately be the cultivation of the soil, and for this purpose their own country is utterly unsuited.

The opinion thus expressed as to the productive qualities of Dakota soil has been shown to be without foundation. If industrious white men can make a living in Dakota by farming and grazing stock, industrious Indians can do it. The white men of Dakota on no better land than that of the Sioux Reservation are doing it. Industrious Indians on the reservation are doing it. Major Anderson, agent at Crow Creek and Lower Brulé, asserts that if the Government will agree to furnish...
the Indians under his charge with a sufficient amount of work stock and agricultural implements, he can and will make them self-supporting in four years. This is stated to show that Indians can, if they will, make themselves self-supporting in their reservations.

**DAKOTA AS A FARMING AND GRAZING COUNTRY.**

Let us see now what has been accomplished by the white people of Dakota. The climate, soil, and seasons are the same on both sides of the Missouri River, which divides the white settlements from the great body of the Indian reservation. They have received no aid from the Government. “Single handed and alone they put the ball in motion,” and have continued amid snow-storms, blizzards, heat, and drought to keep it rolling. In 1860 they made 945 bushels of wheat. In 1876, six years before the time when the Government was thinking of sending the Sioux to the Indian Territory because it was believed that a farmer could not make a living in Dakota, the whites made 170,662 bushels of wheat. Notwithstanding the bad seasons and other drawbacks which Indian agents give for a failure on the part of the Indians to make crops, in 1886 the yield of wheat in Dakota ran up to 30,704,000 bushels, more than was that year produced in any other State or Territory, except five, to wit: Iowa, California, Indiana, Ohio, and Minnesota. In 1887 the production of wheat amounted to 62,553,499 bushels. In 1886 Dakota white farmers produced 15,805,000 bushels of corn, more than was produced in any one of twenty-three States and Territories, and in 1887 the amount of corn raised reached 24,511,726 bushels. In 1886 20,651,000 bushels of oats were produced, more than in any one State or Territory, except eleven, and in 1887 there were produced 43,276,478 bushels.

In addition to the farm products mentioned, flax, rye, barley, and buckwheat were raised in considerable quantities. Native hay grows nearly everywhere, and cultivated grass can be made to grow without much difficulty. No country can excel Dakota in the production of root vegetables. In 1887 the value of live stock amounted to $43,495,236, whilst in 1880, seven years prior, it amounted to $463,276 only. The value of dairy products and wool clip is not estimated in the above. The success in raising live stock has been wonderful.

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1866</td>
<td>Oxen, cows, and other cattle</td>
<td>$21,445,302</td>
</tr>
<tr>
<td></td>
<td>Horses</td>
<td>17,018,192</td>
</tr>
<tr>
<td></td>
<td>Mules</td>
<td>1,194,922</td>
</tr>
<tr>
<td></td>
<td>Hogs</td>
<td>2,314,018</td>
</tr>
<tr>
<td></td>
<td>Sheep</td>
<td>623,100</td>
</tr>
</tbody>
</table>

**INDIANS AS FARMERS.**

Twenty years have elapsed since the treaty of 1868 with the Sioux Indians. During these twenty years they have had possession of, and been urged to cultivate, land equal in fertility to the land occupied by the white people of Dakota. They have been fed and clothed at the expense of the Government. They have been furnished with teams, harness, wagons, plows, reapers, mowers, threshing-machines, and other agricultural implements. They have had physicians to treat them when sick, agents to instruct and direct them, carpenters and black-
smiths to do all their work, farmers to teach them how to cultivate, and wire fences to inclose their fields, all at the expense of the Government. Houses have been built for some of them, and others have received aid from the Government in the construction of log dwellings. Their children have had school facilities greater than the demand made by the Indians for them. The purpose of all this has been to bring them into a condition of self-support, so that further taxation for this purpose might cease.

An examination of the reports of Indian agents from the six Sioux agencies will show discouraging results. No figures are given in the report of 1887 showing the amount of farm products made at Crow Creek and Lower Brule. The agent at Pine Ridge says: "It must be conceded that the Indian makes slow progress as a farmer." He gives no figures showing the result of their farming operations, and says a large majority of them have a strong prejudice against taking land in severality. At Rosebud the agent says: "They have plowed no inconsiderable amount of land, but have cultivated but little." At Standing Rock there are 4,545 Indians. They planted in different kinds of crops 3,500 acres, much less than one acre for each Indian. The agent estimates, and we have no doubt that he made a full estimate, that they had in wheat, 400 acres; oats, 300 acres; potatoes, 200 acres; corn and vegetables, 2,600 acres. He thinks they made in all as follows:

<table>
<thead>
<tr>
<th>Articles</th>
<th>Quantity</th>
<th>Approximate quantity to each Indian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corn</td>
<td>275</td>
<td>1 ½</td>
</tr>
<tr>
<td>Oats</td>
<td>4,500</td>
<td>1 ½</td>
</tr>
<tr>
<td>Wheat</td>
<td>140</td>
<td>1 ½</td>
</tr>
<tr>
<td>Potatoes</td>
<td>275</td>
<td>1 ½</td>
</tr>
<tr>
<td>Turnips</td>
<td>550</td>
<td>1 ½</td>
</tr>
<tr>
<td>Onions</td>
<td>140</td>
<td>1 ½</td>
</tr>
</tbody>
</table>

This is the result of twenty years of effort on the part of the Government at Standing Rock Agency.

The Cheyenne River Agency contains 12,000 square miles. The agent says there are of this 1,600,000 acres of tillable land. He says that since 1872 the amount of money spent by the Government for these Indians in the purchase of implements, fence-wire, and seeds alone many times exceeds the value of all that has been raised by them. There are 2,936 Indians here. These nearly 3,000 Indians seeded 1,900 acres in all kinds of crops. The seasons were more favorable than the average, says the agent. They made—

<table>
<thead>
<tr>
<th>Bushels</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
</tr>
<tr>
<td>Corn</td>
</tr>
<tr>
<td>Oats</td>
</tr>
</tbody>
</table>

This was the entire crop raised by the laboring portion of 2,936 people. We venture to say in Dakota this entire crop could have been raised on much less than 400 acres of land, and that twenty ordinary farmers could have cultivated the whole of it. Unless by some means results more in proportion to the expenditure made annually by the Government to assist them in farming are attained, well may the agent (as he does) recommend a cessation of efforts to have these Indians cultivate any large area of land. (See report of agent at Cheyenne River Agency for 1887.) He says there are 5,496 cattle at the agency. Of these cattle 2,700 are owned by eight half-breeds and the 2,928 other Indians.
own the balance, not one to each. These half-breeds are of that class of men referred to in another part of this report (and the same state of affairs exists on every other agency) who continue to draw rations and annuities for themselves, their wives, and children, though amply capable of self-support. Necessarily, from motives of self-interest, such men do not desire and will oppose any reduction of reservations. They want large bodies of land which cost them nothing on which to pasture their vast herds of cattle and horses. Necessarily, also, they will exercise a great control over Indians when questions between the Government and the Indians arise. They are neutral as between the Government and the Indians ostensibly, but in practice always favor that policy which makes the Indian an easy victim for them to trade with and which leaves the largest pastures for their own herds.

BEEF AND BACON.

By the terms of the treaty of 1876 bacon may be given as rations in place of beef. It would be an economical reform and far better for the Indians if the Government would gradually but firmly reduce the amount of beef issued and substitute the treaty equivalent in bacon. We do not mean the total deprivation of beef, but it should be reduced to a reasonable, decent, and healthy standard. The amount of cattle slaughtered yearly on this reservation is simply enormous, averaging 1 steer each ten days for every thirty persons. This gives for the usual estimate of 23,000 Indians 767 beef cattle every ten days, or a grand total for the year of 28,000 cattle. At some agencies every two weeks, at others a shorter period, comes what is called beef-killing day. Many of the Indians live as far as 60 and some 100 miles from the agency. Once in every two weeks or less they leave home, carrying their tents, wagons, wives, and children, some of them their droves of ponies, to the beef-killing. They consume, in many instances, from two to four days in reaching the agency. They remain there from one to three days, and not unfrequently five, and it then requires from two to four days for them to return. They dry the beef on poles, suspended in the open air, greatly reducing both the quantity and the quality of the beef; and what they fail to consume on the journey they carry home with them. It thus requires from three to ten days out of every fourteen in which to make this trip for beef, all this time being lost from their farms. At some agencies the beef-killing and ordinary ration days coming at different times require of them separate trips for each.

How can people thus occupied ever become successful farmers, stockraisers, or anything else? The blame for this, and for the methods of killing, rests largely on the Government, since it still adheres to the plan of issuing rations at short intervals, a plan well enough adapted to the condition which obtained at all the agencies when the Indians were clustered about them in rude camps, and the great object in view was to hold them there, while making it inconvenient, if not impossible, for them to absent themselves for long periods on the hunt or the war-path.

But since both of these practices have been abandoned, and in response to the advice of the Government, the Indians are now widely scattered over their vast country, ostensibly to farm and to make homes, it becomes the duty of the Government to also abandon its old lines and adapt its system of issuing rations, by giving them for several months at a time, to the changed and more hopeful condition under which its wards are living.
The semi-monthly trips also tend to keep up their old habits of roaming instead of encouraging them to remain at home and attend to their farms.

A beef-killing day on an Indian reservation is a spectacle which is a disgrace to our civilization. It can not but serve to perpetuate in a savage breast all the cruel and wicked propensities of his nature. It is attended with scenes enacted in the presence of the old and the young, men, women, and little children, which are too disgusting for recital. A substitution of bacon and pork, in a large degree, for beef will avoid this, will be more economical, and will add to the health and strength of the Indians as a race. The bacon and pork are easily transported to the agencies, and from thence to the homes of the Indians. There will be less waste, and, besides, bacon and pork can be used in the cooking of all vegetables, the eating of which ought to be encouraged. It will doubtless be urged that without full rations of beef the Indians will become unhealthy. There is no sound reason in this theory, and all experience teaches the contrary. In thinly-settled regions, from which have sprung some of the most healthy and hardy specimens of our race, beef is used only occasionally. The negro race of this country, for scores of years, were fed almost exclusively on corn bread, bacon, pork, vegetables, and milk. No stronger or more healthy or hardy people than the negroes inhabit this country. If the beef rations should be reduced one-third and bacon substituted for the first year, and for the second year a reduction of one half of the beef rations, substituting bacon, or a still further reduction, as circumstances might indicate, it would be a most desirable reform. The beef should be issued to the Indians from the block, and the whole system of killing in their presence should be prohibited.

OPENING THE RESERVATION.

The failure of the commission to obtain the assent of the Sioux Indians to the act of Congress leaves the question of opening the reservation of now useless, because uncultivated, territory open. This question had much weight in the preparation and passage of the act, and it remains one of great importance to the white people of the country, and especially to the people of Dakota and the West. The Territory of Dakota is one of the best portions of our country now left open to settlement. The increase in its population has been rapid and steady, having now a sufficient number to entitle it to four Representatives in Congress if admitted as a State. The increase in its productions has been wonderful. Settlements and railroads have extended on the north, south, east, and west to the very borders of the great Sioux Reservation. Cities and towns on either side of it have been founded and built, and worthy and enterprising citizens have invested their capital in them, relying, as they had a right to do, on the will and power of the Government to give them passway over the reservation, in order that lines of freight and travel may be profitably and economically connected.

This reservation, larger than the State of Indiana, contains not less than 22,000,000 acres of land, occupied by 23,000 Indians, stands in the way of the advancement and progress of civilization and commerce. These lands are now needed for agricultural and grazing purposes, and yet its occupants, who will not cultivate it themselves, owning a right of occupancy only, the fee-simple title being in the Government, stubbornly and perversely refuse to accept an act, liberal in its terms; but,
when all their objections are heard and propositions still more liberal made, they refuse these also, and still continue to block up and impede the natural progress of the people. They believe now that they can continue in this course with impunity, that the Government will continue to feed and clothe them, furnish them agricultural implements and almost everything they want, and allow them to lead an indolent and unprofitable life at the expense of the tax-paying people of the United States.

To accomplish the end suggested by experience and demanded for the civilization of these Indians and bringing them to self-support, it is required—

First. That the reservation should be surveyed at the earliest practicable time.

Second. The Indians should be required, in accordance with the treaty stipulations, to take their lands in allotments at once and go to work on them, and all lands in excess of allotments should be disposed of.

Third. They should be required to compel their children to attend school.

Fourth. Rations, annuities, and all benefits under former treaties should be firmly withheld from those who willfully refuse to comply with these requirements.

Fifth. All Indians who do comply should receive promptly their necessary rations and annuities, implements, and all aid promised, and they should be assisted in the building of comfortable houses.

Sixth. All dealings between the Government, its agents, and employees, with the Indians should be with them as individuals, and chiefs, as such, should in no way be recognized.

The reservation should be opened to settlement, so that railroads and other public improvements may be encouraged, and the civilizing influence of these and the example of the whites in farming and raising stock may be near at hand to tell, as it certainly will, with good effect upon the Indians.

Notwithstanding the stubborn opposition offered by the majority of these Indians to the wishes of the Government and the final failure of negotiations, their failure in the past to observe in good faith their solemn treaty obligations, their trudging advance in agriculture and self-support, the question of bringing them to civilization and self-support yet remains, and with that question the Government of the United States must, of necessity, deal. However discouraging may be the outlook, it is a question which "will not down" at our bidding. A firm, just, and humane policy will still be pursued. It must be remembered that there is a considerable minority of Indians on this reservation, who, in spite of ridicule, threats, and personal danger, have arrayed themselves on the side of progress and civilization. They are worthy not only of the highest commendation, but the Government should see to it that every encouragement and support be given them, that they may be retained as a nucleus around which the whole body of the tribe may be drawn. To this end, we repeat, let the Government scrupulously observe and execute all its treaty stipulations and firmly require like compliance on the part of the Indians.

CONSENT OF THREE-FOURTHS.

It is due and proper that we should say that if the consent of three-fourths of the male adult Indians is required in order to effect the sale or cession of any considerable part of their territory, in our opinion any
negotiations on any terms which would meet with the approbation of Congress and the people of the United States will fail of success. This opinion is maturely formed from our experience, gained whilst in daily contact with those Indians in and out of council, from the opinions expressed by the agents who have been with them for years, and by their conduct in refusing a liberal and generous proposition made to them by you when their leading men were in Washington.

They believe they own the full title to the land, that it will soon appreciate very much in value, that the Government and the white people are so anxious to obtain possession of it that by offering firm and stubborn resistance to any proposition looking to a sale or cession of it, a fabulous price can be extorted from the Government. They do not believe that their former refusal to comply with their treaty stipulations, or any refusal in the future, will have the effect of stopping their rations or annuities or any other obligations which the Government has assumed in consideration of their promises or agreements. A radical change in their minds as to these questions will be necessary in order to bring them to a proper sense of their duty and obligations. Were it alone a question of bargain and sale, of their right of occupancy to this country, the Government could afford to wait until time and circumstances should awaken them to a full knowledge of the situation. But the prosperity and advancement of the American citizens who are affected directly by this great blockade in the pathway of civilization, and the happiness, prosperity, civilization, self-support, and continued existence of the Indians themselves are involved. Certain it is that a continuation of existing circumstances makes it absolutely sure that for many long years to come the people of the United States will have to bear the burden of feeding, clothing, and taking care of them, with but little hope of relief.

Under the most favorable circumstances and with even the most extravagant offers of compensation we believe that more than one-fourth of these Indians would object and refuse to sign a deed ofcession. It therefore remains to be considered whether wise, just, and humane legislation for these people solely as the wards of the Government, and not through consultation with them as independent people or communities whose assent to measures for their good is required, shall be enacted and enforced. Whilst dealing with this question it would be neither wise, fair, nor just to lose sight of the fact that a majority or nearly so of the Indians at Crow Creek Agency and about three-fourths of those at Lower Brulé signified their willingness to accept the offer and wishes of the Government, and that they recognized the benefits to be derived from all measures designed to carry them to self-support. There are some like-minded on all the other agencies also, though they are not numerous. There would be many more of this class were it not for fear of their leaders. We repeat, most earnestly, that a wise and just policy demands that such as these should receive the early and continued notice of the Government, and that every reasonable encouragement should be given them which is calculated to advance them. This would prove a wholesome lesson to those who have been and now are thwarting the purposes of the Government and holding back their people.

INFLUENCE OF CHIEFS.

Agents should be unquestionably known as the allies and supporters of progressive individuals, whosoever they may be, as against the political leaders of the tribe. Looking to the emancipation of these people
from the bondage of tribal relations and communistic systems, the pernicious effect of allowing the head-men, recognized as leaders, to exercise a controlling influence in the dealings of the tribe with the Government, can hardly be overstated. Naturally the first consideration of such leaders is, how best to postpone the day when their people shall be free to act for themselves. It was everywhere apparent that the agents and, back of them, the Department itself managed the affairs of the Government on the reservation, in great measure, under this influence. Too often they are guided as to the best course to be pursued by men who show no disposition to conform to the wishes of the Government and the requirements of the treaties, yet because they have influence among the people are treated with undue consideration.

On the other hand, men who have adopted the ways of the white men and are making praiseworthy efforts towards self-support, if they hold no position of influence by which the tribe can be managed, are ignored. Such worthy men are too often left to fight their battles alone, and to do so under the disheartening impression that in their struggle to conform to the wishes of the "Great Father" they have to contend against their own environment as members of an uncivilized tribe and even against the Government itself. The rejection of this act was clearly due, in a great measure, to the fact that the non-progressive element, led by the old-time chiefs, control in shaping and directing public sentiment. In general those who favored the ratification of the act were men not recognized leaders in public affairs, but those who desired to cut themselves off from the mass and were trying to secure for their families a better future. Such men soon accumulate capital and become softened in character, both of which operate as parents of timidity. When called to face a wide-spread public sentiment under control of men whose fierce natures give them success in the chase and in war, and who have nothing to lose, they are naturally disposed to shrink from the contest.

This control of public sentiment by non-progressive men results practically in giving them control of the Government itself, defeating not once only, as in this instance, but again and again its measures for the elevation of the Indians. These facts suggest the propriety of requiring Indian agents to treat with especial consideration those who comply with their treaty obligations, and without respect of persons to enforce the terms of the treaty on every individual who lags behind its requirements. The few who try to conform to the treaty are disheartened, as now the minority who have shown a readiness to accept this act are, by seeing the rebellious element still in power, and the Government apparently lukewarm in an enforcement of compliance with their solemn obligations. The unruly element everywhere rejoices in the sluggish movement of the Government, waiting expectantly to be pushed forward, and wondering meanwhile why they are left free so long to enjoy the benefits without being compelled to conform to the requirements of their treaties. The closing history of the sun-dance illustrates well this whole subject. The better element longed to have it broken up, but dared not say so. Hence it seemed as though the whole tribe were a unit in wishing it perpetuated, and those who declared they would rather die than part with this time-honored and universal custom of their people seemed to voice the only existing sentiment. No sooner, however, was it broken up (by the authority of the Government) than those who before were too timid to speak, needing only this assurance that the Government stood with them as against the chiefs, were discovered to be no inconsiderable portion of the whole people.
It was a mistake to suppose the Indians competent to judge of the value of their land, either as farming land or in money. They have no skill or experience to guide them in either. The reasons which move them in opposing a sale lie far back of this. They are rooted in attachment to their present condition, and fear they may be forced out of it into some other which will demand greater exertion on their part. Though the division is not drawn closely on this as its only line, the prevailing disposition among the educated, the progressive, and especially the Christian, Indians was in favor of accepting the act. The opposition was under the direction, chiefly, of men who saw in it only another blow at those things which they learn around the camp-fires from those who live still in the past, viz, the feast, the dance, horse-racing, gambling, plurality of wives, and the like. Support for the maintenance of such a life on their part they believe to be demanded from the Government as long as it does not fulfill, to the letter and according to their understanding of them, all provisions of past treaties, and has not, in their judgment, fully compensated them for lands heretofore ceded.

In brief, the defeat of this act was a victory for indolence, barbarism, and degradation as against the influences of the farm, the work-shop, the schools, and the Gospel.

We failed to get behind these chiefs and bring the provisions of the act to the consideration of the people in general. At three of the six agencies, viz, Standing Rock, Crow Creek, and Lower Brulé, we had the people together, and they listened with fairly respectful attention, but the chiefs were in front and in open council dominated the people into silent submission to their voice; while outside, and in their own councils, we had the most abundant evidence of their imperious control, extending to acts and threats against the property and the lives of those who should dare to go against their authority. One object of this measure was to break the control of such leaders by securing to the whole people a freedom to exercise the right to vote as guaranteed to them in their treaty of 1868. Your commission found that the failure of the Government to conform to this feature of that treaty has rather strengthened than weakened the power the old tribal customs gave to the chiefs. Although a canvass of all the agencies would, undoubtedly, have enabled us to secure two or three times as many votes as we did, it was conclusively demonstrated that it was not possible for us to obtain the three-fourths vote required by the treaty. Lower Brulé, which most favored the act, still lacked six votes of the three-fourths.

OUR OBLIGATION.

The failure to secure the consent of these Indians to the much more favorable propositions made to them by yourself ought, at least, to have the good result of calling both them and us back to the terms of the treaties of 1868 and 1876, by which alone we are under obligations to maintain friendly relations.

The feature of the act which strikes your commission as most open to criticism is its provision for a fresh installment of means whereby the Indians may continue their life of living without work, with no additional requirements laid upon them to better their condition by their own exertions. If our only duty is to compensate them for their cession of land, then the terms of the act are probably more generous than any
other government would have consented to under the circumstances. In the providence of the Almighty there is laid upon us the further obligation to save this weaker race and hand over to them the blessings of enlightenment and culture. If, however, in doing so we extinguish in them the ambition to improve by their own exertions we do them an injury instead of a good.

This obligation was clearly had in view when former treaties were made with these people, especially the agreement of 1876. Article 9 of that agreement says:

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 homes, and to use their best efforts to learn to cultivate the same. That they will loyally endeavor to fulfill all the obligations assumed by them under the treaty of 1868 and the present agreement, etc.

In its fifth article it provides that—

In consideration of the foregoing cession of territory and rights, and full compliance with each and every obligation assumed by said Indians, the United States does agree to provide all necessary aid to assist the said Indians in the work of civilization; to furnish them schools and instructions in mechanical and agricultural arts, as provided for in the treaty of 1868. Also to provide the said Indians with subsistence, consisting of a ration for each individual of, etc. Such rations, or so much thereof as may be necessary, shall be continued until the Indians are able to support themselves.

Below, the same article provides that no children between the ages of six and fourteen shall receive rations unless they regularly attend school, and—

Whenever the said Indians shall be located upon lands which are suitable for cultivation, rations shall be issued only to the persons and families of those persons who labor.

Here, then, are three clearly defined classes, such, in fact, as may be found to-day, and probably forever in any community, white or red, viz, first, those who are self-supporting; second, those who are laboring to become so, but have not yet reached that point; and third, those who are not self-supporting and do not try to become so.

We fail to discover on what principle these distinctions are wholly ignored and both the obstinate idler, with his family, and the men whose herds of cattle and ponies have passed into the hundreds, ranging in present value from $1,000 to $20,000, with annual increase equal, in some cases, to a well-to-do white man's income, are both still drawing rations and are in all other respects made equal with the man who is faithfully striving to comply with the treaty. The Government has a double opportunity here which should no longer be frittered away; an opportunity by which the communism which pervades Indian-agency life, and is the most obstinate opponent of progress, may be broken. This can be accomplished by, first, withholding rations from the idle, thus creating a class who, from being much in want, will soon come to be despised by the more well-to-do. Thus they will lose their precedence and influence for evil gained by blatant and successful defiance of the treaties and the Government. Second, by issuing no rations to those who are reasonably able to take care of themselves, and so creating another class who, in self-defense, will soon find and give expression to reasons why the being rationed by the Government at all is degrading. There could thus be set in motion a public sentiment now wholly unknown among our Indians and which would prove of inestimable value in freeing them from their willing bondage to the present system.
Certainly if this clause of the agreement is construed to mean that the Government is to continue to ration these Indians until the whole body of them is self-supporting before it can withdraw rations from any, then it can expect soon to be feeding some of the wealthiest men in our western territory, and to continue to feed their descendants for assumed by these people, and what has been done by the Government ever. Indeed, it is now feeding some such. In view of the obligations to aid and enforce their compliance for the past twenty years, it was absurd to hear one of their recognized statesmen say, as your commissioners did, in the general council at Lower Brulé Agency, when, pointing to stalwart, able-bodied men in the prime of life, but still wearing the paint daubs and blankets of idleness, he exclaimed—

Look at us! We do not know how, and we are not able yet to take up land and go to farming.

IGNORANCE OF TREATIES.

Our councils with the Indians and general conference with the agents at Lower Brulé revealed that both the Indians and those who are in the employ of the Government among them are but indifferently acquainted with or pay little attention to the definite treaty requirements by which both the Government and the Indians are bound. In fact, but little direct effort seemed to have been made by the Department itself to keep the subject-matter of these treaties alive in the minds of those who are charged with the fulfillment and execution of them. Hence there prevails a lamentable forgetfulness and vague sense of reality regarding them on the part of the Indians, and a tendency to swerve aside from their only legitimate interpretation and purpose on the part of the Government. Some systematic plan by which the Indians will be kept informed of these, the only conditions on which the security of their possessory title to their reservation and the friendship of the Government towards them rests, would be of great value as a safeguard against difficulties with them in the future. Especially do we recommend that article 7 of the treaty of 1868, and articles 5 and 9 of the agreement of 1876, be strictly adhered to by the Government and kept continually before the minds of the Indians.

DISPUTED BOUNDARIES.

The misunderstanding by which the Indians repeatedly accused the Government of not following the boundary lines agreed upon may often be accounted for by the disposition of the Indians to construe into a promise words spoken by officials of the Government during negotiations with them. The wish being father to the thought, they attach to such words greater importance than to the treaty stipulation itself. The country in question has never been surveyed, and the various streams, hills, etc., well known to the Indians are not located in their proper places on the map. To this day the location of many such points on the maps of the Great Sioux Reservation is a matter of guess-work, and when accurate surveys are run they are often found to be actually far distant from the parallel which was intended to be followed in fixing a certain boundary, and to give the Indians an approximate idea of the location of which these known geographical features of their country were pointed out to them on a map.

INDUSTRY AND SELF-SUPPORT.

The low estate in which the Sioux Indians are to-day, and in which they are destined inevitably to continue so long as more thoughtful
and vigorous efforts are not made to raise them out of it, is a degrada-
tion which does not belong to them solely on account of hereditary bar-
barism. It has been in great measure superinduced and practically
forced upon them by the position into which they are brought by un-
fortunate treaty relations with ourselves. By these we are under obli-
gations to furnish and the Indians to accept a living, instead of some
honorable way to make a living. We deprived him of his own way of
making a living. He did not lose it and become a helpless dependent
except through our interference. In lieu of self-maintenance by hunt-
ing, we offered and he accepted rations and annuities. To this degrad-
ing condition he is bound for the present at least to submit. He must
draw rations or forfeit all that is offered to him in payment for the
relinquishment of the cherished life and the happy hunting-grounds of
his fathers. There is left for him no choice at all, no minor provision in-
viting his manhood to assert itself and again be free from the degrading
formality of ration-day and the issue of such clothing and other sup-
plies as our Government thinks fit to provide. He can not say, as he
ought to say, if he ever becomes what we claim our endeavor is to make
him, an independent citizen:

I will by my own exertions find such food and clothing as I and my family need.
Pay me what is my due as men everywhere receive their pay, in honest money.

Our treaties with him leave no such door open before him. Hence
he is under no incentive except that which works always to convince
him that the more he does for himself the less share he will get in
what is his right as a member of the tribe; that the longer he is help-
less and careless the longer he will be cared for and kept. He feels
that the only way to keep in the line of those who are to reap the
benefits from past cessions of land is to use up as fast as possible all
that is doled out to him, and to present at each recurring issue day the
same unmodified picture of impotency and want.

The difference between men held under the bondage of such a system
and men struggling, however humbly, to find their own support, is very
great. Unfortunate everywhere is the individual who has a living fur-
nished to him off-hand. How much more mischief must result when
a whole people are lumped together and so treated? It takes but a
short period under such methods for the simple mind of the Indian to
lose sight of the real issue. It produces in him all the evil effects of
supposing he is getting something for nothing. Hence, too, the chiefs
and, head-men, who fear civilization as a force working to undermine
their leadership, find willing support among the people, who also are
opposed to it on the same principle that ambitionless comfort is ever
opposed to being aroused to action. The problem, as the Indian sees
it, is how longest to keep progress in check and hold in reserve land
enough by which he and his children can make other bargains and
secure long periods, like that he now enjoys, of freedom from exertion
and care. The decree, “In the sweat of thy face thou shalt eat bread,”
is set aside, and the Indian is really led to think that the Divine decree,
for him at least, reads rather, “If you sweat you will starve.” The
same effort and money now spent in feeding and clothing, if expended in
providing work and opportunity by which the Indians should be obliged
to earn these things for themselves, would be money well invested and
prove the cheapest policy in the end. It would be leading both them
and us out of the woods with fair hope of landing them in the open.
We should by that process be gradually making a man and a producer
of the Indian, while now we compel him to be a pauper, and encourage
him to remain a consumer.
We should undo, as far as possible, the effects of our blunder by throwing around him every preventive to idleness and incentive to industry. We should put into practice the provision in article 5 of their agreement of 1876, which says:

The Government will aid the 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 support themselves, etc.

The Indian is eager for money and works for it when under the same wholesome pressure which governs all other men. He must be first brought to see that want will surely come if he remains inactive, and then that honest labor will bring its rewards. Show him in actual practice that all produce of his farm and his hands has a cash value, and there will not much longer be a question as to whether Indians will work. They are, to be sure, not yet able to compete with the settlers, and hence the provision of the agreement by which the Government is pledged to purchase and aid him in selling his produce is a wise one. Let it be a live one.

SCHOOLS.

From what has already been said it appears that the Sioux Indians have not availed themselves of the opportunities afforded them by the Government for the education of their children, and that what has been accomplished has been done by constant and persevering efforts on the part of agents and others, and, in the main, against the wishes of the Indians. They have had day, boarding, industrial, and missionary schools. They have had school facilities far in advance of what they have appreciated. They have not demanded additional facilities, but these have been given in spite of their indifference and opposition.

By article 7 of the treaty of 1868, heretofore quoted, the Government has bound itself to furnish them a school-house and teacher for each thirty children, and the Indians agreeing to compel their children to attend. These day-schools contemplated in the treaty, from their isolated situation in the midst of Indians and from having, as a general rule, indifferent teachers, have proven to be unsatisfactory. Even with competent and faithful teachers the difficulties of educating Indian children in camps are insurmountable. Valuable results are impossible where the civilized teaching in the schools during the day is counteracted by savage examples and conversation in the camps and at home with the family.

The boarding and industrial schools on the reservation are to some extent free from these evils. Here the children for a longer period are kept under the vigilance of the teachers and partially removed from the influences of home surroundings, but they are still in contact with Indian manners, customs, and language, and discipline can not so readily be maintained as if the schools were entirely out of reach of these. The children are constantly running away, and the aid of the police is required to return them to school. When it is remembered that all human beings gather knowledge from association with others, from observation of things transpiring before them, and learn habits, modes, both of action and speech, from what is seen and heard, and that in order to produce the best and highest results advice and teaching must be accompanied by corresponding examples, then it is easy to see that no system of schools which is intended to alienate the Indian from his language, his habits, his thoughts, and his modes of life can be effective on an Indian reservation. If every Indian child were removed from his sur-
roundings, and placed in school where he could have civilized surroundings, the question would be settled in a comparatively short time. Here, teaching both in books and in civilized pursuits can be conducted without the interference of the Indian, and the overpowering presence of civilization at once takes hold and molds the mind and body into shapes of its own.

Properly qualified teachers, both in the day and boarding schools, should be employed, all schools subjected to rigid and frequent inspections, and no teacher in any school be employed or permitted to continue in office who does not plainly and correctly speak the English language. The education of the Indian should not be confined to day, mission, or boarding schools on the reservation, nor to the industrial schools off the reservation. When fitted for it by these or any means, encouragement and opportunity should be offered them to enter the schools and colleges of our own country, associating with our own people, thus qualifying them not to return to a reservation but to remain among us and take their chances in all the diversified pursuits of life.

Instead of this our laws, sentiments, and we may say, our prejudices, perhaps our want of thought on the subject, tends continually to remand him back to Indian and reservation life. We deal with him, talk to him, and think of him not as a man and brother, but as a strange and anomalous creature who has no other place, is fitted for no other, and can not be made fit for any other, than an Indian reservation, the only place for which his education and training have unfitted him. His education and training have prepared him for self-support and independent citizenship, why not allow him equal chances with us, to enjoy these benefits in any and all parts of our country if he so desires? Under existing sentiments and laws he is not permitted to do so without making a sacrifice of everything he owns on the earth. It matters not what inducements may stand out before him, nor how great his desire to utilize them, he must go back to the reservation or forfeit his estate. Not only must he go back, but he must remain there for a period of twenty-five or thirty-five years in order to secure such title to his inheritance of real estate as will enable him to dispose of it, and remove and settle himself and family, if he has one, to association with industrious, Christian, and civilized people. This is the general allotment act which is now in force in every Indian country. Wise as the provision may be which holds for a term of years the allotted land for the great body of the Indians, it is neither wise nor just to impose this restriction on those who are now, or who before the expiration of the twenty-five years, shall become capable of taking and caring for their property.

Of what use is it that we take the young Indian away from his home, educate, drill, and prepare him for usefulness to himself and others, if we, at the same time, deny to him the privilege and opportunity to utilize his knowledge? Have we qualified him to become a farmer, a carpenter, a harness-maker, a teacher, a missionary only to remand him to the reservation and its camps, and confine his faculties into the narrowest bounds conceivable? With the exception of two of the avocations named, no place on earth is less inviting or promises less reward to industry, skill, and ambition than an Indian reservation. Outside of it every industrious pursuit is open, and energy, industry, and skill will succeed. The educated and trained Indian has no other alternative, unless he voluntarily abandons his patrimony, a requirement not made of any other man or race on earth.

He desires to commence business as a farmer, a blacksmith, a harness-
maker, a carpenter, or a trader, and to remain and pursue his business among civilized people like himself. He wishes to bring up his children under the influences of Christianity and good society. He has an inheritance, but no ready capital. He is not allowed to exchange his land on the reservation for a home elsewhere. He is not allowed to sell it and invest the proceeds in tools with which to commence his work as a mechanic, nor in trade of any kind. No, he must consent to return to the reservation, take his allotment, and remain there a prisoner for twenty-five or thirty-five years, and at the end of that time he is graciously allowed, when his head is gray and his eyes dim with age, to sell out and move into the glorious sunlight of civilization.

He is not dealt with according to his own condition, acquirements, qualifications, and desires, but he must await until every laggard on the reservation is deemed worthy of liberty and citizenship. Is this what philanthropists are striving for, legislators are aiming at, Christians are praying for? This is but another of the unnumbered evils which flow from the accursed reservation system. We are continually trying to deal with this unfortunate people in the aggregate, and not as individuals; we deal with them as Indians and not as men. Instead of allotting lands to each one as he becomes qualified and willing to receive it, we march on the whole and ask their consent as a tribe to the measure. If by treaty stipulations we have bound ourselves to furnish rations until they are able to support themselves, we go on feeding those who are able until all are able. And so it is in nearly all our dealings with this unhappy race.

Numerous instances illustrating what we are saying might be cited. There are already many civilized, educated, industrious, and capable Indians who desire to remain among white people and make their own living and raise their children among civilized people. If these could realize the value of the land which they own on Indian reservations it would give them a start in life and enable them to succeed. Under existing laws this can not be done, and they are thus chained to the reservation and continually drawn back to it and to its mode of living.

The remedy is to be found in an amendment to the general allotment law providing for the purchase at a fair and reasonable price of selected allotted lands from all Indians who are in the class alluded to, the money to be re-invested according to the circumstances and the desire of the Indian. This would relieve the Government of feeding, clothing, and taking care of such Indians; would continue to draw away from the reservation and Indian life many worthy and industrious people. At the same time the lands thus purchased could be sold to white farmers as homesteads, thus planting in various parts of the reservation citizens whose example would prove of great benefit to the remaining Indians. Such an arrangement would in no way be a violation of any treaty stipulation, as it is only the land which is held in common, and not allotted land, to which the three-fourths clause has application. Indians thus disposing of their allotments would still hold their interest in the lands which remained in common to the tribe, and participate in the proceeds when sold.

This and other enactments which can afford a remedy for the evils of tribal and reservation life, and which tend to individualize and Americanize the Indian, will solve one of the most difficult questions involved in Indian civilization.

Any policy which brings him into the honest activity of civilization, and especially into the atmosphere of our agricultural, commercial, industrial examples, assures to him mutual, moral, and physical develop-
ment into independent manhood. Any policy which prolongs the massing, inactive, herding systems continues to lead to destruction and death. It is folly to hope for substantial cure, except there be radical change in the treatment.

Respectfully submitted.

R. H. PRATT.
WM. J. CLEVELAND.
JNO. V. WRIGHT.

Hon. WM. F. VILAS,

Secretary of the Interior.

DEPARTMENT OF THE INTERIOR,
Washington, July 9, 1888.

GENTLEMEN: In execution of the authority conferred upon the Secretary of the Interior by the act of Congress, approved April 30, 1888, entitled "An act to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations and to secure the relinquishment of the Indian title to the remainder," you are hereby appointed a commission to submit the said act of Congress to the different bands of the Sioux Nation of Indians occupying or interested in the reservation mentioned in said act, for the purpose of procuring the acceptance thereof and consent thereto by at least three-fourths of the adult male Indians as required by the twelfth article of the treaty between the United States and said Indians, concluded April 29, 1868.

Each of you will be allowed his railroad fare and transportation expenses, and $5 per day during the time of actual service, in lieu of all other personal expenses, and each of you not otherwise in the service of the United States will receive a compensation at the rate of $10 per day during the time of your actual service. Capt. R. H. Pratt, Tenth Calvary, U. S. Army, will be chief commissioner, and, as such, by a previous letter has been authorized, and hereby is authorized, to employ two stenographers, an orderly, interpreters, and other assistants, and to make such other necessary expenditures in the prosecution of the object proposed as shall be in his judgment required. The agent at each of the several agencies will be associated with you, under instructions of the Department, in presenting the act to the Indians residing upon the land appertaining to his agency or receiving rations thereat.

You will proceed to the execution of the duty assigned at the earliest practicable moment, and will diligently prosecute the task until it shall be completed by the procurement of the signatures of the Indians as hereinafter directed.

The twelfth article of the treaty of 1868 referred to reads as follows:

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

I. The deed of acceptance and consent must be signed and sealed personally by each Indian agreeing thereto. The question whether those under twenty-one are to be regarded as adults will be reserved for such consideration as may be necessary hereafter; and to enable
that to be done you will cause to be noted the age of each Indian op­posite his name at the time of signing, and the signatures of all male Indians of the age of eighteen or upwards will be taken. Each signature will be made in the presence of the commission and certified as hereinafter directed.

The agent at each of the respective agencies has been instructed to prepare a list of the names of all male Indians of the age of eighteen years and upwards, distinguishing those under twenty-one, for the use of the commission, and replies have been received that these lists will be ready by the 15th of July. When the Indians of each agency shall have assembled in council, as hereinafter directed, this list of names should be submitted to the council, and careful inquiry made whether it be correct and complete; to ascertain first, if any names have been omitted which should be upon it, and, secondly, whether any names have been erroneously placed upon it of Indians not within the limited description. Care should be taken to see that all the lists together embrace the names of all male Indians of the age of eighteen years and upwards occupying or interested in the whole reservation.

II. You will visit each agency, taking them in such order as you shall deem expedient, and will cause to be assembled in council, by the agent and his assistants or police, all the male Indians of the age of eighteen years and upwards, capable of attending, appertaining to each agency. At each such council you will cause the act to be read and interpreted to the Indians, and its provisions fully, fairly, and plainly explained so as to be understood by them. For this purpose you will be provided with a sufficient number of copies of the act, accompanied by a map printed in colors, showing the present reservation and the proposed changes, to enable each Indian entitled to vote to have a copy, which you will cause to be furnished to him at such time as you deem most convenient to the end. You will afford them opportunity at the council to discuss the question of acceptance, and you should present the considerations which have governed the adoption of this act by Congress and its approval by the President and which appear to require the assent of the Indians thereto for their own advancement and prosperity. The time, manner, and duration of this conference and discussion you will regulate, and you will determine what persons, if any, shall be permitted to attend it, other than yourselves and your assistants and the Indians; but there should be no abridgment of time or opportunity for fair and full understanding on the part of the Indians of all the provisions of the act, or of such discussion as they may desire.

You will, however, require, at the conclusion of the council, that each male Indian of the age of eighteen years or upwards shall sign the deed of acceptance and ratification in the form already prepared and here­with accompanying, or the instrument of dissent and rejection, in the form likewise prepared and herewith accompanying, and you will advise the Indians in council that the signature of each will be required to the one or the other instrument, according to his opinion and desire. In order that no misunderstanding may arise, the deed of acceptance and ratification will be printed in black ink and the instrument of dissent and rejection in red; the difference in the color, as indicative of the operation and effect of the different instruments, will be carefully explained in the council.

Should any other council of the head-men or chiefs, generally, or other­wise, be deemed by you advantageous before the assembly of the In­dians in the councils above directed, at the agencies, you are at liberty
to call the same in your discretion; and, generally, the preliminary steps in the submission of the act to the Indians will be left to your discretion.

At each of the councils or conferences which you may have with the Indians, or any band or portion thereof, the stenographers must make an accurate report of all the proceedings, including all that is said and done by any one present, in relation to the matter under consideration, and the report of the proceedings of the council, so literally taken and fully transcribed, must be returned by you, certified by your signatures as correct.

If any Indian entitled to vote be absent by reason of sickness or otherwise his signature to one or the other instrument, according to his opinion and wish, may be taken by its presentment to him wherever he may be, under witness of one of the commissioners or the agent; but if his signature shall not be so procured his name and age shall be entered on a separate roll of those who were entitled but failed to vote, under these instructions, and opposite thereto the reason why his signature was not obtained stated and certified.

III. This act must be accepted or rejected as a whole, as it has been passed by the Congress. The many considerations, in return for the cession by the Indians, which it contains, and the other stipulations on their part, the act discloses upon its face; but these should each be particularly and carefully exhibited and explained to the understanding of those entitled to sign. Other considerations of a more general nature you will be able to present without particular instructions. But it should be stated to them that this act has received elaborate and painstaking care on the part of Congress in its preparation and passage, and that the President has given to it before his approval of it the scrutiny of his wisdom, and that the act embodies now the desire and purpose of the Government of the United States for the advancement and civilization of these people. The conditions under which the reservation was originally established have become so changed by the progress of settlement and the institutions of civilization around them that it no longer subserves the ends for which it was originally designed, while the destruction of game and the deprivation otherwise of the means of support which the Indians enjoyed in the aboriginal condition render other measures imperative to provide for their support and happiness. The provisions now made by Congress in this act are generous and beneficent to the Indians, and, while it is left to depend for its effect upon their acceptance of it, their failure so to accept it will necessarily leave their future condition and the further action which may be taken in regard to the reservation problematical and uncertain.

While all these considerations should be brought to their understanding, it should be, at the same time, fairly presented to them that it is their privilege to express individually, man by man, their judgment and wish, and no other means than the fair presentation of these arguments should be employed to induce their acceptance.

IV. While engaged in this work it may be convenient for the commission to obtain some information in respect to the amount of land cultivated, the houses occupied, stock and other property owned by the various individual Indians, and the extent to which they and their children have enjoyed the opportunities or advantages of school attendance and education, and, so far as it may be found convenient and practicable to obtain such or similar information without delaying or interfering with the work of the commission, it is requested that it may be procured and reported separately.
V. You will report your action in this matter over your signatures, accompanied by the deed of acceptance and ratification of the act, as it shall be signed, by the instrument of dissent and rejection, as it shall be signed, and by the list of those not signing, embracing in the signatures to such instruments and in such lists the names of all male Indians, occupying or interested in the reservation, of the age of eighteen years or upwards, and also accompanied by the accurate report of the proceedings of the councils required, and of all other matters of interest which you may think proper to present. The agent at each agency, acting as commissioner thereat, will sign the certificate of the proceedings and that appended to each instrument and list, so far as applicable to his agency, as well as yourselves.

The certificate must be at the foot of the signatures to the deed of acceptance and ratification obtained at each agency, respectively, to the effect that the signature or mark of each Indian appearing thereon was together with his seal, affixed thereto by him personally in your presence or the presence of at least two of the commissioners, at the agency council, on a certain day or days to be named; that each and every Indian so signing is, to the best information obtainable and the belief of the commission, of the age set down opposite his name, respectively, in the proper column therefor; that he is one of the class mentioned in the act of April 30, 1888, and the treaty of April 29, 1868, as entitled to sign, and that he signed and sealed the same freely and voluntarily, with fair and full understanding of its purport, operation, and effect.

A similar certificate should be attached to the foot of the instrument of dissent signed at each agency, and a certificate should be attached to the list of those at each agency who fail to sign, that such list contains the names and ages, respectively, of all Indians who receive rations at or are connected with such agency, who have not signed either the deed of acceptance or the instrument of dissent, with the true reason for such failure as to each, respectively, according to the best obtainable information and to the belief of the commission.

VI. Capt. R. H. Pratt, U. S. Army, as chief commissioner, will direct the time and place of the first meeting of the commission at which the other members will attend, and thenceforward proceed with as much diligence as possible to the completion of the duty assigned. Capt. R. H. Pratt, Tenth Cavalry, U. S. Army, is also appointed a special disbursing agent for the purpose of the act; and Rev. Wm. J. Cleveland is appointed official interpreter for the commission, and will superintend and assure the correctness of interpretation by such other interpreters as may be employed.

Very respectfully,

Capt. R. H. Pratt, U. S. Army.

Rev. Wm. J. Cleveland, of New Jersey.

Hon. John V. Wright, of Tennessee.

WM. F. VILAS,
Secretary.

DEPARTMENT OF THE INTERIOR,
Washington, July 9, 1888.

SIR: In execution of the authority conferred upon the Secretary of the Interior by the act of Congress, approved April 30, 1888, entitled "An act to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations and to secure the relinquishment of the Indian title to the remainder," I have appointed a
commission consisting of Capt. R. H. Pratt, Tenth Cavalry, U. S. Army, chief commissioner, and Rev. William J. Cleveland and Hon. John V. Wright, associate commissioners, to submit the said act of Congress to the different bands of the Sioux Nation of Indians occupying or interested in the reservation mentioned in the said act for the purpose of procuring the acceptance thereof and consent thereto, by at least three-fourths of the adult male Indians, as required by the twelfth article of the treaty between the United States and said Indians, concluded April 29, 1868.

You are also hereby associated with said commission and will cooperate with them in presenting the act to the Indians residing upon the lands appertaining to your agency or receiving rations thereof; will contribute under direction of the chief commissioner your services and aid to the accomplishment of the purposes of Congress and the Department in this business. The general instructions to the commission have been furnished to the members thereof mentioned, and a copy is hereby transmitted to you for your information.

You will take timely measures to assemble the male Indians of the age of eighteen years or upwards at the agency, at such time as the commission shall require, so that no unnecessary delay shall be sustained by them in the prosecution of their duty; and you will also make such special provisions, if any, as may be necessary to properly care for and feed the Indians when assembled during the period of the council, as well as such other measures as may be found necessary or required by the commission.

Yours, respectfully,

JAMES McLAUGHLIN, Esq.,
Indian Agent, Standing Rock Agency, Dak.

(A similar letter was sent to each of the agents on the Great Sioux Reservation.)

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, June 19, 1888.

SIR: I inclose for your information a copy of the act of Congress, approved April 30, 1888, entitled "An act to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations, and to secure the relinquishment of the Indian title to the remainder." You will perceive for section 24 that the act takes effect only upon its acceptance in the manner and form prescribed by the twelfth article of the treaty with the Sioux Nation of Indians, concluded on the 29th of April, 1868, by which it was provided that no treaty for the cession of any part of the reservation should be of any validity or force, as against the Indians, unless executed and signed by at least three-fourths of all the adult male Indians occupying or interested in the same.

The Secretary of the Interior, to whom the execution of the act is committed, directs me to instruct you to prepare, at the earliest possible date, complete and perfect lists in duplicate of all the adult male Indians, present or absent, belonging to the territory appertaining to your agency, giving separately a list of those of the age of twenty-one years and upwards, and those of the age of eighteen years or over and under twenty-one, and arranging the lists so that the Indians of
each band, respectively, shall, subject to the division in respect to age, be placed together. The age of each Indian at his last birth-day, if known or according to your best information, will be entered in the proper column; the English name, if any, as well as the Indian name, will be entered. You will take especial pains to make this list complete, so as to include the name of every adult male Indian subject to your agency.

One of the duplicate lists you will retain at the agency for the use of the commission, which within a short time will present the act to the Indians for acceptance; the other duplicate list you will transmit to this office so that it shall be received not later than the 15th of July proximo.

Blank forms for the purpose are herewith transmitted.

Any information which you may deem it material to communicate to this office touching the disposition of the Indians in respect to this act, or otherwise material for consideration by the Secretary in connection therewith, you will also communicate; but no discussion of the subject with the Indians should be especially evoked before the arrival of the commission, of which you will be expected to make a part as to the Indians within the compass of your agency, and with which you will receive at a later time instructions to co-operate.

So far as it can be done without causing irritation, the Indians of your agency should be kept from unnecessary absence, so that they can be easily convened to meet the commission.

Telegraph your receipt of this letter, and how soon you can probably complete the lists.

Very respectfully,

W. W. ANDERSON,
Acting Commissioner.

United States Indian Agent, Crow Creek Agency, Dak.

(A similar letter was sent to each one of the agents on the Great Sioux Reservation.)

We, the undersigned, being adult male Indians occupying or interested in the Sioux Reservation established by the treaty between the United States and various chiefs and head-men of the different tribes of Sioux Indians on the part of such Indians, signed on the 29th day of April, 1868, do hereby certify and declare that we have heard read, interpreted, and thoroughly explained to our understanding the act of the Congress of the United States of which the following is a copy, to wit:

[Public—No. 66.]

[AN ACT to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations and to secure the relinquishment of the Indian title to the remainder.]

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the following tract of land, being a part of the Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Pine Ridge Agency, in the Territory of Dakota, namely: Beginning at the intersection of the one hundred and third meridian of longitude with the northern boundary of the State of Nebraska; thence north along said meridian to the South Fork of Cheyenne River, and down said stream to the mouth of Battle Creek; thence due east to White River; thence down White River to the mouth of Pass Creek, on White River; thence up Pass Creek southerly to the source of its principal branch; thence due south to said north line of the State of Nebraska; thence west on said north line to the place of beginning. Also, the following tract of land situate in the State of Nebraska, namely: Beginning at a point on the boundary line between the State of Nebraska and the Territory of Dakota where the range line between ranges forty-four and forty-five west of the sixth principal meridian, in the Territory of Dakota, intersects said...
boundary line; thence east along said boundary line five miles; thence due south five miles; thence due west ten miles; thence due north to said boundary line; thence due east along said boundary line to the place of beginning: Provided, That the said tract of land in the State of Nebraska shall be reserved, by executive order, only so long as it may be needed for the use and protection of the Indians receiving rations and annuities at the Pine Ridge Agency.

SEC. 2. That the following tract of land, being a part of the said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Standing Rock Agency, in the said Territory of Dakota, namely: Commencing in the middle of the main channel of the Missouri River, at the intersection of the south line of Brule County; thence down said middle of the main channel of said river to the intersection of the ninety-ninth degree of west longitude from Greenwich; thence south to the forty-third parallel of latitude; thence west along said parallel to a point due south from the source of the principal branch of Pass Creek; thence due north to the said source of the said principal branch of Pass Creek; thence down Pass Creek to White River; thence down White River to a point intersecting the west line of Gregory County extended north; thence south on said extended west line of Gregory County to the intersection of the south line of Brule County extended west; thence due east on said south line of Brule County extended to the point of beginning in the Missouri River, including entirely within said reservation all islands, if any, in said river.

SEC. 3. That the following tract of land, being a part of the said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Standing Rock Agency, in the said Territory of Dakota, namely: Beginning at a point in the center of the main channel of the Missouri River, opposite the mouth of Cannon Ball River; thence down said center of the main channel to a point ten miles north of the mouth of the Moreau River, including also within said reservation all islands, if any, in said river; thence due west to the one hundred and second degree of west longitude from Greenwich; thence north along said meridian to its intersection with the South Branch of Cannon Ball River, also known as Cedar Creek; thence down said South Branch of Cannon Ball River, to its intersection with the main Cannon Ball River, and down said main Cannon Ball River to the center of the main channel of the Missouri River at the place of beginning.

SEC. 4. That the following tract of land, being a part of the said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Cheyenne River Agency, in the said Territory of Dakota, namely: Beginning at a point in the center of the main channel of the Missouri River, ten miles north of the mouth of the Moreau River, said point being the southeasterly corner of the Standing Rock Reservation; thence due east on said center of the main channel of the Missouri River, including also entirely within said reservation all islands, if any, in said river, to a point opposite the mouth of the Cheyenne River; thence west to said Cheyenne River, and up the same to its intersection with the one hundred and second meridian of longitude; thence north along said meridian to its intersection with a line due west from a point in the Missouri River ten miles north of the mouth of the Moreau River; thence due east to the place of beginning.

SEC. 5. That the following tract of land, being a part of the said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Lower Brule Agency, in said Territory of Dakota, namely: Beginning on the Missouri River at old Fort George; thence running due west to the western boundary of Presho County; thence running south on said western boundary to the forty-fourth degree of latitude; thence on said forty-fourth degree of latitude to western boundary of township number seventy-two; thence south on said township western line to an intersecting line running due west from Fort Lookout; thence eastwardly on said line to the center of the main channel of the Missouri River at Fort Lookout; thence north in the center of the main channel of the said river to the original starting-point.

SEC. 6. That the following tract of land, being a part of the Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Crow Creek Agency, in said Territory of Dakota, namely: The whole of township one hundred and six, range seventy; township one hundred and seven, range seventy-one; township one hundred and eight, range seventy-one; township one hundred and eight, range seventy-two; township one hundred and nine, range seventy-one, and all except sections one, two, three, four, nine, ten, eleven, and twelve of township one hundred and seven, range seventy, and such parts as lie on the east or left bank of the Missouri River, of the following townships, to wit: Township one hundred and six, range seventy-one;
tOWNSHIP ONE HUNDRED AND SEVEN, RANGE SEVENTY-TWO; TOWNSHIP ONE HUNDRED AND EIGHT, RANGE SEVENTY-THREE; TOWNSHIP ONE HUNDRED AND EIGHT, RANGE SEVENTY-FOUR; TOWNSHIP ONE HUNDRED AND NINE, RANGE SEVENTY-FIVE; TOWNSHIP ONE HUNDRED AND EIGHT, RANGE SEVENTY-SIX; TOWNSHIP ONE HUNDRED AND NINE, RANGE SEVENTY-THREE; TOWNSHIP ONE HUNDRED AND NINE, RANGE SEVENTY-FOUR; SOUTH HALF OF TOWNSHIP ONE HUNDRED AND NINE, RANGE SEVENTY-FIVE, AND TOWNSHIP ONE HUNDRED AND SEVEN, RANGE SEVENTY-THREE; ALSO THE WEST HALF OF TOWNSHIP ONE HUNDRED AND SIX, RANGE SIXTY-NINE, AND SECTIONS SIXTEEN, SEVENTEEN, EIGHTEEN, NINETEEN, TWENTY, TWENTY-ONE, TWENTY-EIGHT, TWENTY-NINE, THIRTY, THIRTY-ONE, THIRTY-TWO, AND THIRTY-THREE OF TOWNSHIP ONE HUNDRED AND SEVEN, RANGE SIXTY-NINE.

SEC. 7. That each member of the Santee Sioux tribe of Indians now occupying a reservation in the State of Nebraska shall be entitled to allotments upon said reservation in Nebraska as follows: To each head of a family one-quarter of a section; to each single person over eighteen years of age, one-eighth of a section; to each orphan child under eighteen years, one-eighth of a section; to each other person under eighteen years of age now living, one-sixteenth of a section; with title thereto, in accordance with the provisions of article six of the treaty concluded April twenty-ninth, eighteen hundred and sixty-eight, and the agreement with said Santee Sioux approved February twenty-eight, eighteen hundred and seventy-seven, and rights under the same in all other respects conforming to this act. And said Santee Sioux shall be entitled to all other benefits under this act in the same manner, and with the same conditions as if they were residents upon said Sioux Reservation, receiving rations and annuities at one of the agencies herein named: Provided, That all allotments heretofore made to said Santee Sioux in Nebraska are hereby ratified and confirmed; and each member of the Flandreau band of Sioux Indians is hereby authorized to take allotments on the Great Sioux Reservation, or in lieu thereof shall be paid at the rate of fifty cents per acre for the land to which they would be entitled to be paid out of the proceeds of lands relinquished under this act, which shall be used under the direction of the Secretary of the Interior; and said Flandreau band of Sioux Indians is in all other respects entitled to the benefits of this act the same as if receiving rations and annuities at any of the agencies aforesaid. *

SEC. 8. That the President is hereby authorized and required, whenever in his opinion any reservation of such Indians or any part thereof, is advantageous for agricultural or grazing purposes, and the progress in civilization of the Indians receiving rations on either or any of said reservations shall be so as to encourage the belief that an allotment in severalty to such Indians, or any of them, would be for the best interest of said Indians, to cause said reservation, or so much thereof as is necessary, to be surveyed, or resurveyed, and to allot the lands in said reservation in severalty to the Indians located thereon as aforesaid, in quantities as follows: To each head of a family, one quarter of a section; to each single person over eighteen years of age, one-fourth of a section; to each orphan child under eighteen years of age, one-fourth of a section; and to each other person under eighteen years now living, or who may be born prior to the date of the order of the President directing an allotment of the lands embraced in any reservation, one-eighth of a section. In case there is not sufficient land in either of said reservations to allot lands to each individual of the classes above named in quantities as above provided, the lands embraced in such reservation or reservations shall be allotted to each individual of each of said classes pro rata in accordance with the provisions of this act: Provided, That where the lands on any reservation are mainly valuable for grazing purposes, an additional allotment of such grazing lands, in quantities as above provided, shall be made to each individual; or in case any two or more Indians who may be entitled to allotments shall so agree, the President may assign the grazing lands to which they may be entitled to them in one tract, and to be held and used in common.

SEC. 9. That all allotments set apart under the provisions of this act shall be selected by the Indians, heads of families selecting for their minor children, and the agents shall select for each orphan child, and in such manner as to embrace the improvements of the Indians making the selection. Where the improvements of two or more Indians have been made on the same legal subdivision of land, unless they shall otherwise agree, a provisional line may be run dividing said lands between them, and the amount to which each is entitled shall be equalized in the assignment of the remainder of the land to which they are entitled under this act: Provided, That if any one entitled to an allotment shall fail to make a selection within five years after the President shall direct that allotments may be made on a particular reservation, the Secretary of the Interior may direct the agent of such tribe or band, if such there be, and if there be no agent, then a special agent appointed for that purpose, to make a selection for such Indian, which selection shall be allotted as in cases where selections are made by the Indians, and patents shall issue in like manner.

SEC. 10. That the allotments provided for in this act shall be made by special agents appointed by the President for such purpose, and the agents in charge of the respective reservations on which the allotments are directed to be made, under such rules and reg-

S. Ex. 1 — 18
lations as the Secretary of the Interior may from time to time prescribe, and shall be certified by such agents to the Commissioner of Indian Affairs, in duplicate, one copy to be retained in the Indian Office and the other to be transmitted to the Secretary of the Interior for his action, and to be deposited in the General Land Office.

SEC. 11. That upon the approval of the allotments provided for in this act by the Secretary of the Interior, he shall cause patents to issue therefor in the name of the allottees, which patents shall be of the legal effect, and declare that the United States does and will hold the lands thus allotted, for the period of twenty-five years, in trust for the sole use and benefit of the Indian to whom such allotment shall have been made, or, in case of his decease, of his heirs according to the laws of the State or Territory where such land is located, and that at the expiration of said period the United States will convey the same by patent to said Indian, or his heirs, as aforesaid, in fee, discharged of all charge and free of all incumbrances whatsoever, and patents shall issue accordingly: Provided, That the President of the United States may, in any case, in his discretion, extend the period by a term not exceeding ten years; and if any lease or conveyance shall be made of the lands set apart and allotted as herein provided, or any contract made touching the same, before the expiration of the time above mentioned, such lease or conveyance or contract shall be absolutely null and void: Provided further, That the law of descent and partition in force in the State or Territory where the lands may be situated shall apply thereto after patents therefor have been executed and delivered. Each of the patents aforesaid shall be recorded in the General Land Office, and afterward delivered, free of charge, to the allottee entitled thereto.

SEC. 12. That at any time after lands have been allotted to all the Indians of any tribe as herein provided, or sooner, if in the opinion of the President it shall be for the best interests of said tribe, it shall be lawful for the Secretary of the Interior to negotiate with such Indian tribe for the purchase and release by said tribe, in conformity with the treaty or statute under which such reservation is held, of such portions of its reservation not allotted as such tribe shall, from time to time, consent to sell on such terms and conditions as shall be considered just and equitable between the United States and said tribe of Indians, which purchase shall not be complete until ratified by Congress: Provided, however, That all lands adapted to agriculture, with or without irrigation, so sold or released to the United States by any Indian tribe shall be held by the United States for the sole purpose of securing homes to actual settlers, and shall be disposed of by the United States to actual and bona fide settlers only in tracts not exceeding one hundred and sixty acres to any one person, on such terms as Congress shall prescribe, subject to the grants which Congress may make in aid of education: And provided further, That no patents shall issue therefor except to the person so taking the same as and for a homestead, and his heirs, and after the expiration of five years’ occupancy thereof as such homestead; and any conveyance of said lands so taken as a homestead, or any contract touching the same, or lien thereon, created prior to the date of such patent, shall be null and void. And the sums agreed to be paid by the United States as purchase money for any portion of such reservation shall be held in the Treasury of the United States for the sole use of the tribe or tribes of Indians to whom such reservation belonged; and the same, with interest thereon at five per centum per annum, shall be at all times subject to appropriation by Congress for the education and civilization of such tribe or tribes of Indians or the members thereof. The patents aforesaid shall be recorded in the General Land Office, and afterward delivered, free of charge, to the allottee entitled thereto.

SEC. 13. That any Indian receiving and entitled to rations and annuities at either of the agencies mentioned in this act at the time the same shall take effect, but residing upon any portion of said Great Reservation not included in either of the separate reservations herein established, may, at his option, within one year from the time when this act shall take effect, and within one year after he has been notified of his said right of option in such manner as the Secretary of the Interior shall direct by recording his election with the proper agent at the agency to which he belongs, have the allotment to which he would be otherwise entitled on one of said separate reservations upon the land where such Indian may reside, such allotment in all other respects to conform to the allotments hereinbefore provided. Each member of the Ponca tribe of Indians now occupying a part of the old Ponca Reservation, within the limits of the said Great Sioux Reservation, shall be entitled to allotments upon said old Ponca Reservation as follows: To each head of a family, one-quarter of a section; to each single person over eighteen years of age, one-eighth of a section; to each orphan child under eighteen years of age, one-eighth of a section; and to each other person under eighteen years now living, one-sixteenth of a section, with title thereto and rights under the same in all other respects conforming to this act. And said Poncas shall be entitled to all other benefits under this act in the same manner and with the same conditions as if they were a part of the Sioux Nation receiving rations at one of the agencies herein named. When the allot-
ments to the Ponca tribe of Indians and to such other Indians as allotments are provided for by this act shall have been made upon that portion of said reservation which is described in the act entitled "An act to extend the northern boundary of the State of Nebraska," approved March twenty-eighth, eighteen hundred and eighty-two, the President shall, in pursuance of said act, declare that the Indian title is extinguished to all lands described in said act not so allotted hereunder, and thereupon all of said lands not so allotted and included in said act of March twenty-eighth, eighteen hundred and eighty-two shall be open to settlement, as provided in this act: Provided, That the allotments to Ponca and other Indians authorized by this act to be made upon the land described in the said act entitled "An act to extend the northern boundary of the State of Nebraska," shall be made within six months from the time this act shall take effect.

SEC. 14. That in cases where the use of water for irrigation is necessary to render the lands within any Indian reservation created by this act available for agricultural purposes, the Secretary of the Interior be, and he is hereby, authorized to prescribe such rules and regulations as he may deem necessary to secure a just and equal distribution thereof among the Indians residing upon any such Indian reservation created by this act; and no other appropriation or grant of water by any riparian proprietor shall be authorized or permitted to the damage of any other riparian proprietor.

SEC. 15. That if any Indian has, under and in conformity with the provisions of the treaty with the Great Sioux Nation concluded April twenty-ninth, eighteen hundred and sixty-eight, and proclaimed by the President February twenty-fourth, eighteen hundred and sixty-nine, or any existing law, taken allotments of land within or without the limits of any of the separate reservations established by this act, such allotments are hereby ratified and made valid, and such Indian is entitled to a patent therefor in conformity with the provisions of said treaty and existing law and of the provisions of this act in relation to patents for individual allotments.

SEC. 16. That the acceptance of this act by the Indians in manner and form as required by the said treaty concluded between the different bands of the Sioux Nation of Indians and the United States, April twenty-ninth, eighteen hundred and sixty-eight, and proclaimed by the President February twenty-fourth, eighteen hundred and sixty-nine, as hereinafter provided, shall be taken and held to be a release of all title on the part of the Indians receiving rations and annuities on each of the said separate reservations, to the lands described in each of the other separate reservations so created, and shall be held to confirm in the Indians, entitled to receive rations, at each of said separate reservations respectively, to their separate and exclusive use and benefit, all the title and interest of every name and nature secured therein to the different bands of the Sioux Nation by said treaty of April twenty-ninth, eighteen hundred and sixty-eight. This release shall not affect the title of any individual Indian to his separate allotment on land not included in any of said separate reservations provided for in this act, which title is hereby confirmed, nor any agreement heretofore made with the Chicago, Milwaukee and Saint Paul Railroad Company, or the Dakota Central Railroad Company for a right of way through said reservation; and for any lands acquired by any such agreement to be used in connection therewith, except as hereinafter provided; but the Chicago, Milwaukee and Saint Paul Railroad Company or the Dakota Central Railroad Company shall, respectively, have the right to take and use, prior to any white person, and to any corporation, the right of way provided for in said agreements, with not to exceed twenty acres of land, in addition to the right of way, for stations for every ten miles of road; and said companies shall also, respectively, have the right to take and use for right of way, side-track, depot and station privileges, machine-shop, freight-house, round-house, and yard facilities, prior to any white person, and to any corporation or association, so much of the two separate sections of land embraced in said agreements; also, the former company so much of the one hundred and eighty-eight acres and the latter company so much of the seventy-five acres, on the east side of the Missouri River, likewise embraced in said agreements, as the Secretary of the Interior shall decide to have been agreed upon and paid for by said railroads and to be reasonably necessary upon each side of said river for approaches to the bridge of each of said companies to be constructed across the river, for right of way, side track, depot and station privileges, machine-shop, freight-house, round-house, and yard facilities, and no more: Provided, That the said railroad companies shall have made the payments according to the terms of said agreements for each mile of right of way and each acre of land for railway purposes, which said companies take and use under the provisions of this act, and shall satisfy the Secretary of the Interior to that effect: Provided further, That no part of the lands herein authorized to be taken shall be sold or conveyed except by way of sale of, or mortgage of, the railway itself. Nor shall any of said lands be used directly or indirectly for town-site purposes, if being the intention hereof that said lands shall be held for general railway uses and purposes only, including stock-yards, ware-houses, elevators, terminal and other facilities of and for said railways; but nothing herein contained shall be construed to prevent any such railroad company from building upon such
lands, houses for the accommodation or residence of their employes, or leasing grounds contiguous to its tracks for warehouse or elevator purposes connected with said railways: And provided further, That said payments shall be made and said conditions performed within six months after this act shall take effect: And provided further, That said railway companies and each of them shall within nine months after this act takes effect, definitely locate their respective lines of road, including all station grounds and terminals across and upon the lands of said reservation designated in said agreements, and shall also within the said period of nine months, file with the Secretary of the Interior, a map of such definite location, specifying clearly the line of road, the several station grounds, and the amount of land required for railway purposes, as herein specified, of the said separate sections of land and said tracts of one hundred and eighty-eight acres and seventy-five acres; and the Secretary of the Interior shall, within three months after the filing of such map, designate the particular portions of said sections and of said tracts of land which the said railway companies respectively may take and hold under the provisions of this act for railway purposes. And the said railway companies and each of them shall, within three years after this act takes effect, construct, complete, and put in operation their said lines of road; and in case the said lines of road are not definitely located and maps of location filed within the periods hereinbefore provided, or in case the said lines of road are not constructed, completed, and put in operation within the time herein provided, then, and in either case, the lands granted for right of way, station grounds, or other railway purposes as in this act provided, shall, without any further act or ceremony, be declared by proclamation of the President forfeited, and shall, without entry or further action on the part of the United States, revert to the United States and be subject to entry under the other provisions of this act; and whenever such forfeiture occurs the Secretary of the Interior shall ascertain the fact and give due notice thereof to the local land officers, and thereupon the lands so forfeited shall be open to homestead entry under the provisions of this act.

Sec. 17. That it is hereby enacted that the seventh article of the said treaty of April twenty-ninth, eighteen hundred and sixty-eight, securing to said Indians the benefits of education, subject to such modifications as Congress shall deem most effective to secure to said Indians equivalent benefits of such education, shall continue in force for twenty years from and after the time this act shall take effect; and the Secretary of the Interior is hereby authorized and directed to purchase, from time to time, for the use of said Indians, such and so many American breeding cows of good quality, not exceeding twenty-five thousand in number, and bullocks of like quality, not exceeding one thousand in number, as in his judgment can be, under regulations furnished by him, cared for and preserved, with their increase, by said Indians: Provided, That each head of family or single person over the age of eighteen years, who shall have or may hereafter take his allotment of land in severalty, shall be provided with two milk cows, one pair of oxen, with yoke and chain, one plow, one wagon, one harrow, one hoe, one axe, and one pitchfork, all suitable to the work they may have to do, and so much money as shall be necessary for this purpose is hereby appropriated out of any money in the Treasury not otherwise appropriated; and in addition thereto there shall be set apart, out of any money in the Treasury not otherwise appropriated, the sum of one million of dollars, which said sum shall be deposited in the Treasury of the United States to the credit of the Sioux Nation of Indians as a permanent fund, the interest of which, at five percentum per annum, shall be appropriated, under the direction of the Secretary of the Interior, to the use of the Indians receiving rations and annuities upon the reservations created by this act, in proportion to the numbers that shall so receive rations and annuities at the time this act shall take effect, as follows: One-half of said interest shall be so expended for the promotion of industrial and other suitable education among said Indians, and the other half thereof in such manner and for such purposes, including reasonable cash payment per capita as, in the judgment of said Secretary, shall, from time to time, most contribute to the advancement of said Indians in civilization and self-support: Provided, That after the Government has been reimbursed for the money expended for said Indians under the provisions of this act, the Secretary of the Interior, may, in his discretion, expend, in addition to the interest of the permanent fund, not to exceed ten per centum per annum of the principal of said fund in the employment of farmers, and in the purchase of agricultural implements, teams, seeds, including reasonable cash payments per capita, and other articles necessary to assist them in agricultural pursuits, and he shall report to Congress in detail each year his doings hereunder.

Sec. 18. That if any land in said Great Sioux Reservation is now occupied and used by any religious society for the purpose of missionary or educational work among said Indians, whether situate outside of or within the lines of any reservation constituted by
SEC. 21. That all the lands in the Great Sioux Reservation outside of the separate reservations herein described are hereby restored to the public domain, except American Island, Farm Island, and Niobrara Island, and shall be disposed of by the United States to actual settlers only, under the provisions of the homestead law (except section two thousand three hundred and one thereof) and under the law relating to town-sites: Provided, That each settler, under and in accordance with the provisions of said homestead acts, shall pay to the United States, for the land so taken by him, in addition to the fees provided by law, the sum of fifty cents for each and every acre, and shall be entitled to a patent therefor, according to said homestead laws, and after the full payment of said sum of fifty cents per acre therefor; but the rights of soldiers, as defined and described in sections twenty-three hundred and four and twenty-three hundred and five of the Revised Statutes of the United States, shall not be abridged, except as to said fifty cents per acre; and any conveyance of said lands so taken as a homestead, or any contract touching the same, or lien thereon, created prior to the date of final entry, shall be null and void: And provided, That lands entered for town-site purposes shall be paid for at the rate of one dollar and twenty-five cents per acre: And provided further, That nothing in this act contained shall be so construed as to affect the right of Congress or of the Territorial government of Dakota to establish public highways or to grant to railroad companies the right of way through said lands, or to exclude the said lands, or any thereof, from the operation of the general laws of the United States now in force granting to railroad companies the right of way and depot grounds over and upon the public lands. American Island, an island in the Missouri River, near Chamberlain, in the Territory of Dakota, and now a part of the Sioux Reservation, is hereby donated to the said city of Chamberlain: Provided further, That said city of Chamberlain shall formally accept the same within one year from the passage of this act, upon the express condition that the same shall be preserved and used for all time entire as a public park, and for no other purpose, to which all persons shall have free access; and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of said conditions the said island shall revert to the United States, to be disposed of by future legislation only. Farm Island, an island in the Missouri River near Pierre, in the Territory of Dakota, and now a part of the Sioux Reservation, is hereby donated to the said city of Pierre: Provided further, That the said city of Pierre shall formally accept the same within one year from the passage of this act, upon the express condition that the same shall be preserved and used for all time entire as a public park, and for no other purpose, to which all persons shall have free access; and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of said conditions the said island shall revert to the United States, to be disposed of by future legislation only. Niobrara Island, an island in the Niobrara River, near Niobrara, and this act, or if any such land is so occupied upon the Santee Sioux Reservation, in Nebraska, the exclusive occupation and use of said land, not exceeding one hundred and sixty acres in any one tract, is hereby, with the approval of the Secretary of the Interior, granted to any such society so long as the same shall be occupied and used by such society for educational and missionary work among said Indians; and the Secretary of the Interior is hereby authorized and directed to give to such religious society a patent of such tract of land to the legal effect aforesaid; and for the purpose of such educational or missionary work any such society may purchase, upon any of the reservations herein created, any tract of land not exceeding in any one tract one hundred and sixty acres, not interfering with the title in severalty of any Indian, and with the approval of and upon such terms, not exceeding fifty cents an acre, as shall be prescribed by the Secretary of the Interior. And the Santee Normal Training School may, in like manner, purchase for such educational or missionary work on the Santee Reservation, in addition to the foregoing, in such location and quantity, not exceeding three hundred and twenty acres, as shall be approved by the Secretary of the Interior.

SEC. 19. That all the provisions of the said treaty with the different bands of the Sioux Nation of Indians concluded April twenty-ninth, eighteen hundred and sixty-eight, and the agreement with the same approved February twenty-eighth, eighteen hundred and seventy-seven, not in conflict with the provisions and requirements of this act, are hereby continued in force according to their tenor and limitation, anything in this act to the contrary notwithstanding.

SEC. 29. That the Secretary of the Interior shall cause to be erected not less than thirty school-houses, and more, if found necessary, on the different reservations, at such points as he shall think for the best interest of the Indians, but at such distance only as will enable as many as possible attending schools to return home nights, as white children do attending district schools: And provided, That any white children residing in the neighborhood are entitled to attend the said school on such terms as the Secretary of the Interior may prescribe.

SEC. 21. That all the lands in the Great Sioux Reservation outside of the separate reservations herein described are hereby restored to the public domain, except American Island, Farm Island, and Niobrara Island, and shall be disposed of by the United States to actual settlers only, under the provisions of the homestead law (except section two thousand three hundred and one thereof) and under the law relating to town-sites: Provided, That each settler, under and in accordance with the provisions of said homestead acts, shall pay to the United States, for the land so taken by him, in addition to the fees provided by law, the sum of fifty cents for each and every acre, and shall be entitled to a patent therefor, according to said homestead laws, and after the full payment of said sum of fifty cents per acre therefor; but the rights of soldiers, as defined and described in sections twenty-three hundred and four and twenty-three hundred and five of the Revised Statutes of the United States, shall not be abridged, except as to said fifty cents per acre; and any conveyance of said lands so taken as a homestead, or any contract touching the same, or lien thereon, created prior to the date of final entry, shall be null and void: And provided, That lands entered for town-site purposes shall be paid for at the rate of one dollar and twenty-five cents per acre: And provided further, That nothing in this act contained shall be so construed as to affect the right of Congress or of the Territorial government of Dakota to establish public highways or to grant to railroad companies the right of way through said lands, or to exclude the said lands, or any thereof, from the operation of the general laws of the United States now in force granting to railroad companies the right of way and depot grounds over and upon the public lands. American Island, an island in the Missouri River, near Chamberlain, in the Territory of Dakota, and now a part of the Sioux Reservation, is hereby donated to the said city of Chamberlain: Provided further, That said city of Chamberlain shall formally accept the same within one year from the passage of this act, upon the express condition that the same shall be preserved and used for all time entire as a public park, and for no other purpose, to which all persons shall have free access; and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of said conditions the said island shall revert to the United States, to be disposed of by future legislation only. Farm Island, an island in the Missouri River near Pierre, in the Territory of Dakota, and now a part of the Sioux Reservation, is hereby donated to the said city of Pierre: Provided further, That the said city of Pierre shall formally accept the same within one year from the passage of this act, upon the express condition that the same shall be preserved and used for all time entire as a public park, and for no other purpose, to which all persons shall have free access; and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of said conditions the said island shall revert to the United States, to be disposed of by future legislation only. Niobrara Island, an island in the Niobrara River, near Niobrara, and
now a part of the Sioux Reservation, is hereby donated to the said city of Niobrara: Provided further, That the said city of Niobrara shall formally accept the same within one year from the passage of this act, upon the express condition that the same shall be preserved and used for all time entire as a public park, and for no other purpose, to which all persons shall have free access; and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of said conditions the said island shall revert to the United States, to be disposed of by future legislation only: And provided further, That if any full or mixed blood Indian of the Sioux Nation shall have located upon Farm Island, American Island, or Niobrara Island before the date of the passage of this act, it shall be the duty of the Secretary of the Interior, within three months from the time this act shall have taken effect, to cause all improvements made by such Indian so located upon either of said islands, and all damage that may accrue to him by a removal therefrom, to be appraised, and upon the payment of the sum so determined within six months after notice thereof, by the city to which the island is herein donated to such Indian, said Indian shall be required to remove from said island, and shall be entitled to select instead of such location his allotment according to the provisions of this act upon any of the reservations herein established, or upon any land opened to settlement by this act not already located upon.

Sec. 22. That all money accruing from the disposal of lands in conformity with the foregoing section shall, after deducting the necessary expenses attending such disposition thereof, be paid into the Treasury of the United States and be applied solely as follows: First, to the reimbursement of the United States for all necessary actual expenditures contemplated and provided for under the provisions of this act, and the creation of the permanent fund hereinbefore provided; and after such reimbursement to the increase of said permanent fund for the purposes hereinbefore provided.

Sec. 23. That all persons who, between the twenty-seventh day of February, eighteen hundred and eighty-five, and the seventeenth day of April, eighteen hundred and eighty-five, in good faith, entered upon or made settlements with intent to enter the same under the homestead or pre-emption laws of the United States upon any part of the Great Sioux Reservation lying east of the Missouri River, and known as the Crow Creek and Winnebago Reservation, which by the President's proclamation of date February twenty-seventh, eighteen hundred and eighty-five, was declared to be open to settlement, and not included in the new reservation established by section six of this act, and who, being otherwise legally entitled to make such entries, located or attempted to locate thereon homestead, pre-emption, or town-site claims, by actual settlement and improvement of any portion of such lands, shall, for a period of ninety days after the proclamation of the President required to be made by this act, have a right to re-enter upon said claims and shall procure title thereto under the homestead or pre-emption laws of the United States, and complete the same as required therein, and their said claim shall, for such time, have a preference over later entries; and when they shall have in other respects shown themselves entitled and shall have complied with the law regulating such entries, and, as to homestead, with the special provisions of this act, they shall be entitled to have said lands, and patents therefor shall be issued as in like cases: Provided, That pre-emption claimants shall reside on their lands the same length of time before procuring title as homestead claimants under this act. The price to be paid for town-site entries shall be such as is required by law in other cases, and shall be paid into the general fund provided for by this act.

Sec. 24. That this act shall take effect only upon the acceptance thereof and consent thereto by the different bands of the Sioux Nation of Indians, in manner and form prescribed by the twentieth article of the said treaty between the United States and said Indians, concluded April twenty-ninth, eighteen hundred and sixty-eight, which said acceptance and consent shall be made known by proclamation thereof by the President of the United States, upon satisfactory proof presented to him that the same has been obtained in the manner and form required by said twentieth article of said treaty, which proof shall be presented to him within one year from the passage of this act; and upon failure of such proof and proclamation this act becomes of no effect, and null and void.

Sec. 25. That section sixteen and thirty-six of each township of the lands open to settlement under the provisions of this act, whether surveyed or unsurveyed, are hereby reserved for the use and benefit of the public schools as provided by the act organizing the Territory of Dakota, and whether surveyed or unsurveyed said sections shall not be subject to claim, settlement, or entry under the provision of this act or any of the land laws of the United States: Provided however, That the United States shall pay to said Indians, out of any moneys in the Treasury not otherwise appropriated, the sum of fifty cents per acre for all lands reserved under the provisions of this section.

Sec. 26. That there is hereby appropriated, out of any money in the Treasury not otherwise appropriated, the sum of eighteen thousand dollars, which sum shall be ex-
AND after such explanation and understanding with such male Indians of the age of
eighteen years and upwards, have consented and agreed to said act, and have accepted
and ratified the same, and hereby do accept and consent to, and ratify the said act
of Congress and each and all provisions thereof, and do hereby grant to the United States
all the lands therein mentioned to the uses and purposes for which they are therein set
apart in accordance with the terms of said act. Witness our hands and seals hereto freely
subscribed and affixed in this month of---, 1888.

The foregoing instrument was signed by the following Indians:

**AT THE STANDING ROCK AGENCY, DAKOTA, IN JULY.**

<table>
<thead>
<tr>
<th>Number</th>
<th>Indian</th>
<th>English</th>
<th>Age</th>
<th>Band</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ta-taw-ka-ska (his x mark)</td>
<td>White-Bull</td>
<td>66</td>
<td>Hunkpapa</td>
</tr>
<tr>
<td>2</td>
<td>Herbert Welsh</td>
<td>Mahpiya-mato</td>
<td>22</td>
<td>Blackfeet</td>
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<tr>
<td>3</td>
<td>Wa-pa-nu-na-sa-pa (his x mark)</td>
<td>Pat Horse</td>
<td>42</td>
<td>Hunkpapa</td>
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<tr>
<td>4</td>
<td>Arewanka</td>
<td>Frosty</td>
<td>12</td>
<td>LowerYanktonai</td>
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<tr>
<td>5</td>
<td>Ptecelu</td>
<td>John Pleets</td>
<td>27</td>
<td>Mixed Blood</td>
</tr>
<tr>
<td>6</td>
<td>Hin-ske-ma-za (his x mark)</td>
<td>Iron Tusk</td>
<td>39</td>
<td>LowerYanktonai</td>
</tr>
<tr>
<td>7</td>
<td>Herokogi</td>
<td>Co</td>
<td>31</td>
<td>Do</td>
</tr>
<tr>
<td>8</td>
<td>Ma-to-ki-na-man (his x mark)</td>
<td>Bear Sands</td>
<td>31</td>
<td>Do</td>
</tr>
<tr>
<td>9</td>
<td>I-nya-wa-ku-wa (his x mark)</td>
<td>Chase Alone</td>
<td>32</td>
<td>Do</td>
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<tr>
<td>10</td>
<td>Ti-wa-kan (his x mark)</td>
<td>Holy House</td>
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<td>11</td>
<td>Hek-ta-ki-ya-wa-ku-wa (his x mark)</td>
<td>Chase Backwards</td>
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<tr>
<td>12</td>
<td>Tatankoista</td>
<td>Bull’s Eye</td>
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<td>13</td>
<td>Marpiyotakahoe</td>
<td>Foremost Cloud</td>
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<tr>
<td>14</td>
<td>Can-li-pa-sa-pa (his x mark)</td>
<td>Black Tomyhawk</td>
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<tr>
<td>15</td>
<td>Mah-po-ya-man (his x mark)</td>
<td>Standing Soldier</td>
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<tr>
<td>16</td>
<td>A-kic-i-ta-nas-jin (his x mark)</td>
<td>White Horse</td>
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<tr>
<td>17</td>
<td>Sunk aka (his x mark)</td>
<td>Patrick Ylll</td>
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<td>Do</td>
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<td>18</td>
<td>Ylll</td>
<td>Hawk Shield</td>
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<td>19</td>
<td>Cetanwahacanka (his x mark)</td>
<td>Goose</td>
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<tr>
<td>20</td>
<td>Maga (his x mark)</td>
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**AT THE STANDING ROCK AGENCY, DAKOTA, IN AUGUST.**

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<td>1</td>
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<td>Charles Papan</td>
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<tr>
<td>2</td>
<td>Hoksliaska</td>
<td>Emerant D. White</td>
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**AT THE LOWER BRULÉ AGENCY, DAKOTA, IN SEPTEMBER.**

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<td>Iron Nest (his x mark)</td>
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<tr>
<td>2</td>
<td>Ohitika</td>
<td>Ben Brave</td>
<td>24</td>
<td>Do</td>
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<tr>
<td>3</td>
<td>Arewanka</td>
<td>James Thompson</td>
<td>26</td>
<td>Do</td>
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<tr>
<td>4</td>
<td>B. Bear Bird</td>
<td>George Tompkins</td>
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<td>5</td>
<td>Cetanwakapke</td>
<td>Wm. Smith</td>
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<td>Wesley Hunisman</td>
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<td>8</td>
<td>Aktya</td>
<td>Walter Shawalho</td>
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<td>9</td>
<td>Thomas Thompson</td>
<td>Chas. Ellis</td>
<td>27</td>
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<td>Chas. Bull Head</td>
<td>Chas. Bull Head</td>
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<tr>
<td>13</td>
<td>Good Cagle</td>
<td>George Tilaston Wannapin</td>
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<td>Reuben Thompson</td>
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<td>Michael Quilt</td>
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<td>Hugh Crazy Bull</td>
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<td>Mark Patterson</td>
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<td>John Saizue (his x mark)</td>
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<td>Daniel Renville</td>
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<td>David Tabyasa</td>
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<td>Charlie Briggs (his x mark)</td>
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<td>Mark Wells</td>
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<td>57</td>
<td>Wambdi-topa</td>
<td>Eagle Bear (his x mark)</td>
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<td>Wambdi-topa</td>
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<td>Wambdi-topa</td>
<td>Joseph (screech owl)</td>
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<td>Wambdi-topa</td>
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<td>Wambdi-topa</td>
<td>Robert Philbrick (his mark)</td>
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<td>Wambdi-topa</td>
<td>Philip Rubedean</td>
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<td>Wambdi-topa</td>
<td>Dog Back (his x mark)</td>
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<td>Wambdi-topa</td>
<td>Wallace Ashley</td>
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<td>69</td>
<td>Wambdi-topa</td>
<td>Not afraid of Bear (his x mark)</td>
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<tr>
<td>70</td>
<td>Wambdi-topa</td>
<td>Little Dog (his x mark)</td>
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<td>Wambdi-topa</td>
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<td>Wambdi-topa</td>
<td>Oliver White Dog (his x mark)</td>
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<td>Medicine Cedar (his x mark)</td>
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<td>74</td>
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<td>One in the Centre (his x mark)</td>
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<tr>
<td>75</td>
<td>Wambdi-topa</td>
<td>Harry Hand</td>
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<td>76</td>
<td>Wambdi-topa</td>
<td>Yellow Bread</td>
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## AT THE CROW CREEK AGENCY, DAKOTA, IN AUGUST—Continued.

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<th>Age</th>
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<td>80</td>
<td>Heran Kanajin</td>
<td>Standing Elk (his x mark)</td>
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<td>81</td>
<td>Apan-tawa</td>
<td>His Day (his x mark)</td>
<td>23</td>
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<tr>
<td>82</td>
<td>Pa-opli</td>
<td>Joe Irvin</td>
<td>18</td>
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<td>83</td>
<td>Yakaangii</td>
<td>Wounded-head (his x mark)</td>
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<td>84</td>
<td>Chaukde</td>
<td>Yellow-back (his x mark)</td>
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<td>85</td>
<td>Kang-iqia</td>
<td>Little Crow (his x mark)</td>
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<td>86</td>
<td>Tawakmuhe-sapa</td>
<td>His Gourd is Black (his x mark)</td>
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<td>87</td>
<td>Tate-westa</td>
<td>Good Wind (his x mark)</td>
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<td>88</td>
<td>Maza-tota</td>
<td>Blacksmith (his x mark)</td>
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<td>Mahiya-kokipa</td>
<td>Afraid of Cloud (his x mark)</td>
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<td>90</td>
<td>Wanbdi-sim-koyaaka</td>
<td>Wears Eagle Feathers (his x mark)</td>
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<td>Niyakeycize</td>
<td>Taken Alive (his x mark)</td>
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<td>92</td>
<td>Wacinyanpi</td>
<td>Trust (his x mark)</td>
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<td>93</td>
<td>Kangi</td>
<td>Alfred Crow (his x mark)</td>
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<td>94</td>
<td>Charles McBride</td>
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<td>Joe Williams</td>
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<td>96</td>
<td>Cekpa</td>
<td>Twist (his x mark)</td>
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<td>97</td>
<td>Ska</td>
<td>White (his x mark)</td>
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<td>Tasinamaza</td>
<td>Iron Blanket (his x mark)</td>
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<td>Matowawoyupsa</td>
<td>Catching Bear (his x mark)</td>
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<td>Kahiherpeya</td>
<td>Run Over (his x mark)</td>
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<td>101</td>
<td>Biewa</td>
<td>Side Hill (his x mark)</td>
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<td>102</td>
<td>Kinyanku</td>
<td>Comes Flying (his x mark)</td>
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<td>103</td>
<td>Caske</td>
<td>First-Born Boy (his x mark)</td>
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<td>Oyenakihma</td>
<td>Track-hider (his x mark)</td>
<td>24</td>
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<td>105</td>
<td>Wasutehan</td>
<td>Far Hill (his x mark)</td>
<td>22</td>
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<td>106</td>
<td>Chote</td>
<td>Chateau Witz (his x mark)</td>
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## AT THE CROW CREEK AGENCY, DAKOTA, IN SEPTEMBER.

<table>
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<tr>
<td>1</td>
<td>Antoine Boudell (his x mark)</td>
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<td>34</td>
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<tr>
<td>2</td>
<td>Shot Enemy (his x mark)</td>
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<td>65</td>
<td>2.</td>
</tr>
<tr>
<td>3</td>
<td>Day (his x mark)</td>
<td></td>
<td>70</td>
<td>2.</td>
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<tr>
<td>4</td>
<td>His Battle (his x mark)</td>
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<td>33</td>
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<tr>
<td>5</td>
<td>Yellow Horse (his x mark)</td>
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<td>33</td>
<td>11.</td>
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<tr>
<td>6</td>
<td>Thomas W. Tuttle</td>
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<td>23</td>
<td>2.</td>
</tr>
<tr>
<td>7</td>
<td>Good Horn (his x mark)</td>
<td></td>
<td>28</td>
<td>1.</td>
</tr>
<tr>
<td>8</td>
<td>Little Voice (his x mark)</td>
<td></td>
<td>62</td>
<td>5.</td>
</tr>
</tbody>
</table>

I, Mark Wells, having been employed as interpreter at the Crow Creek Agency, Dakota, by the Indian Commission, do hereby certify that the foregoing act of Congress was fully explained to the Indians whose names appear therein, and that I was present and witnessed the signature of each.

**MARK WELLS, Interpreter.**

We hereby certify that we were present and witnessed the signatures of the above-named Indians to the act of Congress above set out.

**WILLIAM FULLER.**

**LUKE C. HAYES.**

We, the undersigned, being adult male Indians occupying or interested in the Sioux Reservation established by the treaty between the United States and various chiefs and headmen of the different tribes of Sioux Indians on the part of such Indians, signed on the 29th day of April, 1888, do hereby certify and declare that we have heard read,
Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the following tract of land, being a part of the Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Rosebud Agency, in the Territory of Dakota, namely: Beginning at a point in the center of the main channel of the Missouri River, at the intersection of the south line of Brule County; thence down said center of the main channel to a point ten miles north of the mouth of the Moreau River, including also within said reservation all islands, if any, in said river; thence due east on said center of the main channel to a point on the one hundred and second degree of west longitude from Greenwich; thence due north on said one hundred and second degree of west longitude to the one hundred and third degree of west longitude with the northern boundary of the State of Nebraska; thence north along said meridian to the South Fork of Cheyenne River and down said stream to the mouth of Battle Creek; thence due east to White River; thence down White River to the mouth of Pass Creek, on White River; thence up Pass Creek southerly to the source of its principal branch; thence due south to said southerly boundary of said reservation; thence due south to said north line of the State of Nebraska; thence west on said north line to the place of beginning. Also, the following tract of land situate in the State of Nebraska, namely: Beginning at a point in the main channel of the Missouri River, at the intersection of the one hundred and third degree of west longitude with the northern boundary of the State of Nebraska; thence north along said meridian to the one hundred and second degree of longitude with the State of Nebraska; thence west on said one hundred and second degree of longitude to the intersection of said boundary line with the southern boundary of the State of Nebraska; thence due south along said southern boundary of the State of Nebraska to the forty-third parallel of latitude; thence west along said forty-third parallel of latitude to the one hundred and second degree of west longitude from Greenwich; thence southerly to the forty-third parallel of latitude; thence west along said forty-third parallel of latitude to the point of beginning: Provided, That the said tract of land in the State of Nebraska shall be reserved, by executive order, only so long as it may be needed for the use and protection of the Indians receiving rations and annuities at the Pine Ridge Agency.

SEC. 2. That the following tract of land, being a part of the said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Rosebud Agency, in the said Territory of Dakota, namely: Commencing in the middle of the main channel of the Missouri River, at the intersection of the south line of Brule County; thence down said middle of the main channel of said river to the intersection of the ninety-ninth degree of west longitude from Greenwich; thence due south to the forty-third parallel of latitude; thence west along said parallel to a point due south from the source of the principal branch of Pass Creek; thence due north to the said source of the said principal branch of Pass Creek; thence down Pass Creek to White River; thence down White River to a point intersecting the west line of Gregory County extended north; thence south on said extended west line of Gregory County to the intersection of the south line of Brule County extended west; thence due east on said southern boundary of Brule County extended to the point of beginning in the Missouri River, including entirely within said reservation all islands, if any, in said river.

SEC. 3. That the following tract of land, being a part of the said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Standing Rock Agency, in the said Territory of Dakota, namely: Beginning at a point in the center of the main channel of the Missouri River opposite the mouth of the Cannon Ball River; thence down said center of the main channel to a point ten miles north of the mouth of the Moreau River, including also within said reservation all islands, if any, in said river; thence due west to the one hundred and second degree of west longitude from Greenwich; thence north along said meridian to its intersection with the south branch of the Cannon Ball River, also known as Ceder Creek; thence down said south branch of the Cannon Ball River to its intersection with the main Cannon Ball River; and down said main Cannon Ball River to the center of the main channel of the Missouri River at the place of beginning.

SEC. 4. That the following tract of land, being a part of the said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Cheyenne River Agency, in the said Territory of Dakota, namely: Beginning at a point in the center of the main channel of the Missouri River, ten miles north of the mouth of the Moreau River, said point being the southeasterly corner of the Standing Rock Reservation; thence down said center of the main channel of the Missouri River, including also entirely within said reservation all islands, if any, in said river, to a point opposite the mouth of the Cheyenne River; thence west to said Cheyenne River, and up the same to its intersection with the one hundred and second meridian of longitude; thence north along said meridian to its intersection with a line due west from a point in the Missouri River ten miles north of the mouth of the Moreau River; thence due east to the place of beginning.

S. Ex. 17—4
SEC. 5. That the following tract of land, being a part of the said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Lower Brule Agency, in said Territory of Dakota, namely: Beginning on the Missouri River at Old Fort George; thence running due west to the western boundary of Preble County; thence running south on said western boundary to the forty-fourth degree of latitude; thence east on said forty-fourth degree of latitude to western boundary of township number seventy-two; thence south on said township western line to an intersecting line running due west from Fort Lookout; thence eastwardly on said line to the center of the main channel of the Missouri River at Fort Lookout; thence north in the center of the main channel of the said river to the original starting point.

SEC. 6. That the following tract of land, being a part of the Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Crow Creek Agency, in said Territory of Dakota, namely: The whole of township one hundred and six, range seventy-two; township one hundred and seven, range seventy-three; township one hundred and eight, range seventy-four; township one hundred and nine, range seventy-five; township one hundred and ten, range seventy-six; township one hundred and eleven, range seventy-seven, and rights under the same in all other respects conforming to this act.

SEC. 7. That each member of the Santee Sioux tribe of Indians now occupying a reservation in the State of Nebraska shall be entitled to allotments upon said reserve in Nebraska as follows: To each head of a family one-quarter of a section; to each single person over eighteen years of age, one-eighth of a section; to each orphan child under eighteen years, one-eighth of a section; to each other person under eighteen years of age now living, one-sixteenth of a section; with title thereto, in accordance with the provisions of article six of the treaty concluded April twenty-ninth, eighteen hundred and sixty-six.

SEC. 8. That the President is hereby authorized and required, whenever in his opinion any reservation of such Indians or any part thereof, is advantageous for agricultural or grazing purposes, and the progress in civilization of the Indians receiving rations on either or any of said reservations shall be such as to encourage the belief that an allotment in severalty to such Indians, or any of them, would be for the best interest of said Indians, to cause said reservation, or so much thereof as is necessary, to be surveyed, or resurveyed, and to allot the lands in said reservation in severalty to the Indians located thereon as aforesaid, in quantities as follows: To each head of a family, one quarter of a section; to each single person over eighteen years of age, one-fourth of a section; to each orphan child under eighteen years of age, one-fourth of a section; and to each other person under eighteen years now living, or who may be born prior to the date of the order of the President directing an allotment of the lands embraced in any reservation, one-eighth of a section. In case there is not sufficient land in either of said reservations to allot lands to each individual of the classes above named in quantities as above provided, the lands embraced in such reservation or reservations shall be allotted.
to each individual of each of said classes pro rata in accordance with the provisions of this act: Provided, That where the lands on any reservation are mainly valuable for grazing purposes, and additional allotment of such grazing lands, in quantities as above provided, shall be made to each individual; or in case any two or more Indians who may be entitled to allotments shall so agree, the President may assign the grazing lands to which they may be entitled to them in one tract, and to be held and used in common.

SEC. 9. That all allotments set apart under the provisions of this act shall be selected by the Indians, heads of families selecting for their minor children, and the agents shall select for each orphan child, and in such manner as to embrace the improvements of the Indians making the selection. Where the improvements of two or more Indians have been made on the same legal subdivision of land, unless they shall otherwise agree, a provisional line may be run dividing said lands between them, and the amount to which each is entitled shall be equalized in the assignment of the remainder of the land to which they are entitled under this act: Provided, That if any one entitled to an allotment shall fail to make a selection within five years after the President shall direct that allotments may be made on a particular reservation, the Secretary of the Interior may direct the agent of such tribe or band, if there be, and if there be no agent, then a special agent appointed for that purpose, to make a selection for such Indian, which selection shall be allotted as in cases where selections are made by the Indians, and patents shall issue in like manner.

SEC. 10. That the allotments provided for in this act shall be made by special agents appointed by the President for such purpose, and the agents in charge of the respective reservations on which the allotments are directed to be made, under such rules and regulations as the Secretary of the Interior may from time to time prescribe, and shall be certified by such agents to the Commissioner of Indian Affairs, in duplicate, one copy to be retained in the Indian Office, and the other to be transmitted to the Secretary of the Interior for his action, and to be deposited in the General Land Office.

SEC. 11. That upon the approval of the allotments provided for in this act by the Secretary of the Interior, he shall cause patents to issue therefor in the name of the allottees, which patents shall be of the legal effect, and declare that the United States does and will hold the lands thus allotted, for the period of twenty-five years, in trust for the sole use and benefit of the Indian to whom such allotment shall have been made, or, in case of his decease, of his heirs according to the laws of the State or Territory where such land is located, and that at the expiration of said period the United States will convey the same by patent to said Indian, or his heirs, as aforesaid, in fee, discharged of said trust and free of all charge or incumbrance whatsoever, and patents shall issue accordingly: Provided, That the President of the United States may in any case, in his discretion, extend the period by a term not exceeding ten years; and if any lease or conveyance shall be made of the lands set apart and allotted as herein provided, or any contract made touching the same, before the expiration of the time above mentioned, such lease or conveyance or contract shall be absolutely null and void: Provided, further, That the law of descent and partition in force in the State or Territory where the lands may be situated shall apply thereto after patents therefor have been executed and delivered. Each of the patents aforesaid shall be recorded in the General Land Office, and afterward delivered, free of charge, to the allottee entitled thereto.

SEC. 12. That at any time after lands have been allotted to all the Indians of any tribe as herein provided, or sooner, if in the opinion of the President it shall be for the best interests of said tribe, it shall be lawful for the Secretary of the Interior to negotiate with such Indian tribe for the purchase and release by said tribe, in conformity with the treaty or statute under which such reservation is held, of such portions of its reservation not allotted as such tribe shall, from time to time, consent to sell on such terms and conditions as shall be considered just and equitable between the United States and said tribe of Indians, which purchase shall not be complete until ratified by Congress: Provided, however, That all lands adapted to agriculture, with or without irrigation, so sold or released to the United States by any Indian tribe shall be held by the United States for the sole purpose of securing homes to actual settlers, and shall be disposed of by the United States to actual and bona fide settlers only in tracts not exceeding one hundred and sixty acres to any one person, on such terms as Congress shall prescribe, subject to grants which Congress may make in aid of education: And provided further, That no patents shall issue therefor except to the person so taking the same as and for a homestead, or his heirs, and after the expiration of five years' occupancy thereof as such homestead; and any conveyance of said lands so taken as a homestead, or any contract touching the same, or lien thereon, created prior to the date of such patent, shall be null and void. And the sums agreed to be paid by the United States as purchase money for any portion of any such reservation shall be held in the Treasury of the United States for the sole use of the tribe or tribes of Indians to whom such reservation belonged; and the same, with interest thereon at five per centum, shall be at all times subject to appropriation.
by Congress for the education and civilization of such tribe or tribes of Indians or the members thereof. The patents aforesaid shall be recorded in the General Land Office, and afterward delivered, free of charge, to the allottee entitled thereto.

SEC. 13. That any Indian receiving and entitled to rations and annuities at either of the agencies mentioned in this act at the time the same shall take effect, but residing upon any portion of said Great Reservation not included in either of the separate reservations herein established, may, at his option, within one year from the time when this act shall take effect, and within one year after he has been notified of his said right of option in such manner as the Secretary of the Interior shall direct by recording his election with the proper agent at the agency to which he belongs, have the allotment to which he would be otherwise entitled on one of said separate reservations upon the land where such Indian may reside, such allotment in all other respects to conform to the allotments hereinbefore provided. Each member of the Ponca tribe of Indians now occupying a part of the old Ponca Reservation, within the limits of the said Great Sioux Reservation, shall be entitled to allotments upon said old Ponca Reservation as follows: To each head of a family, one-quarter of a section; to each single person over eighteen years of age, one-eighth of a section; to each orphan child under eighteen years of age, one-eighth of a section; and to each other person under eighteen years of age now living, one-sixteenth of a section, with title thereto and rights under the same in all other respects conforming to this act. And said Poncas shall be entitled to all other benefits under this act in the same manner and with the same conditions as if they were a part of the Sioux Nation receiving rations at one of the agencies herein named. When the allotments to the Ponca tribe of Indians and to such other Indians as allotments are provided for by this act shall have been made upon that portion of said reservation which is described in the act entitled "An act to extend the northern boundary of the State of Nebraska," approved March twenty-eighth, eighteen hundred and eighty-two, shall be open to settlement, as provided in this act: Provided, That the allotments to Ponca and other Indians authorized by this act to be made upon the land described in the said act entitled "An act to extend the northern boundary of the State of Nebraska," shall be made within six months from the time this act shall take effect.

SEC. 14. That in cases were the use of water for irrigation is necessary to render the lands within any Indian reservation created by this act available for agricultural purposes, the Secretary of the Interior be, and he is hereby, authorized to prescribe such rules and regulations as he may deem necessary to secure a just and equal distribution thereof among the Indians residing upon any such Indian reservation created by this act; and no water appropriation or grant of water by any riparian proprietor shall be authorized or permitted to the damage of any other riparian proprietor.

SEC. 15. That if any Indian has, under and in conformity with the provisions of the treaty with the Great Sioux Nation concluded April twenty-ninth, eighteen hundred and sixty-eight, and proclaimed by the President February twenty-fourth, eighteen hundred and sixty-nine, or any existing law, taken allotments of land within or without the limits of any of the separate reservations established by this act, such allotments are hereby ratified and made valid, and such Indian is entitled to a patent therefor in conformity with the provisions of said treaty and existing law and of the provisions of this act in relation to patents for individual allotments.

SEC. 16. That the acceptance of this act by the Indians in manner and form as required by the said treaty concluded between the different bands of the Sioux Nation of Indians and the United States, April twenty-ninth, eighteen hundred and sixty-eight, and proclaimed by the President February twenty-fourth, eighteen hundred and sixty-nine, as hereinafter provided, shall be taken and held to be a release of all title on the part of the Indians receiving rations and annuities on each of the said separate reservations, to the lands described in each of the other separate reservations so created, and shall be held to confirm in the Indians entitled to receive rations at each of said separate reservations, respectively, to their separate and exclusive use and benefit. All the title and interest of every name and nature secured therein to the different bands of the Sioux Nation by said treaty of April twenty-ninth, eighteen hundred and sixty-eight. This release shall not affect the title of any individual Indian to his separate allotment on land not included in any of said separate reservations provided for in this act, which title is hereby confirmed, nor any agreement heretofore made with the Chicago, Milwaukee and Saint Paul Railroad Company, or the Dakota Central Railroad Company for a right of way through said reservation; and for any lands acquired by such agreement to be used in connection therewith, except as hereinafter provided; but the Chicago, Milwaukee and Saint Paul Railroad Company or the Dakota Central Railroad Company shall, respectively, have the right to take and use, prior to any white person,
and to any corporation, the right of way provided for in said agreements, with not to exceed twenty acres of land, in addition to the right of way, for stations for every ten miles of road; and said companies shall also, respectively, have the right to take and use for right of way, side-track, depot, and station privileges, machine-shop, freight-house, round-house, and yard facilities, prior to any white person, and to any corporation or association, so much of the two separate sections of land embraced in said agreements; also, the former company so much of the one hundred and eighty-eight acres and the latter company so much of the seventy-five acres, on the east side of the Missouri River, likewise embraced in said agreements, as the Secretary of the Interior shall decide to have been agreed upon and paid for by said railroads and to be reasonably necessary upon each side of said river for approaches to the bridge of each of said companies to be constructed across the river, for right of way, side track, depot and station privileges, machine-shop, freight-house, round-house, and yard facilities, and no more: Provided, That the said railway companies shall have made the payments according to the terms of said agreements for each mile of right of way and each acre of land for railway purposes, which said companies take and use under the provisions of this act, and shall satisfy the Secretary of the Interior to that effect: Provided further, That no part of the lands herein authorized to be taken shall be sold or conveyed except by way of sale of, or mortgage of, the railway itself. Nor shall any of said lands be used directly or indirectly for town-site purposes, but being the intention hereof that said lands shall be held for general railway uses and purposes only, including stock-yards, warehouses, elevators, terminal and other facilities of and for said railways; but nothing herein contained shall be construed to prevent any such railroad company from building upon such lands houses for the accommodation or residence of their employees, or leasing grounds contiguous to its tracks for warehouse or elevator purposes connected with said railways: And provided further, That said payments shall be made and said conditions performed within six months after this act shall take effect. And provided further, That said railway companies and each of them shall within nine months after this act takes effect, definitely locate their respective lines of road, including all station grounds and terminals across and upon the lands of said reservation designated in said agreements, and shall also within the said period of nine months, file with the Secretary of the Interior a map of such definite location, specifying clearly the line of road, the several station grounds, and the amount of land required for railway purposes, as herein specified, of the said separate sections of land and said tracts of one hundred and eighty acres and seventy-five acres, and the Secretary of the Interior shall within three months after the filing of such map designate the particular portions of said sections and of said tracts of land which the said railway companies respectively may take and hold under the provisions of this act for railway purposes. And the said railway companies and each of them shall within three years after this act takes effect, construct, complete, and put in operation their said lines of road; and in case the said lines of road are not definitely located and maps of location filed within the periods hereinbefore provided, or in case the said lines of road are not constructed, completed, and put in operation within the time herein provided, then, and in either case, the lands granted for right of way, station grounds, or other railway purposes, as in this act provided, shall without any further act or ceremony be declared by proclamation of the President forfeited, and shall without entry or further action on the part of the United States, revert to the United States and be subject to entry under the other provisions of this act; and whenever such forfeiture occurs the Secretary of the Interior shall ascertain the fact and give due notice thereof to the local land officers, and thereupon the lands so forfeited shall be open to homestead entry under the provisions of this act.

SEC. 17. That it is hereby enacted that the seventh article of the said treaty of April twenty-ninth, eighteen hundred and sixty-eight, securing to said Indians the benefits of education, subject to such modifications as Congress shall deem most effective to secure to said Indians equivalent benefits of such education, shall continue in force for twenty years from and after the time this act shall take effect; and the Secretary of the Interior is hereby authorized and directed to purchase, from time to time, for the use of said Indians, and so many American breeding cows of good quality, not exceeding twenty-five thousand in number, and bulls of like quality, not exceeding one thousand in number, as in his judgment can be, under regulations furnished by him, cared for and preserved, with their increase, by said Indians: Provided, That each head of family or single person over the age of eighteen years, who shall have or may hereafter take his or her allotment of land in severality, shall be provided with two milch cows, one pair of oxen, with yoke and chain, one plow, one wagon, one harrow, one hoe, one axe, and one pitch-fork, all suitable to the work they may have to do, and also twenty dollars in cash. That for two years the necessary seed shall be provided to plant five acres of ground into different crops, if so much can be used, and provided that in the purchase of such seed preference shall be given to Indians who may have raised the same for sale, and so much money as shall be necessary for this purpose is hereby appropriated out of any money in--

S. Ex. 1-19
the Treasury not otherwise appropriated; and in addition thereto there shall be set apart, out of any money in the Treasury not otherwise appropriated, the sum of one million of dollars, which said sum shall be deposited in the Treasury of the United States as a permanent fund, the interest of which, at five per centum per annum, shall be appropriated, under the direction of the Secretary of the Interior, to the use of the Indians receiving rations and annuities upon the reservations created by this act, in proportion to the numbers that shall so receive rations and annuities at the time this act takes effect, as follows: One-half of said interest shall be so expended for the promotion of industrial and other suitable education among said Indians, and the other half thereof in such manner and for such purposes, including reasonable cash payment per capita as, in the judgment of said Secretary, shall, from time to time, most contribute to the advancement of said Indians in civilization and self-support: Provided, That after the Government has been reimbursed for the money expended for said Indians under the provisions of this act, the Secretary of the Interior may, in his discretion, expend, in addition to the interest of the permanent fund, not to exceed ten per centum per annum of the principal of said fund in the employment of farmers, and in the purchase of agricultural implements, teams, seeds, including reasonable cash payments per capita, and other articles necessary to assist them in agricultural pursuits, and he shall report to Congress in detail each year his doings hereunder.

SEC. 18. That if any land in said Great Sioux Reservation is now occupied and used by any religious society for the purpose of missionary or educational work among said Indians, whether situate outside of or within the lines of any reservation constituted by this act, or if any such land is so occupied upon the Santee Sioux Reservation, in Nebraska, the exclusive occupation and use of said land, not exceeding one hundred and sixty acres in any one tract, is hereby, with the approval of the Secretary of the Interior, granted to any such society so long as the same shall be occupied and used by such society for educational and missionary work among said Indians; and the Secretary of the Interior is hereby authorized and directed give to such religious society a patent of such tract of land to the legal effect aforesaid; and for the purpose of such educational or missionary work any such society may purchase, upon any of the reservations herein created, any land not exceeding in any one tract one hundred and sixty acres, not interfering with the title in severity of any Indian, and with the approval of and upon such terms, not exceeding fifty cents an acre, as shall be prescribed by the Secretary of the Interior. And the Santee Normal Training School may, in like manner, purchase for such educational or missionary work on the Santee Reservation, in addition to the foregoing, in such location and quantity, not exceeding three hundred and twenty acres, as shall be approved by the Secretary of the Interior.

SEC. 19. That all the provisions of the said treaty with the different bands of the Sioux Nation of Indians concluded April twenty-ninth, eighteen hundred and sixty-eight, and the agreement with the same approved February twenty-eighth, eighteen hundred and seventy-seven, not in conflict with the provisions and requirements of this act, are hereby continued in force according to their tenor and limitation, anything in this act to the contrary notwithstanding.

SEC. 20. That the Secretary of the Interior shall cause to be erected not less than thirty school-houses, and more if found necessary, on the different reservations, at such points as he shall think for the best interest of the Indians, but at such distance only as will enable as many as possible attending schools to return home nights, as white children do attending district schools: And provided, That any white children residing in the neighborhood are entitled to attend the said school on such terms as the Secretary of the Interior may prescribe.

SEC. 21. That all the lands in the Great Sioux Reservation outside of the separate reservations herein described are hereby restored to the public domain, except American Island, Farm Island, and Niobrara Island; and shall be disposed of by the United States to actual settlers only, under the provisions of the homestead law (except section two thousand three hundred and one thereof) and under the law relating to town-sites: Provided, That each settler, under and in accordance with the provisions of said homestead acts, shall pay to the United States, for the land so taken by him, in addition to the fees provided by law, the sum of fifty cents for each and every acre, and shall be entitled to a patent therefor according to said homestead laws, and after the full payment of said sum of fifty cents per acre therefor; but the rights of soldiers, as defined and described in sections twenty-three hundred and four and twenty-three hundred and five of the Revised Statutes of the United States, shall not be abridged, except as to said fifty cents per acre; and any conveyance of said lands so taken as a homestead, or any contract touching the same, or lien thereon, created prior to the date of final entry, shall be null and void: And provided, That lands entered for town-site purposes shall be paid for at the rate of one dollar and twenty-five cents per acre: And provided further, That nothing in this act contained shall be so construed as to affect the right of Congress or of the Territorial government of Dakota to establish public highways or to grant to railroad
entries shall be such as is required by law in other cases and shall be paid into the general fund provided for by this act, currying title as homestead claimants under this act. The price to be paid for town-site time having a preference over later entries; and when they shall have in other respects pre-emption claimants shall reside on their lands the same length of time before proving and not included in the new reservation established by section six of this act, and who shall have free access, and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of such conditions the said island shall revert to the United States, to be disposed of by future legislation only. Farm Island, an island in the Missouri River near Pierre, in the Territory of Dakota, and now a part of the Sioux Reservation, is hereby donated to the said city of Pierre: Provided further, That the said city of Pierre shall formally accept the same within one year from the passage of this act, upon the express condition that the same shall be preserved and used for all time entire as a public park, and for no other purpose, to which all persons shall have free access; and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of said conditions the said island shall revert to the United States, to be disposed of by future legislation only. Niobrara Island, an island in the Niobrara River, near Niobrara, and now a part of the Sioux Reservation, is hereby donated to the said city of Niobrara: Provided further, That the said city of Niobrara shall formally accept the same within one year from the passage of this act, upon the express condition that the same shall be preserved and used for all time entire as a public park, and for no other purpose, to which all persons shall have free access, and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of said conditions the said island shall revert to the United States, to be disposed of by future legislation only: And provided further, That if any full or mixed blood Indian of the Sioux Nation shall have located upon Farm Island, American Island, or Niobrara Island before the date of the passage of this act, it shall be the duty of the Secretary of the Interior, within three months from the time this act shall have taken effect, to cause all improvements made by any such Indian so located upon either of said islands, and all damage that may accrue to him by a removal therefrom, to be appraised, and upon the payment of the sum so determined, within six months after notice thereof, by the city to which the island is herein donated, to such Indian, said Indian shall be required to remove from said island, and shall be entitled to select instead of such location his allotment according to the provisions of this act upon any of the reservations herein established, or upon any land opened to settlement by this act not already located upon.

SEC. 23. That all money accruing from the disposal of lands in conformity with the foregoing section shall, after deducting the necessary expenses attending such disposition thereof, be paid into the Treasury of the United States and be applied solely as follows: First, to the reimbursement of the United States for all necessary actual expenditures contemplated and provided for under the provisions of this act and the creation of the permanent fund hereinbefore provided, and after such reimbursement to the increase of said permanent fund for the purposes hereinbefore provided.

SEC. 23. That all persons who, between the twenty-seventh day of February, eighteen hundred and eighty-five, and the seventeenth day of April, eighteen hundred and eighty-five, in good faith entered upon or made settlements with intent to enter the same under the homestead or pre-emption laws of the United States upon any part of the Great Sioux Reservation lying east of the Missouri River, and known as the Crow Creek and Winnebago Reservation, which, by the President's proclamation of date February twenty-seventh, eighteen hundred and eighty-five, was declared to be open to settlement and not included in the new reservation established by section six of this act, and who, being otherwise legally entitled to make such entries, located or attempted to locate thereon homestead, pre-emption, or town-site claims, by actual settlement and improvement of any portion of such lands, shall, for a period of ninety days after the proclamation of the President required to be made by this act, have a right to re-enter upon said claims and procure title thereto under the homestead or pre-emption laws of the United States and complete the same as required therein, and their said claim shall for such time have a preference over other entries; and when they shall have in other respects shown themselves entitled and shall have complied with the law regulating such entries, and, as to homesteads, with the special provisions of this act, they shall be entitled to have said lands, and patents therefor shall be issued as in like cases. Provided, That pre-emption claimants shall reside on their lands the same length of time before procuring title as homestead claimants under this act. The price to be paid for town-site entries shall be such as is required by law in other cases and shall be paid into the general fund provided for by this act.
SEC. 24. That this act shall take effect only upon the acceptance thereof and consent thereto by the different bands of the Sioux Nation of Indians, in manner and form prescribed by the twelfth article of the said treaty between the United States and said Indians, concluded April twenty-ninth, eighteen hundred and sixty-eight, which said acceptance and consent shall be made known by proclamation thereof by the President of the United States, upon satisfactory proof presented to him that the same has been obtained in the manner and form required by said twelfth article of said treaty, which proof shall be presented to him within one year from the passage of this act; and upon failure of such proof and proclamation this act becomes of no effect, and null and void.

SEC. 25. That section sixteen and thirty-six of each township of the lands open to settlement under the provisions of this act, whether surveyed or unsurveyed, are hereby reserved for the use and benefit of the public schools as provided by the act organizing the Territory of Dakota, and whether surveyed or unsurveyed, said sections shall not be subject to claim, settlement, or entry under the provisions of this act or any of the land laws of the United States: Provided, however, That the United States shall pay to said Indians, out of any moneys in the Treasury not otherwise appropriated, the sum of fifty cents per acre for all lands reserved under the provisions of this section.

SEC. 26. That there is hereby appropriated, out of the money in the Treasury not otherwise appropriated, the sum of eighteen thousand dollars, which sum shall be expended, under the direction of the Secretary of the Interior, for procuring the assent of the Sioux Indians to this act provided in section twenty-four.

Approved April 30, 1868.

And after such explanation and understanding with such male Indians of the age of eighteen years and upwards, hereby declare our dissent therefrom, and refuse to accept thereof or consent thereto. Witness our hands and seals this month of September, 1868.

AT THE LOWER BRULÉ AGENCY, DAKOTA.

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We certify that the signature or mark of each Indian to the above was, together with his seal, affixed thereto in the presence of at least two of the commission at the agency council on the days mentioned in the proceedings; that each and every Indian who signed the same is, to the best information attainable and to the belief of the commission, of the age set down opposite to his name; that they are of a class mentioned in the act of April 30, 1868, and the treaty of April 29, 1868, as entitled to sign; and that they signed the same freely and voluntarily with fair and full understanding of its purport, operation, and effect.

R. H. Pratt.
WM. J. CLEVELAND.
JNO. V. WRIGHT.

STANDING ROCK AGENCY, DAK.,
Monday, July 23, 1868.

The council was opened at 12 o'clock noon.


Indians present: Thirty-four chiefs and 700 Indians.
During the assembling of the Indians, Running Antelope, of his own accord, arose and said:

My friends, these gentlemen have come here from afar, and whatever we may have to say to them we ought to use moderate language and talk pleasantly, and whenever they have anything to say to us I want you all, young men particularly, who are here, to listen attentively and quietly to what they have to say and take their words away with you.

A few minutes later, Mad Bear, of his own accord, arose and said:

My friends, I have a word I would like to say. These men have been sent out here to talk to us by the Great Father and we ought to give patient attention to what they have to say. And I hope we shall all remain here quietly and wait until they get ready to open this council.

In the mean time a large number of Indians came in, and Running Antelope again arose and repeated in substance what he had said before.

The preliminaries of the council having been completed, Maj. JAMES McLAUGHLIN, through the interpreter, George H. Faribault, said:

Men of the Standing Rock Agency, you having been assembled upon invitation to meet the commissioners who have been recently appointed to treat with you, I have the honor of introducing them. This commission is composed of gentlemen who are well known, men of respectability in their own homes, each of them bearing a national reputation, and they are not strangers to this country.

The President and the Secretary of the Interior, who are interested in the welfare of the Indians, took great pains, searched the country over, discussed with the friends of the Indians, to find the proper persons for this commission, as it was considered an important mission.

This gentleman, Captain Pratt, hardly needs an introduction. He is the principal and superintendent of the Carlisle school. Whilst he is an officer of the Army of the United States and captain of cavalry, he has devoted the last fifteen years of his life to the elevation of the Indian people. He is also the originator and father of the movement of Eastern schools, by which many Indian children have been returned to their respective agencies equal in intelligence to white boys and girls; and his only desire is to promote the welfare of the Indian.

Rev. Mr. Cleveland has been a missionary among the Indians for the past fifteen years, known by the Sioux as "The Tall Pine." He is no stranger to the Indians, to their wants; and his desire is to promote their welfare.

This gentleman, Judge Wright, has been a member of Congress for many years, a number of years a judge of the district court of Tennessee, and also a candidate for governor of his State, which shows he stands very high in his own home. He also has the full confidence of the Secretary of the Interior. He was a member of the commission appointed two years ago and who were about eleven months in the field treating with the Indians of the Northwest, commencing with the Chippewas of Minnesota, and then the Gros Ventres, the Mandans, the Arikarees, Fort Berthold Sioux, Piegan, Bloods, Black Feet, and Coeur d'Alenes, and was very successful in his trip.

Now, there is a great deal of work to be done. Every agency has to be visited by this commission. They desire to be very thorough in their work, and at the same time they want to get through as quickly as possible. It devolves upon the agent of each agency to assemble the Indians. I am obliged by the order of the Secretary to have all the Indians who are able to do so attend these councils. Only those who are unable to come on account of sickness can be excused, and the sooner they put in their appearance the more quickly will we get through with this work.

Now, so that they will understand fully and not say that they do not comprehend the meaning, I want them to understand that I will take care of all the Indians who remain. I want every boy over eighteen years of age—as well as the men—to remain. If your homes and fields are requiring your attention, send the younger members of the family home with your wives. You must remain here. I will take care of you whilst you are required here.

Capt. R. H. PRATT, chief commissioner, through the interpreter, said:

There is another member of the commission who has not been named to you. He is a man whose reputation as a friend of the Indians stands above almost every man in the United States. He is a man who stays with the Indians. You all know him—he is your agent. We four men have been selected by the President of the United States to present to the men of this agency an act of the Congress of the United States which has been well considered, and then approved by those men in Congress who take an interest in the Indians; which has been well considered and then approved by the friends of the Indians East and West; well considered and then approved by the Department of Indian Affairs in Washington and the Secretary of the Interior; and which has been well considered by the President of the United States, and after such consideration he has placed his name to it—his approval.
Our instructions require that we should talk to every Indian on this reservation above eighteen years of age; that we should present this matter to every individual Indian; that we should not talk to a few of the leading men and let them go out and tell what we say. You are not all present belonging to this reservation this morning; perhaps only about half. Before we can go forward fully with this matter, we must have all present. We are to present this matter to you in a way that will be entirely satisfactory to you. We are to conceal nothing. We must make it plain to you; that is our business. That we shall do.

We have talked the matter over about how we shall best do that, and we have concluded that the best way would be to allow you to select the interpreters for their work. We have thought that two would be better, so that one could talk a little while, and when he was tired then we could take the other. Now, the first thing we want you to do is to select the two men whom you care to have interpret this to you. We wait for you to name them right now.

(After consultation the Indians named Louis Primeau first interpreter and Eugene Brugnier second interpreter.)

Captain PRATT resumed, Louis Primeau interpreting:

I want to read you a part of this letter (showing letter), which contains the instructions given to us by the Secretary of the Interior. This is addressed to the four of us—the agent (Mr. McLaughlin), Judge Wright, Mr. Cleveland, and myself. Our orders: "You will visit each agency, beginning at such one as you think best, and will cause to be assembled in council by the agent and his assistants or police all the male Indians of eighteen years of age and upwards able to attend. At each such council you will cause this act to be read and interpreted to the Indians, and its provisions fully, fairly, and plainly explained, so as to be understood by them. The agent at each of these agencies has been instructed to prepare a list of all the male Indians of the age of eighteen years and upwards. When the Indians of each agency shall have assembled in council this list of names must be submitted to them, and a careful inquiry made by you whether it is correct and complete, to find out, first, if any names have been omitted which should be upon it, and second, whether any names have been erroneously placed upon it not within the limited description. Care shall be taken to see that all the lists together embrace the names of all male Indians of the age of eighteen years and upwards occupying or interested in the whole reservation."

Now, you see what we have to do. We must first prove these lists made by your agent. The agent has informed you that he would take care of you during this council, and we therefore think it best, after I have talked to you a little while, to adjourn till to-morrow at 10 o'clock that you may bring in all those who are away.

I am directed to tell you that the Secretary and the President know a great deal about how you are getting along at this agency and at all the Sioux agencies. They know that whereas only a few years ago you lived entirely by hunting and so provided for yourselves, that now you are fast learning to provide for yourselves by farming as white men do. Your agent has reported the number of farms you have, the number of acres in wheat and corn and potatoes. And the Secretary and the President want me to say to the Indians of this agency that they are greatly pleased to know that you are moving on so rapidly in the way that they want you to go.

They want me to tell you also that the Government, by the President, by the Secretary, by the Commissioner, and by Congress, forms the very best friend you have. The Secretary through me shakes hands with you to show his friendship for you. He wants me to say to you that he knows you have other friends outside of the Government who are interested in seeing you get along; but he wants me to tell you that you must not too readily take the advice of even those who are your friends; and whatever they may have said to you before this against this matter that we come to present to you, you are to put out of your minds, and to be open and free to receive what he has to send to you and advise you to do in regard to it.

This is not a thing that we come to arrange with you in which we can bargain in any way. We can not do something else about it; can not make other terms with you. We are simply to explain this fully to you, and when it is fully explained to you and you understand it well, then we are to find out what each one of you has to say about it. And our orders here in this paper (showing the letter of instructions) requires us to take the vote of every Indian man of this agency above eighteen years of age.

Every word that we say to you will be taken down by these young men for the President to read. Every word that any of you may say to us about it will be taken down by these young men for the President to read. Our orders are very strict about that. This book that I hold in my hands contains what you said to Senator Dawes and General Logan and Senator Cameron, and what they said to you, and what your agent said when they visited you. And while Running Antelope was talking a moment ago I opened the book to see how he talked before. When Mad Bear said something I asked who he
was, and turned to the book to see what he said before. I have read over what you all said then. There are some wise words here and some very foolish ones. All the members of Congress had this and read it, and they know what kind of Indians you were when they read what you said.

Now, we have given you a choice of interpreters. Our member of the commission here, the "Tall Pine," is to protect us as far as possible; to see that the interpreters do their part; that they are honest in everything they say. Now we are on a good footing.

I want to say to you for myself that ten years ago I came down this river in a wagon from Bismark. I passed along here and stopped at your agency for two days. Then I did not see a single house. I did not see a single acre of land under cultivation. No ox-teams; just a few spring wagons. Friday when I came down I found many houses, many acres of land under cultivation, and saw many teams. And I shall have great pleasure myself in placing in the report to the Great Father what I have seen.

At that time the commanding officer of the post offered me a wagon to take me to the Cheyenne River Agency. I said: "No, I want an Indian to do it." I reckon Mad Bear has forgotten about it. I hired a wagon from him and gave him $25 to send me to the Cheyenne River Agency and Crow Creek.

MAD BEAR. I recognize him now.

Some of the men around here said: "These Indians are all stirred up. You better look out; they will take your scalp." But it was not so; I have got my scalp yet. I could not understand the Indian and he could not understand me; but we had a very nice trip. And when we leave this point we want the Indians here to transport us; if they have good wagons and horses, we want them to carry us on to the next place. I say these things to show you that we are with you. We are your friends. We are not afraid of you; and I hope that all of our talk in this council will be wise, calm, and pleasant to each of us, and that we will only seek to find out the truth and the right and the best way, and recognize all the time our best friend—the Government of the United States.

We want you to understand thoroughly, completely, and without fail, what we are after. We have our orders and we have learned to obey—all of us. The agent has obeyed the orders he received and furnished us with a complete list of all the men above eighteen years of age at this agency. Remember that we have to prove this, to see if it is a true list. Tomorrow morning at nine o'clock, when we gather here we shall call the list of names—every one of them. We want every man to pass in front of us that we may know he is here. If he is not here we must know why.

Then it is our duty to explain this act to every one, the young men as well as the old men. After we have explained it to you, then we want to hear what you have to say to us about it. We do not want to hear about any other matter. The old things have passed away. If there is anything that is due to you from old treaties, that we can guarantee you shall have yet. We can guarantee that what this act is to give you you shall have. We will hear patiently all you have got to say to us about this particular matter, and, after we have a complete understanding about it, after you understand it and we understand each other in every way, then we expect every one whose name appears on this list who is not too sick to come here, to come up and say whether he accepts it or not. We do not want the old men to be influenced by the boys. We want the old men to think about it, each one for himself decide what he will do. And we want the young men to be entirely free to do what they think is best, and not be influenced by the old men.

Your old treaty of 1868 was a very important thing; your treaty of 1876 was a very important thing; but the Secretary of the Interior tells me he that this is very much more important than both of those treaties put together. He thinks there is that in it which will make you men, which will push you forward more than there was in the other treaties.

Now, your agent wants to say a few words to you, and remember that to-morrow morning, at the hour the school assembles up there, 9 o'clock, you must come here, all of you, come right here into this house, and we will have a good talk.

I want to say to you that Judge Wright is the judge, the man of the law in our commission that takes care of all the legal points. He thinks that I have not made it quite as plain as I ought that your old treaties are to be respected in every way, every provision of them. We can explain to you just how this act is adding to the old treaties, giving you something more. Make it very plain to you.

Maj. James McLaughlin. You have heard all what Captain Pratt has stated, that it is necessary for every Indian over the age of eighteen years to be present here to-morrow or give some good reason why he is not. Now, I will throw that responsibility on the chiefs. I shall expect of every chief here that he will have the Indians of his band present to-morrow. When you leave this hall to-day, I want you to canvass the number of Indians that are here of the respective bands, and all who are absent you must
send couriers for them or bring some sufficient cause why they are absent. Nothing but illness will be accepted as a sufficient excuse for absence. This, as chiefs, I will hold you responsible for. I will have the school-bell rung at 9 o'clock, the hour of assembly to-morrow morning.

The council then adjourned to meet Tuesday morning, July 24, at 9 o'clock.

INDIANS PRESENT, ABOUT 600.

During the assembling of the Indians, BLACK BULL arose and said:

We are to meet these men here to-day who are to put before us the good advice of our friends for our future. These men are our kinsmen, and we should listen attentively to what they have to say to us. Let the young men listen respectfully to what they have to say to us. We must not interrupt what they have to say to us with noise. This [stamping with feet] is bad. Let no one do that while they are talking to us or make any noise, but be quiet and listen respectfully to what they have to say to us. They are our kinsmen and our friends.

White Bull here exhibits a letter which Bishop Whipple had written him years ago, and while Mr. Cleveland was reading it another chief stepped up, evidently suspicious that some private conversation was going on between White Bull and the commission. White Bull then addressed the Indians, explaining that the chairman was head of a large school, and that he was a friend of all that kind of work and wanted his children educated, and he had no intention except to manifest his good will towards the commissioners and the kind of work they had been engaged in in different ways for the good of the Indians.

Running Horse here called the attention of the Indians to their wish as to holding the council outside instead of inside the building.

Capt. R. H. PRATT, chief commissioner (Louis Primeau interpreting). I am glad this morning to see that so many of the gentlemen in this audience have learned to take off their hats when they come together in a great congregation like this.

Among the whites only the ladies are allowed to wear hats. Our commission was also glad to notice that there are young Indian men among you who are able to take down what is said; that you have your own reporters. We are particularly fortunate in having such pleasant, cool weather at this season of the year. We are glad this morning to notice the absence of the mosquitoes. We who are gathered here as commissioners and as men of the Standing Rock Agency in this building are, so far as we can see, all ready for business.

Night before last all of you who were awake at 10 o'clock noticed that the moon was entirely covered by a shadow. The whites were not afraid of that because years ago our educated men told us about it. You were not afraid of it because you have learned that we know about it, and that it is all right. But it was a little dark for a season. We had only to wait a little while and the shadow moved off and the moon was as bright as ever. So I hope it may be with our councils here. If any of the commissioners in their talks to you should lose their heads and say something that was not exactly right and bring a shadow over this gathering, we will just wait a few minutes till it passes away. If any of the Indians, leading men or others, say anything that brings a shadow over our council, we will all remain in our places, stand fast and wait, knowing that in a few minutes the shadow will pass away.

Some one suggests that we have our meeting out of doors. We talked about that among ourselves and with some of the Indians, and we thought this was a good house; it protects us from the sun, and we can get together and bear better than we can out of doors, and perhaps this is the best place. The only advantage we could see from having it out of doors was likely to accure to the photographer. We think the house is best, but if you think it is better out of doors we will move out. [Expression of approval by the Indians.] The interpreter complains that we can not get together in as close quarters, and we can not talk as well out of doors. Let us try it in the house a while. If you think it better to go out of doors we will try that, too. We will try both ways.

The first duty before us this morning is to see if the agent has made a complete record of the names of all the Indian men of this agency; and if you will all answer quickly to your names as we have arranged it, we will get through with it in a short time. When your name is called, say "How," and hold up your hands or stand up. In that way we will get through very quickly. Each one of the commissioners has a list, and he will check your names as you answer. We want you all to understand that this is simply carrying out the orders of the Great Father. Sometimes an Indian has four or five or
six names. If he is entered on this roll in two or three different places under different names, we want to know that. Then when we have finished explaining to you all that we are sent to explain to you and hear what you have to say, then we are to take your votes, and each one of you must sign a paper either for or against it. We do not intend to ask you to do anything that you do not want to do. You will all have it made plain to you before we get through.

We call the roll now to know that you are all present. We shall tell the Great Father in our report the name of every man that is present here this morning, and what was spoken, and he can look over the list, and see the names of those that are absent.

Maj. JAMES McLAUGHLIN. I have prepared a list of the names of the Indians over eighteen years of age. The commission now desires to verify my roll, under instructions that they have received. As each name is called, you must respond; and I want it understood that this verification of the rolls and responding to your names in no way affects the ratification of the bill under consideration. I am responsible to the Commissioners, to the Department, to the President, for these prepared rolls, and I do not want you to make me ashamed by remaining quiet and saying nothing, but I want you to respond promptly. For those who are absent, the reason why they are not present must be given.

The roll was then called. The Indians responded by voice or rising. All absences were explained.

After the roll-call had progressed for some time, Capt. R. H. PRATT said:

Now, we will have a little better air by dismissing all those whose names have been called. The Secretary of the Interior has had this act about which we are to talk to you printed so that everyone of you can have a copy. He has had a map made and attached to it so that you can see just what is proposed; we want the Lower Yanktonai, who have had their names read, to pass out of this door, and as you pass out we will give you a copy of this act. We want you to take them and have the boys and girls who have been to school and learned to read, to read them over to you so that you can understand them, and you must keep them as long as you can, so that there may nothing come up hereafter and you may say "I did not know what I was doing." Remember that this is only to show you what we have to present to you.

Now we want only those whose names have been called to pass out. All the others must stay here, and after we have called the names of the others they can pass out and we will give them a copy of this paper. At 3 o'clock this afternoon we want you all to come back; then we will begin to talk about it. We want the Lower Yanktonai to pass right out here through this door.

The Indians not seeming to comprehend what was wanted, Maj. JAMES McLAUGHLIN said:

I want you to listen to me for a moment. I have been with you as your agent for seven years; I want every Indian, or any one who is not an Indian, present, to look deep into his heart, to think and see if he can remember of my having told him one falsehood. I pledge my word that these papers are prepared at considerable expense in order that you may be enabled to judge better of the size of the different reservations for the Sioux. The full text of the bill as it passed Congress and received the approval of the President is here, every word of it. These were prepared so that you may be better informed in regard to this act of Congress by having those of your people who are able to read explain it to the others. You have the map which shows that portion of land allotted to each agency. The different colors show that plainly. There has been a copy of this act with a map attached prepared for each and every Indian of the reservation, to present to them, that they may be informed regarding the bill and the size of the reservation. To accept the map is for your best interest; it in no way affects the ratification of the bill, which you will know after you have understood it. We will wait until all the names have been called before giving these out, but it is very warm and oppressive in this hall, and by having a portion leave it will be more pleasant than if all remain until the call is completed.

As there was still hesitation about taking the copies of the act, Capt. R. H. PRATT said:

The Great Father who feeds you, who takes care of you and gives you everything you get, has ordered this and he is not going to deceive you. Last Saturday he gave you 150 beef cattle at one time and, perhaps, this week will give you as many more. He has taken great care of you and he is not going to deceive you about it. Do not have any suspicion about it. Pass out quickly and take the bill, look at it, and think about it. When you come back here in the evening we will have the big map up and explain it to you. This little map will show you better how to understand that. You need not take them if you do not want to.

Black Dog Man said that he had listened to what the agent had said; he thought that was true; if the agent had said this thing (prepared the bill) they would accept it.
The Lower Yan~tonai passed out, none taking copies of the bill, apparently thinking they would commit themselves in a degree to the acceptance of the provisions of the bill if they took the printed copies.

After proceeding with the roll-call for some time, Maj. James McLaughlin said: "The Upper Yan~tonai may leave the room now if they desire, or, if they wish, they may remain. As it is difficult for the different chiefs to get their men assembled, we have concluded to go on with the roll-call. We want you all here to-morrow morning at 9 o'clock. Those who are at home and are able to come must be sent for."

The Upper Yan~tonai then passed out, also declining to take copies of the bill.

The roll-call was then completed.

Maj. James McLaughlin said: "If there are any young men or any persons belonging to the agency whose names have not been called, I wish the chiefs of the respective bands to prepare their names and hand them in to the commissioners to-morrow morning that they may be added to the list."

Capt. R. H. Pratt, chief commissioner, said: "When a bill is presented in the Congress of the United States they print a good many copies and give each man a copy so that he can read it and think about it and see what he will do about it himself. How is he to know what he thinks about it unless he knows what it is? The Great Father had no other idea than just that. He wanted you to know just exactly what was proposed, and he wanted you to be able to think about it in your camps and to be able to talk it over in your own way; and to say you do not want it and to walk out of here looking the other way is simply babyish and womanish. That is all—take it and look at it; make out what you can with the aid of those who can read among you. That is all we want; it can not commit your vote in any way. You can say 'No' after you have it in your hand and look at it just as well as you can say 'Yes.' Look at it and think about it and then make up your mind whether you will say 'Yes' or 'No.'

The Secretary's heart was good towards you when he did that; he wanted to help you to a full understanding. One thing that has pleased us in the last part of the calling of the roll is that we have gotten through with twice as many names in the same time. You have answered promptly and not hesitated. Now you need not hesitate about taking these papers. Take them and go away; or you need not take them if you do not want to. To-morrow morning when the bell rings we want everybody here again, at the same time, 9 o'clock in the morning. We will begin translating this paper to-morrow to you and tell you just what it is."

The council adjourned.

After the adjournment of the council about 50 copies of the bill were taken by the Indians, some taking them as they passed out and others returning after having left the room to get them. These were taken chiefly by the younger men, especially those who had been members of some school, and in several instances it was evident that they did so at the requests of the chief and head-men.

Other Indians took their stand near the table where the bill was distributed and tried to prevent any Indian from taking them, in one case at least insisting upon an old Indian, who had taken one, putting it back again, but without success.

STANDING ROCK AGENCY, DAKOTA, Wednesday, July 25, 1888.

Indians present, about eight hundred.

After the commissioners had taken seats in the council hall and before the Indians had assembled, Running Antelope addressed the agent, Maj. James McLaughlin: "My father, it is a very hot day to-day, but still, look outside; it is a beautiful day, and we are desirous that our council to-day should be held outside in the open air."

After consultation among the members of the commission, the Rev. William J. Cleve­land replied that they would accede to the request and try the experiment this morning of holding the council out of doors, with the understanding that if it was not found agreeable or satisfactory they should adjourn and hold future councils in the council hall.

Running Antelope expressed entire satisfaction and pleasure at the decision of the commissioners, and said that one reason they preferred to meet out of doors was that their wives and children might be present and hear what was said. "You know," said he, "that any man who takes a leading part desires to have all the people see and know him. You are that way, and so are we. We also are human; we are not dogs!"

Capt. H. H. Pratt (Louis Prisme interpreting). The work that the Great Father gave us to do in going over this list your agent provided is all done to our satisfaction. We only ask you, if any have been left off this list, to let them come forward, through
their chief men, to us, and we will place them on the list. If any man's name has been called twice or three times, let that information come to us in the same way.

Now, in going forward with the work we have laid out to do to-day, we have thought it best that one of our commissioners should talk to you about the bill and make it plain, so that you could understand it better when we get at the bill itself. We have selected Judge Wright to perform that duty, and he will now address you.

Judge Wright. My friends, Dakotas of the Standing Rock Agency: Coming by the authority of the President of the United States, we express our pleasure at the improvement which is seen on every hand. We have not come for the purpose of doing anything to stop your progress in improvement. We come, if we can, to do something to add to your comfort and happiness and push you further forward in the great line of self-support. [Signs of approval.] For many years now you have lived at peace with one another and at peace with the whites. We are all children of the same Great Father, we are all friends. We come to talk to you as friends, and to talk to you understandingly. We come not to threaten you or to force you, but to explain to you and persuade you. We have seen enough of you and have heard enough of you to know that you will listen respectfully and patiently to what we have to say. You have behaved yourselves well towards us, and we thank you for this. You are friends to one another and to your wives and children. And when you come to speak to us we want you to speak out freely and plainly without fear, and express what your hearts feel. [Approval.] This is your right, and the President told us to hear all you had to say and have it placed in the books and bring it to him. We have men here, sent also by the President, to take down every word that we say and every word that you say, so that everybody may know what is done here.

We are proud to see that you have young men here who are qualified for themselves and for you to hear and to understand what is said and to write it down, and to see that everything is carried on in a right and proper manner. The President will hear all that you say and all that we say, and there can never be any misunderstanding hereafter. "We can not doubt that you know the President is your friend and the friend of all the Indians in the United States. When you remember all that he has done for you and all that he is doing for you now, you can not fear or doubt him. When you remember that every year the President calls upon the white men to pay over money to him, and of that money takes millions of dollars for the support of the poor Indians who are not able to support themselves all over this whole country, you know he is your friend.

There are some things in the past that you complain about, and some things that you have a right to complain about. Some things may not have been done exactly as they were promised, but if all that has been done is counted up, I think that you will find that more has been done than ever was promised. We have come to do right if we know what right is. If the President is your friend he will not deceive you nor mislead you. He will not allow his commissioners to deceive you nor mislead you. If he were your enemy he would try to deceive you and to mislead you; but if he is your friend he will not. The President knows all about you, and all about your condition, and all about your past. Now, if he is your friend, do you not think he knows better what is good for you than other people who claim to be your friends? I mean people who claim to be your friends, but who have no power to help you in trouble. Don't you think the President knows better even than yourselves what is best for you and for your wives and children?

You may have been told by men who claim to be your friends that all the President wants is your land; and that that is all he is after, and not for your good and your happiness. Now, if that is so, if the President wants nothing but your land, he could easily get that without sending his commissioners here. If the white people and the President were mean enough to want to take your land away from you, they would have the power to do so without going to the trouble and expense of sending commissioners to ask your consent. For you must know that it would be more honorable to send an army to take your land away from you than to send commissioners here to take it from you by cheating and deceiving you. You know that the whites are strong in numbers; they have sixty millions of people. You have about twenty-three thousand of Lakotas. Where you have one man or one person they have three thousand. So, you see, if they were mean, and had bad hearts towards you, they could do all this without sending commissioners to you to ask you. But the Great Father says: "No; this shall not be done. We have had treaties in the past with these people, and we have said that their land shall not be given up without their consent; we must stand by these treaties." He thinks that the Lakotas have more land than they need, more than they can make use of in any way; but it shall not be taken away from them without their consent.

But the Indians need money with which to buy cattle and plows and wagons, and to build houses, and to educate their children.

The title to all land in the country is held partly by the Government and partly by those who live upon it—white men and all. Now, I have told you that the Great Father
knows you need money with which to buy cattle and plows and wagons, and to build houses, and to educate your children. He knows that the people of the country expect him to provide means for carrying out this idea. He says: 'I want them to live and be happy, and have their homes as the whites have. I will try and make them do this. I will send my commissioners, and, if they wish to sell some land, it may be done. They must keep enough for themselves and for their children and for their posterity better. I will send my commissioners and tell them what is best for them. I will do my duty whether they do theirs or not.'

Now, I say that the President is not only your friend, but he is the friend who has it in his power to aid you in getting what you need. For many years the President and the Congress and the leading men of the United States have been studying what is best to do for you; what is best to help you. They have at last fallen upon a plan which they believe is right for you and just for you and best for you. All that they wish to do for you, that they think can be done for you is in this paper; and they have sent us to bring this to you and to explain it to you and to ask you to accept it.

Now, this reservation contains, it is said, about 22,000,000 acres of land. In all you have about 23,000 people—nearly enough to furnish every man, woman, and child about 1,000 acres of land. Now, all wise white men know that one man and his family do not need and can not make use of profitably so much land as this. When the President gives his white children land, they are satisfied, perfectly satisfied, at getting as much as 100 acres for one family. Sometimes they do not get but 50, and sometimes not more than 40 acres. And for family purposes this is as much land as any man needs, or can profitably work and attend to.

Now, when you had plenty of game in this country, when thousands of buffaloes were grazing upon these beautiful prairies, and the country was full of deer and other game, you needed more land for hunting purposes than now. When these old men were boys—many of them are living now—and you wanted meat, you all had to do was to take your gun and go off on the prairie and kill your buffalo and bring it home. They were your cattle; but they have passed away. Whose fault it is is not for me to say. Perhaps it is the fault partly of the Indians and partly of the white man—and it may be mostly of the white men—that more buffaloes were killed than were needed. But certain it is that the buffaloes are gone and that we can not bring them back again.

You find yourselves now in this fix: in the midst of a great country in which people can make a living only by getting it from the ground. There are but two ways in which you can get a living and support yourselves and your wives and your children. You must either get your living from the Government—it must either support you by taxing the white people and taking their money to support the Indians—or you must learn to make your living yourselves like men, and like true men. Now, the President of the United States knows all this, and you know it, too. There is not a man on this ground or a woman who hears my voice who does not know that there are but two ways in which the Indian can live; one is to live by the Government feeding him, and the other is for him to live by becoming a man and making a living for himself. Nobody that tells you anything contrary to this is your friend; I do not care whether he be one of you or a white man or anybody else. Anything but this is not the truth.

Now, looking at your faces with the intelligence I see before me, with the improvement that you have made, can you say that you are willing to be dependent on the Government of the United States to give you your rations and your beef and your flour? Would you not feel prouder of this, and would your children and your wives not feel prouder of you, if you were independent and did not have to ask anybody for help? Your fathers before you took care of your mothers and their children by their labors. They were a proud and industrious set of men, but they had the means of affording them support without cultivating the ground.

Now, you must remember another thing, and I want you all to understand this fully. The President of the United States does not own the money that is in his strong box of himself alone. The money that the President has in his possession belongs to all the people of the United States. When the President gets money he has to get it from the people and make them pay it into the Treasury, and that is called "taxes." The people select their own President, and every four years they elect a President. A man does not remain President all his life, but he can only remain four years, and then may be elected for four years more; but no man yet has been President for more than eight years. So when he spends money he has to do it with the consent of the people who make him President. The Congress of the United States is selected in the same way by the people.

Now looking at your faces, with the intelligence I see before me, with the improvement that you have made, can you say that you are willing to be dependent on the Government of the United States to give you your rations and your beef and your flour? Would you not feel prouder of this, and would your children and your wives not feel prouder of you, if you were independent and did not have to ask anybody for help? Your fathers before you took care of your mothers and their children by their labors. They were a proud and industrious set of men, but they had the means of affording them support without cultivating the ground.

Now, you must remember another thing, and I want you all to understand this fully. The President of the United States does not own the money that is in his strong box of himself alone. The money that the President has in his possession belongs to all the people of the United States. When the President gets money he has to get it from the people and make them pay it into the Treasury, and that is called "taxes." The people select their own President, and every four years they elect a President. A man does not remain President all his life, but he can only remain four years, and then may be elected for four years more; but no man yet has been President for more than eight years. So when he spends money he has to do it with the consent of the people who make him President. The Congress of the United States is selected in the same way by the people. No money can be spent, therefore, without all the people or a majority of them being willing and consenting to it. So that you can see if the President offers you some plan by which you can make your living and you refuse it, then the white people may say: "If these people will not work and help themselves we will not give them any money; we will elect no man to office who will give them more money." [Commotion among the Indians]
I have always understood that Indians, especially the Lakotas, were a proud people, and that they delighted in being independent, and not to have to ask anybody to help them to bread and meat. Now, how can you support yourselves? You can no longer do it by hunting. You can not do it by mining in this country. You can not do it by sitting still and doing nothing. Therefore, the only way in which you can make a living is to make it by farming—by cattle raising. You must have land and farms of your own upon which you live, and which you will take care of. You must raise wheat and corn and potatoes and cattle and sheep and all that you need for the support of yourselves and your families.

Now some of you may think that you can not do that; but you can. I say you can, because I know you can. What you have already done, and what it may be seen that you are doing now all over this reservation, shows that you are men, and that you can be higher men than you are. I am glad to say to you now that you look like people who are right at the door, right at the gate, ready to walk into independence and self-support. All that you need is some help from the Government, and to make up your minds that you will help yourselves.

Some people say that the Indians will not work. That is false. Indians will work; they will work for pay, but they will not work for nothing, and I do not blame them for it. The only fun there is in work is in getting pay for it. These men who say that are not your friends, or they are too ignorant to know anything about you. These same sort of men say that the best Indian they ever saw was a dead Indian. They are your enemies; they are men of bad hearts, and they will deceive you if they can and cheat and rob you.

I have seen a great many Indians. I have been on a commission with which I traveled all over Minnesota, Northern Dakota, Northern Montana, Idaho, and Washington Territory. I was raised among the Indians. I have played with little Indian boys when I was a boy myself. I know as much about Indians as any ignorant white man does; and I say they can work, and they will work if they are shown how to work, and how to make a living and money out of it.

I came across one tribe of Indians winter before last in Idaho, known as Coeur d'Alenes. They are not smarter Indians than you are. They have no better land than you have; and yet these Indians are living as well as any white community that I have ever been among. They have good houses like these [indicating], built of plank like these, with stoves and fire-places in them, with good beds and comfortable furniture, with farms all fenced in, with plenty of cattle and hogs and chickens, with everything that a farmer ought to have. They not only raise enough to do for themselves and their wives and children, but, as I said before, they sold for money 125,000 bushels of wheat. They have the best plows and the best wagons and the best agricultural implements that are in that country; and that is a good farming community for the whites, too.

You ask me, "How did that happen? Who did all this for the Coeur d'Alene Indians?" I answer you: They did it for themselves. The Government has not spent a dollar on them in their whole history. The white men had settled on their land and were on a small reservation; but still they had enough for themselves and a few more, and we were sent there to get their consent to let some other Indians that were poor go and live with them: and they gave their consent. We were also sent to pay them for the land that had been taken away from them thirty or forty years ago, and we made an agreement with them and agreed to pay them.

I have said that they were no smarter than you are. I have also to say to you that they had good schools of their own, and churches which they had built themselves. For one church they paid of their own money $10,000. Now can you not do like they have, if you have the help of the Government to do it? I have told you that the President and the Congress have agreed upon a plan, after having studied for years what was best to be done, and here is what they think is best. This has been approved not only by the President and by Congress and by men who claim to be your friends, men and women who have examined it carefully, and have pronounced that it was good and desire you to accept it. I refer to the Indian Rights Association, who have examined this paper to see that nothing wrong is done to you, and they have expressed their desire that you should accept it.

Before this is explained to you I want you to listen to me carefully, and let me call your attention to the principal points that are in it for your good. I suppose that most of you have never heard what this plan is— I mean precisely what it is. You may have heard something about it in a general way without knowing exactly what its provisions are. But if you are wise men, and have got any feeling in your hearts against this paper, you will take it out and wait till you hear what it is, and then come up like men and act upon it, either for or against it. If any man among you—I do not know that there are such—whether he be high or whether he be low, has told you that you are not to accept this paper, or if any man has come here from any other part of the
world and told you that you ought not to accept it, he has done wrong to say that to you before you know what it was.

When a man comes to you and tells you that you ought not to do a thing before he understands it himself, and before you understand it, he is not your friend. If you continue to listen to such men they will lead you to ruin. The President does not want to do you wrong. The good people of the United States, who have pity for you, do not want to do you wrong. It is for the interest of the President and of the people that you should grow to be happy and prosperous. So you had better listen to the President and his commissioners before you listen to anybody else, and then hear them.

(The map was here exhibited and explained.)

Now this little map (attached to the act) that you see here is the same as that big one. Just like it exactly, only this is a little boy and that a big man. This is the one they wanted you to take yesterday to look at to see what you thought about it. They did not want you to take to say "yes" or "no;" but to learn what was in it; not only the map, but what the Congress and the President say they are willing to do. It was not offered to you for your benefit or the benefit of the Government, but was offered to you to give you light, so as to know what you were to do. It did not make any difference to us whether you took it or not; you did not say "yes" or "no;" but you said, "I take it because I want to learn about what it is you are talking to me about."

In this plan it is proper for me to say to you that provision is made for the Santee Sioux, for the Flandreau, and the Poncas. If you agree to this, the President thinks it best for you that every man, at some time, should take a separate home on the blue (of the map) where he will have his house and farm and cattle and all that he has around him to take care of.

I understand that you have been told that you have got to do this at once, right off; as soon as you agree to do this you are to separate and take separate homes. Now, that is not so. You are not to be required to do this, and the bill says so until the President thinks that it is proper for you to do so. There may some of you be ready to do it now, but you are not compelled to do so until it is proper for you to do so. It may be many years before you do this part of it. So that matter is left to the discretion of the President whenever he thinks you are qualified to do this, then he will have the land surveyed and you can do it, and, after he decides on it, you have five years in which to do it.

The bill provides also, and I want all these chiefs and all these people to understand it, that when the time does come when you do take your own homes then the President has power under this act, not only to give you your homes for your families and where you will raise your crops, but he may give you lands also for grazing purposes, for the raising of your cattle, because the President knows that the raising of cattle is as important to you as raising crops. Now, whenever you shall see proper to select land according to the law, there is a patent to issue to you just like white men get for their land. Every Indian has a right to select his own home. He can keep the home that he has got now as his home, but if he don’t like that and wants to move away and leave it to somebody else, he can do that. But in order to protect the Indian against the cunning of other men it is provided that this land shall not be sold by the Indian within twenty-five years; and if the President thinks best that may be extended ten years more.

Now, what is that done for? That is not done to injure the Indian; that is done to help and protect him, because we know, and you know it the minute it falls from my lips, that if every Indian as soon as he gets a title to a home has the power to sell it that many of you would not have a home in a month. We know there are men among you who would not sell their homes; if they did they would sell them for a fair price. But there are young men among you who have not had the experience like you old men. There will be young girls and women who will have lands allotted to them, and if they are allowed to sell them, sharp, cunning white men or others would come and buy them for a mere song and leave them without any homes.

But these homes are intended not only for those who take them as allotments_t but they are to be preserved for their children, and this is the way to do it. Now, is that not right? Is that not best for all the Indians? You all know that it is.

Under this law after homes have been selected there will be a great deal of land left on the Standing Rock Agency. You can not take it all up; there are not enough of you to take it all up. But it will all be yours and no other Indians will have any interest in it but the Standing Rock people; and then if in after years, after you have got your homes, you have a surplus of land you don’t need, the law provides you can sell that at whatever price you can get for it; and it shall not be sold without your consent, and the money shall be yours, to be used for your benefit and not for anybody else’s. Now, I have said that every Indian may select his own home; the father selecting land for his children and the agent selecting land for the orphan children.
Now, another thing; this law also provides when an Indian gets his land and dies it shall go to his children, like that of the white man goes to his; and if the children grow up and want to divide it the law provides that they may divide it up among themselves.

The money that this land brings that I am now speaking of (within the blue of the map), every cent of it is to go to the Indians, to be disposed of for their benefit and not to go into the perpetual fund. The law provides for an additional way of disposing of that; and I would say to you that by the time your children are grown and the boys and girls have become educated, your daughters and sons will be able to manage this fund for themselves, and to use it for themselves without Congress or the Treasury having anything to do with it; at least we hope so.

Now, if you agree to this bill, when you have understood it, and take those reservations that are marked off, this land (yellow section on map) is to be sold by the Government of the United States and every dollar that it is sold for is to be your money. The Government is not to take a dollar of it; every cent of it is to be yours. Nobody is to get anything of it; the Government is not to make anything out of it; it is a fund to be raised for your benefit, and your benefit alone. Now, I suppose, I don't know, but wherever I have been at other places, some smart people have told the Indians "Don't sell the land until they put the money in your hands," and I suppose the same has been said to you. Well, suppose they do that? Suppose they were to put $5,000,000 in this reservation and put it in your hands and say: Here is your money. How would you keep it? Many of you would spend it as fast as you could. Some of you would take care of it I have no doubt. But it would not be safe for you to keep it here. There is not a smart man in the world that would keep that much money exposed to thieves.

If it was known that there was that much money in the Great Sioux Reservation there would be a hundred bands of robbers organized in less than a week to come and take it away from you by force; and if you did not watch the Crows pretty close some of them would come down and get it, or somebody else; and if nobody else would accommodate you the white men would come and rob it from you. You would have to put it somewhere for safe keeping. You would have to put it in a bank or some place where it could be taken care of until you wanted it. Where now is the safest place to put it where you can get it as you need it? If you put it in a bank, that is not safe, for banks break sometimes and you lose your money. The only safe place in the world to put and keep it where it can never be lost is in the Treasury of the Great Father. And that is where he says you can put it, and he will take care of it and you can use it as you need it.

Now that money, if it is put in there, is to grow. If you put it in the bank it does not grow, and you take out the same amount that you put in. Now if you put your money in the Great Father's bank it will grow every year. Every one hundred dollars grows five dollars every year. Every one thousand dollars grows fifty dollars every year. A million dollars grows fifty thousand dollars every year. That is what we call interest, and the Great Father proposes that this interest may be expended every year for your benefit. And remember when you take the interest out and spend it you have just as much in the Treasury as when you first put it there. The barrel does not grow any less, the principal remains there and the same amount is still there after you have spent your interest. Now, you understand that?

This treaty provides further, that if any of the Indians are living outside of either of the new reservations, he may take land and get the benefit of the agreement. It provides that Ponca Indians may take allotments on the old Ponca reservation. Now, after all this is done you know that it is a matter of importance sometimes about distribution of water from creeks and rivers. This law provides that these waters shall be protected so as to secure equal and just rights to all the Indians as to obtaining water from the streams on the reservation. This act further provides that if any Indian has taken an allotment under the treaty of 1868, that it shall be confirmed to him and he shall still have it. If you agree to this paper each one will control and own his own reservation.

It is not important to you to know, but still right that you should have it explained to you, that wherever the Government has made arrangements heretofore with the railroads passing through the reservation, nothing in this treaty shall prevent this arrangement with the railroad from being carried out. It is also provided that the money paid by railroads is to go to you.

You all remember that under the treaty of 1868 provision was made for educating year children, and it was to continue for twenty years. It has now been nearly twenty years since that treaty was made. This will be the last year that that will run. Now this paper continues that for twenty years more. So you see if you do not make some new provision, all the provision that is made for educating the children is about to go out and you will have no means of educating them.

I have been telling you what the Government wants you to do. Now I want to tell you what the Government will do for you. If you agree to this paper, it provides that
the Secretary of the Interior may immediately purchase for you 25,000 head of good breeding cows and 1,000 bulls. It also provides that when Indians shall take their allotments, if he take it the next day, when he goes and settles down upon a farm, they

will give him 2 milch cows, one pair of oxen and a yoke and chain, plow, wagon, harrow, ax, pitch-fork, $20 in cash, and seeds to plant two years of all kinds of crops they raise. And when they come to purchase the seeds, if Indians have them for sale they are to buy from them. Now, the Great Father knows that if you agree to this paper that you can not wait until the lands are sold to get money to help you. He does not want you to stop and wait; he wants you to move right on; he wants you to go right forward in improving your places and doing the best for yourselves. So he promises in this bill that he will take out $1,000,000 and put it in the Treasury for your use in cash as soon as this paper is agreed to. That is to remain as a permanent fund for your benefit. That is to grow 5 per cent. every year. The money under it will increase $50,000 every year, and every year that $50,000 is to be taken out and spent for your benefit.

But you will still have the million of dollars in the Treasury over, although you take out $50,000 every year. One-half of that money is to be used for industrial educational purposes and the other educational purposes; and the other half as the Secretary thinks best for your interest; and if he thinks you need, and you want it, he can pay it in cash—money in your hands, to be spent as you please. Now, in addition to this million, the price at which the Government proposes to sell this land, when sold [indicating yellow part on map], will bring five million and a half of dollars. Now, after reimbursing the Government for the million that they lent you and put into the Treasury, the balance left is to be a perpetual fund. The interest is to be used forever for the benefit of the Sioux Indians of Dakota. Now that great fund is to be used for farmers to buy their teams and seeds. One-tenth of the principal may be used for this purpose. Then the permanent fund will be some $4,000,000, and the interest on that will be $500,000 every year, and the principal will remain in the Treasury untouched and undiminished.

Now you see what a good fix you will be in if you accept this proposition of the Government. If you do not need the money you can let it remain until you do need it; and all the time it is growing, night and day, when you are awake and when you are asleep—growing like wheat in the field. Then, if droughts come and burn up your crops and you can make nothing, or if the grasshoppers come and eat up your crops, you will have this great barn in the Great Father’s treasury—the barn of money—to call upon to help you when you are in trouble and need it. You will have it to educate your children; to feed you old people who are unable to work, and to buy for yourselves all that you may need to make yourselves prosperous, contented, and happy.

It will remain there when you have passed away; when the old men have gone and the children have grown up; it will still be there for their benefit as much as it was for yours. You need not be afraid at night that your money will be stolen or that the Government will misuse or take any of it. Other Indians in the United States have large amounts of money in the Treasury of the United States, the Osages for instance. There was never an Indian lost a dollar by having it put in the Treasury of the Great Father, and it is safe to say they never will. The Government this year and last year, and the year before paid interest on money of Indians that was a hundred years old, and has been kept safely to this time. This bill further provides that missionary and educational institutions may use 160 acres of land as long as they are used as missionary and educational institutions for the benefit of the Indians. Now, you know that you made a treaty in 1868 with the whites, and in 1876. It is provided that everything in those treaties of 1868 and 1876 should be respected, and that nothing in this treaty should do away with anything in those treaties that is not in direct conflict as between this and those. So, then, those treaties are to stand and be respected. (General approval by the Indians.)

You remember that according to those treaties you were to receive certain rations—a certain amount of meat, etc. Now, there is nothing in this treaty that does away with that. It continues just as it did before, in addition to all that is here. Anything else that this treaty does not make provision for is to stand just as it did before. In addition to that they agree to build thirty new school-houses, and they are to be built near the homes of the Indians, so that the children can go to school in the morning and return again in the evening.

I have told you just about what this agreement provided for. Here it is, and those of your own people who can understand it may take it and read it and show you every word I have spoken in this paper. (Chief John Grass came forward publicly and took a copy of the act from the table.) Now, I say to you, that if you accept this offer you will be the best off community that I know of, white or Indians, in any of my acquaintance. You will be absolutely safe and in a condition in which no ordinary thing can disturb your progress. You will be independent; you will have your own things instead of having to ask somebody else for something. And if you take advantage of what is done for you, you may soon arrive at a state in which you will need no agent and live on your own lands like white men.
Now, I hope you understand this matter. If you do not understand any part of it, all you have to do is to ask and it will be explained to you in the most friendly manner. This paper will be read over to you and interpreted and explained again. I have already told you that there will be no threats used to get you to accept this proposition. If any commissioner were to threaten you he would greatly displease the Great Father. He has told us that we must explain it to you and that you are not to be threatened [signs of approval] or forced, but to act as other people; and if you understood and liked it you would accept it.

Now, he not only expects you to act freely, but he expects every one of you to act freely, according to his own mind and heart. He expects the poorest Indian and the youngest Indian to study about this thing for himself and do what he thinks is best for himself, without regard to what other people may think. And if any man wants to accept it, and another man undertakes to prevent him from doing it, the Great Father will be greatly displeased with that man and the one who prevents him from exercising his free judgment here. The Great Father will not allow any man, white or Indian, to prevent another one from doing as he pleases about this matter. Let every man feel that I own a part of this country; that the Great Father is my Great Father as well as he is anybody else’s Great Father. That I am a free man; I have a right to think for myself, and to do that which I think is best for myself, whether I am young or whether I am old. That is the way the Great Father treats the white people. The poorest white man has as much voice in the Government as the President himself. When the President goes to vote, he votes one vote; he votes one, and only one; and when the poorest free man goes to vote, that man’s vote counts as much as the President’s.

I tell you that whilst he will not allow his commissioners to threaten or force you, he will not allow you, among yourselves, to threaten or force one another, to do that which you want, or to keep you from that which you want to do. Now, I say to you, my friends, that if you accept this proposition it will cause the President and the whole country to esteem you more highly. This paper contains the wishes of the President and of Congress so far as you are concerned. They feel they are doing you a great kindness to make you this great offer. Good men and women who have studied your interests and have stood up for you for years are of the opinion that it is for your best interest, and I assure you that the President will be greatly surprised if he should learn that you had turned your faces away and would not listen to what his commissioners said when he makes this good and kind proposition to you. You should remember that times and things have changed since 1868. White men make new laws and new arrangements when things change, and they change according to the times and circumstances that come around them. Now, even in 1868, the treaty that you signed, it was expected of you, and you expected that at no great future day you would take your lands in severalty. This treaty clearly shows that that was understood.

At that time there were no white settlements in this country at all—none here but Indians—and it made no difference how much land you had to roam over, because you lived by hunting, and not by tilling the ground. Since those days the whites have increased much in number. Railroads have come all over the country, right up to the borders of the Great Reservation. Your white brethren live all around you on every side, and are still coming and increasing. They are the children of the Great Father, too, and he has to look to their interest as well as to yours. We all belong to the same great country. We ought to live together as friends and brethren. Each of us should do all we can to make the others happy and contented.

White people want lands to live on, too. They know of no other way of making a living than by cultivating the lands or grazing cattle. White people are continually crying out to the Government: ‘Give us more land. The public lands are being taken up; get us more if you can in a fair and honorable way.’ Now, why should you be afraid of the great Congress and the President passing laws for you? They pass laws for the whites, and under their laws the whites are happy and contented. The laws that they pass for you are kinder and more magnanimous even than the laws they pass for the whites, because they know you are helpless and dependent upon their generosity. They do not feed the whites, either; they make them work for a living and feed them; and they take the money that they make by the sale of their crops and feed you and other Indians in the country. The whites have been kept off your reservation, and are now being kept off by the strong arm of the President; the President will continue to try and keep them off as long as he can. The soldiers that he has here and at other places he would send to your protection as quickly as he would to the protection of the whites if people were interfering with you. How much longer he can keep them off I do not know. The President wants to protect you, but he wants you to help him do it, and you ought to do it.

I say that the provisions of this act are kind, generous, ample, plenty; if you reject them I fear that your condition will be uncertain and problematical in the future.
You are not asked to remove from your homes; you are not asked to give up anything that you have without ample pay. For all the lands that is to be sold, the money is to be yours; and, before it can be sold, the President says he will lend you a million of dollars until you get money from the sale of your land. Now, I say if white men were in your situation—any white men that I know of—and the President would ask them to do this, with my knowledge of them, I know they would accept the proposition without hesitation, if they were in your situation. If I were a Lakota instead of an American, with my knowledge of the situation as it surrounds you, I tell you most earnestly that I would accept it at once; and if I would do it I have no hesitation in asking you to do it. Now is the time for you to act. You have two roads before you; be careful which one you take.

I know that in your lives you have had many sore trials and many troubles. I feel and know that at times great wrongs have been done to you as well as to other Indians. The President of the United States is not willing that any more wrongs shall be done to you if he can help it. Perhaps you have sometimes acted wrongly. All men, white and red, are liable to commit errors and commit wrongs. We should let all these things, however, pass and be forgotten. Foolish men alone continue to look to the past; wise men lift their eyes and look to the present and the future.

I pray you then to give this subject your careful and deliberate attention, every one of you. On the result of your action depends your prosperity, the prosperity of your wives and children, and of generations unborn. If you accept it, you will at once spring to the front; you will win the lasting respect of the Great Father and the Congress, and you will live to see the day when you will look back with pride upon your action at this council, and your children will grow up and praise you for what you have done for them. The President will say: "My red children respect my opinions and hear my voice;" but if you reject it, in future times, if troubles and misfortunes come upon you, and you call upon the Great Father to help you, he may well say: "I sent my commissioners to them to propose the best plan I knew of. They would not hear my voice. They would not take my hand when I offered it to them. They will do so again. I can do nothing."

We want you to consider these propositions. Let the old men think of them; let the young men think of them. I have said about all I think necessary at this time; I am myself getting old; I see old men here. It would be a great pleasure to me if in after years I could come back to this reservation and find you all in happy homes, your cattle, like the wild buffalo, grazing over the hills and in your valleys; with your houses all furnished with comforts, with your wives in the houses happy, and your children playing on the green. I should like to see you men worthy of your great history, men whose bravery in times past has brought forth the admiration of the world, and women whose beauty has added inspiration to painting and poetry and music. [Approval by the Indians.]

Capt. R. H. Pratt. We have been here now three hours listening to our eloquent friend. His speech has taken up more time than we thought when we arranged it last evening. We think it better to adjourn for to-day and not take up the explanation of this paper, as we had intended, because we could only go a little way in it. We can come here again to-morrow morning at the same hour, when the bell rings. I am glad that the Indians persuaded us to come out of doors. [Approval by Indians.]

The Secretary of the Interior gave me authority to spend a little money in addition to what the agent would give you for something to eat, if necessary, and we have arranged with the post trader to give you some bread. [Applause.] The agent has it at his office, and will give it to you.

The council then adjourned.
you have perhaps talked to us about it, we will take up any parts that are omitted and talk with you fully and freely about it. We leave out some of those things now because we hope to get through and hear something of what you have to say to us about the bill to-day.

Rev. William J. Cleveland (in the Siou language). My friends, I did not come here to say much to you. There is another reason why I am here, and I want to tell you what it is. Ever since I was a boy I have had a desire to help the Lakotas to live. In order to do this I have lived many years among the Lakotas and tried to learn their language. You are at a point now where it is necessary you should do something for yourselves, and I think you are able to do it. Congress has sent commissioners to tell you something that will be of great advantage to you. It may be on this account that they have asked me to join this commission; that is, it may be because I am related to both of you—to the two people who are going to talk together. I have been working so long among the Lakotas that they are to me like relatives. I consider myself half Lakota at heart. On the white man's side the President is my cousin; on account of this, perhaps, the Secretary of the Interior chose me to go with this commission and make known the contents of this paper at the several agencies and listen carefully to what you say to each other and see that it is correctly interpreted—to use me as his ear.

There are two things which this paper provides for, and it is important that they should be done. I will explain it all to you; but I will speak in English and the interpreter will give it to you in your own language.

(Mr. Cleveland here began to speak in English.)

It is for the purpose of dividing their country, the whole of their country, up among the different agencies, and in such a way that the Indians at one agency will have entire control of the reservation, and the others will have nothing to say about it; and all that that is yellow [indicating on map] does not belong to any reservation. The Great Father is to sell that for you, and with the money that he gets for selling it for you he is to take care of you in the future and provide for the education of your children, so that when they get to be men and women, if they want to sell any more land they will know how to deal better with the whites than you do. Their land will be worth more after this land is occupied by the whites. Your children will be able to understand that and get a better price for theirs.

If you touch the pen to accept this bill, that red piece [indicating on map] down there will be the Ogalalas' country; you will not have anything more to do with that country, only the Ogalalas will have anything to say about it. And this blue piece [indicating] will be the Upper Brule country, and none of the other Indians will have anything to say about it; and this [indicating] will be the Lower Brule country; and this [indicating] will be the Crow Creek reservation, and this [indicating] will be the Cheyenne River reservation; and this blue piece up here [indicating] will be your own country, and none of the other Indians will have anything more to say about this blue country. You can keep it all if you want to; and if you do not want to sell it, and all these other Indians sign a paper for your selling it they could not take it away from you. It will be yours alone. I will tell you what the boundary line of your country is; it begins up here [indicating] at the mouth of the Cannon Ball River out in the middle of the Missouri River, and it runs down the middle water of the Missouri River, to 10 miles above the mouth of the Moreau River, and if there are any islands in the Missouri River along there [indicating] they belong to you. Then it goes straight west for about 80 miles, over near those buttes which you see there [indicating]. The white people have a way of running a line across the whole world; all around it. They do not pay any attention to streams or hills, but they can tell just exactly how far it is from one point to another. The only way I can tell you that distance is that it is about 80 miles from the Missouri River to that point [indicating], and from that point it goes straight north to the South Fork of the Cannon Ball River; then it goes down the middle waters of the Cannon Ball River to the place where it began. There is land enough in that blue place [indicating] for every man, woman, and child among you to have 450 acres apiece, if you took it all up. I tell you this because I know that some of you think that you ought not to sell any more land till your children get old enough to sell it for themselves. But there is something you do not understand, I think.

Your country is the only wealth you have got, and if you do not provide something to live on while your children are growing up, and something on which your children may be educated, then it is very uncertain how you or they will ever be prepared to deal with the whites. Your Great Father wants you to make use of this country for your support and the education of your children.

Now, the Santee Indians in Nebraska were with you when you signed the treaty of 1868, and they signed the treaty when you sold the Black Hills, and so the Great Father thinks that they ought to sign this bill with you. But this paper says that they cannot take any land in your country. Down here in Nebraska [indicating] where they live, this is
the way they can take land: Each head of a family can take 160 acres, and each single person over eighteen years of age, man or woman, can take 80 acres of land, and each orphan child under eighteen can take 80 acres, and each boy and girl under eighteen, and who are not orphans, can take 40 acres.

But the Santes, although they can not take any land in here [indicating], will have the same right with you to the other things that are mentioned in this bill. Now, there are a few Santes who went from here to Flandreau a few years ago, and this says that they can come up here and take land anywhere up in the yellow, or the blue, or the red [indicating]; and they will be counted with you just the same as if they drew rations at one of these agencies; but if they do not want to come and take land, if they want to stay at Flandreau, the Government will pay them 50 cents for each acre that they might have taken but did not want, and the money will be kept at Washington for their benefit. But if they come over here and take part of your land they will not get that money; they will get the land. But they will have a share in the money that you get for your land.

Now, by and by, after this is all done, whenever the President thinks it best he can have this land of yours or any of this reservation surveyed and he can say to you, or to any of these other agencies: "It is time now that you take your land, as you said you would in the treaty of 1868." I do not know when he may say that; it may be a long time from now; maybe he will say it very soon, but I do not know; and whenever he says that you will have only five years more in which to take up your land, and if you do not select it in five years, then your agent, or somebody sent from Washington, will select it for you.

But the President and Congress have been thinking about your treaty of 1868, and they have found a better way for you to take up your land in severity. When you made that treaty it looked as if you were going to get a good deal of land. It said that each head of a family should have 320 acres of land, and each person over eighteen years of age should have 60 acres of land; but now they want you to take it in this way, whenever the President says so: Each head of a family, 160 acres; each person over eighteen years of age, man or woman, 160 acres; each orphan child under eighteen years of age, boy or girl, 160 acres; and each child that is now living or that may be born before the President tells you to do this, 80 acres. And then it says that if your country is found to be good only or chiefly for raising cattle, then you are to get double allotments. Now, suppose that all of your people should take double allotments, you would have almost half of this reservation left; that means, if the head of a family gets 320 acres; each person over eighteen years of age, 320 acres; each orphan child not eighteen years old, 320 acres; and each child and baby that may be born before that time, 160 acres. Now, perhaps you can take it in that way. If you do you will have a great deal of it left, and if your children wanted to, by and by, they could sell what was left over. And by that time I think they could get more for what they have left than you could get for all this; because if the whites come in here and the railroads come through here they will make all this land valuable. But if you do not provide some way for your children to do that now, and if they are not educated, I do not see how they are going to be any better off than you.

And then it says that if two men, or three men, or any number of men, want to take all their land together in one piece, they can do that. And it says that each head of a family is to select his own home—pick it out for himself—and they will select land for their children, but the agents will select lands for the orphan children; and they shall try to select this land so that if a man has a farm, or a house, or a barn, or anything, he shall have that on his claim, and keep it. And when they come to survey this land and cut it all up, the way the whites do, if any two Indians have farms on the same little section of land, and they can't agree about it in any other way, then they shall run a line right through it and give each of them half of it. But remember after the President tells you to do that you must do it inside of five years; if you do not you will not have a chance to select land for yourselves, but your agent will select it for you.

Whenever this land is taken up in this way they will give you a paper for it; that paper will have your name on it, and it will tell you just exactly how much land you have got, and where it is; and they will keep a copy of that paper in Washington so that they can look on a map like this and tell exactly where your farm is, and where you live; and if anybody wants to take your land or bother you about it, you let them know in Washington, and they will see exactly where your land is, and they will say, "No; that land is taken up; it belongs to another man." And then it will say that for twenty-five years the American people will protect you in possession of that land so that no white man can come and cheat you out of it; so that he can not buy it of you, nor borrow it of you; and if he does that, or tries to do it, it will all come to nothing, and you need not let him have it.

If you die before the twenty-five years are up, then that paper in Washington will show that that land is to go to your children or heirs, and to nobody else; so that your
children will have not only their own land but when you die they will have the land that you took. And when these twenty-five years are up, if the President thinks you can not take care of the land, he can make it ten years longer. And then at the end of these twenty-five years, or if they make it thirty-five, they will give you another paper, just the kind of a paper that white men get when they buy land, so that after that you can do anything with it you like. If you want to sell it you can sell it; if you want to lend it to anybody you can lend it. But after that if you die your land will be divided among your children according to the white man's law.

After you take up your land in this way or before that, if the President thinks best, the Secretary of the Interior may ask you or your children to sell some more land. He will only ask you. He will not ask these people down here [indicating]; and if you do not want to sell it, you need not sell it. That would be the time for you to say: "No; we want our children to get this, and if they choose to sell it they may; but we will not sell it now." But if you do sell it you will have to make terms with the Government and ask them a price for it you think you ought to have; but if you do sell it the money you get for it will be kept at Washington for your benefit, and it will be put in the Treasury so that it will grow 5 per cent. per year, and Congress will have the use of it for your benefit, to educate your boys and girls and to help you to learn to take care of yourselves more as the white people do.

Now, if any of you Indians do not live in the blue country [indicating], but live over here in this yellow country [indicating], you can take your land there. If you want to go over here in this yellow country [indicating], and take up a big part of this yellow country, you can do it. And when the President says that it is time for you to take up land in severalty, then you will have one year in which to decide that you want to stay out here; and wherever you decide to take your land, up here or over here or down here or clear over there [indicating] anywhere you decide, then within one year you must let the agent know. You can take just as much land in that yellow as you would have if you had stayed in the blue, and you will have just the same right to the money and other things as these other people who stay on the reservation.

Some of the Ponca tribe got into trouble a few years ago and you took pity on them, and a few of them came back here. They walked all the way back from the Indian Territory to where they used to live. That was your country where they used to live, but you know it was a mistake when it was put in your reservation. When your reservation was made in 1868 they ought not to have put that in this country. It was a mistake and you know it. But you were very kind to those people and you said they might come back there, and stay there and watch your country for you, and the President of the United States said they might come back and a few of them did come back. Now, this says that those who are living down there along the Niobrara River may take up land there in this way. They can not take up land anywhere else. They must take it down there where they used to live. That is not shown on this map; it is down below in the white along the running water. [indicating] Each head of a family can take up 160 acres of land; each person over eighteen years, 80 acres of land; each orphan child under eighteen years of age, 80 acres; and each child under eighteen years of age, that is now living, 30 acres; but as regards all other things in this paper they will have just the same as you will, just as if they were living at one of these agencies.

If any Indian has taken up his land according to the treaty of 1868 he can keep it. This treaty makes his claim good. But I want you to understand clearly and remember that if you accept this treaty you give up all claim to say anything more about these reservations. [indicating] By and by, if the Cheyenne River Indians want to sell some more of their land you must not bother them about it. It will not be any of your business. And if you want to sell any of this [indicating] it will not be any of their business.

Some time ago two railroad companies made bargains to build railroads over here from the Missouri River to the Black Hills [indicating], and they said they would pay you so much for the land; and this paper says that if you sign it they must pay you that before they use it, and they must pay it within six months after the President says, "this is the law." And if they do not pay it in six months, and build their road inside of three years, then the President will take that land back and sell it for you to white settlers.

And then this paper says that the treaty of 1868, as regards schools for your children, shall continue in force twenty years longer; and that is very important, because the twenty years which they promised to you in 1868 are now up. You must do something for your children so that they may have schools in the future. I am sure you do not want them to stop going to school and learn no more. I am sure you do not want the little children who are growing up now to have no school to go to when they get old enough to learn.

The President and the Congress and your friends were looking out into the future for
you, and they saw this thing coming upon you, and that is the reason they want you
to provide some way for your children to be educated. You have got no money or other
wealth to build schools with, except your land; your land that you do not make use of
is your money that you are keeping locked up in a trunk.

And this means that the President wants you to provide now for your children out of
your wealth which is your land. Now, I do not know what you may think about this,
but I want you to think about it in this way, because that is the way it looks to me. I
want you to see all your boys and girls grow up wise and intelligent men and women.
I do not think that a man or woman who has got a large piece of land, but does not know
how to read or write his name, will ever amount to much. I do not think that he will
ever get rich. I think he will always be an object for pity, and I think that the white
men who are bad will come and cheat him out of all that he has got; and it is just be-
because there are so many bad white men gathered around you and trying to cheat you
and rob you of your country that your friends come here to try to help you guard against
them. I do not know, these gentlemen do not know how long he will have strength enough to keep these people back; and this is what he pro-
poses to you to save your country, to save yourselves, and to save your children. I
want you to think of it in that light.

And then this paper says that if you sign it the Secretary of the Interior may buy for
you twenty-five thousand good breeding cows and one thousand bulls, but it does not
say that he must buy them all at once. It says that he may buy them when he thinks
best, and when he thinks you can take good care of them, and he must give them to
you in such a way as that each head of a family and single person who takes up land
shall have two milch cows, and besides that to each person who takes up land, one pair
of oxen with a yoke and chain, one plow, one wagon, one harrow, one hoe, one axe, one
pitchfork, and besides all those he is to have $20 in cash; and for two years the agent
shall give them different kinds of seeds, enough for each of them to plant 5 acres of land.
This for each person over eighteen years of age, men and women. And when they
come to buy these seeds they must buy them of you; that is, if you have got any seeds
to sell; if you have not got any seeds to sell; if you have not got any seeds to sell, they will buy them elsewhere and bring
them in here for you.

And then it says that before any of this land is sold, just as soon as you sign this paper,
the Government will advance one million of dollars on it for you. When the land is all
sold it ought to bring a great deal more than that, but the Government will set that
much aside for you before the land is sold. And that money will be kept in the Treasury
at Washington at five per cent. interest; and that interest, which is fifty thousand dol-
-lars, will be used every year for your benefit. The Indians on each of these reservations
will have their proper share of it, to be divided up equally among them; half of it will be
spent for educating your children and teaching you useful things, and the other half
the Secretary of the Interior will spend for you as he thinks best; but it says that once
in a while he must give you some spending money—a little cash, as he thinks is best.
He must do this according as he sees it will help you to become like true men and true
women. If he pays you some money and he sees that you spend it for whisky or fool-
ishness, for paint and beads, things that do not help you to become like true men and true
women, he can not give you any more; but if he sees you spend it for useful things, then he can give you more
next time, just as much as he thinks you will make good use of. That is what it means
when it says he must make you ‘reasonable payments’ in cash.

After all the expenses of surveying and selling this land and providing these things have
been met, then there ought to be a great deal more money there to your credit; because
they will be selling this land all the time, and the million of dollars ought to grow up into
two or three, or maybe four or five millions, I do not know how much. None of us
can tell just exactly how much money there will be besides that million of dollars, but the
Government promises the million of dollars in advance, and you all know that it
should be two or three times that in the end; perhaps it will be four or five times that
in the end; I hope it will.

This says that the Secretary can spend out of that 10 per cent. every year; that does
not mean the interest on the money, it means part of the money itself. But he can not
spend any more than 10 cents out of each dollar every year. If you have $1,000,000, it
would be $100,000; and if you have $5,000,000, it would be $500,000 every year; be-

side the interest, which, if it were $1,000,000, would be $500,000; and if it were $5,000,-
the interest alone would be $250,000 every year. They are to spend this in hiring
farmers and in buying plows and other agricultural implements, and horses, and oxen,
and seed, and again, when the Secretary sees you make a good use of it, to give you cash
payments out of this.

Well, now, a great many good people have come among you to teach you the words of
the Son of the Great Spirit, and to teach your children to walk on that road, and I think
they have helped you people a great deal, and the Government thinks so, too, and for
that reason it says in this paper that, wherever they have a church or mission school, they may have 160 acres of land to use for their school and their church. They have it given to them only for that purpose. They can not sell it; it does not belong to them. They can not use it for anything else except for the school or the church, and they are to have a paper to show that that is the land which was lent to them for that purpose; so that no Indian can take that land, because they have lent it to them for that purpose; and whenever they give up that school or that church, then that land goes back to the Indians. Now, sometimes these schools are very large, like that one [indicating agency industrial boarding-school near by], and they have a great many of your children there to feed and care for. And they want to teach the boys how to plow, and to raise a good deal for the girls to eat; and so it might be that 160 acres would not be enough for a farm and to keep their stock in, and to cut their hay; so that this says if they want any more land they can buy 160 acres more, and they will have to pay for it whatever the Secretary thinks they ought to pay. But he can not make them pay more than 50 cents an acre.

Now, the next division says that the treaty you made in 1868 and the treaty you made in 1876 stand good, except where this treaty changes them. You remember that this paper says that you are to take up lands in a different way from the treaty of 1868, so that part of it is wiped out by this and a better thing is put in its place.

And then this paper says that the Secretary shall build not less than thirty school-houses, and more if they need them. That means on all of these reservations. You know that in 1868 the Government said that whenever you would send your children to school it would build you a school-house and provide you a school-teacher for every thirty children, and this means that if they build thirty school-houses and they are not sufficient to keep that treaty of 1868 they will build more. And they will build these school-houses in such places that the children who go to them can go to school every day and come back home at night. And if there are any white children who want to go to these schools they will have to pay to go to school just as other white children have to do. They will have to pay. I never knew any white children yet who got an education without paying. But it says the Secretary shall say how much they shall pay for it. May be will be said that these few white children that live among the Indians can come to that school without giving any money; but if he does not require them to pay money he will have the right to say what they shall do and how they shall go to school.

Now, if you sign this paper all this that is yellow [indicating] you give to the Great Father to sell for you. And I will tell you a little something about the way he is going to sell it. He is only going to let white men come in here near you who have got families and are going to make homes there. He is not going to let any wild cow-boys or other men that might do you harm come near you if he can help it. He is going to try to get the best people out of his nation to come and make homes here on this land so that they will be a good example and good neighbors to you. He is going to make them pay 50 cents an acre for every acre they they buy. No man can buy more than 160 acres. And it will not be absolutely his, so that he can sell it to anybody else, till he has lived there five years. Then if anybody wants to make a town in here, and buys land for that purpose, they will have to pay $1.35 per acre.

Of course all this money goes to make this million of dollars larger. Now in 1868, when you signed that treaty, you said no other treaty should be made unless three-fourths of your grown men signed it, and that was right, because all the people are interested in it alike. It is not right for a few men to go and sign a paper that affects the whole nation. Every man is a man. Every man has the same right to have a family and a home and a country. And that is the reason the President wants you to understand all about this—every one of you, young men and old. He wants you to have plenty of time to think about it and understand it fully. If he had not said that, I do not think I would have come out here with these gentlemen to explain it to you. And I feel quite as certain that if he had not put it in this way, he never could have persuaded these other gentlemen here to come out and present this paper to you. But it is because we want to do this thing in the open daylight and to have every man understand it thoroughly that we came out here without any fear. We want you to study this thing and make up your minds about it, and then we want you to get ready and think, as we do, that it is for your good, and the good of your children, and then come up here with strong hearts and firm hands and sign this paper.

Now, among the white people in Congress, and everywhere, when they come to decide anything among themselves, they all say what they think about it. They do not let a few say that they want it so, and the others keep quiet; but, first, they ask those who are in favor of it to hold up their hands, or say so; and then they ask those who are opposed to it to hold up their hands or to say "no." And then they count them both and see which are the most. Now, your Great Father wants you to do this in the same way. I never came out here with a commission before, but I understand that when they came to you before, they did not ask you to do that way. They only asked those who were
in favor of it to touch the pen, and they did not give those who were opposed to it any chance to say so. So, when they took the paper back, the Great Father saw how many were in favor of it, but how many there were who were not in favor of it he could never tell.

The Great Father this time says that he wants his red children to do this thing as the white men do it. He has given us two papers for you to sign. One of these papers is black and the other is red. Those that sign the black paper will be telling the Great Father that they think he is wise and they will go in the road which he points out to them. They will be taking the Great Father by the hand, and looking towards the school-house, the workshop, and the farm. And those who sign the red paper will be telling the Great Father that they do not want to hear any more of his words; that, although they have not got any more buffalo, or any more deer, and the white people are crowding around here like a great flood, yet they think they can take care of themselves without his help. And so they will be turning their backs on the Great Father, their backs on the school and the workshop, and looking off yonder towards the wild life of the old days, which is only a vision that has passed away.

I want you to think of those things, my friends, in that light, and when you have made up your minds to come up here and decide whether you want the Great Father and the good people among the whites to stand up any longer and help you, or whether you will turn your backs upon them; and remember that the Great Father says we must bring all your names to him on one paper or the other. We cannot go back to the Great Father alive without all of your names on one paper or the other. If there are a few who are sick, or for some reason we cannot get them to touch the pen, we have to write down their names on a third paper, so that after we go away from here all your names which were read the other day will be in the Great Father's house for him to read.

Do you want him to read them in black, or do you want him to read them in red?

Maj. JAMES McLAUGHLIN. Your fields now need attention. It is necessary that you get home as soon as possible. This bill has been very clearly explained to you. What I wish now is that, in considering this proposition, each man—as Mr. Cleveland truly said ''a man is a man''—think and act for himself independently of every other man. This is a matter of great importance to you, and it is a matter that should not be controlled by a few men, or any set of men. It must not be.

Now, in considering this, the sooner that you get through and arrive at some conclusion and carry out the wishes of the commission the sooner will you be able to return home and look after your crops. The haying season is now upon you and you can not return too soon. The full text of the bill so far as it affects you has been explained. Some of the matters that have not been explained you may not understand. Should there be such, the commission are ready to make it clear to you. While we do not wish to press the matter upon you, but to give you ample time to think of and discuss it among yourselves, we want you to understand that the commission have a great deal of work before them. This is the first agency that has been visited, and there are several that must be visited in regular order.

Capt. R. H. PRATT. We could remain here an hour, or an hour and a half longer yet today, if you want us to; but we have finished our part except to answer your questions. We are ready now to hear you speak, if you want to speak. We are ready to explain, if you want us to explain, anything more. We are ready to go ahead and sign the papers at once; or you can go away now and come back to-morrow morning if you are not ready to speak. We wait to hear from you. [Approval by Indians.]

JOHN GRASS. The paper you brought here we had our educated young men reading yesterday, but before we got any distance it got dark on us. The three men we have bad talking to us are the three men you see writing here. [Indicating the Indian reporters.] They have not got it put together yet. We want to read that paper that you brought and consider what you have said and compare the two together. If you have said one word more than is contained in this paper we want to know it. The people who have gathered here want to go back home and gather there and think the matter over with these boys. We want to know whether we have a right to work on this act with the mixed bloods. (Permission was granted by Captain Pratt.)

Maj. JAMES McLAUGHLIN. You have been very dilatory in responding at the hour of meeting—9 o'clock in the morning—when the bell rings. Now, we want you here to-morrow promptly at that time. It is now only 2 o'clock, and you will have all the afternoon and evening, and be able to come here early in the morning.

The council adjourned.
Indians present, about nine hundred.

The council was opened at 10 o'clock a.m., Louis Primeau interpreting.

Capt. R. H. Pratt. We gentlemen, who stand here in front of you, the commissioners of the President of the United States, have had our part of this council and ended it yesterday. Now, you begin, and we leave the period to begin to you. If you want to wait till more come, or if you want to begin now, that is in your hands. Our desire, insomuch as we have a great deal of work to do, is to get on as rapidly as possible, and at the same time we want to give you full time."

Hawk Shield (after shaking hands with each of the commissioners) said:

To-day is a good day. To-day you have asked us to give our views. You are, I suppose, three men appointed by our Great Father to go and travel over the country. At this agency, all our men, whatever their views are, have given their ideas to these four men [indicating Call, of the Huckpapas; John Grass, of the Black Feet; Mad Bear, of the Lower Yanktonai; Big Head, of the Upper Yanktonai bands, respectively]. We have selected these four men to say what our ideas are—all the Indians on this reservation.

John Grass (after shaking hands with each the commissioners and saying, "My friends, I shake hands firmly with you"), Eugene Bruguier interpreting, said:

My friends, we four men here have all made up our minds and I am to tell you our decision—just what all our people think. You have said this man [indicating Hon. John V. Wright] is a judge; you have said that this man [indicating Rev. W. J. Cleveland] is a clergyman; and that this man [indicating Capt. R. H. Pratt], you have said, was an Army officer, and afterwards took charge of a large school for Indian children. I saw him there. And that man [indicating the agent, Maj. James McLauglin] has been with the Indians many years. You are four very intelligent men and we Indians are very ignorant. We would like to ask you something. In the first place, we would like to remind you of one thing. All these things belong to you and we learned them from you. I mean from the missionaries that are among the Indians. I mean those who teach the words of the Bible.

In the first place God made this world. And, at that time, we understood he created one man, and showed him how to live. From the man he took a rib and made a woman for him. We would like to know in what country that was.

(Here Eugene Bruguier was exchanged as interpreter for Louis Primeau, Mr. Cleveland explaining to the Indians, in their language, that the change was desired because Eugene Bruguier, although he understood fully what the Indians said, did not speak English well enough to interpret it in an intelligible manner.)

We do not know where the creation took place or how many years it is since that time. [The speaker here held a consultation with the other chiefs and then proceeded.] If you can remember the period when the first man was created, and how many years ago that was, and follow it down until your people crossed the ocean and came to our country, we would like you to compare the increase of the people on the red side and on the white side together.

The Indians of this country claim that all this land that you see around here belongs to us. We claim that we are relatives of yours, and when you came over the great water and came across, because we were related to you we gave you room and kept moving westward. The Indian people now want to be men and to live as men, and even after we are dead we want to go as men.

I want you to think of these points that I have mentioned to you. I have told you the idea of the people here, and what they think. I want you to consider the matter. You came here and told us your mission. You said to us: ‘Come on, all of you; we want a council.' We did not want to shame our agent here. You wanted to know how many of us there were living on the reservation, and we all crowded right into that house there without fear. We showed you plainly how many there were of us. In that way you found out just how many persons there were on this reservation. Now, you know exactly how many there are of us. Remember when you go to the other agencies that we have showed you openly how many we are.

You have marked off separate reservations, and a part of it is marked in yellow. You have said that you would give us 50 cents an acre for that land that is marked yellow. You said you would take the proceeds of that land there and place $1,000,000 with the Great Father. You told us we would get 5 per cent. per annum for it. You said the Poncas, and the Santees, and those Santees living at Flandreau were also interested in this country; and you say that they can come here and take land. But if they do not care to take up land here, that for every acre of land they would have been entitled to they were to get 50 cents an acre. We have taken that all together and have considered it. And you have said that the interest of that one million would be $50,000, and half of that would go to educational and industrial purposes. The other half you spoke of
we calculated on it, together with the number of Indians that it would be given to, and it made us feel very bad. [Laughter.] It would be about $1 apiece and perhaps 10 cents over that we would have to distribute among the people, and we could hardly make it go around.

You said then that if we do not sign this act we are turning our backs to the Great Father and looking out northwest, there to the wild country we used to roam over. That is a big shame you would make us carry. You have brought that here and explained to us and told us we were to consider the matter and to say what we have to say, and now listen to the conclusion we have come to.

You have told us that we are going to get certain privileges, that we would have rights on the reservation. That which fixes the Santee here—to bring them in under our privileges—is we consider, just the same as stealing. They have sold the land that belonged to them and have picked out allotments for themselves to live on. The land that belongs to us, all that you see around here, we claim that it is ours. At the time of the sale of the Black Hills, the Santees and the Yanktons came there and they came to ask us for land, but we told them to get away. The commission asked them for the land, and we told them (the Santees) to go back home, and they went. I consider that they were not parties to the treaty we made for the sale of the Black Hills. It may have been that they wrote a letter to the commission and had a mouth in it. If a man is connected with any business he should be right there openly and before everybody. That is the right way to do business.

The land that you have painted in yellow—the western boundary of it—who made that? A white man or an Indian? I mean the western boundary of the yellow portion of the map. We would like to know who did that. But I do not want you to answer me until after I get through speaking.

There are some men among the Indians who were interpreters when we made the line for this reservation, who are still among the Indians, residing here. There are some gentlemen like these [indicating the commissioners] that were dressed well and looked like nice men, who came here to talk concerning the Black Hills. I have made a mistake; the treaty of 1868, instead of the Black Hills treaty.

At that time it was not us, but our fathers, and some of them are still living and are in this crowd. Besides that, there were interpreters there at that time, and one of them is here now. At the time they made that treaty, the Indians who were there and made the treaty claim they only gave them a right of way for a railroad. They claim that that is what they signed the paper for. They went away with the paper and, perhaps, after the commissioners got away, they may have changed the paper so that they would take the whole country. I think perhaps they took that paper and went home to the Great Father and said: “Now we have bought the whole country from the Indians.” They took all of the country that lies on the east side of the river. Even although they did take the whole country that lies on the east side of the river, if they had made the payments that they promised at that time, it would have been all right. The pay that would have come from that land is still to be paid, yet when the commissioners come in this way you always mention a portion of what was before due on that land. You say: “If you agree to this act, or whatever the proposition is, that part of that payment which you promised to us at such a time will be confirmed. You owe us that for land that you have already bought, and you ought to pay us that first. We are just as eager for the money that is coming to us from the sale of that land as the white people are to get our country.” [Applause.]

You have said that at the time the treaty of 1868 was made, they provided for schools for twenty years, and you also said that they promised to help the Indians for thirty years at that time. You say that there were twenty years mentioned for school purposes and that now we are on the last year. Consider this point, that it is twenty years that we have had the treaty, but only ten years since we have had the schools. You are the ones who have made the promises for twenty years. Regardless of whether these promises were fulfilled or not you count the years just the same, and say that your time is up now. [Applause.] That completes what we did in 1868.

Now comes the treaty in 1876 for the Black Hills. But I omitted part of what I wanted to say. From the time that we made the treaty at Fort Rice in 1868, eighty years later they came here to make a treaty for the Black Hills. The promises that they made then—the number of years they were going to do such and such things—were unfulfilled; but away before that time, in eight years after they had made that treaty, they came here to make a treaty for the Black Hills. [Applause.] At that time we were not able to consider anything. We did not know anything at that time and just took and sold the Black Hills again.

I will now tell you the boundaries of our reservation as fixed for us by the com mission sent from the Great Father. Commencing at the middle of the Missouri River, opposite the mouth of the Cannon Ball River, it went up the middle of the channel of the
Cannon Ball River till it struck the forks, the North and South Forks; then from there it followed the main channel, the northern branch of the Cannon Ball. From the forks of Cedar Creek and the Cannon Ball it followed the main branch (the northern branch) of the Cannon Ball River for 28 miles. From the point mentioned, 28 miles from the forks of Cedar Creek and the Cannon Ball—from that point the line runs straight west. It came back to Cedar Creek at the head. Cedar Creek makes a turn; it goes from the Cannon Ball west until it strikes the head of Cedar Creek. You may not know the country out west of here, but we know it. On this side of the Little Missouri there is a hill that is called the White Butte; the Indians call that place the Short Medicine Pole. [The interpreter here explained that he did not know the name the white man gave to the place, but the Indians gave it a name which implied that there had been a man trampled to death there by a buffalo.] Then it went westward again to the Short Pine. The Little Missouri makes a bend in towards the head of the northern fork of the Cheyenne River, and where it makes that bend, there is the nearest point to the Northern Cheyenne River; that is what we call the northern fork of the Cheyenne River. From that point, where the Missouri makes a bend, it goes straight to the northern fork of the Big Cheyenne River. From the point where it strikes the fork of the Big Cheyenne River it follows the water right down the main channel of the northern fork till it comes to the forks of the Big Cheyenne, and then it goes west again, half of the main channel of the south fork of the Big Cheyenne. From there it goes southwest till it strikes a point northwest of the Red Cloud Agency—the Pine Ridge Agency, as it is called—and whatever is the boundary of the reservation, it follows downward till it strikes the Missouri River. These were the lines which were pointed out to us, and we claim that the Indians of this reservation own this land. This land that is marked in yellow, who did that?

At the time I am speaking of, that is the boundary of the reservation that they designated. Then we said at that time we wanted it to the Heart River and up to the Little Missouri, and that is the understanding with which we signed the paper. But these lines which I have mentioned are the lines which the commissioners mentioned themselves.

What I have been telling you is the wishes of all the people that they have given to me here, and I want it to rest at that. What is coming to us from those treaties we desire that you should try to get for us. We are very anxious to get that. You say that you have come to do what is right by us. We wish you would fix the boundaries of our reservation here. It can not be you come here to talk to us and for five days now give us good advice; it can not be that when we pray to you to help us that you will not look at us.

You have put a black paper here for us to sign, and you say that those who are not in favor of this will sign the red paper. You know just how many of us there are at this agency. The whole nation that are located on this reservation have come to the conclusion that we will not sign that black paper. We say also that we will not sign the red paper. You know just exactly how many there are of us. I do not see what further evidence you would want. Here is the whole nation, and we say: "We decline." We had a council yesterday, and asked each and every one of them whether they were for it or against it; and everybody held up their hands that they were against it.

And also, the Poncas, who you claim are interested, and under the same privileges as the Indians on this reservation—that we do not want.

You said that to-day you want to know what conclusion we have come to—the different tribes at this reservation. Now you have heard. There is nothing else for us to say. We are through.

The back debts that I have spoken of, we want you to see whether you can get them for us. We want you to remember that when you go back, and do what you can.

The speaker sat down and after a short time resumed: I believe that there is a part that you do not understand. When I was about getting through here I told you that that was all we had to say to-day. And so we are not going to say any more. You have got several agencies to go to and I think you had better proceed on your journey, and think of it on your road as you travel.

Some of the Indians beginning to disperse, HAWK SHIELD said:

Some of you may think from what has just been said that the council is to break up now, but it is not. Stay where you are and listen attentively to what they have to say to us further.

Captain PRATT. I understand you to ask who made this present proposed boundary—a white man or an Indian. In answer to the question as to who made the boundaries in the treaty of 1868, I have to say that they were established by the laws of the United States, and the treaty of 1868 has the names of seven of the great men of the country—seven white men—and I should say of fully two hundred red men; I have a copy of it here in my hands. And the treaty of 1876—that Black Hills treaty—has upon it the
names of Colonel Manypenny, Bishop Whipple, Dr. Daniels, Albert C. Boone, Henry C. Bulis, Newton Edmunds and A. S. Gaylord, on the part of the United States; and I should say about two hundred men of the different bands of the Sioux. Whether these treaties are true or false, they represent a state of affairs that is established beyond all dispute; and all talk against them is idle, useless, and a waste of time. Once fixed as the laws of the country, they stay there forever.

The President knew your claim about these old lines, so he said, "We will fix that this time, so they can not dispute it; can not make other claims hereafter. We will make a map and will give every single Indian man on that Sioux Reservation a copy of it, and this will show exactly where the lines proposed will run." Is that honest? Or is it deceit? Is the President of the United States trying to play a trick upon you, or is he trying to be fair and honest and open with you? We come here with these papers, and show them to you and offer them to you, and try to explain what the President says to you about it, and you turn your back upon the papers. I want to say to you that this signing one paper or the other will be done, and you men will do it. The President of the United States wants you to do it, every one of you, and because you are getting to be like the whites you will hear the voice of the Great Father.

It is not worth while to come here and talk about old things. There is not a dollar, not a single dollar, due to you under the old treaties that has not been paid in one way or another, or will be. And this very paper that we bring to you promises that if anything is left from the past that has not been done it shall be done. The lines as now run appear on the old treaties: whether they were fixed by the red man or the white man they are fixed, and you can not change them by yourselves. Nor can the Congress of the United States alone change them. They are a part of the law of the land. It is proposed to sell a strip of your country running through the center and up back of this reservation. Every one of us knows that it is going to increase the value of the land that you retain, and make this land that you keep worth more than the whole of it before that was sold. What makes your land just now worth anything at all? When this treaty of 1868 was made you could not have sold the whole of it for 10 cents an acre. Nobody would come out here to use it even for cattle purposes or for farming purposes, or anything else, because it was so far away from the market; because some of you men who stand here before me to-day were on it and would not allow the land to be used.

Now, the land has come to be worth something because the white man has arrived. Look at the town across the river. Look at the railroad running north of you and the railroad running south of you. These are what makes your land worth something; and you men who are here to-day when you stop railways and stand in front of the white man's coming in and holding your land are simply standing in your own way.

We come out here by the orders of the Great Father in Washington. We are sent out here to perform a duty. We are required to get you to sign the papers; every one of you. We will make you understand it and explain everything. You are to choose and sign one paper or the other. Drop that sort of talk that you are not going to do it, and let us come to an understanding to-day or to-morrow or the next day or the day after. I am told to say to you that if you do not want to do this, if you do not wake up to your own interests, that the Secretary and the President think that you are getting to be fair and honest and open with us. We come here with these papers, and show them to you and offer them to you, and try to explain what the President says to you about it, and you men who are here to-day when you stop railways and stand in front of the white man's coming in and holding your land are simply standing in your own way.

Within ten years I have visited the Gros Ventres and the Arickarees above here, and they were complaining about the bad Sioux that were raiding on them and stealing their horses. And, at that time, only ten years ago, some of the very men who are here in this audience were fighting the Government that now feeds them. Was that according to the treaty? And now the Government forgives you and places you on the same footing as the others, and feeds you and clothes you and educates your children. In the face of this, is it decent and right for you to stand up and say: "I will not do what the Great Father wants me to do?" What the Government offers to you in the way of civilization in this bill is like a railroad. It is meant to take you forward in the right way rapidly. The white man gets on the railroad every chance. He takes the railroad and goes quickly; but the Indian, as we hear this morning, says: "No; I would rather walk."

We have come to you in a friendly spirit, and we have talked to you, and we have presented our case to you, and we are to make you thoroughly understand it. We are
ready to perform our duty, and the best thing for you to do is to get together at once and agree to conform to the orders we bring to you. It will do no good to take up the old things and try to fight off; you have got to face with civilization and move to the front in that line. We don’t want any man to get up here in this audience and say that he speaks for the whole. No man, big or little, has any right to jam his fist in the mouth of another man and say, “You shall not speak.” The smallest boy here of eighteen years has just as much right to say that he is for or against this act as the oldest man here. And what our good friend presented to you yesterday in the way of accepting or rejecting it is the exact truth. But if a man wants to do a bad thing, if he intends to do a bad thing, let him walk right up like a man and do it in the daylight, and not in the dark. Every man is to be a man.

The judge, the man of the law, will now speak to you.

Judge Wright. My friends, your speaker who has just taken his seat asked us if we knew how many years since the world was made and men were put upon it. None of us know that, for none of us were there when it was done; but we have a book among us that you have among you, and which we accept as the truth. We understand that that book was written under the direction of the Great Spirit Himself, and that that book tells the truth. That book says that the Great Spirit first made the earth we live on. Then He made a man and put him on it and blew breath into his nostrils and made him a living man. Then He gave him a wife. When He made the first man and woman they were all the people that were upon the earth. He made the earth not alone for those two, but He made it for those two and all who would come after them. Just as soon as another man or woman was born they had as much right upon the earth as the first ones had.

It is believed by many and so said that the first man had three sons, and if all came from one that looks reasonable. One was red, and one black, and one white. Then if this is so, we are all children of the same father, and that though we are of different colors we ought to be brothers and friends. You ask how many people there are on the earth now, and how long it has been. It has been estimated that it has been six thousand years; and from that man and woman have sprung twelve hundred million of people, red, black, and white. Now the first men that were made were put on the other side of the Great Water—on the other side of both Great Waters. Many of your color are scattered all over the country on the other side of the Great Water. There are men of your color over there yet. But some of your people, away back in the distance, by some means or other, got into this country here. We don’t know exactly how your fathers got across here, but we know that when our white fathers came here they found you here scattered all over the country. The white people have been coming and settling until they are greater in numbers than you. The President of the United States thought that you had rights here that it was his duty to respect.

The Secretary of the Interior has said that the white man was bound by the love of man and for every other reason to protect you the best he could, and to bring you into a condition in which you can live happily and prosperously. And I know, I know what I say, that that is the feeling of the Government of the United States towards you now. If that were not so there would not be a pound of meat or a barrel of flour or a suit of clothes on this reservation for one of you, or for your wives or children. If that were not so these commissioners would not be here to-day; but in their places would come soldiers to take your country from you, and let you do as best you could.

But the Government will not do this. It will never do this. As long as you respect the Government and obey its laws as white men do they will protect you. The President would order the distinguished man (Colonel Townsend) who sits here, with the troops under him, to go to your defense against anybody who would interrupt you as quickly as he would to his white children. And if he were ordered he and his men would go and form around you and protect you as they would any other citizens of this country. Now do you think such a President would deceive you? Not only would he not do it because he is a good man and wishes to do well for you, but all the world knows everything the President does; and good men all over the world outside of the United States would cry “shame” at him if he were to mistreat you.

Your speaker spoke about the interest on the $1,000,000. I suppose he understood it, but he did not say anything about it—that that was all they were to get. That is not all. The interest, he said, and said rightly, was $50,000 a year, and perhaps he made the calculation for each individual. But we have got some figures here which are right, or about right, in which it shows that at Standing Rock the amount of that interest each year would be $10,125; Cheyenne River, $6,750; Pine Ridge, $11,250; Rosebud, $13,500; Lower Brulé, $8,812; Crow Creek, $2,500; Santee, $1,900; Ponca, $450; Flandreau, $560. Now that may be a small amount when divided up among each one, but it is only one item. That is not all you are to get. All your land, eleven million of acres, when sold, if it brings 50 cents an acre, will be $5,500,000. As fast as it is
sold this is to be put into the Treasury with this million. The Government is not trying to make provision for to-day or to-morrow. They want to make provision for all time for these children and their children and grandchildren. That is what they want to do if they are wise men and good.

If there are four millions left the amount will be two hundred thousand dollars instead of fifty thousand, and then Standing Rock, out of that interest, will get forty thousand dollars instead of about ten every year, and the other reservations in proportion. And besides the Secretary is authorized, if you need it, to spend a part of the principal, the main sum. That is one dollar out of every ten. That would make four hundred thousand dollars every year. Now besides all that the treaties which you made in 1868 by which you are to receive your provisions are not to be stopped by what we are doing now. For an indefinite period, not settled, you are to receive your provisions as you now receive them; so you see you are not in a condition to suffer by doing this thing. You still get your annuities, the clothing, after you have signed this as before. Now, if you sign this paper that does not kill the treaties of 1868 and 1876. Everything that is in those treaties that is not settled or you do not give up by this treaty will stay just the same as now. And besides that you not only get all you do under the treaties of 1868 and 1876, but you get all this interest on money in addition; all these cattle—twenty-five thousand cows, wagons, plows, hoes, and all that sort of thing you need. So you see that you will not have a great deal of need for money.

Then, too, there is a provision made to pay every man $20 in cash, and cash payments whenever the Secretary thinks you can properly use them, and whenever you want them. Now, when a man has got his clothes all furnished to him and what he eats furnished to him and his house furnished to him and his cattle furnished to him, and all his plows and hoes and everything furnished to him, he has but little use for money to spend around. Now, what do you suppose it will cost to buy these 25,000 cows? Just the cows alone and not the bulls, $750,000. Now, then you must remember that you are not the only Indians the Great Father has to take care of. There are about 240,000 Indians in the United States, many of them absolutely dependent on the United States, many of them absolutely dependent on the United States for a living. The white people have to pay into the Great Father's Treasury about $7,000,000 for the Indians alone, and many white people are getting tired of it, and you ought to know that. They think you ought to help them and help yourselves. And don't you think so too? Would you not get tired if you had to feed the Arickarees every year besides feeding yourselves? Would you not get tired if you had to work in the sun as our white farmers do the year around, and take your money to Arkansas every year besides feeding yourselves? Would you not get tired if you had to work in the sun as our white farmers do the year around, and take your money to build a railroad for yourselves? There is nothing in this bill that allows Sanches and Poncas to take land on these reservations. The Poncas take theirs down where they are on the Ponca reservation. This bill don't say that the Poncas can come over here and take land. Neither can the Santee, but the Flandreau can.

Well, now, suppose it were so, would you claim to be good-hearted men if you had poor Sioux; would you say that you were not willing that they should receive some benefit from the Government? And would you not be willing for them to be elevated too? Would that not be a bad heart—your own people and your own blood? Why, when we went to the Chippewas in 1886 and asked the White Earth people there to let some poor people away up on Lake Superior—they were the Bois Fort Indians, away up on Lake Superior, and you have possibly heard of them—they had such poor land that they could not raise anything on it. They had nothing to give the Chippewas for letting them come upon the land. But the White Earth, where the other Indians lived, was like this good land. At first they said: "No; we will not let these Bois Fort Indians come here. We are going to keep this country for ourselves." But after a while they studied about it, and their hearts came out and they said: "Yes; let the poor fellows come." Are your hearts as good for your kins people as the Chippewas was for theirs?

Now, you think it is a big shame that we make one side sign one paper and the other side sign another paper. Well, then, there is a big shame takes place among the white people every year. That is the way we do. We think it gives a man a chance to say that he is free and has a right to think as he pleases. When we want to build a railroad through the country and want them to subscribe money to build it, we have two papers; one says "yes" and the other says "no," and whichever has the most carries. Now, the Great Father expects you to do as you please, but he don't expect these men to do as somebody else pleases, and he is not going to allow that, either. He wants every man of the Sioux to speak for his own rights and for himselfs; and if you don't want to accept this offer, and say "no" on red paper, there will be no shame on you, because he has told you you may do it, and he can't get mad at you for doing what he says he is willing you should do. No, you will not hurt the Great Father by refusing his offer.
He will be greatly disappointed, and will be very sorry. It is yourselves you will hurt by it and not him. He can live without you. All his white children can live without you, but I am not wise enough to see how you can live without him. And when he comes to you, as he is now doing, through these commissioners, and says, "My red children, this is what I want you to do, not for my good, but for your good;" and you ought to listen very carefully to what he says. Many of you have little boys, sons. You love your children, if there is any possibility, better than the white men love their children.

You tell your boy as he grows up what is best for him and what is best for him to do. You know that you are wiser than he; you know what is best for him; he does not know. You see him start out to leave home; you call him back, and you say, "It is wrong for you, my son, to go off there; you had better stay with me where you can be taken care of." He stays a day or two and again goes away. You go out into the prairies and hunt him up and find him. You find him suffering for something to eat and with cold, and you bring him back to your people. You say, "Now, my son, you see you have been wrong. You must remain here now where you can be taken care of and be fed." But he grows up larger and larger, and after awhile he defies you and says, "I won't obey you. I will do as I please." You would save him if you could. You call him in before his mother and the children and you talk to him. You tell him all the dangers he will encounter. But he leaves home and goes off and disobeys his father. He still says, "No; I will do as I please, and I will neither take your advice nor will I obey you." After awhile you get tired, and you say, "Go take your own course; I have done my duty."

Now, I tell you as far as any treaties you have made with the Government are concerned, that the Government will not go back on them; they will not disappoint you about them. Everything promised in the past will be fulfilled. You say that twenty years of education were promised and it took ten years to get started. You must not expect the Great Father or anybody else to pick up a school-house and set it right down here. At that time there were no railroads here. It was a long way to bring material for school-houses. They had to have time to do it. And besides, they only promised to build the school-houses on condition that you would force your children to go to school. And you were not willing to do that then. What was the use of building a school-house if you did not make your children go to it? I don't know how it is, but I understand that many of you don't like your children to go to school. When you talk about the Government keeping its treaties with you, you ought to look back and see if you have kept yours with them. If you had said to the Great Father: "You promised us school-houses last year, and we are ready to send our children if you will build them," I have no doubt they would have been built then.

Another complaint that my friend John Grass makes is, that before the expiration of the treaty of 1868 they came to make another one. Why, there is nothing strange in that, nothing mean in it. Things were very different in 1868 to what they were in 1876. Your condition was very different. Some things you needed then that perhaps you did not need in 1868. In 1868 you had plenty of buffalo. You did not want any meat to be given you by the Government. You could go out on that hill, I reckon, and find buffalo not very far off. But in 1876 buffalo began to be scarce—not all gone, but they were much reduced. The time was coming when you would need something else to help you. Then the Government came and offered to make other provisions for you; and in the treaty of 1876 they said that all that was promised in 1868 shall still be done. And so this paper says now, that all under the treaties of 1868 and 1876 that has not been done or that this paper does not conflict with shall be done yet. White men change their laws every year or every two years. What was good two years ago is found to be bad now. The Great Council will get together and say: "That shall be no more."

Talking about treaties again, here is the treaty of 1876, and in that treaty you said that you solemnly pledged yourselves that just as soon as possible you would take up lands—allotments—you would take separate homes and go to work on farms and help yourselves to make a living. Have you done it? Has it not been possible for you to do it? Could you not have done it if you had wanted? Have you done it? You have not. Before you make such great complaint against the whites for not standing up to their part, you ought to look back and see whether you have come square up to the notch or not. I have told you in my opening speech that all of us were liable to do wrong. White men are nothing but mortals; they are not gods. They may do wrong. You will not deny that Indians have sometimes done wrong. That shows that we are kinfolks—that we all do wrong alike sometimes. But we can never do anything if every time we come here we are talking to one another about the wrongs we have done. If a man tells you he will be at your house to-morrow to see you and does not come, you are not forever telling him about that because he did not get there that day. If he comes in a day or two and tells you that business kept him from coming, or that his wife...
and children were sick and he could not come, but he says: "I have come now, and am ready to do what I promised you as quickly as possible," is that not sufficient? But every time you come to talk to that man about business, you ought not to tell him about the time he did not come, if he gives you a good excuse for it.

My friends, I have talked plainly to you and in a good spirit. We are glad to see you have such good hearts towards us. We know our hearts toward you are good. We have not come here with honey on our lips to tell you pretty stories. We have come on a matter of business. The man that comes with honey on his lips wants to deceive you; the man who is your best friend tells you the truth and talks plainly to you. That is the sort of man you ought to trust. We have got no light under a blanket; we stand before you face to face in the open day. You alone are not hearing us, but all the people of the country and the Great Father. If we deceive you we are disgraced. Shame will come in our faces when we go back home if we tell a lie or deceive you. If we were mean enough to deceive you, we have not got the face to deceive you, because we would be shamed all the rest of our lives by our people. This is too grave a matter to dismiss by the speech of a single man, of less than an hour in length. We are ordered here by the Great Father. We are bound to obey him. We are bound to do what he tells us, and we are here to do it. If you take the responsibility of refusing, you take a heavy responsibility. You need not accept this unless you want to. I say that this is a very great thing that you are talking about there, a very heavy burden that you are to take if you refuse to obey the laws and the instructions of the Great Father. I do not mean that you are bound to take the treaty, but if you refuse it, you must refuse it in the way he says you are to do it.

I think you ought to study more about this. I do not think you ought to expect us to pack up and travel. We have come here to do something else beside travel. We have come here to obey the orders of the Great Father. Whilst we recognize you as friends, and want to do you good; we did not come to obey you. We did not come to make you obey us, but we must all obey the Great Father.

Captain PRATT. This is too important a matter to be dismissed in a hurry. It is something that the President and the Secretary and the Commissioner of Indian Affairs and the Congress of the United States have been considering for more than three years. It represents their best judgment about what should be done.

There are some things that you do not know about land rights. In the country occupied by the whites the Congress of the United States or the legislature of the State, which is a body of the same order, have a right to say what shall be done with any man's land. The rights of the whole people are above the rights of the individual. If the people want a railroad to run from one point to another, Congress has a right, or the State legislature, to send a railroad from one point to another. Two or three men may object to it, because they may have good farms, good houses and barns, and everything convenient for themselves; and the best line runs through those houses and barns; but if it is the best way for the railroad to run, the legislature or the Congress has the right to say that it shall go through their property. Not long ago they wanted a railroad to run through a portion of the greatest city save one in the United States. It was the best route for the railroad. Along that line there were great houses, business houses where men had large trade; there were churches and homes—rich homes—all worth hundreds of thousands of dollars; but it was best for all people that the railroad should run in that place, so that the legislature of the State said that it should go there and the people must go elsewhere with their business and their homes—tear down the churches and the houses and let the road go there, because it is best for all the people.

It is only on the Indian reservations that the Congress of the United States or the legislature of the State or Territory can not do that. The people want a line of railroad across to the Pacific from the Atlantic by a more direct route. They come across the country hundreds and hundreds of miles, running through houses and farms right down to the reservation, and the white people have got to step aside and let it go; but when it reaches the border of the reservation it can go no further, because the Indians say "No." They are not willing to be governed by the same laws as the white man, even though it bring money, peace, and prosperity. In almost every case the white man is glad to have the railroad come. Seldom ever does he fail to say, "Let the railroad come." He knows that his farm is worth a great deal more money with the railroad there than it was before. Before he might have to haul his wheat three or four days' journey to a place where he could sell it, but by having the railroad he can sell his wheat at once—in an hour after he has threshed it.

But there are a great many questions of this kind that you do not understand. The Great Father does not understand them. He has considered all these questions about this very thing that he is proposing now, and he says: "Though we pay these Indians four and a half or five million dollars for the land that we get from them, the land that is left will be worth more money after the other is sold than the whole is now."
Two years ago, down in the Cheyenne Reservation, in the Indian Territory, an old Cheyenne friend of mine was very industrious and raised 200 bushels of wheat. He was very proud of it, and so was the agent, and all white people about. They said: "There is a man that is going to get ahead." But when he got his wheat threshed there was no mill where he could have it ground. There was no store where he could sell it, because it was about 160 miles to the railroad. So he got a lot of wagons to come and haul it to the railroad. It took five days for him to get his wheat to the railroad where he could sell it. He had to pay a good sum for the hauling. After he had sold his wheat it took him five days to get back home, and the expense and time to get his 200 bushels of wheat to the market took a large part of the pay for his wheat. Now they have run a railroad down within 25 miles of his farm, so he can take his wheat over and sell it in one day. He can get just as much money for it over there at the railroad as he could before when he hauled it 160 miles. These are things that you men must consider. That is the white man's land along on that side of the river, but if they run a railroad up the river over the white man's land it will make your land here worth a great deal more money than it is worth now. Every house that is built on the land over there will make yours more valuable. Every school-house, every improvement put upon that land makes yours more valuable. I mean all lands anywhere near about lands where improvements are made. So the President has considered these questions, and he has offered this bill to you; the Congress has considered them.

John Grass. You three wise men that have come here to talk about a big matter with big words, that if all of them were put together and put on top of us, would be enough to crush us down. I did not say very much. I told you that the people that stand around here have picked on one man to do the talking for them, and I am the one that they have picked; and also the three men that you see sitting here. When the President sent you here, he sent you three men to do this business with the Indians. My friend here [Judge Wright] says: "We do not come here to let you do as you please." He says, the way I understand you, that whatever consideration or conclusion we come to that you would not do as we thought best. In other words, that they did not have a mind of their own, so that they could follow their own considerations.

Judge Wright. We come here to have your own opinion about this matter, but we do not want any man made to do anything that he does not want to do. Let every man do as he pleases. We want every man to show his mind about this matter, put to a paper saying "yes" or "no." That is what we mean.

Captain Pratt. We are doing this exactly in accordance with the treaty of 1868. One clause provides that hereafter every member of a tribe shall say what he thinks about dividing the lands.

John Grass. That thing was never done here before. There was only from one to two hundred names on the treaty of 1876, and it is only on this occasion that we have the right to do that.

Judge Wright. In 1868 you made your treaty with the whites, and you said no lands shall be parted with unless three men said "yes" to one man saying "no," and we are standing up to that.

John Grass. The Black Hills treaty is null and void, then, because there are only two hundred names on the treaty.

Captain Pratt. In 1876 they accepted the old way of doing things through their chiefs. We waived that themselves.

John Grass. We have not said very much. The land that was marked in yellow which you asked us to sell you told us what you are going to give us, and now we are through, and we say that the pay for that is not enough. My other friend says also, when you come to the time next week your agent will again issue you your provisions. You know that they are giving us those provisions, but look at the country that used to be long to us before you say that. Here is the land, a large tract of land; on that account I tell further on. I don't make any difference if you stay here four or hundred names on the treaty.

They waived that themselves.

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though you may not have signed the paper at that time, you have been signing it every day since when you have received what that paper provided for you, and it is too late in the day for you to come, ten years afterwards, when you have been eating the food furnished you under that, and try to deny it. "Oh!" you say, "we didn't mean it; we were just playing about it; we deceived the United States." Two wrongs will not make a right. If we have done wrong in one case and accepted it you can't make it right by doing the same thing again. If you did wrong, if you hurt yourselves by ceding away the Black Hills country in the manner you did, if you did wrong to accept what you agreed to there, your food and clothing, you can't make it right now by doing another act in just the same way. Nor is it right for you men who stand here to-day to put one man forward and insult the Government of the United States by saying that you would not sign either one paper or the other.

The signing is perfectly straight and right from beginning to end, as you can see when you come to see the papers. The Great Father simply wants to know whether you are for or against it—every single man. If you are against it, simply come up one after another and touch the pen to the paper saying we are against it. That is just exactly the way you agreed to do twenty years ago.

There may be men among you, and the Great Father knows that there may have been men sent among you by other people, who, by skillful, insidious lying, will lead you to do that which is against your own interest. There are a great many men in the United States who want to make money out of the Indians. There may be other great interests besides men—some corporations or something of that kind—that want to make money out of the Indians. They may send their men in here through the channels that the Government of the United States has opened up for them, and may give you advice that is very much against your interest. You want to inquire among yourselves and see where your information comes from, who tells you to sign against it. We come to you from your very best friend. The friend who has power to help you; the only friend who has power to help you, protect you, to feed you, and have presented what he thinks is best for you; and it is not safe or right or best for you to come to a conclusion against it too quickly. You all the time act as though you were suspicious of us; as though you were suspicious of this President and of this Government, and in that you are not wise.

Now, we want you to consider this matter until next Monday morning and come here again for further consultation. Do not order us away; that won't do. That is an insult to the Government of the United States. You might just as well, if the President stood on this platform, tell him to go. That is exactly what it means. That is the way he will take it; that is the way the Congress of the United States will take it; that is the way the people of the country will take it; for we are sent by the President and have asked you to do no unreasonable thing.

Now we will adjourn until Monday morning at 9 o'clock.

Indians present, about nine hundred.
The council was opened at 10 o'clock a.m., Louis Primeau interpreting.

Captain Pratt. We have with us this morning one of the foremost men in this western country; a man who was appointed by the President as governor of this Territory of Dakota. He came for a little visit and to see the council; he is to be with us to-day. Our commission have thought it best to ask him to make a little address to you this morning. Governor Church, of Dakota.

Governor Church. I am glad to be here to-day to meet the Indians and to look at you. I am from a country away down East, where the Indians, a great many years ago, were just like you are to-day. They lived in the woods, covered with blankets, and chased the deer, just the same as the Indians of Dakota used to do. To-day our Indians are living in houses just like the white men do, and they have school-houses for their children. They have fine farms and they are just like the same as white men. The Indians and the white men down in my country never have any trouble—they are good friends.

A few days ago I got a letter from the President saying he would like to have me tell what the condition of the Indians was in Dakota. And for this reason, besides to have the pleasure of seeing you, I am here to-day. I have been acquainted with the President for several years before he became President, and I know he takes a deep interest in the welfare and happiness of his people—white men as well as Indians. And he is in hopes that in sending those gentlemen out here among you, that you will meet them and that you will be able to come to an understanding as Congress desires.

The President is anxious that the time should come when there will be no difference
between the white men and the Indians. And he would like to see all your people living in houses like white men, and sending your children to school. He wants all the people of the country the same. Now the time has come to aid the Great Father, when your people and our people will be just the same. You will soon be citizens under the governor of Dakota. You will help make Dakota laws. We want to see the time when the Indians will send their men to Bismarck to sit with the white men in council, and when they will send their leading men to Washington to sit with the white men there and make laws for the country.

I understand that there is some difference of opinion between your people and the commissioners; but would it not be wise, if possible, to talk to the commissioners and try and arrange any misunderstanding or any difference? White men have their misunderstanding, and we have our troubles among ourselves; but we get together and we endeavor to arrange our misunderstandings without any difficulty, and in that way we continue to be good friends. If the Indians will meet the commissioners in a spirit that shows they want to do what is right and what is fair, I am sure that the commissioners will endeavor, on their part, to treat the Indians right. And I know the President so well that I know he will not consent to have these commissioners do anything that will be improper as far as the Indians are concerned. The Great Father, as I have said before, is very much interested in this matter, and he is in hope that your people and his people will get together so that the reservation may be opened, and I know that he will, as far as he can, see that you are treated right, and the commissioners will help you.

Now, when the Great Father comes and holds out his hand in friendship to you, wants to be your friend, and will see to it that Congress treats you right, are you going to say "no."

JOHN-GRASS. My friends, I have got something to say to you plainly. I wish you would use only the act, and what is contained in the act, in your argument to-day. We have understood, and see now, that there are some things that you have said already that are not contained in the act you have got. (Here he shook hands with Governor Church.

Maj. JAMES MCLAUGHLIN. My friends, I wish to say a few words to you in regard to this reservation. In the first place, I want to say something to you in regard to what a great many of you talk, and have talked about in the past, and which I know is in the minds of most of you. In talking of the matter, you all speak as if your country is too small to spare any portion of it. I desire to convince you of the absurdity of that. We explained to you the other day these separate reservations set apart for each will give to every man, woman, and child four hundred and fifty acres, at least.

I have always been opposed to such a large tract of land held in common by so many people residing at their many agencies, knowing that it was detrimental to their advancement, knowing it was not for the best interests of the Government or for the Indians themselves. I desire that part of it settled. I do not wish that question to be raised, so far as it has reference to the statement that there will not be land enough left for the Indians. With the exception of a few Indians who will have to be brought from north of the Cheyenne (that only affects those who reside at the Cheyenne River Agency) there are no Indians who are disturbed—no Indians on the whole Sioux Reservation. Any person who resides on the yellow portion and desires to remain there will not be disturbed, having the same right to remain there as if they came on the other portions.

Now, you of the Standing Rock Agency have the very best portion of the Sioux Reservation reserved for you, and an abundant amount for agricultural and grazing purposes left. The consideration, as explained to you the other day, is to give to each head of a family or single person over eighteen years of age who selects an allotment of land, two cows, one yoke of cattle, one wagon, one plow, one harrow, one bee, one ax, one pitchfork, and $20 in cash. That is something that has never been offered in any of your former treaties. Your treaties of 1868 and 1876 are in no way affected by the modification of this act, except what may be in conflict with this act, and there is nothing that is essential that is in conflict.

The educational clause in the treaty of 1868 is to be continued under this act for twenty years longer. The treaty of 1876, which provides for subsistence, or so much thereof as may be necessary—a certain subsistence mentioned in the treaty of 1876—is to be continued until such a time as the President thinks fit to make changes as provided in the treaty of 1876 itself.

There is one thing of which I can assure you, that everything that is promised in the act you may rely upon. The Great Father, the Administration to-day in power, is noted for carrying out to the letter everything that they have promised and undertaken. They believe that this is best for the Indians. This matter has received the consideration of Congress for a number of years, and the best men of the country who are friendly to the Indian cause. Now you are suspicious of all persons coming to treat with you in—
regard to anything touching your land or past treaties. I want you to look at the matter intelligently and not in a suspicious manner. The governor of the Territory, who resides at Bismarck, is the executive officer of the whole Territory. You have heard him express himself in relation to the commission.

This commission, as I explained to you the other day, was selected because of special fitness for the work—men familiar with their work, who were honest men, and who would present the matter as the Great Father and the Congress wished it. They are gentlemen of respectability at their homes, in the communities in which they reside, and have the full confidence of the Administration in being appointed to this important commission. I want you to root out all suspicion that may have been brought to you by former commissioners.

You claim that commissioners in the past have deceived you. Let that pass and treat these gentlemen as they deserve, in a gentlemanly manner. Now, let the past be entirely wiped out; let all prejudice die and cease. Open your hearts to what will be said this morning. The conditions in the bill are such as to enable each and every one of you to start into a very independent life—to start on the way. I am confident, and can say with assurance, that the conditions will be carried out and fulfilled. Consider the proposition a very liberal one, and for the best interest of every Indian on the Sioux Reservation. I do not want you Indians to say: "Well, our chiefs are the ones that have this thing their own way." As Mr. Cleveland said, "every man is a man," and to be a man in the true sense of the term, he must be an independent individual. He must think and act for himself, and do what he thinks is right, independent of the advice of any other man, especially when he knows that the advice is no better than he could learn for himself.

If you will look back a little you will remember that I never advised you to do anything but what it came out for your good when you followed my advice. Now, I do not want you to remain with your eyes closed and your ears closed, but to cut loose from all this caucus prejudice you have had and start in to think like individuals and like men. If there is anything in relation to the act itself that you do not fully understand the commissioners are here on the platform ready to explain it to you. They will take an entire day, or two days, if necessary, to explain it to your desire.

This is a matter of very great importance to you people, and to the whole Sioux Nation. And knowing that this is a certainty, and knowing the uncertainty that may follow this, I say, as your friend, the best thing for you to do is to ratify the bill.

In the treaty about six years ago you made an agreement for separate reservations very similar to this, and the consideration at that time did not amount to more than 10 cents an acre for the land which you had thrown open to settlement, to which you had relinquished your claim. This is over 50 cents—five times what a large number of the representative men of the whole Sioux Nation agreed to. I say but 10 cents an acre. This continues the only treaties, and gives 50 cents an acre for the land. You are in a very different condition from what you were six years ago. The aid offered in this bill at the present time is worth five times that amount it would have been worth six years ago, because you can make better use of it. It places the means within the reach of each and every one of you to become a full-fledged citizen of the United States, that is, it makes it possible—you, each have it in your power to take that quarter section of land for agricultural purposes, or for grazing you get double that. You get the deed in your own name, held in trust by the Government for twenty-five years, upon which no lien, nor debt contractions would be valid or of any force. That way the timber on the section of land you would have allotted to you would be exclusively your own. The hay upon the land would be entirely your own. It would do away with that annoyance and trouble you have frequently among yourselves now, and have brought in to me, for trespass, taking timber on that land, claiming that whilst you hold it in common one has as much right as another. These are matters you want to consider very well before taking a rash step. As I have said before, this is the best that can be done for you.

Judge Wright. I want to talk to you a little more, and I hope you will hear me patiently. Your agent told you that perhaps you are suspicious about white men who come to talk to you about your business. I do not know whether you are suspicious of us or not. I do not blame you for being suspicious and being very watchful of your interests. Every white man knows that in times past Indians have been more or less cheated and deceived; but because one man or one set of men are willing to deceive Indians that is no reason why all are so. You would not like us to say that because there is one or ten bad Indians among the Sioux all the rest are that way. Among all races of men all over the world there are some bad men and some good ones.

To-day you occupy a different position from what you have in the past. You have now understanding enough to do all that we say and that we want. We have been here long enough to see you and talk to you and find out that you are not foolish. It will not do for Indians or white men to say because some one away back has deceived them
they will not have anything to do with them. It will not do for you to say because you were deceived by white men last year, or ten years before, that you will never talk to the Government again about anything. You live under the Government of the United States like white men. Your fathers away back in the distance, and our fathers away back in the distance, lived under another government across the water, but for over one hundred years now we have had a government of our own in the United States. You live under that Government, and we live under that Government. As long as you live, and you children that come after you, you will have dealings with the Government at Washington, and the quicker that your learn that the Government is your Government and that you must respect it, the better for you.

Now, there is another thing I want to say before I begin regularly. If any of you have been of a mind before this morning that this is all wrong, if you have been told by any one that this is all wrong, or if you think so yourself, you ought to come here this morning with a heart and mind to listen and say, 'If I was wrong about it I will change.' Sometimes in common life you make up your mind that you are going to do a certain thing, and do it on a certain day; you think for three or four days that that is the very thing you are going to do, and you make up your mind upon it, and you start away from home saying, 'I am going to do that thing I have been thinking about;' and you meet a friend on the way and he tells you something you had not heard before, and that friend makes you believe that what you are about to do, and what you have been thinking about, is all wrong. Well, now, what do you do then? Do you say, 'I am going on and do it anyhow, because I said I would'? That is not what you would say. You would say: 'No; I did not know this. I will change my mind. I will go back home. I will not go where I said I was going.' That is the way a wise man does. But the man that is not wise would say, 'I will go and do it anyway, because I said I would do it.'

Now, my friends, on Friday last we adjourned over to meet this morning. We did that to give you more time to think about this matter and see whether you would find anything wrong about it; and we believed that when you did think it all over and saw how it was, you would come up and say like men: 'We thought this was wrong at first, but we have thought it over and see it is right. We change.'

We thought perhaps you did not understand it all; there is a great deal of it and it takes any man a long time to understand all that is in it. And some thought more time would do good to bring us together, if we could get together at all. Now, I understood your speaker awhile ago to say that he thought we said some things that were not in here [exhibiting act], or that may be we had left out something that was in here in talking to you. We have not intended to do this; we have tried honestly to tell you in our talk everything that was in this paper, and to tell you it just as it is here. If we were to tell you that there was something in this paper that was not in it, it would be easily found out. The Great Father would find it out; the Great Council would find it out; these young men here who listen to what we say and take it down would find it out; the interpreter, who can read and lives among you, would find it out; many of your people who are educated, that live among you and are your kinfolk, would find it out.

When you come to talk again tell us what we said that is not in this paper, and we will try to explain it to you. He has asked us to talk only about what is in this paper; that is all we want to talk about. The paper talks about the treaty of 1868 and the treaty of 1876, and says that all that is in those treaties shall stand unless it is in conflict with something in this, and there is nothing of great importance in this new one that is in conflict with the treaty of 1868 and 1876 as far as you are concerned; and it is easy to understand that.

When your speaker spoke to us the other day we thought he had his mind on but one good thing you are to get out of this paper. He talked mostly only about the million of dollars that the Government is to advance for your benefit. He did not say anything about the many other things that this paper gives to you. We want to talk to you to-day and have you understand the other things that are in this paper. We want to talk plainly to you, and we want you to understand every word that we say. We want you to understand that well, for the reason that, if you sign the paper, you can never hereafter say, "I did not understand it when I signed it," and if you sign the red paper and say "No," we want the Great Father to know that we told you all about it, and that you did it with your hearts and minds.

I want you all to listen to me attentively and I will try to make you understand it. If I go wrong you can correct me when you come to talk. I want the old men to listen attentively, and I want the young men, and I want the women to listen, and I want everybody that can to listen. I want to tell these young men that are here, young Lakotas, that after awhile these old men, like myself, will pass away, and it will not be long other. Our shadows are growing long as we go down the hill towards the setting sun, and it will not be long until these young men will have to take the front seats that
are occupied by the old men now. I want to ask these young men this morning if they want to live always as they have in the past. Don’t you want to come up after awhile like these young men (the Indian reporters) over here, and learn how to read and understand all that is going on in the world? Don’t you want to have good, warm, comfortable houses in the winter for your families? Don’t you want to have all the comforts of life that the white men have? If you say you do I tell you you can not get them by standing still in the fix you are in now. You have got to move on in the line of improvement.

Now, I come back to that million of dollars we were talking about. The reason the Government says it will put in the million of dollars as soon as you sign this paper is because they know you will need it as soon as the land is sold. That is done by the Government because they think, as I said, you will need it at once. They do not want to wait and they do not want you to wait. They are in as great a hurry to get you in comfortable places as you are, and greater too.

This paper says that as soon as you take your allotments, which you promised to do in 1876 as soon as you possibly could, the Government proposes to spend more money for you than this million of dollars, and this paper says so. Just as soon as this offer is accepted, if it is accepted and you go upon your land and take allotments, which you promised to do, and which it is for your best interest to do, as every friend you have in the world knows, they propose to give you, to spend their money and buy for you, everything that you can think of that you will need on those farms.

What things does a farmer need to go to work and make money and a living for his family? In the first place you need wagons, won’t you? You will need cattle and oxen and plows and harrows and hoes and axes and pitchforks; you need school-houses, teachers, and furniture; you will need seeds to plant of all kinds; you will want some money—cash in hand—you will need something to eat, you need clothes to wear. What else can you think of that you will need right badly? That is all the white man needs when he goes and settles upon the other side of the river to make a living and money; and many of them come here and have not got half of these things. Some have not got any of them when they first get here; if they were to ask the Great Father for them he would not give them to them, because he has got no right to do it. He tells them: “No; you must root, little pig, or die.” Now you understand what I have told you. They propose to give you in this bill every one of these things.

Have you had the bill read to you? Does it not say so? Has anybody told you that it does not say that? If anybody has he does not speak the truth; because it is there for you to read and for us to read. How much do you suppose all that will cost? How much money will the Great Father have to put his hand into his strong box and take out to buy all these things for the Sioux? I want the reporters on that side and on this side to take down what I say. I want all of you who can not write to take it down in your minds. We have made an estimate of what these things will cost, and they have got to be paid for out of the Treasury of the United States. At reasonable prices the cattle promised in the bill will cost about $295,000—nearly a million; the wagons will cost about $375,000; the oxen will cost about $340,000 (nearly half a million more); the plows will cost about $55,000; harrows, about $55,000; hoes, axes, and pitchforks, about $11,000; the school-houses that they say they will build will cost about $30,000; the teachers that have to furnish for twenty years will cost about $400,000; furniture for school-houses for twenty years, about $300,000; and the seeds that are to be furnished, according to the bill, for two years will cost about $55,000; and $20 in cash to each one will cost $110,000; and the cash that is to be advanced is to be $1,000,000.

When all of these are counted up and put together it tells how much money the Great Father must take from his Treasury under this bill for your benefit. And then this bill says that besides that the schools that you now have, and that for which is about out under the treaty of 1868, will be continued for twenty years more. We have not added up the cost of that, but that has to go in too. Now, this that I have talked of the Government says it will pay you whether your lands are sold or not, and take the chances of getting it back. When you have counted up all of these how much does it make? Three millions five hundred and fifty-six thousand dollars—over three millions and a half. Besides this you have got to keep all the schools you have got for twenty years more. All this has got to be done; that much the Government promises to do as soon as you go to farming. I repeat it, that in 1876 you solemnly promised that you would take allotments as soon as possible.

In 1882, about six years ago, when probably three or four hundred of you signed a treaty, none of this that I am talking about was promised you except the cows and the oxen. In that yellow part of the map you have seen here it is, though there are about 11,000,000 acres of land. It has not been surveyed, and therefore we do not know exactly how much there is. There may be a little more than eleven millions and there may be not quite that much; but before an acre of it is sold the Government pledges
they have promised the whole Sioux Reservation $311,200, and they would have the right to sell it according to the treaty of 1876, and get one-fifth of the proceeds. So out of these things the Sioux of this reservation will get about $711,200, and the other two millions will come in from the land afterward. The one-fifth of the two millions that will come in from the land afterward will be about $400,000 more. But if these things do not cost as much as I have said they would, if they cost less than I have put them down, why, whatever is left over goes into the Treasury as cash for your benefit, into what we call your permanent fund.

Some of you may think, “Oh, the Government will not spend that much money for us.” Somebody may have told you that they did not believe they will do it, and you may have believed it. How are we going to tell whether they are going to do it or not? Let us see how it has been in the past. The saying is among the white men that we judge of the future by the past. I am willing to try the white man in his dealings with you by that test. You made a treaty in 1868, and in 1876. In both of these treaties some things were promised you. Without disputing with you at all, for I will not stop to do it, whether you got everything just as it was promised you in those two treaties, I will not do that, but if I do not show you that you have gotten more than you were promised in either of those treaties, I will give up the case. I will show you that you have gotten more than your men who made either of those treaties expected under the treaties, and I sincerely believe that if the white men of the United States had known how much it would cost to carry out the treaties of 1868 and 1876, they would never have consented to their being made. They never would have elected a President or members of Congress who would have said beforehand that they would spend that much money on these treaties.

What did they promise you in the treaty of 1868? In the first place they promised they would build you one agency building worth $3,000, and there was to be but one agency building for the whole reservation; and one warehouse worth $2,000, and there was to be just one for the Sioux; and a house for the doctor, to cost $3,000; and a house for the carpenter, and a house for the farmer, and a house for the blacksmith, and one for the miller and engineer. Recollect that there was to be but one house for these different kinds of persons for the whole Sioux Reservation, you and the Cheyenne River Indians and all the others. What have they done about that? How many have they built? You have gotten seven. I suppose that every agency has these kinds of houses. They promised you only one and they have given you seven. And every one of these houses cost ten times as much as they promised in the treaty of 1868. They promised you a saw-mill, and you have had a mill. If you need another one they have the power under this treaty to build you more. I understand that there have been saw-mills on the other parts of the reservation besides at this agency. They promised you school-houses and mission buildings. You have got them. They told in the treaty of 1868 that whenever a head of a family had selected land, for agricultural implements they would give him $100 the first year and $25 worth every year thereafter.

Now, I have no doubt that they have given more plows and wagons and other kinds of implements on this reservation than were promised in that treaty. In the treaty of 1868, in article 10, they promised to give certain clothing. They also promised to give for four years 1 pound of meat and 1 pound of flour as rations, and for families that live on the reservation one cow and a pair of oxen. That was only to last for four years, that is, by the treaty of 1868. There is not a fair-minded man here who can say that you have not received more than what was promised you in that treaty. You agreed, too, in 1868, that after ten years from that time the United States might, if they wished, stop furnishing the provisions, doctor, farmer, engineer, and miller; but in case of the withdrawal they were to pay the sum of $10,000 per annum for education, instead of these other things. So you see that the Government had a right if it wanted to stop these. Although the Government had the power to do it, it did not stop them, it did not withdraw them. But instead of spending $10,000 for education they spent $79,000 last year.

We come now to the treaty of 1876. The most material change that was made from the treaty of 1868 in the treaty of 1876 was that they gave large rations to the people, that is, beef and bacon and flour and corn, coffee and sugar, and beans. But you must remember that treaty provided that nobody should have those rations unless he went to work and tried to make a living for himself. Under that treaty the Government had the power to say to every man that did not go to work: “We will not give you anything.
My friends, this is no little thing you are talking about; it is a great thing. It is the greatest question you have ever had to consider. You can not pass it by without giving it serious thought. If you pass it by this way it will come back again, and again, and again, and it will keep on your minds. These questions are put before the white people and the Indians, and they will have to be settled upon a firm basis. We come to you bringing a kind proposition from the Great Father, a proposition that will put you and your people solidly upon your feet forever. We come as messengers from the President, from the greatest Government on the face of the earth—a Government able to defend itself against any earthly power. It is not only a great Government, but it is a good one. It has always been good to you, and you know it. If you are against it, it has the power to treat you badly if it wants to. If you are good to it, and friendly with it, it will treat you well.

The whole world will know what you are talking about. Everybody knows what we are offering you, and everybody knows what has been done for you in the past. We have told you the truth, and if bad comes it will not be our fault. As you have been
told before, this question has been considered by the white people, by the President and the Great Council. They have not studied on it one day, or one week, as you have done, but they have been studying it ever since 1882. They have been studying about what is best for you. What the white people are to get is a small consideration in the mind of the President. It is your welfare that he is looking after. And here is what he says he thinks is best for you. He puts all these words in writing so there could be no mistake. He tells us what to do and how to do it. He sent us here to ask you as his children to hear his voice and take his hand. What will you say? All who take his hand will be put on one paper and he will see it, and all who refuse will be put upon another paper and he will see that. The question is: Will you refuse this offer if you understand it? He has told us that he wants all to sign one paper or the other, and if any refuse they refuse to take his hand.

We do not come to threaten you. We desire not to do that, because the President told us not to do that, and because our hearts would not let us do it. But as your friends we have a right to advise you; we have a right to persuade you; we have a right to do to you as you do to your children; warn them of the danger of doing wrong. The Great Spirit above knows that pure hearts desire your welfare. I never saw your faces before I came here and you never saw mine, and we may never meet again after we go away from here. We are all traveling towards the setting sun. Soon our roads must end, but we must look to the interests of our children who are to come after us. If your hearts and minds will let you take the right road to-day, or during this council, many of us may yet live to see the day—even the older ones—when the dark cloud which for ages has hung over you will have passed away and the bright and glorious sun of civilization and religion shall shine upon your people. When your fields shall smile with bountiful harvests, your plains be covered with cattle, and your wives be happy and contented. If, on the other hand, you follow the advice of other men opposed to the desire of the Government I do not know and you do not know, no man knows, or can tell, what your future will be.

Rev. W. J. Cleveland (in Sioux language). My friends, I have not come here to say very much. I have come here to hear both sides as you speak to each other and to see that the translation is done properly and everything carried on straight, but I would like to say something now. I want those with whom I came to hear every word that I say, and therefore I will speak in English. As my friend here, Louis Primeau, can speak both languages, he will tell you exactly what I say.

(In English language:) My friends, you all know that it is very difficult always to do right; it is always easy to do wrong. When men have to deal with one another, it is easy to deceive one another and to do it in crooked words; but when men stand up face to face with one another and try to persuade each other openly and to make each other understand alike, it is always difficult to be honest. In the past, when the white people tried to deal with you and to make agreements with you, they found that it was very hard to make you see things as they saw them, and for that reason they have resorted to methods which were not straight. They wanted to get you to agree to a certain thing, and they could not make you see that that was the best, so they got you to sign the paper almost in any way they could.

When your people saw that it was hard to deal with the white people honestly and make them understand things honestly, you did things which were not straight. But, because in the past we have both done wrong to each other, we are now reaping the harvest and we have had a great deal of trouble. But the Great Father we have now at Washington is not willing that we should plant any more seed to grow trouble for our children that are to come, and for that reason he has sent us out here to try and do this thing straight. He has told us that we must do it in the open daylight. He has told us that every man over eighteen years of age must understand all about it and make up his mind independently before we ask him to touch the pen. Just as I said to you in the beginning, it is true it is hard work to do a thing straight and openly and honestly, but that is the way he told us to do this thing, and that is the only way we are going to do it.

I know when you saw us first you thought we had come here to deal with you just as you have been dealt with in the past. You thought that after we had explained this thing to you a little in council, then we would try to accomplish what we wanted through your headmen, your chiefs; and just as you have been accustomed to do in the past, you thought the right way was for you to agree among yourselves on an answer and let your headmen speak for you. That is the way you have always dealt with the Government and made these treaties; that is the way you have always put yourselves at a disadvantage and given the whites an opportunity to deceive you. I have been fifteen years among your people and know how you think about these things and how you have done them in the past. I have been many years among the white people and often with commissions of this kind when they came amongst you, and I
know how they talk among themselves and how, by your putting your chiefs to deal
with them and make this whole thing a kind of game to play at, and the game always
ends when the white man makes some pleasant offer to your headmen and they accept
and you all follow like a herd of sheep.

My friends, we did not come here to buy one of your chiefs nor two of them, nor all of
them, with money or presents or any promises we could not fulfill. We came here to
deal with all of you, and to give no one money. Whoever he is, he has the same right
as any other man. This is no game at which we are to play and see which of us has the
sharpest wits. This is very serious business, and upon the way you settle it depends the
future of yourselves and children. The Great Father and his Great Council want your
people to live and grow, and this is what he thinks is the best way for them to do it.
This is what he and his great people are willing to do for you.

My friends of the Standing Rock Agency, I know there is one white man whom you all
think a great deal of, and you have just reason to think of him so. I mean Bishop Marty. Six years ago when that commission came out here to offer you a proposition, Bishop Marty stood here and told you that he thought that was the best thing for you
to do, and I knew that he thought that was so or he would not have said it. It was
the best thing you could have then, and if three-fourths of your people had signed it it
would have been the law to-day. But when your Great Father found that the treaty
of 1868 had not been carried out and only about two hundred of your people had signed
your country away over the heads of all the rest of your people, he said: "That is not
straight, and I will not accept of it." And then he sent that other commission out here,
which you have heard of this morning, to inquire all about what was said at that time,
and because they found that it was true that you did not fully understand what you
were doing, and that part of it was done in the dark and part of it when you were made
afraid, when you were threatened, therefore they refused to sanction it; and that killed it.
In this book [exhibiting report] there is written all that you said and all the white men
told you at that time.

At that time your good bishop, of whom you justly think so much, wrote a letter to
the commissioners, which I will read to you. He said to the chairman: "My dear sir: I
am astonished to learn that you are accused of having compelled the Indians to sign
your treaty of last winter. I was present at your councils with the Indians at Standing
Rock Agency, and I did not hear anything but words of friendship and patient explana-
tion. I have been at the Pine Ridge and Rose Bud Agencies, and I have talked
with the chiefs of the Ogalalas and Brules, and I do not find that they make any com-
plaint. Your treaty is the best thing that has been done for the Dakotas since I first
came among them in 1876." That means that it was the best thing offered you since
you sold the Black Hills. Bishop Marty was perfectly honest, and no doubt said what
seemed to him to be the truth. He said that when the commissioners offered you
twenty-five thousand cows and one thousand bulls for all this country it was the best
thing that had been offered to you since you sold the Black Hills; and at that time they
said that your country was to run only from the Cannon Ball River down to the Grand
River; and he said that was the best thing which had been offered to you since you sold
the Black Hills; and he told the truth. It was the best thing offered you since you sold
the Black Hills.

But now the Government sends this commission here and offers you a larger country.
It says it shall go down below the Grand River to within 10 miles of the mouth of the
Mornor River. And instead of twenty-five thousand cows and one thousand bulls, it
offers you five times as much. Now what do you think your good bishop would say to
you if he stood here to-day and heard this proposition? I think he would say: "My
friends, I am surprised to find that the white people are so kind and generous towards
you. I thought you were getting a good thing when they made you that other proposi-
tion. I advised you to sign the paper then, and some of you signed it, but because there
were only a few of you, and not three-fourths, your Great Father, because he and his
council were honest, would not let lose your country; and now, instead of coming back
to you to get more names to that paper, he comes here with a new paper five times as
good." I am sure that he would say to you: "My friends, sign this paper by all means.
Take your Great Father by the hand, and show him your good will. Accept of his
good proposition and show him that you appreciate his kindness. It may be if you try
his patience too long he will withdraw his hand and turn his back upon you and your
people."

The other day your chief speaker said something that made me laugh. He said that
when I said that if you sign the red paper it would be burdening you with a load of
shame. He said it would be the way because I said I signed the red paper they
would be turning their backs upon the President, and he told the truth. It would be
taking upon yourselves an everlasting burden of shame; but, my friends, it is not only
because of the shame that you would take upon you that I did not want to see you sign
the red paper. The shame is not the big thing. The big thing that will come if you sign the red paper is that you cut yourselves off from the good will of your white friends; you do turn your backs upon the President and your faces towards the old wild life which has faded away. We were sent here to tell you the truth in the open daylight, and I tell it to you as the truth; I am not afraid to tell you that because I love you and I want to see you and your children live. But, my friends, you went away and you all met together in council, all of you agreed that you would not take upon you any responsibility; you would simply refuse to sign either paper. That is what I meant when I said our good friend John Grass made me laugh. Because, my friends, we came out here from the Great Gather with instructions to take down the names and let him read how every man voted on this question. We have no right to let you do that foolish thing. To sign only the red paper would be to take upon yourselves a burden of shame and turn your faces back into darkness; but to refuse to sign either paper, when your Great Father asks your opinion, what is that like, my friends? Shall I say that it would be like slapping your Great Father in the face? No; I will not say that; I dare not tell you what I think it would be like, for you utterly to refuse to speak when your Great Father asks you such an honest, open, and fair question.

My friends, that is all I have to say to you.

Captain Pratt. Just a few words from me. We have seen how suspicious you are of us in this matter; but we have determined to do away with every reason that we can for suspicion on your part. Your reporters come to our reporters to get what they have written down. So we have concluded that we will keep our report of all that is said by us and all that is said by you in this book [exhibiting book], so that every word just as we report it to the Great Father may be in this book; and when we are through we shall leave this book with you. Your chief man, or whoever you may designate, may take it and keep it, and you may have your youngmen read it as much as you like. You can know from that whether we report just what is said or not. In addition to that we have determined that when this paper is signed either one way or the other, we will have you sign two just alike. If a man wants to sign the black paper he may sign two black papers, which are just alike. If he wants to sign the red paper, he may sign his name twice, then you may take one of each of these papers and keep it yourselves.

And in addition to that we have determined that every man who signs the paper, either the one or the other, shall receive a little paper signed by each of us commissioners telling which paper he signed. If he signs the black paper we will give him a paper signed by each one of the commissioners, your agent included, telling that he signed for this act; if he signs the red paper we will give him a little paper, signed by each one of us, stating that he is against the act. So that no man, no one of you who sign, can go away and say that he signed a paper different from the one he did sign. And if there is anything else needed to do away with suspicion in your minds in regard to this thing we shall do it.

That is all I have to say this morning.

Mad Bear (after shaking hands with the commissioners). What you have paid to us we can not answer it in the routine in which you have spoken to us. You said you wanted every individual to speak his mind—what his thought is about this matter—and it is on that account that I want to say something.

You gentlemen have come from the Great Father, and were chosen by him as good men, men who would do this business right. This man who is seated on the left [Governor Church] is a man with a big name in this land. I myself stand here and if anybody were saying anything out of the way even among those behind us I would speak to him and stop him. There are some things we want to say to you and pray you to help us about. The words you have been telling us—you have told us several times—and we understand a good many of them.

I will just give an illustration. Among those Indians if a man has plenty of horses he might sell some off cheap to anyone who wanted them, but when he would get down to one he would hold on to that horse, and wish to get a big price for it. That is just like ourselves as regards our land. You said that all that was settled by the former treaties was coming to us, and that we did our business then in the dark, and all of us were ignorant of what we were doing; but now we are getting to be so that we can consider a thing better. You said if we sign the black paper that would be accepting the act; and the man who signed the red paper would decline. All that the Great Father wishes, whatever he says and wants this people to do, they all look that way and try to do what he expects of them. But my friends, I want to ask you something. You have summed up and told us the amount of the expenditures that have been made by the Government—schools and other things. Explain to us in what way these expenditures have been made.

I will now talk to you about the treaty of 1868 at Fort Rice. If the Great Father did not tell the commissioners to say that in that way, why did they come and show it to
us in a different way? Why not then explain just exactly what is in that paper that 
you brought to us, and not tell us more than is contained in that paper—add more to
it yourselves—make it look large? We do not know how exactly to sum this up and
tell what is coming to us, but we know that they said a great deal more than was repre-
sented to us on that paper. Those who purchased provisions for this reservation—the
provisions that were sent here to this reservation were not of a good quality. It may
be they said that they paid so and so much for those provisions when it was a great
deal more than they cost. I speak of myself as an Indian. There are two men, one of
whom owes the other, and if I was standing there and knew the circumstance of the
case, if I was standing by and heard their agreement and knew how many years he had
to pay that debt in, and if at the expiration of that time the man should refuse to
pay his debt and dispute with the other about it, I would say to him, “Your time is
up when you promised to pay him; that time is up now, and you had better make your
payment.” By that I mean that you are good men, and came here for our interest, and
we wish you to try and get what is coming to us from the old treaties.

When the commissioners came here to make the first treaty that I spoke about the
papers that they brought with them mentioned twenty-five years to give what was
promised, and in their speeches they said it would be thirty years. So if we were not
satisfied, and are always throwing that up about them not paying, and about them say-
ing more things than were contained in the paper, we had a right to do it; and there-
fore we say the same things to you.

You have before mentioned the number of years they are going to help us, then, just
eight years after that was agreed to they came here asking us for the Black Hills. Up
to this time they say they did not do business as you people do since you have come here. You
say that that land out west of us, that painted yellow on the map, you say you will give
us something for that land. You spoke of the proceeds from people settling on home-
steads in there, and that is where that $1,000,000 would come from. Part of the land,
at least one-half of it, that is marked yellow on the map, is not fit for anything and
would not be sold in a hundred years from now. That is the reason that I ask you to
explain to us the different counts you have made—the totals you have shown to us.

You said there would be $1,000,000 put on interest, and that half of the interest
would go to educational purposes, one half of the $50,000, which would be the interest
on $1,000,000, and that the other half would be distributed among the Indians. In
considering the matter, I compared it just about like killing day here. Saturday, when
we kill beef, the hide money is distributed among us all, and it is about one-quarter of a
dollar to each Indian. Look at the distribution of the interest money. It would be
not quite equal to the killing-day distribution. We look back to the old treaties and
what you say you have given us, and when I look back and think of the stuff that was
given us I do not think that that much money was really given to us. It may be be-
cause I am ignorant, but it looks to me as if you were takin

You have brought to us the papers that they brought with them about the treaty—
about the one that was promised, and in their speeches they said it would be thirty years.
When the commissioners came here to make the first treaty that I spoke about the
treaty, they promised to give us a great deal and then they promised to give us a great
deal more. If you take out first all the things that are coming to us under the former treaties, and then remember the amount paid for cows and seed and whatever things are to be taken from the sale of the land, it would reduce the amount a great deal.

Also, there is something that displeases the people a great deal; that is, that the San-
tees and the Poncas are to be brought in here and their votes counted in this treaty.
That displeases us a great deal. You are men from the President, and have come to do
what is right for us, and we pray you to look back and whatever is coming to us from
the old treaties try to get that for us. The land that now belongs to us we want to be
very cautious about. The black paper you wish us to sign none of us will sign. If
there is any one who had the least idea of signing this black paper, then it would be all
right for some to sign the red and some to sign the black; but inasmuch as none intend
to sign the black paper, we would sooner show you our decision by standing up or hold-
ing up our hands.

At our council in camp the question was brought up whether we were going to sign
the black or red paper, and they all got up and held up their hands to the Great Spirit
that they would not sign any one of them. Our friend, John Grass, has refused to sign,
and I also refuse to sign.

Judge Wright. Your speaker said that in eight years after you made the treaty of 1868
they came to make another treaty. What was that for? The treaty of 1868 only pro-
vided rations for the Sioux Indians for four years, and when 1876 came around you had
no right to draw rations, because the time had passed. Was that not so? Then in 1876
they made a new arrangement about rations, and a better one. They gave you more.
In 1868 they gave you only flour and meat, and not much. In 1876 they gave you flour and meat and sugar and coffee and beans and other things. Was that not so? That is what the paper says. Was it not necessary to have another talk about rations when the time had passed? Under the treaty of 1868 you were only to get rations for four years. Under the treaty of 1876 you have been getting rations ever since.

The speaker also thought there was a mistake whether the treaty said twenty-five or thirty years. There was no twenty-five years in it at all. The provisions for schools were for twenty years and the annuities were for thirty years. That is what the paper says, annuities for thirty years and schools for twenty years. Under that treaty you have thirty years more of annuities. As to the rations you have been drawing for twelve years now there was no number of years set upon for that. They said, till you became self-supporting.

It the President thinks you are able to support yourselves under the treaty, he has a right to withdraw it to-day. But he has never done it.

As we have told you, and tell you again, everything you got under the treaties of 1868 and 1876, unless it conflicts with this new treaty, is to be carried out as if you did not make a new treaty at all. The things I told you about when I spoke a while ago will come out of this treaty we are trying to make now. I did not say anything about the things you are getting under the treaties of 1868 and 1876, because this paper says that the treaties of 1868 and 1876 are still to be carried on besides what you get in this paper. You understand it, do you not?

Mad Bear said that one-half of this land could not have been sold in one hundred years. Now, suppose that is so; I do not know; I never saw the land. But whether it can be sold or not, the Great Father says that he will spend the money that I have mentioned for you. I told you that the Great Father was not going to wait till he sold the land, but he gives you these things. He gives you things amounting to three or four millions of dollars, and he takes the chances whether he can sell it or not. He says in this paper that he will get them for you. If he gets the money back for the land it is all right. You will get the things that he promises here now. That is the way it is. They will give you these things whether the white men ever come around in a hundred years and buy the land or not. You ought not to be afraid of the Great Father. He has always been good to you in the past, and you know that. All you have now got here you got from him. You get your clothing and your provisions every year. Some times, may be, they are a little late in getting here, but they always get here—your wagons and your plows and your other things you got from him. You get your provisions from him.

Why is it that you are afraid of him now? When he has been good to you in the past, don't you suppose he will be good to you in the future? What good reason have you to doubt him? I can not see any.

You want us to tell you what all this money has been spent for that I mentioned since 1868? They have all been kept in writing and we can find it out. I expect we could tell you what they have been spent for since Maj. James McLaughlin came here. The books at Washington show what they have been spent for. Do you know how your things are gotten for you? Every year the Commissioner of Indian Affairs asks the agent to put down on a paper and send to him a list of what you will need. The Commissioner of Indian Affairs then looks over it all and tells the Great Council that it takes so much money to buy it, and then the Great Council look over the bill and see that the Sioux need a million and a-half out of the great Treasury; and the Chippewas so much; and the Arickarees so much; and the Yanktons so much; and the Gros Ventres so much. And the Great Council then says that all these things must go to the various people, the Sioux and the others.

Then the Commissioner of Indian Affairs publishes in the papers all through the country, and tells the people that he wants to buy so many beeves, so many wagons, so much sugar and coffee, so many plows and harrows; who will furnish them to us? Whoever will sell them cheapest we will take them from. Everybody that wants to sell to the Government must put down on a piece of paper what he will sell it for, and send it to the Commissioner of Indian Affairs. One man says that he will furnish beef for so much, another man says that he will furnish it for another sum; and then the Commissioner of Indian Affairs looks over the bids, he says a certain man must have it because he offers it for the least money, and then these things are all bought and sent on the railroad or steam-boats or by wagons to the various places, and are distributed among the Indians. So the Government knows exactly how much they spend from year to year for the Sioux, and how much for all the others. They spent the money whether you got it or not. These things are sent to be distributed among the Indians. Nobody can dispute that, because it is true. The books show all that I have said about the amount that has been spent here upon the Great Sioux Reservation for the Indians.

The truth is, the Government wants you to get into a fix where you can support yourselves. They have sent us here to try and help you to do it. They do not want to feed you forever and furnish you these things forever; and you do not want them to do...
it, either. You are a proud people. You have got many things to be proud of. You would feel more like men if the Government would put you in a fix where you can take care of yourselves. Soon you could be as the governor spoke to you when he was up before you, citizens of the United States, and help elect your own officers and live in your own homes, and have no agent, nobody to govern you except the United States, like we are governed, and your State or Territorial government. That is what we are after. We are not here to cheat you; we are not here to hurt you; we are here to help you. We come to tell you the plan of, and the extent to which, this law will help you. If you are wise men you will see that it will help you, and that it was not possible for it to hurt you. Besides, you will win the respect and confidence of the Great Father.

Now, do not take a false step; do not go wrong about this thing; think about it. We are not willing to see you go wrong. We know it will injure you to refuse this paper. We know it will hurt you to refuse, and hurt your children after you. If we were your enemies and not your friends, what would we do? We would go back to Washington and we would tell the Great Father there is no use in talking to these Lakotas; they are a stubborn people; they will not listen to your voice at all; they will not take your advice; they think they are wiser than you are; they think they can get along without you; they are going to do just as they please; you may just as well let them alone; let them try it awhile for themselves and let them see how they can live without you. If we were your enemies we would go back and say that. But we are not your enemies. We were selected to come here because we were supposed to be your friends. So when we see you all about to hurt yourselves we say, 'Hold on; wait; study more about this matter.' That is the way we look at it. You may laugh now at this honest proposition, but it will not always be a laughing matter.

JOHN GRASS. You men come here and count up the big amounts as if they were fresh things. These things have been paid out long ago, and you bring them up as if they were fresh. We would like to know what they have been paid out for.

Look at this land on the east side of the river, and at the railroad that runs north of this [Northern Pacific]. Look over there at the Black Hills, and also at the land surrounding them. These big words and things you have mentioned all come from that land. It is on that account that all the white men have come to this country and made themselves rich and elevated themselves and built large cities. Look back across the big waters [the ocean] over there and the way things are going on back there. Look at the difference across the big waters. When you come over to this side, see how you are. You can go where you like and are making money fast. You do just as you like. Tell us what those things are that you have mentioned—those big amounts—tell us what they are for. I believe you said that if we did not sign this that the Great Father would not look at us any more. What are we doing here? In what direction are we going? Consider that.

All of us see around here are trying to do something for ourselves, but we are not well able yet. In what direction are we going then? We are all trying to farm, trying to raise cattle; we have got schools here and laws to abide by. In what direction then are we traveling? As long as we are doing that I do not believe the Great Father will throw us away. As to all that land that is marked in yellow that is out West and in different places, I understood you mean this. I understood you to say that you ask us for 11,000,000 acres of land and that you would allow us 50 cents an acre for it; and I think you said you would put $1,000,000 on interest for us, although you did not sell the land. You also said that we would get 5 per cent. per annum on $1,000,000, and I understood you to say that half of this interest should be expended for educational purposes and the balance should be distributed among the people. I understood you to say that at 5 per cent. per annum the interest of $1,000,000 would amount to $50,000.

We have calculated what our portion of that amount would be—the portion of those who reside at this agency. It would be just about a dollar apiece for every person on this reservation, and five or ten cents to go around again, but we would not be able to make it go around again. I think you said there were about twenty-three thousand Indians interested in this money, and of the land that you are asking for there are large tracts that are not fit for men to go upon. Now, suppose that you can never sell that land. We will have to give it to you for nothing. We know the land perfectly well; we have lived here and know exactly how it is. There are lots of bad lands, lots of barren country. You look across the river where white men have come and settled and you will see lots of land that is not fit for men to settle upon, and that land remains unsettled. You said there were about 11,000,000 acres at first, and now you say there are more. The men who want to come to that country have represented to you that this is a small country, and you have taken it at their word and are telling of it according to their report of it.

Then you said you were going to give us some cows and some bulls and some work oxen. On which side does that belong? Where does the money come from for the pur-
chase of these cows and work-oxen? Is it with the money due on old treaties that you are going to buy these oxen, or the money from this land that is painted in yellow? We have showed our cause up in this way, and still you say if we do not sign the paper we shall not get these things, and you mentioned some other things besides. I do not think the President has taken the trouble to bother himself about this affair and sent you out here really of his own accord. I think it is the people who surround our reservation here that keep continually talking of it and getting him in the idea that he must buy the land. We know well that the President will never forget us. At the time that we made the treaty of the Black Hills they told us the boundary of our reservation. The interpreters that we had at that time are, some of them, living yet. The line ran up the Cannon Ball River. The man who came from the Great Father—his commissioners—they were the ones who told us. They told us how the line would run, and these landmarks that are on the boundary lines we remember them yet.

I said that it followed up the main branch of the Cannon Ball River—the north fork, twenty-eight miles from the fork. From there it went west until it reached Cedar Creek. It goes from Cedar Creek straight west to the west end of the White Buttes, and then it follows up the divide of all heads of the streams from the Little Missouri up this way. It went down to that Butte at the head of the north fork of the Grand River. From there it goes to the Short Pine; from there it goes to the butte that is called the Pounding Butte; from there it goes to the bend of the Little Missouri, and south to the north fork of the Big Cheyenne, to a point in the middle between the two streams; from there it goes down the stream of the Cheyenne River, down the main channel of the north fork of the Big Cheyenne River to the forks; from there it goes up the south fork; from there it strikes the east end of the Black Hills; from that south till it strikes the Niobrara River; from there it would follow the Niobrara River down to the Missouri River; and from where it struck the Missouri River it would go up to the place of beginning.

If you are carrying around the instrument with which you open the country, put it into your pocket for a while. I said that we wanted to know who drew those lines and painted that portion yellow. We are not willing to lose that portion out west there for nothing. These mixed bloods, whom you see here, were present at the council when we were told the boundaries of this reservation. Although it is not down in writing we were present and heard it. We know that land is worth money. We are not willing to lose that portion of the reservation and get nothing for it. Of course the greatest effort on your part is to get as much land for your people as possible; but the country is ours and it is dear to us.

You said that at Fort Rice it was agreed that whenever we should sell any more land there would have to be three-fourths of us sign it. At the time of the Black Hills treaty there were about two hundred signed it; at the lower agencies perhaps a hundred, in some cases two hundred, signed the treaty. A great many more than that did not sign it; in fact, nearly all. That is the reason I said you spoke as if you wanted to take back the things you have promised to give us in the Black Hills treaty. We have made up our minds to look over that thing. The commissioners that came at the time of the Black Hills treaty did us a great wrong. The money you say you are going to put on interest for us is a good thing, but there is so little of it. That is our main reason for refusing to sign this treaty. Look at these young men of ours and see what they are doing [Indian reporters.] We want them to have the free use of that country and do whatever they think is right and proper, and that is the reason that men of my age do not want to have anything to do with it. That is the word of the Great Father. He says: ‘‘Have your children go to school. When they are educated, if anybody comes to buy your land, they will do it in a straight, open way.’’ That is the reason for the different schoolhouses on this reservation being all filled with children. When these children are educated they will know enough to transact business for themselves, and if they do anything to hurt themselves it will be all right.

It seems as if you wanted all these old people to give away the whole land. I would not wonder but that you have children. Look at our children in the schools. If you are saving anything for your children, so are we trying to save for ours. I want to know which nation of people you think will be out of existence first—the Indian or the white race? If you know that one is going to live as long as the other you ought to listen to what we are saying.

Look on the east side of the river, at places between where no one is living, and if you want land so bad, whoever you are working for, there is lots of land you can place them in. It is the same way up north of here.

The main thing that we are talking about is the back treaties that have not been paid up. Then, furthermore, you have come to buy the country right out in front of us, and as the pay is so small, we just stopped right here. Suppose I wanted to buy something of yours and to pay only a small price for it, and you would not give it to me. If I come and bother you again for that thing, and offer you my price, you would not agree.
to it again. What would be the result? What I mean is that I want to try and buy cheap, and while I am insisting on buying you are declining. I compare that with this. These papers you have put down here, what are they? Are they both the same? Tall Pine [Rev. Mr. Cleveland], I ask you that?

Rev. Mr. Cleveland (in Dakota) explained to the Indians that the papers were the same except that one was black and the other was red; and that there was a paragraph at the end of the black paper as follows (he here paraphrased the paragraph as follows): “We have all heard what this paper contains. We all understand it and we accept it, and we are satisfied with it, and therefore we put our names here below it.” On the other paper, at the end, to this effect: “We have heard and fully understand all that is contained in the above paper, and we do not approve of it; we refuse to accept and do reject it, as witness our names written below.” Both papers are the same with the exception of what is written at the end of each.

John Grass. I had these young men sitting there [Indian reporters] read that, that is the reason I asked you. That is the way they told me they were written; just the same as you say. Before you showed these papers you wanted to know how many there were of us. We think you are men and also are gentlemen. The nation here has given to us four men their decision. We brought the whole nation together into this building and the agent gave you the names of the people of this reservation. There is nothing further for us to do. We have given you no reason to say anything bad about us, although you may remember us in your travels as you go. You know just how many there are of us; how many there are of us who do not sign either paper you will know from the roll of names which the agent gave you. You have called the whole nation and we have said that we will not sign either paper; that is the only thing in which we have not complied with your wishes. Do not be displeased with that. Both papers are just alike only one is red and the other is black. One paper is a little different at one place. When you look at the red one it is just the same as the black one; the only difference is with the exception of a few lines, and probably that would do us any good. That would probably be stronger than the few words on the red paper.

The Great Father has chosen you people to come here to treat with us for the land, and the people who live upon this reservation have chosen us four men, and whatever business we do and whatever decision we come to, it is the same as if the whole nation did it. What are we? Although our skins are different from yours we also are men. Our blood is just the same. He who made us all is one.

In answer to a question by John Grass Rev. Mr. Cleveland explained: “John Grass asked me the question whether the Poncas are interested in the sale of this land. They have the same privileges except that they can not take up land over here. Otherwise they come under all the provisions of this act.”

John Grass. The Santees live in a different country and we claim that they are not interested in our country. We claim they do not belong here. What is your reason? It may be to please yourselves, and get their votes in favor of this proposition.

Judge Wright. I want to say a few more words. I expect you are getting tired, but we must all be patient. You said before and say to-day that when the treaty of the Black Hills was made that it had only the assent of a few hundred men—not three-fourths. That was no more the fault of the Government than it was your fault. Suppose you know then that the treaty of 1868 said there must be three-fourths, and if your leading men had gotten up in the council and said: “We must have three-fourths; the treaty of 1868 says that there must be three-fourths,” I reckon they would have stood to it. But you did not make any objection then. On the contrary you have been taking all the benefits under that treaty ever since. After the Government has fed you for twelve years under the treaty of 1876, you come along and say: “There were not three-fourths.” I do not think that is right. If you say the treaty of 1876 is not right, you ought to give back all you took under it. Among the white men you can not take the benefit of a trade and then back out of it. So I think it is wrong for you to take every thing they promised under the treaty of 1876 and then turn around and say the treaty is of no account. If you have taken your part you ought to say to the Government: “You can have yours.” That is right.

Your speaker has told us again, as he told us the other day, about the boundaries of your country. He said that it was to go up the North Fork of the Cannon Ball River, and not the South. In the writing it says the South. If you say you did not understand it so I believe you; but when these things are put in writing by white men they must stand by the writing with one another, and whether it was the North Fork or the South, then the boundaries that are stated in the paper, these are the ones that the country must be governed by. You make a great boast about your schools and that your boys have learned so much. We are proud of that, and so are your friends, and so is the President, and we want you to go on. This paper says it shall go on. How can it go on unless you take this paper? Your time is out now, or will be this year.
What is to become of your schools? You only get them for twenty years, and that time is up. This paper says it shall go on twenty years more. Is that not so? Is the time not about up? Is that not what the treaty of 1868 says? We went up to the school yesterday and saw your children there, and we were pleased with the way they were getting along. The Government pays for that. All the children must be paid for. You must have money. No difference how much you think of your land, you must have money some way. You have no other way to get money but by disposing of your land. You know you have more land than you can use, unless it were full of game to hunt on. Your speaker has said that one half of it was of no account and could not be used. If that is so, what good will it do you? There is no game on it; you cannot grow corn on it, nor wheat, nor potatoes. The President says: "No difference how poor it is, I will advance you three or four million dollars on it. I will do that whether I can get anything for it or not. He says he will advance the money. Can you answer that?"

Both your speakers talked again this morning as if that were all you were going to get—the $50,000 interest, or the dollar apiece. Do you mean to keep saying that that is all you are going to get? I have already shown you that that is only a part of what this paper says it gives you. What more can I do?

You want to know who painted that map that was shown to you. The Secretary of the Interior had it painted yellow. That is not to make that your line unless you consent to it. He thought that was the best way to show you what he wanted. Was that wrong? Ought he not to tell you every thing he can to show you what he asks you to do? Why did you say that you did not want to give your land away for nothing? Have we asked you to give it for nothing? Who asked you to give it for nothing? Have I not shown you what the Government proposed to give for it? Why do you continue to say you do not want to give your land away for nothing? If we had ever asked you to give it away, you might say that, but when we are offering you four or five millions of dollars for it you should not say we are asking you to give it away for nothing.

You asked why I talked about the money that has been spent under the treaty of 1868 up to this time—the thirty million dollars the Government has spent for you in the last twenty years. I did not do that to complain about it; I am glad it has been done, and I mentioned it simply to show you that if the Government in the past has done well by you ought to trust it and know it will do well for you in the future. You ought not to be afraid to trust the Government in the future if it has done so well for you in the past.

One of your speakers said you were trying to do your best as farmers. We are glad to see that. These gentlemen who came through your reservation—I came on the steamboat—say your farms look well, and that you have improved much in ten years. We are proud of this. We were proud yesterday to meet one of your men who told us how his wheat and oats and potatoes looked, and wanted us to see his crops before we went away, and we told him we would try to get to see them. I want you to be like the Indians I told you of in Idaho in my first speech, who not only make plenty for themselves to eat, but who sell hundreds and thousands of dollars' worth of wheat every year and put the money in their pockets. We want you to do better than you are doing now. You say yourselves that you can not do any better because you are not able. You said so, John Grass. And you said so, Mad Bear. Then here comes the Great Father and says: "We want to help you to do better," and he offers you in this paper what you need in order to do better. What can you think of that you need other than what there is in this paper? You get your rations and your clothes under the old treaty. And everything else that is not provided for in this one, you will still get under the treaties of 1868 and 1876, and then you will get all these things that I have told you about this morning under this treaty we want to make.

You say you do not think the Great Father cares much about this business. We ought to know better than you do about that, for we have just come from the Great Father. You say you think it is because the people around here want your land. Here is what the President said to us when he sent us away. This letter [showing the letter of instructions] says that he has given this paper the sanction of his wisdom, and that this paper carries in it the desire and purpose of the President. That is what it says [showing the letter to Governor Church]. I say that it contains the wishes and the desire of the President of the United States. The President knows better than John Grass whether he has taken any interest in this matter or not. I know that the white people tell the President that they want more land, and to pass through the reservation, and to get out west, and I know the President would like to do that without injuring you. He wants to please both the white and the Indians if he can. Is that not right? When he tells you that he wants this done and tries to show it to you, you ought to listen to him.

You say the Great Father will not throw you away, that you do not think so. He
never has thrown you away yet, but if you throw him away he will throw you away. That is as certain as anything can be. If you will not do that which you have promised to do, and pledged yourselves to do, then he is not bound any further to you. I do not mean to say that the President desires you to do anything that your judgment does not approve of, but he knows that this is for your best interest. How can he feel when he offers to help you and you will not accept his help? What more can he do for you? You have not told me what you want him to do more than is here. I tell you that this President that you have now will never go back on any promises he makes to you unless you go back on him.

You say you want to know what all this money has been spent for in the past. That can be told. Every article that has been purchased with it is down on paper, and can be told to you, and when told to you those who are old enough would know it is so. But it would take a long time to go over it all. I will tell you what I suppose it has been spent for: for bread and meat. It cost $230,000 every year just to feed the men of this agency and to clothe them. It takes five times that to feed all the people, and five times that is a million and a half every year. That shows you where a part of the money goes. Then you know there are other things you get. It would be foolish for us to go through all of them just now. You know the Government must pay money for them. I told you awhile ago, and I tell you again, I did not refer to these things to complain about them. I am glad it has been done. But I just did it to show that if the Government has helped you in the past, you ought to trust it to help you in the future.

I tell you that it is not your land that the Government wants. The Government has a great deal of land and it gives away a great deal of it without getting anything for it. Much is sold at a small price. There is only one way to help you unless the Government takes the money and gives it to you for nothing; that is to sell you land and take that money. Otherwise they must take care of you forever for nothing. I will say that again. As I said in my opening address to you, there are but two ways in which you can live; one is for the Government to tax the white people forever to support you, and the other is for the Government to help you so that you can support yourselves. You can not expect the Government always to support you; it will not do it. The Almighty Father of us all helps those who help themselves. So with the Government; it will help those who try to help themselves.

You have said—two of you—that at least one-half of the land on the yellow portion of the map is of no account; that it could not be sold for anything in a hundred years. Yet the Government is willing to come and to take its money and advance the price of the things I have spoken to you of, and run the chances of ever getting it back. You say it is of no account, and yet you say you will not accept the offer of the Government. You also said that you thought that these two papers were exactly alike, except that the one is red and the other black. There is another difference you did not mention. Your young men will tell you the same thing. The one says you will accept the law and will take the offer of the Government, and the other says that you will not; that is the only difference. The reading is just the same. There is nothing dark about this; nothing under a blanket about this; it is a plain proposition. We do not see any reason in the world why you should not come forward and hold the hands of the Government up in attempting to help you and bring you forward.

JOHN GRASS. I did not tell you to count up what we have used up from our old treaties. What I spoke about was simply the 50 cents an acre for the land. It does not make any difference how much there is of it. What we say is, that 50 cents an acre for whatever there is of it is too little. You want to buy the land for 50 cents an acre, and the more land there is at that price the smaller the price looks per acre. All we have said is that we do not think you have offered us enough for the land. You have offered us only 50 cents an acre, and that is not enough.

Judge WRIGHT. Half of it, you say, is not worth anything, and yet you ask that they pay you for that.

Captain PRATT. Six years ago you yourselves signed the paper to sell it for 10 cents an acre. That paper is resting in Washington, and not acted upon. He, John Grass, signed it, and Mad Bear also.

The council then adjourned.

STANDING ROCK AGENCY, DAK.,
Tuesday Morning, July 31, 1888.

Indians present, about 500.
The council was opened at 11 o'clock a.m.
Captain PRATT. We will have a very short council, so far as we are concerned, this morning. We simply design to sit here face to face and ask a few questions. And we desire
direct and positive answers, and we don't want any long answers. The questions we shall ask can be answered in a very few words. We understand that these four men (Gall, John Grass, Mad Bear, and Big Head) control this matter. You all want us to understand that this is the case?—A. Yes.

Q. We want to know why the people are not present, if those four men control?

JOHN GRASS. They have been sitting and standing here for so many days that they are getting tired, and others' horses have strayed away and they have to look for them.

Q. We have listened to the answers you have made to what we have said about the act, and that the principal objection you have raised in regard to it is confined to the boundary lines of your reservation. You have said the lines of your reservation, under the treaty of 1876-'77, were to have been along certain creeks and to certain peaks, and that the paper—the treaty of 1876-'77—carried such lines along other creeks and by other peaks. In presenting this view of the case you are charging the Government of the United States with bad faith; you have said the United States has lied to you and deceived you. That is the understanding the commissioners have, and we want to know if we understand you right?—A. We can't be following up your questions and answer every little question that you have got to ask. You men are men of wisdom, but yet you have to have papers to help you remember things. I want to tell you what we are going to do about this matter.

Captain PRATT. We don't want to hear that; we want an answer to this question.

Judge WRIGHT. Didn't you and Mad Bear both say that when the treaty was made they told you that the land was to go to the north fork of the Cannon Ball, and when the treaty was made it went to the south fork, and that is the way you lost the land?—A. Yes.

Q. Do you say that now?—A. Yes.

Q. Didn't you say that there were men here who were present at that treaty and knew what they said was so; didn't you say so?—A. Yes.

Q. Was this man, Agard, there [indicating]?—A. Yes.

Lours AGARD called.

Examination by Judge WRIGHT:

Q. Did you tell them that what they said was true?—A. No, sir.

Q. Did the treaty say that?—A. No, sir; the line was to run up the Niobrara River, west of Red Cloud Agency, down to the south fork of the Cheyenne. From there it goes north to the south fork of the Cheyenne, and then from the north fork up to pretty near what is called Short Pine. Down Cedar Creek to the mouth and from the mouth to the mouth of the Cannon Ball. John Grass asked from the bend of the Little Missouri to the bend of the Cheyenne. Then he came down from the other side of the Little Missouri; then he came down to Heart River to the mouth, and the commissioners told him: My friends, we are willing to do that—to try to get that for you, and the President may be willing too, but we could not promise that to you.

BELLY FAT here came forward, and said:

I wear these [indicating cross and photograph] by the word of the Chief of the Black Robes, who told me to be straight and straightforward in everything that I do. I raised that man, and he had no business to speak against us. I hold my hand up to the Great Spirit and ask him whether I told you the truth or not that we never mentioned the Cannon Ball at that time. We mentioned at that time the Heart River.

Captain PRATT. This has very little importance in determining the case. You say that there are men present who say that what you said is true. We find that there are men present who say that what you said is not true. This man's talk does not amount to much—it has very little bearing on this case. We can't move the line one way or the other. It is not in our power to change anything. We have got another witness we want to put on the stand.

WILLIAM HALSEY called.

Examination by Judge WRIGHT:

Q. Were you present at this treaty?—A. Of '76? Yes, sir.

Q. Do you know whether the Indians understood where the treaty put the boundary at the northwest part talked about between the white men and the Indians?—A. I know they did. I was an interpreter there.

Q. Have you read the treaty since?—A. Yes, sir.

Q. Is it like the white men said?—A. Yes, sir.

(He then told this to the Indians in their own language.) Although the commissioners said that the Cannon Ball should be the line, the Indians asked that the Heart River should be the Northern boundary.
Judge Wright. There were three interpreters at that treaty—Louis Agard, William Halsey and E. H. Allison. And now two of the men here say that the treaty reads just like the commissioners told you they were making it when they made it. And they interpreted it to you just as it is written in the paper and in the book.

BELLY FAT. I want to finish what I started on.

Judge Wright. We don't care about that.

BEAR RIB. All I have got to say is that the nation has given the power to do the talking to these four men here, and as for the lines that the Indians mentioned, they are over on the Heart River. The lines, of course, were mentioned at that time, but now we have boys—young men—who have got an education and can see into these things. And another thing, if there is anything to fix between you, we have given our whole decision to these four men, and you must decide with them.

Judge Wright. In this Black Hills treaty, I have told you before that you agreed solemnly, as soon as possible, that you would take allotments on the lands of this reservation, and that it has now been twelve years and you have not done it. You claim that the Government has not always performed its duties under the treaties but I think it is about time that you think about carrying out the promises that you have made the Government.

Now there is another thing in this treaty of 1876 that says that you promise solemnly that you would observe the laws of the United States—obey the laws—and that you would stand up for all the obligations that you took under the treaty of 1868 and this treaty. You said that you would do everything you promised to do in the treaty of 1868.

Now the treaty of 1868 said—and that is a part of the law of the country—that when you wanted to cede your land it could not be done without three-fourths agreed to it. Now the President and the Secretary of the Interior say that the way to do that is for every man to sign his name to a paper saying “I agree;” or sign it to a paper saying “I don’t agree.” That is what the Secretary says the treaty of 1868 meant; and whether it has been done before or not, the Secretary says that is the way to do it now, and that is that law, and that in this treaty they promised to obey the law.

Now you say you won’t sign either paper. Tell us whether you don’t think you are disobeying the law and refusing to obey the law you promised to obey. If you refuse to do anything that you promised to, I say that is refusing to obey the law of the country as you promised to do. I don’t say this only for the purpose of showing you that you are about to disobey the laws of the country which you promised to obey, because when a white man or an Indian is going to do anything he ought to know whether he is disobeying the law or not, because he will then do it with his eyes open. It is not right to hold a man responsible if he don’t know, but when he knows and does it, then he ought to be responsible and take all the consequences of disobeying the law; and if you do it, you must do it with your eyes open. If you are going to refuse to obey the laws, the Government ought to know it at once.

Standing here as we do in the place of the Great Father, we ought to tell you because you are sensible men and ought to know before you act. We are talking for the Great Father and he is to know all we say; and then he will know what he ought to do.

We want to know another thing and we expect you to answer it too—and we want you to answer it straight—we want to know if other people who are not interested in your reservation have been talking to you and telling you not to accept the offers of the Great Father?

JOHN GRASS. No one said anything.

Q. You mean not to you? Have not white men come here—or are not white men staying here, who have led the people that way not to take the offers of the Government? A. I never heard any one say anything.

Q. Didn’t white men say that your land couldn’t be sold in a hundred years? The white men who came here or who live here?—A. Whenever they hear anything they all come and tell it to us four men, but we have never heard anything of the kind.

Q. Haven’t you heard that white men have been telling your people this that I have been talking about?—A. Never heard anything of the kind.

Q. Do you understand, all of you, that we were ordered by the Secretary of the Interior and the President before we left Washington (and we have brought it with us in writing) to get the expression of the opinion or feeling or the vote of every man one way or the other? Do you believe that these are our orders, that every man must touch the pen one way or the other? And we want them to say “Yes” or “No.” [Much hesitation.] After waiting a short time, Judge Wright continued: It is a very straight question, and you can just sit still and answer it. [No reply.]

SITTING BULL of his own accord came forward and said (addressing Gall, John Grass, Mad Bear, and Big Head):

The men who have grown up behind you, they have given to you all their views, and
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they want you to tell the straight thing and they are waiting patiently. The children that you see around you are waiting patiently to see whether you are going to cripple them or not. So talk mildly and nicely between each other. Speak as men to each other, and in a nice way. A nice way of speaking to each other is always the best way. All the children of this nation have finished their decision and given it to you to finish for them, and they told you that the lines of their reservation were up to the Heart River, and up to the Little Missouri. I am standing back of you and hoping that you will fix the matter straight for us. I hope that there will be no bad feelings, or anything that will cause heart to beat. I make an illustration here. If I go up to this man and ask him to give me his hat for this fan, if he refuses it is his. I should not make any threats about it. [Applause.] If anything belongs to a man, there is no use to make any threats if he refuses to part with it. The children that stand around listening to you fear that you will say something that will injure them, and we hope that you will tell the straight thing and what will be for our benefit. One of you has mentioned a line that was drawn by mistake—a little line here—but the line was away up to the Heart River, and that is the line that they expect you to talk about.

Judge WRIGHT. Now, after Sitting Bull has talked to you, we want you to answer that question. Do you believe that these are our orders from the Government? [Hesitation continues.] You have been told of this before, but I will read it again. Now here is what the Secretary says to us commissioners [reads]: “You will require that each male Indian of eighteen years and upwards shall sign the deed of acceptance and ratification in the form already prepared and herewith accompanying” (meaning he gave them to us to bring to you) “or the instrument of dissent and rejection; and you will advise the Indians” (our orders) “in council that the signature of each will be required to one or the other instrument, according to his opinion and desire.” There [showing signature] is where the Secretary put his pen and wrote his name. Here is a man who has read his papers [indicating Maj. James McLaughlin, their agent] and knows that to be his signature as well as he knows his picture. He knows that the Secretary put his pen and his name there.

Maj. JAMES MCLAUGHLIN. That I know is the Secretary’s signature—the Secretary’s writing. I have a copy of the same paper with his signature across it.

Judge WRIGHT. Now again, do you believe that we have got these orders and have to carry them out? [Hesitation continues.]

SITTING BULL. There is one for the assent and one for the dissent, and as you did not understand either of them, they are waiting on you to tell them that you are not going to sign either one.

Judge WRIGHT. We understood that Sitting Bull told you just now that we are waiting for you to tell us whether you would sign either of these papers here—that is the people—the Indians are waiting for that, not we. This is not what we are waiting for; he may be right as to the Indians.

From some things you have said since you have been here and by your actions, we think that you do not believe that the Secretary has told us to do this. We want you to tell us whether you do believe it or not. And we want the Secretary to know it. You know whether you believe it or not, and you can tell us.

JOHN GRASS. We want the treaty of 1868 and also the treaty of 1876 and the act that you have brought with you now, and we want to compare them together. We want those young men to look at them and compare them together.

Judge WRIGHT. We have got no objections to giving you the treaties of 1868 and 1876 and this act all together and you may take them down to the camp with you. But you have got the one we are asking you now to agree to [the treaties and a copy of the act were handed to John Grass], but we want you to answer the question.

JOHN GRASS. We are not going to answer you now; we have asked for these treaties and from them we will get our decisions and answers.

Judge WRIGHT. We have asked you that question this morning and put it plainly; it goes down on the records that you said you won’t answer it to-day. Is that what you said?

JOHN GRASS. We will know our answer to give you after we have looked over these papers.

Captain PRATT. Your evasion of this question goes down on our record.

Judge WRIGHT. As for the treaty of 1868, that stands like you made it and we have got no power to change it; and the treaty of 1876 is already passed and we have got no power from the Government to change it, and you have got no power to change it. Whatever there is in these two treaties of 1868 and 1876 that is good for you, and if you will carry out your part of it, the Government will carry out the whole of its part of it. And the treaty that we want you to make now with us says that everything in the treaty of 1876 and 1868 that the Government promised to carry out with you that you do not change in this one we are making now shall be carried out. And, speaking for
the President, we say to you now that every benefit you got under these treaties will be carried out.

Now, about this paper we want you to sign, we have no power to change that; we have no power to offer you any more than that paper says the Government will give you; and we have no power to offer you any less than that treaty says. You must take it or refuse it all. The President and Congress have said in this paper that we want you to sign that this is what they will do—no more and no less. All that you have to do is to look at it, hear about, and understand it first. And look at it with a kind heart and open eyes so that you can understand it. And when you do understand it and not before, when all of you, we don’t mean these four chiefs, we mean when all these people over eighteen years old, young and old, when you all understand it; not what other people say, but what you learn from this paper, and what we say to you, when you understand, then say “Yes” or “No.” Now, that is plain to you? [Assent and approval.]

Now in order that you may understand it we ought to be friends about it. Just take these papers and take what is said to you and think about it like friends; friends to the Government, friends to yourselves, and think about it, and study about it, and come to a conclusion, not by what you have been told, but what your own minds and hearts think about it. We want you to think about it yourselves, and while you are thinking about it don’t think you are talking to enemies but talking to friends, and dealing with friends and not with enemies, and come back to-morrow morning and tell us what you think about it.

JOHN GRASS. Look over the east side of the river and let those newspaper men who are on that side, let them come over. Here we are talking for the benefit of our people and we let all the people come.

I mentioned one thing yesterday, and you kept punching me as it were with a sharp stick. But you talked so much that you made me so tired that I could not give you an answer. I said as to the land that was marked yellow on the map over here that there were parts of it that was rough country. That country may not be good for some things, but it is good for others. You said yourselves that nothing but men could come over there to live—homesteaders who could take land there. I meant then that it could not be used in that way by men who located in regular homes, but on that account you kept answering me on that one question, but I did not answer you. You spoke as if it were no earthly account for anything at all, and that is the reason that I am answering you to-day.

That country that I spoke of is a good grazing country—good country for cattle. [Approval.] But you seem to think that I meant that it was good for nothing at all. We want to go home with those papers.

Judge WRIGHT. We understood you to say that. I told you yesterday that even if the land was of no account that the Government was going to take the chances by spending three or four millions of dollars for their use now. And now I will tell you another thing that I think: if any of the land is not good for homesteads, the Government will find some way for selling it and in some way that you will get the benefit of it.

The council adjourned.

STANDING ROCK AGENCY, DAK.,
Wednesday, August 1, 1888.

Indians present: About seven hundred.

The council was opened at 11 a.m.

The council assembled first inside of the council hall, but Gall objecting that the room would be too close when crowded, and that their voices could not be heard as distinctly, they preferred to have a council out of doors as heretofore, there being a fair prospect that the rain, which had been the cause of their assembling at first inside the building, would not continue. This was agreed to, and the council adjourned to meet outside.

Major MCLAUGHLIN. You have kept the council very late in opening this morning; the commission have been here for an hour and a half. It is just as easy for you to be here at 9 o’clock, when the bell rings, as to arrive at this hour. I hope in the future you will be here promptly, all of the Indians around here. Many are absent, and it is the duty of the chiefs to see that their people are all in.

Captain FRATT. When we closed our council last night we had asked you a question as to whether you believed we were required by the Great Father to get the name of every one of you to these papers. We thought it a very simple question, which could have been answered “yes” or “no.” After waiting quite a while for an answer you asked us to let you have the two treaties of 1868 and 1876, that you might read them over and compare them with this last agreement and find an answer to the question. Neither the treaty of 1868 nor of 1876, nor does this agreement which we present to you,
have anything to do with that question. Still we gave you the time you asked for, and now listen for your answer.

CALL. My friends, I want to tell you my object in standing up. The crowd you see standing around you have given me their words; for that reason I am sitting up in front and speaking to you now. You asked us a question yesterday and required us to answer you; but you are men who understand the law, and we are men who do not understand anything of that kind, and therefore we do not give you an answer. I stand up here for our people and to-day I calculate to finish up everything for them. I will come to the business you have come for directly, but I want to mention something that the nation has spoken of and to fix that up for them.

Yesterday we asked to have a newspaper man here; is there one around any place now?

There were good men that came to us at Fort Rice, and I stood before them just as I am now and they told us some very good things. They told me that they were borrowing a right of way for the railroad that is up north of here; they said at the time: "If you give us the right of way for that road for thirty years we will help you; help you in building your houses." They also said that every one would get a house and a yoke of oxen, and turkeys, and chickens. They also said that they would give us schools for our children for twenty years; they also said that they would give us clothing, and that the clothing would be woollen clothing. They told us these things, coming and sitting down in front of us as you are, and they put a paper down and told me to sign it. At the time that they wanted me to sign that paper they said that the boundaries of our reservation would be from the Big Horn, where it goes into the Rockies, and that all on this side I would retain. I heard it with my ears. They also said that the Great Father had given me the country on this side of the Yellow Medicine. I heard it with my ears. They also said that the eastern boundary would be the James River, and all the country on this side I would still retain; that the Great Father told us so. I heard it with my ears and I remember it. The line ran then out west here to Bird Wood Creek; and they said that the Great Father said I could live inside of all the country within these lines anywhere I saw fit.

From these treaties they said I would wear woollen clothing, and I have been wondering when I shall wear such clothes and from what treaty they are to come. And of the twenty years' schooling. There was no school at all until nine years after the time, and then they began to build school-houses. It was because the school-houses were not built that I did not send my children to school. I say that there are eleven years more that we ought to have schools; we want you to look that up for us. And again, afterwards, some good men like you came and said they wanted the Black Hills. I was here at that time and heard it. [To the Indians:] All of you that heard it at that time listen and see whether I say it right or not. In 1876 when these men came for the Black Hills they said that the line would run to the Cannon Ball and up the Rainy Buttes to the White Buttes, and from there to the Short Pine and to the extreme bend of the Cheyenne River and around in that way.

Whenever a man wants to keep anything of his own, and it is dear to him because it belongs to him, he has the right to retain it. It's thing belongs to another person they must not insist on taking it against his will. The nation had a council and here is their decision. I have come to tell it to you. At the time when they came to make the Black Hills treaty the Indians came up and said: "We want that much of the country from the Heart River to the Little Missouri and from the Little Missouri River to the Black Hills, that part of the country from there to here we want to keep." Of course we are only Indians, but we have made up our minds and said that we want to keep the land on this side of the Heart River and the Little Missouri and the Black Hills. They told me, I heard it myself, that whenever they went up and signed the paper they said: "We retain our land on this side of the Heart River and the Little Missouri and the Black Hills." At the time they were going to sign the Indians said: "We retain that much of the land." But the men who came here to do business picked the paper up and had altered the boundaries on this side of it by the time they got to the President. I hope you will try to have whatever remains to us from the Fort Rice treaty fulfilled.

At the time of the Black Hills treaty they said they were going to help the Indians in clothing and provisions as long as they live. They said at that time that if the Indians would give up the Black Hills the Indians would be rich, and you see for yourselves who are rich—the Indians or the white man. The Indians whom you see around here are more than half of them poor; they have nothing. If we see a man do anything, we imitate him—I mean in farming. I was wondering here which treaty it is that we are getting our clothing and provisions under. That is why I asked you. Two different times we have sold land to the white people, and we do not get enough nations to last us one or two or four days. What have I done? Consider this; I do not think these Indians could go among the white people and hunt up land for themselves.
If we only retain a small portion of this reservation the white men will crowd in so that it is impossible to think that the Indians could go out there among the white men and take a claim. I do not want to consider the sale of this land only with a view to one generation. There are lots of children here growing up and I want to retain the land for them. This offer that you have brought I decline. The reason why I decline is, that I know that I have sold land one or two different times, and some things are coming to me yet and I depend upon that.

Look at me; I owe a hundred dollars at the store, and if I went there and asked for some more they would not give it to me. When I go near the trader I know that I owe him money, and I am almost ashamed to go there. I know that when I shall have paid up my debt that I owe there I shall not be ashamed any longer, and therefore I am trying to pay the debt. I know that when I have paid the debt that I have owed him, after that if I say anything to him, he will be willing to listen to me. Under the same resolution there are a lot of young men who live, under the same resolution. About three days ago you put a red paper here and a black paper; one for consent to, and the other for refusal of this bill. After that we went home and had a council; and we all said that as long as all declined the proposal it was no use to mix the matter up by signing. I am through talking now, and I claim that to-day we will be through with this business. I shake hands with you with a good heart. [Shakes hands with the commissioners.] You have been keeping us here talking to us. Remember that our fields are going to ruin and some of us want to return and look after them.

Judge Wright. You have been speaking about half an hour. We understood you to say that before you sat down you would answer the question we put to you yesterday evening. That question was, whether you believed—not only these chiefs, but all the people—believed, that the Secretary ordered us to take your names down on the two papers, one saying that you will accept and the other that you will not accept. We want to know whether you believe what we have told you; that the Secretary told us that; to get your names on one paper or the other; or that we are telling you lies. Do you intend to answer that question?

Sitting Bull (to the four Indian chiefs). They insist upon you answering that question. Myself and children are afraid. The Great Spirit sees me and sees that my heart only thinks one way, and I want my friends on both sides to speak pleasantly to each other. Speak kindly to each other; that is my wish. If a man follows his own mind it may lead him to something good, and at other times to something bad. I am not making any speech, simply explaining to both that you should talk quietly and gently to each other, and that you will do it before the Great Spirit. Give your answers calmly. Your children that are standing back here are standing very anxiously, having given their decisions to these men, and they desire it to be given in a straightforward manner. I have told us this and more besides for the last twenty years. We calculate that we are entitled to that; that it is in store for us already. You are strong and we are weak; we are rich and you are poor. You do whatever you please and we do whatever we can. Fifty years ago you came to this country; at that time we were rich; we were near the Mississippi River; from there to the Rockies the country was filled with buffalo, and they were ours.

"Twenty years ago we sold you a large portion of our land, and again, twelve years ago, we sold you another portion—the Black Hills. After that we could no longer hunt game, because the white people had destroyed all the game in the country. You said: 'Locate and make farmers of yourselves;' and we tried to do so. At the time of the 1868 treaty you said this to us; that to each man who went on to a piece of land to farm you would give this and more besides; to each man that farmed one cow and a yokel oxen, the agricultural implements needed in farming, and the seed to the amount of $175, and $25 each year, and that we should be taught how to farm and to take care of cattle. At the time of the Black Hills treaty you said when we should build our houses you would help us to make them habitable. If these promises were all fulfilled to-day we would be self-supporting and able to make something for ourselves. They would live under in Dakota Territory and we would be able to keep the same laws. Anything that belongs to us we could handle in a way that
would be beneficial to us of our own accord; but as these things have not been fulfilled we can not sell our land for so little; we can use it as well as we can for our own use.

"The greatest portion of this country is only fit for cattle to graze upon. The bends of the creeks running through the reservation here we need for ourselves to farm in. The rest of it we want to keep for our cattle. If what you promised twenty years ago and also twelve years ago had been given to us at that time we would now have large herds of cattle. We would be helping the railroads and the merchants and the manufacturers to make profits. We would now be like those Indians who live in Indian Territory—rich. The proposition you have made is in an honorable and straight way, but with a good heart we can give this answer: We decline the proposition. The tribes here on this reservation have come to that decision, the Upper and the Lower Yanktonai, the Hunkpapa, and the Black Feet—the tribes living on the Standing Rock Agency.

Judge WRIGHT (to Giles Tapetula). Can you read this paper in English and translate it to the Indians?—A. Yes.
Q. Read that to the Indians [showing paper]. Did you ever see the signature of the Secretary of the Interior, Mr. Vilas?—A. Yes, sir.
Q. Read that down to there. Read it in Indian. [To the interpreter, Louis Primeau:] Tell them that is the orders of the Secretary of the Interior as they were given to us. He is going to read that to them, and tell them what it says to us.

GILES TAPETULA (reading in English and interpreting into Indian). "You will, however, require at the conclusion of the council that each male Indian of the age of eighteen years and upwards shall sign the deed of acceptance and ratification in the form already prepared and herewith accompanying, or the instrument of dissent and objection in the form likewise prepared and herewith accompanying; and you will advise the Indians that the signatures of each will be required to one or the other instrument according to his opinion and desire."

Judge WRIGHT. That is a very nice paper you have written here and read to us, and we feel very proud that the system of education given to these Indians has enabled this young man to do this thing. The Great Father wants every Indian in the Sioux Nation to do like he has done, and every Indian in the United States, and they are spending millions of money in trying to bring the Indians up to be like this young man. If they were like he is, they would need no agent; they would be just like white men and could help make the laws. That is what the Great Father wants. Last year alone the Great Father spent nearly $80,000 to educate Sioux children and make them like this young man. All your children at school, the boys and the girls, can grow up to be men and women like he is. I want to ask him whether he has read all that is in this paper [showing act to Giles]. You know that this is the paper that the Great Father sent by us and you can read it?
A. Yes, sir.
Q. And understand it?—A. Some places I do not understand it.
Q. You have heard all I said to these people?—A. Yes.
Q. Have I told these people anything that is not in the paper?—A. Of course you explained the bill, but you used other words. They want every word as it is in the paper.
Q. Have we told them anything that is not in the paper?—A. I can not answer your question.
Q. Have we told the Indians different in our talk from what is in this [showing paper]? Have we told a lie about it that you know of?—A. No; I did not hear you.
Q. In the paper you read just now you said that we wanted to buy some of your land, and that we offered you twenty-five thousand cows and one thousand bulls and $2 to each men. Do you think that that is all this bill offers these Indians for their land? Do you so understand it?—A. Yes; I understood that is all.
Q. Do these chiefs understand it in that way?—A. I do not know; I do not think they understand all of it.
Q. Did you hear me the other day when I was talking here and showing them what this bill promised them? Does this bill not say that the Government will put a million dollars in the Treasury to the credit of these Indians if they accept this bill, or does it not?—A. It does.
Q. Does the bill not say that that was to bear 5 per cent. interest, and the interest to be used each year? [Commotion among the Indians.]
Q. (To the interpreter.) Do the Indians not want me to ask him questions?
JILES TAPETULA. They do not want you to ask me questions. They object to it.
Q. (To the Indians.) Are you afraid for your people to know what the Great Father offers them? [Judge Wright then read that portion of the bill referring to the disposition of the million dollars.] (To Jiles Tapetula.) I want you to tell the Indians whether this bill does not say that as soon as they take allotments of land they propose to give them cattle. (To Captain Pratt.) How did you estimate the cattle the other day?—A. Forty dollars for cows.
Q. (To Jiles Tapetula,) Can you make a calculation as to what the cattle will amount to? I told them that those cattle would cast $925,000. Do you know whether that is true or not?

(The Indians told Jiles Tapetula to sit down.)

Q. (To the Indians.) Do you say that you do not want this young man to tell you what is in this paper? Do you say so, John Grass? Do you say so, Gall?

JOHN GRASS. We understand that; we decline.

A. (showing much irritation. I told you before. We refuse to accept it.

Captain PRATT. We are sent here by the Great Father to stay till we settle this thing. We are to meet all your arguments, and to explain them so far as we are able, everything to you plainly. We are not to accept what you say when you say you will not sign. If it comes to a point we will have to get further orders; but as our orders now stand we must require you to sign one paper or the other. I was glad to hear the new speaker this morning, because I notice that he talks very loud and shakes his fist at the audience as I do, and that shows he is in earnest about it. I do not think that he is angry and wants to fight any more than it means the same thing with me.

You have been telling us that all your people refuse to sign either of these papers. Of course when a man has a chance to do a great thing for himself and his children and his children's children after him, a thing that every one of his wisest and best friends think will be most helpful to him and his children and his children's children, and he makes up his mind that he will not do it, all of his friends, his best friends, who think he ought to do it will want to know the reason why he would not do it, and they will say his reasons must be very strong ones, or else he is a very foolish man.

We commissioners have been looking over what your speakers have said to us to find the reasons which govern you in refusing to obey the wishes of the President and Secretary. We are trying to find out what it is that makes you turn your backs upon the President of the United States and refuse to obey his orders and to be governed by him as you promised you would in your treaties. We found that John Grass said: "The Indian people want to be men and live as men." If we understand that it means that you want to be like the men of this country everywhere, that is, independent men, men that are able to support themselves, some of you rich men, living in great houses, some of you running railroads and helping to manage the affairs of the country like other men, we commissioners say to you that is exactly what the President of the United States wants. He is a very wise man, and he presents this act to you as something that will accomplish just what you say you want yourselves.

The wise men in Congress have considered it in the same way, and they say the same thing. They say that this act is to lead you forward to just the condition you want to come to; so that sometime in the near future you can, all of you, your children, and your children's children, hold up your heads in this country and declare that you are independent, self-supporting men. So that your children will not have to say: "I am a pauper and a beggar, having other men to support me," but they will say: "I am able not only to support myself and family, but I am able to help support the poor and the weak and the sick." So that they can say: "I am not compelled to stay in one place. I can venture out, because I can talk to all the people; I know their language and how to use the railroads. I know how to use the affairs of the country.''

John Grass objected to the Poncas and the Santees and Sioux living at Flandreau having a part in this agreement. We answer to that, they were in the old treaties and have rights in connection with this reservation which the Government is bound to respect. But only the Flandreau Indians are allowed to come on to this reservation, and we, the commissioners, say to you in the kindest manner we can that we think you ought to be willing to take care of these, your own people, and you ought to be glad to have the Government make this arrangement for them; that the white people provide for the homeless and the needy and are continually inviting strangers to come and see them and come and live with them in their homes, their towns, and their communities. John Grass tells us that to bring the Santees under the privileges of the reservation is just the same as stealing. We think that when you come to understand this matter that John Grass and all of you who applauded him will be ashamed because you said that.

John Grass speaks of the Government only having given you schools for the last ten years, and Gall this morning makes the same claim, and claims that there are ten years more due because of that, because the Government promised schools for twenty years. To that the commissioners, speaking for the President and the Congress, say that the Government was always ready to give the schools from the beginning, whenever you got ready and demanded them. The treaty provided that you would compel your children, that is, force them to go to school, all of them between six and eighteen years of age. We have read the reports of your agents and find that it has been from the be-
ginning a very difficult thing to get you to send your children to school, and all of your agents say that their patience has been very greatly tried by you in this matter. Your present agent tells us that he still has difficulty in getting some of you to keep your children in school, and some of you do not want your children to go to school at all. The promise was to give you schools for twenty years next following the year in which you made the treaty. It did not mean that you could take ten years to make up your minds about it. Now, after this year the Government is free from that obligation.

In the same treaty of 1868 you agreed to have your families take allotments and make permanent homes for yourselves on your reservation. That means that each man would select a particular place and say: "Here is the place I wish to live, I and my children forever. This is to be the home of my family; I am going to make this ground rich here, and I want my children to have it after me." Although twenty years have passed away, and you have had all these twenty years to make your selection and take your allotments, we find that you are still telling the Government that you do not want any allotments. Can you not see that if you take your homes and allotments in little communities for yourselves it would be very easy for the Government to put a school-house near you, and keep your schools running in good shape? In failing to take your allotments, as you solemnly promised to do, you have broken the treaty. I shall have my friend here, the other commissioner, Judge Wright, say something to you about broken treaties after I have gotten through.

We find that you are living still in tepees, that you move about from place to place; and that some of you place your children in school for a little while and then take them out. That you go about doing your part under the treaties in such a hesitating and uncertain manner that the Government hardly knows what to do.

John Grass complains that "under the treaty of 1868 and the Black Hills treaty of 1877, the promises of the Government to give such and such things were not fulfilled." We have looked it over and can not find that there was anything not fulfilled which the Government could have fulfilled. We do find that the Government only promised to give your great Sioux Nation something to eat for four years under the treaty of 1868; that the commissioners who made that treaty seemed to think that the Indians were so ready to go to work and take their allotments and support themselves that in four years after that treaty was made they could become self-supporting. Four years meant from 1868 to 1872.

The Government gave you rations for four years, and then continued to give you rations four years more although it had not promised to do so. The Government did not stop giving rations, but kept on till it made a new treaty in 1876. What do you think of that? Is that bad faith? Is that unkindness? You are continually charging upon the Government deceit and unkindness towards you. Think of that a little while before you make the charge again like you have been making.

John Grass, speaking for all of you men, complains that the boundaries of the reservation are not as agreed upon in the treaty. Some of you said that John Grass did not claim enough; that he ought to have taken more in. We have answered that once, but you do not receive our answer. The words we have spoken in answer to it are just the same words that the Great Father wants to speak; they are his own words.

We have proved to you by the mouth of two of your interpreters who were present when the treaty was made that you are wrong about it; that the lines affixed by the treaty are as agreed upon when the treaty was made. We want to say again to you this morning the same thing we said before, that even although you were right about it that the lines ought to have been on the other river; that you have since agreed to it, every one of you in this audience and on this reservation. That treaty provides to give you certain rations and certain clothing and other things, and that treaty fixes the line along Cedar Creek. The names of a few of your chiefs are signed to it. Now we tell you what is true, that every one of you on this reservation signs that treaty just as it appears every week you receive rations here; not only do the head-men who signed it up there sign it again, but all the rest of the people sign it. By the very fact that you take the food that is issued to you, the wagons, and the oxen, and the other things, you say, "We accept the treaty as it stands."

On Saturday we saw you all going down to the beef pen, and this Government which you charge with being false to you and unkind to you and deceiving you, there issued to you one hundred and fifty beef cattle for food to keep you alive. Not a single one of you turned your back and refused to take the beef; every one of you walked right up and touched the pen and said: "The treaty is all right." On Monday you came up to the store-house and the agent issued to you many hundreds of pounds of flour, and sugar, and coffee, and other things. As we looked at your faces every one of you seemed happy and glad to do it, and you said: "All right; we take it. The treaty is all right." Every one of you then signed the treaty of 1876-'77. You agree to the treaty when you take the food and the other things the treaty gives. That is the law that governs nations all over the world.
The commissioners, speaking for the President of the United States, say to you just what he would say to you, that if you continue to talk about that and take the things that the treaty provided you do that which is unbecoming men, and have no spirit or sense of right and wrong. You complain of the Government and say it is stealing, because it is going to give a few Santee and Flandreau Indians some rights under this Government. What are you doing when you take rations and all these things that the Government gives you continually? My friends, you are doing very wrong. You are doing something that will make you appear foolish in the eyes of the whole civilized world by continuing to talk as you do; better never speak of it again. We are talking to you this morning in this way because we want the President, and the Secretary, and Congress to know that we are not weak in defending the Government against false charges.

If you old men here are really as anxious to take care of the interests of these people as you claim to be, instead of sitting back in the dark and trying to keep up a misunderstanding of things, you would come forward like men in the open day and try to find out the right road. You yourselves, you old men, would be trying as the young men to learn to read and write, so that if you have to touch the pen for your people in any matter you would know exactly what you are doing. Among us who have grown up ignorant frequently there are those who learn to read and write after they are old, so that they may look after their children. It is not so very hard to learn what there is in papers, and any man who wants to be leader ought to get into his brain and into his hand the skill necessary to make him a leader.

You have said that the Government does not offer you enough for the land that it proposes to take under this act. To that we commissioners reminded you again of what John Grass said on Monday. His words appear in our record and will be read by the Great Father. He said: "Part of the land, at least one-half of it, that is marked in yellow, is not worth anything, and would not be sold in a hundred years from now."

Yesterday John tried to take that back, and said he meant it was not fit for homesteads because nothing could be raised on it, but he said it was a good grazing country, a good country for cattle. We commissioners all felt sorry for John when he said that, because two of us have been over that land, and we know that the first is the truth, and what he said last is not true. We know that a great portion of the land the Government proposes to take is not only not fit for homesteaders, but is entirely unfit as a grazing country. If John Grass got up here to-day and said: "My friends, I am going to take my ponies and my stock over into the bad lands so they may get fat," you would all laugh. Taking John Grass's statement as he made it first, which is the true one, the Government is really paying the Sioux nation about $1 per acre for every acre it can use. Never in the history of this country, from the beginning to this time, has the Government paid so much to Indians for land. The President, and the Secretary, and Congress, and the people who know anything about it all over the land, think that they are giving too much for it; but they concluded to do it in order that they might help you on further in the right way.

Judge Wright. My friends, we would at this moment stop this council and go away if we believed all you have said about this matter, and that all of you have made up your minds that you would not accept the offer of the Great Father. But we do not believe either of these things, and we will not go away without orders. One reason why I do not think you understand this matter is that I believe if you understood it you would take it and agree to it. Another reason is that you yourselves have just as good as said so. John Grass has said that all you are going to get for your land is 25,000 cows and 1,000 bulls and about $2 each year; and in the paper that was read by this young man it seems that he thinks that too, and when we tried to get him to show you that you are going to get more, Gall wanted him to take his seat, would not hear it.

It looks to us like you do not want to understand it and do not want your people to understand it. I believe if all these people around here understood it well, they would take it whether the chiefs wanted it or not. What does this paper say? We tried to get this young man to read it this morning and tell you what is in it, but he would not do it. I am afraid there are some men here who do not want these people to understand it for fear they will accept it. I am afraid you want your people to be in the dark, and keep their blankets over their faces so they can not see and understand. If that is not so why would you not let this young man tell these people what this paper says that we want you to sign?

I say the Great Father promises you in this bill that he will give you everything that was promised in the treaty of 1868 and everything promised in the Black Hills treaty, and that young man knows well, and will not get up now and tell you that this treaty does not say so: and he is not the only Indian here that knows it. Every Indian in this reservation that can read the English language knows that is in it. If any one tells you anything else than what is in this paper you can see whether it is true or not.
What have you already got under the treaties of 1868 and 1876? We showed the other day that the Government has spent for you at least $30,000,000. John Grass wanted me to tell him what it has been spent for. Why, all these men who are as old as John Grass, and Gall, and Mad Bear, and Big Head, know, for they have been here since 1868 I reckon. It has been spent for schools, school-houses, teachers, furniture for schools, houses for farmers, and blacksmiths, and doctors; millers, saw-mills, grist-mills; wagons and plows; harness, and cattle, and meat, and clothes; that is what it has been spent for. Haven't you had all these things? Is any man false enough to come and tell you you have not had all that? Where are you getting everything you get to-day? Is it not from these treaties of 1868 and 1876? Haven't you got more than was promised you? You know all this is true; Sitting Bull knows it, and you all know it.

The Government says it will continue everything promised in those treaties, and that it will give you more if you accept this treaty and stand by it. I showed you the other day that the promises made in this paper in addition to those made in the treaties of 1868 and 1876 would cost nearly $4,000,000; that to fulfill the new promises in this treaty will cost between $3,500,000 and $4,000,000. You get that whether the land is sold or not by the Government. The Government takes the risk of ever getting anything from it. I told you what this money was to be spent for; for cattle and wagons—you have got some, but you need more—and oxen and plows and harrows, hoes, axes, pitch-forks, school-houses, furniture for school-houses, seeds for two years, $20 for each, and a million dollars advance in cash to start on. All these put together—and you can easily find out if I tell you the truth—will cost about $3,556,000—not a cent less than $4,000,000 will have to be advanced by the Government to do it. Is that the truth or not? You seem as if you are under the impression that you will not get anything but the $1,000,000 and the cows and the bulls and the $2 each. You don't understand it, and have no right to say whether you will take it or not. We have no right to go away from here and leave you in darkness when it is in our power to give light. As long as we do not see that you do not understand this proposition it is our duty to stay here and keep talking to you until you do understand.

I showed you how much the Standing Rock people would get out of that amount. Was that not the truth, or was I telling you a falsehood? I told it to you just as it is in that paper—the paper we offered you from the Great Father. I asked that young man there, who can speak English and can read English and Indian both, to tell you whether I have promised a word that is not promised in that paper. Your interpreter, Louis, has read this paper, and knows what is in it. He can read it to you if he has not already done so. He is bound to tell you the truth and he will tell you that all the promises that I have made are in this paper. I tell you that if you accept this and keep all you have got under the treaties of 1868 and 1876 and try to do it, you can become a prosperous and rich people. Not only will you become rich, but you will be better off than the white people that live on the other side of the river. You will have as good land as they and more of it; and after you give up the part that is marked yellow you will have more land than you want and much more than they have or ever will get.

All the land that is left after you have selected your homes you can sell for whatever you can get for it, no matter whether it is $10 or $50 an acre. If you accept the Government's proposition it will not be long until you will not count owing a man a hundred dollars anything. If Gall takes this proposition, it will not be long until a debt of a thousand dollars would not trouble him. You remember those Indians I told you of the other day—the Cœur d'Alénes? I saw a chief there, and he leads his people, and makes them right; he tries to give them light and not darkness; he is no smarter than any of these four men, and yet he could buy any amount of goods on credit that he wanted and pay for them, too. And any of his people can do it. And yet they have done all that for themselves, without the help of a dollar from the Government.

The Government offers you a better chance than they ever had. And what are you asked to give for all this? Some land that you have no use for, and never will have use for; a part of which is entirely unfit for farming or grazing. And yet that is not what the Government sent us here for particularly. The purpose of the Government is to put you in a condition in which you will be better off. But if you have something you do not need you ought to be willing to give it to the Government to help the Government fix you up. You should try to help yourselves also. You have nothing but some land that you do not need. You ought to be willing to sell that to the Government so that they may help you. You must remember that the Great Father must please his white children as well as please you. And his white children complain that he spends too much money on the Indians and say to him: "You ought to get some of the land they do not need so as to help pay for it." Is that wrong? Ought the Great Father continue to take money from his white people and give it to you without your ever doing anything or giving anything back? If the Great Father wants to do it, the
people will not do it; and he can not make them do it, unless they want to; and he would not try to make them do it. That would not be right.

If you were giving up all your land, or too much of it, you might object. You talk about not having enough land on this reservation, after the other part is gone, to do you and your children. In the country that I live in, in Tennessee, they have got 180,000 people who are making a living by farming and trading, and other employments. They are seven times as many people as all the Sioux Nation put together—a man for one. That country is not more than 30 miles that way and 30 miles that way [indicating]. That is not one-fourth as much land as you have in the Standing Rock Reservation, after the yellow is all taken up. After every man on the whole Great Sioux Reservation takes his allotments, there will be land enough left, if prices rise, to make you rich of itself.

One of your speakers said yesterday that the reason white men got along better than Indians is because they can run all around and do as they please and make money everywhere. He is mistaken about that. A white man who is a good farmer has mighty little time to run around. He stays at home and attends to his stock and farm, takes care of his crops, and never goes away unless he has business. You seem to think you do not have this right because you are Indians. You have just as much right as white people have. You not only have this land over here in your reservation, but here is a law passed by the Great Council and approved by the President [showing statute-book] which says, that any one of you Indians to-day, or to-morrow, or whenever you please, can go across the river, or to Minnesota, or to Montana, or anywhere in the United States where the Great Father has got land and take a homestead without paying a dollar for it, on the other land that you sold to the Great Father, any of it that the Great Father owns. You can take a homestead upon it of 160 acres, and you do not even have to pay the fees like the white men, and your agent and all other agents have been instructed that Congress has provided a fund to pay your expenses in traveling and going to fix up your papers at the proper place. Indians in this country have done it. Mr. Cleveland, one of the commissioners, says that some of the Indians down below Fort Sully did that under this law, and this law applies to all the Indians in the United States. In Peoria bottom, where Mr. Riggs has his mission school, the Indians look up land under this law.

If you do not believe what I am telling you, your young men can take the act and read it. Here it is in the law book [showing book]. So that is what this Father has been doing for you, besides all the other things I have told you about; and yet you stand up here and tell us that he has told you lies and is trying to steal from you. You have been told this morning that in 1876 you solemnly promised that as soon as you sell your land under this law.

It is a law that where you make a contract or treaty between two people, if one of them breaks it, that lets the other one loose. It takes two to make a bargain. If I put my horse in your hands and you tell me you will pay me for him next Saturday, if you do not pay me, I may go down and take my horse and it is mine again. Because you break the treaty on one side, that breaks it on the other side. If I tell you I will give you a hundred dollars if you walk from here to Bismarck and carry something for me, and if you start, but only go half way and then come back, I am not bound to pay you anything, for you broke the treaty. So if in any of these treaties you promised things you have not done, you break the treaty. The very minute you broke it the Great Father had a right to say: "You break the treaty; I will not do anything more for you." He had it in his power if he wanted to, and if you had been as equal and knew as much as he, he would have done it. But it is because he has pity on you that he said: "No; I will still continue to help you;" and he has helped you up to this time.

Sitting Bull, the other day when he was talking to you said: "If I offer you my fan for your hat, and you say I won't do it, that is all right. Keep your fan." But suppose Sitting Bull did not have anything but a wagon-load of fans, and he did not have any bread nor any meat nor any horses nor any cattle nor plows nor wagons, and a man comes along and says: "Here I have some wagons and plows and something to eat, and clothes to wear, Sitting Bull; what have I got to give you for them?" And he says: "I haven't anything here but a wagon-load of fans." Well, the man says, "That is what I want. I want to buy your fans. And will you give me all these things if you will give me some fans." Now, Sitting Bull only needs one fan, or perhaps two, but he has a whole wagon-load of them. Would you think it wise in him to say: "No; I don't need my fans, but I will keep them anyway; I will do without your bread and meat; I am going to keep my fans and go ahead." Would that be wise? You have nothing you can sell but land. <You need other things; you said yourselves you did. You said you can not get get along better farming because you are too poor to get the things to farm with."
The Great Father has asked his agents what it is that these people need to make them farmers and put them in easy circumstances, and he has been told that they need wagon-ons and cattle and cows and all these things. What have they got to give for them? Get some land out here; half of it is bad land, and not even fit for grazing. They can not make a dollar out of it, except by selling it, and they have plenty of lands beside that. "Tell them, my Commissioners will be there in a few days and that I will advance them three or four million dollars to give them the things they need if they will let the land go."

Gall said this morning that the white people did not stand up to the treaties of 1868 and 1876. Suppose they have not. You know what you have got under them. Do you want to wipe out those treaties of 1868 and 1876? How would you get along without those treaties? Now, we sat here and heard one of you speakers say that the Government has lied, and that a part of this paper we have brought to you is no better than stealing (the part relating to the Santees). Do you think that is good language to send back to the President after all he has done for you? Are those the kind of words to send back to the Great Father who has done so much for you? Nobody has disputed it.

You say you speak for your people. When you said that the Great Father was guilty of lying and stealing you said you were speaking for all these people here. Is that so? Did all these people tell you to say that the Great Father was guilty of lying and stealing? Did they tell you that in your councils? Do these young men here who got the money out of the Treasury of the United States for all the learning they have, did they tell John Grass to say that to the Great Father? I do not think that was John Grass' talking. I do not think that all these people want us to carry back the word that they said that the Great Father was a rogue and a liar. But not one man has come up and spoke for the Great Father after all these things that have been done for you. Not one man here in all this Standing Rock Agency to defend him; men who are wearing the clothes that he has given them under the treaties; young men who have got their education by his kindness; children that are going to school on the money he sends here to this reservation; the fathers of the children who are getting their education up there on the hill, under the sound of the very bell that calls them to school, not upon the Standing Rock Reservation has the courage to get up and say: "I did not tell you to say that the Great Father is a rogue and a liar; I have worn the clothes that he has sent me; I have eaten the food that he has sent me; I have followed the plow that he has sent me; I have ridden on the wagon that he has sent me; I have learned to read and write by the money which he has sent me; I am not willing to indorse John Grass and say that the Great Father who did all this for me is a rogue and a liar."

Not one man has gotten up to dispute it. Is there no such man here? Is there any man here who has the courage to get up and say: "I accept the offer of the Great Father"? Is there no man here, no chief, who is willing to rise and say: "Although they have put you here to speak, I intend to speak for the Great Father's side of the question"? Nobody has spoken for him yet. Is there no young man here who wants to quit this way of living and go to live like the white people? Who is ready to march up and say: "I know the benefits that are offered, and I am willing to accept it"? If some one were here to stand up here and say: "I am not afraid of John Grass and Gall and Mad Bear and Big Head, but I speak for myself; I do not intend to turn my back on the Great Father; he has been good to me, and I am going to be good to him; I am going to hear his voice, and I am going to take his hand; I am on the side of the one who has helped me, and the only one who can help me"—if some one would do that, we would begin to have hopes for the Sioux people.

There is another thing that you are mistaken about. You are mistaken when you say that all of these people are opposed to this paper. We have heard of Indians saying they are in favor of it, but they are afraid to say so, because they have been told not to do it. Gall said this morning that the white people did not stand up to the treaties of 1863 and 1876. He said, "Tell them my Commissioners will be there in a few days and that I will advance them three or four million dollars to give them the things they need if they will let the land go."

Judge WRIGHT. No; that is no concern of yours. We will not tell you their names. We have heard of Indians from other reservations have sent the word to you not to take this paper. Now, if there is anybody who wants this paper, let them not be afraid. If any man wants to sign this paper he has a right to do so, and no man will be permitted to make him afraid to do it. We are sent here to get the will of the people, and if any man wants to accept it he is his right that he should do it, and he will be protected by the Government with all its power. We have heard these things, and it would not be honest for us not to tell you face to face that we have heard them. We have no unkind feeling towards you about this matter. We want you to speak what you think and what you feel, but we want every man to have the same right as you have. We only wish to do you good. We believe that this plan will do you good, and the Great Father believes it, and the great Congress believes it. Men who have been at work for years
and years for you, your friends, whom you have never seen, but who know your history, have said that it is good.

About six years ago you had questions very much like this before you; in 1882 men were sent here who wanted you to divide your territory into separate reservations, as we want you to-day. They wanted you also at that time to cede lands about as much as this treaty cedes. It was also provided that you were to take allotments of three hundred and twenty acres—nearly like the Government wants you to do in this treaty. What did they promise you at that time if you would do it? Nothing but twenty-five thousand cows and a thousand bulls, and a well-broken pair of oxen, a yoke and chain, and to furnish you a doctor, carpenter, engineer, farmer, blacksmith, and continue your schools for twenty years. Those were the things offered by the treaty of 1882. I do not know how many days you talked about it. You were all there, Gall, John Grass, Mad Bear, and Big Head. I understand you proposed to give away as much land as is now asked, and the Government did not promise you a million dollars; they never told you they would give you fifty cents an acre for the land; nothing but the bulls, and the cows, and the oxen and yoke and chain.

You heard all that was said then and you understood it. You thought you needed these things and all of you, Gall, John Grass, Mad Bear, and Big Head, signed that agreement and gave away the land for what I have mentioned without getting any money at all. And besides them about one hundred and thirty men of the Standing Rock Reservation signed that paper with these four men. Now, when we offer you at least $5,000,000 more than they offered you in 1882, you turn your backs upon us. Does that look like wise men?

If there is anything you do not understand about this treaty it is your duty to yourselves and to your people to inquire about it and find out as soon as you can, and afterwards you can make up your minds; but until that time you have no right to say anything about it. I do not mean you should make speeches for it; but act for yourselves in signing or not signing.

GALL. A little while ago I made a speech and told you I was through. My friends are afraid of you. You make so many signs with your hands that I am afraid of you. You speak to us just the same as to children. You might as well come out and say, Gall, you are a bad man, and Mad Bear, you are a bad man, and John Grass, you are a bad man, and Big Head, you are a bad man.

Judge WRIGHT. I did not mean to say anything of the kind. I did not say it.

GALL. I took it that you meant that.

Judge WRIGHT. I did not.

GALL. You are keeping us here. You see me as I stand here. I say that I never will touch either one of those papers. The people you see around here have fields of oats, wheat, and pumpkins, and potatoes. Some of them have great many cattle, and we have left them at home. Some of us have already heard from people who came from our places that some of our fields are eaten up. Who will pay for that? If you say that you will stay, and whoever comes out alive from this you can pay them for the fields that have been destroyed.

SITTING BULL. You said you would keep us here until we all do one way or the other. If that is your instructions, show it to the boys [Indian reporters].

What I mean is that you say you must keep us here until we make an answer of some kind. If you have such instructions, show them to the young men. It may be that it is not contained in your instructions and you say it of your own accord.

Judge WRIGHT. I showed it to the young man and he read it in your hearing. Tell John Grass, Gall, Sitting Bull, and all of these men, that we have always heard they were very reasonable men, ask them if they do not want to accept this treaty what objections they have to putting it on paper that they will not have it.

SITTING BULL. I mean that the Great Father told me to stay here long as they will not sign; but there does not seem to be anything of that kind in your instructions.

Judge WRIGHT. That paper we read tells us to get your names to one paper or the other, and you have not done that.

SITTING BULL. I did not mean to say anything here to insult any one.

Judge WRIGHT. We did not understand that you are trying to insult us.

SITTING BULL. Let everybody speak kindly and nicely to each other.

Judge WRIGHT. We think you, Sitting Bull, have just as much right to express yourself on this question as any one here.

(Mr. Cleveland then read that part of the letter of instructions to the commissioners referred to by Sitting Bull, translating it into the Sioux language.)
JOHN GRASS. Will these fields that are destroyed by this council be paid for or not? I mean by the commissioners.

Captain PRATT. You have plenty of women and children who can go home and attend to the fields. You were never asked to bring them along. You are causing the delay, not we. We have been ready all the time to go forward with this business.

Major McLoughlin. Any individual who is tired of remaining here is at liberty to go home when he sees fit, by coming up and signing either one of the two papers. You may understand there is no compulsion in remaining here after complying with these conditions, even after the council adjourns. The commissioners have said all that they have to say to-day, and the council will now adjourn until to-morrow morning at 9 o'clock.

The council then adjourned.

Indians present, about five hundred.
The council was opened at 10.20 o'clock a.m.

Captain PRATT: It is part of our duty to notice every day how many are here to hear us, as our orders are to talk to the whole people. The fact that you hold back, and are not prompt, and drop off and drop off, will be noted in our proceedings and have its weight with the Great Father when he comes to look over them.

It is made a part of our duty to look up the schools and the farm and give the President and the Secretary our views in regard to them. The agent thinks this is a good day to look at the school farms, and the farms between here and there. So we have determined to have a short session this morning and go to the school-farm to-day. Mr. Cleveland has a few words to say this morning, and after he is through Judge Wright will say a few words, and then we will close the council.

Rev. Mr. CLEVELAND (in Sioux). I have something to say to you. This being a fine day, we want to go and see the school and school-farm, and your farms between here and the school.

(English:) My friends, I suppose you know the white people are different from the Indians in one thing. The Indians used to live altogether on meat—beef and deer—but the white people eat a great many different things. They do not think they have eaten well unless they have four or five different things perhaps. Now, I do not know that that is the reason that the white people are white; but perhaps it is one reason they know so much more and can do so many more different things than the Indian can. They take so many different kinds of food into them that it makes them able to do very many different things. It may be, if you eat only meat, it develops only one part of the man. If you eat all the different kinds of food God has given to man it will perhaps develop the whole man. Whenever, in a white family, they have only one kind of food to eat for a long time it is apt to make them cross. I know of one family where the man said to his wife one morning: "Wife, for many days now we have had nothing for breakfast but pork, pork, pork." And his wife said: "Yes, my dear husband, we have had something else for breakfast every day; we have had growl, growl, growl." Now, that seems a little like the councils we have every day. We have been talking about one thing over and over again.

Now, if I wish to see what is in front of me over there, the first thing that catches my eye is that door that stands open in the barn. It looks like a big black hole; it is so black that I see it first; it is so black that it seems bright. But if I want to see all that is in front of me, I can't do it if I keep my eye only on that door. I have got to turn my eyes around and look at this and that on every side to take all in. It seems to me that when we came and showed you this paper your eyes were fixed only on one part of it. We wanted you to see it all. But you kept talking about losing your land and you could not see any of the rest of it. You kept your eyes so fastened on that black hole of losing your land that you thought, at last, we gentlemen had come to take your land from you.

My friends, I stand up before you to tell you we don't want you to lose your land any more than you want to lose it. The very reason the Great Father and your friends sent us here is to take you by the hand and help you to keep your land. There are plenty of white men, and plenty in Congress, who want you to lose your land; to take it from you without giving you anything for it. We are not of those men; we belong to the white people who want to help you hold on to your land; but because we are the only white people who dare to come to talk to you about your land I fear that you think we are the ones who want to take it from you.

I want to tell you now how the other white people talk, and how they have been act-
ing in this matter. When they found that paper you signed six years ago could not be a law, and the Great Father would not accept it, then they tried some other way to get your land. They got up another paper and began to push it in the Great Father's Council, and in that paper they said: "We will make it a law that we shall not ask Indians any more about their land; we will go ahead and take it. We will just declare that the land painted yellow shall be thrown open whether the Indians like it or not."

You know the Great Father's council is in two divisions; the Lower House and the Upper. In the Lower Council there are a great many men, but not so many in the Upper, so they began to push it from the bottom up, and they got it through the Lower part of the Great Council. Then your friends were afraid for you, and stood up and said you should not lose your country. Mr. Welsh and the Indian Rights Association, and one Senator [Mr. Dawes] and your other friends, tried to stop it, and so they fought with those people in the Great Father's Council; and they have been fighting for three years to help you hold on to your country, and at last—last April—they succeeded in killing the other paper, and they got this paper we have here through the Great Council, and it was the very best thing your friends could do after three years fighting, to help you to hold on to your country. And now, if we come out here with this good paper from them and ask you to accept it and you refuse it, are you not afraid that the other paper will come to life again? If you are not afraid of it, I am afraid of it. I know the white people, and I tremble as I stand here as your friend, and see you unwilling to consider this matter.

Now I want to tell you how it is, your friends have found a way for you to hold on to your country. They have found the only way to hold on to it was to have it divided among yourselves and to sell that which is yellow for the best you can get, and the price we have named for it is the very best price your friends could get after fighting three years for you. Do you know that in the past, although you did not wish to sell your country, the Indians of Pine Ridge and Rosebud could sell it over your heads? They send you word now that if you sign this paper they will do some bad things to you, but if you refuse to listen to the Great Father's voice, and if they get a chance, they can get up and sell this land over your heads. They think you are afraid of them, but they are not afraid of you.

Now, my friends, the only way to keep your country is to take the part painted blue, and then that will be all your own, and then if these people over there, all of them together, want to sell that blue country the Great Father will not listen to them, they will have nothing to do with it, it will be none of their business; and if they take their guns and get on their horses to come over here to frighten you the Great Father will put his boys in the road and keep them back.

You said the other day that when the white people came over the ocean they could go where they liked and get rich, and you told the truth. The white people do have a large country and they do get rich, and it is because your white friends want to see you have a country and get rich. They have been trying to help you in this way. But, my friends, it is not only because the whites have a large country that they get rich. It is because they eat all different kinds of food and do all kinds of things; it is because they are wide-awake and get up in the morning and go to work on their farms and in their shops; because they are industrious and active. If the white people had all this country from one ocean to the other but were not industrious they would not be rich. And, my friends, it is just exactly so with the Indians. It does not matter how large a country they have, if they don't use it they will never be rich.

You had the Black Hills. How many hundreds of years did your fathers have the Black Hills? The Black Hills were full of gold, but you never got rich out of them, and if you had kept the Black Hills hundreds of years in the future you would never get rich. But when the white people bought the Black Hills see how fast they got rich. You said they got rich out of the Black Hills, and you told the truth; but it was not because they had the Black Hills; it was because they took out the gold. My friends, this blue country may not have any gold hidden underneath its ground, but it is able to make you all rich, and it is because your white friends want you to learn how to use the country that they are trying to help you now. They want each of you who is old enough to take a piece of land and go to work on it, and raise cattle on it, and whatever he gains by his work on it to keep it, add to it, and grow rich, and they don't want any of these other Indians to bother you while you are doing that.

A part of the blue country that is left over and not taken up by farms they want you to sell it when you get ready, or not sell it, as you choose. My friends, we have been traveling along and come to a place where the road died out and you can't see where it goes. Your friends come up and say: "There is the road; if you take any other direction you will be lost." What we have been telling you is the road your Great Father and your friends have been pointing out to you to save you and your children; but the old men whose hair is gray and who have been living
If this is the first time the white man has come and said to you: "You may have the Great Father and themselves. I said this is the best treaty that was ever offered. I that any man, or men, who may come in the future and say different, will disgrace the white man may conclude never to offer you turkey again. The buzzard means bad ..., land. turkey." I think you had better take the turkey when you have the chance, because man never said turkey to me either time." [Laughter.]

The white man knew more than the Indian, because he had a better chance to know, only a turkey and a buzzard. When they came to part, they had to divide the game. The President and the Secretary believe it, or I would not be here.

A word more. In twenty years you had two treaties with the United States. You know what was in your treaty of 1868; you know every thing that treaty promised you; you know how you lived under it. I told you $30,000,000 were spent for you by the Government. You know what the treaty of 1876—the Black Hills treaty—was. You know everything that was promised you in that, and whether you have got all or not. Everything will be carried out that was promised by the Government that has not already been carried out, or something else provided in this paper which is better. Under these two treaties—of 1876 and this—you will be a great deal better off than in 1868. You are much wiser now than then; hundreds and thousands have learned to read, and have all the world open to them to get knowledge from. You know what is in both these treaties. I tell you this is the best ever offered to you since the world began. If you doubt this, don't take my word. Get those of your people who can read; and let them tell you all that was promised you; and let them take this paper; and they will tell you no such treaty was ever offered to the Sioux in the world.

If you take this treaty your lands will be safe to you. I am willing to write it down that I stood here, as a commissioner of the President of the United States, and said to you, in plain words, that if you take this treaty, and the blue land laid off to you, that never, as long as the world stands, will the Great Father ask you to sell any without your consent, or your getting the price you think it ought to bring. I am willing to have it written down that it is the President and the Government talking to you, and that any man, or men, who may come in the future and say different, will disgrace the Great Father and themselves. I said this is the best treaty that was ever offered. I believe it is the best that ever will be offered. I am afraid that if you don't take this, you will never get any. It is right for me to say that; it is a warning to you, and my heart says I ought to give it. I will tell you a story to show you what I mean: A long time ago, when I was a boy, I heard a story about an Indian and a white man who went hunting together. They agreed to divide the game; the white man to take one half and the Indian the other half. They did not have a good day's hunt. They shot only a turkey and a buzzard. When they came to part, they had to divide the game. The white man knew more than the Indian, because he had a better chance to know, so he said to the Indian: "I will take the turkey and you can take the buzzard; or you take the buzzard and I will take the turkey." The Indian said: "Ugh. White man never said turkey to me either time." [Laughter.]

I am afraid it has been too much that way with the Indian in the past; that is not the way now. The President now will not allow his commissioners to treat the Indians so.

This is the first time the white man has come and said to you: "You may have the turkey." I think you had better take the turkey when you have the chance, because the white man may conclude never to offer you turkey again. The buzzard means bad land.

Captain Pratt. We meet at 9 o'clock to-morrow. We want you all to be present. Good morning. The council adjourned.
The council assembled at 10 a. m.

Indians present, about five hundred.

Captain Pratt. One of the duties that our commission has to perform in connection with this matter we are bringing before you, is to be careful that everything connected with it is properly and fully explained, and to take down carefully every thing we say and all you say in order that it may go before the President and Congress and the country. We are trying very hard to do our part. We find that in explaining this treaty to you we omitted to show you some benefits of it in relation to other treaties, and this morning we want to explain to you this that has been omitted. When you know this it may influence your minds. We have asked Mr. Cleveland to explain that.

Before Mr. Cleveland speaks I want to say a word more. We have not made very long councils and we have given you a great deal of time to talk about this matter outside, and we think it better that there should not be quite so much talking among you while we are talking. [This because Sitting Bull and Running Antelope were in front talking in an undertone most of the time during the last council.]

Rev. Mr. Cleveland. My friends when I spoke to you yesterday we were in a hurry, because we wanted to go to see your school-farm. For that reason I did not say all I wanted to say to you yesterday. There was one word I omitted to speak, and I want to give you that this morning.

It is very important. It concerns every individual man and woman who is over eighteen years of age, and the children who are under eighteen years. You will see I mean by that, it does not concern only or chiefly these old men who are soon to pass away from their people, but it concerns most of all the young men and the little children, with those who are yet unborn; and if these, your headmen, have been telling you the truth when they said they were looking out for your interests and the interests of your children, I am sure they will listen attentively to what I say this morning.

What I refer to is the way this act provides for your taking up land in severalty. When I first explained this bill to you I called your attention to this thing, but I did not explain very fully, and I am afraid that this, with all the other good things in this bill, have dropped into that black hole I told you of yesterday. But I am glad to see, as I stand before you this morning, that the black hole is closed up, and I am glad to see that your interpreter now has both his eyes open, and I hope that all your people, after what was said yesterday, have opened your eyes and ears, and are ready to consider this matter.

Under the treaty of 1868 it was provided that you should take up land as follows; and if you do not accept this bill and the President chooses, he can require you to take up land in this way. He has the power to do that under the treaty that you made; that gives him the right to do it, and I want you to remember that your bread and your meat and your clothes depend upon obeying the words and the law of the Great Father.

This is the way it would be: Each head of a family, 320 acres; each boy or girl over eighteen years of age, 80 acres; each of your children under eighteen years of age, or who may be born before the Great Father tells you to do this, nothing at all. That is the treaty you are living under now, and if the Great Father should say to you to-morrow you must take up your land, that is the way you would have to take it.

But this act says: We will change that in this way. Each head of a family, 160 acres; each boy or girl over eighteen years of age, 160 acres; each boy or girl under eighteen years of age, or who may be born before the President tells you to do this, 80 acres. And then, if it is agreed that your country is mainly good for grazing land, each head of a family is to have 320 acres; each person over eighteen years of age, the same quantity; and each little child and the babies to be born, 160 acres apiece.

Let us look at this thing and see how it will affect you individually. Suppose I pick out one of you men standing there, and say: "My friend, you have a wife but no child; under the treaty of 1868 you can take 320 acres of land; under this treaty you can take 160 acres of farm land, but if they agree that it is good for grazing land chiefly you can take 320 acres under this."

Suppose I point to another man, and say: "You have a wife and one child, boy or girl, over eighteen years of age." How much land is given to that family? Under the treaty of 1868 the father will get 320 acres and his child 80 acres; that makes 400 acres in that family. Now, under this treaty, the father gets 160 acres, and the child the same quantity; that makes 320 acres of farming land. If they give you grazing land, each of you gets double; and that would make 640 acres in that family of only two persons.

Suppose I point to another man, and say: "You are the head of a family; you have one child over eighteen, and one little boy or girl under eighteen. You can take 320 acres; your boy or girl, over eighteen years of age, can take 80 acres; and your little child can not have anything; that will give you 400 acres to farm and graze your stock on. No
SIoux Reservation.

matter how good your land is, or how poor it is, you can not get any more. If you take this paper you can take 160 acres; your child over eighteen years the same amount; your little boy or girl 80 acres—I do not care if it is a little baby just born to-day—and there are your 400 acres of good farming land. And if you get your grazing land besides, you would have in that family, 800 acres. Now, you see the further you go, and the bigger family a man has, the better this thing is."

I want to show you only one more family, and let you think about it. It is not a very large family, either. I point to another man and say: You have two children over eighteen years of age, and you have two little children under eighteen years of age. If you want to hold on to the old way, you can take 320 acres; your two children over eighteen years of age, both together, have 160 acres; your children under eighteen years of age, have nothing at all; there are 400 acres of land, good or bad, just as it happens. If you accept this paper, you can take 160 acres of farm land, and your two children over eighteen, both together, will have 320 acres; your two children under eighteen, both together, will have 160 acres; there are 840 acres of farm land. If you get grazing land besides, how much do you think that family of five persons would have under this act? Instead of having 480 acres, they would have 1,280 acres—that is, 1 mile wide and 2 miles long.

See how it grows. Think about it. Open your eyes. Do not come here and talk to us as if you thought we were the persons who were trying to take your land from you. These people who want to deprive you of your land never show their faces to you. We want you to have an abundance of land, and teach you to make good use of that land, and just as the white people do; we want you to get out of that land abundance of food and wealth. And your children to go on beyond and take this land out of your hands when you die, and grow more wealthy still.

Perhaps some of you think that if you are going to have all of this land to take, there will not be enough to go around. Don't you think so? But it is not so. It is just as I told you in the beginning. If every man, woman, and child of you took up land today, and each took the same quantity, you would have 450 acres apiece. If you take up land under this bill you will have left about one-half. After you have all taken up your land in this way, there will still be about one-half of your blue country left over. Half of your country will remain with which you can do just as you like. You can hunt on it; you can graze your stock on it, and no other Indians or white people will have any right to bother you or take it from you.

Captain Pratt. We want to thank you this morning for your patience in listening to us explaining this bill. It has taken a long time. The bill is a long one and has many provisions in it; and that is the reason it has taken a long time to do it. We are now ready to hear further from you about it. [No response.]

It is right for us to keep you in mind of the fact that the young men here and all the men have the same right to speak as these four men, and their words shall go down in the record just the same, and the President and Congress will pay just as much attention to them as they do to the words of these four. Whatever may be your rule or law about it, that is not the rule or law which governs the United States. One of the very first laws that was passed in this country to govern white people provided that every man of every station should have the right of speech.

In our councils we do not have any people back to watch the speakers and remind them, and to prohibit them from saying what they think. We are sent here to present this to you as one man, and when we are explaining it if some man does not make the thing plain, we tell him about it, but we do not have somebody back of us to say: "You keep still; you must not speak to-day." We mean to say this to you, that any man in this crowd can speak whether these four men say that he can speak or not. Although he may feel that he is restrained or may suffer some injury by it, the time will come when you men here, every one of you, will be able to stand up and speak for yourselves independent of your leaders, and that is what the Government wants. The Government of the United States knows very well the customs and systems of the Indians, by which, if any man who dares to think different from the rest, and gets up and says so, will suffer an injury; and the Government thinks that is a bad system, and wants it removed, and believes that it is for your good that it should be removed right now.

John Grass. My friends, you are wise and strong; we are not that way; you are rich and we are poor. It is for that reason that you do just as you please, and have been doing so all along. Your main reason for coming here, your main object, I do not believe was ever explained. You do not say much about it. I refer to the country that was painted yellow on the map, the country out west. You came here for the purpose of taking that.

I know the different things you have mentioned here that you intend to give us, that the young men who are sitting around here, and the children who are up in the school, will be in such a way that they will be able to understand all that. And the older men here want to say something in regard to that piece of land that is painted yellow.
In that piece of land you say there are 11,000,000 acres. You said that the Great Father wants that piece of land; you also said that he would sell it for us; you also said that he would sell the land at 50 cents an acre for us, and before that sale of the land that the Great Father would put $1,000,000 on interest for us; and you said that in disposing of the land which is painted yellow you would sell only to men who would come there and take the land as homesteads, and that whenever a man took a homestead there the 50 cents an acre he would pay for it was the money that would go towards this million which was put on interest. After sales of the land were enough to reimburse the Government for the $1,000,000 they would lend you, then they would begin paying their debts. The interest on the $1,000,000 would be at the rate of 5 per cent; and you said that at 5 per cent, this would amount to $50,000 every year; and you said that half of the interest would be spent for educational purposes and the other half would be spent as they thought fit among the people; and you also mentioned 25,000 cows you are going to give us, and also 1,000 bulls.

You also said that the Santees, who live east of here, would have an interest in the country. You said if they wanted to they can come over here and take claims; and if they do not care to come over here and take claims they will get paid for what they would have been entitled to at the rate of 50 cents an acre. You also said that if any Indian wanted to go over there on that land which is painted yellow he can go there and take a claim. You also said that the schools that are on the reservation and the churches and missions, or whatever it may be, would be entitled to 160 acres apiece at the places where they stand; and as long as they continue the school or a church, or whatever it may be, the land is theirs, but when they quit the land would go back to the Indians again. You said that if 160 acres was not enough for the school or church or whatever it may be, they had the privilege of buying 160 acres more. And the 160 acres that they get the privilege of buying stands good just as if they were bought out among the white people; and also if there was a school near the border line of the reservation the children of white people who may be living there could attend that school, and I understand you meant that the Secretary of the Interior could do as he saw fit whether they have to pay or go free.

At the next council, after you explained this to us, I mentioned these things. You said then there might be less than 11,000,000 acres or there might be more. We have estimated that there will be a great deal more than 11,000,000 acres. We think that whatever estimated that did not put it at enough. That is one point that displeases us.

And then again we look at it this way. If the Great Father wants that portion of the land he should say: I want that much land, and buy it himself; but it displeases us that he is simply getting the land to sell for us.

We are much pleased and thank you very much for the $1,000,000 that you propose to put on interest for us first; the only trouble is that it is not enough. I think there are about 23,000 Indians, and you said you would spend $25,000 on the tribe every year. The other half of the interest would go to educational purposes, thus leaving $25,000 to be distributed among the tribe; $25,000 for 23,000 Indians would give $1 an acre, and then $2,000 more for the Indians. That is what I told you in one council, and I am repeating the same words.

You mentioned 25,000 cows and you said that they could use their own judgment when they give them and the agent could watch the Indians, and when he thought someone deserved a cow, he could give it to him. We have been considering that thing. You have never said you would give us 25,000 cows right straight off.

But I omitted one part; you also promised to furnish us farmers.

And also as to the piece of land painted in yellow; we claim the land still west of that and have told you so. There are some good men, just like you, who said the Great Father had sent them to us; they were the ones who marked out the boundary lines of our reservation. But no one can remember of ever Indians marking out a boundary line where this that is painted in yellow shows it.

Among other things you said that we called the Great Father a liar; we have never said that. We mean that the men that he has sent here have deceived us.

You have also been bringing up what has been spent upon us in the past. Of course that was spent, but we sold land in order to have that to spend. You know yourselves that if we had never given them anything, they would never have spent that much money for us. The Congress are all wise men, and they know what reason they are spending money for us—to keep us alive.

When you are making a speech, if you would only keep within the boundaries of the law book, the treaty, it would please us a great deal more. That is the substance of what we have thought about this matter.

There is also something I am interested in and of which you spoke. You think I have selected myself to get up here and do this speaking. I was selected by all these people who are travelling around here.
You brought one paper that is red and one is black. They are both the same. There is no difference between them. The writing on them is the same; but one of them is red and the other black. At the bottom of the red paper there is a little writing, and that is the only difference between the two papers. You can know how many there are of us from the time you counted us; as many as you found us to be, that many decline to sign the paper. But we do not want you to go and talk about us badly on that account. Do not get angry and say anything against us.

You said when you first came that you were not going to try to force this on us; and you also said: "We will not make any threat." You have kept us here for a great many days, and we have heard of some of our wheat-fields being eaten up by the cattle. When a man refuses a thing once or twice or three or four times, then he ought to be left alone. We have told you many times that we refuse, but you still continue to keep us here. That is all, my friends. We are at a standstill.

Judge Wright. We want all to hear; we see some going off [Indians called back by the chief]. We are very glad to hear what John Grass said this morning. Although we think that he has gone wrong, yet we think that he spoke earnestly and spoke what he felt. We are very glad to hear him say that he did not mean to call the Great Father a liar, and insult him as we understood it the other day; that he says it was the men who came to him, and not the Great Father. I do not know what these men said, and therefore we are not responsible for what they did say. All we know is that they brought the paper of 1868 and the paper of 1876 to him, and he thought that was what the Indians had done. Whatever was done is done and it can not be helped. It is past and it is the law. We can not change it. These Indians can not change it, and the Great Father can not change it. But nobody can be deceived about what we of this commission have said.

Every word we have said and every word you have said is written down by the reporters; and if you think we are going to carry anything to the Great Father different from what has been said you can read them all over and see whether what has been put down differs from what has been said.

We are going to leave a book here with every word in it that has been spoken by any man, Indian or white, in these councils. You can see that every word is put down truly. A hundred years from now anybody can know every word that has been said here. There can be no mistake about it hereafter; that is the reason we are doing it in this way. We have heard, those of us who have been among the Indians, so much about what commissions have said to the Indians, and of the Indians being deceived, that we determined there shall be no misunderstanding in this matter.

We have here the speech John Grass made, and this man's every word is in that book, and we are going to fix this thing so that there never can be any dispute about it.

You complain that we have talked so much about the money that has been spent for the Sioux since 1868. We have told you two or three times that we were not talking about that because we want to complain of it or are sorry for it. We did not do it to hurt your feelings. We have not said anything since we have been here to hurt the feelings of any of you. We don't want you to think so. We have tried to treat you as friends; but we have been compelled to tell you how much money the Government has spent for you since 1868, because you said that the Government had not stood up to its treaty of 1868. We wanted to show you that it had fulfilled its promises, and more than fulfilled them; that it has spent money for things that were not promised at all.

It promised in 1868 to feed you for four years, but after that time was up it continued to feed you until another treaty was made in 1876. Many things they have given you which they have not promised unless you would take land in severality. They never promised to give you cattle, or wagons, or plows, unless you took land in severality and went to farming; and although you never have taken your land in allotments (when I say allotments I mean had your farms surveyed for you so that you knew where your lines ran, and where the other lines ran), yet, because the Government had pity on you; they gave you cows, and oxen, and wagons, and plows, and many other things I have no time to mention. You say you gave your land for that. I do not dispute that. We only wanted to show you that the Government has given you all that it promised and more, too, for the land you let it have.

John Grass has said in every speech he has made yet—and he seems to think—that the million dollars is all that they are going to get out of the yellow land. Every time we have talked, in answer to that, we have told you it is not so. We have shown you that besides the million dollars the Government binds itself by this paper that as soon as you take your land in allotments as you promised to do—although it does not say you must do it at once—as soon as any man does it, or twenty, or half of you do it, the Government, before the land is sold, will buy the things I mention for you. Between three and four million of dollars will be advanced and it will be used at once as soon as you take allotments to give every head of a family or person over eighteen years of age who take land in that way two milch cows, a pair of oxen, yoke and chain, plow, wagon,
harrow, hoe, ax, pitch-fork, seed to plant five acres of land for two years, and all that sort of thing, and $20 in cash. That may not look like much to any one man, but you must remember that there are a great many Sioux on this great reservation and every man is to get that whether he has cows, plows, oxen, etc., now or not. It will take $22,000 just to pay the cash all around.

Some Indian told me the other day that he heard that you thought that those of you who had wagons and other things would not get any more. That is not so. Every one will get them. The Government will not wait, I want you to understand, until it sells your land before it gives you these things.

I do not understand this laughing; I do not care about it, except that it keeps the people here from hearing, and I think they can make more money by listening than by laughing. I am not trying to say anything foolish; I am trying to say something that is worth listening to and that will do you good.

Before the Government sells the land the Government promises to spend three or four million dollars for you as soon as you go to farming, in order that you may go to farming and make a living, not all in one day, or one week, but as you need it, and as fast as it can be done. When the Government spends this money it does not expect you to pay back the money again. May be your land can't be sold, but the Government takes the chance of that. We think your land can be sold so as to get back this money and more, too, and whatever it brings over this is yours to go into the great Treasury as a fund for you forever; to be used for your benefit, to be used in any way you desire or need.

John Grass does not seem to understand this paper. He seems to think all you get is $1,000,000 put at 5 per cent. interest, one-half for education and one-half for distribution among the Indians. If that were all this bill offers, and you were to say "no," we would say, "That is all right. Don't take it if you don't want it." But if you all understand it like John Grass says he does, and like the young man the other day said he understood it, and you say "no," then you say "no" to a question we are not asking.

We are asking you for a different thing from what you understand. We tell you that you will get all these things besides the $1,000,000.

I do not think John Grass understands exactly what this paper says about schools and religious societies getting land. We understand this to mean that these schools that are on your land may have 160 acres of land lent to them, not given to them, and they can only keep them as long as they keep the schools and missions for your benefit, and if they give up the schools the land goes to you again, and the same way with the land they may buy. If 160 acres is not enough and they buy 160 acres more they may keep it for the school, and if they do not use it for that purpose and go away the land goes back to you.

I understood John Grass to complain because we talked to you about the treaties of 1868 and 1876 and did not talk to you about this treaty. I think he was the first to talk about the old treaties. He said the boundaries were wrong in the old treaties. Then we tried to explain that to him. But whether he had or had not talked of the old treaties we would be compelled to say something about the treaties of 1868 and 1876. It was our duty to tell you—and you all applauded when I told you and seemed to think it was right—that this paper says that anything that was promised in the treaties of 1868 and 1876 would still be carried out. You would not want that. This paper does say that, and that is why we told you about it.

John Grass says we told you we would make no threats. We did say that. We have no right to make any threats. We do not wish to make any. It would not be right to make any. The Great Father would not be pleased with us if we did. We come to you as friends, not to threaten or frighten you. But it is not threat to your little boy if he starts off toward the river, and you are afraid he will get into the water and be drowned, to say: "Come back, my son; do not go to the river; it is dangerous; you might get drowned." That is not threat. If you say: "Come back, my son; you must come back." That is not threat. But if you say to him: "If you do not come back, I will whip you," that is a threat. So, if the Great Father thinks you are going in a way in which you will hurt yourselves after a while, and sends his commissioners to you and tells them to say to you, his children: "Do not take that road you are about to take; that is a dangerous road; if you follow that road you will get hurt, you will get into trouble, you will bring your people to trouble, you will have many sorrows among your people, your women, and your children." That is not a threat. But if he says: "You shall come up here and do this, and if you do not do it, I will punish you for it," that is a threat.

You say we are wiser than you are, because we have had more chances to be wise than you have. We know all about not only our own country, the Indians, and the blacks, and the whites, but we know much about other countries on the other side of the water from us. We have had more chances to be wise than you. If you think we are honest
and your friends you should listen to us. You have no more reason to believe that we are not honest than we have reason to believe you are not honest. You have no reason to believe that the commissioners are not your friends. If we are not your friends, the Great Father has made a mistake. He thought we were your friends or he would not have sent us here, and when he reads what we said he will know whether we acted as your friends or not.

I say to you the Great Father thinks this is a good plan we have brought for you; Congress think it is a good plan; the Indian societies that have examined it think it is a good plan; all the newspapers think it is a good plan; they all say they are surprised that you do not take it. If it were offered to the white people they would take it at once, quick, and many white men would come across that river if these things were offered to them that the Great Father offers to you. They would not be a day considering it. Now, if we believe this is a good thing for you, it ought not to surprise you nor make you mad if when we see you are about to take the wrong road we say: "Stop and think a while longer about this." We don't want to see you go wrong.

You have other friends among the whites; the Great Father is your friend, and Congress is your friend; but there are people in the United States, many white men who do not care a straw for you, who would as soon see you dead, and without any land. They are not thinking about your good. The Great Father has a big fight all the time with these people to keep them from taking your country from you, and when the people hear that the Commissioners have offered you this, and you will not accept it, what will they say? They will say, "These Sioux are stubborn people, and will not take a good thing when it is offered. You have offered to save their land for them, and fix it so that it could never be taken away. You have offered to spend millions of dollars to put them in a good fix, and make their reservation so that it never could be taken from them, and to be their friend. You sent your Commissioners to them and stayed with them two whole weeks and they won't accept your kindness. These people do not believe what you say; now you have a good chance; you will have to take them and do with them as you please without asking them any more about it." That is not threat, that is just an honest warning to you, just as if you told your little boy, "If you go down to the river and jump in you will be drowned."

You have told us several times that both of these papers are just alike except that one is red and the other is black; and every time you have said that we have told you that is not so; you are mistaken. It is true one of these is red and the other is black; that is so, because the Great Father wants you to know which of them you sign "yes" or "no," and not to be deceived. The great difference between the papers is this: Both have this bill printed on them, and the red paper says, "We will not take your offer;" but the black paper says, "We will take your offer; we are satisfied with it." This is a very great difference. One says "yes," the other says "no." We have told you we will leave one of these papers with you so that you can always see whether you have signed the red or the black. There is as much difference between these two papers as there can be between two papers, because the one says "yes" and the other says "no." All who believe this act will be for your good will sign the black paper and say "yes;" all who sign the red paper will say, "We understand all that is in it, but we say "no;" we can not want it." Is there anything more plain than that?

There is another thing you are mistaken about. You seem to think all the President wants is your land. That is not what he is after. His great purpose is to fix you so that you can live comfortably. That is what he wants, and that is what the Government wants.

Another thing and I am done. Your speaker said that it seemed to think that he had selected himself, and that the people had not selected him. We do not doubt that he understood it that way, that the people have selected him to speak with the others. But we think that if the people all understand this matter fully that when they tell you to speak next time, they will tell you to speak very differently, if you would let them do it.

You talk about threats, about wanting you to act freely of your own mind; that is just, what we want. We do not want four men to speak the minds of all if the minds of all the people are not like the minds of these four men. We do not allow that among the whites. When a man gets up and expresses himself among the whites he is allowed to do it as he pleases, and if anybody tries to prevent him that man is arrested and put in jail. We think all these people here have just as much right to have their own minds as anybody else has.

I want to know if any of you, or all of you, are willing to get up here in this council and say whether you are in earnest, and say to these people: "Every one of you can put your name to whichever paper you please, and you shall not be hurt, and we will not be mad about it." Are you willing to let each man put his name to whichever paper he wants? [No answer.] Is Gall willing to say that? Is John Grass? Mad
Bear? Big Head? Are you willing to get up and tell these people you can do just as you please? If you want to sign the black paper you may do it and we will not hurt you nor get mad about it. [No answer.] We would like an answer to that question. [No answer, after consultation.]

SITTING BULL (looking over the crowd). There are not enough present for that.

Judge Wright. Are you willing to say that to what are here? (Consultation among Indians, but no answer.) The reason I ask you that question is that the Commissioners have information that there are some who want to sign this paper, but are afraid. I want you to get up and say that if any Indian in this Standing Rock Reservation thinks the black paper is better than the red, that you will be willing to have him sign it, and that you will not hurt him or be mad at him. I want you, Gall, and John Grass, and Mad Bear, to say that. [After pause and no answer.] I want to say one word more and I am through. You refuse to get up here and tell your people that they can do as they please, and we come to the conclusion that you are not speaking the minds of the people, but your own minds.

We adjourn until Monday and will see whether you are speaking the minds of your people or your own minds. We mean that you are intimidating the people.

The council then adjourned.

STANDING ROCK AGENCY, DAK.,

Tuesday, August 7, 1888.

Council assembled at 10 a.m.

Indians present: About 600. Louis Primeau, interpreter.

Rev. Mr. Cleveland. My friends, I understand you did not have a council yesterday. I am sorry, because this was a very important matter, and I know that all the people take a great interest in it, not only the Indians but all the white people take an interest in it. It is a question to be decided now, both by the white people and the Indians, as to how they shall travel along together in the future. It is not only a question of buying some land or selling some land. It is a question as to how you and your children are to live from this day on. It is a question with the white people who surround you as to whether they can henceforth treat you as friends and reason with you as men, or whether they must consider that you can not be reasoned with, and so must do your thinking for you.

My friends, those are great questions we have met here to decide; and it is because of that, and not the selling of your country, that you are gathered here at this agency. It is because this is so important and these questions are so many and so great that I regret very much that I could not be here yesterday. But most of you know the reason why I was not here. A good man (Rev. Handford, missionary of the Episcopal Church at Cheyenne River Agency), who had given his life and brought his wife and children among you to preach the Gospel of our Lord and Saviour, died. While he was trying to mow hay for his horses he was cut so badly that he bled to death. On account of his good work in the Gospel he was my brother, and he was your brother. For that reason it was right that I should go and try to help his widow and bury my brother. But when I got to Oak Creek I found that another brother had already gone before me and so in order that this important business of ours might not be further delayed—partly for that reason—I came back from Oak Creek.

Now you understand why you did not hold a council while I was absent; it was because part of my duty here is to hear all that is said between you and the Commission. It was that I might act as the ear of the Great Father and for you, so that all that is said may be correctly interpreted to one side or the other. At the same time, as your friend, and one who tried to give his life, and brought his wife and children among you that he might preach you the truth as it is in Jesus, I am here to give you the best counsel I am able.

The President and the Great Council at Washington saw this great question that was to be put to you on all its sides—they saw the whole of it. They saw how it would affect you today if you refuse to accept it. They saw how dark and uncertain a future you would enter upon if you refuse to listen to this good offer. And they saw also how bright and promising a future stood before you if you were wise enough to choose the good road which your friends have here prepared for you. They saw that there was a dark and bright side to this matter, and therefore, when the Secretary of the Interior selected the men to come here and talk to you about it, he did it with a view to both these sides of this great measure. He selected a man who is an officer in the Army of the United States, but who for the last fifteen years has given himself up to teach your children how to be like white men. He did not cease to be a soldier; he is a soldier to-
day just as much as any soldier the Great Father has, but he took with that duty of
the soldier this other of trying to teach your children instead of fighting you. That
was the man whom the Great Father's secretary chose as the chief one in this Comission.
He then selected a gentleman, who is a lawyer, who has been in the Great Father's
Council; who has been engaged all his life trying to see that justice was done and the
laws fulfilled among the white people. Where the white people had disputes and
quarrels about things he has sat as a judge and decided what was the law and what
was right between man and man. And the Great Father chose this man to come with a
man who was a chief soldier in the Army.

And, as I have told you, he also chose men, who are of those who preach the gos­
pell. So that, in his wisdom, looking at both sides of this question, the bright side of
it and the dark side of it, he chose one from his army, he chose one from his great
lawyers, and one of the ministers of the Gospel of Peace.

We, as his representatives, have been trying to explain to you this bill. We have
tried to show the whole of it; we have concealed nothing. We have made no threats;
we have offered no bribes; we have simply tried to warn you of the great danger of neg­
lecting this opportunity and the great privilege of accepting it. And instead of offer­
ing some of your leaders a reward for drawing you altogether into a trap, we have been
trying to put before you all the great rewards which will come to every man, woman,
and child among you if you accept the road which is now prepared for you by your
white friends.

I know you are all anxious to go home to your fields, and it is very important that
you should go home and attend to those things. They are suffering this long neglect;
but, my friends, I put it to you again, it is not this Commission who have kept you from
your crops; it is you yourselves who have refused to listen to the words and counsel of
the Great Father, and it was because we were not willing that you should go away with
your ears closed and turn your faces into the darkness that we have held you here and
tried to reason with you as men. And as I stand here this morning I tell you in all
candor and truth it is far better that you should lose all your crops, all your cattle,
every pony you have to-day rather than that you should keep your ears closed to the
promise now held up to you by the President and his Congress. I do not say this to
you as a threat. I only speak it to you as a solemn warning.

I said this was a great question, and, my friends, you can not afford to treat it as a
small question and go away from it with your ears shut.

Now the other gentlemen who are here on this question have some few words to say
to you this morning, and I think that I have said all that is possible for me to say to
show you that I am in earnest, that I am your friend, and that if you refuse these offers
of to-day, the prospect before you is dark and uncertain.

Judge Wright. As I look over your faces this morning and the faces of your women
and children, I confess to you that my heart is sorrowful. In my life I have held a
great many high places in my government. I have done some things in my life that I
am sorry for; I have done some things in my life that I have felt proud of; but I feel now
as I have felt for some years since I have had any connection with the Indians, that if
I could be one of the good men of the country who could help the Indians out of their
condition and make them happy and contented that I would feel prouder of that than
of all I have ever done in the past.

I say when I look back to the past and remember what you people and all other In­
dians have suffered; when I think of how much good men have tried to do for you for
hundreds of years; when I think of how when you have gotten to a place now where you
might do better, and all your children do better than they have done before; when I
think of all that the Government has done for you, to try to make your condition better;
and when I see that you are right at the place where if you would take the advice of the
Great Father you would be happy and prosperous; and then, when I think of what you
are about to do, to refuse the offer of the Great Father, that is why my heart is sorrow­
ful. I do not think these people here want to do that, nor that these four chiefs here
want to do that. I do not think you know what you are doing; that is, I do not think
you know what will be the consequence of your act. I can not believe that these men
here would try to lead their people wrong, and try to go away themselves, and therefore
I think that some evil spirit or some evil-minded white men have put it into your head
to turn your backs on the Great Father at this time.

What can these men do for you who tell you not to listen to the Great Father? If
distress comes upon you, or want comes upon you, if trouble comes upon you will you
call upon these men who advise you this way for help? Whom do you have to call upon
for help when you get into trouble and distress? Is it the whites who advise you not
to obey the voice of the Great Father that you call upon? No, you go straight to your
father here at this agency and through him speak to the Great Father at Washington,
and he is the only friend you have who is willing and able to help you.
What is your fix to-day? Won't you believe me to be a friend to you if I tell you the truth? If I tell you the truth, although it makes you feel bad, that shows that I am your friend, if I show you a way to get out of the trouble. I tell you here to-day that many white people want all your land—every foot of it, and if they had the power they would take every bit of it away from you and scarcely leave you enough to be buried upon. Who keeps them from doing it? Who has kept them off your reservation for the last twenty years, since the treaty of 1868? Who is keeping them off to-day? They have kept coming and coming, until now you can see their houses all along the banks of the river on the other side. They have taken all on the south part and the north part and the west part, and they are clamoring and bellowing at Congress and at the Great Father to give them all this that you are on. If the Great Father was to take his hands back, they would be here in a week, all through your reservation, but the Great Father and the Great Council have kept them off up to this time and they sent us here to you with a paper and a plan that will keep them off in the future if you will but accept it. By these treaties that you have made with the Government you have preserved your lands and by what you do with the Government to-day you keep the balance of what you have got.

I have shown you that in the other treaties you have made, although you have not always kept the treaties, yet the Great Father has been kind and indulgent; that he has waited long upon you and given you a chance. Now he comes to tell you the way that he has fixed up to save the land and the home for you and your children; not only that, but he has given you everything you need to make you comfortable in your homes. In this paper that he has sent to you he says that he will not only do all that was promised in the past treaties of 1868 and 1876, but he will fix it so that you will be able to keep your homes and be happy, you and your children altogether.

But men come here telling you: "No; do not do that. Wait and you will get something better after awhile." And what do you do? You open your ears to what these men say who can not do you any good, and put your fingers in your ears and shake your heads when the Great Father is talking to you. You turn your back upon him; you turn your backs upon the Great Council; you turn your backs upon the white people who are your friends; and, just to please these evil men who come among you, you run the risk of losing all you have got.

That is the reason they come and talk to you so. We know very well, my friend here [indicating Captain Pratt] knows, my friend there [indicating the Rev. Mr. Cleveland] knows, and every intelligent man in the United States knows that there are people in this country who are glad to see war between the whites and the Indians. There are men in this country who would come here and stir you up to going to war with the Great Father in order that they might get your land. They say: "If we can get these Sioux to do something that makes the Great Father mad, he will send his soldiers here and take their land away, and then we will have all their land." Besides that, when a great many soldiers come into a country they bring money, and those white people who stir up strife between the Indians and the whites get a part of that money. The white man makes money by war, but the poor Indian and his wife and little children suffer it all. We have come to you to warn you about these things. The Great Father wants no war with you; he wants no trouble with you; he wants to give you his hand and shake hands with you forever; he wants to fix you so that you will keep your homes forever for your wives and children; he wants you to keep peace among yourselves; he wants you to keep peace between the whites; he wants all your leading men and all of you to look upon him as a father; he wants to see you fed, and clothed, and have good houses, and live comfortably, and be happy, and be a part of his people and a part of his children.

For three years he has been studying about what he can do for you, and he has fixed up a plan and asked us to bring it to you and ask you to take it. You do not know how sorrowful he will feel when he hears that you will not take his hand when he offers it to you; for he knows that the very minute that the white people hear that you have refused this offer they will come to him and say: "These Sioux are a stubborn people. They care nothing for you or your friendship. They are living on a vast tract of land that they do not need. You are taking our money out of our pockets and feeding them and giving them clothes." [Laughter among the Indians.] Ah, my friends, you may laugh now. It makes me very sorrowful to hear you laugh, for the time will come that there will be but little laughter in your camp. I am telling you the truth and nothing to laugh at. I can not laugh. And they will demand that hereafter the Government shall do with you as it pleases without asking you anything about it.

Every newspaper that comes on this reservation is talking that way now at what is already done. Members of Congress at Washington are now expressing these views, and it is published in the papers what they say about this thing. Congress is in session now. Members of Congress and many public men now say that Congress may pass a bill now
to govern you without asking your consent. Your friends will grow discouraged every­where if you take this course, and their mouths will be stopped when they come to talk for you, and people will say, "What can you do for them?" If they will not take this, what will they take? The time has come when the Government must act for itself. That is what they will say. That is enough to make any man who is your friend feel sorry.

We have been with you for two weeks. Day after day we have been talking to you and telling you what is in this bill, and trying to explain it to you. I suppose you understand it now, but you have refused. All this is sent by telegraph—by light­ing through the wires and throughout the United States to all the people. You do not know the danger you are in. I do not mean danger of war, but I mean danger of the Government taking action that will make you sorry the longest day you live that you refused to take this good offer.

We hear that already many of you have gone away; many more are talking about going, turning your backs upon the Government, turning your faces away from the light. When the Great Father hears all this what will he say? Suppose he were to treat you in this way; suppose he turned his back upon you to-morrow morning and said: ‘If they want to go on let them go; I can not help it. If they have turned their backs upon me I shall have to turn my back upon them. If they will not take my hand when I offer it I will offer it no more. If they think the white people can give them advice and take care of them, let them try it awhile. If they think their chiefs know better what is good for them than I do, let them try that awhile. If I take back my hand they will soon find who is their friend.’

The eyes of all the people in the United States are now looking at what you are doing, and hearing of it through the papers. If you take the hand of the Great Father you will be protected and be happy and comfortable. Your land will be saved; your treaties that you have made heretofore carried out; but, in my opinion, as the Great Spirit hears me, if you hear not the voice of the Great Father now, darkness and unhappiness may come upon you. You may think now that these words are light and foolish, but I am not guessing at what I am saying. I know what I say this morning. I wish my words would sink into the heart of every Indian here, and find a place there to rest, for if you do not take the right road now, but take the wrong one, in the future you will look back upon this scene, and you will see all these Indians sitting around here, you will see me standing here with my hand upon my heart, and these words of warning which I have spoken to you about this will come back into your ears, and you will remember that I have told you the truth. I don’t do this to frighten you; I don’t say this to threaten you; but I do it because I see the danger; and my heart feels it, and my duty is to tell it to you plainly.

But there is another side of the picture. Let these four men and these people stand up and say to the Great Father: ‘We have trusted you in the past; we will trust you in the future; we know that we are not wise like you are, Great Father, but in the past you have not let us freeze, and not let us starve; you have protected us against the whites and saved our country for us; you have given us food and clothing and teams and harness and many things; when other white men have been bad to us you have been good to us; we may not understand everything in this paper that you have sent to us, but we will trust you, we will put our faith in you, we will give you our hands, and ask you to protect our homes, our country, and our children in the future.’

If you would say that, this day your hearts would rejoice within you, and the Great Father’s heart would rejoice, and you could all shake hands and be friends forever. The Great Father would say: ‘These people have heard my voice; they have taken my hand. I will protect their homes and their country, and they shall have it forever. No white man shall interfere with them; nobody shall make them afraid. My great arm shall be over them, and they shall be protected;’ and he would send word over the wire before the sun goes down this evening: ‘Tell these people that I will protect them as long as I live.’ He would say: ‘They are the first of the Sioux that my commissioners went to, and for a long time they stood back, but at last the scales fell from their eyes and they came forward, and they are my friends. They have set a good example to the Cheyenne River and the other Sioux; but the Standing Rock people were the first to take my hand. I will remember them and no harm shall befall them.’ Don’t you think you had better do that? Won’t that be a better way than the other way?

You need not think that you will be hurt or lose anything—by standing up for the Government. I speak for the Great Father now, and he will hear what I am saying to­morrow evening and read it in the papers that his commissioners stood up and said: ‘If you take this paper you shall not be hurt, and everything will be carried out that has been promised you in good faith.’ And then all your friends will have new heart and your enemies will be sorry. Your friends all over the country will be glad that you have shown that you are men of good sense and good hearts. And when you go home—

S. Ex. 17—9
to your houses and wives and children you will feel that you are still in the light of the Great Father and have his arm to protect you. If I thought I could move your hearts to take this right road I could stand here all day and all night and talk to you, and beg you not to take the wrong road. I call upon you as men to stand up and be men, and come forward and put your trust in the Great Father, for he is your friend and the only one that can do you good.

Which road will you take? Will you take the road to light and truth and friendship, or the road to darkness and sorrow and be considered the enemies of the Great Father? This is the last chance, in my opinion, you will ever have to act upon these questions. What interest have I got in telling you anything that is not the truth? Why should I tell you a lie? I never looked upon your faces till I came, and when I go away I may never look upon them again, but I am responsible for my words to the Great Creator who made us all. If I were not your friend I would not talk thus. If I were your enemy I would come to you and say: "Don't you do this; don't you do this;"

A man's enemies always want him to do wrong; his friends want him to do right. I say to you to-day, as the last thing I am going to say to you now, that if you, and you, and you, and you [indicating the four chiefs] would get up here and tell these people that the scales have fallen from your eyes, and that you are willing to trust the Great Father, and that you want your people to trust the Great Father and be happy, and lead them into this road instead of leading them into the dark road, the President would take you by the hand, and you, and you, and you, and you, and say: "These are my friends. I will help you and protect your people, and you shall be the great chiefs of this country. These are the men that are worthy to lead their people, because they lead them right, and your people would be happy, and in less than one year all these people would say: "We have wise leaders—men who lead us right, and have brought us to this happiness."

JOHN GRASS. My friends, you have spoken a word to us these many days. We want to know this day, and when we know it there will be no use to bother beyond that. What you have come for we have answered, but you want us to go just one way. All you want us to say is that we understand what you have been telling us, and we have made up our minds to sign this paper for you. We have told you some things that we do not like in this matter, but all you said to us was, "Sign the paper."

You said that anybody behind the four men who are sitting here in front who wish to should come up and take the Great Father by the hand; and you also said that there were some men who came to your houses and wanted to sign the paper, but they were afraid of the four men in front. We want to show you how that is to-day, and convince you, and then we want it ended to-day. [To the Indians:] All you men who are standing around here, whoever it may be, hear: Do not fear any one. Do not fear me. Whoever it is, it does not make any difference, that wants, may go up to these men and tell them that you want to sign the paper. Whoever there is of you that wants to sign that paper and whatever you understand it, come up right in front of us, and tell us and sign the paper. I am going to say it four times.] The speaker repeated the invitation four times, only varying it by adding the third time: "If anybody thinks that come up now and do not wait till there is nobody around."

[During the pause between the third and fourth repetition White Bull arose and said that anybody who dared to accept that invitation would be taking his life in his hands and should be ready to die (die) at any time; that, with that understanding, everybody was free to speak; and while he did not intend to touch the pen, he wanted to speak, because he was the man who spoke at the Black Hills treaty when they sold the land.]

That is all. I suppose you understand what I have said. That is what you wanted me to say, and I did it.

Rev. Mr. CLEVELAND. We have heard what our friend Grass has said to the people here and we are very glad to have him say that. It is not exactly what we asked, because there have been four days elapsed since we asked that question. If, when we had asked the question, he had stood up immediately and said what he said to day it would have satisfied our question; but as none of you did that, and you had to have four days in order to prepare your people, in this answer my friend Grass has said nothing. His words are empty and the question has not been answered.

Captain PRATT. I want to remind the people on this Standing Rock Reservation that the food and clothing and everything that the Government is giving to you is a gift to you, and not something that the Government is paying as a debt to you; and it is not reasonable for you to expect that you can always stand in the way of the purposes of the Government. You may break up this council; you may go to your homes and you may declare that any man that wants to sign this paper shall come right up here and do it in the presence of everybody, we understand just what that means—all of it. But it does not excuse us from trying to do our duty. We are sent here to perform a duty, and we must perform it.

Notwithstanding what John Grass has said here this morning, we know that there
have been threats made against people if they should sign this paper. We understand that they have sent from Red Cloud Agency, and from the other great men at the other end of this great reservation, word that if you signed this paper they would come over here with their guns and horses and fight you. We know that men from the outside, among the white people, have been writing to you and telling you not to sign.

Now, in closing the council to-day, we say to you that we are willing to meet these four men and any others of your leaders and explain it further to you and come to an understanding. We have nothing more to say to-day.

[Good Bear here began to speak, and the Indians told him to stop. He asked why they would not have him speak. He wished to talk about past treaties. An Indian came forward and, taking him by the arm, made him sit down.]

This is an invitation to these headmen to come in and talk, and to any of the other men they wish to have come in with them; to come at any time they ask.

JOHN GRASS. You have asked us what we think about this, and our decision is we don't want to sign. What is there to talk about? What you want is for us all to come up and sign. There is no other way for you.

We told you also as to this land out here, which is painted yellow, that the pay for it was not enough. You also said that the Great Father was going to sell that land for us. That is the reason we don't want to sign the paper, and we tell you so.

We also told you what we thought ourselves about the western boundary, as shown by this yellow on the map; we thought our land reaches farther west than that.

There are many good things you have mentioned here, but it is not for us; it is for those who come after us. I mentioned them over because you thought we did not understand it or know anything about it.

When you talk you get mad and then turn it off and are smooth-spoken again. We understand that. We do not want anybody to accuse us now in the present state of things at this reservation; we do not want to be accused of such things. We are trying to make a living and going according to the instructions of the Great Father, and it does not make any difference how many times we are told we are turning our backs upon the Great Father. We go straight ahead anyhow.

You said we would get 50 cents an acre for the land, and we think the Great Father is selling our land too cheap.

This will be the first day since he has been here that we have not listened to what Major McLaughlin said to us.

If anybody wants to buy anything that belongs to you, you would first look and convince yourself whether it was for the better or the worse; and if there was any doubt about it, anything that you did not like or displeased you, you would put the bargain to one side; at the same time, if you did that, nobody would accuse you of turning your back to any one.

Of course you are getting good salaries every day, and it makes no difference how many days you stay in a place. You are getting that much richer all the time. We all live at a distance, some as far as 60 miles, clear down to the Grand River, and some up the Missouri River to the Cannon Ball River. We all came from those places. The stock we have is at home, scattered about. We are also working under the instructions of the Great Father. The Great Father also sent you men here and you came. You should consider these things for us. You are keeping us here. We have told you many times that we refuse. You might as well satisfy yourselves and get your soldiers to circle about us and force us up to sign that paper. We have considered this thing, and we have made up our minds, and we refuse—we all refuse.

Captain PRATT. I would like to ask one question here? Did you not make up your minds before we came here at all?

JOHN GRASS. We have considered those things and said so.

Captain PRATT. Before we came here? Had you not told the people before we came that they must not take the paper? You can answer that; you know whether you did or not.

JOHN GRASS. We looked up what would be the wisest way to take care of our land before we came.

Judge WRIGHT. Didn't you tell them not to take anything we offered?

JOHN GRASS. We have been always trying to be wise with the land, even before you came, and ever since you came, and have followed what we think is the wisest plan.

Captain PRATT. I would like to know if you think you can take care of your land without the aid of the Great Father?

JOHN GRASS. Why doesn't the Great Father own us, that he keeps asking us these questions?

Captain PRATT. We see very clearly that the Great Father does not own you. All that you have been saying to us shows very clearly that the Great Father does not have anything to do with you.
JOHN GRASS. Is he going to throw us away?

Captain Pratt. You are throwing yourselves away. We take all you have said as an indication to the Great Father to throw you away.

And John Grass referred to my salary. Well, it does not make any difference whether I am at home or here, my salary is just the same.

Judge Wright. And so far as mine is concerned, neither John Grass nor the white man who told him to say that will ever have it to pay, and he need not make himself unhappy on that account.

Captain Pratt. And now I want to say a word about why we came here first. In 1882 you made a treaty something like this one, only it did not give you one-fifth as much. When we read the papers about that we saw there were a great many more Indians at Pine Ridge and Rosebud than there are here, and that only one hundred and nineteen signed it at Pine Ridge and only thirty-seven at Rosebud, while Gall, John Grass, Mad Bear, and Big Head, and one hundred and thirty-nine others signed it here, we said to ourselves, if that is so these people feel more kindly about it, and they will be the most ready to listen. That is one reason why we came here first. And another was because you stand well in Washington, and your agent stands very high there.

Now, shall we counsel any more about this? Will you trying men come here and talk to us privately about it?

Mad Bear. I remember what I spoke about the last time I was speaking. I want to speak about our signing this in 1882. Our fathers sold the land at Fort Rice by the 1868 treaty and the 1876 treaty, and sold it very cheap, and as to the different things that were promised at that time, we calculate that a great many have not been paid up. I said at that time that when a man had plenty of horses to sell he would keep selling them at a small price; but when he came to his last one he would try to get as large a price for that one as he could. On that account we never will sell that land you have asked us for.

Gall. We are through now. We have gotten entirely through, and have brought this matter to a conclusion in a good humor. We have spoken to you pleasantly, and we have got much to do at home, and are going home to-day. [At this point Call waived his hand to the Indians, and many of them on horseback and on foot began to leave, making much noise. Agent McLaughlin arose and called them back and ordered them to wait. The Indians then returned and took their places in the council.]

Rev. Mr. Cleveland. My friends, we have heard what you say, and we agree with you that your crops ought to be attended to. So we have come to the conclusion that it is better for you to go home and attend to your crops now, and we ourselves will wait here until we get instructions from the Great Father as to what he wishes us to say further to you. He may tell us to call you together again and try and reason further with you. He may tell us that we have reasoned enough with you; that you have chosen your road and to let you go. If he says that to us, then we will go and offer the same thing to the people of the other agencies, or do whatever he tells us to do. As for ourselves, we always listen to his words and follow in the path he lays out for his people. We know that our only safety is in doing that.

And we hope the people of the Standing Rock Agency will not lose the good name which they have in Washington. We hope that no other agency will be able to step in, in front of you, and take your good name away from you. Although you have said very positively that you would not consent or listen any further to this, we do not think you know fully what you say. And so we say to you to-day, "Go home; attend to your farms and stock, and if we have anything further to say to you, we will call you again."

The council then adjourned sine die.

STANDING ROCK AGENCY, DAK.

Saturday, August 18, 1888.

The four chiefs recognized by the people as their spokesmen, John Grass, Gall, Mad Bear, and Big Head, having in the four-times-repeated proclamation by John Grass at the last council publicly declared the voters free from all restraint of intimidation and professed their willingness that any one who so wished should sign either paper, the Commission thought best, instead of calling another council, to have it announced by criers this morning at the beef issues above and below the agencies, where the whole people were gathered, that they were now prepared to take the signatures of all who were ready to sign. Accordingly the agent, who heartily approved, was requested to select a suitable crier and attend to the execution of their plan.

At the time appointed, Commissioners Pratt and Cleveland drove to the cornhill below the agency, but found on arrival that none of the regular criers were willing to make the announcement and that the interpreter (Faribault) who had been instructed by the
agent to find one for the purpose was in consultation with the chiefs, John Grass, Gall, and others on the subject. He informed the commissioners that the chiefs were unwilling to have the announcement made. Agent McLaughlin, being notified of this by Captain Pratt, found that White Bull was willing to act as crier, and, using Louis Primeau (interpreter for the Commission) as interpreter, was explaining to White Bull the announcement to be made, when John Grass, leaving the temporary council of the headmen which he had just then addressed, stepped up and interrupted by asking the interpreter what he was telling White Bull and for what purpose. The purpose of the Commission having been explained to him, he addressed them as follows, designating Mr. Cleveland by name and directing his remarks to him, doubtless because he understood the Sioux language:

JOHN GRASS. You have no right to take advantage of what I said at the council and use it in this way, after the council is over. If you want to do or say anything more about this matter, you should call another council, and we will discuss it there; but you propose now to go around my words and make a wrong use of them. I did say that, but I did it when the people were all together in council, and I told you that I meant it only for that time and place, and you know I said that; I did not mean forever. I did not say you could do it in this way.

Rev. Mr. CLEVELAND. My friend, there are a great many men at this agency, and you are only one among the many. We look at them all alike, and each man is to have the same opportunity. We asked you a question, and it took you four days to answer it. We thought from that that there could not be any limit of time as regards the effect of your answer. Suppose you did not say it could be done in this way, what difference does that make? You are one man among a great number of men.

Meanwhile White Bull announced to the crowd that he was but repeating the words of John Grass and the other chiefs when he told them that they who chose could go to the commissioners' quarters, either singly or in any numbers, and sign the paper, without fear of molestation.

Evidently the chiefs were much displeased and feared to have the announcement made, but upon the people generally it seemed to produce but little effect, though they listened attentively to what was said.

An hour later the Commissioners drove to the upper corral where the Indians who live above the agency were gathered, and a similar announcement was made by another crier without provoking any opposition.

This plan appears, so far, to have had absolutely no result, except to develop more fully the fact that the whole matter of accepting or rejecting the bill has been committed by the people to the four chiefs above named, and that these men still have entire control; no man being willing, either through fear or other considerations (except the three who have already signed), to express his views on the matter.

STANDING ROCK AGENCY, DAK.,
August 8, 1888.

I, Louis Primeau, having been selected by the Indians as interpreter and accepted and employed by the Commissioners, R. H. Pratt, W. J. Cleveland, and John V. Wright, do hereby certify that as interpreter I have been present at all councils held up to this time and I have correctly interpreted the act of Congress and all that was said by the Commissioners and the Indians, and that the same was fully understood.

Witness:

JOHN V. WRIGHT.

STANDING ROCK AGENCY, DAK., August 8, 1888.

I hereby certify that I was present at all the councils held by the Commission with the Indians of Standing Rock Agency up to this date; that I heard and aided in all the interpreting covered by the above certificate of Louis Primeau, and that the same was correctly done.

WM. J. CLEVELAND,
Commissioner and Official Interpreter.

CROW CREEK AGENCY, DAK.,
Tuesday, August 28, 1883.

The council was opened with prayer by the Rev. Mr. Cleveland.

Agent ANDERSON. The Commission who have come here to talk to you all to-day have brought a gentleman with them, a member of the Commission, who understands
your language. But what little talking I expect to do among you I would rather do through my own interpreter, the man whom I have been accustomed to, Mark Wells; and I thought it would be pleasing to you. You are all accustomed to talking through one man, and he knows your mind, and I thought it would be pleasing to you if you had your own interpreter. That is perfectly satisfactory to the Commission. So if you are satisfied you can talk through your own interpreter. Of course there are a good many young men here and friends who understand both languages, and it would be well for them all to keep their ears open, so there would be no possible chance for mistake. Now you all can select your own interpreter. But whenever I say anything I want to talk through the man I have been accustomed to.

"How, how," from Indians.

Running Bear. When the thing presented is acceptable, we all say "How, how."

White Ghost. We came to hear what you had to say to us and what your business with us is. We just came together to-day to hear what you had to say to us, and hear you explain the bill to us, but we did not expect to say anything now. After we hear all you have got to say, then we will go home, and, if we are going to choose an interpreter, we will choose him there.

Judge Wright. My friends, we are very much pleased to see you come out so promptly to hear what we have to say to you. It is a pleasing sight for all good white men and for all good Indians, and no doubt a pleasing sight to the Great Father of life to see his children, white and Indian, meeting together as friends and talking friendly about their matters. Before we came here we had heard of you and we were told that you were friendly and that you had good and wise men among you who were trying to bring your people up to happiness and self-support. This was very pleasing to us, but since we have come among you and seen many of you we feel sure that the good report that was brought to us was true. You have treated us in a friendly manner; you have come to see us and talked with us like friends, and have made us feel like we were at home. We have seen your country also, a part of it as we came along and a part of it since we came here. You have a good country and a pretty country, and a rich country too, and we see that you understand it and appreciate it and love it and are trying to make something of it. The President and the Congress and those who are in authority at Washington will be glad and are always glad to hear that you are doing well and trying to do better.

I hope I need not tell you that the Great Father is your friend. What he has done for you in the past proves that he is your friend. He has kept your country for you and has helped you to get along in the world, and he wants to keep it for you forever, and fix it so that you and your children shall have it forever. And he wants to do everything for you he can. And he wants you to trust him so that he can do more for you. He knows all about you, he knows what you have been in the past, and he knows what you are now, and he knows what you need. He knows what is best for you, and if you will only trust him he will do the best for you that he can. Although you are a long way from him, his mind is on you, and for years he has been studying up a plan how he could make you happy and prosperous and independent. He has had your friends in the Great Council help him, and your friends all over the United States, to fix up a plan which he thought was best for you. It is not to help himself or to help the white people that he has studied, but it is to help you.

After he has done all he has for you, he thinks that when he sends his commissioners to you that you ought to listen to them and do those things which he thinks are best for you and which he tells you are best for you. He has at last fixed up a plan which he thinks will be good for you and which he thinks you ought to take. He has sent us as his commissioners to meet you as we are now doing, and to talk to you freely about this matter and explain it to you so that you can all understand it. He did not select men who are strangers to the Indian. He tried to select men who had been among the Indians a great deal, and whom he thought were the friends of the Indian.

He selected Captain Pratt, my friend, to come as chief commissioner, because he was a man that had been among the Indians all over the country, and a man who for many years has been trying to educate the children of the Indians and make them better and wiser men and women. He is at the head of a school that is celebrated throughout the United States and throughout the world for taking care of and educating Indian children. He has now over six hundred Indian children in his school. He has spent the best part of his life in trying to do the Indian good, and the Great Father thought that to send such a man would be pleasing to you.

He has sent my friend, Mr. Cleveland, who sits on my right, who years and years ago, in his young days, left his country and his home and came here to live among the Indians and try and teach them the way of peace and happiness. I say that he left his friends and his home in his youth, and his own people, and came to live among you and try to teach and instruct you in the way that would lead you to happiness in this world and the world to come.
And I suppose he sent me because he knew that I had been a great deal among the Indians, and because he believed that I was the friend of the Indians and would do them no harm and try to do them good.

The faces of Indians are no strangers to me. A few years ago I traveled through this Territory among the Indians of Northern Dakota, Montana, Idaho, and Washington Territory and made treaties with over thirty bands and tribes of Indians. They treated me as a friend and acted as friends and are my friends to-day. I was born among the Indians, and have played with little Indian boys when I was a boy myself. I was taught by my father to pity them and to try to do them good.

So we have to do right by you if we know what is right is. We have not come to force you, to threaten you, or to frighten you. We want you to talk to us just like friends, just like you talk to one another when you are in your homes about this business. And if we don't come to force you, we think you ought not to force one another, but leave every man free to act as he pleases. In times past many years ago the Government used to come and talk to a few men and make a bargain with them, and after the trade was made the people would say, "We didn't want this done; our chiefs had no right to do it." Sometimes they would get the chiefs off by themselves and bribe them, and pay them something to get them to agree to do things. But this Great Father said to us, "When you go out to Crow Creek Agency, and all the other agencies, you must see all the people, the old men and the young men, those that are well off and those that are poor, and talk to all of them and see the minds of all and not of a few. We want them all to see you. We want the boys and even the women and children to come and hear you, and hear what you have to say. We don't want you to fool them, or cheat them; we want you to talk plainly to them and do what they think is best." So he would be displeased, he would be angry, if he thought there was one man here who wanted to do a thing and anybody else was trying to prevent him from doing it by threatening him in any way.

Now, the Great Father sends us to you and asks you to study about this thing that he wants to do to you. He knows that it is good for you, and he wants you to take it and trust him, and he will show you that he is your friend. It is the Great Father who has been feeding and protecting you for many years. He has protected you against the whites when they tried to take your country from you. If you do his will and obey his voice he will send his soldiers to protect you as quickly as he would to defend the whites. If you put your trust in him he will always be your friend. What other friend have you got that you can rely on except the Great Father? What can the white man do to you who comes here and meets you in Pierre or Chamberlain and tells you not to do what the Great Father wants you to do? If your children cry for bread will that man give it to you? No; he would laugh at you. But when your agent tells the Great Father what you need, and tells him that you do need it, and it is in his power to get it for you, he does it. You ought not, therefore, listen to any man who comes among you and tries to create a prejudice against the Government and against the Great Father. The man who does that wants to do something for himself, and it is not you he is thinking about. The Great Father has sent you a good agent, who has been good and kind to you, as you have told me yourselves. He does everything for you he can, and when he sees anybody trying to wrong you or injure you he takes your part. He is the representative of the Great Father here with you.

Now, then, when this bill shall be explained to you, as it will be, if any man wants to understand anything he don't understand, let him ask about it, and it will all be explained so that he can understand it as clearly as we do.

There may be some things in it that one don't like, and some things that another don't like; but when we take it all together, it is a good bill and a good law, and will do you good if you accept it, and the Great Father executes it. It is a hard matter for different men to get together and all agree on a thing just alike. There are nearly twice as many men in the Great Council from all the States and Territories as you have here to-day. It is a very hard matter for them to be all of one mind. One man wants one thing in a bill, and another man wants another.

But while they were fixing up this matter your friends, the Indian Rights Association were there to tell them what they thought was right and to assist in having a proper bill passed; and they have examined it closely and with great care, and they say: "This is good, and if you send this to those people they will take it." Senator Dawes, whom you know perhaps, and if you have never seen him you have at least heard of him, is the man who drew this bill and whose mind is in it, and he says it is a good bill for the people; and when Senator Dawes has heard rumors that perhaps you are not going to take it, his heart has been sorrowful, and he has said that if you don't take it he fears your condition will be bad. He says that he will always fight for you, but he is afraid that if you don't take this your friends will grow weak and your enemies strong, and they won't be able to stand against those who want to hurt you.
Every word that we say to you, all that I have said to you, and every word that you say to us, every word just as it is said will be taken down by these young men so that there can be no mistake, and it will be printed and kept there so that forever it will stand as a record of what has been done and said to you. So that when this bill is explained to you want all of you to stay here and understand it; not to go fast but to go slow and understand it and act on it like men; and when we have got through if all these people will come up and accept the offer of the Great Father and say, "We trust in you and take your offer," and we send the news over the wire to the Great Father that the Crow Indians have acted like men and wise men and have taken this offer, it will make his heart glad and he will be happy. But if you refuse this offer he will say, "I am sorry; I don’t know what I can do; I try to do good to them and they will not let me."

WHITE GHOST (after shaking hands with the Commissioners). My mind is made up that we meet with our friends, for my heart has always said that every living man is my friend upon the earth. Now this day I am glad that we all meet in happiness, and we respect you and regard your presence; and now whatever you say we will sitquietly and listen and try to understand what you say to us. Now if you will read the bill to us we will sit and listen and try to understand every word that is contained in the bill; and when you are through then we will go home and talk over it.

Captain PRATT. One of the first duties that the Great Father gave us to do when we came into council with you was to find out whether the agent’s lists of the names which he had were correct. The Great Father has lists of the names of every man on the Sioux Reservation over eighteen years of age in Washington. This morning we have the list for this agency here, and it is our duty to call over the names and hear every man’s answer; and if any names have been omitted to add them to the list, and if there are any names of men on the list who are not here or who do not belong to this agency to cross them off. As there are not very many of you, if you will answer promptly to your names, "here," or "how," as your names are called, like a soldier, we shall get through very quickly, and then we can go and talk about the bill.

The list of voters was then verified.

WILLOW BARK (when his name was called) said: Just now I said "how." When we began this council one of our friends got up and prayed to God that everything be done in proper shape, and it is to that I said "how." I hope this work will be done smoothly and properly and without any trouble about it.

LEFT HAND BELL (when his name was called) said: Why do you allow those names to be called? You are simply hindering the business for which we came together by letting this go on. Why don’t you put a stop to it?

WHITE BUFFALO WALKER here interrupted and said: You sit down, old man; you want to create mischief. Sit down.

The council adjourned at 12 m.

CROW CREEK AGENCY, DAK.,
Wednesday, August 29, 1888.

WHITE GHOST (after shaking hands with the Commissioners). I wish to announce one thing we have agreed upon. The Great Father told us that one object of educating our children was that they might be a help to us in the future, and I know that will be the case; it is very true. So we have chosen two men—there they sit—to be here and hear everything that is said and see that it is satisfactory and straight; and then another one—High Bear. These three we have chosen to be right where the talk is and see that everything is straight. Their names are Thomas Tuttle, Bob Philbrick, and Paul High Bear.

Rev. Renville, an Indian minister, then opened the council with prayer.

Captain PRATT (Mark Wells, interpreter). As we arranged yesterday, we are now ready to explain to you the act. The large map we have here was provided for us by the Government authorities. We have selected Mr. Cleveland to read and explain the act to you.

Rev. CLEVELAND (in Dakota). My friends, I want to say a few words to you first in the Indian language. You all know me. I have been among you for many years. I have been among you for that length of time for a certain purpose. I came among you to impress upon your minds the words of God and teach the Word of Life according to His will. Do not think I dropped that work to pick up another work. I have never laid aside the first. For that reason I say that I am partly, as it were, an Indian—half my heart is Indian and on the white man’s side; the leading white man is my relative,
The two people are now about to counsel together, and therefore I was chosen as one of the commissioners. I think it was because I am related to both parties. For two reasons I was chosen. One was that I might sit and listen to what each party says to the other, so that on both sides you might have me for your ear. Whatever you say shall be properly translated to the other party, and whatever the other party may say shall be properly translated to you. This is one reason why I was chosen. And the second is this: The Great Father and the Great Council have decided upon a thing for you, and they have chosen three men to present it to you. I am one of the three. I am not only to attend to the words which are said to you and which you say, but also help present the matter myself. Therefore before we begin to counsel, I will read to you the act, that which the Great Father proposes to you for your acceptance or your rejection. Now I am going to speak to you in English.

(In English; Mark Wells, interpreter.) With regard to this bill, my friends, I want to say, in the first place, that it is very different from anything which has been presented to you before; for that reason we all ought to look at it in a different way. I will tell you what I mean. Herefore when commissioners have come to you to make agreements they brought papers with them, and those papers were not acts of Congress. They were brought to you first, and if you agreed to them they were afterwards to go before Congress, and Congress might accept them or not; but this bill which we have came directly from the Congress of the United States. It was all finished and agreed to there by the President and his Congress, and it is brought to you now to ask you whether you will agree to it or not. You can accept or you can reject, just as you think best. But what I want you to understand about this is, it is the voice of the Great Father and his Congress. If it were only the voice of a few white men who wanted to get some of your country I would not have anything to do with it, and I do not think that these other gentlemen would understand such circumstances as that. But when I know that this was the voice of the Great Father for his red children, his best wishes for them, although I am a missionary of the gospel, I quickly responded to his call to come and present it to you.

I know that if there are any people in the United States besides the missionaries who really want your people to prosper and multiply and be happy, it is the Congress and the President and the friends of the Indians who have gotten up this bill. It contains the best thoughts of your friends East and West, all through the American people. And because it is an already finished act of Congress it can not be changed. If you do not like this, then there will have to be another proposed, and I am afraid your friends would be so discouraged that it might not be so good as this.

My friends, it is very pleasant after you have been shut up in a room that is dark and where the air is bad to get to the open air and the sunlight. And that is just the way when I came down here from the Standing Rock Agency to talk to your people of the Crow Creek Agency. I feel that I have gotten where the air is pure and there is daylight, where we can talk face to face with men who have ears and brains.

We have known you people of the Crow Creek Agency. We know you are a people who have not been at war with the Great Father. Your hands are not stained with the blood of the white people, and we know you are a people who are looking out for your future. You are trying not so much how you may fill your stomachs to-day, and smoke all night, as you are how you can provide for your children and live and be happy in the future, and so I feel some confidence when I tell you now that I am going to explain to you the best thoughts of your friends and the Great Father's Council for your good and the good of your children.

It seems to me something like this: I have been among the Indians a great deal and I know they have a great many horses, and I know that a long time ago the horses were the only money the Indians had; but I never saw the Indians on the reservation keep their ponies in one big herd and own them in common. But I have seen these men have their own bands of ponies, and as I look over the plains I see that those ponies know enough to keep together, each man's ponies in one bunch. And I have seen that when the man did not have anything but ponies, and wanted to get something else, he traded his ponies for the thing that he needed.

And I have seen another thing. I have seen a man who had a hundred or more ponies, and he himself was in rags, and his children were hungry every day. And I have seen another man who owned only one or two ponies, but he was well dressed and had a nice home, and his children were well fed; and the reason was because the man who had a great many ponies only thought of having a big herd, and he never made any use of them, but just wanted to have a big lot of horses; and the man who had only one or two horses said to himself: "I am going to see how much use I can make of these horses and what I can get out of them." And he had sold the other horses that he owned and bought himself a wagon and other things to work the other two horses he had left. And so it happened that the man who had only two horses was rich and prosperous, and
the man who had a hundred was poor and hungry. But now, my friends, another day has come to your single man and woman his or her piece; and then it proposes to sell all of this that is left over, this white part [on map] down there, so as to help you to make use of what is left and grow rich on it.

This map shows what is to be the reservation for each agency. That part up there with the green border around it is to be the Standing Rock Agency; and just below it, with the pink border around it, is to be the Cheyenne River Agency; and down here is the Pine Ridge Agency—with the red border on it; and next to that is the Rosebud Agency; and up there, right across the river from where you are now, is the Lower Brulé Agency; and over here is your reservation; and this white part here shows what will be left over. It runs clear down in there, and on this side it runs right across from there. Now, the Great Father, in order that you should understand all about this and see it with your own eyes, has sent out this paper with a map in it to show you just what your country will be, and any time you want to you can get one of these from the agent, or you can go to the agent's office and ask him to explain it to you.

And this paper says that the Santee Indians who live down in Nebraska—that is, on the piece of land which the President set apart for them down there—can take up claims on that piece of land down there in this way: Each head of a family, 160 acres; each single person, male or female, over eighteen years of age, 80 acres; each orphan child under eighteen years of age, no matter how young, 80 acres; and each other child under eighteen years of age, now living, 40 acres. Although the Santes do not live on your reservation, yet they have always been one people with you and helped to make the other treaties, and for that reason the Great Father wants them to have a voice in this treaty, and although they can not come up here and take any of the land on your reservation, yet they have an equal share in all that you get for it.

Now there are some of the Santees who went over to Flandreau a few years ago and took up land on the Sioux River. And this paper says that if these Indians want to come up here and take land they can do so. They can take up land on any of these reservations just the same as you can; but if they do not want to come up here and take up land, then the Government will give them 50 cents an acre for the land which they might have taken up but did not. But the money will not be given into their hands, it will be put at Washington for their benefit. These Indians at Flandreau will have the same right in all that is given to you for this land as the other Indians have.

Then this paper says that the President, whenever he thinks that you are ready for it, or the Indians on any of these reservations are ready for it, he can have their land surveyed for them, and if it has been surveyed, but the lines are gone, he can have it resurveyed, and then he can give the Indians on that reservation land in this way. What I told you before was the way the Indians down there, the Santees, could take land. What I am going to tell you now is the way you can take up land if this bill becomes law. Each head of a family, 160 acres; each single person, male or female, over 18 years of age, 160 acres; each orphan child under 18 years of age, 160 acres; each other child under 18 years of age, now living, or who may be born before the President tells you to take claims, 80 acres.

And then the bill says that if there should happen not to be enough land in this reservation for all the people to take land in that way, it shall be divided in proportion, that is, pro rata. These papers are always made very carefully, so as to provide against anything which is not seen at the time, and that is the reason they put that clause in the bill. I want to show you how it would be impossible to happen to you or to any of these. [Indicating.] Your agent knows how many acres there are in this reservation,
and he knows how many of you there are; he has given me these figures. After you have signed this paper, that will be your reservation—that dark part. There will be in that 284,800 acres, and that will be enough to give to every man, woman, and child about 360 acres apiece. They are 267 of you who have already taken up land under the old treaty, and under that you get 320 acres apiece; and those not married, but over eighteen years, 80 acres apiece. Now all these men have taken up only 70,000 acres, and there are 214,000 acres left over. So that there will be abundance of land for every one of you and your children for several generation to come.

Now, I know that some of you think that you have more land under the old treaty than you would get under this one. This is a great mistake. After awhile it will be explained to you that you will get almost twice as much under this paper as under the old treaty, because this paper says that where the lands are mainly good for grazing purposes every one shall get twice as much as I told you just now. So under the treaty of 1868, each head of a family got 320 acres, and if he did not have any children that is all he ever could get. This bill says he can get 160 acres of farming land, and if they give them grazing land besides, another 160 acres. That would make 320 again, and that is the man who has no family. But if we take one man who has one child over eighteen years, under the old treaty he could take 320 acres and his child could take 80 acres, that is 400 acres; but under this paper he can take 160 acres and his child can take 160 acres; that is 320 acres, all good farming land. And then if he takes for grazing besides that he would get twice as much, and that would make 640 acres in that family instead of 400 as under the old plan. The more children there are in the family the more land they can take under this paper. But under the old treaty children did not get any at all until they were old enough to take care of themselves.

Suppose that a man had a little child—a little girl just born. Under the old treaty he could not take any land for that child; but under this bill he can take 80 acres for it, and that would give him 400 acres, even if he did not take any grazing land. I will not take up any more of your time with that just now, but you can see that this plan is not to give you less land, but to fix it so that you will get a great deal more. And then it says that if two or three men want to take land together for raising cattle and have it all together, they can take it all together and have it like a company.

Whenever they come to take land in this way, the Indian can select his own land; but the agent shall select land for the orphan children. Then it says that when they come to survey this land, if the lines run through so as to leave a part of two men's farms in the same section, the line shall be changed so as to satisfy them, and give each an equal share. And it says this: After the President tells you to take land in this way, if you have no agent, somebody will be sent from Washington to select it for you. When you come to take up land in this way, some one will be sent from Washington to work with your agent and see that it is done properly. And when a man takes his land there will be a paper drawn up describing the land. There will be two of them made; one of them will be put in the Commissioner's office, and the other will be put in the General Land Office; so that after that if there is any dispute about your claim, they will know in Washington just where you live and what piece of land you have got.

And when these allotments are made a paper will be given to you, and it will have your name on it, and it will tell what piece of land you are taking, and it will say this: That the Government of the United States will protect you in the possession of that land for twenty-five years so that nobody can disturb you. And you can have the sole use of it. And it will protect you not only against other people, but it will also protect you against yourselves. Sometimes the worst enemy a man has is himself. And that is particularly true about the things that a man does not understand well. They are apt to make mistakes about it and go wrong and deceive themselves. For that reason the Government of the United States is trying to protect you against yourselves for twenty-five years.

That paper which you will get will say that you can not sell that land for twenty-five years, and you can not lend it to some white man; and after the twenty-five years are up, if the President thinks that you can not take care of your land, he can make the time ten years longer. After that time they will give you a new paper, which will make the land yours, exactly as the white man owns his land. And if you should die before you get that second paper, the land which you took would go to your children according to law, and they would get the second paper which I told you about. And at any time afterwards, when you die, your land will go to your children. And if you do not tell before you die how you want your land to be divided among your children, then it will be divided among them according to the white man's law.

On all these reservations, not only yours, but all, there will be a great deal of land left after the people have taken up their land. This paper says that the Secretary of the Interior, whenever he thinks best, can ask you or your children to sell part of that which is left. He may even ask you that before you have taken up your land. But this paper says whenever the Indians are asked about the land in the future, they need not part
with it unless they want to, and they can make such a bargain with the Government for it as they want or they can refuse to sell it altogether.

Then it says in regard to this land that the Government takes that the white people who go in there must be men who will make their homes there, because the Government wants you to have good neighbors from whom you can learn good and useful lessons. But no man can buy more than 160 acres.

It may be that some of these Indians do not live on these little reservations, but live on the white part. I know that some of the people from the Cheyenne River Agency live away down there, [indicating] on the Bad River, and some of the Lower Brulé live on this side of the White River, and it may be that some of you live outside of this dark line. This paper says that you can take up land wherever you live; but it says if you are going to do that, take up land outside, you will have to let your agent know it in one year after this act becomes a law.

You know how the Poncas came to be down here along the Running Water. You all took pity on them because there was a mistake made; it was put in the Great Sioux Reservation. And the Indians all know that, and the white people know it. But because it got in the bill that way, and passed Congress, and became a fixed law, we could not change it for them. And so they said that they might come there and live, and this paper provides for their taking up land there. They can take up land along the Running Water—down where they are now. They do not get as much land as you are to get, but still it provides for their taking up farms there. They can not come up here or up yonder, or over on your reservation, or anywhere else, except along the Running Water where they now are. But it says they shall have an equal right with all the rest of you people in the pay which you are to get in this cession of land.

Then this paper says that if any man has already taken up his land under the treaty of 1868 he can hold it. But his children could not get any land under the treaty of 1868, and this paper is partly for the purpose of providing for his children, so that they may get land; so that if this paper becomes a law, then that man's children can take up land as well as himself. Some of the people who took up land under the old treaty, took it off from this new reservation, and this paper says that all those who have done this can hold their land there, and they have just the same kind of a paper for it that you are to get for the land you take on the reservation.

This paper says also if you accept of it and touch the pen and make this bill a law, then after that you will not have any claim to any part of the reservation except this part here; you won't have anything to do with this part over here at all—not any of it, even the Lower Brulé Reservation will be none of your business, and they will never come from Washington a second time to ask you anything about the lands on the west side of the Missouri; but while that is true, it is also true that these people over on the west side will have nothing more to say about your land, and it will be yours alone, and nobody else can disturb it in your possession. That will be the way with Lower Brulé, Standing Rock, and all these other agencies. So when they want to treat with the people at Standing Rock, buy a part of their land, they will ask only the people at Standing Rock; not ask these other people at all.

The reason that your friends wanted to fix it this way was because under the old arrangement the people away down here could sell the land away up there, no matter whether those people wanted it sold or not. But you will hear more about that by and by. What I mean to say is that to-day, if all these people on the west side of the river were to touch the pen for that purpose, they could sell all the reservation on this side and you could not help yourselves. Only those people who have taken up land and got certificates for it could hold their land. Your friends want to fix it so, that so that that can never happen to your children. And some who take up land off these reservations, over here in the white part, will not be affected by this; they can hold their land just the same; I mean those that do not live on any reservation. But they will have the same right to the reservations where they draw their rations as the people who live on that reservation.

Some time ago two railroads made a bargain with the Sioux to build railroads across to the Black Hills, and agreed to buy some land through there. And this paper says that they shall pay what they agreed to pay at that time. And it also says that if they do not pay it within six months after this becomes a law it will go back into the public land and be sold over again. They have been waiting a long time for this to be open to settlement here, and I think that is all they are waiting for, and they will be very glad to have as soon as they see the country is open to settlement.

Now, we come to the pay which the Government is to give you for this land. When you made the treaty of 1868 you were promised schools for your children for twenty years. This is the last year of those twenty. There is no way provided for your schools to go on after this winter. But this paper says if you accept of it the Government will carry on your schools for twenty years more. Then it says that the Secretary of the
Interior may buy from time to time when he thinks best twenty-five thousand cows and not more than one thousand bulls. And when you people have taken up land in severally, then each head of a family, and each person over eighteen years of age who has taken land, is to be provided for in this way: Each one is to have two milch cows, one pair of oxen with yoke and one chain, one plow, one wagon, one harrow, one hoe, one ax, one pitchfork—all of them good tools to do work on a farm; and also each one to get $20 in cash. For two years they shall each get seed of different kinds, enough to plant 5 acres apiece. And it says that when they go to buy those seeds to give to the Indians they must buy them from the Indians if the Indians have any to sell. If you have not got any good seed to sell, then they must go outside and buy of the white people. And then there shall be set aside in the Treasury at Washington $1,000,000; that shall be put there for the benefit of the Sioux Nation; and every year the Secretary of the Interior may use the interest of it at 5 per cent. for the good of the Indians. That would be $50,000 every year. One half of that shall be spent for education and industrial training, and the other half shall be spent in any way the Secretary of the Interior shall see fit for the good of the people. And sometimes he shall give them a part of their money in their hands—cash. But he must do that in a "reasonable" way. And I know that means this: if he gives you some money and you go off and spend it for whisky and beads and paint and other foolishness, he can't give you any more.

That would be an unreasonable thing to do; but if he sees you make a good use of it for yourselves and your children then he can keep on giving you payments in cash. And after this land has been sold to the white people and the Government has gotten back the money that it has spent for you on these things, then this says the Secretary may spend 10 per cent. a year of the principal fund.

You know that for many years good men and women have come among you to teach you the gospel. They have built churches all over the reservation, and they have a good many schools for your children which the Government does not help to take care of at all. These schools are carried on by the money of the churches, not by your money nor the Government's money, but by the churches. Now this paper says that wherever good people want to come among you for such work as that they may take 160 acres for school and church and use it for that purpose, and they shall have a paper to show that they do not own that land, but it was only lent to them for the use of the school or the church. Now, some of these schools have grown to be very large so that they need more land. The paper says for these schools they may buy 160 acres more. It says they may buy it for the purpose of having a school or a church there. It does not mean that they can buy it so that by and by they can sell it to somebody else or build a town there, but for the purpose of the school or the church. There is one school on the Santee Reservation where they can buy 320 acres in that way.

Then this paper says that your treaties of 1868 and 1876 stand good except where they are changed by this treaty; except where in places this comes in conflict with and changes them. Now I will tell you two places like that: One place is about the way you are to take the land; so that, after this is a law, nobody can take land under the treaty of 1868, but they will take it under this; but I told you before, more than they could get under that.

So that does not wipe out the treaty of 1868; it adds something to it; builds it up. And then there is another place about the schools. If you want to hold on to the treaty of 1868 and have nothing else, why then your schools all close up next spring. But this builds up on the top of the treaty of 1868 your schools for twenty years more.

It says further that the Secretary of the Interior shall not build less than thirty school-houses; and if more school-houses are needed than that he shall build as many as are needed. That means that he shall carry out what the treaty of 1868 says; because that said that you were to have a school and a teacher for every thirty children. And these schools shall be built in such places as shall be most convenient for children to go every day and come back home every night. And the paper says that if there are any white children living among you, like those pretty little white children up at your agency here, they may go to your schools. But they can only go to your schools as the Secretary of the Interior gives them permission to go. Now, I never knew of any white children going to school unless somebody paid for it. And maybe the Secretary of the Interior will require these white children to pay for it when they go to school—he can if he wants to. And it may be that he will let white children from around outside, near the border of the reservation, come to school.

Besides all this white land which you give up, there are three islands in the Missouri River that are differently provided for, and I don't think it makes much difference to you what is done with those islands, but one is down near Chamberlain, and that is to be given to the city of Chamberlain, provided they make a public park of it where everybody can go alike; and if they don't do that, then the Government will take it back and it will belong to the Government. But if there are any Indians living on those islands
they will have to move off. That is the only place where an Indian can not stay, because no white man can take land there either. But the paper says this, that if an Indian has to move away from one of these islands, he shall be paid a fair price for giving up his land or whatever else he may have there.

Now, I told you the Government was going to take this white land and sell it for you, so as to provide something by which you and your children may be better off. And it is going to sell it to homesteaders for 50 cents an acre. And if any one wants to build a town there, and buy land for that purpose, they shall have to pay $1.25 an acre for it.

And the money which the Government gets by selling this land it will use, in the first place, to make that million dollars, and to buy those cows and oxen and wagons, and other things; but it is not going to wait until it gets the money from these settlers before it gives you those things. That million dollars and the school and the cows and the other things, when we count them all up, come to more than $4,000,000. And this means that the Government is going to have that much money ready for you before it sells a foot of the land. But it thinks that when all this land is sold to the settlers it will make more than $4,000,000, and all that is over the $4,000,000, or what is needed for the cows and wagons, etc., will be added to that $1,000,000, so that by the time all this land is sold to the settlers your $1,000,000 ought to grow very much. I do not know how much it will be in the end, but it ought to be twice or three times.

In 1868 the Indians all agreed that whenever another paper was submitted to them like that it could not become a law unless three-fourths of the people agreed to it, and the President and your friends now say that this can not become a law unless it is done according to your treaty. And the President says that we can't do this thing as we used to do; we must have a better plan. In order to know whether three-fourths of those people agree to it, I want to know how every man in the Sioux Nation thinks about it. Every man is a man and I want the voice of each one. They used to go and get a few of the men to sign the paper and then to come back and tell me that all the people had agreed to it. I want to know the names of those who agree to it and how many there are, and also how many there are who do not agree to it. In former times they have brought to me the names and number of those who gave their consent, but I never could tell how many were opposed, nor did they show me their names. And for that reason I want you to do this time as the white people do when they decide a question; I want all the men to vote, those that agree to it to vote "yes," and those that do not agree to say "no." That is the way we white people do, and it is the way we want to teach our red children to do. And so I give you two papers to take out to these people. The black paper means that they accept of this of my letter, and the red paper means that they reject my offer to them. Now my friends I have been talking to you towards the close as if I were the President. I have been speaking directly his words to you, and I do that not only because that is his word about the way you should sign the paper, but because all I have told you here, all that is in this paper is the word of the Great Father to you.

Agent ANDERSON. Some time ago, in view of these commissioners coming out here, I wrote a letter to the Indian Office and wanted to know about a few things. You will all see a little white spot in the Big Bend that don't seem to be included in this reservation. Now, what I want these commissioners to answer me is this, that if the Indians decide to sign the bill and reserve the dark part here, what will become of that little piece in there—it is about 640 acres? I would not like to see that thrown open and have any white man go in there behind our wire fence and have the privilege of that bend. I would like to hear the answer now.

Captain PRATT. The Secretary authorizes me to say to you that the President will issue an executive order and reserve that, and will ask Congress to restore it to the reservation and make it a part of it. It was a clerical error not intended by the committee or intended by the President. They intended that it should be a part of this reservation, but the clerk in naming over these figures seems to have omitted it. It was by accident omitted from the bill.

Agent ANDERSON. It seems as if that could be satisfactorily fixed. Now, there are several other questions that I want to ask of these commissioners in behalf of these, my friends, with whom I live and expect to live for some time yet. Will a tribal patent be given for that portion of the land reserved for them in common; in other words, how will this title be guaranteed to them?

Judge WRIGHT. In answer to that I say that the law does not provide for the issuance of a tribal patent, because it is not necessary; but I will tell how they will hold it afterwards. We are now talking about the lands that will be left over after they all get their homes in the reservation. But this law that we are asking them to accept gives them that land with equally strong or stronger power than if they were to have a patent for it; and under this law they can hold it forever. And this law provides that they never need to sell it unless they desire and want to sell it. And the only reason it is put into the bill is that the Secretary of the Interior may meet them to
talk about it, and that if they should ever want to sell it, it simply makes provision for a way in which they can do it if they want to. But they will own it just as strong as if they had a patent, and can do with it just as they please.

Agent ANDERSON. In view of the obligation of the Government to furnish school facilities expiring this year, I want to ask, in case this becomes a law, will larger and better school facilities be furnished to them without delay?

Judge WRIGHT. In answer to that I say that the good people of the United States, as well as the Congress, the President, the Secretary, all look upon it that good school facilities to the Indian is one of the most important matters that the Government has to attend to. They not only in this bill reaffirm what is said in the act of 1868, but they make still larger and further provisions for education than is made under the treaty of 1868. And the object of this bill is to afford to the Sioux Indians opportunities for every child to be educated. In this particular reservation, where the people live close enough together and close enough to their agency, where they have a school, I give it as my opinion that the school funds, instead of being put into district school-houses, may be used for the enlargement of the school-house at the agency, so that all the children may be educated there; so that I can answer that question that the school facilities of this reservation will be increased.

Agent ANDERSON. Now there is another question I want answered. We need more agricultural implements and better teams here. And I want to know, if this bill becomes a law, if cattle and agricultural implement in sufficient quantities and in time for next season’s crops will be furnished?

Judge WRIGHT. In answer to that I say that this bill provides that this matter must be settled before the 30th day of April next, and if is not reported to the President by that time it is dead. Now if we can get the Indians of the Great Sioux Reservation to agree to this bill in time for the next Congress to act on it, then they can get sufficient agricultural implements and teams in time for next season.

Agent ANDERSON. Mr. Cleveland in explaining this bill said that if it became a law that each head of a family would get certain things. But those things are contingent on the fact that those Indians must take up their land in severally—take allotments before they can get these things. Now, all this reservation has been surveyed, but a great many of the landmarks have been displaced, and become so obliterated that we can’t locate Indians without surveying, or having surveyors on hand. Now, I want to know if the surveys would be made at once, and give the people the opportunity to take up their land at once, and get these advantages?

Judge WRIGHT. If the Indians accept the offer of the Government I am satisfied that it will be done without hesitation. It will be done at once; there is a large appropriation already for that purpose.

Agent ANDERSON. I want to ask whether, as these people take up their lands, they will be guarantied frame houses, or assisted in getting comfortable houses?

Judge WRIGHT. In answer to that I say, according to the treaty of 1868 the Government promised these Indians and all the Indians on the Sioux Reservation that whenever they took their lands in allotments the Government would assist in the building of every one of them a comfortable house. It does not say a frame house; but on a reservation like this where timber is scarce, I should say it would mean a good frame house. This treaty says that all the provisions of the treaty of 1868 shall be carried out. And I say that as soon as they take their lands in allotments that the Government will furnish them, as they promised in that treaty, with a good, comfortable house; that is, assist them to build it.

Agent ANDERSON (to the Indians). I have not been unmindful of your interests in this matter, and I asked these questions that I promised you I would. I wanted these questions answered so that there should be no misunderstanding hereafter; so they all could hear what the Commissioners said from their own mouths. And we have got every word down here now so that we can read it over and see them ourselves again.

Judge WRIGHT. There will be a copy of all that is said left here, so that they can see just what was said.

WHITE GHOST (after shaking hands with the Commissioners). I always say that it is a good policy when two parties make an agreement to do it in a peaceable and understanding way. So now my friends I want to say what my mind is on the Indian side. The missionaries have been sent all among our people right across the land. That work is good; that work is more important than all the works of the earth. Now some of your work is here among us, and some of my people are members of the church, old and young and middle aged, and I keep my eyes on them to see what the effect it will have on them—this joining as members.

But now from your people, through the working of this great and important business—Christianity, there is continually thrown before me by your party death—it is constantly thrown before my face. But my friends we will all go home now and sit down—the two
parties will meet, and we will all consider this quietly and peaceably; and whichever side the majority favors that will be the winning side.

PAUL HIGH BEAR (after shaking hands with the Commissioners). It was said at the beginning of this council that three men had been chosen; I want to explain that. When the mail arrives, the boy who carries the newspapers is called a messenger. We are the newsboys; that is what we were chosen for. I was asked to step up after the council and explain this. We have heard the message you good people have brought to us; you have read it to us, and we have all heard it. It is hard for a man to understand it all at once, and you knew it; because when you tried to make this act become a law, you had to study over it a great deal. If there is any part they don’t understand, they will ask us to come to you and ask us to explain it; that is what we are chosen for. And then whatever their decision is, and whatever they want, they will tell us to let you know of it. And when they all go back home and discuss this matter, we are to ask each one to say “How,” according as they have decided on which way they are going to vote. We are the news-carriers between you and the Indians.

The council then closed at 2 p.m.

CROW CREEK AGENCY, DAK.,
Thursday, August 30, 1888.

The council was opened with prayer by the Rev. David Tatityopa, an Indian minister.

Major ANDERSON. No matter what the result of our consultation may be, no matter what you may do, I want to thank you for the kindly way in which you have received the representatives of the Great Father. I told the Indian Office at Washington that the representatives of the Great Father would be received in this way when they came here; and they will not fail to let him know how kindly they were received, for they have already expressed their gratification.

I told you when the commissioners came here I wanted to look into their faces and talk with them before I would have anything to say in public. I am satisfied of one thing, that these men will never take any unfair advantage of the Indians. Whatever is done here we want it done fairly and openly, and I know it will be done in that way. If any one thinks that he ought to sign this bill, no matter if he is the poorest and meanest Indian on this reservation, he has a right to do so; on the other hand, if a man makes up his mind that he ought not to sign this bill, that it is not the best thing for him, he will have a right to say so and nobody will dispute it.

I have a map here on which the lines are laid down a little clearer and broader than on the other map, and I want you to see it clearly, so that you can enter into this thing understandingly. I do not expect to give you much a lesson in geography; it is only a few words I have to say on this subject. This blue line represents the reservation as it now stands. You can all see that, I believe. This red line shows the reservation as proposed to be left if you conclude to accept this measure. I think you all know the lines on this map. Here is a big bend in the river; here is Chamberlain; here are the names of the Indians living, most of them, along the river, or 4 or 5 miles out from the river. Here is where Robert Philbrick and D. K. How and several others live, down in Brulé bottom.

All of you know that in 1863 this reservation was laid off by a man named Thomson, after whom it was called for several years. That was twenty-five years ago. You all know who that man was—Struck-by-the-REE. He was the man who sold this country. I know that the Yanktonai chiefs never sold it, but the Yanktons were great fellows to sell things. I think they would like to sell the moon if they could. There were thirteen hundred Santee and nineteen hundred Winnebagoes brought up here in 1863, but neither of these people liked this country. The Winnebagoes left one night in canoes, and the Santees went, some by river and some by land. You all remember when the big timber used to stand up here. Well, the Winnebagoes made canoes out of that timber in which to leave.

In a letter written by the Secretary of the Interior about six years ago, there is a statement that when this land was first laid out by Thomson it was not occupied by Indians, but the President had the right to reserve it for Indians. And the President, before the one we have now, with his friends claimed that it was his right and privilege to open all this land to white settlement whenever he pleased, and he actually did declare a part of it open for settlement. But the succeeding Great Father, the one we have now, after looking into the matter, said that he thought it was unjust to throw that open till the Indians had been consulted about it. You people have always felt, I know from the way you talk, a little anxious, as if you were afraid something would be done that you would object to; and a great many of you signed an agreement in 1882.
I have heard from you Indians shortly after I came here and at times now and then since, that you are very anxious to be separated from the other tribes of the Sioux. I want to present to you the fact that this bill offers you an opportunity to do that.

The Great Father who has proven himself a friend to the Indians, the Secretary of the Interior, the Commissioner of Indian Affairs, your friends in the East, including the Indian Rights Association, have advocated this measure. Senator Dawes has written a strong letter, saying that he thinks it is best to accept it. All these men in the East have been to great pains to get up this bill and to protect the Indians. It would make me very sorry to think that these friends would turn against us if we did not act wisely in this matter. The eyes of the East are especially upon these Crow Creek Indians. They have never taken up arms against the Government, and they have always been in the advance of civilization.

These gentlemen, the commissioners, said they felt like getting into a different country; into a different atmosphere, when they came from Standing Rock down to this place.

You Indians have an opportunity of making your name very great and putting yourselves still higher in the estimation of the Great Father and the good people of this country, by accepting this measure; and if it goes through all right, the commissioners have promised that at least three men from each agency, with interpreters, shall go to Washington to have a personal talk with the Great Father.

I want to give you an illustration of the relative proportion of land you will have left after disposing of that part asked for in the bill. Here is a 2-foot rule with four equal divisions on it. That division represents the land that has already been taken and for which you have certificates. You will have three other parts left to give to your children, and grandchildren, and great-grandchildren, and for pasture if you want it, and you will be separate from all other people and they will have no right to dispose of any part of the remainder. You will have this land fixed to you forever.

I know something about these people who are trying to persuade you to not sign; I know that some of them are good men and have a right to their own opinions, but I say that they are doing this thing for a selfish purpose. There is a man that lives down in the Lower Brule bottom; he has got his cattle running down there. He takes horses and cattle from Chamberlain and pastures them there for money. It is easy to see why he does not want this thing done. He does not want you to make the sale of that land, and instead of using the 320 acres he is entitled to, he wants about 5,000. There is the man Bob Philbrick sitting right there. He came here from Santee. We have received him here kindly. He has a certificate for his land and he has a right to live there and enjoy it. But has he a right to dictate to you Yanktonai, who own this land and have your interest here? You are listening to a false prophet.

Here is another fellow from Sisseton. He comes down here to persuade you to do wrong. That is Joe Williams. He has no land here among you. Why does he want to persuade you to act in this way? Why does he want you to offend all the people in the East, the people who stick by you through thick and thin? Are you going to be led to your ruin by such men?

Who is the next man who comes here to persuade you not to sign? It is that half-breed Belond La Claire. He goes to the commissioners and tells them that the bill is exactly what he wants, and when he comes to your council tells you that you dare not sell this land or it will ruin you. I am glad that his brother Charley has the manliness to stand up and say what he thinks.

I do not say this to get you to sign the bill, but to set the facts before you so that you will not be cheated out of what is right and just. Consider this question well, my friends; I have been with you three years nearly; I have had your interest at heart; I have gotten the agricultural implements you all wanted issued to you; you only had them lent before. I represented to the Great Father that you ought to have some horses and oxen and he sent them. I told him that you ought to be allowed to haul your freight from the railroad terminus and he let you do it. I told him that this great Government ought to buy your grain from you, and they did it. Who is the best friend to you, the Government and the agents who are sent here, or those outsiders who have selfish motives at stake? Consider this thing well, my friends; whatever you do I will stand by you, but I want you to consider it well.

Captain PRATT. As you heard yesterday, this is a very long bill. I take a good while to read it to you. No man can understand it who reads it over only once. We Commissioners who have been working at it all the time find new advantages in it. Yesterday we saw that there was something in it that we had not seen before which is to your advantage. So to carry out the wishes of the Great Father we feel bound to further present the matter to you and argue it a little more. No man ought to take a step like this in the dark. He ought to know all about it and then make up his mind.

In order that you may get a better understanding of this bill we have asked one of our Commissioners to speak to you about it this morning, and after we are through we will
give you the greatest abundance of time to say all that you want to say to us. We had a letter yesterday from the Secretary of the Interior telling us to take time, to be patient, and to explain it thoroughly to the Indians. So this morning we ask Judge Wright to talk to you further about the bill.

Judge Wright. My friends, in listening to me this morning I wish you to know that what I say to you is what the Great Father says to you. If you hear my voice, you hear the voice of the Great Father. If you do what I desire you to do, you do that which the Great Father is very anxious for you to do. Sometimes I have heard men say: "Why does the Great Father send us men to see us so often?" He either sends you men to do you good or to do you evil; one or the other, that is certain. In my travels among the Indians I have seen a good many; I have found that those who have had messengers from the Great Father were most often the best off. And I have found that those who were so far off from the Great Father that he has lost sight of them became very poor and very miserable. I heard of some poor Indians in the northern part of Idaho two winters ago who had never had a messenger from the Great Father. They were called Kootenais, and they were living in the greatest poverty I have ever heard of on the face of the earth. A good minister who had seen them came to the commission of which I was chairman, and told me the story of their sufferings; and I promised him when I went back to Washington that I would tell the Government about these poor people, and I did it. They complained that the Great Father had forgotten them, and they prayed to the Great Spirit that the Great Father's heart might be softened toward them. When I told the Great Father about these people and their sufferings he promised me that he would take care of them; and he has done it.

I told you awhile ago that the Great Father sent us to you to do you good or to do you evil. How can you tell whether he means bad or good? There is only one way, and that is by what he has done for you in the past. Has the Great Father been good to you or has he been evil? For twenty years, who has given you food and clothes? Who has helped you to build your houses? Who has given you wagons and plows and cattle to help you on in the world? Who has built your school-houses and sent you teachers to bring your children in the right way? Who has helped your young men and young women to know something and to be civilized? Who has protected your land and kept the white people when they have been anxious to take it? Who has been ready to send soldiers to defend you and keep you from being injured by others and to defend your home? Who has fixed you so that you are beginning to live in comfort and have homes of your own and wear good clothes and associate on friendly terms with the whites? Who is it that has done all this? Are they the men who come only when you have councils and talk to you in secret and tell you that the Great Father wants to hurt you? Do these men who tell you to turn your backs on the Great Father feed you and clothe you? No; it is the Great Father himself who has done all this for you. It is his voice that speaks to you now and tells you if you will do what he wants you to do he will carry you on still further on the road to civilization and happiness.

How much money have these friends of yours who want you to turn your backs on the Great Father spent for you? Not one dollar. How much money has the Great Father spent for the Great Sioux Nation since 1868? To feed and clothe you and give you the things that you need he has spent $30,000,000 in twenty years. He has taken this money from the pockets of his white people and taken it to support and protect you. That is twice as much money as the Great Father gave to the King of France for all the land that lies between New Orleans and the Gulf of Mexico to Canada; and from the Mississippi River to the Pacific Ocean. By the treaty of 1868 the Great Father promised to feed your people for four years. When the four years ran out you had nothing to eat and he fed you for four years more, when there was nothing in the treaty that required it. Do these things look like the work of a friend or of an enemy? They seem to me like the work of a friend. Are you afraid then to listen to these friends' voices now? Don't you think you will be safe in putting yourself in his bands and say: "Although there are some things I do not understand, I will trust the Great Father, who has been my friend; because he has been good to me in the past I think he will be in the future."

We come as your friends. We do not come to frighten or threaten or to force you. We come to persuade you, to speak to your hearts and minds. We want to talk to you like you talk to one another when you are in your houses as friends. You have treated us with kindness and friendship and like brothers. We shall always remember it. When you come to talk we want you to talk the same way. Speak to us as you speak to one another. We will listen to you, and all we can do for your good we will do. All that we say and all that you say will be in a book, so that the Great Father can read it for himself. We want him, when he reads this book, to be pleased with what we have said and what you have said. We do not want him to feel ashamed of us nor of you. We do not want his heart to be hurt by anything that is said by us or by you.
I think that I have shown that the Great Father was good. I now want to show you that he is not only good but wise. And if he is both wise and good he will do that which is best for you, and you ought to trust him in preference to anybody else. When you remember all that he has done for you I do not think you can fear that he is not your friend. Why do you listen to your old men, who are wise? Is it not because you think they love you and know more than you do, and will therefore do what is best for you? Why can you not say: "We have wise men amongst us, but we have a wise Great Father who can help us when he attempts to do it, and we will listen to him?" You may think, and people may have told you, that all the Great Father wants is your land, and that he sends his commissioners not for your good, but to get your land away from you. That is not so; it is false. Such an idea comes only from the devil. No man who knows you and knows the Great Father will tell you that. The Great Father has plenty of land. He has so much land that he makes land cheap. He gives away millions of acres of land every year for nothing. Every Indian here if he wants to leave this reservation can go anywhere on the Great Father's land and take a home, and it will not cost him anything—not a dime. [Laughter.] Not only that, but the law provides that the Great Father will pay your expenses in going to the office to get land on the public domain without paying a cent.

I do not know whether you laugh because you do not believe it or because you do believe it, but it is the truth. Hundreds of Indians have gone and taken their land among the white men, and any Indian can do it now if he wishes to do it. All that is written down and the Great Father will read it, and if it is not the truth I will be ashamed and be laughed at by him. It is not your land that he is after, but he wants to do you good. If he did not think you have more land than you need he would not ask you to dispose of an acre of it. He wants you to live together on your reservation because he thinks you are happier with one another than you would be if you were among strangers. He is better to you than he is to his own white people. The Indian can go and take his home on the white man's land, but the white man can not go and take his home on the Indian's land. He does not feed his white people; he gives them no clothing, wagons, plows, nor does he help them with their houses. They trust him and hear his voice.

If he wanted your land he could get it without sending the commissioners to you, and you know that. If he wanted nothing but your land he could take that whether you were willing or not. But he will not do that. He will take nothing from you unless you agree. He thinks it would be more honorable, and it would be, to take it by force, than to send bad men to you to cheat you out of your land. He knows very well that the Dakotas have more land than they need, and more than they can ever make use of. Suppose that you had nothing but your land, suppose that you had none of the things which your Great Father has given to you, and have nothing but land, how long could you live? What would be your condition? You can not eat dirt. It can not do you any good unless you work it and make something to eat out of it. You can not make anything out of it unless you have cattle and wagons, and plows and horses, and reapers and machinery, and all these things. He says he knows that you have more land than you need. He knows there are many things you do need. You have gotten many things, but you need more. You need more and better houses. You need more cattle and more horses; you need more wagons and plows. You need many other things too numerous to mention.

Now, the Great Father has fixed up a plan by which you can get all these things and have plenty of land left. The Great Father is the only one who can do this for you. No other person in the United States can do that for you. If what I have said is true, had you better not listen to the Great Father and close your ears to the other friends? He has fixed up this plan for you. The commissioners did not do it. The Great Father and the Great Council and the Secretary of the Interior and your friends of the East got together and fixed up this plan and sent us here to ask you to take it. That is all we are here for. When you turn your backs on it you do not turn your backs on us. You do not hurt us in any way. It will save the spending of a heap of money for you. But you will turn your backs on the Great Father himself, and we will have to go back and tell him that the Crow Creek people have turned their backs on him; they have heard your offer and they will not accept it; they do not want your help. The Great Father says that he wishes you would take it, because he thinks that it will enable him to do you good. He will say: "If they do not want to take it let them not take it. That is all I can do for them. If they do not want anything to do with me that is all right; I will have nothing to do with them; I can still get along pretty well."

Let us talk about it like wise and sensible men. We do not want any medicine man in this business; we want men of brains and sense who can talk about it like sensible men do about any other transaction. How much land is there on the Great Sioux Reservation? Twenty-two million of acres, How many people are there? About 23,000,
There is enough land on this Sioux reservation to give every Sioux Indian, man, woman, and child, 1,000 acres of land. What can you do with it? What use can you put to it? The Great Father has protected you in its use so far and is trying to do so now, but how long he can do it nobody can tell. Now I can see how, when you had plenty of game here and there were no white people around, you needed all the land to hunt on, needed it for the buffalo and the deer. All you had to do when you wanted meat was to go on the prairie and kill a buffalo or a deer. You needed a large country to roam over. But that is not so now. The buffalo are all gone.

There are only two ways in which you can live; you have either got to learn to feed yourselves or somebody else has got to feed you. Do you want to be children and paupers forever? Do you not want to be men and live like men? If you want to live happily you must take up farms of your own and improve them and cultivate them. You must have cattle and plows and wagons and such things. You have got no game here. I do not believe I have seen a jack-rabbit even since I have come through here. You have very few birds and very small ones; so that you have to raise your buffalo at home, your deer at home, and call upon your mother earth to give you the food your hands can bring from it. Is that not so? If the man who got up and sung to-day was to sing the whole night that would still be true. He can not sing the buffalo back again; he can not sing the deer back; he can not sing the corn and the wheat out of the ground. If he wants anything to eat he has got to work for it. You have gotten past that. There are some of you that are so well learned that you know better than that. You know that I am telling you the truth, every one of you. It is the man who tells the truth to you that does you good, and not the man who comes to you with honeyed tongue to tell you lies.

Do you think you can learn how to support yourselves? Yes; you can. There is not a man or boy here who cannot make a living for himself and for his wife and children, if he has any; and for his father and mother, if they are too old to work. We know the old can not do this, and this bill provides that the old shall be taken care of. Some of you think that you can not do this, but the Indians can make a living in this way. I say you can do it. I never saw a better looking set of Indians in my life than these, and I have seen thousands and thousands of them. I have never seen any young men who looked better and smarter, nor have I ever seen women who are better looking, stronger, and more industrious looking. You can do what you please, if you only try, and the Great Father will help you and take your hands if you do what he wants you to do.

You have traveled on for many years until you have now reached the very gateway to prosperity and happiness, and the Great Father has his hand upon the latch ready to open it for you if you will only walk in. You need not be afraid that he will not give you all you want and need. Some people say an Indian can not work. The man who says that either knows nothing about Indians or he is telling a falsehood. Indians can work and will work if they get paid for it. They will not work merely for the fun of it. I have never seen any fun in work except the pay. What other Indians have done you can do. I saw Indians a few years ago who had never received a dollar from the Government. They are no better looking than you are and no smarter. The Great Father sent me to see them and pay them a debt that he thought he owed them. Their reservation is a beautiful spot, but it has no better land than yours. They have good houses, farms well fenced, barns, plenty of cattle, horses, sheep, chickens, and raise their own provisions, and sold in addition the year I was there 125,000 bushels of wheat. There were about five hundred of them. They had their own village where their schools were; they built their own school-houses, and bad their own teachers. They had one church that cost $10,000, and they paid for it themselves. These were the Cœur d'Alene Indians in Idaho.

I have been asked to explain the bill still further to you this morning. The bill is long and it is impossible to understand it by reading it over once. One of your chiefs said yesterday evening that he had listened attentively to what was said when Mr. Cleveland explained the bill, but that he could not understand so much of it at once. That was true. The Great Father does not want you to say whether you are against the bill or for it until you thoroughly understand it.

In order to make you understand it I am going to divide it; first I am going to tell you what the Great Father wants you to agree to, and, second, I am going to tell you what the Government agrees to do for you. In the first place, they want you to agree that this great reservation shall be divided up among the Indians in separate reservations—one for Standing Rock, one for Rosebud, one for Pine Ridge, one for Cheyenne River, one for Lower Brulé, and one for Crow Creek. That is right, isn't it? You all want that. You want your own land, so that no other Indian or white man shall interfere with you in the enjoyment of it. Then the bill says that whenever the President thinks it is judicious to have the land allotted in severalty he may so do. It is not necessary to say much about that to you; you have already got your land laid off here,
You have tried that and have found it more convenient and comfortable for every man to have his own home. Those of you who have not already taken land in that way he wants to take it in that way. He will have the land surveyed so that you can do that.

Mr. Cleveland explained so fully yesterday to you how much land you could take that it is not necessary for me to go over that again. He showed you that you can take not only farming land but grazing land as much as is needed. After you have all taken your homes you will have three times as much left as it takes to give you homes. And that land will be yours just as much as the farms you own. It never can be taken from you any more than the farms can. You need never to sell an acre of it if you do not want to. If you ever sell any portion of it, what it brings will belong to you Crow Creek Indians and to nobody else. You will get patents for your farms, but the bill says that these patents will not allow you to sell your farms for twenty-five years. That is done to protect you. If these farms were given to all your people, and they were allowed to sell them at once, you know that in a short time many of you would have no farms.

The white people who want to get your land all object to this position, and say:

"Why don't you give them their patents and allow them to sell their land the next day, if they want? The white people would like you to take them in that way so that they could buy them from you. So that one or several of them could drive around some day and see some young man on a pretty farm with good houses and fences and land broken, and they would ask the young man whether he did not want to sell his farm; talk to the young fellow awhile, and then pull out the bottle of whisky, give him a drink, and get him in a good humor, and then buy his farm for half price. The Great Father does not want it done in that way. He knows many of your young men and many of your old men, and knows that they are wise and would not sell your land in that way. But this bill gives the land to young boys and young girls of eighteen years of age and over, and these young people might dispose of it and be left without a home. So the Great Father says: "I will keep it for them until they become wise, so that cunning men can not cheat them out of it." Is that not right? Does anybody object to that? No one can object except some one who wants to cheat the Indian out of his land.

Perhaps some of you live outside of this line [indicating on map], and what are they to do? The bill provides that they can either live there if they want to, or they can take up land inside of the reservation where the rest of you are. If they prefer they can get a patent for the land where they now live, just as if they were inside that line. Is that not right? If any of you do not like the place you have how you can move outside this line and take up your homes there so that you do it before the bill is ratified. Then for a year after this treaty is ratified if these men want to live on the reservation they can take up land there. If either of these young men sitting here before me have no places chosen or do not like the places they have, they can go anywhere on the whole Sioux Reservation, even out there on the land you are talking about selling, and still continue to share in the rations that will be issued under the old treaties. That does not look as if they were trying to injure the Indians, does it? Is that not good for the Indian?

I have told you what the Government wants you to agree to. Now what does the Government say it will do for you? It says that the land that is left outside of this reservation and the other reservations will be sold by the Government, and all the money that it brings shall be put into the United States Treasury and kept for your benefit. The Government is not going to take the money, but they offer to give you a fair price for it. Land is abundant in this country. Some land the Government sells for $1.25 an acre, but they give away a great deal more land for nothing. When you buy a great deal of a thing you get it for much less than if you buy only a little of it. Every dollar that this land brings will be put to your benefit and for the benefit of all the Indians on the Sioux Reservation. There are about 11,000,000 acres of that are to be sold for you. When the whole of it is sold it will amount to $5,500,000. How much money is that? I reckon that some of you think that it would be a barrel full. Some think that it would be as much as a horse could pull in a wagon. Suppose it were all in silver dollars; and suppose you can put $27,500 in one wagon. How many wagons would it take to haul it from here to Pierre? It would take two hundred wagons heavily loaded. If you put it in sacks and gave every Indian a sack containing 80 pounds of the dollars, it would take nearly every Sioux Indian on the reservation over eighteen years of age to carry it. It would take 4,000 men to carry it.

This bill promises to continue your schools for twenty years more; to give you better schools and more school-houses and arrange to educate all your children. It promises to distribute among you 25,000 cows; every head of a family, every boy and every girl over eighteen years of age gets 2 milch cows, a pair of oxen, yoke and chain, plow, wagon, harrow, ax, pitch-fork, etc., and $20 in cash. You also get seed to plant 5 acres of ground in various crops for two years. In order to keep you from waiting for it the
Government promises to take $1,000,000 at once, before the land is sold, and put it in the Treasury for you. It proposes to protect and keep up your religious societies, your mission, etc. It does not say that these things are to take the place of the things promised in former treaties.

All these things are to be done for you if you do what the Government asks you to do. Also you are to understand that this fund is to be placed in the Treasury for you and will every year bear 5 per cent. interest. Every $100 brings $5; every $1,000 brings $50, and so on up; and when you take this interest out and spend it you have the same amount left as before you took it out, and if you need any more the Secretary can take part of the principal and use it to do you good. So you see, if you have this great amount in the Treasury when drought or grasshoppers come upon you, you will have it in time of need. If your horses die you will have money to buy more in their place; if your houses are burned you can buy lumber to build them up again. So you see your Great Father has given you a good plan and you ought to accept it at once; every man over eighteen years of age ought to come up and accept it at once.

If you do this the President and all your friends will esteem you more highly. They will feel that you have heard their voice, and when you need help you can always get it. I believe you understand this thing fully—now is the time to act—two roads are open to you; one leads to life and happiness; to the heart of Congress and the heart of the President; the other to darkness and to turning your backs upon the Great Father and refusing to do what he wants you to do. You ought to study this matter well. If you take the right road your children will rise up and bless you; but if you take the other they will condemn you and exclaim in after years: "Oh! that my father had taken the other road."

I know much of your history; you have always been regarded as a brave and a proud people. You have always been looked upon as our friends. We want you to prosper. I know that in the past you have had many trials to pass through. I know many wrongs have been done you. I regret that. Perhaps you have sometimes done wrong yourselves; but this was in the past. We should not look back to the past; it is bad. We should rise up and look to the future. We cannot recall what is past; but we can act wisely in the present. You have had many dark clouds over you in your day. They have not all passed away, but they are rapidly passing away. If you will lift up your eyes you will see the silver lining of the clouds; if you will come forward with brave hearts and steady hands and accept the offer of the Great Father the clouds will roll away and the bright sun of civilization and Christianity will shine upon you, and you will become a great and prosperous people. But if you follow in the path of those who wish to lead you in the old ways, darkness, gloom, and misery will linger among you.

As I said to the people of Standing Rock I say to you: "I pray you to accept the offer of the Great Father, and although I am growing old I still may have the hope of living to come back and see you again living in comfortable houses, your wives happy in your homes, and your children playing with happy hearts on the prairie, and your cattle like the wild buffaloes roaming over the prairie, and the sun of civilization and Christianity shining upon your whole land. This is within your power. This is right and due to the people whose men by their bravery have won the admiration of the world and the beauty of whose women has added inspiration to poets and musicians and painters."

WHITE GHOST. Every man when arguments are used by another to influence him makes some reply in defense of his own position. I am the head of this tribe—that I know. Now I often say over to myself what the Great Father said to me: "Try and make your children wise and understanding people and let the ears of your people and the ears of civilization understand each other."

A certain part of your voice makes my heart bad and I want to tell of it openly. This is what I want to say: You have three persons here; three persons the tribe has selected to be the news-carriers between the tribe and you. If we could keep this land of ours away from you, would it please the Great Father? When I see a wise thing in my brain I allow no man to turn it away, nor will I hear anything against it. That green strip around the red [on map], I asked the agent once to write a letter for me about it. I want it for my good; I have done good for the Great Father. I want it, not for my good, but for the good of my people. I want it for the good of the Great Father. I have nothing left but the green strip; it is all that is left for my people. I am not a mountain sheep—an animal that has horns which curl over and over two or three times and then turn down under its neck like a necklace. All the low tracts of country are marked out, and only the bad are left—such as only mountain sheep can use. I am head of this tribe, and lay out the path for them. Now, neither my tribe nor any other tribe can make their living on the bad lands. That is all on that subject.

Now, as to the terms of the agreement. I am not going to speak as though I was wiser than you. I am the man you have fired your gun upon and tried to turn into the wrong road. I am the man. You can't make me turn into the wrong path if you do fire a gun upon me. I am head of my tribe. That is all I have to say at present. Re-
member I want no threats. We will come out and discuss this measure, but there should be no hard words on either side.

ROBERT PHILBRICK. I want to say a few words to the commissioners and make one of them say "How." [Captain Pratt.] I went to that friend of mine, for if I had not visited them you would say I did it. At that time I said to you I had not read the bill, and did not understand it yet. It displeases me that I was charged with opposing the bill without understanding it. I merely put this question: Do you know that I understood the bill when I hadn't read it? I said that when I understood the bill I will answer. Didn't I say that?

Captain PRATT. Yes.

ROBERT PHILBRICK. You should ask me whether I am fit for anything in this tribe or not for anything. You should ask me that. I follow civilized ways, and some things the agent said are true. I work and strive in every way to make my living. He spoke of the way I made money. How is it? Many white people made thousands of dollars in that way and he said nothing about it. Why? You haven't the question yet. I speak because it looks as if you push me down too low.

Agent ANDERSON. I always treated him as a man and have given him a chance to make money, and as hearty a welcome as any one else. I want all to stand alike. I don't want a stranger to have advantages that you can't enjoy. I say that if he wants to hold all that Brule bottom you have a right to some of the money he makes there. All can't have 5,000 acres apiece, and he has no right to all of it; and as your friend I give you this word of warning. I want all to be alike, and if I can help it he shall not have advantages over you.

PAUL HIGH BEAR. I want to say a few words, only four. We asked a blessing before we started out here to have all peaceful. Now the good news you wise men have brought I feel I want more. Peace, happiness, good heart is the one thing. We must sit low and listen to all you say.

The council then adjourned.

CROW CREEK AGENCY, DAK.,
Friday, August 31, 1888.

The council was opened with prayer by David Tatiyopa, an Indian minister.

WHITE GHOST. My friends, you want to do this work quietly and peaceably. That is good, that is right. I am glad of that. We want to put our attention closely to the work you have brought to us; we want to consider it quietly and peaceably. In time we are to come to touching the pen, but this is not the day for that. We want to put it off another day.

Judge WRIGHT. This is the paper which you gave me the other day, and asked me to read carefully and then talk to you about it. I have read it very carefully and understand all that is in it. I believe all that is in it is the truth. The commissioners have talked about it together. The paper states that you are uneasy about the title to the land here. That will all be fixed right.

The paper also says that the Indians owned a vast tract of land east of the Missouri River and running up above from the east, and that they have never got enough for it. The Great Father does not give us any power to do anything about the matter, but we have agreed together that we will have a copy of this paper and we will put it in with our report, and we will ask the Government to look into it and do whatever is right.

WHITE GHOST. I thank you for that. That is very good. The Great Father, when he sees he has important work, and that work must be done quickly and in proper shape, he takes his soldier by the hand and tells him to do that work and do it properly. The Great Father will choose a man from among the multitude, a good, wise man, for a judge, a man who has no malice towards any one. That is the kind of a man the Great Father generally chooses for a judge. And then right in among the commissioners is a man of God; of Him who chooses whom He wills to choose, and Who is over the powers of the heavens and the powers of the earth; these are consolidated in the appointment of this Commission, and you meet me here.

Why I have been made happy is this, because I have suffered in this earthly work, this land work; I have been in pain with the hope that everything shall be straightened. I have wished for that, and it will make me happy.

There is another thing that troubles me. I am going to tell you of it. I wish you to hear it. A railroad has been built through my country, between our houses. That is the work of the wealthy people. The Great Father sent you here to buy a portion of our country. After we have sold the land, will this railroad go free or pay?

Before you came, in former times, some things not right and lawful were done with reference to our country, and were left so without compensation to us. My friends, I
want you to take into consideration what I have said, and if you find anything unjust in the matter I wish you would straighten it, if there is anything unpaid.

I wish you would answer me this: In former times, when the hostile Indians lived in our country, portions of my tribe were out away from me when the hostile feelings grew, and they were shut off from me, and they are still shut off, and they cry to come back to me, and they have sent their words to me and to my agent to assist them to come back and reside among us, but their agent is doing all in his power to keep them from coming back. Why? Because the more people he has charge of the more he makes.

I mentioned two things to which I request answers, and if you can do anything in that direction I pray you to do it.

Captain PRATT. You speak of some things that the Government owes you for. Do you mean what is spoken of in this paper? [Paper handed Judge Wright by White Ghost.]

WHITE GHOST. That is our tribal wish. What is in the paper there we got together and wrote that. I have not mentioned anything that is in this paper here only concerning the railroads and these people up at Standing Rock; I want them to come back.

DRIFTING GOOSE. My friends, I have got to use a cane now, and my voice trembles so that I can not speak firmly; still I have that to say which is itself solid enough. I do not say that I am wiser than your are, or smarter than you are; but there are some questions I want to ask you.

This act seems to show no mercy on us. What was promised in the former acts has not come to pass, and yet on the top of that another act has come to us. What White Ghost has said is in the hearts of every one of us. You have come from where this act was confirmed. We have sent a copy of this paper there. We had an idea that the copy of these words would be in that same act you have brought to us. It ought to be mentioned in it. When I was in Washington I was requested to join this agency, and was promised certain things, but before those promises are all fulfilled here comes another act, and I must do another way. That is why I say that they show no mercy on us. If a man makes a contract with a certain party and the man violates his contract, the opposite party is not pledged to carry out the contract with him. My skin is red. I am not an educated man and I do not understand writing, but it is printed in my mind what the commissioners have promised me. There are no blood stains on my hands.

By the act you have brought to us it seems that there will be nothing left for your young generations. The maps I saw hanging up here cause me to say this. You may say you will make a copy of the paper we gave to you, and you will send it to the highest white man in the nation, and we prefer to wait and see what he will think about that.

The act you have brought to us we do not fully understand yet, and we should consider it by sections. Let us hear so much—a part only—at first, and we will consider that and look it over. Another day we will take up another section and we will consider that, and in that way we will understand it all. What is promised me by the Great Father is in my mind; but it seems this was a little different before that was carried out.

It seems there is not room for another generation in the portion of the reservation set apart for us. After you showed us the map I looked back to the young generation growing up. There is no room for their children and their children's children. That is why I say you have no mercy on us, for you crowd us on to the river bank like mountain sheep.

BULL GHOST. We ask you to consider every word in that paper, and I will listen to every word of the answer. You see us circled all around here. What kind of a nation is this? These are the people that the Great Spirit has created on this continent. Because the Great Spirit has created us and we were born and raised on this soil and know every part of it, so every part of the land is contained in that paper. All the wise men who come to us, we say to them: "Now, look at what is in that paper; all that land is lying unsold. We never sold it to any person." We often say to ourselves: "When will that wise man come, that relation of ours—when will he straighten out what is in that paper?" All who stand around here, the young men as well as the old, for they have often heard it from their parents, often say: "Why have these railroads and towns and white people come into our country, which we never gave permission to any one to do?"

We have sent our paper to the Great Father for answer, and he has never given us an answer. You, my relatives, standing around me; you, my relatives, sitting in front of me, you all see that some of the former works have not come to an end yet.

There is another word. All these white settlers have come on the reservation and the Great Father asked them to move off and they did not move; and it has not yet been settled why they should stay there on this reservation. For this reason a few days have passed without our coming to a decision. You ask us to consider what you have said to us, and with these ideas mingled with what you have asked us to consider we are yet unable to come to a decision.
SIOUX RESERVATION.

William Slow. My friends, as I got up some of my friends said behind me, "Oh, slow!" Now, I want to say a few words. You, my friends, sitting behind me, you know that I never raised a tomahawk over your heads any time in my life. The agent said a word the other day I want to refer to. He is our father and he is the man to speak. Our father notified us beforehand; he gave us these words: "There is a great question coming. It is a very important thing. Prepare for what is coming. The Great Father says think, and he says it within six months' time."

We are now in a certain measure of land. What kind of a measure of land is this we are in? Who set this apart for us? Whose idea was it? Was it in this way: The minds of your chiefs at this reservation is continued?

A voice: Sit down there; what are you talking about?

William Slow. I am one of the men who run a race for the white man's house, right from the beginning. Our tribe used to say we can not come by what the Great Father says—his words. The Great Father is the only man we depend on.

A voice: Stop talking.

William Slow, hesitating and turning to the commission, says: Shall I stop?

Rev. Mr. Cleveland. No, go on; speak.

(Major Anderson called the captain of police to his side, and William Slow proceeds hesitatingly.)

Rev. Mr. Cleveland. I think it would be well for the agent to announce that every man has an equal right to express his views and that no one shall interfere with him. This man's speech was spoiled and himself confused and driven off by what has occurred.

Major Anderson. My friends, as agent here I feel I am called upon to make a few remarks. I expect these Crow Creek people to act like men. The eyes of the whole country are upon you. We do not want any mistake made here. White Ghost has gotten up here in a kind manner and said that he wants everything done quietly and orderly. He has told every one of you that he is glad that each one of you shall have a right to express his individual opinion. Every man who has a reason for his action has a right to get up here and express it. We do not want any rowdies to interrupt the proceedings. We have got a representative of the Great Father's soldiers here, and a representative of the Great Father's justice, and we have the representative from the people who respect the Heavenly Being. My friends, let us be governed by our reason and not by brute force. It shall not be otherwise.

Wizzi. I want to speak on the subject of these papers in the future, but I would like you to know their contents first. [Letters handed to the commissioners.] These papers were written in the time of the old Indian ways, and the act described in that paper was done by that man even in those wild times, and that man to-day is going along the white people's road. The people have talked about the act you have brought to us. All the Christian Indians requested me to say certain things; that will be later on, and when I say it I want to say it in the presence of all.

As to what is concerned in that paper, we went to Washington, White Ghost, Bull Ghost, and myself, and told it to the Great Father. For a man stole the country and sold it. Sold by theft the possession of the Territory which we, stainless-handed as to the white men, claimed as ours. There lies his grave on the hill yonder, three or four of them. They are the persons who meddled with this land, this Territory, when the wise people came from the Great Father. One of those men who has the reservation to his name is in that paper I have presented to you. One of them is White Ghost's father, and another man's name is White Bear. They are asleep upon the knoll back here waiting the day set apart by the Great Spirit. You brought us a word and this word is something like a doctor sent to a sick man, and he gives him medicine hoping that the medicine will do that man good, and he can not tell the sick man whether it will cure him or not.

Dog Back. I consider this work is not night-work. It is to be done in the presence of all the men, women, and children here. Nor do I think that these things are to come flying to us and be caught like a dog. We are on land, land which all nations say is dear. Land is precious property. We all understand the act you have brought to us; it is good. The act you brought to us is good, yet we do not fully understand it. We want to consider a little more about it.

Crow Man. This is no council day, I consider, but I want to question you about what is in this paper. I said, as you know, long before this, when the day comes to talk about the land I am going to get up quick, for the Great Spirit has given us this land for an inheritance. We are chiefs of the land. We ask you to consider the things we have in that paper. When you answer it satisfactorily I will sit and listen. The Great Father has chosen good and wise men to come among us. Another thing: I want those portions of our people above us on the river to join us.

Middle Tent. I think of only two things, and we have spoken to you concerning them. The word you have brought to us we lay aside for the present. We are consider-
ing it. We are examining it. We are speaking now about the big railroad lying over our land. A portion of our tribe up above are surrounded up there and can not come down, and we pray you in their behalf.

Major Anderson. I have spoken to the commissioners that I can see the drift of this. You want to put off the voting and the definite settlement of this bill till tomorrow. The questions about the railroad and the Lower Yanktonais coming down to this agency we have talked over frequently together. I laid this matter before the Indian Department for you. I say to these commissioners now that they will, of course, answer about the railroad. They are wise and learned about this thing, and come fresh from the Department, and can and will, no doubt, answer satisfactorily. Now I join with you people in your prayer to these commissioners that when they go back to Standing Rock and when they go to Washington they will try to have this matter settled.

Bad Moccasin. My friends, I come before you as an Indian, but you must remember that the Great Spirit has created me in that manner. Here are two classes of chiefs who have talked. I am a young man; a boy you might call me. But I understand both of them. I am an Indian, and I am young, but I remember all the counsels of my great father (I mean my own grandfather, White Ghost's father). You are wise chiefs, and I do not want any outsiders to interfere between the two people who are talking. Here is a present, a pipe of peace [presenting pipe and tobacco bag to Captain Pratt].

Captain Pratt. My friends, I am very much moved by the manner and the words of this young man who has just spoken to us. For twenty-one years and more I have been among the Indians; I know a good deal about their manners and customs. I have been in their lodges when they have been gathered for councils among themselves about the great matters of their different tribes, and I have sat as one of them in the circle smoking such a pipe as this young man has just handed to me, taking my turn with them and joining in the spirit of it; and talked with them and tried to help them in their different matters. I know what it means that this young man has handed this pipe. I appreciate it from the bottom of my heart. My heart shakes hands with him and with you all. As we stand here, under the great sky and in the presence of the Great Father, there is nothing in me, although I am a man of war, that desires for you and all Indians anything else but peace and prosperity. I desire for your happiness, education, and everything that is good. I hope and believe that these councils and this act will result in bringing to you everything that is best for you, and best for the white people who are your neighbors.

Bull Ghost. You see, my friends, as I said before, we Indians can not write, and therefore I forgot something that is in that paper. I have just remembered it and I get up again. Concerning a portion of our tribe up above, they have before had permission to come down here; everything was accomplished; and who is it overthrows that accomplishment? I know, and White Ghost knows it and all the rest of us, that those Indians were to come down here. Ever since the time Drifting Goose went to Washington, and when he was requested to come to this agency, it was stipulated in the same agreement that those people were to come down and join in here with us. My friends, I want to explain this to you distinctly. Let the appropriation come here for them instead of up there, and then they can not help but come here.

There are two ways in the Indians' heart; I know that, and I want to explain it. That is what I mean. There are two hearts and I can see both of them. I am going to explain. There are two hearts; one man's mind is on one thing and another man's on another thing. That man that tries to keep them there part of him is the same blood with them. Then there is another chief of that band. Half of his blood is Teton blood and the other half is this blood—Two Bear. Do not question that man when you get there, for he has two bloods in him, but question Crazy Bear. He is a full-blood of this tribe. There is another chief up there of this tribe, a full-blood chief with a Teton wife, and that detains him on that side. I want you to examine into this when you get up there.

Captain Pratt. Is that all you have to say? (A.—Yes.) The questions you have submitted to us about the people up at Standing Rock and about the railroad and any other we wish to take time to think about, and if something comes up in our conversations with each other that we do not understand we may want to send for two or three of these men who have been talking about the matter and ask them some questions. In the morning we will give you an answer. While we are thinking about that and preparing ourselves to answer you we want you to leave it out of your minds and the things that are not in this bill, if you can, and think about that and consider that and forget these other things until what is contained in this bill is settled. Do not think about what we are thinking about—your things—but think about this matter, and if there is anything in it you do not understand we want you to come to us and ask us about it and we will explain it.

The Great Father will be very much pleased if we can settle these questions in a quiet, peaceable manner that White Ghost has presented. We mean to say this: We will an-
swer the next time we come together. We want you to have as much time as you need to understand this bill before you act upon it.

WHITE GHOST. I consider we will leave part of the words for some other time. It seems there are some other thoughts in the way. I know the difficulty of these people up north of ours, who want to come down here. There is something I am going to tell you. Some of your kind, men of your kind, put this in my mind (officers in the Army). The Great Father tells us to go to work, and took all the horses which the Indians had taken from the soldiers, and what arms they had, and even further, they took all the Indian ponies that they raised and all the Indian arms with which they have been shooting game, and then when they took all the Indians’ own ponies and arms the soldier of the Great Father says: “I am to take these and buy for them cows and work-cattle and replace them to you.” This thing has not happened in my tribe, but there was a man of your kind told me of this at Yankton Agency. Such property as they received for their ponies and arms they will not allow them to take off the reservation. They will take all the property away from them, and for that reason none of them can come down. There is another thing I wish you to take into consideration: if it can be fixed in such a way that they can come, let them bring their stock which they exchanged for their own property and arms. I would like you to look into it.

Major ANDERSON. I am very glad White Ghost said these words to the commissioners. I have heard about those Yanktonnais up there who did not get some things they ought to have gotten, and some of them have come down here, stripped almost naked, and I want all these Yanktonnais people to get all they are entitled to.

I suppose you all want some beef now. “[How!]”

WHITE BUFFALO WALKING. You rich people have come among us and you have not contributed anything extra to our rations. (It was here explained that the commissioners had given the sugar and coffee which had been issued.)

WHITE BUFFALO WALKING. Well, I did not know that. Five beeves were killed yesterday. Look at all these women and children; it is not enough to go all around. Can’t you give us a little more than five beeves?

Council adjourned.

CROW CREEK AGENCY, DAK.,
Saturday, September 1, 1888.

The council was opened with prayer by the Rev. David Tatiropa, an Indian minister.

Judge WRIGHT. My friends, yesterday you asked some questions which we promised to try to answer today. There are none of them foolish questions—they are all important. The first matter you called our attention to is what was contained in the paper which your chief, White Ghost, handed me. It was about your land. I told you yesterday that I had read the paper with great care, and I understood all of it, and I believe every word was true. That paper talked about things that happened twenty years ago and with which this commission has nothing to do. The things talked about in that paper took place long before the present Great Father was in power.

It appears from that paper that some people—not your people—sold a large part of their land in a treaty they made with the Government. Those people were called the Yanktons; and that paper says that the people who sold that land had no right to it, and that these people here were not consulted about it. That was a long time ago, as you all know, and I suppose that the Great Father who was then in power did not know who owned the land or he would not have allowed them to sell the land without your consent. You can see from that something I told you about the first day I met you is very wise in the present Great Father. You remember I told you the reason the Great Father required us to bring all the people together was to keep them from being deceived and cheated out of their land. If things had been done in this way at the time spoken of in that paper, that thing would never have happened. Such a thing never can happen again, for the Great Father requires all the people to be brought together and consent before anything can be done. I understand that this reservation that you now live on was a part of this same land that the Yanktons sold at that time. When the Great Father found out how you had been treated he first set aside this reservation to the Winnebagoes and Santees, and then you were permitted to come upon it and live on it as you have for many years, and then they made the Great Sioux Reservation and gave it to you, and the other Sioux on your land. That was the way the mistake occurred when several years ago one President opened a part of your reservation for settlement. Afterwards the present Great Father revoked that order and said these Indians should have this reservation.
I told you the other day that we would have that paper you handed me copied, and that we will put it into our report and call the attention of the Great Father to it, and recommend that whatever ought to be done for you on account of that should be done; and when your chiefs go to Washington, if you accept this paper, you can take it to the Great Father face to face, and look him in the eye, and tell him about this matter.

Another matter you spoke about was your kinfolk and brethren who live at Standing Rock. You said you wanted them to come here and live with you. We understand your feeling towards these people; it is natural. We agree with you and approve your goodness and kindness in this matter. When we were up at Standing Rock your people did not say anything about this matter to us. We first heard of it from you. So we promise you that when we go back to Standing Rock we will see your brethren there and talk to them about this matter; and if they all or any part of them want to come here to live and so say to us, we will put that in our report and recommend to the Great Father that they be allowed to come, and if they do come that they be allowed to bring all their property along with them.

You have said something to us about railroads. There are two railroads mentioned in the bill we are asking you to approve. One is the Chicago, Milwaukee and St. Paul Railroad, and the other is the Dakota Central Railroad. It appears that heretofore these railroads have made some agreement with you and the other Dakotas about running a railroad across the reservation towards the Black Hills, and to pay you something for that privilege. This bill that we ask you to agree to provides that nothing that you do by this bill shall prevent you from having carried out the agreement in the same way it would otherwise be. But it says that these railroads must within nine months lay off their roads and stations, etc., or they can't get the benefit of it. And that in six months they must pay the money they promised to pay, and if they do not do that they lose the right.

You said something about another railroad that runs across your reservation—the Northwestern Railroad—that it took some of your land without asking for it. We say to you about this, that whatever that railroad takes to run its road on they have to pay for it. If they have not paid the Government for it, they must pay the Government for it, and you will get whatever is right, because the Government never allows a railroad to run its line across Indians' land without making them pay the Indians for it. So you may feel sure that whatever is right, that they shall pay. Every word I am saying is being taken down by these young men and will go to the Great Father. You will also have a copy of it left here, and you can at any time hereafter read what is said to-day or at any time. It will always remain in the agent's office. What we have said are the words of the Great Father. We must say every word that he told us to say and no more, and we can say no more. Whatever you do about this matter or say, you do or say just as if you were doing it or saying it to the Great Father. If you take his hand you will please him, and he will stand by you and protect you. If you refuse what we ask you, you refuse it to the Great Father and not to us: He will know the names of all who take his hand and of all who do not. Those who take his hand will be written down and carried to him and he will know them. Those who refuse his hand, or will not do anything, he will know them, and he will count them against it. So when we get through he will know the names of all those who take his hand, and he will know the names of all those who do not hear his voice and take his hand.

So in this matter you are like all the people with regard to another great matter. The Great Father of Life has called upon men to come unto him and bear his voice, and has said to the whole world: "They that are not for me are against me." And so it will be with this matter and the Great Father. None of us can hide from our responsibility. Those who are not for him are against him.

Your friends all through the United States—your real friends, good men and women who have been working for you and have been for years, are looking here with trembling hearts to know what you are going to do about this matter. They have read through the newspapers that there is danger that the Dakotas will not take the hand of the Great Father and they fear for them. Not that the Great Father will hurt those who do not take his hand, but they fear that Congress will lose faith, and that they will pass another act which will not be so favorable towards you; so if you want to get a firm grasp on your country here, your land; if you want to fix your children on the land so that nobody can disturb or make them afraid; if you want to stand upon your land and look upon it and say: "This is mine and my children's forever!" If you want to send joy to the heart of the Great Father and to your friends throughout the United States; if you want to strengthen and please them and make them fight for you in the future, throw all doubts and fears behind you, strengthen your hearts like men and say: "The Great Father has been good to us in the past. He will be good to us in the future. We will take his hand and trust him." If you do this you will be fixed and you will forever look back upon this day and be glad and proud of the part you have taken in it.
WHITE GHOST. My friends, as you sit before me, this is what I think. The new Great Father was chosen out of the nation to be merciful and good and kind-hearted and to look upon the poor and weak. And what you complain of was already done when the new Great Father came into power; and I accuse the former Great Father, and not the new Great Father, of all that wrong-doing. My friends, I do not doubt the truth of what you say to us. No, that is not what I meant. During the time of the former President the first thing I knew the news came to us that a certain portion of our territory had become the white man's land; and another time that a certain portion was opened for settlement; so that we might almost say that all that was left of mine is myself, my body standing before you. In former times there used to be about a thousand families under me; and with these one thousand families the Great Father never treated us right up to the present time. For that reason I have said what I did. What I mean is that the nations around me, the different tribes, without my knowing it, took a strip of land and put it into the Great Father's bosom.

Notwithstanding all this abuse there have been some bad temptations. I know that. But it was always difficult for a man to do what is good and right. After all my territory was sold then hostile things came up all around, and they were threatening with guns all around me. But they did not tempt me. For some reason my heart stood fast. With this idea I have strength to resist all this temptation. The Great Father has a big nation and he has some wise men. I said to myself that wise man who is going to straighten and correct all these things will come to us some time. My friends, you have come before me and you have asked me some things. I look all around me and I say to myself: "What is the thing they want? All my country is gone. I have only a little left. I know that they must have already had their fill of my land." I know, my friends, that this new Great Father has saved something for me. He was of the other President I spoke when I accused them of wrong-doing. I heard that the white people were rushing into my territory and taking my land, and the next thing I heard was that the new Great Father was protecting me and told the white settlers to move off. But look, my friends, all the white settlers still remain, and their herds of cattle crowd inward, and I often complain to my agent on that account. I like two men to come face to face and question one another openly.

I have been thinking like this since you came here: "I wish that the Great Father would ask these white settlers to move back beyond the line and let me use the country, and then after he has done that, if he should want anything he should ask me for it." But the Great Father presses upon me. I am poor, and have nothing to sell. The white people have my land and are in possession of it, and for that reason I have nothing to say. My friend, do not be offended for I can not yield. I have lots of other complaints to make to you. You are wise people and can do great good. I must say it in plain terms, but I can not move to touch the pen, do not know the boundaries of my reservation. Until I know the boundaries of my reservation I can not touch the pen. That is what it is, my friends.

My friends, when a man buys a thing he generally goes and examines it. If I want to buy a horse, I examine it and see if it pleases me. I look at its teeth; if it is old, I know that it can not be of service for a very long time. Or if I see some blemish on the limbs, although the horse is a fine-looking animal, I know that he is not a good horse. When the buyer has examined the property and made up his mind what it is worth and made an offer, then if the other party, the owner, thinks that it is enough and wants to sell, then they trade. But if they do not agree, there can be no trade. Right from the beginning, before you ever came here, I said to my agent: There are two ways to sign, but the white people have possession of the reservation, and I have nothing left for me to sign away. I know that I am on the reservation but the West Indians are all in together. Each tribe has no reservation for itself. I think they are the people whom you ought to visit.

As I stand, I am not going to step up blindly without knowing the boundaries of the reservation; and without these white settlers being moved I can not yield.

DRIFTING GOOSE. You are wise people and clothed with power; thus they sent you forth. But before you came the agent told us all about it. And he told us to consider the matter well. Our minds were made up that when you came we would tell you all our complaints and troubles. For this reason there was a time when the arms of both nations were raised against each other; but at that time I stood fast on my soil. While the clouds of gun smoke were hanging all about me, I said to myself: "The Indians can never conquer with arms, but with peace and by being lowly towards the Great Father; in that way they will conquer and in that way they will remain possessed of the soil." The Great Father's voice first came to me like this: "You Indians, take the land and cultivate it," and I said to myself, "I will hold on to the plow-handle even if I am killed while plowing. The Great Father will hear of it." So then, my friends, you see that I am living up to what the Great Father told me, and I consider that I was accepting the
Great Father's hand. Those people who have not grasped the Great Father's hand are in possession of a great tract of country out West. If you want land you should ask them. I am holding the Great Father's hand and I am settled on my claim. I said to myself: "Haven't I been holding on to the Great Father's hand? They should go and ask those who have never got hold of the Great Father's hand."

The Great Father commanded me to advise my people and I did it. In our last treaty it was provided that we should not be disturbed for twenty-five years, and that the reservation should be reserved for us. How does this come about now, before that time is expired? As we have been friends of the Great Father and lived here in peace, why do you make us fear that you may take this country from us? We cannot step up blindly, without thoroughly understanding the act you have brought, and give you an answer. We want to consider it well; but first the white people have crowded in on the reservation and we cannot give you an answer until they have been removed. Ask us nothing till then, and then you should ask the land from the next generation. I do not look ahead only to the day I am going to die, but I look ahead to the time of my children and their children and their children's children. So I say, my friends, wait till then.

If you want land we say: "Look across the river. Over there they have land to spare and we have none to spare." We say to the people across the river: "You have a large tract of land on your side; spare them a piece." The Yanktonai tribe had the largest tract of any tribe of the Sioux Nation around us. Our forefathers never signed away any of our land, but our land is all gone, and the white people are crowding all around us, and it makes us sick to think of it. What country we have left we want to reserve for the generations which will grow up after us. When I came on to this reservation and took allotments I kept hold of the Great Father's hand.

BULL GHOST. I want to speak, but before I speak I want you to know who I am. (Hands certificate to the commissioners.) My friends, you told us to consider what you have said. We have. What White Ghost has said is all written down there. That is our word; that is our wish; that is our mind. There is no use of my repeating the same words and having them written side by side with the others. The Indians do not write down what they are going to say, so sometimes they forget part of it. I want to put in part that is left out.

When I meet a wise man who comes from the Great Father I say to myself, I wonder if that wise man is going to recognize me? When I speak to that wise man I wish he would try to remember what I say to him and have it fulfilled for me. Ever since you were going to come I had this mind. I have seen that the white people are as numerous as the grass blades on the prairie. Among all these millions you are the wisest, therefore you were chosen. Therefore I want to pray to you for something.

This word has been said, but I am going to say it again. There is a large tract of country on the west side of that river; you know that and have seen it. You have marked a part of it off, and the proceeds for the sale of that part is marked off in a large sum. It is enough to go all around. Wise men come all around us and try to buy the land, but when the wise men come to our reservation and see what a small portion we have left, they will have pity on us and not ask us for a portion of it. Yesterday we made certain complaints to you, and to-day you answered them all. I said to myself like this, there are hundreds of families, our relatives, who are scattered throughout the northern reservations, and if they are permitted to return, there will be no room left. It would not be well for us to do anything about this matter before that is settled. We have a large strip of reservation here, and before these relations come back suppose we dispose of a portion of it, where will they go? That has been said before, and it is written down, but I say it again. My friends, we do not complain of you, but because some wise and good men have come among us and made promises, and they never came to pass. We have prayed to good men and they have heard, but no answer has come to our prayers from the Great Father. You are true men sent by the Great Father, and therefore we pray to you.

When a man has an employé and sends him to do certain work and it is not done right the employer says, "Go do that work right." The men heretofore sent by the Great Father has not done their work right, and we pray you to have the work done right.

When two men meet to make a bargain and can not agree they separate; now let us separate peacefully. What White Ghost has said I agree with.

Crow MAN. My friends and relatives, listen. If the Indians are going to talk about the land I am the Indian to talk. My grandfather was a chief and so was my father. What White Ghost said is so. Other Indian nations spoke savagely and thought they would inherit the land through their desperation. But we were peaceable. We have been speaking of former complaints, and this new act we have laid aside. The white men have possession of a part of our land so that we can hardly tell where the line of the reservation runs. We pray to you in that behalf.
Dog Back. For the last few days we have met together and so much has been said that my mind is confused and I am weak. You Indians, with the women and children, have also heard what has been said during the last few days. You say a certain portion of your reservation is lying somewhere unsold. We will ask these wise men for it.

What I am going to say nobody instructed me, but I say it from my own heart. Since I have been in the reservation the old saying has been that the Medicine Creek above is the boundary line and below the American Creek is the boundary line. Now, as to the boundary on the back land; all the agents we had on this reservation from Captain Doherty's time I know have scattered the people out from the Indian camp and got them to move into houses in the country. I am going to say things which may hurt your feelings, but all you people standing around, the interpreter and his brother and the others, know whether it is true.

This boundary you have drawn in zig-zags. I never knew that before. Captain Doherty and an ex-policeman went around and set up the boundaries. Since Packer's time the agent had to re-trace the boundary. At the time the commissioners were here (Edmunds commission) the line was right to the center of the Brulé bottom timber. That was the line at that time, and we set up a stake at that time. I do not remember just how many miles east of William Carpenter's place the line runs, but it crosses right there at the old Smith's crossing—the old Government road crossing. And the line from there runs west and passes right up the forks of Crow Creek just a little before Wells place; and then just a little north just above Fergus Holes, where there was a big hole, and on the other side of that the line passes. Chapelle Creek was the boundary line at that time; on the east branch, just above the forks, there is a big pile of stones, and that was the boundary line at that time; and to the north of that was Indian land, a portion of the old reservation.

RUNNING BEAR. You are good people sent here by the Great Father, and you were sent to bring good and kind words and not be harsh. Observe me; I am an old man. I have a heap to think of for my tribe. The boundaries that you have been speaking about, I did not lay them out, but they were laid out by some slaves (the Winnebagoes and Santes). I had a large territory lying unsold, and whenever anybody wanted to get rich it has been the practice with them to steal a piece of my land and to sell it, but still the land is mine. I have kept my eyes on it, and I am going to show no regard to any man about that. What does the Great Father want with me? What have I that he can want? My father (the agent) is somewhere sitting among you, and I told him several times to send to the Great Father to send his soldiers here, and to let them come here with a big broom and sweep the white settlers off the reservation. After that we will talk freely with the Great Father and with you about our land. Any one who disregards the Great Father will starve to death. We are on our own soil. You are good, wise men, and kind people; write to the Great Father a good, straight letter. My people have done what the Great Father told them to do—stand on their soil and farm and support themselves and their children.

There are many ways to sell land, and it takes time to sell land. There are some men who raise their guns at me with one hand and with the other take my timber and hay. My friends, you try and sweep these people off.

If a man has business to transact and it does not suit him, he will wait until it does. In this business I say to my people, I say be quiet and do your business peacefully. You three men and my father sitting there [the agent] may scold me; but scold me as you will, the business is mine. There is a bigger tribe beyond me, and you might turn your faces in that direction.

MIDDLE TENT. What White Ghost said I think is right. You have seen some great tribes and a good many small tribes. Are we poor. When you make your report to the Great Father have mercy upon us. Say this of us: "We have been to a tribe of Indians who have a small piece of land, and they are very poor, and they prayed us to have mercy upon them, for they want to live and they want their children to live." The Yanktonai have a larger territory than all the other nations. I am the son of a chief who has spoken to you. You have come to ask us for land, and we wish to consider quietly and thoughtfully.

Judge Wright. Many of you have spoken to us about your kindfolk up at Standing Rock. We never heard anything about that until we came down here. After we promised to do all we could to get them down here you turn around and say, "We have not got land enough for them." Why didn't you think about that before you asked us to get them down here? That doesn't look as if you were playing an open game. If you haven't land here for them we don't want them to come down. They have plenty of land there.

You say that the United States have not carried out their treaties in the past. You are parties to the treaties of 1868 and 1876, either by signing it or by receiving rations under its provisions. Where did you get your money to keep up your schools? It is
under the treaty of 1876. It it had not been for the treaty of 1868 you would not have this reservation to live on. It was that treaty that made this a part of the Great Sioux Reservation and gave you these homes. Now, you say you don't think you ought to let any land go on this side of the river, and that you don't claim any on the other side, because you say that the Government has not carried out its share of the treaties. You have gotten your share of the money spent for the last twenty years for these Indians.

The Government has spent $30,000,000 since 1868 to help feed and clothe you. I told you that that was twice as much as was paid to the King of France for all the land from New Orleans to Canada and west to the Pacific. Your chiefs say that they do not want anything to do with the land on the other side. That may suit the old men very well, but what do the young men think about giving up $5,000,000 that the Government has offered for the land on the other side. These old men tell us to wait for another generation. Do the young men want to wait? Don't you want help now? Do you want farms, and houses, and cattle, and other things? Do you want to become men who can support yourselves? Now is the time; now you have an opportunity of becoming independent.

You have been telling us about your past troubles, and that the Great Father has not given heed to them. Now the Great Father says that he will do something for you and he offers to fix your troubles. If you sign this paper he offers to fix the title to your land so that you can never be disturbed; but you turn your backs upon him and say, "No; we will not have that." Do you call that taking the Great Father by the hand?

In the treaty of 1868 schools were promised you for twenty years longer. That time has about expired. You told us and you have told your agent that you want more school facilities. This bill says, "We will give you more schools and better, and keep them up for twenty years more." but you say, "No; we don't want that." What is to become of your schools if you don't accept this? Your schools will stop. The time is expired.

What else? The treaty of 1868 promised you rations, but it did not say forever. The treaty of 1876 did not promise them forever. They were only promised until you became able to support yourselves. You have your homes, your land, and many farming implements. Are you not able to support yourselves now? If you are your rations stop. If you are not able to support yourselves, the Great Father says, "Take this bill and you will have plenty to support yourselves on." But you say, "No; we will not hear the voice of the Great Father."

You say you have not enough land. I told you the other day that the land he asks you for you do not need any more than you need a new sky, or another river to run here. It is of no more use to you than so much sky measured off to you in the heavens. Some of you old men here must think you will live forever. If that be so, and your children were to live forever you might not have land enough. But the land you live on, when you die, will go to your children, and they will be richer than you are now. You will have three times as much land left as you can take up in this bill.

I owned a heap of land once myself, and I never was so poor in my life. I could not work it, I could not eat it, so I concluded to sell some of it, and sold part of it that lay along the line of a railroad near the river, and in a thickly settled country, for 90 cents an acre, and got money enough to work what little land I kept. What can you do with more land than you can work? You want something more than land. You ought to have plows, horses, cattle, wagons, and many things.

Do you expect the white people to work forever and you never do anything or give anything in return? The white people will finally get tired of that, and they may refuse to spend any more money for the Indians unless they try to help some. That is what your friend, Senator Dawes, is afraid of; that is what Herbert Welsh is afraid of, and the Indian Rights Association. They all advise you to take this bill.

We have talked to you a great deal of this matter, and have given you a great deal of time to think about it. I have said all I can think of. I do not know what else to say to you, but what troubles me now is what I shall say to the Great Father. What will he think when I say to him that we have offered this thing to you and you said, "Oh, we will lay that aside." This is not a thing to lay aside easily. My opinion is that you will never again get such an offer as this. If the white men have such an offer, they will flock in thousands and thousands to take it. I think you people will think differently about this matter when you consider it. I know these bright-faced, strong-armed young women do not want to always live in poverty. They want houses, and cattle, and horses, and they want schools for their children. They do not want the school-house doors to be closed. I want to say to these young men that you have as much right to speak as the oldest man here. You are not bound to sit still and wait for another generation. No; now is the time, while you have the opportunity.

Agent ANDERSON. As your agent I feel called upon to speak right here. I have stood by you through great many troubles. When the white people were in your land up
here and would not go off. I had the white soldiers brought here and made them move off. When those people put their cattle in the reservation I sent my police and made them take the cattle off. I have been looking forward to the coming of these men for a good many days and months. The treaty you made in 1882, the boundary line as made then on the old map, I found here. I find by comparing it with this line that you will have a little less land now than then. If that is so, and it is, I warn you as to what you may expect in the future. Had you not better take this now while you can get it? If you accept this offer you get the advantage of the sale of that land on the other side of the river. Suppose you reject this offer and they went over and bought that land and left you to yourselves, you would have a very little strip of land that would not feed you for ten years if you sold it.

Who raised the question about these jobs in the reservation to which you agreed in 1882? I know the man who pointed that out. He is doing that to raise confusion in your minds. He has had advantages you have not in education. But how is he using these advantages? He tried to persuade you to do the very worst thing you can do. That boy has been educated at the expense of the Government, is drawing a salary from the Great Father now by helping to run the mill, yet he advises you to do the very worst thing you can do—to oppose the wishes of the Great Father. I pity his foolishness; but he is only a boy and I hope he will learn wisdom. I suppose you know who it is I mean—Tom Tuttle.

Let us consider this quietly. I have been with you a long time and I intend to stand by you, but I do not want you to neglect this opportunity. One advantage that you will get from this bill is that you get your reservation alone and nobody else can say anything else about it or dispose of it. Besides that I am assured by these learned gentlemen that any of those who have not certificates for the land can go outside of the land and get certificates for the land outside—any place within the limits of the old reservation. What is the use of having this land unless you have something to work it with? The proceeds from the land relinquished will go into the Treasury and be used for your advancement.

Another thing: If you reject this, can you consistently call upon the Government and your friends in the East to help you any more in preparing a bill? There have been a great many who have told me they understand the bill and want to sign and go home and attend to their crops. If the old chiefs and others want more time and explanation to understand it, they can have them. In order that no mistake may be made, every man who signs will be given a certificate with a picture on it, and with his name on it to show exactly how he signs. I wish these people would be led up by the chiefs, but if they will not do that, then the other men have the right to sign for themselves when they please. Everything has been conducted quietly and pleasantly in the past, and I am sure it will be in the future.

White Ghost. The thing you have brought to me I do not exactly understand, and therefore I withdraw myself. If a man owns a piece of property and I like it, and I do not ask him, but plunge right in and get hold of it and grab it away from him, do I do right? Many treaties to my knowledge have been made, but I never take a leading part. Often strips of my land have been taken away from me, little by little, unknown to me. I stand before you like a mountain sheep; you have driven me into the bad land. When the young generation grows up where will they select their farms? My father did certain work that the young men might follow my example, and I did. He said to me, "Look ahead for generations to come and go to work." I have grasped the Great Father's hand and what is contained in this paper shows it. The Great Father told me to go to work, and I made blisters on my hands following his words. I give you this paper, and as you can not read it in a few minutes, you can take it along with you and look over it.

Drifting Goose. I do not stand up the second time to over-talk or talk down the wise men who sit in front of me. The Great Father when I was in Washington asked me to do certain work that the young men might follow my example, and I did. He said to me, "Look ahead for generations to come and go to work." I have grasped the Great Father's hand and what is contained in this paper shows it. The Great Father told me to go to work, and I made blisters on my hands following his words. I give you this paper, and as you can not read it in a few minutes, you can take it along with you and look over it.

Captain Pratt. My friends, I have not talked very much here, but I have listened very closely. I see where the difficulty lies. These old men here who have been talking to us think all the time in the past, and about what is behind them; while the Great Father who sends us with this message thinks in the future. I have talked with many young men here and I see that many of them are learning to think in the same way that the Great Father thinks; and they will agree with me that these old thoughts ought to be buried, and I think they are right. In the orders given to me by the Great Father to bring to you this message, he said: "This is my purpose." He meant that this is what he intended to do. The Great Father above has a purpose. One of His purposes is that His sun shall rise in the East every morning and cross the heavens and give light to the earth.
I feel very sorry for the mistakes these old men have made. I think it is because they live in a small place. I never owned a single foot of land in my life, but I always had a good house to live in, and I have always had plenty to eat and wear, and I have traveled far and wide and had many friends, and today I feel prouder of my possessions, of what I know and of what I am, than I would feel if I owned all of your reservation, and were compelled to have before me all the time the darkness and ignorance of these old men who have been talking to us. Yet I am the friend of every one of them, and I say to you, White Ghost, come up like a man and sign the paper that the Great Father has sent to you; Drifting Goose, you come up and sign the paper that the Great Father has sent to you; and you, Bull Head, and you, and you, and every one of you. Do not stand in the way, but make for yourself a firm place to stand upon, and get a claim to your land that will enable you to hold it just like white men hold theirs.

And you young men, I say to every one of you: Come up and sign the paper and be men, and get something you can hold on to. Say what you will, this land right here is not yours strong and good as it should be. You have no sure title. It belongs in part to the great Government of the United States. You are only to live here. You are only permitted to live here. The Government has to protect you now by having its soldiers here to keep the people back. What this paper proposes is to make it yours good and true. I say to you all, and I take all the consequences of saying it; I care not who says to the contrary; you have but one safe, sure road, and that road is given you in this paper, and all these roads that these old men have presented in their papers and speeches are nothing but blind paths that lead to chasms in which you will find yourselves ultimately. As the men who were given the papers by the Great Father to bring to you to sign, we say to you: Come up and sign when you will and where you will; it is only necessary that you sign in the presence of two of our commission. You need not sign it in the presence of any chief, so called. I appeal to these men who have been leaders so long to lead the way if they will, but if they will not lead the way, then I appeal to the young men and all others to come forward against the will of the chiefs.

BOWED HEAD. You are my friends, and what I am going to say may hurt you, but nevertheless I am going to speak. My friends, look at me. I am on another path from any of those present. I am trying to make a lead in this path for the young generation growing up. I am not a member of the band of chiefs sitting there, but I am a member of the tribe, and so I try to make a lead for the children.

My friends, be a little careful how you put the word to us. We have sweated on this soil and the sweat has all run dry. We have done many works on this land. You make general charges against both classes of men. I do not like to hear that. There is Bad Moccasin; he was born here; he was born right up there on the hill forty years ago. Five years before Bad Moccasin was born White Ghost's father and White Bear's father and Old White Bear had farms there.

I am not a bit afraid of you, because you are men. The only one I fear is God, in whom I believe. While we must provide for our life on this earth, there is also the work of the salvation of our souls, and I want to save the souls of the young generations of this tribe. He that believes in the Great Spirit, and sweats about it in that cause—I believe in him. So I say to you, White Ghost, come up like a man and sign the paper that the Great Father has sent to you; Drifting Goose, you come up and sign the paper that the Great Father has sent to you; and you, Bull Head, and you, and you, and every one of you. Do not stand in the way, but make for yourself a firm place to stand upon, and get a claim to your land that will enable you to hold it just like white men hold theirs.

And you young men, I say to every one of you: Come up and sign the paper and be men, and get something you can hold on to. Say what you will, this land right here is not yours strong and good as it should be. You have no sure title. It belongs in part to the great Government of the United States. You are only to live here. You are only permitted to live here. The Government has to protect you now by having its soldiers here to keep the people back. What this paper proposes is to make it yours good and true. I say to you all, and I take all the consequences of saying it; I care not who says to the contrary; you have but one safe, sure road, and that road is given you in this paper, and all these roads that these old men have presented in their papers and speeches are nothing but blind paths that lead to chasms in which you will find yourselves ultimately. As the men who were given the papers by the Great Father to bring to you to sign, we say to you: Come up and sign when you will and where you will; it is only necessary that you sign in the presence of two of our commission. You need not sign it in the presence of any chief, so called. I appeal to these men who have been leaders so long to lead the way if they will, but if they will not lead the way, then I appeal to the young men and all others to come forward against the will of the chiefs.

BOWED HEAD. You are my friends, and what I am going to say may hurt you, but nevertheless I am going to speak. My friends, look at me. I am on another path from any of those present. I am trying to make a lead in this path for the young generation growing up. I am not a member of the band of chiefs sitting there, but I am a member of the tribe, and so I try to make a lead for the children.

My friends, be a little careful how you put the word to us. We have sweated on this soil and the sweat has all run dry. We have done many works on this land. You make general charges against both classes of men. I do not like to hear that. There is Bad Moccasin; he was born here; he was born right up there on the hill forty years ago. Five years before Bad Moccasin was born White Ghost's father and White Bear's father and Old White Bear had farms there.
chief, and set an example. We are waiting for you because you are chiefs. ["How."]

We do not want to disregard you and step up and sign before you do, though, of course, we can do it. White Ghost, you are poor in health and death is waiting for you every day. But I have something deeper than that to say to you. My friends, perhaps you will hate me, but what I say is good, and I know it is good. Maybe you do not think so, but I know it is good. That is the reason I say it to you.

James Williams (laying his hat on the ground). I lay that hat down in token of my resolution to keep to the stand I have taken. I am not an old man. I am one of the young generation, and for that reason I lay my hat down here. I think this is the best bargain we ever had. I am going to keep these two papers in my possession. [Copies of the bill, one in English and the other in Dakota.] Look at these, they are what is going to defend me hereafter. I wish all these men sitting around us to know if it is attempted to change this agreement hereafter, I will show these to those who try to do it. There are two acts with my name on both of them. I am going to carry them in my pocket to defend myself with. Here is a thing that will defend me if they go to violate this law hereafter [exhibiting papers].

Now hear me all. Hear me, you fathers-in-law, with your heads all turned away from this. I say to myself: "Why should I not step up and save them?" These words the white men will remember. I hold these papers up, and I try to defend you hereafter with these papers. Here are two big umbrellas, often the heat comes down and there are two men and only one umbrella. But here there is an umbrella for each—the white man and the Indian. My brothers, I am going to do an act that you will remember that it was right in the future. I have a lot of brothers-in-law standing there, and you love property, and I must try and save that property for you. Remember, my brothers-in-law (Bad Moccasin is one), I am not going to lead you over a precipice or into difficult places. I say always keep your eye on me in the future, and I will draw your attention to certain facts. See if all these things do not come to pass. I said that I was adopted into a certain family. I am going to act for this generation, for myself and family; I tell you I am going to sign in favor of the bill. Now all stand and watch me, for I am going to act what I have spoken to you. One of these papers is red and the other is black. I say it is not right we should pass them by and not sign either paper. But for myself I am not going to knock the umbrella off for the sun to strike my head, but I am going to shield myself under this umbrella. On your behalf I am going to do it. Remember this hereafter. Give me the black pen. [Touches the pen.]

Interpreter (to White Ghost, as he steps forward). Sign the red paper if you do not consent to the act.

White Ghost. I am not going to sign. My child is very sick. I am not going to sign either paper.

Captain Pratt. Your name will be entered upon the paper whether you sign or not; the President will know your action. Your name will be the first on the red-ink paper; we will put it there.

White Ghost. Because I do not understand it I am not going to touch the pen.

Captain Pratt. You have been all the time saying that you do not understand this thing. I want to say to you in the presence of all these people here that you have never come to our quarters and asked a single question about it. That shows, white Ghost! that you do not want to understand it. You have not asked anything in open council about it. You have been talking all the time in the past.

Paul High Bear. Be brave, my uncle, and interpret properly. I am one of the poor men who have no property in the tribe, and I was chosen with two other persons—boys, and they said that they were to act as messengers to go and ask the Commissioners whatever the Indians did not understand about the bill, but they never gave us anything to ask about the bill. That was what we were selected for. I am a weak man, still I said to myself: I will gladly run in this race so long as it lasts. I want to say something concerning one of us three—something that has been said. When the Commissioners first came to us I was the first to put that question to the Indians. I asked them to ask you quietly and to try and get a good understanding of it all. They did. You very kindly put yourselves to the trouble of going and getting a map to show us the boundary that is laid down before us, and I am happy on that account.

When you translated this act into the Sioux language you made a remark to describe the boundaries that the Great Father intended to lay down in this act. You said you could not give any definite description in Dakota of our boundary lines, but you referred us to the map; so we thought that this act would follow the same boundary lines as were laid down on the map of our reservation as agreed upon in 1882. Now we see by the map you show us that the lines are changed. That was a surprise to us, and so we were unable to agree to it at once.

The council adjourned.
The council was opened with prayer by the Rev. Mr. Renville, an Indian minister.

Rev. Mr. CLEVELAND. My friends, when I explained this bill to you on the start and spoke of your reservation, there was one thing that I did not make clear to you. I want to show you now the difference between the boundary when you signed the paper six years ago and the boundary which we ask you to sign a paper for now. [He then proceeded by indicating the boundary lines on the map, to show the exact boundaries as proposed then and now.]

It is really larger now than was proposed by the other commissioners six years ago. Now, I know that some of you are living up there [indicating], but it doesn't make any difference about that, because you can stay there just the same; and if you want to keep this piece of land or any of this land you can move up there any time now and take your own claims of 320 acres. So that when you say that, although you signed that paper, you don't like to sign this because your boundary is made smaller, I don't see what you mean. Some of you say that when you signed that paper the understanding was that the boundary was to be away down here, and that it was much larger all around, but I know very well that that was not the way the paper was drawn up that you signed; and what I want to say about that is that there is no use of our talking together about anything except this red line. Your best friends in Congress have fought three years to secure this land for you and they not only secured this land for you—as much as you were promised before—but they secured for you a share in the sale of all the land over there. What we ask you to sign for is just as much land as you signed for and five times as much pay for it.

MARK WELLS. Now, I said like this to them: White Ghost has stepped into the headquarters of the commissioners of the United States to see if they would yield the same boundary that White Ghost has described. He suggested to the Edmunds commission that he would sign if they would yield to the boundary that he describes to be on the map, and they said "yes," and he signed. Now, if the commissioners would yield to that and ask White Ghost if he would say "how" to that he would say "how." Now, I want the answer from you before taking up any other subject.

Judge WRIGHT. Every time before this the commissioners have come to you that I know of they came out for the purpose of making a bargain with you—a bargain. The Government gave them the power to come and talk to you and see what you wanted and see what the Government wanted, and then agree upon some plan between you and the commissioners. Now, when the other commission came to see you and were laying off the line, you told them that the line ought to be at a different place, and they thought that would suit the Government; they could put it there; and then after they would get through talking with you, and the commissioners would agree, they would have to carry that back to the Great Father to see if he would agree to it.

That is the way it was on the commission with which I went all through the Northwest two years ago. They told us to go and see all those Indians up there and make arrangements for feeding and giving them clothing and stock and ceding some land and then we were to bring it back to Washington, and if he liked it he would take it; and if he didn't like it he wouldn't take it. That is the way with the commission that came to you six years ago. And so when they carried that back to the Great Father and he saw it, and he saw what your chief White Ghost had signed and all the chiefs, he said: "No, I won't take that; that won't do." He said that he didn't think that did you right; didn't give you anything for your land that you gave up, and just gave you some cattle and took your land without giving you any money for it. That is the way it was on the commission with which I went all through the North-west two years ago. They told us to go and see all those Indians up there and make arrangements for feeding and giving them clothing and stock and ceding some land and then we were to bring it back to Washington, and if he liked it he would take it; and if he didn't like it he wouldn't take it. That is the way with the commission that came to you six years ago. And so when they carried that back to the Great Father and he saw it, and he saw what your chief White Ghost had signed and all the chiefs, he said: "No, I won't take that; that won't do." He said that he didn't think that did you right; didn't give you anything for your land that you gave up, and just gave you some cattle and took your land without giving you any money for it.

MARK WELLS. Now, it is true that on this commission the Government wanted the land for the Indian agents to move up and to have all the business transacted for the Indians in that part of the country. White Ghost has stepped into the headquarters of the commissioners of the United States to see if they would yield the same boundary that White Ghost has described. He suggested to the Edmunds commission that he would sign if they would yield to the boundary that he describes to be on the map, and they said "yes," and he signed. Now, if the commissioners would yield to that and ask White Ghost if he would say "how" to that he would say "how." Now, I want the answer from you before taking up any other subject.

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that he believed that you were going to take it. He said: "I see that six years ago they signed a paper and gave up as much land as they are giving up now, and didn't get anything for it. And now, when I offer to give five millions and a half of dollars for it, I think they will be sure to take it." He said: "I don't see now they can refuse because their schools have now run out, and this paper tells them that they can keep their schools running for twenty years more."

And the agent tells me that you need more cattle and more horses and more and better houses; this paper gives that to you. And besides it puts a great fund of money into the Treasury for you and your children when you are gone, to keep them from suffering; and besides it leaves them plenty of land for themselves and the generations to come. And so the Secretary sent us and told us to travel over this great reservation and see you all and get your names to it. He was so well satisfied with it and so well satisfied that you would take it that he didn't think that it would take more than six weeks for us to go all around and get all your names to it, and now we have been out eight weeks and we have been at but two places, and every day we hear from the Great Father he says he is disappointed and sorrowful. He did not expect such a thing as this; he thought you would take this good offer when we brought it to you. And if you don't take this he will say that he don't know what he can do for you.

He will know how every one of you stands when we go back. We will show him the names of all who have agreed to it, and then we will show him the names of every one who has not agreed to it. I think he will be very much surprised when he looks on the paper that says "no" and sees all the chiefs, White Ghost and all the others, saying "to" when the young men are coming up and saying "yes."

WHITE GHOST. When a man looks out for his own living it is the land that he looks at first, for the nations of the earth depend on the earth; the earth is a breast from which to get their living. As I said, my friends, you are not the persons whom we charge with treating us wrongfully. Neither is it the new Great Father that I have charged with this. I know that the new Great Father has protected me. Now, this you see, this act that you have read to me, is not your work. These burdens that you are carrying now are not the same burdens that those others carried.

We said on the start: "Let us look out the way by which we may live, and this thing must be done in a peaceable and quiet manner."

Well, now, the great mistake was made in former times, but what this Great Father has reserved for me is nothing but catch-patches and ups and downs in the hills. Now, the tribe that is a tiller of the land can not make its living on such a soil as this, I have been to the Great Father and I have seen his country. I have seen some rough lands, and portions of the white man's land seems to stand on end; but there in the East they clear away the rock and the timber from the land and they put something on it to make things grow, and they fix it up in such a way that the water will come upon it. But the Indians can not do that. I just wish the Great Father would come out here himself and see the portions that he has reserved for me. Just let him go over the ground, and I know that he will have a little more mercy than he has for me now. The white man comes along and he drove all the wild beasts—my beasts I call them—out of the country. All now that I look to for a living is this soil which my children will suck as a mother's breast for a living. Now, my friends, what I have said to you is not written, but it is in my head, and what is in my head I want to open out to you. It seems as if there was no room in my lungs to take a deep breath. Now, my father, haven't I said to you, "Write to the Great Father for me, for I am oppressed; let me have free air for breath."

I pray to all the wise men that have come out from the Great Father and ask them to write in their letter the words which I said. Thus they will satisfy me that the Great Father would hear my words, such words as I know are true, and the Great Father would know that they are true by my past conduct. As I said before, my father (the agent) knows that I asked him to write to the Great Father for me.

There are three colors in the human race, white, red, and black; but it makes no difference what the color is, each one has the same feelings. The Creator is only one person and He knows everything. Now, this is the dictation of my heart, to keep my possession of the land. But remember I do not say that this is above yours in wisdom. Every time that you ask a clergyman to stand in front here and raise his voice to God for us, I raise mine with his. Now, if I had the authority and was permitted to make boundary lines I would do it in this way. When I arrived at a tribe that was weak I would pray to the Great Father and have him drive away the intruders. Now, then, my friends, they lay off the boundaries and leave nothing for us but bad lands, and put the document into your hands and tell you to come to us. They put this thing into your hands and tell you to bring it to me, and you have presented it for many days, and now and then in return I have showed what was in my heart. A good man ought to think like this. When he is sent to go to a poor man and arrives there and finds his property is
too small he ought to say to himself, "This man is too poor; we will not deprive him of his property."

Once the Great Father sent for me, and so I went to talk to him, and the Great Father said to me: "My boys have been talking to me and they want a strip on the south side of your reservation." So I said to him: "You have no mercy on me." My Great Father and my father and myself have never ceded any lands, but other tribes have come and sold it from me unknown to me. Now there is nothing left but a small strip. So I said to him: "No; my Great Father, I haven't but a small piece of land left for myself and my tribe; we are going to increase after awhile and I would not have land enough for my tribe; so I can't spare any of it." Then the Great Father said: "The land is yours, but my boys have been bothering me about it, and I said I would speak to you about it. It is yours and you can't spare it." That is all the answer he gave me. Then I said to my agent: "Now you write to the Great Father for me that I can not yield the boundary he proposes to make. I have not money to hire anybody to fight this for me, so then my principal aim is that I want the old boundary to be resurveyed and I want to know exactly how the boundary lay before." I want the Great Father to remember all my kind acts in the past.

Now the old boundary is a small strip of land, but there have been a great many misunderstandings up to this day, and I want to have all those cleared up. I signed the Black Hills treaty on this ground, and they said as long as the Sioux Nation do not become self-supporting the Great Father will help them. Then I spoke about the two railroads. I said those railroads had not paid what they promised to. Shall they continue their work without pay? And as I said before, if all these things you propose come to pass before they pay, will they then pay at all? Because those are my interests, therefore I speak of them.

As concerning the treaty of 1868, I do not know anything about it. I did not bear the councils at that time. There is the boundary that they laid at that time, just above the mouth of the Little Medicine Creek. So before the time expires there will be some questions to ask about that.

On the west side of the Missouri River it is right that you should ask for a cession of land. My friends, you have come among us, and we are but a small tribe. You have secured almost a majority of the tribe now. Let it go as it is. Now, then, my friends, don't jerk them forward to do something against their will. Now, as I said before, I am not a baby, and I am not going to sign either paper.

Captain PRATT. You can all see that your reservation is a very large territory. You can see what land you occupy already in farms. You can see how much is unoccupied. I want to ask White Ghost a question, but before I do that I want to say something. You are about eleven hundred Indians here. You are farming. You can see how much land there is in this Great Bend here. If you draw a line across there [indicating] and down there and leave this green just as it is, I want to say to you, and all my friends here, who know a great deal about this matter will say that I am right about it, if we were to place on this land here—in the Great Bend—three hundred families of white people, that inside of two years they would all be in good houses and would be getting rich, and they would all be getting their living off the land that is right here in the Great Bend. Three hundred white families would contain more people than there are Indians on this whole reserve. But here in this little red spot [Chamberlain] there is not very much land, but I understand that there are fifteen hundred white people there, and all of them making a good living, and they are paying taxes to help you, feed and clothe your eleven hundred up here on this large reservation.

I have here the treaty of 1876, and I look at the signatures to it, and I find that the first name on the list is your name, White Ghost, and I see Wizi and Running Bear and a number of others. Now, in the ninth article of this treaty it says that you Indians who signed this treaty "do solemnly pledge yourselves"—that is just like holding up your hands toward heaven and saying: I will do it—that every one of you—that not only your chiefs who signed it, but the men who belonged to your tribe throughout will, as soon as possible, select your lands, an allotment for each, that is, 320 acres, and that you will at once learn to cultivate the same and use your best efforts to get a living. That was twelve years ago.

Now I have two questions to ask White Ghost. In the first place I want to know if you have selected your 320 acres.

Answer. Yes. Have you used your best endeavor to learn to cultivate the same and to get your living out of the land—have you done the very best you could? That is one question; and then I want to know if the Government will make the lines around here [indicating] and leave the old reservation just as you want it—you say a man makes his living out of the ground—I want to know if you are willing that the Government should take away the agent and the rations and everything right now and you will make your own
living? I want you to answer whether you will agree that the agent be withdrawn, and the beef and rations and other articles and the school and you not receive anything more, and everything stop right now. You have been twelve years coming up to what you are now, and the Government is still feeding you. You have had the use of your land all the time and you have not learned to make your living yet. These are the two questions I want answered.

(Here the Indians opposed to the bill all answered, "How, how," meaning yes.)

WHITE GHOST. Now all that is concerning me I have laid before you. Many things are yet due me from the Great Father.

Captain PRATT. You are mistaken about that.

WHITE GHOST. Now then again. Now then, Drifting Goose [who was about to speak].

Captain PRATT. He has not answered either question. I want the Great Father to see his words.

WHITE GHOST. That green line that follows my reservation, I want it retained, and in it I will do my best for myself.

Captain PRATT. You fail to answer.

DRIFTING Goose. I am an old man, but to save both parties I want to say a few words. I know all that the Great Father has done for me and all our important affairs, and I want to tell you of them. After I came in and shook hands with you I said when two parties make a contract and one party don't come up to the contract, it is right that the contract should be changed. Now this is my feeling. At the beginning of the council you raised hands to God, and I said "how" to myself. But the Great Father is a good ways off, and no one person is nearer than another person, but notwithstanding the distance I have heard of him and I believe in him, I say to myself I wish I was the Great Father. The Secretary is a wise man. Where did he get his wisdom? The Great Spirit gave him that wisdom. The Great Spirit placed us Indians on this soil, and it is ours. All the vegetables and fruit that grow on the fruit trees the Great Spirit put here for us to subsist on. It is all gone, and who did it?

The Great Father says that my people have written to me—my farming people have written to me, and sent representatives to me to speak to me concerning their lands. Now, they ask too much; I am going to do just so much for the Indians and ask just so much of them. When a man owns any property, no other person should set a price on it, and take the property away from him. If I were the Great Father and I proposed such a thing the Great Spirit would laugh at me. When you first came here we all said: "Here are two ways; each one may do according to his will; we will not compel them to do either way or threaten them." You got up and caught hold of my hand, not because you disgraced me or made me ashamed, but the Great Father has made an act, and before you read that you got hold of my hand and made me feel quite ashamed and hurt my feelings. I have been crying to the tribe until I got hoarse to have this thing settled in a quiet and peaceable way. When you read the act to us you said that every man could sign either way he had a mind to. But you did not do it that way; you went and got hold of a man's hand and pulled him up against his will. And there is another word you said, too: you said you would not entice any one to sign either way. Let each man do his will. But there was a deaf and dumb man led up to sign, and I say that is a fraud. I will sign an agreement with the Great Father once only. I have not got two hands, I have only got one hand to sign with, and I am not going to add to what has been agreed to or permit a part to be torn off.

BULL GHOST. Perhaps you think I have a power to create soil and make land, but I have not. If I had land I would create land and give it to those who have none. You have not the power to create land, only God can do that. God created this land and gave it to us Indians. The part you have reserved to us does not contain arable land, and our children cannot make a living from it, nor have they money to buy land with. I feel terribly troubled on that account.

Captain PRATT. The white man's history says that you drove the Pawnees and other Indians from this land.

Major ANDERSON. I did not get up to try to persuade you to sign any more. Neither have I led any man up here to sign. I have asked you to express your opinions here so that the Great Father may know how you stand. I feel like likening you to a poor, lone man, groping his way at night, cold and hungry, and he saw a light ahead where he knew there was a good fire and something to eat. I felt that I saw a light ahead. But you say it, and I have nothing more to say. I want to call your attention to one fact about the map which you must not lose sight of. This act guarantees to you the privilege of going outside of this land and locating along where the white people are, and if you go out there I have already told you that I would give you certificates; also, whenever you say as a tribe that you are willing to open the Big Bend country it will be opened for settlement.
WHITE GHOST. It is queer; we talk late into the evening now-a-days. These people here have some stock and chickens, and the moment the stock gets away from the reservation they take them in pound and say: “You must give us so much money to redeem them.” Maybe some of our stock is already in the pound. These people have stock at home starving, and this evening we are going home. As for myself, I have said all I am going to say. (White Ghost, Bull Ghost, Drifting Goose, and the other chiefs opposed to the act, left the council, followed by about half the Indians.)

Judge Wright. We will keep this paper open, and anybody who wishes may sign.

Major Anderson. Do not sneak off like cowards.

DOG BACK. When you are going to argue a case you should stand your ground and argue it. If you are opposed and don’t want the thing, sign the red paper; that is business. If you do want it and are in favor of the bill, sign the black paper; that is business. But you ought to sign one paper or the other. You say you do not want to dispose of the land, and I said I thought the reservation is a little too small, so I stand between you. I have my allotment and have built a house. Now, I am going to sign. [Touches the black pen.]

WHITE ELK. I am a young man and I am not going to sign either paper. I am going home. Some of my horses have disappeared and I am going to hunt them. And some of my chickens have been destroyed.

Judge Wright. We have heard of men’s property who have signed this act being interfered with and destroyed. We do not know who did it. But if it is done because any one accepts the Great Father’s law, the perpetrator will be found out and punished.

Captain Pratt. If any one desires to sign let him come up and do so without fear or favor, regardless of the chiefs.

PRETTY BOY. I have been born and raised on this reservation. A great many of us have been following the way the Great Father marked out—raising stock and farming. Among the Indians I am a leader of a working class (Society of Busy Bees). My heart is in that work, and I wish many other Indians would do the same way. About one-half of our Indians have their hearts turned the other way, and I am sorry for them. My wish is this: that such men as make such a lead as I have should, in the future, get employment under the Government, with pay.

The council adjourned.

CROW CREEK AGENCY, DAK.,
Monday, September 3, 1888.

At the close of the last council the Indians who had signed the paper ratifying the act having requested Judge Wright to address them, gathered about the quarters of the Commission.

Judge Wright. My friends, it has been said that no man can remain long among the Indians without becoming their friend and feeling a deep interest in their welfare. Whether this is true as a rule or not, I confess that it has been the case with myself. It has been my fortune to be the bearer of good messages from the Government of the United States to many tribes and bands of Indians. Such has been the case with the Chippewas of Minnesota, the Mandans, the Gros Ventres, Arickarees, and Sioux, of Northern Dakota; the Assinaboines, the Bloods, Black Feet, the Piegans, of Northern Montana; the Flat Heads, Pend d’Oreilles, and Kootenais, of Western Montana, and the Spokanes and Kallispells, of Washington and Idaho Territories. All those people I have visited, and made agreements with each of them, which if ratified and faithfully carried out will soon bring these people to self-support and that civilized condition for the attainment of which the Government is struggling so hard.

In July I was requested by the President, together with my associates, Captain Pratt and Mr. Cleveland, to visit your country and ask you to accept the bill which has been prepared with great care by the Congress, approved by the President and your friends everywhere, and which makes every reasonable provision for you and your children after you. The bill has been discussed in your presence and hearing so much and so fully explained that a bare reference to its main object is all that is necessary on this occasion.

It provides for the division of the Great Sioux Reservation into six new reserves, one each for every band of Indians in the reserve, thus giving to each one of the bands absolute and undisputed control of their own land, and depriving all other bands of any power over your or their lands. It is certainly a most desirable object, and, so far as I have heard, no one objects to this feature. It provides for taking lands in allotments, which means that each family is to have a home of its own, around which will cluster his property, and which will be protected as among white men, and which is to be the home of himself, his wife, and children.

In the present condition of your country there can be no peace, no prosperity, no real happiness until every one is settled on his own land, which he may enjoy during his
life and leave to his children when he shall have passed beyond the dark river to find rest and shade on the other side. Suppose your father and your grandfather had done this in their day, you would not have been left an inheritance of bare earth and sullen skies, but farms and houses and cattle and horses.

Far be it from me to detract from the estimation in which you hold the memory of your ancestors. In common with you I can feel for their sorrows, despise their oppressors, pity their misfortunes, and take pride in their acts of daring and courage. At the same time if they had accepted the kind offers made them, and had earlier learned to build houses, cultivate the soil, raise cattle and other stock, and had exerted themselves to cultivate and civilize their children, you would not have received a heritage of ashes from camp-fires, the only mark left on the earth which tells of the existence of your ancestors, except their graves.

But I will not pursue this thought. The bill provides a way for supplying you with houses and homes, horses and cattle, agricultural implements and seeds, clothing, provisions, and money, which will require millions of dollars. But above all and beyond all it provides for the education of your children. By this means they will not only be taught to read and write, but will learn the arts of civilized pursuits. They will be taught to think for themselves, to act for themselves, and at last to throw off, at once and forever, that despotism of darkness and superstition which has for years riveted chains upon your arms and suppressed and well-nigh obliterated all the nobler aspirations of the human heart.

Men have many theories by which what is called the Indian problem is to be solved. The man who knows most about you is the man who has been most with you, and has studied your character from actual observation. You are just like other people. You have the same hopes, desires, ambitions, and feelings that the white men have. What you need is the means to realize these hopes, to gratify your lawful desires, to reach the point of your ambition, and to cultivate your more noble and manly feelings. This bill with its provisions for educational advantages gives you all these.

Some of your people have thought and said that you can not afford to dispose of your land as this bill proposes that you should do. You think you will not have enough land left. There is nothing in this objection. The amount of land left will be ample for all of your people for many generations to come. It is as much as your chiefs agreed to take in 1882. All wise men know this, and many of you know it. This opinion arises from the fact that heretofore your people have been a roaming people. They have had no fixed homes, no settled places of abode. That day has passed. The time has come when your highest interests demand that you should settle down and quit roaming. If you rise up and take advantage of the terms now offered you by the Government you will soon be as the whites. You will soon be citizens of the United States, with all the rights and privileges of free men; and then you will see how wise it was to stay the march of progress.

I do not doubt the honesty and good intentions of the old men on this agency who opposed the measure. They have lived in the old ways so long that they can not see things in their true light. They think the best way is to go on forever in the same old ways of their fathers. They are like the old man in the State where I live whose father always put his corn on one side of the bag when he went to mill, and put a big rock on the other side to balance it. A man asked him why he did not divide the corn and put some on both sides. He said that that was the way his father always did it. But you young men are finding out that this is not a good way, and you are departing from it.

Sometimes you are prevented from going in the right way by men who tell you that everything a white man says to you is false, and that when the Government sends men to see you and deal with you they come to cheat you. Many of you will believe any tramp who comes into our country before he will believe the most worthy and honorable men when they are sent to you by the Great Father. This is all wrong. The Great Father does not desire to cheat you. It is to the best interest of the Government and every white man that you prosper and come to independence. All the dealings of the Great Father with you are intended for your good. True it is that sometimes they fail to do you the good they intend to do.

The truth is that you have but one safe course to pursue, and that is to do willingly whatever the Government asks you to do. All the money and help of every kind comes from the Government, and until you learn to do as it desires you will always be in doubt and trouble. If I had all the Indians in America before me now and they were to ask me what is best for them to do to insure prosperity, as I stand in their presence and in the presence of the Father of Light, I would say: "Find out just what the Great Father wants you to do, and then do it just as quick as you can."

Then, and not till then, will you place your feet on a firm and enduring foundation. If you listen to every pretended friend who thinks he knows all about you, when in fact he knows nothing about you, and nothing about anything else, you will be contin-
ually shifting from bad to worse and accomplish nothing. There is absolutely no safe course for you except obedience to the laws and a willingness to accept the hand of the Great Father when he offers it. This course will win for you the respect and confidence of the Great Father and of the people, and then you will be protected and everything needed will come in good time.

You need but one great chief, and that chief should be the President of the United States. I have one more thought, and then I will close and bid you good-bye. There are many good men and women who leave their homes and come among you to teach you the ways of life and the way which leads to a happy life hereafter. Listen to these and follow their advice and their examples. These are your missionaries. They give up much to help you. You should be grateful to the Great Spirit that He has sent them to you. They are with you in times of trouble and distress. They are with you when all others go away.

Do not get up bad feelings and quarrel among yourselves because you do not all agree about your religion. Let every one believe as his own conscience dictates and let none make him afraid. All good men and women are aiming at the same thing. They only differ in the smaller matters. You can not too highly love and cherish these people of whom I speak.

I say to you on parting with you:

"We are going, oh! my people,
On a long and distant journey;
Many moons and many winters
Will have come and will have vanished.
Ere we come again to see you,
But your guests we leave behind us;
Listen to their words of wisdom,
Listen to the truth they tell you,
For the Master of Life hath sent them
From the land of light and morning."

And now, young men, you have done nobly. In spite of threats and jeers and ridicule, you have come to the front and shown that you are worthy of the respect and confidence of your great and good Government. You have set a ball in motion which I trust will continue to roll on and on and on until the darkness and gloom which once hung over your people will pass away; when freedom, justice, and truth shall cover your land, and this, the most powerful tribe of Indians on our continent, shall take its stand side by side with your white brethren in the march of progress.

You have taken an important step in the right direction. You should take no step backwards. The Government will applaud your action. Much depends upon your future course. You have it in your power to aid materially in bringing your race to a higher and better life. Let nothing hinder you or stop you in your manly course. Be firm in your conviction, true to the Great Father, true to your race, and true to yourselves. The Government will stand by you. It is pledged to use all means to protect, to aid, and to advance you. Your work is a great one, much greater than you now think. Millions of eyes will watch you, and the hearts of all good men will go up in prayers to God, asking for His help to give you strength and courage and success.

In after years, when you shall see these poor people in happy homes with plenty around them, friendly with each other and with the whites, under the same flag, with the same hopes and struggling in a common cause, you will know and feel what a great work you have done in freeing your race from a bondage worse than that which ever plagued any people in any country or at any time—I mean the bondage of ignorance and superstition which has brooded over your people for ages, and which has not yet disappeared. But it is beginning to disappear, and you will have but to go on in the way you have started, and by the blessings of Heaven you will bring your people to prosperity and happiness.

The commissioners then invited the Indians to speak.

Wizz. As I was coming here a few minutes ago, four boys met me who said: "We would like to sign that bill, and we want you to tell the commissioners so, when you go to see them." Cenkte (Knee) told me that, and three of my brothers, but they have not arrived yet.

For six days we have been having councils, and as I heard every word you said I said to myself: "this is the wisdom of God." for the Great Father is clothed with the wisdom of God. In the beginning of the generations the first that we heard of the word of God we said, there is not truth in it. As for myself I said, these people have spoken by the Spirit of God.

I am sorry that all have not agreed to the bill, because by it children and widows could be possessed of property, but in rejecting it we say: No; we shall not be possessed
of it. My wish is that the children and widows of this tribe shall have the property you have offered to them.

When a doctor gives medicine to a sick man he does not know whether it will cure him or not, still he takes it. I am like the sick man; I say to myself, the Great Father has sent this thing to me and I will take it.

We Indians on these six reservations think like this: If white settlers are placed between each agency, they will be able to do as they please unless the Indians have help.

I think, my friend, as you said, dark clouds hang over us. Each individual and the tribe, if his way is not straight, dark clouds hang over him; each individual and the tribe, when his mind is straight on a good path, the cloud is not there. You have brought light to us and I am glad to see it. Every one circled around you says: This thing may be true, and may not be true; but I trust it is, and whatever is said, I shall be possessed of it in the future. I am an Indian and have followed all the Indian ways; they are not true ways, but still I have followed them and know them. I look at the big country and I see the game is all gone. I say to myself: There are many things on the earth I know not of, but I am going to get hold of them whether that thing comes to pass or not. For instance, I was not born and raised in a white man's house, but I tried the experiment of living in one, and I know what I gained by it: a yoke of oxen, plow, wagon, clothes. I got that much good from making that step. Taking my guidance from that step and what I received from it, this thing is presented to me, and I accept it also.

Some time ago a man came among us for children to be educated. I said to him: When men pursue a certain thing, perhaps before they accomplish it they get sick and die, but others go on and succeed. So you take some children off to school with you; some die perhaps before they get back; but some live, and when they come back I take their hand and I know that what was said in the beginning has come to pass.

Here we are, poor and ignorant Indians, and you bring good news to us—news of wagons, horses, plows, schools, and I know it is good; it is the right road and I want to follow it.

**Captain Pratt.** My friends, we have been talking about the kind of men who have signed this act and comparing them with those who signed the treaties of 1868 and 1876. In the former treaties all signed it "his mark," but in this agreement there are more who have signed with their own hands than all those who signed in 1868 and 1876. All those who signed in 1868 and 1876 had to have an interpreter to tell them what was in the treaty, but a great many of those who have signed this agreement can read it and understand it for themselves, and we see that those who can read it and understand it are principally the ones who came forward and signed. That shows the wisdom of Wizi's course in the past, that he has been talking about, and that the future is going to be better and better; even against those old chiefs who came before us with skunk-skin caps and buzzard feathers stuck in them, things are going ahead.

**Daniel Fire Cloud.** Since I have seen the translation of the act into the Sioux, I have liked it. Our children's education and our schools are to come to an end this year, and I feel it my duty to raise my voice. I went once with General Armstrong, and I saw a great many things, and when I returned my heart was strong.

Every man is anxious for fine suits, and farms, and stock, and machinery. That is the wish of every man's heart, and so I look in that direction. Two things are in my mind: It seems our reservation is not on a strong foundation. Everybody seems in that doubt. We want to strive to make this good. And I want the schools continued. Let these generations be wise, not only for this life, but for the life hereafter.

**Edward Ashley.** You spoke of white men coming in and giving Indians whisky and getting them to sell their property; will this act do away with the present prohibition against bringing whisky into the reservation?

**Captain Pratt.** No; we only mentioned that fact to illustrate what might occur if the Indians' land was not protected. White men might bring whisky in notwithstanding the prohibition.

**Bowed Head.** We are in darkness, but we feel that light has come to us from some direction; I look around me and am thankful that light is coming to me from somewhere. No such light ever came to our forefathers, and, therefore, many things were left out and forgotten.

Will you bring to pass the things you have offered us? Will it be, by the strength of the Great Father, accomplished, come to be law? I am thankful that our children are to have schools in the future. I am not educated, and can not read print. But I saw the picture, the red and the black. The red picture worked upon my heart. I saw in it an Indian pushing his hand against the Great Father. In that picture I saw our school-houses filled with children and all happy. My wish is that all these things this act provides for shall come to pass.
JAMES WILLIAMS. I want to say a few words. All see my wish from my actions. But I want you to look at our police force. All the rules of the Great Father are written here. I wish that these rules might be made accessible to every man in the tribe.

Captain Pratt. You will all have to learn to read and write to understand those rules.

The Indians then shook hands with the Commissioners and the gathering dispersed.

LOWER BRULE AGENCY, DAK.,
Friday, September 7, 1888.

The council was opened with prayer by the Rev. L. C. Walker, a native minister.

Major Anderson (Charles DeSheuquette, interpreter). Now, my friends and my children, this is the day to which we have all looked forward with a great deal of expectation; and from the looks of the crowd I think you are about all here. These gentlemen before you are the commissioners you have so long expected. They have come here from the Great Father and the Great Council of these United States bearing a message. They have come here with the determination to lay this matter, weighty as it is, before you with impartiality. It is their duty to make everything plain to you. It is your duty to give them your earnest attention and all the respect due the ambassadors of the Great Father.

Let us have everything done so fairly and peaceably and in such friendship towards each other that there may be no room for complaint hereafter. And whatever may be the result of the deliberations here let us meet as friends and part as friends. I am very proud—I will say it in the face of all these Indians here—of the action of the Lower Brulé Indians, and whatever their action will be I want them to act like men. These gentlemen have not come here to force you to do anything, but to lay before you a fair proposition, and I as your agent don't want you to make a mistake. The bill will be explained to you.

Rev. Mr. Cleveland (in Dakota). The time has come when it is necessary for you to do something to provide for your future, so that you may go forward, and your children may be able to hold their lands securely. I do not want you to get a wrong impression about my being here in this matter. Do not think I have put my ministry aside to do something else. That is something I will never lay aside. Yet this that we are to counsel about has nothing to do with the church. It has no connection with it. It concerns the whole people alike, and your country. This is why I stand here to-day, because I am related to both of the two peoples who are to counsel together. Half of my heart is Indian. I have been a great many years with the Indians, and I have tried to show them the road to light and life. For that reason I think the Great Father selected me, and that what you say to each other may be correctly interpreted on both sides, and that both sides may use me as their ear. Before you begin to counsel I will fully explain to you the bill which Congress has already accepted, and make clear all the provisions of it so that you shall understand them. I will speak in English, so that these three gentlemen with whom I came, may hear what I say. It shall all be interpreted to you.

(In English, Mark Wells interpreting:) My friends, the time has come when it is necessary for your people to do something to provide for your future, so that you may go forward, and your children may be able to hold their lands securely. I do not want you to get a wrong impression about my being here in this matter. Do not think I have put my ministry aside to do something else. That is something I will never lay aside. Yet this that we are to counsel about has nothing to do with the church. It has no connection with it. It concerns the whole people alike, and your country. This is why I stand here to-day, because I am related to both of the two peoples who are to counsel together. Half of my heart is Indian. I have been a great many years with the Indians, and I have tried to show them the road to light and life. For that reason I think the Great Father selected me, and that what you say to each other may be correctly interpreted on both sides, and that both sides may use me as their ear. Before you begin to counsel I will fully explain to you the bill which Congress has already accepted, and make clear all the provisions of it so that you shall understand them. I will speak in English, so that these three gentlemen with whom I came, may hear what I say. It shall all be interpreted to you.

This bill provides for your people being put on six separate reservations, and there will be plenty of land on each of these reservations for all the people who draw rations at the agencies, and their children for generations to come. And then it provides that the rest of your land that is not in any of these reservations is to be sold by the Great Father for your benefit. It provides you the means by which you may make good homes and prosper and grow rich on your reservation.
and wants to bother you about your land, they will know in Washington just where you be put in the General Land Office. So that, by and by, if anybody them will be put in the office of the Commissioner of Indian Affairs and the other will down on paper. There will be two of these papers made for each person's claim; one of W When they come give you the land in this way, a special agent will be sent out from them should give each head of a family 320 acres; that would give each boy and girl over fifteen years then the land will he selected for you. But it says that if they do not want to do that, if they want to stay where they are, they can stay there. If they stay there the Government will give them 50 cents an acre for the land they could have taken here but did not take. The money will be kept at Washington for their benefit, but it says that they must have the same share in the sale of this land that you have.

It says next that whenever the President thinks best for any of the people on these reservations to take up claims in severalty he can have the reservation surveyed for them. He can have the reservations surveyed or resurveyed, and whenever he tells the people on any reservation to take up land in severalty this is the way they can take their land: Each head of a family can take 160 acres; each person, male or female, over eighteen years of age, 160 acres; each orphan child, boy or girl, no matter how young they are, can take 160 acres, and each of the other children under eighteen years of age, and the babies that may be born before the President tells them to do this can take 50 acres apiece.

Now you know that under the treaty of 1868 it was provided that each head of a family could take 320 acres, and those over eighteen years of age could take 80 acres; and at first sight that looks as if it were better than this, but I want to show you that it is not nearly so good. That bill did not provide for any of your children. Those who are under eighteen years of age could not take any land at all. This provides that orphan children under eighteen can take as much as grown people, and all the other children, no matter how young they are, can take 50 acres apiece. And then it says further, that in case your country is mainly good for grazing cattle, each of you can take double. Your agent and all of us gentlemen who are here and have seen it think that your country is mainly good for grazing cattle. Now let us look at it again. That would give each head of a family 320 acres; that would give each boy and girl over eighte e years of age, 160 acres; that would give each orphan child, no matter how young, 320 acres; and that would give each one of your children who may be born before the President tells you to do this 160 acres.

I do not want to take too much time, but you can see for yourselves that if you have got many children this bill will give you more than double the land the treaty of 1868 gave you. It says, further, that if two or three or more want to club together and have a big piece for raising cattle, you can take that together in one piece. It says that the Indians shall select their own pieces of land, but the agent shall select the land for the orphan children.

Well, now, some of you have got farms already. Perhaps some of you have taken land under the old treaty; and this says when they come to survey your land, if it is found that two men have a farm on the same section of land, it shall be equally divided between them. If they can not agree among themselves about it, the line shall be run so that each shall have an equal share. And it shall be fixed so that neither of these shall lose anything by it. But it says that after the President tells you to take the land in severalty, you must do it inside of five years, and if you do not do it inside of five years then the land will be selected for you.

When they come to give you the land in this way, a special agent will be sent out from Washington to do it with your agent, and where each one takes land will be written down on paper. There will be two of these papers made for each person's claim; one of them will be put in the office of the Commissioner of Indian Affairs, and the other will be put in the General Land Office. So that, by and by, if anybody disputes your claim and wants to bother you about your land, they will know in Washington just where you
live and what land belongs to you. It says, too, that a paper shall be made out and given to you, and that paper will have your name on it, and it will have a description of the land which belongs to you; and it will say that the Government of the United States will protect you in the possession of that claim for twenty-five years. It will protect you until you know how to hold on to the land for yourself. And so it says that for twenty-five years nobody can buy that land from you. No white man can come along and cheat you out of your claim by giving you a few ponies or a little whisky. Nor can you lend your land to any man for twenty-five years.

It says that if at the end of twenty-five years you are not able to take care of it the President can hold it for you for ten years longer. But it says that if you die before the twenty-five years are up then all the land will go to your children. At the end of twenty-five years they will give you another paper, and that paper will make the land yours just as the white man owns his land. After that you can sell it or give it away or do whatever you please with it, and when you die, if you do not say before you die how you want your children and your wife and your relatives to divide your land among them, it will be divided among them according to the laws of the Territory.

After you all take up land in this way there will be a part of your reservation still left over with nobody on it. But the land belongs to the Indians who draw rations and annuity goods at that agency. It also says that if after you have taken land, or before that if the President thinks necessary, he can bargain with you for the sale of that land. But because the land belongs to you, by this act, no one can compel you to sell it. You need not sell it unless you want to. And if you want to sell a part of it, or the whole of it, you can fix your own price for it. But if you do sell it, the money that comes from it will be put at Washington for you, and the interest, at 5 per cent., will be spent for you, half for the education of your children and for helping to make better homes for yourselves.

There are some Indians who do not live on any of these reservations. I know some of the Cheyenne River people live clear down to the Bad River. I know some of you live away up the White River, perhaps some of you live on the other side of the White River, and this says that if you have taken your claims there, when this becomes a law, if you want to, you can stay there. After this becomes a law you will have one year longer to decide whether you want to stay there or whether you want to move onto the reservation. You can take just as much land where you are as you could take on the reservation; that is, you can take it there or you can move onto the reservation and get the same quantity.

This paper says that the few Poncas who are down here near the mouth of the Running Water may stay there. You know that that land used to belong to the Poncas. It was put into the Sioux Reservation by a mistake, but because it became a law we could not change it very well, and so the Poncas were moved down into the Indian Territory; but a few of them came back to their old country, and you said that they might stay there and watch your country for you. But the President says that they can take up land and stay there. They can not come up here on any of these other reservations and take land; they must take it down there on their own reservation. You know that that land used to belong to the Poncas. It was put into the Sioux Reservation by a mistake, but because it became a law we could not change it very well, and so the Poncas were moved down into the Indian Territory; but a few of them came back to their old country, and you said that they might stay there and watch your country for you. But the President says that they can take up land and stay there. They can not come up here on any of these other reservations and take land; they must take it down there on their own reservation near the Running Water, but they will have the same share in the benefits of this bill as you do. There are a very few of them and it does not make much difference to either of you.

The bill also says that those who have taken their allotments under the treaty of 1868 will have their allotments made secure to them. You get 320 acres under that treaty. You get a paper for your allotments, but the paper says that that land is only yours so long as you stay on it and use it. If any of you have land under that treaty just as soon as you move off from it and neglect it and do not use it, you will lose your allotment and that paper will be no good. But this paper says that the paper you got for that land shall be made just as strong as the paper you are going to get for this other land. And it further provides that your little children can take up claims.

Then it says that whenever this becomes a law the Indians on any one of these reservations give up all claim to the land on the other reservations. That means that the people at Standing Rock would have this with the green border around it [indicating] for their country. It would not belong to the people at the Cheyenne River Agency, and they would not have anything to say about it. And the other people here, all of you, would not have anything to say about the Standing Rock Agency. And just so about your reservation; it will be yours and belong to nobody else. This paper will be your title to it, and none of the other people can bother you about your country; they cannot sign a paper and sell your land over your head; it will be none of their business. At the same time, if some of you live off from your reservation anywhere on the white man's land, you will have the same rights as the people who live on the reservation. If you draw rations at this agency, no matter where you live, when they come to sell a part of that you will have the same voice and share in it that those who live on the reservation have.
Some time ago two railroads made a bargain with you to run their lines across the reservation to the Black Hills, and they promised to pay you for some of your land. Now, this paper says that if this becomes a law they must pay that to you inside of six months. If they do not pay you inside of six months after this bill becomes a law the land they bargained for will be taken back and the Government will sell it for you.

We come now to what you are to receive for this cession of land. In the treaty of 1868 it was provided that you should have schools for twenty years. This is the last year. But this paper provides that your schools shall be carried on for twenty years longer. It also provides that the Secretary of the Interior can buy cows and bulls for you; whenever he thinks best he can buy cows, not more than twenty-five thousand, and one thousand bulls; and whenever you come to take up your land in severalty each head of a family and each person over eighteen who takes land shall have two cows, one pair of oxen, with yoke and chain, one plow, one wagon, one harrow, one hoe, one ax, one pitchfork, all of them good tools to work your farms with, and beside that each one shall receive $20 in cash. And for two years each one shall receive different kinds of seed enough to plant 5 acres of land. It says that they shall buy that seed from the Indians themselves, but if you do not have any good seed to sell they will have to go outside and buy it of the white people and bring it here.

It also says that before any of this land is sold, immediately when this becomes a law, there shall be $1,000,000 put on interest for you at Washington bearing 5 per cent. interest; and that interest will be $50,000 per year. Every year half of it shall be spent for education and industrial purposes, and the other half the Secretary shall spend as he thinks best to help you; a part of it he must give you in cash. It says that he must make "reasonable payments" in cash. That means, I think, that if he gives you a payment in cash and he sees you spend it for whisky, and paint, and beads, and foolishness, it would not be reasonable for him to give you another. But if he saw you spent the money for useful things, then he could go on and give you more the next time. The Government is to go on right away as soon as this becomes a law and provide these things for you. At the same time it is to be selling this white land to actual settlers. And when they have received money enough from the sale of this land to cover these things I have told you about the rest of the money will be added to this million of dollars. Then it says, if he thinks best, he can spend 10 per cent. of the principal—the mother money—for your benefit. This is in addition to the interest, and with it he is to buy agricultural implements for you, and to employ farmers, and to buy teams and seed, and besides that he can give you another payment in cash in the same way he did before. If he sees you use it wisely, more; if he sees you use it foolishly, less.

A great many good people have come in among you and established schools and mission churches. They want to teach you and your children the way by which you can reach a better life and a better country; and they do this with their own money; they do not do it with the Great Father's money or with your money, but with their own money, given for no other purposes but to try to lift you out of darkness into life and light. This paper says, wherever good people are trying to do that among you they may take 160 acres of land for the church or school. It does not say that they will have the land for their own use, but only to use for the school or the church. Whenerer they stop using it for the school or church then the land goes back to you. Some of these schools are large, and 160 acres are not enough. It is not enough to teach the boys how to farm and raise food enough for the girls to eat, and at the same time cut hay and keep stock; and, so this says, that if they want more land they can buy 160 acres at 50 cents an acre; and, although they pay that money for it, at the same time it does not belong to them. They can not sell it to somebody else, or they may take 160 acres of land for the church or school.

In the treaties of 1868 and 1876 some things were promised to you that have not been given to you yet. This paper gathers all these things up and includes them in itself. It says that all these things that were promised in those other treaties and that are not changed by this treaty shall come to you. Here is one thing it changes: It changes the way you are to take land in severalty; it wipes out of that treaty all provisions for taking allotments, and puts a better thing in its place. And as that treaty is now dead, as regards your schools, it makes a new provision for them. But the old treaty says that you are to have annuity goods for ten years more; this does not do away with that. It makes it a part of this law. It said that you were to be helped with rations in order that you might learn how to help yourselves. This does not change that. But all depends upon how much you help yourselves. When the Government promised to do that you promised to learn to take care of yourselves. So that help is given to you just as long as the Government sees you are trying to do your part. And that treaty promised to help you build good houses. This paper says that promise shall stand good.

The treaty of 1868 promised you a school-house and a school-teacher for every thirty
children, but you have not got that many school-houses and school-teachers yet. This paper provides for the fulfillment of it. It says that the Secretary shall build not less than thirty new school-houses, and if that is not enough he shall build more; and he shall put these school-houses where they shall be most convenient for your children to go to school. It says something about white children that live about the agencies and those that live anywhere near your school-houses. I never knew of any white children who got an education unless somebody paid for it. I do not think it can be done; I do not think we can get anything in this life unless we pay for it. But this does not say how the white children shall pay for going to school; it says that the Secretary shall say what way they may go to these schools.

The Missouri River. One of these is near Pierre, one is near Chamberlain, and one is down near Niobrara. This one near Chamberlain is to be kept as a public park, where everybody can go. It will belong to the city of Chamberlain, but they will have to take care of it as a public park. Nobody can go there and take land, neither white men nor Indians. That is the only place where the people can not go to settle, and if an Indian happens to be living on that island he is the only man who will have to move. But it says that if he has a house and any improvements he shall be paid a fair price for them, and he can go over on the reservation and take land anywhere he likes.

When this land is sold it will be sold to homesteaders only. They have to live on it for five years before it really belongs to them. Now, the Great Father wants to do it in this way so that you may have good neighbors, people who are trying to make homes for themselves and children; so that you will have good people near you, who are also trying to make homes for yourselves and your children. Anybody who wants to buy land there and build a town, they must pay $1.25 an acre. Your agent tells me that there is an Indian, a very good man here, who happens to live on that island. I think that if he wants to live on some land that he can hold on to and his children can keep for generations after him, it will be very much better for him to get out of the middle of the river over onto the mainland. As I came across there I saw that the Missouri River is stealing his land from him every day and carrying it down to the ocean, not only the land, but the trees also. And this paper says that he will be paid for his improvements there, and he need not go on your reservation. He can go anywhere into the white country, or anywhere he pleases. And besides that, he will get some pay for the trouble it gives him to tear up his home and make another one.

You understand that all this money which comes from the sale of this land goes to pay first for these things which you get, and then whatever there is more than that is to be added to the one million to make it larger. If the Government establishes any schools in that country, as I suppose they will, then the Government will buy that much of it and pay for it themselves. That will be something like buying the same thing twice, but at any rate you can get your 50 cents an acre for it.

In 1868 they made a rule that after that time any agreement like this should not become a law unless three-fourths of the men over eighteen years of age sign the paper. You know that these old treaties were made by a very few men, or if there was a very good thing brought for these people these few men could stand up and prevent the people from getting it; but the Great Father does not want it done so in the future. He wants it to be done straight, according to law and according to your treaty. He says: "They used to go there and bring me back a few names of men who were in favor of the agreement, and I could see how many were in favor of the agreement, but how many or who they were who were not in favor of the agreement I could never tell. For that reason I want you to take with you two papers, and I want my red children to decide this question just as my white children decide their questions. Every man is a man, and I want them all to vote on it. I want every man over eighteen years of age to thoroughly understand this paper, and then say by touching one pen or the other, whether he approves of it or not."

Those who touch the black paper will be saying that they approve of it; they will be taking him by the hand and saying: "Great Father, we want your words, and we want to go your road, and have you for our friend and helper in the future." These who touch the red paper will be saying: "No; Great Father, we do not like your words. We refuse to take your hand. We have got some other way of our own by which we think we can get along." The Great Father will see before him the names of all the men in the Sioux Nation, and he will be able to see for himself how many have signed each paper, and if there are some who are unwilling to sign either paper, he will have their names before him also. And when he sees that the people out here are wise and are listening to his words, and want to make homes for themselves, and that three-fourths of them take his hand, then he will touch his pen to the paper and the paper will become the law.

Captain Pratt. Now, my friends, we think we have placed before you very fairly and
fully the act which the President gave us to bring to you. It is so well explained that you can go away and talk about it among yourselves intelligently and understandingly. We think you have given you enough to think about for to-day, so we will end this council and meet here again to-morrow when the bell rings in the morning.

We Commissioners are all here where you can find us easily, and you can come to us as you care to and ask us to explain any part of the bill, and to-morrow when we meet here you can ask us questions in open council about it, and we shall be ready to hear whatever you tell us of your thoughts about it.

Major Anderson. Tell them we will kill the beef now.

The council then adjourned.

LOWER BRULE AGENCY, DAK.,
Saturday, September 8, 1888.

The council was opened with prayer by Samuel Medicine Bull.

Rev. Mr. Cleveland. My friends, yesterday I explained to you fully the act we have brought to you. But it is said that some of you did not hear distinctly, and that others did not exactly understand what they heard. While I was standing here speaking one of the young men with us wrote down every word I said. I am going to repeat my words again to-day. I will go over the same words I said yesterday and which were written down. All the words we have said in English and Indian will be written down and copied, and one copy will be left with your agent for you.

My friends, the time has come when—

(The speech of the day previous was then read.)

Captain Pratt. We have now gone carefully over this paper twice. We are trying to make you understand it, and so carry out the orders of the Great Father. It is a matter of business between the Sioux people and the Government of the United States, and so is to be talked about between the two parties in a business way. So far as we are concerned, if we have not yet made you understand it, we are willing to do more to further explain any part of it that you may not yet find clear. So far as you are concerned, probably some of you already understand it very well, for you had copies of the act long before we came and they were talked about among you in your councils and your homes. Now, as it is a business matter between two parties, you being one party, the best way for us to find out whether you understand it or not is for us to hear from you, and by your talk we shall be able to find out whether we have performed our duty or not. So we will wait a little while now to hear from some of you on that side.

(After substituting a large map of the Crow Creek and Lower Brule Reservations for the map of the whole reservation used in the bill.)

Major Anderson (Charles De Shuquette, interpreter). I have had this map made up at Crow Creek, because it shows the Crow Creek Reservation and the Lower Brule Reservation, in which I am interested, more fully. [Explains points on map.]

Iron Nation. We have listened to what you have said to us. We want to ask you to explain twice more about this. We would like for you to speak before we say anything, and then you will hear what is in our minds.

Captain Pratt. Ask them if it will do for us to put in another talk now. Will that serve your purpose, or are you too tired to hear it?

A. Yes; too tired.

Captain Pratt. Can we not come together earlier in the morning, on Monday morning, while it is cool—about 9 o'clock?

A. How, how.

The council adjourned until Monday at 9 o'clock.

LOWER BRULE AGENCY, DAK.,
Monday, September 10, 1888.

The council was opened with prayer by Ben Brave, a young Indian.

Mark Wells, interpreter.

Judge Wright. My friends, the Great Spirit has given us another beautiful day to counsel with you. The heart of the Great Father and his Commissioners is good towards you. We hope your hearts are good also. On Saturday you said before you did anything you wanted to hear more. You have had the Great Father's bill explained to you now twice; but we want you to understand it, because we know it is for your good, and we think if you are wise and understand it you will take it.

S. Ex. 17—12
The Great Father has a great many people in his country; he has white and red and black people; he has to look after the interests of them all. He pays a great deal of attention to the Indians. He wants you to be happy and to do well. That is why he sends his Commissioners to you. He does not need anything that you have, but you need things he can give you. He sends his Commissioners to advise with you and to talk with you. He loves those who hear his voice and who take his advice. Most of his people take care of themselves, feed themselves, and work; that is the way with the whites and the blacks. Many of you Indians also do this. He wants all the Indians to be happy and prosperous. He has already spent a great deal of money to make the Sioux Indians happy. In twenty years he has spent thirty millions of dollars for you, and he is willing to spend more if you are willing to hear him. But he wants you to listen to him and do what he wants you to do. He thinks he knows better what is good for you than you do yourselves. He will protect you in all your rights. He keeps his soldiers as much to take care of you as he does of the whites.

The Great Father will do all that he has promised you in the treaties that he has already made with you. He can not do it all at once though. Some of you have said that before you would make any further arrangements with the Great Father he must do what he has already promised you. He will do all this; but he can not do it all at once. He has promised to give you annuities, and they will last for ten years more; he can not give them all to you in one year; you know that. He gives them to you every year as they come round. He has also said in his treaties that he will give you provisions until you are able to support yourselves. That is all you want; that was all you expected when you made the treaty; but he wants you all to try to make a support for yourselves. He is very proud of many of you who are trying to do that. He will continue to help you as long as you do that. Both the treaties of 1868 and 1876 he will carry out. This bill that we want you to take says that will be done and he has signed this bill. Since he has been President he has done what he has promised. I say he will do it and anybody who tells you different from that tells you what is false. If anybody tells you that the Great Father sends you anybody to cheat you they tell you what is false. You are poor and he does not want to cheat you. You have nothing to be cheated out of.

What do you want? What do you need? Suppose I were to ask any one of these men here, what do your people want? What would he say? He would say that you want land to live on, you want a house to live in, you want cattle to work, and cows to raise cattle, you want horses, you want oxen and yokes and chains and plows and other things to make a living with. And what else? You want money. And what else? Is that not all? You all want that and you all need that. The Great Father knows that. What else? You want school-houses and you want school-teachers; you want your children to learn to be wise. You want farmers to show you how to plow, and you want carpenters and blacksmiths to teach you these things. Is that not what you want? When the Great Father sends his Commissioners here he says: "I know they want these things," and he told us, his Commissioners, to come out and tell you that he has these things prepared for you. We come and offer them to you. Will you not say "yes" to it? Will any of you say "no"? If you say "no" now, when the Great Father offers you these things will you not say in the future when he offers you things, "no"? Is that man your enemy who wants to do these things for you? Is he not your friend? And ought you not to hear him?

Now the Great Father says: "Let us sell this land and you will get five millions and a half of dollars for it. That will help me to get you the things you need." The Great Father does not own the money he has at Washington. He makes the white people give him money and he gives that part of it to you, and he says that if the Indians have more land than they need they ought to give some of it to help. Is that not right?

In the treaty of 1868 you were promised schools and school-houses for twenty years. You have been told that those twenty years are out this year. Do these men who talk about not signing the treaty know that the schools will have to stop if it is not agreed to? Do they want the schools stopped? I think not. I think that when they come to think about it they will say, "No; we want these schools twenty years more." You need these things. You need more horses and cows and plows and all these things I have spoken of.

This bill that the Great Father sends to you says: "Here, take this and you will get all these things." He says: "You have more land than you need. You know that. In the white man's land there are more people living in one city than there are Indians in the whole Sioux Nation. A man has use for no more land than he can take care of and cultivate and make something out of. You have land that you do not need. The Great Father does not want your land and his people do not want it. He has land plenty and to give it away. He has thousands of acres that he gives to the white people for nothing, and he will give you for nothing if you want it. The Indian can go any-
where in the United States and settle on the Great Father's land and get a home. Indians can go on the white man's land, but white men can not go on the Indians' land. Are we not all brothers? We are all children of the same Great Spirit, and all live in the same country; we ought to be good towards each other and friends to each other.

If the Great Father thought that you did not have more land than you needed he would not send anybody to take your land. He wants you to have plenty of land and he wants you to work it. He wants you to have it and to work it much worse than you do, and if anybody were to come and take your land he would send his soldiers to come and help you. He furnishes you with all the clothes and provisions and wagons and things you have and yet you seem to be afraid of him—seem to be suspicious of him. It looks like you are afraid to put out your hand and take his hand when he comes and offers it to you. You will believe any tramp that comes through your country and tells you anything sooner than you will believe what his commissioners tell you. Let me tell you something. As long as you believe what everybody tells you rather than what the Great Father tells you, you will always be in trouble; you will always be in sorrow. As soon as you begin to take the Great Father's hand and believe all he tells you and do what he asks you to do, then you will be happy and prosperous; but not till then.

Now, I have told you what this land you are to sell will bring, $5,500,000, and every dollar is to be yours and to be used for you. Nobody else is to get any of it; and it is to be kept by the Great Father himself, to be used for you and you alone. How much is that? I suppose that some of you think it would take a wagon and four horses to pull it, don't you? Suppose it was all in silver dollars, how many wagons do you think it would take to haul it from the landing to the agency? It would take two hundred wagons all loaded; and if men were to try to carry it on their backs, and each one were to carry a thousand dollars, it would take every man perhaps in the Sioux Nation to carry it.

What else does he say about your land? He tells you you can all remain on your reservation wherever you are. He is not asking you to move; every man on the Great Sioux Reservation, wherever he lives now, can stay right there if he wants to. If he lives on the land they are going to sell, he can stay there. If he lives down here, like some of you, on land that will be put in another reservation, he can stay there, just as he could if he were on any other reservation, and get rations and other things just as the others get. That does not look like the Great Father was trying to oppress you or do you wrong. He wants every man to have his own home and his own house, and he will help every man to build his house, as was promised in the treaty of 1868. And then, when you have all taken your homes on the reservation and the land is not all taken up, that will be yours also. What remains after taking your homes on the reservations never can be taken away from you. That is what this bill says, and there is no doubt but what it will be carried out. If you find after awhile, after your children grow up that they can make a profit by selling it, then you can sell it. But it can never be taken away from them; and they need never sell it unless they want to.

That is about what the Great Father wants you to do, and it is very simple, and you can all understand it. He has already signed this bill, and says: "This is what I want you to do. If you won't do this, I do not know what I can do for you. This is my plain." This is also the plan of the great council at Washington. The Great Father told us to come here and see you face to face like friends, and look you in the eye and ask you to take it. And he told us to tell you that if you do not accept these things that he offers you, your future will be dark and uncertain. What can he do for you if you won't obey him? He knows better what is good for you than you do. What could you do for one of your children who would not mind you or take your advice or follow your way, but go his own way? What could you do for your son, if you offered him a horse, and land, and a plow, and provisions, and clothing, and cattle, and money, and schooling, and he wouldn't have it? Wouldn't you get tired after while and say: "Well, let him go. He won't let me do anything for him." When you take this offer of the Great Father, you take his hand and you say to him that you are his friend as well as he is your friend. And if you refuse it, you turn your back upon him and say: "I want nothing you have got." If you accept his offer, he will be kind to you and do even more; if you refuse it, he will be sorry and will not know what to do for you.

You have been told that these men have come out here to cheat you. We have heard of that. Are you going to believe that? Are you going to tell the Great Father "You sent men here to cheat us?" Are you going to send back by us the word that you do not believe his words and that you will not take his hand? Suppose he says: "Well, if you turn your backs on me I will turn my back upon you, and when you want help you can go to those men who told you that I wanted to cheat you." I know very well that some old men who have lived a long time in a particular way are slow about wanting to get away from that way. They are afraid to go forward. They want to stay right where they are. I do not get mad at them about that. I feel sorry for them. But I
am proud to see that there are a great many young men growing up who take a wiser view of things. The young men at Standing Rock, and the young men at Crow Creek, and the young men here, and the young men everywhere are going to take a different view of this thing. Many of your older men are becoming wiser and looking at this thing in its proper light.

The Great Father would be pleased when we go back to him and he says to us: “How did the older men on the reservation stand?” and we could answer him: “The old men came up and advised the younger men to take their hand.” He would say: “The old men listened to me and the young men listened to me and they took my hand and obeyed me, and I will be good to them.”

Now, the Great Father knows that Indians can learn to do everything that white men can do. I told him about the Indians I saw over in Idaho, the Cœur de Alenes, that had not had any help from the Government, and yet they had good houses and good farms with good fences around them, plenty of cattle and horses and wagons and plows and everything. They raise wheat and potatoes and oats and everything that the country will raise, and they not only make enough to feed themselves, their wives, and their children, but they sold the year I was there over 125,000 bushels of wheat and put the money in their pockets. They have everything and live as well as the well-to-do white people of the country do. They are all friends to the Great Father, and ready to go to war, if necessary, and fight for him and his flag. That is the way he wants you to be. That is the reason that we come to you and try to do something for you, to try and put you in that fix.

This bill is a great thing and offers you great privileges. If you take it, it will make you a rich people, if you will only avail yourselves of the advantages which it offers you. If you refuse it, I tell you you will never get such another opportunity. We do not come here for the purpose of forcing you to take this if you don’t want it. We don’t come here to threaten you and say, “You shall do it.” The Great Father told us to come and talk to you like friends and not to force you, but to tell you about it and ask you all to take it, but not to force you. And he told us to take down the names of all his people who take his hand and accept his good offer. And he did not intend that anybody should be threatened or prevented from taking his hand either. He says: “I will not threaten my people myself, and nobody else shall do it. They may want to take my hand, they shall do it, and nobody shall prevent them. If anybody does that he shall be punished for it.” When we go back to the Great Father he will say: “How did my red children behave?” If we tell him they behaved well and treated us well, he will say, “I am glad. Did they hear my voice and accept my offer?” If we say, “Yes,” his heart will be very glad; but if we say, “No, instead of being glad, they sent your commissioners away, and they got mad at us, and they made threats,” he will say, “That is wrong. It must not be done.”

My friends, I think you understand this matter. It is not hard to understand. I have told you about all there is in it this morning. There are a great many words in the bill in order to make it clear, but this is about the substance of it. It is an offer to do you good. And I would like every man on this reservation to get up and say: “We take the Great Father’s offer; we trust him.” It will do us no good, and the Great Father no good except to be glad that you have done it. You are doing your children, though, a great wrong to refuse this kind offer. You are just cutting off your own noses to spite your faces, as the old saying is. I hope you will take a sensible view of this thing. I hope these old men here who have been blessed with a good old age, whom the Great Spirit has permitted to live for many years, and who know how good the Great Father has been to them in trying to get them along in the world, will all come up and say: “Yes, Great Father, we take your hand. We may not understand everything, but you have been good to us in the past and we believe you will be good in the future.” I want all these young men here to come up and say: “I want a home and education for my people and comforts for my wife and family. We young men can not wait and wait forever; we want these things now; we want them this year and next year.” If they do this they will build up for themselves a great country, and when they come to die, as we all must die, you can leave children educated and able to cope with the white men. You can leave them houses and farms and horses and cattle. And that will be better than to leave them, as one old man said over at Crow Creek, nothing but ashes of camp-fires and buffalo bones on the prairie.

Do not be afraid to trust the Great Father. If he is not your friend, you have not got one on this earth. If he was to withdraw his hand from you to-day, you would be the most miserable people on the face of the earth. He is the only friend you have who can do anything for you. What can those people do for you who tell you not to take his hand? Can they protect your land for you? Can they give you a good title so that your children can keep it forever? Will they bring you food when your children cry for bread? Will they give you clothes to keep you warm in the winter? They have
nothing to give you—not even good advice. They will go off and laugh at you and tell what fools they made of you. Not so with the Great Father; he is your solid friend; he is able to help you; he is willing to help you, and he comes now and puts his hand out and asks you to take it. If you are wise you will take his hand never let loose from it again.

We think you understand this matter as well as we do. We think we have said enough. We think it is time now for you to say something. We want you to 'talk like wise men and like friends. If there is anything you do not understand, ask it. And if there is anything you want to say, say it. Do not be afraid yourselves, and do not try to make anybody afraid, for if you do you will fail in it.

Rev. Mr. Cleveland. My friends, some of you understand that we are going to explain this bill four times before you are to say anything about it yourselves. I think you are mistaken about that. Our instructions from the Great Father say that we are to explain this bill so that you will thoroughly understand it. It does not say how many times we are to go over the same thing. But we have gone over it now three times, and we are ready, if it is necessary, to go over it three times more. But we think now that all of you who want to understand it do understand it. And there are some we know who want to sign this bill and go back to their homes. Now, we intend to open the way so that those who want to sign this paper can do so. But if there are some of you who think that we have promised to explain it four times and want to hear it explained again, we are perfectly willing to meet you to-morrow and go over the same ground. But we think it is time for you to express your views. We want to hear you speak. If you are opposed, we want to hear your reasons; pick out the place and show it to us, so that we can explain it to you. We know there are a great many of you who understand it and think it is a good thing and are ready to accept it.

We have tried to explain it so that you all could understand it; but we want some of you now who know that it is a good thing to stand up and tell your people why it is a good thing and speak on your side of it. You will have the same right to speak in this council as these chiefs who sit here or any one else. As I said to you the first day I spoke, every man is a man. If any man standing here who is over eighteen years of age wants to get up and express his views on this bill, he has the same right to do it as any one else.

One reason that we were sent here by the Great Father was to tell your people this, and to see that every one of you had the same right with regard to this matter. And we want to have it clearly understood to-day that every man will be protected in that right. We will see that he is protected; your agent who is sent by the Great Father will see that they are protected. The Great Father himself who sent us here and whose words we bring to you will see that you are protected in this thing. And not only you but your property shall be protected.

Iron Nation. I am not going to say much. I just want you to see these papers. I have got piles of these [showing papers], but this is the head of all, so I want you to see my principal paper. There is one thing that I have felt hurt about during these councils. When the Peace Commissioners came out to Long Lake, the whole country was ablaze; I was the man who quenched the fire—I mean the treaty of 1868. Now I looked for you to make some mention of that to recognize me as the man who made the peace. But you have made no reference to it, and I am made ashamed. Can it be that I am already forgotten? I listened for you to say: "This is the principal man who quenched the fire when it blazed upon the Great Father," but you said nothing about me. Now I said to myself, as I hear you speak, I wonder if the Great Father don't know to this day how I befriended him.

Now, there is my agent sitting there. He knows my nature and he knows the nature of my tribe. You, Mr. Cleveland, have lived here with us but for a short time. You might not know my nature and the nature of my tribe and feelings and ways as my father (the agent) does. If there is any tribe that the Great Father has reason to hold on to with good words and good advisers, we are the tribe. But it would seem that he had forgotten me. I am not going to speak many words; that is about all that I have to say. I did all this work for the Great Father, as I told you before, when I was young; but I am an old man now, as you can see. You see all these old men in front. At that time they were young as well as I. We grew up together. Since that time twenty years have passed by and we are now old men.

I am a chief, and there are chiefs among the whites; one to every city, and the Great Father is a chief, but he does not travel about and he has chiefs under him and they do not travel about. Well, I am an old man, and I am going to take my seat, but there are two or three young men who are going to do all the talking, the speech-making, for us; that is our plan.

I have forgot something. Indians as well as other nations believe in one God and pray to him; and I and all our chiefs here with one accord raised our mind to the Great Spirit that this day should be good and that we and those who are sent by the Great Father to us shall all part in peace and quiet.

S. Ex. 1—27
There is a word I despise. It is rumored about here that there are some boys here with clubs in their hands to knock others in the head. I despise that kind of talk with a hatred deeper than the vault of heaven. Our heart is that everything that is said shall be said in a quiet, wise, and sensible way. When a man speaks too long he is apt to get wild and foolish.

At this point an Indian "soldier" interrupted the chief and told him to stop talking.

Major ANDERSON. What did that man say?

INTERPRETER (Mark Wells). He told him to sit down, that he had said enough.

Major ANDERSON. There must be no interference in that way with those who wish to speak. Each man can speak as long as he likes.

IRON NATION (taking his seat). That is all I had to say.

SURROUNDED. When a man thinks he don't understand it makes his heart bad. For the last three days I sat and listened to the councils of the men that the Great Father has sent out here, and to-day I hear distinctly and I say, "God be praised for this, the Great Father wants me to live." Now, while the Indians exist in the land, the Great Father sends the words of wisdom to me; because he sent those words of wisdom to me they shall be my hand and tongue and ears. And to-day it seems to me fulfilled, and it made my heart glad. The Great Father sent me an agent to live among us to see how we work, and if I moved in the wrong direction he should put me on the track and teach me the right way.

Now, my father [the agent], I am pleased to hear your voice to-day. These men have been sent here with a different work from what you are sent to do. You are here to guide us, and let the tribe say what they want to say.

The Great Father has sent soldiers in our land to protect those who are abused and those that are to be cheated, and one of those men is among these Commissioners, and my heart is glad on that account also.

For the last few days my friend here [the Rev. Mr. Cleveland] has read a paper to us. He is our friend; he is of our religion, and he explained the plans that the Great Father has laid out for us. Now, by his words he seemed to me to mean for us to understand in this way, though he did not say it in plain words: "I have been among you for a long time. I am here that your eyes may be opened and your ears opened, and that you may hear and speak good words. Now the Great Father has made a plan for your good, and this Commission is sent to you and I came with them.

He said also "the promises that the Great Father made to you in former treaties, and which have not yet been fulfilled, are now all provided for in this bill and will be fulfilled. I think he meant for us to understand that this is another unreliable promise of what we can never hope to get, and I thank him for letting us know it.

By another of his words I understand him to mean: In a former treaty the Great Father has promised you annuities for fifty-five years. Now, eighteen years are still due, but they propose now to put the eight years out of your sight and allow you only ten years. That is what it seemed to mean, and I thank him.

And furthermore, my friend, Long Pine, you say the Great Father is going to take the proceeds from the land which he asks you to give up, and he is going to put that on interest; and that interest will be the interest of a million dollars. And that is the proceeds from the land that you are going to sell, and the remainder after the cows, etc., are paid for you are going to put on the top of the $1,000,000. Such things have never been fulfilled to you in the past and never will be in the future. That is what you seem to me to mean, and I was glad to hear you say it. Again, as to your children, you want them to become like white men so that they might know their ways, but they have not come to that yet, and you seemed to mean me to understand that they never would, and I was glad that you warned me. And furthermore you meant me to understand that Congress has made great divisions in your reservation, such divisions as are liable to get us into lawsuits. For this division, it seems that you told us to be warned of that, and look out for it, and I was glad. Again, you have made fields and made improvements on certain lands, and for these lands they are going to offer you 50 cents, and you will never get that, the Government will get that; that is what you seemed to intend me to understand by your words, and I was glad. Now, my friend, you have made my eyes and ears and hands open to look out for all these points, that for the future I might look out for myself and make my own living. That is what seemed to me to be the true meaning of what you said and, I thank you much.

LEFT HAND THUNDER. No matter how poor a man is, how ragged a man is, he must say what he has got to say. Why I am ragged I will explain later. Now you, my father [the agent], told me beforehand the business of these men who were to come here. You told me to look out, now. You said to me something like this before they came: "You are Indians, and the commissioners are going to come here, and the business is to be settled between you and the Indians." Didn't you say that?

A. Yes.
We are not here now to talk against you and abuse you. You are our father. Our friends decided beforehand what they were going to do. I heard long beforehand, my friends, that you were coming. I said that our agent and I were going to meet you with a good heart. I am the man you have been advising and giving lessons to beforehand. I am the man to give advice to the rising generation; and the young people on the right hand and the left of me shall follow in my tracks. And at that time, my father, you said try and raise stock and hogs and all kinds of fowls and chickens, and you said that you would tell me how to raise them and take care of them. And at that time you said that I should change my ways and take this bill and do as you advised me, and you said that I should try to raise the children on the land and let them accumulate property, as you asked me to do, and my heart has been glad since that time. When I heard you gentlemen were coming I said to myself now he gives me advice by which I and my children and my children's children may live for two hundred years. For this reason I said that I would sit and listen to every word that you say. I want straight words and meanings. I am a Brule. Now it seems to me I have given enough land to the Great Father and my Great Father's children and their children's children. I am first a fool and then again wise. But my mind is easily influenced and I am good-natured, and so it seems that I have already distributed my land, all that I can spare, to the white people. Then the Great Father's men came to us, no matter what nationality they were, they said that they came from the Great Father, and he says take lands from here to the Black Hills—go and try to make a home for yourself. And the commissioners said at that time leave off the buffalo and the deer and the other animals which the Indians have been subsisting upon, and we did. And at that time the commissioners said that for fifty-five years I should be rich with food and the domestic cattle. I put that in both my ears and my tribes came on to the reservation and we have been here ever since.

Now, my friends, I have had my ears open to all the advice you have given me. If you had not given me that former advice I would not hear what was prepared for me now. And so it makes me smile since I heard you were coming, for I know you are going to put me on the lookout; for you said when you first came that your words were good, and that you were going to lead the tribe with both hands. That is very good. For that reason the land that I am on has no stain upon it; it is white.

Now you have told me that the Great Father sends me this news by you, and that you are to let the people of these six agencies hear of it. This is the word the Great Father says to you: You go to the six agencies and quietly and peaceably explain my message to them. The land is theirs, and whichever way they decide you will come and tell me of it. That is what the Great Father says. So I took hold of this with my hand. So our tribe came together and said: Look into this matter closely. Our resolution at the last council was that we would not be hurried about this thing; we must consider it well and slowly. The land is ours now; here are the police whom the Great Father has placed with us to look out for our reservation within certain boundaries; here is the captain of the police; our chiefs told them to get together and go and set up mounds along the old boundary. I fear nothing for that reason. Now here you are, my friends, and my friend Luke, and that is my father. You three are my friends. You said: "Go and select wherever you wish on your reservation." Didn't you say that? A.—Yes.

And I went and selected it and have worked it and improved it; and when I run short I go to the agency and get some rations, but it is so small that I sometimes eat it up before I get home. I wish the Great Father to reconsider this.

Here are three houses. I did not put them up as a mischief-maker, nor did I put them up that mischief might result from them. The Indians did not build them with our money—the church, school-house, and agency buildings. The Great Father has built hereabout about ten houses. Here is a whole row of chiefs, and they grasped the Great Father's hand and, eye to eye, talked about these things that are built. The principal building is where that bell is hanging—the church. On the start you said that this church is going to be built here, and that the children are by it to be put on a solid foundation. So we said, "How," and we Indians and half-breeds will help and throw in dollars and cents to help to build this house to place it on a good foundation. Now, you see that house yonder. That is the house which the Great Father built, and he says that there is wisdom in it, and that from that house you shall have wisdom, and you shall inherit the land and multiply. The Great Father says you will have a great many white enemies, but your friends will have a greater influence. So be wise and work.

Now, my friend you have spoken this word to me, and these words are seated in my mind, but since the word was spoken, every day I have been getting more and more ashamed until this day I am utterly disgraced before my people. I wish the Great Father would reconsider this and see all the improvements we have made here and reconsider his proposition. When land is mine, let me say concerning my land what I wish. I have the right to say that. For my part, if a man owns a certain thing I would...
not go and get hold of it and pull it over on my side if the owner resists. Now we learned that you were coming with a good proposition, so I was prepared to meet you favorably. You know that I am not a good man, but I am a common man and with both hands have grasped the hands of the Great Father on this soil. For nine years, nine different seasons, I have worked my claim—wheat I referred to, for I had raised corn before that. Well, now for my experience which, I said I was going to mention at the close of my talk; I come now to that.

The people know that I have raised potatoes, wheat, and onions, and these people have many times filled themselves at my house. I have worked out in the field for the last nine years, and up to this day I am poor, and I see that I shall yet have to put on my breech-clout again and go naked. My arm is getting weak and my country is getting small. I look at the children of these people around me. It seems all dark for the future. The Great Father says that I shall grow rich on a part only of this country, but when will those riches come? I have been striving and working; now my arm is tired. That is all I want to say. I want you to consider what I say.

GRINDER. The words I want to say will not be many. I have been sitting here and listening to the advice the Great Father has given me; and it makes my heart glad. But I say the Great Father has made promises to some of these old people here. I have heard of it, and they heard it too; and they are still expecting the fulfillment of it. Now since that time the Great Father has shown his back to us, but I always keep to his advice and hang to his words. I never said I would go against his advice.

Now, the Great Father says that what is behind he is going to put in front of me, and I feel as if I ought to step up and tell of this. Now, here is our father (the agent); he is here with us. He is ours. Now, our father is pledged to listen to every word that I am going to say. We know the Great Spirit has created us and brought us to this spot. And not only do I remember him for that, but I look to him for the future. As I said before, the Great Father says the things that are past he will put in front of us. We want to reconsider more about our land. We want the Great Father to reconsider what he has laid before us. I do not say that I was going to push the Great Father's mind on to one side, or the council to one side. I will speak for the tribe. I never said that I am going to push the Great Father's mind away from me. But I want the Great Father to reconsider what he has laid before us. As you said before during your talk, that you would lay everything before us straight and cover nothing up, I will speak of the things that the Great Father said to us, that we should try to make our living from the soil, and we must work the soil to a certain extent, and that for a long time. From the mouth of the White Earth we are scattered along nearly to the head, and we work according to the advice of the Great Father, but without any implements. Sometimes we work without help; and sometimes we get so weak that we fall down while at work. We said. Now, seeing that we have not the means to support ourselves, we want the Great Father to reconsider the plan that he has laid before us. Well, I may have a chance to speak again, so that is all I will say this time.

Rev. Mr. CLEVELAND. I have listened very gladly, and I am sure that what you have said shows that you have been thinking about the things that we have brought from the Great Father. I only want to say a few words in answering you to-day. One of my friends said that he listened very attentively to what I said when explaining the bill. He named over a number of things that I said; that he understood me to say one thing with my mouth but for me to mean him to understand just the opposite of what I said. He said I meant just the opposite of what I spoke. I won't go over all the things that he named, but only mention one of them. It was all alike, so it is necessary for me to name only one, and the one I will name is this. He said that I said to them: "My friends, they are going to give you so much money and put it on interest for you at Washington. Now you remember that they made you this promise and it was never fulfilled, so be on your guard. This is just another thing like that." I wish to answer my friend in regard to that that he misunderstood. I meant just exactly what I said, and that what was said in this paper would be just exactly as it was written there. And I want all these people standing here to know that when the Great Father speaks a word he does not mean the opposite of what he says. He means just exactly what he says, and he will do it.

Another point: my friend says that you had been promised your support—rations, &c., for fifty-five years, and that this bill says that there were only ten years of annuity goods due you. He understood me to mean with regard to that: "Look out, now; there are eighteen years due you, but they have taken eight years off, and they are only going to give it to you for ten." I did not mean anything of that kind; I meant exactly what I said. I do not know what you heard when the treaty of 1868 was made, but I know exactly what the papers said that they signed in that treaty of 1868. That paper is in Washington and they knew it. We have the paper with us and we know it, and it was according to that
paper that this bill was drawn up and that I speak these words. You may talk among yourselves and dream as you sleep about eighteen years of annuity goods due you, but the truth is that there are only ten years due you.

But again you say that you have talked about this thing and your decision is that you would like the Great Father to reconsider it for you. Now let me tell you what I think about that. Do you know where this bill came from? Don’t you know that it came directly from the Great Father and his Council? Do you know how it happened to come from there? Six years ago a commission came out here and you agreed to let them have this land—your people did; you did not sign the paper at this agency, but your people signed the paper and you would have lost your land. Well, all you would have gotten for it was 25,000 cows. When your friends among the white people saw that then they stood up and prevented it. I want you to know that your people did not save your country. You signed it away for 25,000 cows. But it was your friends among the white people in the Great Father’s Council and the Great Father who saved your country for you. For three years they fought in the Great Council with those who wanted to claim your country. At last they were able to kill that other paper although you had signed it. It was not according to your former treaty.

And then your friends went to work and got up this paper, which we have brought, and they gathered into it all that was due to you from the past, and all that was needed to make you prosperous in the future. I tell you that they had to work hard to get the Great Father’s Council to accept it. It is the very best thing that your friends could get for you.

Now, if when this is brought back and you turn away and say, “We want our Great Father to think it over again for us,” don’t you think it is dangerous for you to do that? As it looks to me, I tremble for you when I stand and see you unwilling to accept this offer. It looks to me as if you were so confident that you do not need the Great Father or your friends, that you were willing to cut off your friend’s right arm.

Did you listen to the words that Judge Wright read to you from the Secretary of the Interior? Did you hear him say that when he sent him out unless you should accept this offer your future will be dark and uncertain? Are you willing to turn away from so bright a prospect as this and go off into the darkness? I do not think there is any man amongst you here who, if he will look rightly at this thing—puts his mind upon it—will be ready for one day to refuse this offer from the Great Father.

I know my friend, Iron Nation, here; I remember him well. I am ashamed of myself that I did not think to speak before of his brave deed and his friendship towards the Great Father in the past. What he said is true, and we all honor and respect him for it. If it had not been for such brave deeds as his I do not think you people would have had any friends among the white people to-day. But it is because they know of such brave men as Iron Nation that they have stood up in the Great Father’s Council and tried to protect you for your future. Now, when they have done the best they can for you, and did it to honor and out of respect for such men as these among you, will your turn away from their help? No; I know my friend, Iron Nation, when in his heart he thinks about this thing, and sees it clearly, will be the first man amongst you to step up here and take the Great Father’s hand.

LEFT HAND THUNDER. I want to say something that is in my mind. I am a man. Always when any man puts me on my guard as to anything—and my agent, too—I will look out in that direction. I wish you had told me in former times that there was darkness ahead of me; or even the Great Father, I wish he would have told me of this before. Now, the Great Father never expressed such a despairing thought regarding us before. But now he has put two ways before me, and told me to consider well which to take. And that is what I have been doing—considering both ways. But it don’t matter what heavy burden you put upon me—it don’t matter if it crush me to the ground—I can’t put the desperate words aside in any way; that is my mind, my friends.

SURROUNDED. I want to say a few words again. When you read the bill the first time here you killed me at that time, and to-day you have killed me again; twice now you have killed me. For that reason I said to myself here are those preachers—the holy men—I never expected that they would come with such words as that. I am afraid my friend made a mistake in what he intended to say. Now you know, my friend, that my old Indian ways were darkness. I know that and you know it. Because my old Indian ways were dark ways I sometimes ran into the thistles and sometimes I fell over precipices. Now, as I said, my old Indian way was a dark way, and that dark way led into the thistles and the cactus. So I left all that behind. Now you see the faces of all those that are sitting around me. I had expected you would show the way through a pass in which they might escape to safety. I do not know who is my mother, though in one sense I know who my mother is, but still I have no breasts to nourish me, and it seems, as I look back, impossible that I should have grown to manhood. But I never.
knew my way until the Great Father showed me the way of light, and I know that and have been hanging to that. I said to myself: "How is this? The agent and the Great Father have shown the way of light to me. Shall I die on that way? I did not know who my mother was. I know who my mother is now. She is a great big woman, and has a great big breast on her, and I know that I am going to live, for I am not going to disgrace her."

You and I have the same mother and we both suck the same breasts. Now you want to take away a part of the breast and deprive me of it. I have but one country; I have not two pieces and this one piece is a small country. I think more of my Great Father than I do of myself, and therefore I moved away from the largest part of my land. Now, the day is come when the Great Father is going to leave me on the way. I am willing he shall do so, but I do not want him to leave me in the manner proposed, and therefore before I move I want to know where I am going to move. You see these Indians with citizens' clothing on. Why is that? Because that is the way the Great Father made for me to accumulate wealth from this land. But my hands tremble; I can not handle the soil well enough to do that. Now, it seems to look as if all the land back there that you gave to me by your words is to be taken away from me. And while I know that the time will come when I have got to take that path, the time has not come yet; let me consider it longer.

Now, my friends, especially I do not charge you with what I have said; but things promised in the past have not come to pass. After all these things have come to pass, then the Great Father can take us by the hand and lead us on. As I said, things have not come to pass, and therefore I withheld a while for these things to come to pass. There are two pieces of timber you want to take from our reservation; I do not know why, and I want to consider that for awhile. Now, I never kick the Great Fathers, but you kicked the Great Father, and you have killed him twice, and you might kill me twice; but the land is mine and I am going to lie on this soil when I die, and my body will lie there sucking the earth's breasts.

BIG MANE (to the Indians). You have not yet said anything worth considering about this matter; anything that is substantial. All you have said is without importance. You formed a resolution about certain things you would say, but have kept them covered up; you have not said them. That caused my delay in speaking. I do not know where to begin in order to answer you.

(To the Commissioners). I do not suppose that anything I shall say will be very wise. I shall tell the Indian's story of the man who was a great glutton, who ate up everything that came in his way. He never worked, but was always eating everything he could get. I am going to speak of that man. This man found a child, an innocent child, and picked it up, and he took prickly pears and scratched the child's face. As the story runs, along came a strange man who saw the glutton abusing the child, and he walked up and asked him, "Why do you abuse that child?" And the glutton said: "I fear nothing on the earth; I kill and eat up everything that comes in my way." And the strange man said: "Well, I am that kind of a man, too; I fear nothing." The glutton asked: "What power have you that you fear nothing? Everything that I point my finger at dies." And the other man said: "Well, if I point my finger at a man he will die too." Then the glutton said: "Point your finger at me and see if I will die." And the strange man said: "No; you point your finger at me first." And the glutton stretched out his finger to point at the stranger, but his arm became disjoined. Then the stranger said: "Point your finger at me a second time," and he tried it again and he killed himself.

Then the good man picked up the child and went around to find some good family to take care of it, and a good family took the child, and it turned out to be the very family from which the glutton had stolen the child. So the father of that child thought a great deal of the man who brought back his child. He thought so because it was his child that he earned provisions for, and clothed it, and raised it, and it had been stolen from him. That man's heart meanwhile was never glad. Just so all men under Heaven are the same mind with that man who lost his child. Now we all know that we want to raise our children and provide for them and clothe them. Since we are not competent to do it, somebody has promised to do it for us; and some other minded ones come and would deprive us of that outside help and make our hearts sad. The child of every man and woman is dear to them. Suppose we take the children now and put them all by themselves, and then take all the parents and put them together, how would it come out? I do not know for my part how it would end. For my part, if I saw a neighbor wealthy, with lots of provisions and lots of clothing, I would pray to him and say: "There are my children yonder; I can not supply them; will you give them clothing and food?" For my part I am going to pray to this rich neighbor.

No man says of his children, "These are only an ornament. They are for no good except as an ornament." No man says that of his children. But every man says of his
children, "I want these children to grow up and be men like myself, and think for them­
selves as I think for myself." No; I would not talk as these men do while my child is
not learning the way to make his living, or does not know how to make a living. For
myself, I will not talk in that way. Nor would I say that I had never tried to learn
him the way to support himself, and I would not deprive him of the opportunity to sup­
port himself. So I wish to say to you, my friends, you must all look in the direction in
which our children will be clothed and fed, and get implements so that they can make
their own living hereafter. That is all I am going to say.

GRINDER. I want to say another word. Since I was born, to my recollection, I never
put my foot against the Great Father. I said let the Great Father reconsider what he
said for this reason, I want to select out the portion of my land that I want reserved for
myself. I am holding a claim down there, and if a man comes there and sees theplace
and looks at the creek, and back of the creek, he will see why I want to hold that claim.
The reason why I want to hold that claim is because of the good pasture and wood, etc.
But what bothers me is that I am only offered 50 cents an acre. I never said, "Now
come and bother me for this land at 50 cents an acre." I never said that I would take
that for the land that I could spare. But I said to myself, let me set my own price upon
my own land; and if the Great Father is willing, let what has been promised be brought
before me, and let that come to pass. And when this thing comes to pass, then I will
set my price upon the land that I can spare, and have the reservation surveyed; and I
will ask such a price that hereafter myself and my people and children may live and be
prosperous. When our forefathers sold the country to the Great Father, I do not know
what they got for it per acre. On that account I am puzzled, and I want to consider the
matter well. How many acres our forefathers sold nor how much they got for it per acre
I do not know, and if anybody will tell me that I will sit and consider it well. But I
want my Great Father to reconsider what he has said to me.

You are a preacher; a holy man [Rev. Mr. Cleveland]. When you were placed on
earth the care of the words of the Great Spirit, the Ten Commandments of God, were
committed to you, were they not? For that reason you should not make man's heart
bad, but you should do as they ask you to do. You know by the way we used to live
and by our habits that we can not live by what you said to us, by the act you have told
us of.

Of course I will not say how much I can take per acre, but I want to say so much.
My people want it in that way. And when the Great Father gives us what we ask for
the land, then we will talk about selling it. For my part, I never expected God to hear
these words come out of my mouth. The Great Spirit sees the words of my heart and
my mind while I am sitting here. I want to say just what portion of my land I am to
sell and to set my own price upon it.

MEDICINE BULL. I am going to make some wishes to­day, my friends. The earth
and all the living things on the earth belong to God, and therefore He gave it to all men
who stand upright. But it seems the Great Father has placed the white men over us,
and has placed one in among us. The red man has no way to make his living. The
Great Father has given wisdom to his chosen people—that is, the white people—and
they are to support us, and there is no way for the red man to make a living. I am going
to make a wish. Here is my wish which I have always spoken to my friends and to my
Great Father also. Here is the image of the father in whose ways we are to follow [in­
dicating President's medals]. So I put my image on my breast and follow his words.

Now, I have pointed out the way of living for the people on this land; nor do I want
to go and stand in the midst of a cactus patch and tell my people to come and follow me.
No; I want to make a clean path for them, where there is no cactus or prickly things.
To­day all the Great Father's words are laid before us, as if they are common things.
Those are good words you have placed before me and I am tempted to follow them. But
first I said I want to lead my people on to a clear path and a prosperous way; but these
people are scattered under the sod, and it seems as if these people have arisen to bring
this word to me. When you first came among us I said I am the head of the tribe, but
that tribe has no security, no rights. Then I asked for that house where the boys and
girls are taught, after I wanted a church, and the bishop built it. Now, while below us
in years, the boys are working with fatigue. I want the boundaries of the land defined
on which we are living. Many a time have I asked assistance from the preachers in
that way. When I get the boundaries defined then I can do as I like inside of it. That
is all I want to say. I wish when you retire to your headquarters you would consider
this. If I have to go to the Great Father and do that, I will do that. That is all. As
soon as I get that definition of the boundaries I will sign.

The council then adjourned.
The council was opened with prayer by Philip Councillor, an Indian youth.

Mark Wells, interpreter.

Major Anderson. These gentlemen have come here now to present this matter for your approval or disapproval. I have been an interested spectator here, but have had very little to say; but as your agent there are some things that I want settled in my own mind about this question; and one thing was if this bill becomes a law how those people down in the Bull Creek country and along the White River, if this country was opened, would be protected in their claims and rights? I have felt as your agent as though it was my duty to look after your interests thus far. And the question that my friend Medicine Bull asked yesterday gave me a good opportunity to bring the Commissioners out on this point. And they told me that if I would prepare a paper, no matter how strong, in reference to these matters, that they would sign it. There are some things that you would probably like to talk over with the President through your representative men; and if this becomes a law it is guaranteed that some of you will go to Washington and see the Great Father.

To make it still stronger I have prepared the paper I hold in my hand. It is as follows.

The bill itself seems to me to guaranty the title to this land I speak of, but in order to make it still stronger I have prepared the paper I hold in my hand. It is as follows.

[The agreement was then read.]

Now, the Commissioners agree to sign this paper and leave it here with these people; the Indians to have one copy and one copy to be left at the agency office, so that it will always be here for future reference. I want to impress upon you all that if any Indian here is now living upon that part that is proposed to be opened, or if any Indian wants to go out on that part before this bill becomes a law, by going there and making some improvements he can hold it against any white person or any other Indian, so that you will have all the country to select from, to choose your homes from; and if every Indian were to move out on this part that is to be opened and take up his claim now and get certificates, you could hold that land as your own and still hold the other as a reservation and then sell it afterwards. I want to appeal to the learned judge here to know if I am right in that matter.

Judge Wright. Yes; what he has stated is contained in the bill in section 13.

Major Anderson. This is a very important question for you all, and I cannot sit still here and think that you all do not understand the bill without getting up and making it plain to you. So the Indians have really got the whole country to choose from first. That don’t appear so hard to me. Suppose you all move off on the white people’s land, and still keep your reservation that is retained for you, you can sell it and get more money for it hereafter, if you don’t need it. Maybe there are some of these people here who did not think of that before.

You have often talked to me about your boundary line, and wanted to get it settled. This is rather a small tribe as compared with those of the other agencies. I don’t want that big crowd of Indians at Rosebud, Pine Ridge, and Standing Rock to say what these Indians shall do at their agency with their own land. They have a big force, and they might say, if they went all together, “We will sell the land that is occupied by the Lower Brules,” and they could do it. I think it would be a good thing for us to have our own agency laid off, and the boundary lines so distinctly laid off that there could be no trouble about it hereafter.

When you look on the map the Lower Brule Agency of course appears smaller than the Crow Creek Agency and the Rosebud on each side of it. I don’t want you to forget this thing though: your boundary line beginning up there at old Fort George runs west and takes in a good scope of farming land. A good deal of this land around here is rough, hilly, and gumboland. But if there is any here that any Indian wants let him go and take it. Now, the reservation that the Rosebud Indians have is larger to be sure, for here there are only between 1,100 and 1,200 Indians; but at Rosebud there are over 8,000—about eight times as many as here. And a good deal of the land they have, especially what I have seen around the agency, is sandy and will not produce crops like the land at your agency.

Another thing. Those people who have gone on that part that they propose to give to the Rosebud Indians can hold it in spite of the Rosebud Indians. If you use this judiciously there will be enough land for you to give your children in direct succession for several generations to come. And as the old people who have taken up land pass away their land will descend to their children. Besides that, it is not to be supposed that when the children become educated that all of them will become farmers and stockraisers. Some of your children will go into the professions of law and medicine. Some of them will be teachers, and carpenters, and blacksmiths, and go into the trades. These Indians here are poor; there was one man yesterday said that he was afraid he would have to pull off his clothes and go back to the breech-clout. I don’t want to see that.
I want to see you get some more property. I want to see every man have a good plow, and a good team of big fat horses, and good house to live in, painted as his fancy may dictate. I want you to have all these means that will put money in your pockets.

There is an opportunity offered now for you to do that. I don’t want to advise you to do anything against your wishes, but I say that you had better consider this matter well before letting those people go back without doing something.

This bill is the combined wisdom of the Great Father’s counselors, his Congress, and all your friends in the East and West. It is a very serious thing for you to reject this offer. I have always worked for you and am willing to do so yet; but I want you to help me. You have been building up a good name in the last three years, and I would like to see the Brules stand at the head of all Indians in the world. Since I have been here you have had some agricultural implements issued to you; some have cattle and horses also, and you have your own freighting from Chamberlain now, and I have an order come within the last few days to buy $3,000 worth of wheat from you people. The Great Father evidently wants to help you all. I hope you will deserve the good reputation you are making. I will be very glad to hear from any of you who wish to speak and express your opinion on this bill. And after we get through discussing it there are some people here who say that they want to sign and go home, and I think it would be right to give them the privilege of doing so. Everything has gone very nicely so far, and I want you all to part friends with these men when they go away.

BULL HEAD. I want to tell what my mind is, and I wish you all to hear me. Oh! Great Father, who art in Heaven, I am a sinner and not worthy to be your child. Great God, draw near to us, and lead us in the way of everlasting life. Have mercy upon us, and hear us for the sake of thy Son, our Saviour, Jesus Christ. Amen.

[To the Indians:] Since the beginning of our movements with the white people, and since we have been on this reservation, I have been expecting this good day to come to us. In the old times, my friends, my people had no provisions to eat, and I had to kill the food for them. I wish you all to understand that what I am going to say is not for revenge or for a grudge, but only for the peace and the good of everybody. Recall my actions, and say whether in the past I have ever misled you. When I had been out on a visit, passing from one tribe to another, I never brought you false messages on my return, words that would lead you in the wrong way. This is my greatest wish this day: that we poor, helpless people may all step in one path and go together. This day I am going to sign this paper, and my wish is that we should all go in the same way; that you should all follow in with me; have no other mind but the same as I have. Without thinking of revenge or yielding to malice, follow me.

FIRE THUNDER (captain of Police). I want to speak of the answer given to our question; it pleased me very much. My friends, you claimed that you owned a certain extent of country and you have caused me a great deal of work inside its bounds. This is what they replied as to your claim. All take heed and listen: You said that there was a tract of land set aside for you for the future, and a certain portion of it you are to take your claims in that part that the Great Father wants set apart for him. Now, you can all take your claims there, and you can save the rest of your own reservation for your children. What more do you want? There is nobody to suffer from this. Now, the time has come for everybody to step up and say what their heart is. I have been sitting here watching each one of your countenances whenever a good word is said, and this door is opened for you to express your hearts, but you keep silent and grin with disgust on your countenances. I and my following are ready now to go forward to accept the bill. Here are the other people, their minds are made up. To-day they are going to make an advance on that paper. My mind is not to be misled by others whose wishes are contrary to mine. My heart is in me to guide me in the right way and whatever way it points I am going to follow. Others have tempted you to go the wrong way and you yielded, but the one who misled you has gone over a precipice himself, and you are going over it too.

Judge WRIGHT. I want to talk just a little to you. The Great Father sent you this paper. This is the best paper that was ever sent to any Indians. If you would come forward and take this paper it would place you in a position that you could always be happy if you wanted to be. I wish the Great Father were here himself to-day. I wish he could stand here and see your women all standing around here and waiting for you to act. I wish he could stand here and see his brave policemen come up and take his hand and say: “We will go with you our Great Father.” I wish he could see these old men and these young men standing around here ready to hold on to his hand. I wish he could see these beautiful young women who have come here to spend their time with you and teach you and help you. I tell you it would make his heart glad. It would make him feel like his people were listening to his voice. And he would say, “I will do everything I can to make these people happy.” But there is
one thing that would make his heart sorry, and I am sorry of that. He would see some
one sitting and standing around here who say, "We will let his hand loose and we will not
follow him further." He will know the names of all those although he is not here. But
I will tell you what would make him happier than all this that I have spoken of. If all
those here on this side and all those here on this side would all go together like brothers
and stand up together like brothers and say: "We will all hold on to the Great Father's
hand. We believe he will give us what he promised in this paper. We will take his
hand and hold on to it."

If you are all one, all of the same heart and mind, that will make you strong. When
you are separated you are weak. You can take one little stick and break it very easily,
but if you take a great bunch of them and tie them all together, it is hard to break them
all at once. And so it would be with you. You ought to all stand together by the
Great Father, and you ought all to stand by your agent. He is one of the best agents
that any of the Indians have. He will tell you what would make him happier than all this that I have spoken of. If all
and stand up together like brothers and say: "We will all hold on to the Great Father's
hand. We believe he will give us what he promised in this paper. We will take his
hand and hold on to it."

Big MANE (to the Indians). You are too hard and I am suffering. I am sorry. I
have no idea as you, but my heart is sad on your account. It may be because
some of us did not understand it and because some of us understand it better than others,
that we are divided. You other Indians under the chiefs, I feel the same way to you.
Some of you Indians are complaining that you are entirely bereft of all the farming utensils
and of all help from the Government. Your thoughts were like this: I wish that here­
after I could get such an amount of property as my neighbors have from the Gove_rn­
ment. Again to others said to us: "I want to be by myself on this earth." And such think
there are two ways. Put it all together, all on this reservation. Here we are in camp
from one end of the reservation to the other, because the land is ours.

Some issue days, or between the issue days, we come to the agency and we say to the
agent, "Here are some white people who have come in between us." Then again some
days when I am at the agency some of you come from below and you bring the news to
the agent that up at the Keyapaha River, on this side of it, the settlers have taken up
their abode, and that the ranchmen have a herd of cattle there. Again from above a re­
port comes to the agency that the white people have moved on the reservation and are
destroying our timber. These complaints are not hostile demonstrations, but it is the
way we now assert the Indians' side.

Now, there was a day in the past that the tribes all around us did some bad things,
and mischief arose; and we went and prayed for peace, which the Great Father wished;
and so I went from camp to camp and from tribe to tribe and prayed for peace, and we
brought the people to whom we prayed for peace into a peaceful mind. But they do not
remember us nor give us credit for the peace we brought. We all know we came near
selling this reservation at one time—in 1882; these commissioners come now and say:
"This reservation will be yours to keep and to live in hereafter, and you can die there
peaceably." What answer shall we make, my friends, when this good news is brought
to us? In times past we had one fear, that there was no telling but what the white
people would come and drive us from our homes. The way is opened by the Great Fa_tlr
by which we can all hold on to the homes which we now have. All you, my relatives,
and you young people, who are standing around listening to these words, you must have
come to some conclusion by this time. If they had brought this word to us: "You In­
dians who live yonder, and you who live yonder, must all move off from your places and
go to other places," if they had brought such news, it would not have suited you, nor
would such news ever have suited me. For several days our minds have been worked up.
Some say mean, merciless things, and with vengeance in their words. My friends,
my wish is that you should all look on the right side.

Since the Indians existed here on this land we have had customs of our own. Under
the Indian way the whole camp moved together, and if they came to a stream that was
hard to cross, perhaps one party said: "There is a good crossing," and others said, "No;
yonder is the best crossing." They were divided up, for the leader of one party said
that he knew that crossing, and that it was a good crossing; and the leader of the other
party said that he knew the other was a good crossing. And so the party was di­
vided; but as soon as the one party came up to their crossing and began going over with­
out any trouble, and none of the other party had yet crossed, then they all come towards the good crossing. So let us all look in the same direction now. Let us all go in the same way. We are all relatives; we are all poor; we know the end is coming. We do not know whether any of the people at this agency will live four years longer. The white people have worked out a way by which this generation can live longer. My friends, my relatives, where are we? We are men on the earth, but we can make ourselves better men; we can make ourselves like white men. We can do good. My friends, I want you to consider this matter well. All who want to sign, do it with a good heart this day; and those of you who have a different mind can act accordingly. But whether we sign the black paper or the red paper, we must all do it with a good heart.

IRON WHIRLWIND. Can I speak? (Yes.) I am nobody, but I want to say a few words to you. My friends, I mistrust you on one account. When a man speaks, no matter how bad his eyes are, his eyes are visible. Why do you hide your eyes with blinders (spectacles). (To the Rev. Mr. Cleveland.) You are not a horse. When a man speaks in a meeting to all the tribe, then that man has eyes. That is the only thing that made me doubt what you said. When the court sits at Chamberlain, I never saw it sit with one of them with blinders on his eyes; no matter how desperate the words they always have their eyes visible.

(to the Indians.) Let every man speak what is in his own heart, and bring it out this day. You say that you have a heart of your own, then yield to no man. We are all that way. For this reason I mistrust what you said. For the last twenty-five years I have followed the ways of the white man. It is right. Now, then, another thing; I mistrusted you white people; you said, let each do as he will, and then you told the whole tribe to sign the black paper. You said, let each man say what his heart is, and what is his belief, and then you got up and said, all of you come right together. You say, let each man go and do what his heart tells him to do, but here are two parties trying to get men over to their side; you make me mad.

IRON NEST. My friends, here is a thing offered to us that every man has a right to speak on, and you need not wait for the old Indians sitting there. Here come the words and the white people come and tell us to make up our mind before the commissioners come. (Holding a translation of the act into Indian.) Sometimes a man has a child that is very obstinate and the parent punishes him to make him do certain things, and the child cries and shakes his head. You are like that child. Here is the word of the Great Father and I am not going to turn away from it. I believe in this. Hand me the pen. I am going to sign. [Signs the black paper.]
their attention to it. I am going to accept this now. I do it in hopes that in the future I may see the Great Father's face and he will prove to me again that this is his own act.

The Great Father is going to bless me when I talk to him, for I took my children by the hand at his first word, and moved on both sides of the creek.

This day the Great Father has sent his word to us in connection with the words of God; and children are going to take the good road. When the Great Father sends the word all the villages will gladly take hold of it, and then when they look at the Great Father the Great Father will gladly look at them. I want to keep in my arms all the Great Father's offers in order that I may put them in the hands of my children; for this reason, if the Great Father does not fulfill what he promises, there are his words in my hands, and I will show them to the Great Father and show him that he has not fulfilled them. I am glad for this reason: I know you are men who bring me the words of the Great Father, and I know the words are true. As you say, all at the different agencies are not of this mind. All those when the work is done will go to the Great Father and see him for their own satisfaction. Each of these six agencies when you bring this word and explain to them where it comes from, ought to lay hold of it. Now, as you said, on the other side of the river or the creek there will be land enough for us for several generations.

Where is the pen? [Signs black paper.]

MEDICINE BULL. I have to wear blinders over my eyes, too [spectacles], like Mr. Cleveland. What the Great Father has promised to us has not come to pass. That fretted my mind, and I did not know for a time exactly what to do. The time the whole country was on fire the Great Father sent some of the officers of his Army to us and we made the first move towards peace. At the time the Peace Commissioners came, this was the extent of our territory on the south, the Big Water was the boundary; on the west the Black Hills. At that time the commissioners credited no other tribe with this extent of land.

Yesterday I said that the Great Spirit had created this soil and placed us earthly men on top of it. When you said you had not reached a conclusion, The way I know that, and therefore I spoke Indians all around with the Great Father, and I wish I could wish it for this tribe in that way. Yesterday I said that I wanted a patent [description of boundaries], and then I would take a claim inside of it. Then I will go the Great Father and I will arrange with you. You gave me a good reply and made my heart glad. The reason I am anxious for this tribe, and worked for it. I pray to the true God, so I will do to myself. For the good of my people I want to live, and have it on a good foundation. I sign I am in a hurry to go to the Great and get the others to sign. [Signs black paper.]

SPEAKING CLOUD. Yesterday, as Medicine Bull spoke here, we all heard it. He said and get a description of boundary, inside of that. I am an old man, and the best and most furthermore, the last speaker said from him the facts as to this good I carry his words to my people. I get rich and prosperous, and if I die in the attempt to put my words and ideas in the right path. The Great Father has, at the request of the chiefs, built us a looking in that direction. In his path. [Signs black paper.

MR. CONVERLAND. Surrendered, a moment ago, said that the people among you to go and see the opposite direction from
where the Great Father lives. It seems to me that these men who have stepped up here and signed this paper are the men who have taken the right road to the Great Father's house. I don't know myself how they can reach the Great Father's house by any other road. It may be that they know of some other road that reaches there, but I don't know of any road to it except this road, which the men have taken who have signed this paper. These men who signed this paper have the promise, and I believe it is a good promise, that they will be able to see his face. But those who refuse his words and his hand may perhaps be able by their own money or their own means to get to where he lives. But even if you do get there in that way, do you think that the Great Father will be glad to see you? If he sends his commissioners with his word to you and you thrust that aside, and then push yourself in before him, do you think he will be ready to take your hand? The Great Father has a great crowd of people wishing to see him every day, and he is very particular about whom he receives into his presence and to whom he gives a portion of his time. It may be you will get to the town where the Great Father lives, but I am afraid you would go wandering about the streets and find yourselves with empty pockets and no way to get home. So, I think, my friends, if you really mean what you say and are speaking the truth, it would be wise to take the road that leads to the Great Father's presence, so that he will gladly see you, and you may talk with him about your people.

Iron Nation. You say there are now two ways to see the Great Father, and on the one way you say that the person might be found wandering about the streets. The Congress of the Great Father, when a thing comes up before them, do they only talk about it just once and be done with it? Do you know of any such thing? When I went to see the Great Father he talked with me and we were good friends, and he told me how to live, and how my children should live, and since that time I have followed his words. During that time the Great Father's people have made me uneasy in different ways. My mind is made up that I will be thoroughly satisfied, and it must be proved to me that it is for the good of my people before I will do anything. I have ears, and so I listened to the words you spoke. My mind is made up that I will have to see the Great Father and have him tell me personally and for my own satisfaction that it is for the good of my people.

From my recollection during the whole of my existence, I never had any bad feelings towards or tried to injure anybody around me, and therefore I wish to look out for the welfare of my people. I know that the Great Father wishes things for his people, and as the result of it I have lost most all my country. I only have a small strip of land left, about the size of a string, and before I sell any of it I want to see the Great Father personally. You have minds to judge; so has my father (the agent). You have hearts to think with; do not laugh at my sayings. I am the head of the tribe, and I speak for my tribe and for my children. What I say is true. If a man has a family, a wife and children, he must try to provide for them. I am the father of these people and I must look out for them. I don't want to push away the words of the Great Father or kick him. The words you have brought are good and what I say is good. So I said the other day we will disperse in a peaceable way. I want to shake hands with you and let this council come to an end, and I ask you to wait on me until I see the Great Father and, for my own satisfaction, hear from him.

Rev. Mr. Cleveland. I want to answer a question of my friend, Iron Nation. He asked if I ever heard of the Great Father's council considering a thing for a day and finishing it up; and he seems to think that this question that we have brought you is of that kind. In order to answer him it is necessary that I report something that I saw the other day. And I think that some of those other men who are with him did not understand the explanation of it. Now, I do not know of many cases where the Great Father's council has considered a question and finished it up the same day, but you should all know that this is not one of that sort. You ought to understand where this bill grew up from; you ought all to know that six years ago your people signed a paper to give the Great Father this very land that he asks you for now, and so far as you were concerned you had given up your land. But it was your friends among the white people and in the Great Father's council who were not ready and willing to have a question so important settled in that way. They said that these people must have more pay for their land, that according to their treaty every man among them must have the right to express his opinion, so instead of finishing up in one day they fought for three years against those who wished to claim your country in order that they might save it for you; but it was only after three years that they succeeded in getting this paper through the Great Father's council, and in it they said that you should have five times as much given you for your land as you agreed to sell it for before. They said that it should be presented to you again in order that you might say again whether you are willing to sell it for that or not. They did not think it was necessary to consult you any more about
it because you had once agreed to part with it, and so this paper which we bring you comes to you as a finished act from the Great Father's council.

If there is any man here among the people of the Lower Brulé Agency whom I would gladly throw my arms around and protect him from danger, it is my old friend, Iron Nation. I have known him and his children for sixteen years, and I love them and I want them to have a firm grasp on their land and live on it for generations to come; but it is because of such things that I have just mentioned that I do not think it would be wise for him to go again and bother the Great Father and his council about this paper. I am afraid he would find unwilling ears. I am afraid that his friends would all stand up and say, "We have been fighting three years to get this and we hoped you would be satisfied. You agreed to sell it six years ago. Now when we have fixed it up and agreed that you should have five times as much for it, you take the breath from our body, our voice is dead, and you take the strength from our arms, when you come back and ask us to fight still farther to get it made in some way yet different from that which we have had so much difficulty in securing for you."

BEAR HEART: I want to say a few words and be done with it. I want to talk of the act you have brought and nothing else. Well, now, how is a railroad going to run over our reservation? Now, it is mainly as to that ground you have come to see us. This railroad wants so many paces on one side of it, and so many on the other. There is no room for me to say any words contrary to it, nor could I go round it. Neither could I drop the words of the Great Father. Five millions and a little more, $1,000 is the interest of it; and the interest is to be expended for the benefit of ourselves and our children. And there are many different ways that the Government has promised to pay us, but I will not mention them. Now, then, as to the Black Hills treaty. Some money was promised to be put on interest for our benefit at that treaty, and that law was made firm. Now, you have brought this act to me again, and I want to speak on that subject; and then I am going to swallow it. My children are going to live by that. At that time it was not said: "For so many years from the Black Hills treaty;" but they said: "As long as the heavens do not cave in or the earth cave in, these rations shall continue." That is all. [Signs black paper.]

BIG MAN: I wish to speak of three things. All the schools on the reservation will not take allotments, the same as the Indians take allotments, will they? We don't want it that way. The industrial schools at the agency are entitled to 160 acres and none other. [Judge Wright assured him that they would not.]

Will the children at the industrial schools when they work in the fields, etc., get pay from the school fund to encourage them to work, and then each one shall be furnished from the school fund with a trunk or valise that they might keep their clothes in? May be these things are not mentioned in the act. Maybe it is impossible, but I would like you to consider these things.

It has been said that if this act becomes the law some people from each agency are to go to Washington. My wish is that not only for this once but in the future when we want to look after our affairs the door should be open to us to go and see about our affairs.

Judge WRIGHT: The land used by the industrial schools and the day schools will all belong to the Indian. It is their own land. The land and the houses belong to you. The mission schools will have 160 acres to make farms for those who go to them. And if 160 acres are not enough, the bill says that they may take 160 more, and pay 50 cents an acre for it. That money goes to the Indian, but the land that the mission is built on belongs to them as long as they keep there missions there, and if they quit their mission it goes back to the Indians. It is their land.

As to giving the scholars valises and trunks, the Secretary of the Interior, if he thinks it right, and they want it, could do that for them. As to going to Washington I think like you do.

The Indians crowded around the table to sign. Many shook hands with the Commissioners, and before signing made short speeches, expressing their approval or disapproval of the act.

LOWER BRULÉ AGENCY, DAK.,
Wednesday, September 12, 1888.

Captain Pratt and Mr. Cleveland being absent, Judge Wright called the council to order.

Judge Wright (Mark Wells, interpreter). It is a part of our duty to see that the list of the Indians on this reservation that the agent has made out is correct, and we are going to do that now. A great many have already signed, but some have not. We are going to call over the names of those who have not signed, and when a man's name is
called, if he wants, he can come up and sign; and if he don't want to come up and sign he can just let us know that he is here. That is all we want to know.

We will call the roll, and if any come in afterwards that are not here now, we will call the roll twice, and he can answer when we call it the second time.

The roll was then called by Charles De Shauquetée.

Judge Wright. The names we have called are the names of those who have not signed. All the balance have signed. We heard of a man saying here yesterday that we had women to sign and some little children. If anybody knows of any woman or any child signing let him tell who it is. If you can not get up and tell what woman signed or what boy, you had better stop talking that way. Nobody signed this paper except those who had a right to sign. Nobody who has signed it was under eighteen years of age, and none but men. The greatest number of these here have willingly signed it. Those who did not sign it have a right not to do it if they don't want to. We are not mad about it; we are only sorry for them. But it would be very much better for you if you would all come forward and sign. It is a good thing, and no doubt you will be sorry some day that you did not come up like all the others, but you have a right to take your own course. You were not here, Iron Nation, when we began, but we are glad to see you now. If you desire to say anything we will be glad to hear you, or anybody here who wants to say anything.

Surrounded. For the last two days I have talked, but I have said what I thought was right. Yesterday I said that I was anxious to get through with this council and disperse. I have heard many bad words going back and forth, and I don't like that. I said that we are all relatives, and one-half of the tribe will sign. The people have divided, and some have signed and some have not. I have heard that the Great Father's nation vote on certain subjects, and whichever way the majority is that is the law. I am glad that you said that we will get through to-day in a peaceable way. Here is my head chief, and so we all stand behind him; not because we have any feeling of enmity towards the pen, but because we don't want to sign.

(Several young men sign the black paper.)

Bull Talker. Since I have seen you I have been thinking about my father. He went off in that direction. [Indicating.] But he has not returned yet, and I want to know why he has not returned. You have come on the good road from the house of the Great Father, and for that reason I want to talk to you. Our Indian way is to make peace. That stone [holding up his pipe and pouch] the Great Spirit has created of strong material and the stem of it is of wood, good desirable material also, and the tobacco, the Great Spirit has made it, too. When I go to make peace I generally take this pipe and tobacco, and place the mouth-piece of the pipe to the mouth of the person with whom I go to make peace and we smoke. I can not push the Great Father's hand away. I am forty-eight years old now. I did not know what half of my people were talking about. I am an Indian and I heard the Great Father's words; they are good, but a great many of them have not come to pass. You said that all the promises of the Great Father in the past would be renewed and that this bill brings all them and the new together.

One act of my people, resisting some things presented to them, on that account they came near to taking my life. I don't consider that I am free yet or that my life has returned. I considered that I was killed at that time. My wish is that the nations which are in the agency house and which you have not issued, should be uncovered, so that they can be issued to us. As you said that all the past promises would be renewed, and have brought these new promises to us, I would like to raise my hand to the Great Spirit with you. If this is true and I am not deceived, I would like to raise my hands to God with you.

Judge Wright. What I have said is true. The Great Father has promised and he will do what he says.

Bull Talker. I do not think you are bringing any falsehood, and when a thing is true I always raise the hand to the Great Spirit that it is true.

Judge Wright. When I left Washington I raised my hand to the Great Spirit. The Great Father made me swear that I would do right in this matter.

Bull Talker. I want to know about this division inside of the reservation—the division into sections. I want to thoroughly understand that. Down below here they say is to be the Rosebud Agency. Why is that? Since I was eighteen years of age I have been hanging on to the Great Father's hand and listening to his words. I have been planting corn at the Keyapaha, and then a little on this side of the forks of the White Earth River. Our reservation that the Great Father has laid out for us is too small for us. We have been expecting that the part of our reservation that would be laid off for us would take in our old fields. I am going to sign the paper there on the ground that you will issue the things that are standing there.

Interpreter Wells. What is it you are after? Come out with it.

Bull Talker. There is one yoke of oxen and new plows and new harrows. I
want to sign and hang on to the Great Father's hand, and I want to return to my farm, and I want to have some of these things issued to me so that I can take them along.

Major Anderson. I have these things here for the use of the agency. The Commissioners have nothing to do with that property.

Judge Wright. If this bill passes it will give you oxen and cows and everything you need, but you can not expect to get them until they are sent here.

Bull Talker. Can't this property come so that I can make use of it before Christmas?

Judge Wright. If this bill passes the Government promises to send it right off.

Bull Talker. I am ready to die any day, and I am weak and sickly, and I know that I will not live five years. I want to possess some of this property before I die that I might go to the Great Spirit with a good heart. [Signs black paper.]

Judge Wright. I believe that we have done all we can do. I want to say to you that the Lower Brule Indians have done well. You have treated us like friends and like brothers. You have shown that you intend to hold on to the hand of the Great Father. You need not be ashamed of your action. You will never be sorry for it. We will carry your good words to the Great Father, and he will remember you. You men who have taken this bold stand and come forward like true men have set an example which will be followed throughout the whole country. You have taken a step which will lead to prosperity and happiness. I shall long remember you and if it is ever in my power to do you good, you may be certain I will do it.

The council thenadjourned sine die.

SIOUX RESERVATION.

LOWER BRULE AGENCY, DAK.,
Monday, September 24, 1888.

In pursuance of instruction from the Secretary of the Interior a general council of the agents and delegations of leading Indians from all the agencies on the Sioux Reservation was assembled at 10 a.m.

Present: Commissioners Pratt, Cleveland, and Wright.

The agents and delegates were:

Rosebud Agency.—L. F. Spencer, agent; Thomas Flood, interpreter; Swift Bear, Sky Bull, Two Strike, Yellow Hair, Roast, Hollow-Horn Bear, High Lance, High Bear, Stranger Horse, Good Voice, Whitewash, Standing Cloud, Little Hawk, Little Dog, Goose, Indian delegates.

Pine Ridge Agency.—H. D. Gallagher, agent; Philip Wells, interpreter; No Flesh, No Thunder, No Brave, Pretty Back, Standing Elk, White Bird, Fas~ Thunder, American Horse, High Bear, Yellow Bear, Captain Sword, Lieutenant Standing Soldier, Lieutenant Fast Horse, Indian delegates.

Standing Rock Agency.—James McLaughlin, agent; Louis Primeau, interpreter; John Grass, Mad Bear, Big Head, Bear Rib, Walking Eagle, High Bear, Thunder Hawk, Gray Eagle, Sitting Bull, Two Bear, Indian delegates.

Cheyenne River Agency.—Charles E. McChesney, agent; William Larabee, interpreter; White Swan, Charger, Bear Eagle, Crow Eagle, Little No Heart, Spotted Eagle, Swift Bird, Charging Eagle, Joseph Claymore, Indian delegates.


Crow Creek Agency.—W. W. Anderson, agent; Mark Wells, interpreter; Bowed Head, Wizi, Captain William Carpenter, Dog Back, Drifting Goose, White Ghost, Indian delegates.

Living Bear and many others from the various agencies, numbering with the delegates about 150 in all, were present.

Captain Pratt (Alex. Renountre, interpreter). We have been in the habit of calling on the Great Spirit to look down upon our council before we began each day, and we will do that this morning. Mr. Cleveland, of our Commission, will ask the Great Spirit to look down upon our proceedings.

Prayer by the Rev. Mr. Cleveland. (In Dakota.)

Captain Pratt. My friends, we three men have been selected by the Government to bring to you one of the most important messages ever sent to you. It is the road the Government has determined to take with your tribe to make them like the rest of the people in the country. It looks toward breaking up the difficulties that lie in your way, and making you equal to and part of the people of the United States; toward
giving you the same education, the same place under the laws of the country, the same freedom and rights in all respects enjoyed by all the other people in the country. We presented this message to the people at Standing Rock, then at Crow Creek, then at this place. After that we reported to the Government how the message was received, and the Government ordered this council, which is composed of all the agents and the leading Indians from the several agencies. If there are any of the principal chiefs or leaders belonging to any of the agencies who are not here, it is not because they were not invited and urged to be here, but because they refused to come; so it was entirely their own fault, and whatever may happen at this council in regard to this matter, they, by refusing to be here, have waived the right to be recognized as leading men, entitled to speak about it hereafter.

We shall talk about it freely with each other and every one present shall have an opportunity to speak what he thinks.

The Government did not call us together to sign any paper. It does not want any one to sign any paper here. It did not call us together to bring any of the leaders to Washington. The Government does not want to see any of the leaders in Washington until they are respectful to its wishes. The Government only wants to know whether after you leaders from all the agencies hear the explanation you are opposed to it as a body, and it wants to know the reason of your opposition. When the Government finds out these reasons, which it will as soon as we know them, for we will telegraph them to them, then the Government will determine what next will be done.

We Commissioners then were selected for this work because we are the friends of the Indians. I need not tell you who Mr. Cleveland is. You call him the "Tall Pine." He has been your teacher, missionary, and friend for sixteen years. You have known him as he worked and talked before you every day. He speaks your language, he knows the difficulties which surround you, and he has done all he could through all these years to help you. You can not deny that he is your friend, nor can you think that he would take hold of any matter which would work any injury to you.

Judge Wright is one who has a great deal to do with Indians. He lived among the Indians in Tennessee when a boy. When he grew to be a man his people sent him to Congress. Then he was a judge. Then a great many people said they wanted him to be governor of the State. Several years ago the Government sent for him and asked him to go among the tribes of the Northwest and buy lands for a number of the tribes there. He was with Bishop Whipple, and succeeded in the work and made a great many friends among the Indians. So it was wise to make him one of our Commissioners.

Many of you know me. Twenty-one years ago last March the Government gave me a place in the regular Army as an officer, and said it wanted me to go in the cavalry out among the Indians. I went, and in June of that year it placed me in command of Indian soldiers. From that day to this I have been doing something with and for the Indians.

When a child is born it does not know anything. But when it gets older and goes to school and has experience, it learns, and when it lives to be twenty-one years old, then we say it is no longer a child, it is now a man. I suppose that is the same way in any business. When a man first takes hold of it he is in that business like a baby. After he has been in it for years he begins to know something about it; and when he has been twenty-one years at it, we may safely say he is now a man in that business.

That has been my case. As I told you, I had command of Indian soldiers at first, then I was Indian agent, then I had a great many Indian prisoners under my care—more in numbers than there are Indians at this agency. I had to feed and care for them. Then I had a large command of Indian soldiers again. I have met the Indians in council many times, and talked with their leaders about their affairs when there was great trouble, such troubles as you men who are here to-day have met in the past and knew a great deal about. Then I was selected by the Government to take some of the old chiefs and medicine men, men considered great leaders who were always opposing the wishes of the Government and men of war, far away from their homes. I had to put them on the cars and take them away down by the ocean in Florida, and stay with them and take care of them for three years. I tried to educate the young men and make something of them. After that the Government told me to help in the Government Indian schools, and try to lead the young men and women out into the United States, and teach them about the people and language of the United States, and if I could, make them know as much and be as useful in the world as the other youth of the United States, so they might stand shoulder to shoulder with the other youth and be their equals.

In all this time I never asked the Government for this kind of work. Somehow I was always selected by the Government for it and pushed forward in it. That has made me feel that the Government has confidence in my judgment. If it did not, why did it select me to do these things for it? Why didn’t it select some one else? The Secretary of the Interior telegraphed me when I was at Carlisle attending to my school work.
to come to Washington to see him. He first gave me this bill to read and told me to think about it; then he talked with me a great deal about it; then he told me that he and the President had selected me as the chief one of this Commission; that he wanted us to come out here and explain it to you and tell you that Congress and all your good friends had concluded that this was the best thing that could be done for your people now, and that the President had given it very careful thought and listened to everybody said about it, and that he, the President, was satisfied that this was the good road leading to your self-support and your citizenship, and that it was now the purpose of the President and Congress that you should take it. He said if you explain it to the Indians and tell them it is my wish, I think they will accept it, and then all will be done kindly and peacefully and they will go on in a good way and grow more rapidly to be like the rest of us and become one people with us in this land.

I am here to speak to you the truth. My heart has been with your people for many years. I want to see your families have good homes. I want to help make you people equal to the whites. I am full of a desire for the education of your youth. I am not here to say smooth things and to compliment you with lying words. I do not think such words will help you. I yield to no one in high friendship for you.

When our Commission came to Standing Rock we found that long before we got there the chiefs had called the people together and talked about the measure, that they had a copy of this bill, which had been sent to them, in their own language. We now know they did not understand the explanations given them by their own people who could read. We found their ears closed to what we said, and they had thrown their minds all in a heap and placed them in the keeping of four men. The people were not free; they were not allowed to think and act for themselves as the Government wanted they should. They had placed their minds in the hands of four men who had determined they would not pay any attention to what the Government said or thought. We had been there only three days when the four men ordered us to leave and told us they had voted all the people against it. They told us everybody on the reservation said "no," and would not sign any paper.

After staying there one month we got a few to sign, although they were opposed and threatened by their chiefs because they did it. Others told us they wanted to, but they could not sign because they were afraid of the chiefs.

Then we came to Crow Creek, where we were received more kindly, but there was some of the same spirit we found at Standing Rock. A few of the leaders were just as strong in urging the people against the wishes of the Government as they were at Standing Rock, but we got 120 who favored the act and signed.

Then we came here and found among this people, who were more disturbed by this act than any others on the reservation, the best friends to the Government, and 244 have signed.

The Government does not understand the reason for the opposition of your people to this measure and your declaration against it before you know what it is. Another thing it does not understand is why you have not taken up your allotments, as you agreed to in 1868 and in 1876, and why you do not learn to support yourselves. It does not understand why it should be called upon to buy food and clothing for you when you agreed in 1876 to support yourselves, to take your lands in severalty, and to go to work just like that man across the river who started with nothing and got no help from the Government and makes a home for himself and family, and not only that, but pays money to feed and clothe you. The Government does not understand why you continue to say, year after year, "We need more things and can not learn how to support ourselves."

The Government has found that your young men can go out among the people in the East and learn to work just as well as anybody—that it does not take more than two or three years for them to learn the English language and give up their Indian ways and do all kinds of farming successfully. It thinks that the old men and leaders ought to be as smart or smarter than the young men.

The Government does not understand why you should refuse to settle down and take your allotments of 320 acres or more to a family as a free gift and work out your living when that man over the river is glad to pay something for his 160 acres of land which is not as good as many parts of yours here. The Government is ashamed and losing heart to ask the people year after year for money to pay out for you. It thinks your leaders are not wise. It does not understand why after so many years it has to use some kind of force to get your children into school when you promised twenty years ago to force them into school. The Government thinks that you violate the treaty in not forcing your children into school as you promised, and also in not taking allotments and making homes and becoming self-supporting long before this, and in other ways you yourself know very well. The Government is coming to a point where it may quit respecting your wishes about these things and make you do the things you promised but
failed to do. It thinks it is under obligations no longer to feed you, and that by your own acts you have released it from its promises about schools and food and other matters. It thinks you do not take its hand and work with it in this matter; you rather trust to weak and foolish men who are the enemies of the Government and your own enemies by their bad counsels.

This is the way the matter looks to the Government and I am here to tell you of it, and we are to-day to see what we can do about it—whether we can come to any satisfactory arrangement or conclusions about these difficulties. I have no doubt you have reasons you think good, and I hope you will give them to us—all of them.

Mr. CLEVELAND (in Dakota; Mark Wells, interpreter). Now, my friends, before I explain the bill I wish to say a few words to you. You all know of me, and most of you sitting around here recognize me. You may have heard that I went East last summer. I have heard many different reports of what some of you have said about that. You perhaps have heard such words as these: "Long Pine has gone East and he has changed entirely. He is a different man now." My friends, this is not true; these are not good words. Understand, my friends, I am the same man as I stand here to-day that I was before I went East. I am the same man and have never ceased to try and save the Indians and try to protect them in their rights. This is an important thing which comes up for your consideration now, and the Government has already considered it well in your interest.

I know most of you personally, and you all know me, and the President knows this of us; so he requested me to join this commission. Here are two peoples meeting to consult together, and being, as it were, related to both of them, I am asked to be present when the two peoples talk together that I may be like an ear to both of them. I am to see that everything that is said to you is properly interpreted to you, and that everything that you say is properly interpreted to the opposite party. But before the discussion of it begins it is my duty to explain fully to you the act of Congress which we are about to talk of.

You all know the bishop of the church under whom I work, and that he works for your interest. You know that man has traveled everywhere. He comes in among you and visits you at all your agencies; then he goes East and travels from city to city through the civilized parts of the country, and he knows just what your ways and mind are, and he knows the ways of the white man and their minds as well; he knows well what their feelings towards you are. Moreover, you know him to be a good and wise man and that he has good judgment. Yesterday I received a letter from him, and I want to read you the contents of it. Here is what he says. [Rereads letter from Bishop Hare, presented at the conference of agents.]

(In English; Alex. Rencontre, interpreter.)

Rev. Mr. Cleveland here read the explanation of the bill as reported for him at the council of the Lower Brulé Agency, Friday, September 7, 1888. See Record of that date.

Agent ANDERSON (Mark Wells, interpreter). My friends and my children, you are welcome to this agency. You have come here to represent your people, and I am glad to have the opportunity to see you all here. It pleases me very much to see the respectful attention you have given the messengers of the Great Father. I hope you all have clearly heard and understood all that has been said. It is not fair to decide a question before it is thoroughly understood. As fair-minded men you should have your hearts and minds open and ready to make a fair decision.

There is one thing I want to impress upon the minds of the Crow Creek and Lower Brulé Indians, and it is a question in which the Indians of the other agencies are also interested. The reservations laid down on the map for the Crow Creek and Lower Brulé Indians, of course, are smaller than the other reservations because we are smaller in number, but we hold that our Indians are just as much men as anybody. Some of our Indians have moved out on that portion of the land that is proposed to be thrown open for white settlement. It is laid down clearly in the bill, and so admitted by these gentlemen, the commissioners, that these people will be entitled to hold that land forever as against any white people, and these people living up here on the White River will have as good a title to their land as any of the white people on the other side of the river; and you people who have not taken up your land will have the right to go on to that portion that is to be sold and take up your land there and you will still have your reservation to be held in common or to be sold for or given to your children and grandchildren of future generations.

By the treaty of 1876 you all were entitled to rations until you became self-supporting. You, on your part, promised to do your part and try to become self-supporting. Now you all certainly do not expect to sit down and wait for the Great Father to come and feed you with spoons; nor do you want to be surrounded with a pen and fed like a lot of fattied pigs. I want my Indians to be men. You can see that the rations are going down year after year. What can you do? You must produce something out of the ground. What is the use of this ground if you don't use it?
A large majority of these Brulé Indians have stood up and said that they think this is the best thing to do, and if anybody has a right to speak they have. Here is a railroad that expects to pass right through their land, and the probability is that their agency will have to be moved, and they give up some country down here below. I think they know what they are about.

The United States extends its benign influence over every citizen, no matter how humble or how exalted, and in the decision made by these people, I propose to protect them. I don't want anybody to question the right of any one of my Indians who have signed this bill. While you are my guests here and the guests of my Indians, we propose to treat you right and feed you and treat you kindly, but if you abuse the trust we put in you and the friendship we extend to you, then my obligation ceases, and I will hold any man responsible who abuses my people for signing this bill. My people can tell you whether I am in the habit of keeping promises or not; whether I promise a man a new tin-cup or hard bread in the guard-house I keep my promise.

The council adjourned at 12.40 p. m.

The council assembled at 3 p. m.

Judge WRIGHT. Representatives of the Dakotas and friends, this meeting has been ordered by the Secretary of the Interior. He did it in order to get together the leading men of the six agencies, that the Commissioners might talk plainly and understandingly with you about the bill which Congress and the Great Father have provided for the government of your people in the future. During the council it will be our duty to explain fully and clearly all the provisions of the bill. It will be your duty to listen attentively and when you shall fully understand it all to express your opinions about it. It is your duty to listen in the same manner as if you had never heard of this bill before. And opinions that you may have from what you have heard others say should be laid aside until you hear us. We come prepared and authorized to explain this bill. If you are fair-minded men and desire to do right to the Government, to yourselves, and to your children you will listen to us patiently and impartially before you come to a final conclusion as to what you will do. This is not a treaty we are now proposing to make with you. No more treaties will ever be made with any Indians. This is a law passed by Congress, and all that we are here for is to explain it and ask the Dakotas to accept it; each one to act for himself and not for another. Nothing is to be done in the dark, but everything is to be open.

The Government of the United States commenced making treaties with many of your people as early as the year 1815—more than seventy years ago. The earlier treaties were mostly treaties of peace. The men on both sides who made them have passed away, and we, their descendants, are here to-day engaged in the same business, but not to make a treaty, only to present the law to you. For an understanding of the relations we now bear to each other and the duties we owe to each other no reference to the questions involved and settled in those earlier treaties is necessary, as by the treaties of 1868, made at Fort Laramie, all former treaties and agreements were abrogated and annulled, so far as they obliged the United States to furnish and provide money, clothing, or other articles.

The relations existing between us are different from those which existed between our fathers. Your fathers were a roaming people, having no settled places of abode, and living by the chase, and much of their time engaged in wars with the white people and with one another. Now it is different. We are at peace and we sit together as friends, talk together, and smoke together, trying to arrange your matters so as to place your people on a firm foundation and bring you to prosperity and happiness.

I have said that the treaty of 1868 annulled all former ones. Therefore it is not necessary in our deliberations to go beyond that time in order to understand our relation and our duties. Since we have been in your country, and at nearly every reservation, some Indian speakers have made the charge that the provisions of the treaty of 1868 have not been complied with. Others have said that before we enter into a new treaty or agreement we desire that all the provisions of the two treaties of 1868 and 1876 shall be complied with. I will answer both of these arguments in the beginning. And first I say that even if this charge were true it would be no good reason for a refusal to treat with us now. You can not sever or break up your relations with the United States. These must continue until you become self-supporting and independent of the help of your Government. And even then you will be citizens of the United States with all the duties, obligations, and responsibilities of citizens resting on you.
It is, I confess, a good reason for refusing to treat with a party who has willingly and knowingly refused to carry out former promises and agreements, unless some good reason is given for the refusal, and a new promise given that these former promises shall be fulfilled. It may also be said that it is a good excuse for one party to fail to carry out his promises if that failure is caused by the act of the other party. What did the United States agree to do for you in the treaty of 1868? First, it agreed to build a warehouse, a store-room for storing goods, to cost not less than $35,000. Second, an agency building, to cost not more than $3,000. Third, a residence for a physician, to cost not more than $3,000. Fourth, five other buildings for a carpenter, farmer, blacksmith, miler, and engineer, each to cost not more than $2,000. Fifth, a school-house or mission building, so soon as a sufficient number of children can be induced by the agent to attend school, not to cost more than $5,000. Sixth, a good steam circular-saw mill, with a grist-mill, and shingle machine, to cost not more than $8,000. Seventh, heads of families who commenced farming could select 320 acres of land, and have it so long as they continued to cultivate it. Eighth, any person over eighteen years of age, not being the head of a family, could select 80 acres. The President could order assur, and Congress could fix the character of the title held by each. Ninth, the necessity of education was admitted, and the Indians pledged themselves to compel their children to go to school, and the Government agreed to provide one school-house and a teacher for every thirty children who went to school. This was to continue twenty years. Tenth, seeds and agricultural implements were promised for the first year and for three years. After ten years the physician, farmer, blacksmith, carpenter, engineer, and miler might be withdrawn, and $10,000 per annum in lieu thereof should be devoted to education. Eleventh, the treaty provided that for thirty years each male person over fourteen years of age should receive a coat, pantaloons, shirt, hat, and socks. Each female over twelve years of age, a flannel shirt, or goods to make it, woolen hose, 12 yards of calico, and 12 yards of cotton domestic. Boys and girls under these ages were to receive goods to make a suit and a pair of hose. Ten dollars were to be given to such as roamed and $20 to such as engaged in farming, to be used in the purchase of needed articles, and that the amount paid for clothing might be used for other and better uses. Twelfth, for four years they were to be furnished with one pound of meat and one pound of flour per day, in case the Indians could not furnish their own subsistence. Thirteenth, each lodge or family who should remove to the reservation and commence farming, one cow and one pair of oxen.

Eight years after the treaty of 1868 was made your people made another treaty, the treaty of 1876. Before that time your provisions for rations had expired, though the Government had been continuing to feed you for four years. In that treaty of 1876 it was provided that necessary aid should be given to the work of civilization, schools were to be provided, rations supplied until you were able to support yourselves, and aid in erecting a house to those who engaged in farming on selected allotted land. The Indians solemnly pledged themselves to select their allotments of land as soon as possible. Two of the most important things which the Indians agreed to do were to compel their children to attend school, and, as soon as possible, to select their lands and use their best endeavors to cultivate them. Rations were not to be issued to those who would not send their children to school nor to those who did not labor.

In speaking of the fulfillment of treaty stipulations, I might ask: Have you complied? Have all your people compelled your children to attend school? Have all your people at all times been willing to select their lands and go to farming? You have not, and yet the Government has continued to issue rations year after year. The Government might have said, "You refuse to stand by the treaty, so will I;" but instead of this it has continued to feed and clothe you, hoping still to induce your people to raise themselves up and become self-supporting and independent. You have not done all you promised he has had pity on you and held on to you. He now comes again. He has seen what you have been doing; his heart has been made glad by seeing what you have done. He knows what you have done. He knows you want more help. He has done much for you; he has done more than he promised you. He wishes now to do more. His white children have allowed him to spend $30,000,000 for you since 1868. He has two people to please; he wants to please you, and he wants to please his white children also. He asks you to allow him to sell some lands which you do not need, and which you do not use. If you do this, he can then call on his white children for more money with which to help you. If you refuse his white children may say: "If the Indians will not give some of their lands to help themselves, we will not let you have any more of our money for them." If you do what your
Great Father wants you to do, you will hold up his arms and you will make him strong, so that he can help you farther on. I do not ask you to take the hand of the Great Father. You took his hand in 1868; you held on to it in 1876. I want you to still hold on and not turn away from him. By his commissioners he asks you now to take this plan which he has fixed up for you. He wishes you to have good homes, plenty of land for farms, and grazing, horses, cattle, and other stock, agricultural implements, clothing and rations, money, and other things. Many of you have some of these things, if you have not all. The money is to be used in getting you things you have not and which you need and want. This bill takes nothing away from you. It adds other things to those you are now getting.

It seems to me that it is very unwise in you to say we will make no more agreements until we get all that was promised in former treaties. Do you want all the annuities promised to you to be given in one day, at one time? You would have no use for all at once; much of it would rot before you could use it. Do you want all the rations promised you to be given at once? You could not eat all in one day. This seems to me foolishness. It looks like you are trying to dodge the question. And besides, why should you wait till the old treaties expire and die before you make arrangements to help yourselves on? Your treaty provisions for schools will expire this year; your annuities run for ten years more. Your rations will cease when you are able to support yourselves. If you quit trying to support yourselves your rations can be and ought to be and will be stopped. You should be looking out for the future, and when the Great Father comes and says: "I wish to do more for you, but my white children will object, will refuse to give more money to you unless you will allow me to sell some of your land, which you do not need, will never need, and can never use," you should say "yes." What would you have done but for the treaties of 1868 and 1876? Where would your clothes, your food, your houses, your oxen, your cows, your horses, your wagons, your plows, your schools have come from? All these have been given under these treaties and now more is offered.

In 1868 the Government promised to build a warehouse. It has done more; it has built at least six. It promised to build an agency building; it has built at least six, besides houses for doctors, blacksmiths, carpenters, millers, and it has built mills. The Government has spent on these things at least ten times as much as was promised, and yet some of you say it has failed to comply with the treaty. Thousands of dollars have been spent for school-houses and schools, although you have not compelled your children to attend the school, as you agreed to do in the treaty. I mean that you all have not done this. Seeds and agricultural implements, thousands of dollars' worth, have been given you. Hundreds of wagons, threshers, mowers, and other things have been given which were not named in the treaty at all. Even if some few things which were promised have not been done, other things more valuable and worse needed have been done.

It is a base slander on the Government to charge it with bad faith, so far as you are concerned, and yet this charge is continually being made by men living in houses built by the Government, driving oxen given by the Government, in wagons given by the Government, with clothes on furnished by the Government, and with their stomachs crammed full of Government meat and bread. This is all wrong. It ought to be stopped at once. For twenty years the Government has been doing these things at a cost of white men's money, at a cost of $30,000,000, and yet we are to be told daily that the Government has failed or refused to perform its promises. If these charges were made by men who do not know any better we might excuse it, and when such men do it we do excuse them; but when men who know better get up and repeat those charges over and over again for the purpose of keeping light from the people we repel it; we state that it is false.

It is pleasant to us to see the advances that you have made by the help of the Government. It pleases the President and Congress, and in order to keep you in this path to aid you still further we have been sent to you. The sale of your land is a small thing compared to what the Government wants you to do. The Great Father has much land. He gives away much, and some he sells. You can get the Great Father's land anywhere in the United States on the same terms that white men get it and on better terms, and as much as white men get for homes. Indians can go on white men's land and take homes, but white men can not go on Indians' land. White men work for their living; black men work for their living; but the Government feeds the Indians. When the Great Father asks you to help him, by giving up some land which you do not need, you treat him as an enemy and will not believe him. There is but one safe way for you and that is to find out what the Great Father wants you to do, and then do it as quickly as you can. This will give you strength and what you want and need will come to you. If you continue to follow after a set of men who do not know what you need and can not help you if you did, you will go to sorrow and grief.

If I were to ask you what your people need, you would say, "They want the reserva-
tion cut up and divided, so that each tribe may govern and control its own land." As it is now, the Indians on the other agencies could sell your land and you could not prevent it, and so they could sell the lands of the other agencies. If you accept this bill each agency will have control of its own land, and no other Indians will have anything to do with your lands. This will settle and confirm your title to your reservation so that you will have no uneasy feeling about your land as you now have.

This bill also provides for the taking of allotments of land in severalty. This you cannot object to, because you have already agreed both in the treaties of 1868 and 1876 to do this. The Government has waited patiently on you; and now that you have had plenty of time, a refusal on your part to do this would be a virtual breaking up of the former treaties and would justify the Government in refusing longer to give you annuities and other things. It is well that you should think about this seriously. You can never enjoy real prosperity until you all settle down on your own homes and begin to take care of them. Everybody knows this, and it is useless to talk against it. It is the settled policy of the Government with regard to all Indians. You will then get patents on your separate lands, and you will own the land that is left. This you can keep if you think you need it, and if you do not need it you can sell it any time, and for whatever price is just and reasonable. If you need your land that is left over you can keep it for grazing purposes, or you can sell a part or all of it as you may think best. This land now is of but little value, but it will grow in value as the country becomes settled. This bill does not require any Indian to remove from the place where he now resides. He may remove if he wishes; or even within a year after this bill takes effect he can remove on to the new reservation, or he can remain and take his land where he now is, and get his patent and remain there forever, himself and his children, and have his share and get all the benefits of this bill and of the former treaty, and also hold his interest in the lands in the reservation which will be left after all have taken allotments. When any of you have taken land under former treaties, or homes, this bill confirms the title to you.

You need horses, oxen, cows, wagons, plows, and other farming implements; you need more and better houses, and you need money to spend as you desire for useful things. All of these and more things are provided for in addition to what you are to get under the treaties of 1868 and 1876. This bill authorizes the Secretary of the Interior to purchase any and all things for the Indians which tend to advance their civilization and self-support. So you see that there is no limit on the Secretary, and he can get for you from time to time such things as you want and need. The land which you part with will bring $5,500,000 when all is sold. This is a great deal of money, and that which is placed in the Treasury, after using some of it to furnish you some of the things promised and to pay expenses, will grow every year. It is a difficult thing for you or myself to understand how much money this is. Supposing it all to be in silver dollars, it would require two hundred well-loaded wagons to haul it; and it would take nearly every man in the great Sioux Reservation to carry it. Now, after provisions, clothing, houses, farms, implements, stock, all of which you are to have, what do you most need in order to lift you up and make you independent? First, you need your own homes and to make them comfortable.

This bill places it in your power to have this. Your need school-houses and teachers for the education of your children. This is an important matter. You should not forget that the time has about expired in which provision is made for schools. If you refuse this bill the Government is no longer bound to furnish schools. Your schools will stop. Are you willing that this should happen? Are you willing to go home from this council and tell your people: "We could have secured a continuance of your schools, but we have not done so. Your schools are stopped. Your children can no longer learn to read and write; they will grow up in ignorance." I do not think you can do this. If you do you are not wise leaders and are not worthy of the confidence of your people. The time will come, indeed it is here now, when your people must have much to do with white people. You must trade with them, be friendly with them, and do work with them. You must have your children learn to read and write. They must learn to speak the language of the whites. All this is to be learned in your schools. You can not get along without schools and you can not have schools unless you hold on to the Great Father's hand. You have held the hand for twenty years; will you let it go now or will you hold on to it? If you show by your actions that you have no desire for schools you will destroy much of the interest which the Great Father feels in you. It will discourage him, and he will feel that all his efforts to do you good have proved as nothing.

I do not think that your people understand the importance of this bill. We hear reports that the people at Pine Ridge and Rosebud have already held councils and have determined to let loose the hand of the Great Father by refusing this offer. I hope these reports are not true. If they are true, you have treated the Great Father badly and have shown a want of respect for him. It is enough almost to make him withdraw his hand
from you and make him turn his back upon you. If he were to do this you would be very miserable people and go to destruction at once. It is his hand that feeds and clothes you, that educates your children; his arm that protects your country and keeps the whites off, and his voice that is now calling on you to hold on to his hand and offering to do more for you in the future. You had better be sure that the men who are telling you not to accept this offer will feed and clothe you and educate your children before you let the hand of your Great Father go.

You have been told by some who wish to lead you that if you part with this land you will not have enough land left for you and your children. This is said to deceive you. The men who tell you this know better. This is not the real reason. They tell you this thinking that it will frighten you and prevent you from walking in the way the Great Father points out to you. Some of the men who say this have large herds of horses and cattle which they wish to pasture on your land. They care nothing for you. They are thinking more about their cattle and horses than of you and of your children. They do not care if you go hungry or naked so that their horses and cattle can keep fat on your grass. They want you to keep great bodies of land, not for your children and yourselves, but for their cattle and horses to run on. They buy your horses and cattle for as little as they can, and they want your land to keep them on.

There are others who tell you this because they do not want you to have your children educated. They are afraid that when your children learn, the light will come to them and these men will not be as big men as they are now. They wish you and your children to remain in darkness and ignorance, so that they can be the rulers over them. They know that when your children grow up as wise men their power will be gone. They wish to go on in the old way, not caring what becomes of you.

Another set I have heard of who advise you not to accept this bill are the traders; not here, but at other places. They wish you would do all your trading with them. If you have railroads, and towns, and white settlements near you, you can buy your things cheaper than from them. You can sell your wheat, oats, potatoes, and hides, and other things for more than they are willing to give you. And you can buy goods cheaper. This is the reason they do not want you to accept this bill. They may deceive you, but they cannot deceive us, and we will let them know it. This is plain and you can see it.

Now, let us see how this is. You have in the Great Sioux Reservation about 23,000-000 acres of land. You have about twenty-three thousand people, enough to give every man, woman, and child nearly 1,000 acres. No people on this earth need this much land. Does it make you rich? The fact is you are what is called "land-poor." You need everything worse than you do land, and you have more land than you or your children will ever need or can use. This reservation is as large or larger than the State of Indiana, and the land is as good, if not better. In Indiana there are now two millions of people and room for many more, or nearly one hundred where you have one. The people of Indiana have no fears of land for their children, and it is foolish for you to have any such fears. If the Great Father did not know that you do not need this land for yourselves or your children he would not ask you for it. He wants you to have land enough for yourselves and for your children, and but for him you would now have no land at all; it would have been taken away from you long ago. For many years the Government has been working to do you good.

In 1882 some of you people sold all the land you are now asked to sell. If the Great Council had accepted and ratified that treaty, your land would have been gone. It is not your chief's who saved this country for these Indians, but it was the work of your white friends. These men sold the country for much less than this bill offers you. They sold it for twenty-five thousand cows and one thousand bulls; that is all you were to get. That treaty did not give as much land in severality as this bill does. Who were your friends then? Who was it that said "no?" It was the Great Father, and the Great Council. They said: "No. These Indians must have more. We will go to work and fix up a plan which will be right and just. We will give them the twenty-five thousand cows and the one thousand bulls; we will give them oxen, and wagons, and yoke, and chains, and other agricultural implements. We will give their children more land for their homes. We will give them grazing land besides. We will give them money; and we will continue their schools. We will give them five millions and a half of dollars, to be used in addition to what they get under former treaties. This is five times as much as your chiefs sold the land for in 1882." Now, when the Government has done all this, and when your friends have seen what is done, and said, "It is good," how can you refuse it? Who was it that signed that treaty? We have their names here and can give them to you. It has taken years of work by your friends to fix up this bill. It is the wish and the purpose of the Government that this plan shall be carried out, and when you refuse it you refuse the best thing, the only thing, which is thought best for you.
What do you think this bill will do for you? I will tell you. It will enable you to have a firm hold on your country, which you have not now. It will give you the same title to your land and homes which white men have to theirs. It will enable you to build good houses and furnish them with comfort. It will supply you with horses and oxen, wagons, plows, and agricultural implements. It will furnish you with clothing for ten years, as provided in the treaty of 1868, and with provisions until you are able to support yourselves, as provided in the treaty of 1876. It will take care of your old people and your sick and your little children. It will furnish doctors, carpenters, and blacksmiths. It will furnish you school-houses and teachers to teach your children to read and write and to learn how to farm and other kinds of work. It will bring up your children so that they will know how to make a living for themselves. It will enable you to raise cattle, horses, and hogs of your own, so that you will always have plenty to eat in your houses and save you from running about. It will cause railroads to come through your country and enable you to sell your wheat and corn and other produce for money and build up places of trade at which you can buy what you need and sell what you raise. It will finally bring you to a condition in which you will need no agent. Each man will be his own agent to go and come where he pleases.

This is the desire and purpose of the Government. You can not bring yourselves to this position without help, but if you will do your duty and accept the offers of the Great Father it can be done and will be done. How much better that will be than your present condition. I repeat to you that if you want all these things and want this done you must hear the voice of the Great Father and follow in his lead. This is the only way. Any other path will lead you to darkness and ruin.

Some of you have been told that if you refuse this offer a much better one will be made. This is a fearful mistake. The Great Father knows this is a good and fair offer. The Great Council thinks so, the Secretary of the Interior thinks so, all the white friends of the Indian think it is best for you, and a large majority of the white people think so. If you refuse this, I do not think you will get so good an offer again. I don't believe you will get any offer at all. The President, the Congress, and all the whites will be discouraged. They know you do not need this land. They know you can not use it. They know you will not be able to keep it. The Great Spirit made the earth for all people, and none have a right to more than a fair proportion of it. Railroads must go from one part of the country to the other, and they cannot be stopped when they come to the line of Indian reservations. The lands must be settled up and made to yield provision for people to eat.

This is the way the white people are talking all over the country. Members of Congress are saying these things; the newspapers are talking this way. Nearly everybody is thinking this way. They say the Indian must not be like the dog who lies down on the hay and will not eat it himself nor let the cows eat it. The Indian must not sit on this land; he can not and will not work and will not let other people work it. I think that what the white people say and what they think and say the President and Congress will do. If you wish to feel safe and secure in your land, you must help the Great Father. You must hold up his hands and help him to keep your country. If you will not do this you can not blame anybody. You can only blame yourselves.

They tell you to wait, you can get more. This is very dangerous advice. Remember the story of the dog. He had a large piece of fresh meat in his mouth; he came to a creek and was crossing the creek on a log; he looked down into the water and saw his own shadow; he thought it was another dog with a piece of meat; he thought he would take the piece of meat from the other dog, and then he would have two pieces. So he jumped at the shadow and dropped the meat he had and it sank to the bottom, and he lost the meat he had. So with you. You have a large amount of money in your hands. Don't jump at the shadow and lose what you have.

You all know Senator Dawes. He is your friend. This bill which is offered you is his bill. He is the father of it. When he heard that some of you were thinking about refusing this offer he said he was sorry; he would still be your friend, but he thinks you are not wise to act this way, and he fears if you do you will lose all your lands and get nothing for them. I ask you is it wise, is it safe to take this course? I speak plainly for I am in earnest. I am your friend. Many of you know this, and the day will come when all who hear me this day will know it.

The Great Father would not allow your lands to be sold by the proposed treaty of 1882 by a few chiefs and headmen. He offers you this bill and wants to hear the voice of all. He knows that every Indian however poor owns as much interest in your reservation as the greatest chief. He wants you all to be heard. When we go back we will show him your name, and he will then know who it is that is willing to trust him and who is not. If you accept this offer he will do all he promises, and will feel satisfied with your action. If you refuse his offer, then the Great Council will know your minds and take such steps as they deem best for the country. Those who have said "yes" will be known: some who say neither "yes" nor "no" will also be known.
Now, what will you gain if you accept this treaty? You gain the confidence of the Great Father, the Great Council, and all your friends among the white people. You get twenty-five thousand cows and one thousand bulls distributed among your people; get patents for your lands and have your titles to the lands left—placed on a sure foundation forever. You get the treaty of 1868 made strong and lasting. You get the treaty of 1876 made strong and lasting. All the benefits of these two treaties are made new and binding. You get control of your own reservations so that the other Indians cannot sell them, and you alone will be in control of them. You get $5,500,000 as a fund out of which to take care of your own people, your sick and infirm, and with which to furnish your people with the things they need. You get your schools continued for twenty years more; so that all your people may have the means of education. You will have rations, clothing, agricultural implements, horses, oxen, plows, houses, and everything necessary to bring you to civilization and self-support. You get your titles to your lands fixed strong and firm. Now you have no titles. By the treaties of 1868 it was provided that Congress might fix the character of your titles. That has never been done until the bill which we offer you was passed. This fixes your titles, and now that you have a chance to get your titles fixed you should accept it. Now you have no full title; the title is in the United States. You have merely the right to occupy it—to live on it. You cannot sell unless the United States agrees to sell. You can not sell a stick of timber growing on it. If people were to come here and offer you all the money in the world for this land you could not sell a foot of it. Don't you think it would be well for you to have the title of your land settled at once? This bill does it.

Now, what do you throw away by refusing to accept this offer? You lose the confidence and good-will of the Great Father and the Great Council, and your friends among the whites. You lose twenty-five thousand cows, one thousand bulls, teams of horses, oxen, and money, cash, which is promised you in this bill. You lose $5,500,000, the sum promised for your land when it is sold. In ten years you will lose your annuities of clothing and other goods. If you refuse to comply with the treaties of 1868 and 1876 as to taking allotments, you are in danger of losing your rations for all your people. You will certainly lose all your schools, as all provision made for schools expires with this year. You have everything to gain and nothing to lose by agreeing to this bill.

If you accept this bill the things promised, you will be furnished whether your lands are sold or not. The Government agrees to furnish these things when you take your land in allotments whether the land is sold or not. But it begins by advancing one million of dollars, and that is to bear interest; and to keep on adding to it after that, and as the land is sold. After the Government is fully reimbursed the balance will remain a perpetual fund, growing by night and by day.

By refusing this bill you make your friends weak and you make your enemies strong. And you are in great danger. If you knew the minds of the whites as we do you would thank us for coming to you and trying to help you on.

When you go away from this council and get back to your people tell them the truth. Tell them you have heard the whole bill explained and you now understand it. Lead them in the way of the Great Father—in the way of right. Don't do as some Indians have done and tell them falsehoods. Don't tell them that the Commissioners tried to frighten you and force you—tried to bribe you; be honest and tell the truth, and then your hearts will feel right whatever may happen.

We have now seen much of your country and many of your people. Here we have before us representative men from all the agencies. You have rich land and plenty of it. You have more than you can use for farming and grazing even if you accept this bill. You can make yourselves, by the help of the Government, a great and prosperous community. If you will lead your people according to the will of the Great Father, you will soon be a people that the whole country will feel proud of. You are just like other people. You can become prosperous or you can remain poor and miserable. You men who sit before me here have a great opportunity to make names for yourselves which your people will feel proud of. You must be brave and wise. You must not be afraid to do right. No man ever had success or deserved to have it who was always afraid of what people would say about them. You must not be afraid. You need not be afraid. The Government will stand by you and protect you. Remember, there is no force to be used, no threats made. Each Indian is to act freely. So your people must not threaten one another. You must not prevent any one from signing the paper who wishes to do so. This will not be allowed. Brave men will not do this. Among white men and Indians none but cowards resort to such means. The eyes of the Great Father, the Great Council, and of all the people will be on you. Your happiness and prosperity is in your own hands. If you take the road which leads you to good, you will have the honor. If you take the wrong road and lead your people away from the Great Father, the blame will rest on your heads.
We have spoken to you plainly and truthfully. We shall not be ashamed. Do your duty and your hearts will be glad. You can not now say that you do not understand this measure. Many of you have heard it explained over and over again. You are the leaders of your people. You will be held responsible for the manner in which you lead them. I trust you will continue to hold on to the good names which you have. A good name is better than great riches.

Captain Pratt. We have taken all the time to-day and we have placed the bill well before you. We think we have performed our duty well in the matter. When we meet here to-morrow morning at 9 o'clock we shall be ready to hear from you your answers.

The council then adjourned.

LOWER BRULÉ AGENCY, DAK.,
Tuesday, September 25, 1888.

The council assembled at 10 a.m.

Captain Pratt (Alexander Renounter, interpreter). I say good morning to you this morning. We will open our council as yesterday, by having Mr. Cleveland offer a prayer.

Prayer by Rev. Mr. Cleveland (in Dakota).

Colonel Spencer (Thomas Flood, interpreter). I want to say a word to my delegation. You all know what a hard time you had to get away from home. I know that your young men and a large majority of your people did not want to have you come. You know I received a telegram from the Great Father asking me to bring a delegation of my people down here to listen to the words of the commissioners. The importance of this measure I think you are beginning to appreciate. I am glad that you listened attentively, as you did yesterday and this morning, to what Captain Pratt and the other commissioners had to say. As the captain has just informed you, now is the time to say what you have to say, or ask any questions regarding what has been said. You know that Rosebud is the largest agency on the Sioux Reservation; that being true, it is fitting and proper that the first word should come from that agency. I ask my friend, Swift Bear, to say what he has to say or to ask any questions he may have to ask, he being the oldest man on the delegation.

Swift Bear, Rosebud (Thomas Flood, interpreter). All the interpreters are good, and when one is talking they should all get together and listen, but this interpreter came with us, and he is the one I want.

My friends, this is what I came here for and I want to tell you of it. I came here to listen to what you have to say; I heard that yesterday and again this morning. What you have told us are the words of the Great Father and the words of the Great Father's Council. This white man here is our agent at Rosebud Agency. He asked me to come here with him and I did so. When the Great Father sends any man anywhere he carries the Great Father's words. That is the reason I came here to hear the words of the Great Father. I heard that you had come from the Great Father and had some words from the Great Father, and I came here to listen to them and to investigate them thoroughly. That is all I came here to see you for. This is what I told my people: "You don't like to have me go down there, but I am going down there to see these people. I will go down there and listen to what they have to say and then come back. I will not go down there to say a great many words. I am not going down there to have any council; that is not my agency, and I am not going there to have a council. If I have any council with anybody or talk with anybody, I want to talk with them before all my people and before the young men who have good judgment. I am not going to take any of your ideas and carry them down there and use them." But I came down here to listen to what you Commissioners have to say. I have listened to it and heard it all, and I am going to carry it back home. I hear what you have told these people, and what you have said, and that is in my heart. That is all I have to say.

I have not had much to eat since I came down here, and as a consequence you see I am getting thin.

Agent Anderson. You ought to have gone to the feast.

Swift Bear. There was so many of us that I did not get much of it.

Agent Spencer. Are there any of my people who have anything more to say? I would like to hear from any of you.

Good Voice, Rosebud (Thomas Flood, interpreter). I am one of the men selected from my agency to come here. I came here to listen to these men and hear what was said at this council. That is all I came here for.

Hollow Horn Bear, Rosebud policeman. My friends, I will tell you what I have come for. I am from Rosebud Agency. My agent told me he received a message from the Great Father asking him to come to this agency, and he asked me to come with him.
and I came. He said there will be some men there, and we should go down there and see them. I came down here and I see you gentlemen and the agents—every agent is a gentleman—and my heart feels good. I will tell you a few things. I will call you my father and my brother in speaking to you. I will say, "father," "brother." I will ask you, fathers and brothers, to look at me and take pity on me. These words I will tell you from my body—from my own body. I will study over and consider well what you have told us.

You have showed us the price for our land and I have thought about it, and that is the reason I say this to you. You showed us 50 cents an acre for that land, and I have thought over it, and I consider that will not take us very far. This is what I think you will do. If this bill is ratified you will take that money altogether. This is the way I look at it: It will take 35 cents out of the 50 cents to pay for your traveling expenses. I think there will be about 15 cents left after that money is taken out for your expenses in traveling.

And then, I suppose, they will survey this land and cut it up; and that will take the other 15 cents, I am afraid. How much money will be left for us? Maybe 5 or 10 cents. What benefit will that be to us? That is the only reason I am afraid of it personally. Fathers and brothers, that is the way I feel about it. That is all I have to say. I have forgotten one thing. Whenever a man has land surveyed, that man has something to say about it. There are five different tribes on this reservation, and all of these tribes have something to do with the land. I don't think any of these people who have sold their land and are living somewhere else should have a part in the pay for this land. I have reference to the Santees. They have a different reservation and they have sold their own land, and I don't think they should be included in this council.

Agent Gallagher (Philip Wells, interpreter). I want to speak to the delegation of the Pine Ridge Agency.

The Commission is here to listen to you people and hear what you have to say in regard to this measure that has been presented to you, and in order that no time may be lost you had better step forward now, whoever wishes to speak first, and then let the others follow in regular order as they desire to speak. It is desired to learn from you people just what is the feeling of the Indians in regard to this measure, and the Commission desire that you express that. You have counseled together, and you have come to some conclusion before you came here. Numbers of you, we know, are opposed to the bill. What the Commission wishes to learn is what the objections are to it. State them fully. I will ask No Flesh to get up and speak first.

No Flesh. I am from Pine Ridge Agency. I have had a very good opportunity to see the faces of the agents of our tribe, I have also had a very good opportunity to see the faces of the three friends who have come to treat with us. My principal reason for coming here was that I wish to understand this bill thoroughly. I have now met you face to face. I have heard your words and I understand them thoroughly. As I have heard your words distinctly I understood them, and I have weighed them carefully, and now I am ready to go home and tell my people just what you have said to me and give them my opinion of it. I don't wish to tell my people any words that would not be the truth. Maybe in the future, maybe one year or maybe more, they will have a chance to consider this matter thoroughly.

My friends, I am very glad I have met you all. That is all, my friends, I have to say to you.

I forgot one thing. One thing that I was not satisfied with is that we are to be compelled to take our land in severalty. The reason I say that is, look at the people standing around here; you see that a great many of them by their personal appearance are not fit to take land in severalty; you see that they have vermillion on their faces and blankets over their heads, and are all painted up, and you see that these people are not yet fit to take care of themselves. I hope you will consider that well.

Standing Soldier, lieutenant of police at Pine Ridge (Philip Wells, interpreter). This day we offered up a prayer to God. We afterwards were shown the road that the Government has laid down for us. As for myself, as far as I am concerned, I am very well pleased with it. I don't claim that it suited me without my considering because I studied it and considered it very thoroughly. I don't say any of these things because I want to spite any of the old men or the chiefs of the Indians. The reason that itselfs me is, you see me as I stand here; it is for the good of my own person that I am well pleased with this bill. There are the roads presented to us, and one of them leads to civilization. This day I accept that and shake hands with the agents of the different agencies, and also with you gentlemen. That is all, my friends.

Fast Horse, lieutenant of police at Pine Ridge. I wish to tell my friends here just the true state of my mind. We prayed to God first; we prayed to him that he would
give us the truth; we prayed to him with all our heart. I have been considering the
road that the Government has laid down for us, and I am well pleased with it. That is
what pleases me. There is everything in this act that promises life in the future and
for future generations. Everything in here promises that our children will go
ahead and into prosperity; but we will go home first and let our people understand it as
we understand it.

But there is one thing that does not suit me, my friends, and I will tell you of it.
The only thing that I find fault with is that you allow us only 50 cents an acre for our
land. I think you might add a little more to that. I do not see why you cannot allow
us $1.25 an acre for it; that is the Government standing price to people buying lands.

STANDING ELK, Cheyenne chief of Pine Ridge Agency (Abe Somers, interpreter).
Many of you never saw a man of my tribe before. I am to speak for the Northern Chey-
ennes. I am not sent here to speak against this wise and most important law that has
been sent to us. But I am sent here to accept this bill gracefully and kindly, because
it is the order of the Great Father. I shake hands with these great men, and I shake
hands with the Great Father the same. We Cheyennes are not far advanced in civil-
ization, but we accept it graciously. I want you to take this important thing to the Great
Father and he will decide. There are more than half of our people who desire to com-
bine with the people at Tongue River, and then, if they are combined, they will allot their
lands in severalty. I want my people who are stationed at Pine Ridge to be transferred
and get their rations with me at Tongue River. Since I was stationed at Pine Ridge
with Red Cloud, these Sioux are my enemies; they even killed the old man.

The Great Spirit made the world for all the nations; he made no place where the land
is to be forever separated from civilization. That is all I have to say in regard to this
bill.

WHITE SWAN, Cheyenne River Agency (Louis Primeau, interpreter). I have seen
other men who have been sent here from the Great Council who have been selected to
speak with the Indians. We are Indians, but we are selected from our respective tribes
to represent the people and their respective minds. What pleases me is that men have
come to speak with us who have been selected by the white people, and that we have
been selected by our tribe; and for that reason I am pleased to speak with you. I am
an Indian and I am not educated, and you can not, therefore, expect me to be wise
as you are. Therefore, I don’t understand well what you have been talking about.

I want to state the different points that displease me. In the past we have seen
many such councils as this. If all the words were accumulated in one pile from the
past treaties, all the words that have deceived me, if I could pile them up, they
would be higher than this roof. Only a few of the words at the councils and at the
treaties were good and ever came true; and I made up my mind that when men were
sent out here again to treat with me, I would consider very carefully before I agree to
what they proposed.

I am going to mention one of my principal objections. You have mentioned that you
are going to give us 50 cents an acre for the land, and that displeases me altogether.
From that 50 cents an acre I have looked at all the different things you are going to buy
for us, and by that time I think that there will be little left—there will be no balance.
The taking of land in severalty, of which you speak, is in store for us, I know. That is
ahead of us yet, and I know it; but I am not ready to mention that yet. Whenever I
am able to take up allotments of land, or whenever any of my children are, we will go
ourselves and notify our agent and tell him that we want to take allotments, and will
ask to have it surveyed. So I am not in a hurry about that business.

The different tribes surrounding as here have sold their land piece by piece, and now
you include them in this to have them share the benefits of this act. I refer to the
Santos. That displeases me. That is all I have to say.

CHARGER, Cheyenne River (Louis Primeau, interpreter). I want to speak my mind.
I am from the Cheyenne River Agency. Before you came with the different papers you
sent to the agency some of them, to give us an idea of what was to come when you came.
I want to speak of that now. I had a paper read to me and studied it very carefully,
and I considered that different rules there laid down. This is the conclusion I came to:
God Almighty created all men; and all men can live on the land on which he created us.
I am speaking individually of myself, and my own views I never give to anybody else.
I keep them to myself. I often wish that the Great Spirit would give me wisdom. Ever
since I have been a man I have held the Great Father by the hand, and I am holding him
by the band now. As a man I want to give this matter presented to us due considera-
tion. At the time when the treaty of 1868 was made they drove the Indians to where
they are. The council was carried on by a bishop of the Roman Catholic Church and
by one of the biggest Army officers. They also prayed to the Great Spirit at that time
and said that what they said would be confirmed. At that time they drove the Indians
onto a reservation.
And then again, at the Black Hills agreement in 1876, Bishop Whipple and other men that I don't know were sent here by the Great Council and they moved us again. At that time they also prayed to the Great Spirit and said it was the truth they were speaking; and you are come for the same purpose. Here is a minister, an Army officer, and a judge.

Among the other things that you told me and that displeased me is that you said if I signed a certain paper I would be turning my back upon the Great Father. If any one is deserving of blame it is the men who made those two treaties. The Indians are poor and ignorant, but the different tribes that the Great Father has made, we want him to clothe and feed them. I, myself, as an Indian, know that God Almighty is the only one who can do whatever he pleases. You white people mention a man whom you don't say is God, but you say he is the next thing; you call him the Great Father. I always thought you had some man at the head of the white people to help those who are poor and needy. We are ignorant, we do not understand anything, and why is it that you should throw those poor people on us? [The Santees]. That displeased me. I have always stayed where white men are, and have watched their ways, and tried to understand them. I know when I do anything foolish that will cause other people to look at me.

Look across the river at the land that has been given to the Great Father by the Indians; the Great Father is selling it at $1.25 an acre; and that is one thing I do not understand. If you had brought that offer to us, that would then have been worth considering.

You said that whoever signed that paper had to sign it and take it as it is, and that there can be no changes in any way, and that is another thing that displeases me. We are men although we are not white; God created us all and we are men just as well as you are. We are interested in this bill that has been framed in relation to the Indians. This bill was prepared without saying anything to the Indians about it. We ought to be consulted once in awhile.

Another time, at the treaty of 1868, the Indians sold some land on the east side of the river, and at that time they promised to give us schools for twenty years. You say that provision dies this year, but I do not consider it in that way. If the schools had begun at once after the treaty and had been going on for twenty years and expired this year it would have been right. Then I would have believed you. At that time the Indians were ignorant and did not look at anything of the kind, but as they went along they saw that they ought to send their children to school. It was mentioned that the schools would be furnished for twenty years, but the time ought to begin to run from the time when the schools began and then go for twenty years. That is my mind.

Swift Bird, Cheyenne River Agency. I ought to have shaken hands with you when you first came, but I didn't, and so I shake hands with you now. There is a clergyman and an Army officer and a judge who have come to present this bill. You said that the Council of the Great Father had framed this bill and had approved of it, and that you came here to present it. I do not think that you three men have written the bill yourselves. If you had made that bill and brought it here, we would have thought it all straight and good; but as it is I think that some of it ought to be laid to one side. My friends say that they all understand thoroughly what you have told them, but for myself, I can not say that I do. There are four points that displease me. You told of the treaty of 1868. As for the different things that the Indians then obliged themselves to do, I did not know anything of them. I look back to them. Why, the Indians had just the sense of a little child, and were blind. The different things that you mentioned that we obliged ourselves to do the Indians were not able to do at that time. I think it was the men sent by the Great Father who made those promises.

You spoke of our taking land in allotments, and we know that is for us in the future. In one clause of the treaty it says that there were to be twenty years of schools, but it has not been carried on for twenty years, yet you say that that has expired. You ought not to try to make us bear the blame of that. It is the Great Father's own men who have created this state of circumstances, and they are the men to carry the blame. If the schools had been built and we had not sent our children there, then, if you blamed us, it would be all right. For some reason or other the school buildings were never built. As soon as they were built we began to send our children to school. We claim that there are ten years of school left. You want to cut it off, and that is not right. That is one of the points that displeases me.

The Santees sold their own land for their own benefit, and when we sell our land for our benefit they want to be interested in it. Do they want all the benefit from the back treaties? Are you sure of that when you say it? We are not the Great Father, and we are not going to work and feed and clothe those whom the Great Father has made poor. They sold their land to him, and now when the treaty has expired he wants to put them on to us to feed, but he ought to take care of them and feed them himself, for he received their land.
You also said that the Indians obliged themselves in the treaty of 1876 to take land in allotments. I was there at that time and spoke with those men. I don’t remember of obliging myself to take land in allotments. I am telling the truth, and that is all I have to say.

I forgot something. I said that there were four objections, and I only mentioned three. I have one more. You said in buying the land that you would promise to give us 50 cents an acre and that if the 50 cents were put in wagons it would take two hundred wagons to carry them. I don’t think you will succeed in gathering all the 50-cent pieces up. I am acquainted with some of the people on the other side of the river and I know that they sell the land there for $1.25 an acre. These are the four objections.

LITTLE NO HEART, Cheyenne River. We Indians you see here are, I think, men. I don’t think we are beasts. I think that God created us also. He wants us to live here also. It is through the wishes of the Great Spirit that we are living to-day, and I guess he wants us to live as we are now. On this account this morning you offered up a prayer to the Great Spirit; we prayed with you.

All the different kinds of Indians, everything that has a red skin, you want to count them all as one people; and it is the Santees you have mentioned. The way I look at the matter is that they had land of their own at one time, they have got claims of their own, and also a paper saying that they hold the land for themselves. That is the reason I think that they will never leave their country, because they have a firm hold on their country. In the past when their land was sold we never received any benefit from the proceeds of the sale of the land. Every one knows that. They have land of their own and they are going to stay there, and I don’t think they ought to come here and derive benefits from the sale of the land on our reservation. They ought to stay on their own lands. You ought to know that also.

In 1868 you made a treaty with us. There is one thing you mentioned about which I don’t agree with you. It is just twenty years since the treaty was made, and you say that the schools expire this year. At that time no one ever thought of knowing anything about the benefits of an education. You say that the school dies this year. I think it is alive yet. It is only about ten years ago that anyone spoke about schools being built on the reservation. You [Captain Pratt] are one of those who came here at that time and spoke of it, and we said “Yes!” to you. I said: “Go off and educate yourselves, my children.” You know that the commencement of the schools on the reservation was not more than ten years ago, for you came here and asked for our schools, and you asked for children to go to school, and you made the road for them, and you know there are a great many day schools, and they are getting now so that the children can understand you and speak English. Afterwards I said again: “Great Father, put schools on our reservation.” And he complied with my request. We have schools all over our reservation. We know that the schools are making our people wiser and are making us a better people. Our children that we sent off to the Eastern schools, a great many of them, have died. Although you say that the school provision expires this year, yet the schools can not be stopped. They must go on as long as we live.

We Indians every day learn something new, and we try to understand every thing as we go along. We have seen the white farms and the white farmers, and they say that they paid $1.25 an acre for their land, and that is the reason that we say that we ought to sell our land for the same price. You said if there was anything we wanted to mention about these treaties we should do it, and that is the reason I speak of this. You told us to speak of the back treaties if we had anything to say. You sent men out here and they came to treat with us concerning our land, and they said they would do everything in a straightforward manner; but we did not understand anything, and we gave away our land. They also prayed to God, and they said that they would do just as they promised, but lots of it has never been fulfilled. They spoke good and sweet words to us, and they told us how many years such and such things would be given, but it all failed. That is the reason why hereafter when we make any bargain we want to consider it well. That is all I have to say. I shake hands often with you.

BOWED HEAD, Crow Creek (Mark Wells, interpreter). For my part I want to test the act that the Great Father has brought to us and see if there is anything in it that is wrong. I want to have reason if I doubt it. Now, at our agency we have made laws of our own, and my people have always followed what the other tribes agreed to. The Government wanted us to work and the other tribes signed the treaty of 1888, but our people did not know anything about it. Still that became the law. It was fixed for our people; so I took hold of it and worked because the Great Father said that that was his voice and I wished to put his voice to the test. I took an allotment of 320 acres. Now, my friends, when you signed that treaty the Great Father told you that there was money in that treaty and I wanted to see if I could get some by complying with it. That is the reason why I have taken my allotment. That was the wish of the Great Father. And I did it and I find I have good houses by doing so. There is one truth in
it so far, I got oxen on the strength of it and issue horses, and I got everything that has made my house comfortable.

I wanted to find fault with the Great Father on the ground that the things promised in the treaty would not come to pass. I worked by the sweat of my brow to do this, because I wanted to try if I could thereby gain anything that was good and see it with my own eyes.

Now, my friends, I am not one of the chiefs, but whatever my heart says I do it because it is my own heart. When I do anything I do it of my own motion. I know nothing about putting anything in the way of anybody, but I am going to follow my own heart. I am one of the delegates from the different agencies assembled here. I came here to speak. You have blamed me for signing this bill. I stand up now to tell you why I did that. When I did that I did not consider that I did it for my own good alone. We are a small tribe and we have a number of orphan children among us, and many helpless old women. I know everybody does not work as I do; but whenever my mind is made up to do a thing, I say to myself I will go forward and do that thing. At our agency among our own people we have never done anything calculated to bring us to destruction; but it is you that bring the trouble upon us. The Yankton Indians sold all the land on that side of the river, and a portion the Santee have sold, and then the Standing Rock people sold the land that we owned. We are men; we want to have some benefits while we live, and then we want to take the lead this once; and when we take such a lead as this we want to do it with our own hearts. The Yankton Indians sold the whole country for a million and a half of dollars. Now we are offered five and a half million, and I know if we don't accept this we will never have such an offer again, or a greater than this. I have said all I have to say.

Captain SWORD, Pine Ridge. My friends, I want to speak to you Indians. We should consider this act well. In each tribe there are different classes of people. There are some men who know everything above all others, and they are great men to make money in farming and business of all kinds. Some people know it all, even the bad things. Some know more than others; but every man says that he is going to be on the right side and in the good way. Now, the Great Father has come here to buy a portion of our country. Here is the proposition: Some of the Indians are wild yet, and when we heard it we were ready to run; we looked upon it as a dangerous thing; but we deceived ourselves greatly. When there is a chief it is his duty to look for the best way and lead the people on. I am speaking to you chiefs now among the Indians; I am speaking to you now. Your duty is to say I am a chief and I have mercy on my people. Now, then, a chief gets up and says I am kind to my people, and then some foolish man stands up and says he wants to have his way, and then another man gets up and says, "I want you to follow my way," and so on. If the chief tries to listen to them all he will never get along in that way. The Great Father has great mercy on our people, as is shown by his feeding us, and when we suffer any need of anything he helps us and gives it to us. So I put my trust in him; but still, at the same time, I do not say that I am ready to accept this act. But we must calmly consider every word that is in it, and pick out the best and say what is in it.

I promised my people that I would not say anything, so I am not going to deceive them by accepting the bill. I said, when we hear the act read and explained to us then will come back and tell you of it. I said to them: Some of you are yet wild Indians and some of you are advanced a little towards civilization, but I am not going to follow either of these parties. The best way for us is to take the road to civilization. Once we were Indians, as we chose, and went where we chose, but that has gone by. This is my way at my agency. We have an agent at our agency and white employees. I am there with them, and if any of them are found doing wrong I have to look into it; if there is anything that will work injury to our people, or if there are any false accusations, I am to look after those things. If an Indian should make false charges against the white men I am to look after it. This is my work among my people. I am there to observe everything and say what shall be done among the people about whatever troubles they have, so I am going to speak about the act that the Great Father has sent to us.

Now I am going to speak about the treaty of 1868, where it speaks of allotments. The commissioners at that time told a falsehood, I am afraid. I think so because at that time we Indians were entirely wild and noisy. If any commissioners came and told us that we would have to take up land, we would have been likely to have taken up clubs. For that reason I believe nothing of the kind was ever said to us. But now, my friends, we are white people—like the white people, anyhow. We have schools. We must continue on this path all we can. Now, my friends, during their talk the commissioners said something about this thing coming to an end, and we don't like that. We are men and have got a mind to study and think, and we try to notice everything. That is all I am going to say, my friends. I have told you what my thought is. Now, you chiefs
from all the reservations, I think it would be well for you to observe these things closely. I have found something. It seems that everyone speaking is from this delegation, and we will all go home with what we have said and what you have said to us.

White Ghost, Crow Creek. I had already said what my heart was, but you have drawn me to this gathering, and so I came. I had a certain thought in my heart when I came, and, as I said before, those that I accuse, and on whose back I lay the blame, are not you. But I blame those Commissioners who were sent out among us before—1868 and 1876—those are the ones I charge, not you.

Yesterday you asked two questions, and when you did I said: Now, if only former treaties had been conducted like this. For several days now you had a paper before us, and I said if all the other treaties had been done like this, it would have been well; but those other treaties have not come to pass yet, and therefore we can not take hold of this. Now, you speak of the treaty of 1868; we had no part in making it. I didn't sign it. A man does not speak of things he has no business with; but I signed the Black Hills treaty. The bill was explained to me and I signed that. Now, this is what was in my mind when I came here. All that is in this bill, I say, is good, and it is a good way for us to live by. I said that all those words that are in that act are good; but hold on, let us rest a little.

Let us go to Washington first, but not because I disbelieve you. But let us go to Washington and talk with the Great Father, and whatever he says to us we will go back and tell our people. Herebefore all the commissions that came made treaties with the Indians in their own country. Those are the ones that deserve the blame now, and we blame them, and are not saying that these people want to cheat us. Now, we are all here. I have talked before and I want to mention some words that I have spoken before. Why do you fire the guns over my head, you on the one side and the other party on the other side? But still I stand between these two shooters and continue to hold on to the Great Father's hand, and now I am best entitled to the land. I want to take the lead; I want to be the head of it. So I say to you, my friends, be wise and be careful how you speak, and do not insult anybody in your words; and whatever words are spoken to you, examine them carefully.

All the tribes around me have sold portions of my country, and that was hanging on me. The Poncas and the Santees have sold their country at different times. Now, you ever heard of those people around me who sold my country ever sharing with me the proceeds of that land? Now, these people are great hands to sell their country, and in consequence they bring sorrow and disturbance upon their country and upon us. Shall these people thus come back upon our reservation again, and shall we allow them to share in what we have gained? No. Maybe you like foolish people; but I dislike unwise people.

Captain Sword, Pine Ridge. I forgot something—something the Great Father has done I think does not please us. We ought to charge this to the Great Father, and this is it: At every agency you have collected money and you wanted to send a delegation of chiefs to Washington concerning the reservation, so I approved of that. I said that was the right way. So I asked my agent to write a letter for me. I wanted to go with a view to helping my people and the white people too. So we made a collection—a little over $300—to send the delegates there; but in answer to my letter the Great Father said I must not come. So then I said, I am going to be silent. I am not going to help in this thing. I will stand back. On that account, too, nearly every Indian said that the Great Father does not listen to us. When we propose a good thing, my friends, you ought to accept it—you and the Great Father. Now, that is one thing that helped to spoil this affair.

John Grass, Standing Rock (Louis Primeau, interpreter). I came to speak and I want to. The Commissioners who are sitting here have brought the different agents together on this reservation. We are pleased to meet each other; it pleases me very much. You were up at our agency on this business and presented this bill to my people. There were different points I had objections to, and I argued the points with you. I want to mention some of them now. The road that you showed us—we know it. The Commissioners who are sitting here have brought the different agents together on this reservation. We are pleased to meet each other; it pleases me very much. The road that you showed us—we know it. The Commissioners who are sitting here have brought the different agents together on this reservation. We are pleased to meet each other; it pleases me very much. You were up at our agency on this business and presented this bill to my people. There were different points I had objections to, and I argued the points with you. I want to mention some of them now. The road that you showed us—we know it.
per cent. per annum on that $1,000,000, which would be $50,000 a year. Half of that
would go to educational purposes and the other half was to be used for the benefit of the
tribe. You said that it would all amount to $5,500,000, and that you would collect the
money as the land was sold off. Then I said, if a portion of that money was to be left
until it was sold it would be many years before a great portion of the reservation would
be sold. I said at the time, whenever a man gets direct pay for it, then that is according
to the rule. That is all I have to say.

I am from Standing Rock, and you said that we should mention any objections that we
had here and that you would telegraph to the Secretary. Now, I say that 50 cents an
acre is not enough.

We want our children and their children to have the learning of the white people. We
can not depend on the ways of the white people any more. I am looking at these m~n
and what they have told us. That is the only way for us to go ahead and for our chil­
dren. For that reason

Also you include the Santees in the bargain. That also displeases me. In 1888 they
promised to furnish schools for the Indians for twenty years. On our agency the schools
have been in operation only ten years, and you say that is dead now. Suppose you bring
the doctor around and let him examine them; they may be able to live ten years longer
yet. Sometimes you think that something is dead, and it has just the least bit of breath
in it, and if the doctor comes there he sometimes brings it to life.

The council then adjourned until 3 p. m.

LOWER BRULE AGENCY, DAK.,
Tuesday, September 25, 1888.

Agent ANDERSON (Charles De Shugnette, interpreter). We have heard from all the
delegations except Brule; we would like to hear from them. I think they have some­
thing to say and I would like to hear it.

MEDICINE BULL. My friends and relatives, I want to say a few words. Our tribe are
pleased with the words they have heard. We have settled our hearts in that way. When
I have settled anything of that kind with the Great Father I never think that I am fool­
ish. The Great Father told me that my people were his children, and that we should
try to get wisdom, and for that reason I have entreated my people to take that course.
We want our children and their children to have the learning of the white people. We
can not depend on the ways of the white people any more. I am looking at these m~n
and what they have told us. That is the only way for us to go ahead and for our chil­
dren. For that reason I have done this thing for my children and that I might get them
to learn to read and write, and some of them know how. I don't look far ahead; I am
looking at the present time for myself and my children who walk in this way. I am
not looking away ahead, but I want my tribe to progress while we of this generation are
living. For that reason when the word of the Great Father comes to me I will hear it
and respond to it. When they brought this bill to me, I thought that hereafter I shall
see these things.

My friends, all of you gathered here, I wish you all to look ahead for your children
and walk in the straight path. You are looking ahead and speaking of the things in the
future, but I am afraid you will go astray before you get there. There is no use in kick­
ing against the white people's ways; you might as well go ahead and come into their
ways. Half of this land you use for a play-ground. You all know that; I guess. The
Great Father threw his word here and I caught it and I told him "Yes." My friends,
you have not signed when I talk in that way; your heads went down to the ground, and
I did not like that. They went around there with a switch cutting off their heads, and
while I was not willing to sign at that time, you, my friends, raised yourselves up. You
all know that all these issue-houses and rations are coming from the Great Father. What
makes me speak in that way is that it seems you do not want the Great Father's hand.
We were looking out for the benefit of your children and their children; but you take
all that and turn your back the other way. I don't like that. We are looking towards the
Great Father and I don't think it would be right not to accept this act. You have told
me here that they would open the door to the Great Father for me. I like that. When
you go to your homes, study over what I have said, and work to that effect.

STANDING CLOUD, Lower Brule. My friends, I have not very much to say, but I
want to say a few words. We are nothing but a small tribe, but we are looking all
around. In old times they used to come around with their pens and we used to touch
them, but I never touched a pen. Nor did I ever say that anybody was bad, and I
never hated to shake hands with them. They brought us the paper of the Great Father a few days ago and I liked it. I told you before that the Great Father had ordered you all to come here with your agents. My friends, you want to do all that you can to make men of your agents, and not act so that their feelings will be hurt hereafter. They have brought that paper to me and I have listened to it and I understand it and I like it. To-day I stand on that side. That is all I have to say. But I want you to pay good attention to this, and study it, and learn it, and stand on that side.

BULL HEAD, Lower Brulé. I am forty-five years old, but still I am not an old man. I think I shall reach two or three or four years. For my part I know that I am an Indian. Still we are in the Great Father’s path, and we are under the protection of the Great Father. I am not working to hurt anybody’s feelings or injure anybody. Everybody that wants to live must look ahead and must look to the ground for their living. My friends, I don’t know anybody among my children that ever accomplished anything yet. I don’t know of any laws that they ever made and made them strong yet. What I mean by that is the thrashing-machine and the grist-mill, plows, etc. No person here ever made things of that kind. I think that we and our children must be friends to the Great Father and look to the ground for our provisions in the future. This tribe has opened the door to the Great Father, over three-fourths of it. I am ready to go in the path of the Great Father and I hope to gain from it. My friends, you all stand here and you all came with your agents, and I have helped my agent, and it is just as if the light had come upon me.

BIG MANK, Lower Brulé (Philip Wells, interpreter). My friends, some of us have signed this treaty and some of us do not wish to sign. Now, my friends, we have gathered together and brought our minds together, and it seems as if our minds are like a rope with a lot of ends which stretch out in every way, and that makes me sorry. My friends, I will speak of the time when they came around asking for land. That is not by way of insinuation, but I desire to make a comparison here. When Hinman was going around asking for land you people signed the paper and you ought to think of my course at that time. At that time I didn’t think it was an act of Congress that had been made firm by high authority, and therefore I did not touch the pen for them. At that time, my friends, you raised a club over my head and you touched the pen. I want you all to remember me. Now I am anxious that this thing should be carried through and made strong; for that reason I have touched the pen. At the time I did not touch the pen my mind was thus: I wanted our reservation all in common, and for that reason I did not touch the pen. But I have come to the conclusion that by having our land in that shape we are getting weak. What I dread is that we are going to hold our country in common and have no strength on it. If we are living on a piece of land on which we have no strength and we have no title to it, anyone can come along and can use our land and we can’t say anything. Therefore before I die I am in hopes that we will have a piece of land of our own to which we will have a strong title. Therefore it is that I have cut off a piece of land for myself and I have laid it aside. I want this land that I have laid aside to be worth tenfold more money than it is at the present time. I have completed the title to a piece of land and have strong rights to it. I will now speak of the piece of land that I said we are not strong on. We are not strong on it because we have no clear title of paper in our hands, and therefore any evil-minded man can pass through our country just as he pleases. The reason that I think that it is not strong is that the whites living adjoining us can let their stock run at large over it. I am in hopes that the Government will protect me in my rights just as it protects the white man in his rights.

I am afraid, my relatives, that I will know nothing good from this land in the future. But I am in hopes that when I am living on my land that I will have all the knowledge that white men have, all their fortitude and all their strength. It is my hope that the Government will be related to us and take care of us in the future as it has in the past. We can all see how the annuities and the provisions that we used to have and the stock that was given to us seem to be going down. Even if we can not revive all these so that they will be equal in quantity to what they once were, yet we can labor and bring them as near as possible to what they once were. Suppose I say to my agent: “I wish you would raise my provisions and annuities and the issue of clothing that seem to be going down.” What strength has he that he can raise them up as I ask him? My friends, I think this way: I know that simply asking him does not give my agent any authority and strength to enable him to do what I want him to do. I consider by us plowing up a big tract of land and raising provisions, not only for our own use, but some also to sell for money, that by doing such a thing as that we will strengthen our agent so that he can do what we ask him.

I understand that the Government is laying down a road in this bill for us and for our children to follow in. We do not want our children to be deprived of the strength that
can be given to them. I am in hopes that our children will go in the road that has been opened to them and that they will find strength and prosperity in it. I hope that they will be able to live happily and make money. And as soon as our children are educated sufficiently I am in hopes that one of our children can enter the councils of the white men let him be a lawyer or whatever he may be; and if they are educated well I am in hopes some time to see one of them to be our agent. I am in hopes that in that way we will gain strength and knowledge and have the way to earn our own living and have prosperous traders come in among us—to live, and then, when we see one of our children come to be a strong man, we will look around to see who caused him to be a strong man. My friends, it is not only the white people who are able to think and understand. When a white man seeks something good for himself we ought to be able to want the same thing and something good for ourselves, too. We ought to be able to use the means and the ways that the white people have of making men of themselves. We ought to be able to do it; whenever they wish for anything good we ought to be able to do it. The white men, when a railroad runs somewhere through their country, hope to derive some good from it. We ought also hope that when a railroad runs through our land we will gain advantage by it. We could travel without tiring ourselves to death with the long journey, and we could take our produce to market and sell it. We are men just as well as they are, and when we see that they can accumulate something easily without tiring themselves to death we ought to desire to go in that way also.

How will it be? Will the white people clear away from us and leave us without a home on the prairie? No; not if we are men and have eyes. We understand and see it now that white people wherever they live their whole object is to try and accumulate money. Even after the dark of the night they come in amongst the Indians wherever they live. How will it be? Shall we live amongst them? Don’t we want to live among them and have our children live and dress well and eat well and let our children throw away their blankets? My friends, I believe in the truth of this thing, and therefore I have touched the pen. I wish therefore to try myself. If I can succeed by the method by which the Government has pointed out, I want you all when you go home to think of me. I would like to tell the Great Father what my wishes and intentions are in touching the pen. That is all.

IRON NATION, Lower Brulé. You gentlemen that have come here understand well enough that the Government stays where it is and employs men like you to come and transact its business. My country is not large enough, but the Great Spirit has made me a chief of my people and placed me here. There was some talk that displeased me. It was the talk of the Indians. Some of them say that I never take the hand of the Great Father; I don’t like that. I have done what I could to help my people and to hold the hand of the Great Father. He stays at home and thinks; so do I. As the Government has passed a law for us we wish to consider it with the Great Father. You see the representatives of the various agencies here, and I am in hopes that these representatives will all go to Washington so that we can all understand distinctly what is there for us. I don’t wish to have any one agency or any one people to go and decide the thing for the whole nation, but I wish to have a delegation from each agency, because in works of this kind before we have found that all the promises have not been carried out. My wish is that the children shall go forward, that they shall not die or go backwards as some say. And I am anxious to have them raise something to live on and to have me go to Washington with.

SURROUNDED, Lower Brulé. I will say something to the Indians first. My friends and relatives, all you from the various agencies, they have brought a paper from the Great Father not to debate with us about it, but to make us understand it thoroughly. Some of you who have touched the pen I consider you entirely different from us. We ought to be all Indians together. We understand and have confidence in these gentlemen, and therefore we ought to gather together in as many places as we can, so that we can all be thoroughly satisfied before we act. The Indians who have touched the pen ought not to consider themselves better than the others; the Indians who have not touched the pen ought not to consider themselves better than those who have touched the pen. In the past we had a talk and I don’t mean to repeat what I said before, but now I consider that there is law and strength here; and therefore I will speak. I will tell the things that don’t suit me.

We ought to consider this matter well. Part of my people have touched the pen. They have done that just to try themselves. I understand and am well aware that no matter what we do we are going to lose a part of our land some time, and it does not matter where we go we must take our land in severalty, and I tell you, no matter where you go, sooner or later, we will have to touch this pen.

I suppose that some of these Indians have become wise and have a better understanding, as they consider themselves and probably recognized their hand, and therefore went ahead and did a thing without considering the rest of us. You are all educated men
and can read and write and keep your record, and I am not as wise as you are. I suppose the reason the Government wants to make a white man of me is that some of us Indians shall talk the English language as well as white men. Even if one of us should become educated I am afraid you would take him away from us. Some of them have gained a little education, and I expected to depend upon them, but now you have taken them away from me.

I said at the time: “Wait for me, my friends, and give me time; let me talk with my nation and look over the matter and come to some conclusion.” Then we will do what you want us to do. Let us follow your example. You white men under the Government all get together and use your minds together, and you have finished a work and you have asked us to accept it; now let us bring our people together and consider this matter. Let us consider the matter in the same way that you have considered it.

There is another thing that I do not like. You constantly throw up to us the treaty of 1876. Many of us that were there may be said not to have been in existence because of the kind of mind we were in at that time. I am in hopes that there is something still coming to us from the Black Hills treaty. I hope you will give that to us, and make another bargain with us. There is another thing that displeases me above all, and that is the proposed reservation of the Lower Brulés. They have given us a small piece of bad land. That ought to be changed. There is a lot of Santees that have been roaming around from one place to another. They finally settled down in the white man’s land. But now, that they have done everything for the Government and made themselves poor, it is not right that they should come into our country and bother us.

I have forgotten something; I mean you my friends and relatives, and the Indians, and I mean you, the military officer, and you, the judge, and you, the minister, we desire after we dispense to have no bad feelings against each other, and that you will let us visit one agency after another, and let us discuss this matter.

MAD BEAR, Standing Rock. First of all, you, my friends and Indians, may say that I am a coward, but you have been talking about something concerning the white people, therefore I have gotten up to talk. Now, then, you Indians who are sitting here are divided. I was sitting back here and listening to you, and when I hear people talking two ways I generally get up and stop that. I said, because I am well aware that men know me, that I am what I represent myself to be, therefore I will say what I wish to say. Some of my friends and relatives have signed this paper; and, on the other hand, some of them refused to sign this paper. I beg of both sides that you will say nothing insulting—that you will make no insinuations nor throw insult to one another. I have gotten up because I have considered that I have talked with these friends of mine and that you will make no insinuations nor throw insult to one another. I have considered that they did not pay more than half a million dollars for what they sold. The reason that I say it was so in the past is because when the commissioners came out to buy land I consider that they came out dishonestly, and therefore I consider that they did not pay more than half a million of dollars for it. You have heard what our friends here say; we have all heard it. We understand all. I think that what they brought is good. The conduct of these gentlemen here has been straight towards us. We understand that they wish to make us under.

I have heard what our friends here say; we have all heard it. We understand all. I think that what they brought is good. The conduct of these gentlemen here has been straight towards us. We understand that they wish to make us understand all I have got to say; but some of you have also talked before, therefore I have gotten up to say a few words.

My friends, I consider that our forefathers when they made treaties with the Government and sold the land did a very foolish thing. I don’t think they got as much as a half of a million of dollars for what they sold. The reason that I say it was so in the past is because when the commissioners came out to buy land I consider that they came out dishonestly, and therefore I consider that they did not pay more than half a million of dollars for it. You have heard what our friends here say; we have all heard it. We understand all. I think that what they brought is good. The conduct of these gentlemen here has been straight towards us. We understand that they wish to make us understand all I have got to say; but some of you have also talked before, therefore I have gotten up to say a few words.

I have said that I consider what our forefathers did very foolish. At the present time the young men are getting wiser, and therefore even men of my age are beginning to follow them. We will do just what a man does who has a big herd of horses. When he knows he has got plenty and there are many of them around him, he don’t care what kind of a price he gets for them. When he wants a thing a horse goes for it; if he wants another thing another horse goes; and he goes on in that way until he has only one horse left; then he says: I must have a good price for this horse if I am to get any good out of the horse. If I have got to sell it I must get such a price as will do me some good. We had plenty of land and every time the white people came out they took little pieces of land away, and now we have got only a small strip of land. If we have got to sell this piece of land we should get a good price for it.

We will just suppose a case, that I am making an exchange of property with a man, or whatever the case may be—that I give him something that is not nearly the value of that which he has given me. When I understand that what he gives me is greater in value than that I give him, I could not make such a trade with him.

I am thinking of our old men and women, widows, and orphans; those are the ones I am thinking about. Had they offered such a price that all among us, the destitute old and young, all the people and all that, if they were giving such a price that these people could live in comfort, then of course I might consent to it. Now, I have said all these
things before. I have finished all that I have to say. I remember well what I told you, but some of you did not hear me, and therefore I repeat it to-day. My friends, this bill has been explained to you over and over again, and we have been told what was in it, and yet you get up and begin to teach us what is in the bill. You have gotten up and explained these things as though we did not know them. Therefore I have got up to tell you my objections as well. My friends, I will join with you in the same assertion that the Santees have no more right than the Poncas have. Yet they are both included in the treaty and our rights here; we object to that.

FIRE THUNDER, Lower Brulé (captain of police). My relations, I will say a few words. In the first place I notice when one of these men who have refused to sign the bill gets up and talks all the rest of you say "How?" to it, and smile; and it seems as if those who are in favor of it immediately let their countenances fall. It is not right, my friends and relatives, that every time one of these men gets up and refuses to sign you begin to smile and whisper to one another. That is not right. My Father, I signed this bill; but because of that I would not look with a cross face and anger towards those others. Nor I am afraid. But in the past I have noticed things, and that is what makes me afraid. Now, you remember, my friends and relatives, the time you were running on the frontier I was with you there. What makes a coward of me is that we wasted our time that way, until now the white people have come and settled among us and it looks as if we had nothing left. I have gone all over this reservation every year. I have not missed a winter. I have been all over this country, and my friends and relatives, and every winter I have brought disobedient white people with wagons and horses in here, and every time I do not pay attention to our country for two or three days these disobedient people rush into it.

And now, I do say that the Great Father has clothed me with power and strength to do these things; but because I get on in that way I feel as if I did not have any strength of my own. We understand it well enough. Whilst the great men of the Government are good men, and there are some very good men among the white people, yet there are many more bad and disobedient men among them who are taking our land from us and depriving us of our rights. And, my friends, I am an officer of the law for this place; and not every day, but nearly every day, I go out and bring in disobedient white people; and sometimes I think what may I do that I may be stronger than I am now. And I wonder sometimes what we can do, what kind of an enclosure can we make around our land that we could keep those white people out. My friends, if I go on working in this way, trying to stop the white people from coming on, and I keep waiting for you, what shall I do? But after I have worked so long in this way, with no good results, I finally get tired of it; and I was afraid if I waited the white people would come and knock me out of the road; and therefore I have dreaded to wait any longer, and therefore I have signed this paper. Now, then, my friends and relatives, when we were out in hostility, some man would raise himself up and build up a big name for himself; and of course a good many of you men sitting around came to the white people first.

And, my friends and relatives, we young men that are growing up behind you; you are causing a great deal of trouble and grievance for us, and I sometimes say this to my people: "I wish you would pay a little attention to what I say." All of my relatives who have heard me talk often remember well the words I used to say. I said them not because the Government has put these clothes on me and not because I wish to serve the white people. I told you all and I know that when there are any bad white men whom you are afraid of you will not say that you will throw away this officer of the law. It is not because I am constituted an officer of the law and that I wear these clothes and that I am clothed with the authority that I am that I do this thing; but when my heart tells me that it is best to do, I do it.

And, my friends and relatives, you have come here, but it does not seem as if you come with a mind of your own. I consider that you have all come here with the minds of the people you have left behind. Not one of you opened up your own heart and let us see what is in it, but you have shown us the hearts that you have left behind you. There was never such a thing in my heart. When I go as a delegate, or am sent away on business to another agency, whatever is right in my heart and my conscience tells me that is what I will tell them, and I will not hang back because some one thinks I am so. Because it is no one can head off my mind. I am well aware that whichever way my heart prompts me to go, in that way I will follow, and there is no one who can stop me. That is the reason that I lead the life that I do. And these men that are sitting here—the agent and the others—not one word was said to me by them, nor was anything insinuated to me in any way, as, for instance, "I want you to help me because you have these clothes on." Never has a word or an insinuation like that been used to influence me. And this agent who is here has said no such word to me as "You go and help this cause." The reason I do so is because my own mind and heart tell me so.
Yet these clothes I have on, they look as though you might accuse me of doing such a thing, and the reason I mention the clothes so often is because you might accuse me of it.

I understand all the strength and all the authority that is put in any of these people. Do you understand it? I understand it. And you will all understand that it all came out to us. Even if we Indians chose one man and made him a chief, we delegate our authority to him, and yet if the Government asserts its power and objects to that man, what is he good for? Therefore I say I have not said, "Get on our side and help us;" yet I have got these words perfectly plain, because you know where we get authority and strength from, and these men who are to follow us must know where the authority comes from.

And now I say, young men, let us try ourselves; let us leave aside these men who have hindered our progress, and let us see if we can not think for ourselves what is the best for us.

That is all I have to say.

Captain SWORD. My friends, all of you that have signed this paper, there is one thing that I do not like, and I will tell it to you: We understand that it is so stated in this bill that all of you Indians look at this thing carefully and work with a peaceful mind between you all. We want no contention, but we want you all to understand this bill and to act accordingly. These men [the Indians who held a general council at Rosebud] said the same thing when they came to us, and they want neither party to use any intiminations at all. You know very well that we are in an excited state of mind, all of us. Therefore I say let us not offend one another. Let us be cautious of one another’s rights. It will never be right if we go to offending one another.

I will now speak of my friends at Standing Rock. They are living at the end of this big reservation. They are the first ones that the commissioners visited. We are all like a chain on this reservation. We are connected by links all around. They said at Standing Rock that they could not act because there is a bigger majority to hear from yet.

That is what I said this afternoon, that the people have decided on one thing—that is that one agency is bound to another so that it seems just like we are bound together like links. Therefore, if these gentlemen have a commission to see us at our place about this matter, we might have stopped to consider this thing; I might have looked around me. It would be very natural to me to answer like this: We are here and belong to one agency, yet there are several agencies around us, and if we go to decide a thing here that all are concerned in and they don’t like it they would be blaming us.

My friends at Standing Rock we make no charge against you. I think you have done well. But those that have signed this bill have done it through the word of the Great Father. You have signed this bill and you have taken that road. Now look back and see those that are behind you, and give them every inducement so that they will follow in your footsteps. I have told these people here, and also the commissioners, what our people said, the people that we left behind us at the Pine Ridge Agency. We had a meeting that was a great deal bigger than any we have had here. Every man asked me not to consent to this bill, and I promised them not to do so; I promised them in this way: I give you my word that I will not sign this bill over there. But I will go there and let them explain this bill, and when I get back then you will hear my mind.

There is one thing that I don’t like, of which I did not speak before. I will now tell it. I don’t like it because in Congress in Washington they have made this bill and so strengthened it that not an item of it can be changed to suit the circumstances out here. I suppose it could be changed and that is why you have called those people here to listen to its provisions. I think it ought to have been well considered.

DOG BACK, Crow Creek. My friends and relatives from the different tribes, we have all gathered here and we have all met each other. Our words ought to be well considered—all good. Here are the Indians and the leading men, each accompanied by his agent, gathered to see one another. I was listening to what you have been saying, and now you are talking about what your forefathers have thrown away and you are trying now to get some of it back. But I consider that it can not be that they made their treaty in the same way this is being made now—everything open and above board. I don’t think they transacted business in that way in those days. But here before these gentlemen ever put in their appearance at all, before they ever spoke at all, they had given you a copy of this bill that every one of you could have in your houses, and I suppose a great many of you have them in your houses now. I considered at the time they transacted such business before; a great many men came together probably and signed a treaty and hardly knew what they were about, and afterwards they moved away and broke camp and did not leave any trace behind them. And then afterwards, when they tried to look back and understand the provisions of what they had agreed upon, they found many things lacking. The work of our fathers is at an end, but I suppose some of it is alive yet to our credit; therefore all of us people gathered here ought to be of one action. I think the time has arrived now when we begin to think for ourselves and to consider
what is best for the people. So when this bill came to our houses, it came in and we studied it and understood it, and every man spoke his mind plainly and gave his opinion of it.

I consider that here is a piece of work that is done thoroughly. I am living on a piece of land that looked like an old deserted camp in the past, and I consider that this is the work I want to consider and that has come to me. Have you not received anything up to this time? Have you not agents at these different agencies? Have you not got schools, missionaries, and churches at these different places? Are your children not constantly taught? Have you not learned anything yet? I have lived for the last ten years on a piece of land that I took for my own. It has 320 acres. All the trees that were growing then are growing now and have been growing ever since. Everything looks well and beautiful around it. My friends and relatives, look at it in this way: Look up these streams and go out on the prairies wherever you will, there is no particular man that owns any particular tracts, and in consequence all the young trees are chopped away and we have no fields of our own. My friends, what are you going to do? I have learned that. That is my experience. Nobody told me that. I took a piece of land and I have taken care of it because it is my own land; because I did that everything is growing around me and looking nice. My friends, if you live as you are doing your children will just throw away your blankets and make our country look like a deserted Indian camp.

AMERICAN HORSE, Pine Ridge. I had decided that I would go home without speaking at all. There are three things that do not look exactly straight to me. I wish to speak to you men of the Lower Brule Agency as well as to the agents and the commissioners. When we were living up at the Ogalala Agency we met with a thing that you people meet with here. We had an agent and he treated us this way: All who would agree to his plan he treated well and gave them anything they wanted; but those who did not wish to agree with him he refused to give them anything at all. What was the consequence? He divided them up and made enemies of them. Because you see that such work was for no good purpose, therefore you see that it turned out bad.

Here is our agent; he has come with us from Pine Ridge Agency. This man, when he came among us, was a big man and a strong man, therefore he looked carefully and cautiously into the minds of the Indians to see how he could bring them into one road. He decided on the best course and put us together and started us together and we are on the same road. I say this to you, my friends, because I expect you want to get the Indians to sign the bill. Try to get them not to divide up the Indians and make them enemies of one another. Of course no one said these things to me, nor did I hear that it was likely to be done, but I think there might be such a thing.

As to the Santees, we have said that we don 't want them to come here and we mean it. But these Poncas, we placed them here and said that they could stay on our land, and some of our people have forgotten that. So do not say you don't want them here. Now, whenever one party or the other, on the side that signs the bill or the side that refuses to sign, gets up, the other side is constantly watching him and eyeing him. That is not right. These are very good and honest men that the Government has chosen to send to us and to treat with us. You should conduct yourselves with respect, and when ever there is something said that provokes laughter, you ought not to feel hurt if there is a smile. We wish to have a talk here, but we do not wish to tire ourselves out with quarreling and arguing. But you two people get up here and hurt one another's feelings, and I ask you to quit it.

WHITE BIRD, Pine Ridge. We understand that you gentlemen from the Government have come here as messengers to the Indians that are living on this reservation. Our opposition is simply this. We are in the rear. There are some chiefs ahead of us. We are next to those ahead.

I suppose when they sent these gentlemen out to treat with the Indians that if after the Indians got together and determined to sign, that would mean that the Great Father is going to open the door of the reservation. Now, I think this way with the chiefs that are above us, because these commissioners have come here and invited us here and gathered us here.

I want you who are gathered here, you chiefs, to consider what you would do and try to get to go to Washington and then there have erased from this bill whatever is not right. There is one thing that suits me.

And you people who have brought the message to us from the Great Father, you have brought us that which assures us that we shall live in the future. Of course there are generations to follow us, and therefore you get us together and decide. We want to settle this thing quietly and in that way we shall all live together and prosper together. Not one party, but all of us in a body.

You tell me to throw this blanket away, my friends, and you tell me to wear such leggings as you wear. That is the way this man has made my children wise, on the part
of the Government, at our agency. I don't know anything myself. What I say is look back on the treaties of the past, the treaty at Fort Rice; they made provisions for the Indians for several years yet to come. I have told that to Spotted Tail, and Red Cloud, and Old-Man-Afraid-of-his-Horse, and those are the things I have told them to look back for and to find what is left for me.

The council adjourned.

LOWER BRULÉ AGENCY, DAK.,
Thursday, September 27, 1888—Morning.

The council assembled at 11.30 a. m.

Prayer by the Rev. Mr. Cleveland. (In Dakota.)

Captain PRATT (Louis Primeau, interpreter). We are ready to hear from you this morning.

WHITE SWAN, Cheyenne River Agency. My three friends whom the Great Father has selected to come to us; you are sitting here. Before you visited the reservation at all there were copies of the matter you were coming to bring us sent to the different agencies, and we had some knowledge of what you were coming for. Again, after you came you called a council of all these chiefs at this agency and told them what you wanted, and I also sat here and listened to what you said. Now, I am going to tell you what parts displease me and what objections I have to the bill.

We Indians are growing up to be like men. I know that we are men. The bill that you are traveling around with and presenting to the different tribes has been framed by Congress, and I could not reject the thing wholly. Some of the things in it displease me and I am going to mention them now.

The 50 cents an acre for the land which you offer is one of the things that the nation does not like.

And the Santees who live east of the river have had lands of their own. For the portion of their reservation that they have sold they have never given to us even 10 cents on this side of the river. Now, that you are bringing them under the benefits of this bill displeases everybody.

The map of the reservation that you bring along with you also displeases us. The proposed reservation takes in the greatest portion of these settlers who have already settled on their farms, and they will have to move from their present location. At the home of the Great Father will be the proper place to fix up all these things.

I don't know exactly what we have used or what is yet coming to us from the past treaties, but from this time on we would like to know what is coming to us from these treaties, so that we can know what we are talking about. My friends, the Army officer, the clergyman, and the judge, I hope you will assist me. Remember your positions and what you have to do, so that you will from that help us.

I don't want you to treat me as the former Commissioners did, and get me off the track and lose me so that I will not know what I am doing, and then take my land from me. I know that this bill is fixed by Congress, and probably it can not be changed in any way, but when anything belongs to a person he ought to be consulted as to what is to be done with it, and this matter should be fixed up to the satisfaction of those two parties.

Now, I want to say something pertaining to myself, personally. There are many little points which displease me in the bill which I might mention, but I leave them for others to mention. As for myself, the bill as it is now presented, if there are no changes made, would never please me. That man sitting there is my agent, and he knows that I am always obedient to him. He knows that I am making large farms and building stables and putting up hay, etc. He told me that the Great Father wished me to do these things, and for that reason I worked hard and tried to be obedient. The Great Father also desired us to dress in white men's clothing. I know that my skin is not as white as white men's; but my tribe put on the white men's clothing; I have obeyed the commands of the Great Father and obeyed my agent; but if this bill is not changed it does not make any difference what my agent says to me about it, it will never change my mind in favor of it.

One of the principal things that I intended to tell you, and that was talked over by the whole tribe, and, as I could not write it down, I forgot it, is that we do not wish to sell the land for 50 cents an acre that you proposed to give for it. We want a dollar and twenty-five cents an acre for it. That is the decision of the tribe.

JOHN GRASS, Standing Rock. My friends who have come here to present this matter to us, I do not wish to reject it in whole, but you have already heard what objections I have to it. I intend to make that stand firm, and that is the reason I mention it to you. The only thing I can say is that if there is any way of making changes in that bill, I would like to have the changes made.
We have decided on certain sections of the bill that displease us, and we would like to see the Great Father and have him fix them to the satisfaction of the different parties. We would like to go to Washington and see the Great Father, for we know that that is the only place where changes can be made.

One of the objections that we have to the bill is that you said the Great Father would sell our land for us at 50 cents an acre. We would like to fix that and put in one dollar and a quarter instead of the 50 cents.

And then you said that after the proposed reservations for the different agencies were taken out there would remain 11,000,000 acres to which we were to relinquish our titles. You said that what would be left for our reservation would be 80 miles in depth, and the Indians at Cheyenne River Agency would have a reservation of 70 miles, and the other agencies would all have their reservations as shown in the bill. Looking at it from the way it shows on the map and the land as we know it ourselves, we think there are more than 11,000,000 acres to be sold to the Government. If, after that portion of the land which is painted yellow is surveyed, it is found to contain more than 11,000,000 acres, will it go to the part that is sold or will it remain a part of our reservation? That is one of the things that should be fixed to our satisfaction.

You also include the Santees under the benefits to be derived from the sale of this land. They would get the benefits from the sale of our land, and they could also come over on to the reservation and take up claims, and if they don't wish to come over here and take land they can get 50 cents an acre for the land which they might have taken. That is also one of the things that displeases us. I refer to the Santees at Flandreau.

In the treaty of 1868 it was promised to give us schools for twenty years, but the schools have only been in operation for ten years, and that is one of the things that ought to be fixed. That is one of the things we talked about and the reason we were counseling, so that we could show you what things we want fixed in the bill.

Also, we want you to look up the things that are coming to us from the back treaties of 1869 and 1876, and we want to have them all brought together in this bill. My friends, I wish you would think that matter over, and if you think it is right let the Great Father know of it. If you think it is proper that we should go there and arrange things to the satisfaction of both parties we would be glad to go.

The principal thing that the Indians at the different agencies object to is the 50 cents an acre for the land. The minute they read that they thought it was too little. If you think that you can do away with the 50 cents an acre for the land, and give us the price that we ask for it, we will go back to our people and tell them of it. As I told you before, the $1,000,000 that you propose to put on interest for us, we think it is a good thing and we thank you for it, but it is not enough. There are other things we will look up farther, but these are the principal points which I have mentioned.

WHITE GHOST, Crow Creek (Mark Wells, interpreter). My friends, I have come here for one thing. These are the words I have to say. I do not doubt the word you have brought. I said, let us look at this attentively and examine it on all sides and study it. There has been no blame against the Commissioners. The people whom I have charged with wrong are the former Great Fathers and other Congresses and other commissioners. We people are not so wise as you people, and therefore it is hard for us to make other people understand and believe us. Therefore, I say, let us go to Washington and tell the people there our objections, and then we will come home and tell our people. So then, my friends, this is what I want to say to you: I wish you would telegraph to the Great Father, and then if the Great Father answers favorably and we can go to Washington, then we will come home and all prepare ourselves. That is the principal thing I want. I stand before my people here and I stand before you and ask this permission. Maybe this thing does not meet your approbation, but it seems to me to be the most proper course.

My friends were speaking about the Santees being included in this act. What they said is the wish of all the delegations, and it is my wish too. There are two classes of Santees; the one class have the privilege of coming and taking a claim on the reservation, and the other class can not come on the reservation, but they can have a part in the benefits of the sale of the land of this reservation. I say, in answer to this, that they have sold their land at different times and we never got a cent from the proceeds of their land. On account of their former bad actions I am suffering to this day, and all the people on this side of the river suffer by their bad actions. I don't want any foolish people to mingle with my people. Suppose a dog is cross and likely to bite; if I go near that dog he will likely bite me. I don't want the Santees to mingle with us.

My people live on the east side of the river and we have taken allotments of 320 acres, but we have not the farming utensils with which to work our land. We borrow tools to work our small patches—about like in size little strips of mocassin strings.

(To the Indians.) My friends, you got together last night and you mentioned an acre of land. I don't understand what you meant by it, but I suppose that it was the same as
an acre. You all said that you wanted $1.25 an acre for the land instead of 50 cents. I agree with you in that also.

**Swift Bear, Cheyenne River** (Louis Primeau, interpreter). We omitted three things that we intended to mention here. The 50 cents an acre that is offered for the land is one of the things that displeased me. We want $1.25 an acre, and then we will consider your proposition. We also mention that the money from the sale of that land should be put in bulk.

One of the main things that we have forgotten to mention is in regard to the work-cattle that are to be given to the Indians. The work-cattle that have been given to the Indians are unbroken and white men could not drive them, and we could not be expected to do anything with such cattle. In place of the work-cattle, I mean that they should put American horses and mares, two or three years old. We have been used to working with horses and understand them and can get along better with them.

Another thing, we petition you that hereafter the mixed bloods and any one drawing rations on the reservation may be allowed to take part in our councils.

**Swift Bear, Rosebud** (Thomas Flood, interpreter). My friends, listen to me. There are delegates of six agencies come together here to see you, and I told them to meet last night and come to some conclusion, and I am one of them. These three men that are sitting here have brought the words of the Great Father with them, and I don’t mean to say that I will object to it. I want to mention to you some things that do not suit me, and that do not suit the people.

In the first place, those people here from the different agencies have said this about the Santees. I am a Santee, but I will speak about it. This is the way you said: There are two parties of Santees; one of them will be included in this reservation; one of those parties lives down here below the mouth of Running Water. Whatever we get on this reservation they will have the same title to it. All these people from these different agencies say that they don’t like that, and I want to say that it does not suit me either.

There is another thing that is mentioned I don’t like. The Great Father has mentioned some things still unfulfilled, and you have mentioned them in this treaty, and it seems that whatever was promised but not yet given we are going to do away with. I do not approve of that.

Another thing we don’t like: You say that you are going to give us 50 cents an acre for our land. This is the way these people feel about that: We feel that we ought to have $1.25 an acre for it. Another thing, you said when the Great Father sent you here that the Great Father had gathered all this money together into a great big pile. If the Great Father would gather this money all together where the people could see it with their own eyes that would be right.

These are the things I don’t like. I have twelve men with me from my agency and I hope that we have understood whatever you have told us. We have told you everything we have to tell you, and when we get through with this council we would like to go home. This is what I want to go home for: I want to carry everything back to my people that you have said and let them consider over it well and slowly. That is the way I feel about it. And I have told you of it, and when we get through I want to go home and let my people consider it.

**No Flesh, Pine Ridge** (Philip Wells, interpreter). We representatives of the six agencies have come here, and last night we gathered together for the purpose of talking over our grievances, or rather our approval or disapproval of this bill, and this is our conclusion. Even if it does not please you at all, I want you to look at me pleasantly while I am speaking. I tell you this as my friends.

The 50 cents that you have offered us for our lands has met with the disapproval of the Indians, and the delegates here from the different agencies have decided that if you offer us $1.25 an acre it will suit our people. And that these two different parties of the Santees are to be included in this treaty we disapprove of also; all of us disapprove of that. Would it be right that I should give any of my rights to any tribe of people that have no claim upon me whatever? I wish you to remember that I speak to you as friends, and not because I want to bring up objections.

I will say one thing for myself, that what I don’t like is that as an Oglala, my people, who are a very large band, have a very small portion of the reservation marked out for us. I mean that you have followed up the White River as the boundary line. I wanted you to take in the bad lands that cross the White River, and take them in as a natural fence for my stock. This man sitting here is the agent of the Oglalas. We all love him, and think a great deal of him, and we all obey him. When we have anything to consider, anything that concerns our people, we generally talk with him and consider it with him.

My friends, we want you to help us so that we may be able to get modified anything in this act that ought to be changed. You have heard what we have said here and our agent has heard. Maybe if you talk to our agent, maybe you will tell him
to try to influence the Indians to sign this bill, but if you do that you will cause us, I am afraid, to disobey our agent.

You said to us: Now, my friends, consider this bill well, and whatever you object to, that you think should be modified, make it known to us; and we have done so. There will be no bad heart among all the Indians if we are permitted to go to Washington and meet face to face with the parties who either make or modify these bills.

However rich you are, my friends, and however much richer you wish to be, every Indian wishes to be rich just as much as you do. You have come among us, and understand our wants and needs, and we pray you to help us. One thing more. We very often leave the interpreters and the half-breeds in a bad situation. We often leave them in a very perplexed situation. When we wish to talk of the land if they help us they are afraid of offending the whites. Now I wish to tell you that I wish them to be considered as Indians. I wish to hold them by the hand and have them with us.

You also spoke of education. Now, you who are sitting here and who came with me, bear witness. It has been only eight years since you built schools among us. And the work-cattle, I also want them. I want a span of mares—the best American breed—of three or four years old. I don't wish to say anything against my agent, but I will just say something now. Our agent is a very just man and good to us, but he has got some additional farmers that I am very tired of now. I mean the farmers. Every time we do something that displeases them, without giving us a trial hardly, they take our horses and give them to somebody else.

I am in a hurry to get home, for your sake as well as my own, because as soon as I get home I will call a meeting of my people, and talk this thing over and explain it to them. I will tell them everything I have heard.

WIZZI, Crow Creek (Mark Wells, interpreter). On this Great Sioux Reservation we have some relatives who married white people, and they have children, and those children are half-breeds. Now, they are just the same as we. We get everything the same from the Government; the clothing and the provisions we get are the same. Over there last night at our gathering we gave the half-breeds permission to be present and advise with us. But the people sent and asked whether that was lawful or not, and we would like to have that question settled before we disperse.

HOLLOW HORN BEAR, Rosebud (Thomas Flood, interpreter). One of my friends has mentioned something that does not suit me, and I want to speak about it. There are six agencies represented here, and we have made up our minds that we want to hold the mixed bloods and have them incorporated solidly into the tribe with us. I want them with us so that they may help us and you not make any objections.

Something has been forgotten of which I want to speak. Anything that the Great Father has to give us and for which we have signed treaties, let it be given to us so that we can hold it as our own. We receive things, and the farmers come around and if there is anything that we do not do exactly right they take the things away from us. It seems as if nothing that we get from the Government really belongs to us. I say that because when they give anything to us it appears not to be ours.

IRON NATION, Lower Brule (Charles De Shuquette, interpreter). I have not got many things to say, but these people have been talking of the land, and I want to say a few words. There are a few things that I am displeased with. These good men, the commissioners, have given us good words; you all have heard them. I have ears, and I have heard them too. I was born and raised at the mouth of this creek, down by the river. I am an old man, as you can see. I will speak plainly the words that I have to say.

These people have been speaking about their land and about selling it, but I will not speak about that. I will speak concerning our own land, the land of this agency. I see by the map you have shown us that the reservation is divided into different agencies. I see that there is a small portion of land marked out for the Lower Brules to live on. I am not satisfied with that land. I understand that the northern people will be pushed farther up north and that the southern people will be pushed farther down south. That displeases me. This stream (the White River) is a very long one. That belongs to me; and yet you stand here and tell me about it. There are a few great things of that kind to be spoken about, but I will only speak of my own land.

Some good white people like you came to us and they told us that the White River was very long and that we would have all that land to depend upon forever. I claim all the land north of the White River. The Cheyenne River Indians should have all the land that is south of the Cheyenne River. The Great Father has selected you gentlemen and has sent you here, and for that reason I want to tell you that. That is what we claim and that is what we want. That is all I have to tell you and you can study over it.

Captain Pratt. The question about half-breeds being a part of your nation has never been raised by this Commission. We have never made any point about it. It is not a
question that has been referred to us. Therefore you have no reason to be disturbed about it on account of us being here.

From what has been said by the delegates from Pine Ridge and Rosebud, I feel it necessary to say to you that we are called here by the Secretary of the Interior to see if we can arrive at any solution of this difficulty. In the first place, we are to find if we can get you to accept of the wishes of the Great Father and his Council as they are presented to you in this bill. If we can not get you to accept of these, the Great Father's wishes, then we are to find out your objections, and if they are good substantial objections we are to telegraph to the Secretary and hear further from him. We would not be willing to telegraph to the Secretary the objections you have presented this morning without making a reply to you and hearing further from you.

As we want to consider very carefully and weigh our words well we think it better that we should now adjourn for a little while and get something to eat, and then come together again at the ringing of the bell, and then we will make an answer.

The council adjourned.

The council assembled at 4 o'clock p. m.

Captain Pratt (Alex. Rencontre, interpreter). My friends, we have considered the objections that you have raised against this bill. The important objections and the only one which is really worthy of very much consideration is the one with regard to the price of the land; the others are not of any very serious moment. If that could be settled we feel that the others might in some way be arranged. We know the disposition of the Congress and the President and of the Secretary, and we know the disposition of the people of the United States in regard to this matter. It is well known in Washington that a very large portion of the land could never be used by the people who want to farm, and that there are large portions of it that are not even fit for grazing. The land that the Government of the United States sells to those who farm is the only land that it sells for one dollar and a quarter an acre. We who are here understand very well that not one-third of that land is farm land. If it could all be sold for one dollar and a quarter an acre it would cost a great deal of money to survey it and place it on the market.

The Government of the United States is not trying to make money out of you people. It has made you an offer which will cover all that it expects to receive for the land. The Government proposes in this bill to sell the land for 50 cents an acre. The Government of the United States is constantly giving away land that is better than this land that it is trying to buy from you. The Government of the United States is simply trying to be a good, just father to all its children, just and kind to its Indian children that it has to protect, because they are weak and ignorant and helpless, and just to its white children, who help it to protect its Indian children.

The Commissioners realize that this is a very great matter to you, that it is one of the most important things ever brought to your people, and we do not blame you in any way for the consideration that you give to it and the arguments you advance against it, nor the position you take in any way. But the price that you ask is simply beyond all possible hope of securing an acceptance of. Congress would at once laugh at it and would undoubtedly take some steps contrary to your wishes. You all understand very well that we have nothing to give you but this bill. The price is fixed by Congress and by the President, and our instructions are not to in any way go contrary to this bill. We could not promise you to change one word of it. Speaking for myself and my brother Commissioners, I can say very frankly to you that we would make some changes if we could.

So we are compelled to say to you that what you have proposed to us, as something that you would like to submit to Congress and the President by a trip to Washington, we can not accept, because it would lead to nothing. If we should telegraph the Secretary that you made such a proposition he would simply say "No." There might be some simple changes made, if we came very close to the bill in some way. If we could feel that your objections were reasonable as the Secretary instructed that it might be, that he would say to us: "Well, bring your party to Washington, and let us talk to Congress and we will see what can be done."

Now, we have been thinking about this matter, and it would be very much better for us to take one step at a time. And we feel that it would be better for you to consider that matter and leave the other questions which are not so important aside for the present. Because, however reasonable your wishes in regard to the other matters might be, and however easy to get them to suit your wishes, that one matter would prevent the success of the whole.

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I want to say this for myself and for my brother Commissioners, that we feel in our hearts much gratitude to you for your kindness to us and your respectful attention, for your courtesy of speech. There may have been at some times a little feeling, but what matter of this kind was ever settled without some feeling? It was only just about some little point; it did not disturb our general relations. We have felt that we were among friends, and we have felt that we were always friendly towards you.

I think you had better confer a little more about this matter, and we leave it to you. Like my friend Swift Bear, there is one thing I forgot. We have told the people at Standing Rock, and at Crow Creek, and at this place that this bill is the best that your best friend in the East could procure for you. There were plenty of your friends in the East who would have demanded $1.25 an acre for your land if they could have seen any chance to get it for you. We want you to remember that fact, because when you refuse what your very best friends have procured for you, you to some extent tie their hands in the future and when you ask a price that will be regarded as unreasonable all over the country your friends will not have any voice to raise up and say: You are reasonable.

We will meet you at any time. We know you are in a hurry to go home, and so are we. But we will meet you again just as soon as you are ready. It has been suggested to us that one of your principal men from each delegation be selected by the delegation and with the agent meet the Commissioners. If that meets your approval we are ready to meet you.

Judge Wright. My friends, I would like to say a word or two to you. I have had a great deal to say to the people about this measure. I have been among a great many Indians in my life, and I hope that I have never been among any that I have not left as friends. I have been among the Dakotas so long now that I almost feel as if I were at home among them. They have treated me well on all occasions. Sometimes in talking about the business we have brought to you, some of your people and some of our people have grown warm. Things might have been said that hurt feelings, and so I want to say to you that anything of that kind that I have ever said I am sorry for. Whatever comes of this matter that we came out here for, we want to part as friends. I have never been better pleased with any people I have ever met than I have been with the Dakotas. A great many of your people are striving to make yourselves high in the world. If I know my heart, and if the Great Spirit knows my heart, I wish that you may all be happy and prosperous in the world hereafter.

As my friend, Captain Pratt, remarked, this is one of the greatest questions that has ever been presented to your people. A great deal depends on how it is decided. While it may not be all that your friends would have it to be, yet I think that it is the best thing that could be gotten up for you, or I would not have brought it to you. I don't blame you for the case you have taken in looking into it. I don't blame you for being anxious that it should be better than it is. But however it may lack of being perfect, yet in my opinion it is a measure that would carry your people through to prosperity and happiness. It is like the case of a man who wants to move away and carry his family safely with him to another place a long way off, and he needs a wagon and horses to carry him, and a man says to him, "There are four horses and some wagons; you may go and take them and carry your family with you." And then you go and look at the wagons and find that one has a spoke out of the wheel, and another has a spring that you do not think is strong, and another needs a pin, and another has something else the matter with it; and then you say, "These wagons are not as good as I want; I want a new wagon, one that is new in every part." Then you look at the horses and find that they are not just what you would like, and you say, "These are not just as good as I wanted, but they are all the horses and wagons that are here. While they are not as good as I want they are all that I can get, and I will take the best wagon and the best team of horses and I will get through although it is not as good as I wanted." Though this bill is not as good as you all wanted, and perhaps not as good as your friends might want it, yet it is the best you can get, and it will carry you through to prosperity and happiness. It is not often in this world that we get everything that we want, and get it just in the way we want it.

The President and Congress had great trouble in fixing up this bill for you because it was hard to agree on what was the best thing for you. And if you people yourselves had to make a bill and fix it up like Congress had you would have a great deal of trouble in agreeing among yourselves what was the best. You do not agree about a great many things, although you are all trying to do the same thing. You don't agree about the way to do it. I have told you that I am glad to see the way that you have treated us, and the way that you appear to be trying to get along with your country. But I would feel prouder than I have ever felt for anything I have done in my life if these good people on this great reservation and these Commissioners could agree upon some plan that would bring us all together as brothers and all be satisfied.

The council adjourned.
INTERVIEW AT WASHINGTON, D. C.

WASHINGTON, D. C., Saturday, October 13, 1888.

By appointment of the Secretary of the Interior the members of the Sioux Indian Commission, with the agents, interpreters, and delegations of chiefs and headmen from the several Indian agencies on the Great Sioux Reservation, were received by him in his office at 10 a.m.

After being introduced to the Secretary in his office and shaking hands with him there, they passed through the adjoining rooms into that of the Assistant Attorney-General, where the conference was called to order by the Secretary of the Interior at 10.30 a.m.


Big Man, Bull Head, Medicine Bull, Standing Cloud, Fire Thunder, Indian delegates from Lower Brulé Agency; Alexander Renoncure, interpreter at Lower Brulé Agency.


Dr. McChesney, U. S. Indian Agent at Cheyenne River Agency; White Swan, Little Bear, Spotted Elk, Swift Bear, Little No Heart, Charger, Crow Eagle, Spotted Eagle, Indian delegates from Cheyenne River Agency; Wm. Larabee, N. Nassell, interpreters at Cheyenne River Agency.

Maj. L. F. Spencer, U. S. Indian Agent at Rosebud Agency; Swift Bear, Quick Bear, Sky Bull, He Dog, Good Voice, Eagle Horse, Yellow Hair, Gray Eagle Tail, Red Fish, Pretty Eagle, Ugly Wild Horse, Two Strike, Black Wolf, Rain Thunder, Indian delegates from Rosebud Agency; Thos. Flood, interpreter at Rosebud Agency.


Rev. Mr. Cleveland (in Dakota) invoked the Divine blessing.

Secretary Vilas (Louis Primeau, interpreter). My friends, you have traveled a long way to visit Washington, and I am glad to see you. I am glad to see you come in the white man's dress. I hope you will have a pleasant visit here in Washington; that your coming will be a good thing for you and your people at home on the reservation.

The Congress which makes the laws that govern this whole country from the ocean on the east to the ocean on the west—and you have not in your long journey traveled more than half way—Congress that makes the laws for this country has passed this law. Congress saw that the time had come for the Sioux Indians to take sure steps towards civilization; and that the waste and unused lands on your reservation ought to be settled on and made homes of. It therefore passed this law and it directed me, as the Secretary of the Interior, to present it to the Indians on the reservation. I wanted your people to understand it, just as it is. I caused to be printed copies of the law with a map attached in sufficient numbers to furnish every male Indian over eighteen years of age with a copy if he wants it, so that every man might understand it by having some one read and explain it to him, if he doubted the official interpreter.

I appointed a Commission of three good men—Captain Pratt, of the Tenth Cavalry Regiment of the United States Army, who has had much to do with the Indian people, who has been in charge of a school for the education of Indian children for a good many years with great effect; Rev. Mr. Cleveland, who has been a missionary among your people for many years and who knows your language, and could see to it that every interpretation was correct; and Judge Wright, a lawyer in this Department, who could explain the law. I directed these Commissioners to make this law plain to every one of you and all your people. Before I sent them out there I directed the agents to make lists giving the names in Indian and in English of all the Indians on the reservation above the age of eighteen years entitled to vote on this law. The lists were made by the agents and sent to me before the Commissioners left Washington. They had with them the names of every male Indian over eighteen years of age when they went to the reservation, so that there might be no mistake, and every one should have a chance to speak his wish.
Congress required that three-fourths of all the adult male Indians should sign the act before this law could take effect. So that there should be no opportunity for deception I directed to be prepared two documents or instruments, one assenting to the act and accepting it, and the other dissenting from and disagreeing with it; the one was printed in black and the other in red, so that every Sioux Indian who came up to the table to sign, if he could not read English, could see what he signed. I told the Commissioners after they had made this act plain to every one and understood by all, that they should then require every male Indian of eighteen years of age and upwards to sign one or the other of these papers as he wished or his judgment dictated. I told them to bring back these two papers with the names signed to them and I would lay them before the President so that he could see what was the wish and judgment of each Indian on the reservation, and if there were not three-fourths who signed the instrument accepting the act, if there was one-fourth or more who signed the instrument refusing the act, then it would not be a law.

The Commissioners have reported to me what has been done and I have read what has been said in the councils at the Lower Brulé Agency. I have learned that, except among our good friends at Crow Creek and Lower Brulé Agency and a few at Standing Rock, your people have refused to sign either one or the other of these papers. I have learned that your people wish you to come here to Washington and tell me, to be laid before the President, what your objections are and what you wish before you sign one or the other of these papers." I gave the orders for your coming that you might to-day tell me what your objections or wishes are. I shall be glad to hear them and to hear whatever you wish to say to me. When I have heard it I shall consider it, and when I am satisfied what answer to give you I will call you together and give you the views of the Government on this matter, so far as I shall be authorized to speak them. After we have finished the business I will take you to the President and present you to him, so that you may see him. To-day you shall have an opportunity to state what you wish and all you wish. I do not wish you to be too much shortened in time, but I have much to do and wish you to be as brief in presenting your case as you can and present it fairly and fully, so that I shall have all of your objections or views. I will now hear you.

WHITE GHOST, Crow Creek Agency (Mark Wells, interpreter). My friends, all of you, I will be very glad if you all meet here together with a good heart, for I have come to meet you all. They asked me to ask your Commission to allow us to rest today. We are very tired, riding over the rough road in the cars made us very tired. Allow us to rest a day and we will come before you on Monday and lay all our complaints before you. Monday morning we will come before you, but we want to rest now.

Secretary Vilas (Mark Wells, interpreter). I should be very glad to please you in this matter, but I have arranged so that on Monday I must conclude this business, and present you to the President then. We have so much to do here that unless the arrangements made are kept, we are likely to be very much disturbed in doing the business with you. I think you had better do this; you had better tell me to-day, as well as you can and as much as you can of what you wish to do, and on Monday if you think of anything which you fail to say to-day, I will give you the opportunity of adding it. Now I will say further that if I had supposed you would want the time until Monday I should have so arranged, but, having arranged the other way, it will be difficult to alter it. Between to-day and Monday you shall have a full opportunity to say all you wish.

SWIFT BIRD, Cheyenne River Agency (Louis Primeau, interpreter). My friends, we are pleased to see you to-day. To-day we have met; although our skins are red, yet God might have created us as men alike, and we have come together to shake hands like friends. We know from our Creator that we are all from one people. These men you see back here, there are a great many of them have never traveled in a railroad car before; and even after we have come off the train we are going along, swinging along, from one side to the other, the same as if we were riding; and, my friends, we don’t want to be in such a hurry and talk over this thing in such a hurry, and would like time, so that we will be in the humor of speaking. We pray you to give us a day or two of rest. We are so sick, yet, we are swinging back and forth yet, the same as if we were in a railroad train. We want to explain our objections here fully, and I wish it.

SWIFT BEAR, Rosebud Agency (Thomas Flood, interpreter, shaking hands with the Secretary and the Commissioners). You are old men like myself, and I am very glad to meet you. My friends, all, I am very glad to meet you all. My friends, whatever you have said to me I am very glad to hear that. For my part, my friends, I am an old man, and the wagon that I have come in has almost killed me. My friends, we have come here to tell you some objections we have; we have not come here to see you. We come here to tell you the things that displease us, and we would like to have a little more time. My friends, I hope you will say: “That is agreeable to us; we will grant your request.” That will please my people here. That is all I have to say.

LITTLE WOUND, Pine Ridge Agency (Philip Wells, interpreter). My friends, I am very much pleased to see the gentlemen who sit here before me. And, my friends, if you
will listen to the favor that we ask of you, to give us a little time so that we can rest up the delegations of the six different agencies that have come—we ask you that favor. My friends, we have a great many objections to tell you, and we are very anxious to come here, and we are very glad that we have seen you, but we are very tired, and if you will give us time to rest we shall be very glad.

Secretary Vilas (Louis Primeau, interpreter). My friends, I have heard what has been said, and I presume you are very tired, as you say; I know you must be [How.] I am very desirous to gratify your wishes about this. I want you to have a good opportunity to tell me all that you wish, and I will adjourn this meeting till Monday at 10 o'clock on one condition, which is that you must select among your number such men as you can trust and are willing to have speak for you to tell me your objections and your wishes in full on Monday morning. [How.] Then, on Monday morning, you will be ready to tell me all, and once for all. I will then see what can be done to change our arrangements after that to accommodate you. I see you are very tired, for which I am sorry. [How.] I will now bid you good morning. Take a good rest.

WASHINGTON, D. C., Monday, October 15, 1888.

Pursuant to the invitation of the Secretary of the Interior, the conference assembled at 10.30 a.m. in the Assistant Attorney-General's room.

Rev. Mr. Cleveland invoked the divine blessing (in Dakota), the Indians joining in the Lord's Prayer.

Secretary Vilas (Louis Primeau, interpreter). My friends, I am glad to see you again this morning, and to see that you look rested and well. I have arranged so that you can state to-day what you wish to say in regard to this act. I will now hear you.

Sitting Bull, Standing Rock Agency (Louis Primeau, interpreter). I do not wish to make a lengthy speech, but I have a few words that I would like to say. I will say my kinsmen now. The reason I say my kinsmen is because I am now one of your people. I belong to the Government of the United States. As I have come to a conclusion in my own mind, I wish to simply speak to both the Indians and also the gentlemen who are sitting here. My kinsmen, we have come to speak with you, and when you and the Indians speak together, I wish you would speak to each other as man to man. I pray that both of you will listen and speak to each other in that way. Everything that is mentioned in speaking to each other I wish it to be done in a quiet, calm manner. If we do that I think we shall still retain a good name. I have plenty that I could say myself, but I wish the other men here to speak, and I want them to do it in a pleasant, inoffensive manner. My kinsmen, that is all I have to say.

John Grass, Standing Rock Agency (Louis Primeau, interpreter). My friends, the people of the United States, I have now the opportunity of being here to see you. I have been here for three days in your city and I have enjoyed myself all the time and have been well entertained since I came. To-day is the appointed day for us to talk on the bill that has been presented to the Indians for their ratification. All my people know it, and I know it myself, that I never intended and do not now intend, to object to that bill in whole. My three friends who are sitting here are the gentlemen who presented that bill at Standing Rock Agency to me, and they told me to consider the matter well and do as my heart told me. I knew that was what they wished, so I took it and considered it as best I was able and tried to get as good an idea of the contents of the bill as I possibly could, and the different clauses in it that were displeasing to me. I told my friends of. Although I made objections to certain clauses in it, I don't think I turned my back on the Great Father by saying that.

The first thing I want to mention is the treaty of 1868. There were annuities provided in the treaty of 1868. We pray that those things which we have not yet received may come to us, so that we shall get every one of them just as they are mentioned in the treaty. I also mentioned the treaty of 1876, the Black Hills treaty, with reference to the boundary lines that were mentioned at that time. The Commissioners who came to us at that time to make the treaty mentioned the boundary lines of our reservation, and, as my ears are not stopped up, whatever I hear I can always remember. Also we would like to know just what is coming to us; what promises in these two treaties have not been fulfilled. We want to know what the deficiencies are so that we will know exactly what and how much is due to us.

This is also one of the objects in coming here. The boundary line that is back of the Pine Ridge Agency there, it went up the Running Water, up west of Pine Ridge Agency, and from there straight north to the North Fork of the Big Cheyenne. (Mr. Cleveland, he says straight to Buffalo Gap, and thence down the South Fork of the Cheyenne to the forks, and thence up the North Fork of the Cheyenne.)

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It followed down the South Fork of the Cheyenne to the junction, and then up the North Fork to where the Big Cheyenne and the Little Missouri meet. (Mr. Cleveland: Up the North Fork of the Cheyenne to the Little Missouri; where they nearly come together.) Thence following the Little Missouri down to Cave Hill, and from that to Short Pine and straight to White Buttes north. From the White Buttes they said it would go across Cedar Creek—Cedar Creek is a branch of the Cannon Ball—and they never said it was to follow down Cedar Creek, but it was to cross it and go to the main fork of the Cannon Ball River. We all thought that the lines I have told you were the western boundary of our reservation, as it ought to be and we have been all along under that impression. [Taking out map of the reservation as proposed by the act and laying it on the table.] The boundaries that I have mentioned there ought to be away out here [indicating]. I would like to know what was the reason of the boundaries of the reservation being brought so near, and this map shows that the reservation is a great deal smaller than we ever had an idea of its being—I refer to this yellow portion of it. The people that live on that reservation, sitting back here, all know, that they did not sell any country lying west of this boundary, and how did it come to be painted yellow? It seems that the boundary line has been drawn in from where it ought to be. We know we are not the cause of its turning yellow, and whoever caused it to become yellow has done it among the whites. [To Mr. Cleveland:] I would like an answer to this, but wait until I get through my speech. This yellow portion of the map is the land that they want us to cede to the United States.

What they would sell is supposed to be about 11,000,000 acres, and they would sell that land at 50 cents an acre. In answer to that I told them that for 11,000,000 acres five and a half millions was not enough. And also as to its being estimated at 11,000,000 acres, I said that there was more than that, because the boundary lines ought to be further out than as described on the map. [Stops to confer with White Swan and other Indians.] I have no education and can not take notes, but must depend only on my brains, so don't hurry me up.

The portion you see painted in yellow, as shown on the map, you said that the Santees and Poncas should be interested in that. We were under the impression that the Indians that live inside the boundary of that reservation were the only ones interested in any sale or anything that may come from the land, but you want to bring in people who do not belong on this reservation. All the people are displeased with that.

At the time we had the general council at the Lower Brulé Agency, where the representatives of the different agencies assembled, we said: Take that five and a half million dollars and put it in one lump, and take the Santees and the Poncas, who, it is proposed shall come in to share the proceeds of this land, away altogether. I have found out that your people here—most of your people here—are not in favor of opening the reservation, they are not in a hurry for it. We have traveled through a great many large cities, and I have heard these words a great many places. Since I have heard these things, although I said at Lower Brulé that that money ought to be paid in a lump, I think that it is not enough for the land that is proposed to be opened. The representatives you see here from the different agencies decided that the land should be worth a dollar and a quarter an acre. That is just what the Government sells its land for.

My friends, look back to our fathers and our great-grandfathers; they were blind and could not see what was best for them, and you took the land from them and drove them westward, and now you have large cities on the land that our fathers used to own. Look at our people; we are poor and we ought not to be poor. We ought to be rich. You are the cause of our being poor. On that account, look back at the way we have sold land in the past and you will see that whatever we ask for this land should receive due consideration; I say it to the Secretary and I say it to the Commission. That is the conclusion we have come to since we have come here to Washington.

In the treaty of 1868 was promised to us twenty years of schooling, that they would furnish schools and teach us for twenty years. It is twenty years now since that was promised, but we have only had ten years of school. Who is to blame? It is your people who are to blame. It is only ten years now since any schools were built. It is twenty years since the time when you promised to give us schools, but they have only been built ten years. Only ten years have been fulfilled, and there were ten years that there were no schools, and we want them to be made up and the twenty years given us. I tell it to you, the Secretary, and the Commission. According to the act, they offered to give us twenty years' schooling for our children, and the ten years that have not been fulfilled from the treaties of 1868 and 1876 give us, I say, thirty years of schooling.

My friends here presented this bill and showed us the proposed reservations. It says that when the land is going to be taken in severalty, each head of a family could take 160 acres of farming land, and with grazing land he would be entitled to 320 acres; although the Commissioners told us that they would decide that the whole reservation
The place to fix this up satisfactorily and so that it will be fixed securely is here.

I have got something to say that I suppose will make you laugh, but I have it to say and I propose to mention it. Single persons over eighteen years of age are entitled to 160 acres by this act, either male or female persons, and in case two of them get married that would be 320 acres; so that we want that to stay just as it is, so that each single person will get 160 acres. When they were presenting this bill it was said every head of a family should get so many acres of land, and a little boy will get a great deal less; but look at it in the right way. That old man over there and the young person—which one should have the greater portion? The boy. For the old man is going to die and the boy will live; I say that because he is young. The reason I say that is because young people are going to live; it is the wish of the Creator that they should live, and therefore they are the ones to be looked to for the future.

When these young people grow up they are the ones who will understand the ways of the whites, and will do business with the children of the men who are sitting around us. Why is it that all the men, the heads of families, who are old, get a large portion of land—320 acres—and the young boy who will come up to understand the ways of the whites, and is comparatively a white man, has just a small portion? All the children that are living now, all the small children, when they take land in severality let each and every one of them be entitled to 160 acres, and the women also.

This portion of the reservation that is painted in blue belongs to the people of the Standing Rock Agency. There are between four and five thousand Indians on that reservation.

How wide is that? [Indicating on the map.]

Rev. Mr. CLEVELAND. About 80 miles.

JOHN GRASS. I thought our reservation was 80 miles square, but now Mr. Cleveland tells me that it is only 80 miles the longest way of the reservation, and it makes it still smaller than I supposed it would be. This one [indicating] is the proposed reservation, I think, for the Cheyenne River Indians, and it is only 70 miles, running east and west. [To Mr. Cleveland.] How many miles is the Pine Ridge Reservation, long and broad?

Rev. Mr. CLEVELAND. I don't know. It is not described in that way.

JOHN GRASS. That is the Pine Ridge Reservation. There are a great many more Indians living on that reservation than on ours, and still they are both nearly the same size. You must remember that these people must live just as you must, and the proposed reservation is too small for them. That is the reservation of my friends from Rosebud [indicating]. Those who come from the different agencies know just what the boundary lines are of their several reservations. As for my friends from Crow Creek, and their reservation, and the portion of it you want them to relinquish, I don't think they understand just how much they are going to retain at all, the proposed reservation. I wish you would consider first, before you open the reservation, how many Indians there are on each of these proposed reservations, and see whether it is enough for them, and put the key that opens the reservation in your pocket for a little while, and don't be in a hurry until the matter is well considered.

The men with us here are all good men, and we are pitiful to look at, although the Creator intended us to be all one people. I was under the impression that our reservation was 80 miles square, but I see that the widest part of it is only 80 miles. I am glad that I have mentioned that, because I have found out something that I never knew before. I thought it was 80 miles square, and it is only 80 miles in length, running from the Missouri River west. My reservation, I only speak for it alone, I wish you would make it 90 miles at least. That is all I have to say.

[After taking his seat and rising again.] One of the principal points I wanted to mention I omitted, and while I am here I will mention it. I am ashamed, as it is one of the principal points. It is that the money which will come from the land that we sell at one dollar and a quarter an acre should be put on interest in the United States Treasury to our credit—the whole of it. As to how the interest of the money that will be put to our credit should be expended, our agents know how we are getting along and what we should have to bring us along more rapidly, and they could make the list every year of what we need to get along with, and the money from that would pay for them. And in the future, if you think it is likely we would put the money to good uses, you might then give us cash payments. My friends want to speak, and so I will sit down.

MAD BEAR, Standing Rock Agency (Louis Primeau, interpreter). My friends, I am sick, I have a bad headache, but I don't stop for that. Of course this is a question of
great importance to us, and as I have a few words to say I am going to say them. Among the people who live on this earth we are red skins, but we were created by the Lord to live on this earth, the same as the other people, so that we are all one blood. On that account you ought to pity us, and what we pray to you to help us in you should give it due consideration.

This is what the Indians wish me to say in regard to the treaty of 1868, and also at Fort Pierre, when they rented a right of way for a railroad. They told me that at that time when they rented the right of way for a railroad, that the annuities which they gave would be for thirty years; that is the treaty of 1868 I am speaking of now. One of the principal things is the educational clause of the treaty of 1868, that provides for twenty years' schooling, and only ten years of it have been fulfilled.

At that time also the Santee were brought in under the privileges of the Sioux Indians, and we don't know where they were located at that time. We never saw any of them there. When they sold their land, if we had been there and had a vote in it, or even had some privileges, some of the pay they got for their land, then they would have a right to come in under the privileges of this bill. If I could gain something by going and voting for a man or signing a paper for him, whilst I know that I lose nothing and gain everything, I would sign that paper in a minute. That is the way it would be with the Santees.

As to the twenty years' schooling that I spoke of, there were ten years in which there were no schools at all, and the Indians at that time never had enough sense to send their children to school, and even if they had there were no schools there. There is no one to blame but the persons who neglected to put up the buildings.

Under the treaty of 1876, the Black Hills treaty, they promised that they would give us subsistence as long as we were unable to support ourselves. Those promises must have been made from the Secretary here. For myself, if I should see two men making a trade or making a sale, and the one was buying on time, and promised to make a payment on a certain day, and when it came the time to make the payment, and he refused, if I knew of it, I would say: "This is the day you promised to pay so much money, why don't you pay him?" If he did not make the payment and then still wanted to buy something else on credit, or even wanted to borrow some money in addition, the other man would not give it to him until he paid what he owed. There is no use trying to make a bargain for more when one is not yet settled, because if you make bargains when the others are not fulfilled you will get them all mixed up, and we will not know what is coming to us. It looks as if this same money which is now offered is that which was due from the other treaties.

The reason we are so slow in selling our land is that when a man has plenty of an article he is selling then he sells it cheap, but when he comes to the last article then he says, "That is the last I have, and I must have a good price for it," and that is the way with this land. When this bill was presented for ratification by the Indians on our reservation, and we objected to the five millions and a half and the conditions of payment, all the newspapers said that the Indians were soon to resort to arms, and so forth. We know nothing of that, because we depend upon the Great Father for what we get. Why should we say anything of that kind? We can not go against the wishes of the Great Father, because we know we belong to him and must listen to what he says. Nothing has displeased me so much as that false report.

The earth that our Creator made is made in such a way that whenever your people plant anything they can raise something from it; and every farmer ought to have 160 acres for a farm, and make his living from the ground. Then He created the red man to live in a large tract of country so that there would be lots of game there, and he would live on the game grazing on that land. Our Great Spirit intended well for us. He intended that we should live on a great tract of country, and live on game; and we would not be poor to-day if the men sent out here had treated us right. But they thought, "The Indian is a fool; give him anything and we will take his land," and to-day we are poor. Who is to blame? We are not able yet to make a living by farming.

All those who are eighteen years of age and upwards should get 320 acres of land, because when they are eighteen years of age they are men, and also the females of eighteen years of age should be entitled to 320 acres. If they were entitled to 320 acres they could pick out places on the water courses for a little farm and choose another portion for hay land and another in broken ground for grazing purposes, and if in any year they failed to raise crops by reason of hail or for any other cause, then they could depend upon their stock. And all under eighteen years of age up to the time when they take their land in severity should get 160 acres. As to your desire to open part of the reservation, my friends here think you should put it off a little longer and not be in such a hurry to open the reservation.

(White Swan rises to speak but stops to consult with the others.)

Captain SWORD, Pine Ridge Agency. I want to ask the Secretary a question for my
The police officers that come from the different reservations want to have a talk with you, if you will appoint a day for them and their agents.

Secretary VILAS. That has nothing to do with this. I want to hear all you have to say about this bill now. [To White Swan, who was about to speak.] Tell him to go right on and not repeat what the others have said.

WHITE SWAN, Cheyenne River Agency (Louis Primeau, interpreter). I wish to tell what I have come here for and to ask of the Great Father.

Secretary VILAS. Go on and tell all you want to.

WHITE SWAN. In the past we have never had the chance of the different agencies being represented and coming to talk over things as we are to-day; whenever anything was proposed in the past regarding the six different agencies located on the Great Sioux Reservation, they would take it to one agency at a time, and give it to us to consider, but to-day we are all together.

The yellow portion of the map here, what you want us to relinquish, is over half of the Cheyenne River Agency. The Indians on the Cheyenne River Reservation are living all the way from forks of the Big Cheyenne clear down to the mouth of the Bad River. I am the one most disturbed, the one upon whom the attack is made—the Cheyenne River Reservation. Thinking of the bargains we have made with the Government, I want to consider well before telling you what I think of them. Our fathers and our grandfathers have sold. I don’t know how much of our reservation—traded the land for these cheap, cheap clothing; that is all I can see they got for it. As there is a very small track left that belongs to us, we want to sell that for money, and this is the object of my visit here.

The Santees never gave us as much as 10 cents out of the proceeds of the sales of their land, and now, according to this bill, if we sell a portion of our land they must come under the privileges and will have an interest in anything that is given, and all the Indians of the Great Sioux Reservation are against the Santees and the Poncas coming under it. As for myself, I have been on the reservation and farming now for twenty years, but I have never seen where I have gained yet by my farming. On the other hand, I raised cattle, and what cattle I could raise I could sell and realize money from all I sell. All of us that you see in this room here there is none of us that are able to take land and sell it. But our children that are from sixteen years old down, that are going to school and getting an education, they are the ones, as they would have the education and probably see that this is the best for them. They are the ones that can take land in sevemty if they wish.

I was going to mention that we want $1.25 an acre for our land, but that has already been mentioned. The reservation here, the proposed reservation, they will locate it clear down to the mouth of the Bad River. This reservation set aside for them is bad lands and sandy country, and is not good for farming. You may think that it is a good tract of country you are giving us, but the best part of it is over here [indicating]. You will oblige me very much if you will extend that line so that the line will run from the north to the south boundary 90 miles. And also due west 90 miles. The best farming land on the reservation is on the Bad River and also on the Big Cheyenne River. The different little streams that you see there [indicating] are all alkali, sandy and barren country. That is all I have to say. My friends here will do the talking.

CHARGER, Cheyenne River Agency (Louis Primeau, interpreter). The white people are friends of mine, and I wish you to see this paper I have here before I begin speaking. [Hands the Secretary a paper.]

My friends, the objections we have to the different sections in this bill have all been mentioned, and I don’t want to mention them all over again. Ever since I was able to think for myself and call myself a man I always listened to the words of the white people; and, of course, I am an Indian and know the Indians’ ways, and what I know about it is what I will explain to you to-day.

The best portion of the land that belonged to the Indians on the Sioux Reservation, the good farming country, has all been sold. What I mean by that is the cut side of the Missouri River in Dakota. That land has been sold. There is not a quarter section anywhere there but it is tillable. Every bit of it can be farmed. Again, we gave them the Black Hills, where there is gold and timber of every kind, and it is a mining country, and contains rocks and precious stones of all kinds. We gave that to the Government. The Indians do not understand how to dig a well yet, so that they always, when they select a piece of land for themselves, go on some water course.

I know that the Dakotas who live on the Great Sioux Reservation do not increase or decrease; they are just on a standstill, and the white people are increasing all the time and filling up the country as they go along westward. It may be by the help of the Great Spirit, and it is just of late years that the word of the Great Spirit has reached us. I think that if we listen to the words of the Great Spirit and do as he wishes us, our nation will increase as the whites do, and then we shall need more land.
I come from the Cheyenne River Reservation and I know just what kind of a country that is along the Cheyenne. Of course, you are the most intelligent, and when you want to make a proposition you make out the maps and select the portion of the country you want, and all we have to say is: "Yes, take it along;" and so you get the best portion of it. The reason we are so long coming to a conclusion is because it is our last land and probably the last sale we shall make, and we must think the matter over thoroughly. It is not of our own accord that we have been moving around from one place to another, but men who have been sent out by the Great Father have driven us from one portion of the land to another. You have said that the treaty of Fort Laramie was annulled by the treaty of 1868. Men were sent out there by the Great Father to make bargains with the Indians. Then some more came, a clergyman and an officer of the United States Army, and other whom I do not know, were sent to us in 1868 to treat with the Indians, and they again drove us farther on.

Again, in the treaty of 1876, it was an officer of the Army and a clergyman and some one else came there, and we gave them the Black Hills and they drove us along again. They said at the time they treated with us that they prayed to the Great Spirit that no one should go inside of the country reserved for us. I know they moved us around from place to place by the wishes of the Great Father. We never of our own notion sold our country or chose what the boundaries of our reservation should be. Three men came to present this act to us, and I told them that what displeased me about this bill was that they always fixed it up to suit themselves, and the one who are interested never had a word to say in it. If there was anybody to blame it was those men who were sent out there and treated with the Indians, who have broken the rules that have been made by the Government.

I know that when the white men go on Government land and take a claim of 160 acres that he has to pay $200 to the Government. And the reason we are asking a certain price for our land is that we may sell it according to your own laws.

And then there are the Santees you want to bring in on our reservation. They lived on a reservation in Minnesota and got into a fight and ran away and came to our country, and caused much trouble, and therefore we don't want them interested in anything we own, and from the paper I showed you see that I rescued some persons; the Santees were the ones who brought them there and I took them away from them. After that fight was over they became white men, or just the same; now, they want to turn around and be Indians again, and be interested in the sales of the lands by the Indians.

One of the principal things that displeases me in regard to my reservation—the Cheyenne River—is that the best farming land is right here in this section [indicating]. But the face of the country as written on this map shows only the portion of land where we cannot make a living. There are only three streams here that there are any farming lands on, that is the Bad River, the Big Cheyenne, and the Moreau River.

Secretary Vilas. Ask if it is not good farming land all through the valley of the Moreau, and all on the north side of the Cheyenne up to the mouth?

Charger. They can not live between the streams; the only places of tillable land are right in the bend of the water courses. The land between is not farming land at all.

Also, the lines run north of our Cheyenne Agency buildings, and this may cause the removal of our agency buildings, and if the tearing them down and building new ones must be taken out of the funds of the Indians it will be the ruination of us. The reason we mention the boundary of the reservation so often is because we were sold the Black Hills the boundary lines ought to have run out here; we don't know what became of that portion of the country. At the time you bought the Black Hills and fixed the boundaries they opened the council with prayer and said they were telling the truth, and we supposed they were; but the boundaries as told at that time were away out here, and here is a piece that we don't know who sold. It is not because we do not want to comply with the wishes of the Great Father, but he is the one who looks after us, and those under him only have the power to help us. We come here to ask of you and pray you to help us.

If the land belonged to you and we wanted to buy it, and you said we could only buy just so much of it, it would be right, but the land is ours and the Great Spirit created it on it, and we have been living there, and if we want to sell a certain portion of it, we are the ones who should make the lines.

The Indians are ignorant and they send good white men there to teach them, and when they get intelligent and try to argue a little about something they know about, they say right away they are trying to do something that would not please the Great Father.

The Cheyenne River Agency buildings are all new, and if these have to be all torn down and moved away to the proposed reservation, it will take lots of money to do it.

Secretary Vilas. They are at Fort Bennett?

Louis Primeau (interpreter). Fort Bennett.
CHARGER. Whilst we have not got the money that belongs to us right in our hands, we are beginning to be intelligent and we want the money put to a good purpose. My friend says that he would like the boundary line of the reservation here, north and south, 90 miles, and also running east and west the same. The Two Kettle band that lives on the Cheyenne River Reservation, on the Bad River, and the representatives of the Two Kettle band want to say something in reference to the Bad River.

CROW EAGLE, Cheyenne River Agency (Louis Primeau, interpreter). I have not much to say; just only in reference to where we live. What I have come to say to you is that I live opposite to Pierre on the Bad River. The Indians that are living on the Bad River are all Indians that have large farms, good houses and stables, and everything; men who have been on the reservation and have been friends of the white people for thirty years, and that is the place we have always lived, and now for fear they are going to move us away from that place I can not think of it. They live all the way up the Bad River to the forks at old Fort George, from that all along to the agency.

Secretary VILAS. Tell me how large the farms are that they have down on the Bad River.

CROW EAGLE. I myself have 8 acres under cultivation, and raise all the herbs that a man raises in a garden—corn, tomatoes, etc. That is not one of the largest. There are farms larger than that—9 and 10 acres. If any portion of it is going to be reserved for the Indians, I wish and hope it is going to be on the Bad River, where most of the people live and are located, so that they will not be disturbed. That is all I have to say—just in regard to our homes there.

Secretary VILAS. Ask him if he doesn't understand, if he doesn't know, that this bill now provides for them to hold the lands they have got without being disturbed. Every man can have his allotment there, I mean.

CROW EAGLE. I understand, because there is a translation of this bill on the reservation in Dakota. I knew that was all right, that if a man wanted to claim a portion that he had, he can do so.

Secretary VILAS. He understands that he can have that by this bill now?

Lous PRIMEAU (the interpreter). That is what he says.

Secretary VILAS. Then what does he mean by talking to me about it? What does he want?

CROW EAGLE. The reason I said that is that there may be different taxes and things we should have to pay among the white people, while if it was included in the permanent reservation we should be all together and made a part of it.

LITTLE WOUND, Pine Ridge Agency (Philip Wells, interpreter). My friends, I have come to say a few words to the Great Father, but I will choose No Flesh as my man to speak for me.

No FLESH, Pine Ridge Agency (Philip Wells, interpreter). My friends, I will repeat the same answers to you again which we gave you before to the papers which you brought to us. My friends, you did not go to see my people, but you saw all the people of my friends here from the different agencies that you visited, and therefore they are very well informed on this act; you have talked it over with them and you have argued different points with them, and they understand it far better than we do. But, it seems as if my people do not fairly understand it yet. What my friends have said, those are my sentiments. We agree to everything they have said. That is all I will say.

SWIFT BEAR, Rosebud Agency (Philip Wells, interpreter). My agent, I will borrow this interpreter for the present. I do not know whether you will find fault with me for doing so, but I will be frank and tell you.

My friends, it is this way: I am very well pleased to hear what you have said to-day. This morning you got up and spoke, and I listened to everything you said. I paid close attention, and I consider everything that you said is right, and to-day I have simply to give my ideas. For the reason that you visited other people at their agencies and you talked this matter thoroughly over with them, they are better able to answer you to-day. You did not go to visit my people. As they are well informed of that act, they have answered you readily and openly, but I do not understand it, and my people do not understand it thoroughly; therefore we agree to what they say. That is all.

SWIFT BIRD, Cheyenne River Agency (Louis Primeau, interpreter). We are pleased to have the opportunity of meeting the high officers of the Great Father. The conclusions we have come to in our councils have been mentioned by our people to you. There is one thing, I believe, they omitted, and that I will mention to-day.

Whenever, the Great Father wanted a part of our reservation we never argued with him at all. We told him to take it. But now, as to what is left of our country we would like to have something to say in the bargain. Please to consider that before you say anything about it, and look at us, how many Indians have to live on this reservation. My people may increase and need more land. The reason I say that we may increase, prob.
ably, and that the country left as a permanent reservation will not be enough, is because we know by what has been taught us that the human race came from one man and one woman, and now the whole world is full of people. Whoever it was that marked out these lines of the separate reservations, we pray you to fix them over so that they will be satisfactory to both parties. After we all locate on, and take separate claims, if the tract of land is not large enough, we cannot go to work and collect money and go and buy back a portion of that land.

The different kinds of implements and things specified in the different treaties for us to get in order to help us along to become like white people, there are some of these things that still are due to us. It is now twenty years since that treaty was made, and of the things promised in that treaty, I have often wondered if I shall live long enough to get any of them. I have lived twenty years and have not received one of them yet. In the treaty of 1868 you promised to give us woolen clothing, and it is there written on the treaty yet. Then the weights of the different provisions that have been issued, the weights are written down, but now the issue is far below the weights mentioned in the treaties. The nice woolen clothes that were promised in the treaty of 1868, if we had worn them here, and had come here to speak, I think you would have been ashamed of us. Here is my agent [Dr. McChesney], I asked him about it once when he was issuing us some heavy duck clothing. I said, "Is this what they call woolen goods?" And he said, "No; that is not woolen goods." Have pity on us now, and whatever was promised in these treaties for the time that it ought to be, take pity on us and give us these things just as they are mentioned in the treaty.

I want to speak about the different things that we want in order to cultivate the soil and become self-supporting, that is, the work cattle. An Indian does not understand how to drive them, and one man can not plow with them. We want American mares, three, four, and five years old, and then one man can plow with them himself. And the beef that you give us at the agency; we want you to give us the hides with the beef. And the different mixed bloods who are living with the Indians, it is hard to tell on which side they belong, to the whites or to the Indians, but we take them and want them confirmed as of our people.

 Secretary Vilas. How do you want them, to be Indians or whites?

Swift Bird. We want them to go with the Indians and be made firm with them.

 Little Chief, Pine Ridge Agency, Cheyenne Band (William Rowland, interpreter). My friends, we want to ask you one thing. I was here seven years ago at the White House, and I was promised an agency, and I want to see into it while I am here. I want my people all together, the Northern Cheyennes on the Tongue River and the Pine Ridge Cheyennes. That is all I have to say.

 Standing Elk, Pine Ridge Agency, Cheyenne band (William Rowland, interpreter). Look at me, what kind of a man I am. One thing I want to tell you which I told these gentlemen before. I think I have an interest in this land; that is, the Sioux Reservation. The people sent me back here to have a little talk with the President. I have not much to tell you. But I want my people all together—the Northern Cheyennes and the Pine Ridge Cheyennes. I want my annuities and things sent to us at one agency. I would get along a great deal better if we were all together. I tried to learn my people to be civilized. I tell them every day to live like white people. I would like to live at the Tongue River Agency so that my people would be all together. If I was living with my own people I would get along a great deal better. Living at the Pine Ridge Agency I don't seem to get along well. Only a few of the Cheyenne Indians are at that agency, and we would like to have them all at one agency. I came here to see you, to say to you that I would like to have all my people at one agency. Then we would get along a great deal better. If we were all together, we would know how to work our farms better.

 Secretary Vilas. Do your people on the Pine Ridge Reservation want to move up to the Tongue River?

 Standing Elk. Yes; the people want to live together.

 Secretary Vilas. You and your people want to go up to the Tongue River?

 Standing Elk. Yes.

 Secretary Vilas. Leave the Great Sioux Reservation altogether?

 Standing Elk. Yes.

 Secretary Vilas. How many are on the reservation?

 Standing Elk. About five hundred.

 Big Mane, Lower Brule Agency (Alex. Rencontre, interpreter). My friends, I am an Indian. I am an Indian, but I can not be independent. I am supported by the Great Father. I have come here to get advice from the Great Father and to get advice from the Secretary and to get advice from the Commissioner. That is why I want to use my own mind in what I have to say. The time the commissioners came to our agency I did not suppose the President told the commissioners: "You go out to those
people; they are such fools, you can fool them in any way you want to." I did not suppose the President would speak in that way to his commissioners. I had made up my mind when I came here to Washington to be on the side of the Government, and I did not intend to permit a man to come and sit down along side of me on the same seat and lead me away; I do not believe in that. I am an Indian, but I want my own mind. A certain man who is poor and long and tall ought to be taken to the doctor or asylum or some place; I think that would be a better place for him.

The last time I came to Washington I was different from what I am now. I had a blanket on me and had my face painted. Now, here I am again; this is the second time I have been here; but I have turned away from those old clothes I had then and I dress as I am now. The first time I was here I had a blanket on me and my mind was different entirely from what it is now. My wish is to be wise and to be treated like a man, and to go in the world as a man; in that way I can teach my people to be wise. Others, my friends, have come here before you and beg you for assistance, and I come here for that same thing; I wish whatever I beg of you to be done for me.

I am on the Indian reservation, but our reservation is insecure. Now, I said the land is not secure for the whole nation, but I myself would like to have a piece of the land secure for my own people and for my children. I want to select a piece off there, and I want that to be reserved for my children and I want it to be worth something—I want it to be worth ten times as much as it is worth now. We are on the reservation, but we don't know how we can hold it. We don't know whether that land is permanent for us, because we have no permanency on the reservation now. We don't know whether we can stay there or must move away some time. I come here to have the path opened from the door of the Great Father all the way to my agency, so we may use it to come here any time we want to. That is all I have to say.

Standing Rock Agency (Louis Primeau, interpreter). I want to speak of some of the positions on our agency. Our agent is here and I want to say something about them before I go home. They have spoken about this bill, their wishes and objections; they have mentioned everything worth mentioning, but it is in regard to some positions on our agency I want to get an answer.

The first thing I want to mention is the physician at our agency. We would like a good physician who would take good care of me and of my people. We have one there now who is not able to do anything. He is never at the dispensary. We can go to his house, too, and can rap at his door all day long and it seems that he does not want to see us at all. If anyone is very sick, even if he is only half a mile away, he don't want to go to him. If he had no conveyance of any kind I would not say anything, because I would not expect him to go on foot; but he has a rig—a horse and buggy—and all he has to do is to go and see that sick person.

If a white man has been on our reservation and lived among the Indians a long time, and we have met him three or four times, then he is a friend of ours and we shake hands with him. There is a man out there who acted in the position of storekeeper. His name is James Merril. He knows every man, woman, and child on the reservation. He has been removed from that position, but, as he knows us all, we think a great deal of him; but he was removed and another man put in his place. The man who fills the position now is a man who does not seem to be a friend of any one; he acts so queerly. You go to the corral to get beef, and he issues for a while and then walks away and gets all mixed up and stops. If there is a position of chief of police, if there should be a man for that position, I don't see any use of giving it to a man already employed in another capacity. If there is such a position there ought to be a man appointed to that position. That is all.

Standing Rock Agency (Mark Wells, interpreter). As I sat and listened to the parties talking, and heard what they said, I was glad. I have been dreadfully to think that we could not do any business straight here, and after I sat and listened and heard you talking, I saw some straight words. Often I said you are my friends, my relatives. I always say, black or white or red, we are all related. I often say that you people are possessed of wisdom on the earth. I thank you for it when you extend your hands out towards my people with wisdom in them, and try to put it in the hands and heads of my people.

Three of my friends went from here to my country to buy a piece of land from us, and I will relate what I said to them. When they read the bill to me I said to them; I don't doubt it at all; I believe it. I have a good deal to blame the former Presidents for, and the commissioners of the former Presidents that were sent to my country. All the treaties that have been made with me they have never carried them out. Don't you say that I prefer these charges against you and blame you for all the wrongs done in former times, nor don't think that I doubt the least word of the act you have brought to me, but I want to go to the Great Father and lay all my troubles before him, and then I will do my work there.
The commissioners that went out there said they would not push us, and that they wanted us to understand the act thoroughly, and they asked us to go to them and have it explained. Our people are not a learned people and it takes a long time for them to understand such a thing as that. I am left at this day like a man who is a great hand to sell all his country, and by and by he has not a bit left. I am in that position now, yet I never sold any land myself, and I have none left for myself except a little strip where my people live.

As I said to my white friends and my Indian friends: "When you fire those guns over my head you do not disturb my heart, and I do not pick up my arms and go against you." I lose my land because the nation that is opposed to us has more power than I have. I said these words to my friends. You have tried to stir my heart up and make me flee from the country, so that you might take hold of my country, but I turned my face towards the Great Father and shook hands with him as a friend, and while I was saying these words to the commissioners it seemed they are pressing on me and it seemed they are trying to draw something over me that will make me fear things that I don't like, and they try to press me. No matter how poor a man is, if he has property and a rich man comes to buy that property and that poor man says, "I want so much," and if the rich man says, "It is too much," why, the rich man need not buy, and the poor man will have his property.

I said to my agent before the commissioners came, when I heard they were coming: "Now, mark my words, when these commissioners arrive they are going to make threats again if we do not sign, as they always have done. They used to use sharp words and prick me with them, but mind my words, they are not going to scare me into it," and my agent in answer to this said: "No; there will be no such sharp words. They will tell what the business is, and they will explain it to you and if you do not understand it, ask them and they will tell you." But when the day came, my words came true, because I had met with such things in former times, and when the council days came, the first thing I knew they jumped up and grabbed a man by the hand and made him sign, and made a blind man sign, and I sat by and laughed, saying, "That is just as I said."

When this map was sent out there, the first thing I knew it was presented to my face. They went to work and marked out a certain portion for myself, and left me nothing but bad land, and it made me tremble, and I said: "Oh, dear," and I stepped back. The portion where my reservation is, that part of the country has been sold once, but it was ceded back to me and reserved for me, and I never expected the Government to ask for any portion of it, but I find that the Commissioners came in and dragged me across the room to make me sign.

Now, there are thirty townships in my reservation, and the Great Father wants seventeen of them, and that will leave thirteen for me, and that is too small, for the thirty townships are too small. I have some other business to attend to, and I will mention it now, but the Indian wish to talk here.

A railroad ran across my country, and the railroad deposited some money here in this Department, which is called the railroad money. Then, of the treaty of 1868, I am entirely ignorant of that treaty. I never knew when that occurred, and on that account we sent a petition here, claiming the portion of the country opened, at that time unknown to me. We sent it to this Department some time ago.

When my friends, the Commissioners, were out at my agency I asked this question of them. Here is a railroad which proposes to go through our reservation, and suppose before this railroad company pays this money this reservation is opened, then the railroad company will never pay us anything. I would like to thoroughly satisfy myself on three or four matters mentioned here before I go home, but if this is the only day for the Indians to speak I am sorry. That is all I have to say.

DRIFTING GOOSE, Crow Creek Agency (Mark Wells, interpreter). The Great Father has a big council, and whatever they decide on any matter they hand it to the Great Father, and if the Great Father says that will not become a law, and sends it back to them, it does not become a law; and when the Great Father says "yes" and puts his name to it it becomes a law. You see these people here with us. We will suppose these are our Congressmen. Your Congressmen are always learned men and our Congressmen are not learned men. All they use is their brains and their tongues, and it takes them a long time to decide anything. What their decision is, what they have told you of their wishes, that is the wish of their people, and they handed it to them to hand to you when they arrived here, and that is my wish, and it is the wish of my people. I am the follower of the wishes of the Great Father, a tiller of the land and a stock-raiser, and I was working at my place, happy and without fear, and the first thing I knew you had changed the law and sent out picked men to my place and laid the matter before me and made my heart tremble; but, as we have said to the Commissioners, we have read the bill before it was explained to us, and we are not opposing the bill at all;
but some points in the bill we don’t like, and they displease us, and we come to ask if you can not change them to satisfy us.

At the first, I said to the Commissioners if the Great Father sends out his wishes to a certain people and if that people do not accept his wishes, and will not consider them, those men deserve to have his wishes turned against them. I am a farmer and pursue civilization, and I want to continue that, and have cultivation of 50 acres. But I said to my friends, the time has not yet come that I should sell a portion of my reservation. The former acts mentioned twenty-five years before the expiration of the agreement. The commissioners asked me why I would not sign this bill, and I said: Because the time has not yet come; and I handed them the papers that the Great Father gave me some years ago, and I showed him my paper and he made marks on my paper, and then afterwards he got hold of me by the hand and dragged me across the room to make me sign, and I said: “No; the bill does not say I am to sign in that way. You don’t make me ashamed, but you make the Great Father ashamed.”

The treaty of 1868 says that each head of a family shall take allotments of 320 acres, and in this act that is changed; but I don’t want that changed. I was the first man to take an allotment and all my band have taken allotments, and we don’t want that changed at all. I am not going to say much, but I wish you would grant this to me. I don’t want those 320-allotments changed to 160 acres.

Secretary Vilas (Louis Primeau, interpreter). Is there any other one who wants to say anything in regard to this bill? I have heard attentively all that has been said. It has been written down and I intend to show it to the President. If there is anything more that you wish to say I want you to have it now, because I shall conclude this business about this bill.

No Flesh, Pine Ridge Agency (Louis Primeau, interpreter). Is this the only day we shall have in which to speak?

Secretary Vilas. Yes.

Little No Heart, Cheyenne River Agency (Louis Primeau, interpreter). We have met here to-day and had a talk, and as I am one of them, I, for my part, am very much pleased. When we come here to you, if there is something we are in need of, it is proper for us to mention it. Four of those from our reservation were to talk, and those four have already spoken, and whatever they have told you is right. They have told you every objection we have to the bill. The principal objection I have is in regard to the treaty of Fort Laramie. They were renting the land from the Indians at that time; that was the proposition. They bought that land in the Fort Laramie treaty with a cow. And then, again, they bought land from us in 1868, and then gave us in payment for it the cow that was shown to us at Fort Laramie; and then, again, in 1876, when we sold them the Black Hills they traded us the same cow again; but the cow has been traded so many times and it is so many years ago, that it is too old to be of any value.

We depend upon you to get for us what we have asked. The Indians never have gone around and said: “We want to sell the land.” But the land belongs to them, and they are looking to the end to see how far it is going to last them, and when they look to the end they are not in a hurry to sell it. Everybody that was selected to speak in regard to this bill has already spoken, but that was the feeling of my heart, and I thought I would speak it.

At the other agencies cattle are issued alive, and the number specified is issued to them, but at our agency they are shot down and issued to us.

Fast Thunder, Pine Ridge Agency (Philip Wells, interpreter). I will ask a favor of the Great Father. I understand that this piece of land [indicating on the map] is temporarily lent to us, that piece which is annexed to our reservation [referring to the extension in Nebraska]. The favor that I ask is, that you will give us that piece out and out.

Secretary Vilas. The bill gives you that, just the same as the rest.

Fast Thunder. We understand that that is not given to us out and out, but they lend that to us temporarily.

Secretary Vilas. I understand you.

Fast Thunder. They made us a map for the Ogallala Indians and they have actually made the lines so that they will come inside of the former lines. We understand that our reservation line was to continue down the middle of the White River to the Black Pipe Creek, and is to follow the middle water of that until it gets to the forks and then take the center between the two forks straight out on. The line was to begin from the Black Pipe, follow the river to the mouth of Eagle’s Nest Creek, and then take a straight line till it strikes the Cheyenne River at the mouth of Rapid Creek and takes in the big tract of the Bad Lands. That is one of the principal things that I have come in behalf of the Indians to say, in behalf of the Ogallala Indians to say.

Another thing I wish very much I will tell you now. In the past they had what were called the treaties of 1868 and 1876, and there were things promised as annuities in the
provisions of these treaties. I suppose it is understood that it is provided in these different treaties that wherever there is a white man living on the reservation, if he is not a fit man, he is to be dismissed. I suppose it is understood there are enough white men without us Indians being compelled to endure the treatment of a bad white man.

There are three different districts on our reservation—the White Clay district, the Wounded Knee district, and the Medicine Root district—and there are three additional farmers each in charge of one of these districts. There is one thing concerning them that I wish to tell you. There were some cattle given us in payment for the land we sold—work-cattle and plows and mowers. They told us they gave us these implements and cattle in payment for our land. But I think the white men in these districts are going contrary to the agreement. Whilst the implements and work-cattle are given to the Indians in payment for their land, and supposed to be theirs, if they make any mistake at all, or do something offensive, they take them away from the Indians and give them to some one else, and I consider these men in charge of these districts are acting wrong. This is our agent here, Colonel Gallagher, and we know these additional farmers are under his orders, but they are doing things of their own accord without reporting them to the agent. These are my reasons for saying I don't want those men there. That is what displeases me. That is all I have to say.

Secretary Vilas (Louis Primeau, interpreter). My friends, I have heard you state all your objections to this bill and all your wishes. Some of you have different ideas from the others; some want one little thing, and some want another little thing.

Now, some of you from the Pine Ridge Agency and some from the Rosebud Agency spoke of your people not fully understanding this matter. I believe all you who are here are to represent these people, and you who are here from the Pine Ridge and the Rosebud Agencies understand this bill. If you do not, if you cannot understand fully what is explained to you here to-day and what I shall say to you afterwards on another day, I want to know that now.

I am going to take to the President the words that have been said here to-day. I shall come back on another day and bring you what is finally decided upon in respect to this bill, so far as I have the right to decide upon it, or as the President will instruct upon it. I want to know if, when I come with the answer, you will be ready to decide whether you will accept the answer and go home to your people and ask them to do as you shall think about it. I want you to decide just as you think, but I want you to understand that you can not pull every man his own way, like a flock of birds scared out of a field, but that you must all agree and decide together what you will do. The President wants you to understand this bill, and what will be said to you about it, and what will be said to you about it, and he wants you to speak your mind upon it, but all together.

On Wednesday, at 10 o'clock in the morning, in this room, I will meet you again. Between now and then we will carefully consider what you have said to-day, which has been all carefully written down. I will bring you the words of the President or the instructions to me of the President. After you have heard what I shall say, then I shall ask you to say whether you will agree to it or whether you will reject it. After you shall have answered me, I will then go with you to the President and he will see you and shake hands with you.

I wish you good day and a pleasant time between now and Wednesday, while we are talking about this business. On Wednesday, when I come back, I hope we shall all have a good heart together.
do better than the Government itself. They would perhaps mislead you; but what you hear from the Congress and from the President you can rely upon as the expression of the wishes and judgment of the Government of this country. Big Mane said well the other day that he wanted no man to sit down beside him and lead him away.

I am going to make you a proposal to-day in respect to this act, and I want to say in the beginning that the Government wants your assent to the act or your rejection of it, after you have heard what I shall say to you, according to your own judgment of what is right and best for you. I don't want you to be led to any decision for or against the proposal of the Government from fear or from misunderstanding. If there be anything that is unjust to you in what has been proposed or in what shall be proposed, it is better that it should be changed now, and I want you to understand it just as it is, so that there shall be no mistake about it hereafter and that no man can say that he was told something different from what was put in the act.

I want to say a few words to you about the way in which an act is passed by Congress in our Government. Congress makes the laws for all this country. They passed this law thinking that every point which was to the advantage and benefit of the Indians had been considered and taken care of in it, but some of your speakers said truly that your Indian people had not been fully consulted beforehand. And you have said some things in regard to it that show that there are matters to be thought of for your interest which had not been thought of. Those things which you have objected to we have considered, and the President has decided what he thinks can be changed.

Now, I will say a few words to you generally, and then I will tell you the particulars of the answer. The first and most important question for you to consider and for Congress to consider in your interests is in regard to opening the reservation. What you have said shows that you are willing to consent to open the reservation if the terms and arrangements are satisfactory, and it seems to me that it is wise that it should be done. It is probable that whatever might be done, the opening of the reservation can not long be postponed in any case. I see that you are men of understanding, and you know how the white people have increased in numbers and have pressed around your reservation on every side. Railroads have been built up to it, and north of it, and south of it, and they are building railroads west of it. The country is being taken up by settlers and cultivated in every direction. The buffalo is gone and all other game pretty much gone, too. You don't get much now from this reservation to help you to live. What you get from the reservation now is chiefly in the way of farming or raising cattle. You have seen that the white people are able to get a great deal more from the land than you have been doing. On the same number of acres that you occupy there would be hundreds of thousands of white people, if they had time first to improve and cultivate the land. You see right here in this city ten times as many white people as there are Indians on your whole reservation.

It is education and knowledge which enable the white people to get so much more out of the land than you have been doing for yourselves. You have seen in this city these big buildings, you have seen the railroads on which you traveled, you have seen the houses in which white people live, and you know now that it is education which enables them to do these things which you have not done. If such men as are here before you had been educated from the time they were boys as the white people are educated they would have big houses and live much more comfortably and plentifully. I have heard your speeches here, and I know that if you who made these speeches had been educated men you could make speeches and do business with any white man. It is perfectly plain to every thinking man that you must change your general plan of life, because everything has changed to which you were accustomed. It seems plain that it is better that you begin to do it soon, because the sooner you begin the sooner you will have brought up your people to the position in the world they ought to have, and the sooner you begin the more of your children will come to be what it is possible for them to become. Much more might be said, but you understand it, and I think you will see that Congress was right that the time has come for opening the reservation and making a change for the benefit of your people.

The next thing to talk about is the terms and agreements upon which it shall be done, and what you have said about that, in great part, I think to be fairly reasonable. Now I must explain to you that a law of Congress such as this is can not be changed except by Congress. The President and the Secretary of the Interior can recommend to Congress to make changes, and we are ready to recommend some changes in this law for your benefit if you are ready to consent to the law when so changed. And I shall now state to you what these changes will be if you consent to the act upon condition that they shall be made.

Now, first, in regard to the price for the land, for that is, perhaps, the most important thing. You ask $1.25 an acre because the Government has been in the habit of selling its land for $1.25 an acre. There are many differences between the case of your selling
your land and the Government's selling land which I want to mention to you. You
can not sell your land as the Government does in little tracts of 160 acres each; you can
only sell a large body at a time, and sell it to the Government.

Do you know how to go out on the land and survey it into sections and half-sections
and quarter-sections as the Government does when it sells it? When you sell your
land you sell a large tract all together, good and bad; when the Government sells, it
lets any man go and take his choice of any tract of 160 acres; and besides, the Govern­
ment has now entirely changed, or almost entirely changed, its policy. It does not sell
any more, it gives the land to homesteaders. That is what the Government, so far as
its share is concerned, will do with this. It will make no money out of it, but will give
you every dollar of money which is received for the land, and it will require the homes­
steder to live on the land for five years before he shall own it, even if he pays the price.
He must build a house, he must improve the land, he must cultivate it, make fields
there; and all that will help that part of your land which is left, and make it worth
more.

Now, the Government proposes by this act only to be your agent to survey this land
which you throw open, to let the homesteaders go there and settle on it, to charge them
the price which I am going to propose to you and hold that money for you and your
people. All these land sales are carried on and kept account of right here in this build­
ing by men in this Department, and every dollar that is received for that land will be
held for you and your benefit in the Treasury of the United States. That is worth a
good deal to you, and it saves you the cost which you would have to pay for surveying
it and selling it and carrying on the business.

I know, as you have said, that some of this land is poor; some of it is very good and
some of it is neither so good nor so bad as other parts; and when this reservation is
opened to market the best will naturally be taken first by men who go to settle there;
then the next best will be taken next, and the poorest will naturally be left to the last.
Having this in view, the President has authorized me to say that, if you will consent to
it, he will recommend to Congress to change this act so that all the land taken by homes­
steaders during the first three years after the reservation is opened shall be paid for at
the rate of $1 an acre; that all the land that is taken in the next two years after that
shall be paid for at the price of 75 cents an acre; and the land which is taken after five
years at 50 cents an acre. This will fix the price for the best, which shall be taken
soonest, at a dollar; for the next best at 75 cents; and for the poorest at 50 cents. You
saw how the settlers rushed onto the Crow Creek Reservation when it was opened for
a few days in the early part of the year 1885, and I think that all the good land on your
reservation suitable for homesteads and farms will be taken up long before three years
have passed, and will thus bring the best price of $1 an acre.

The two railroads which are to be built in the reservation as was agreed to some time
ago must be built within three years; and that will cause the settlement, or the taking
up of all the lands for settlement, to go on very rapidly. Now, if you undertook to
sell that land at a dollar and a quarter an acre, you could not expect to get that price
for the poorest land, but only for the best; and it would cost you a good deal more
probably than twenty-five cents an acre to survey and sell it and attend to the business,
even if you knew how to do it.

The nextpoint of change that we propose is this; that instead of land being held for
homesteaders, as the bill now proposes, Congress shall provide that after five years it
may be sold in some other way that shall dispose of it best; and Congress may put to
your credit in the Treasury fifty cents an acre if they see fit to do it; that is because a
good deal of this land is not fit for homesteads in any case, and could not be sold to
homesteaders.

Now, the third point of change that we suggest, about the price, is that instead of
$1,000,000 being set apart to your credit at once $2,000,000 shall be set apart, and out
of that there shall be paid in cash within six months after the act goes into effect, $20
to each Indian—man, woman, and child—on the reservation; so much in cash within six
months. That, you see, will take— as you have more than twenty-three thousand people
on the reservation—that will take between four hundred and sixty and five hundred thousand
dollars, as near as we can estimate it, the rest of the million and a half to be put in the
United States Treasury and kept at interest there at 5 per cent., according to the pres­
ent provision in this bill for the $1,000,000.

And besides this first payment, every man who takes an allotment will have, when he
takes his allotment, the $20 which the bill now provides for, besides the cows and agri­
cultural implements and seeds mentioned in the bill. If you prefer that the whole two
million shall be kept in the Treasury and $20 a piece not paid to you, that can be done
too. Then all the other moneys which shall come from the sale of the land, except
what shall be expended by the Government in purchasing those things which the act
promises for you will also be put in the Treasury and added to the $2,000,000, or so
much as remains after paying the $20 apiece. The two million dollars is money to be advanced immediately after the act takes effect, to your credit, and also the other things specified in the bill, and to be repaid out of the moneys received from the sale of the land, and all other moneys coming from the sale of the land will then go into the Treasury for your benefit.

(Louis Primeau interpreting). Now, there is another thing that I understand you wish, which you can have if you do wish it, although it was not much talked about. When the reservation is divided into six, as proposed by this bill, I understand you wish that the money shall be paid so that each reservation shall have its share according to its population, so that after that is done Standing Rock Indians will have their fund, Cheyenne River Indians their fund, Crow Creek their fund, Lower Brulé their fund, Rosebud their fund, and Pine Ridge their fund. If you wish that, if you wish the funds divided into six in that way, you can have it.

Now the next point: You all object to the Santee Sioux having any share in this money which comes from the sale of your reservation. The President has considered that objection and your request, and he thinks it is just, and if you consent he will recommend to Congress as the fifth point of change that so much of the act as gives the Santees and the Flandreas any share in your land or money shall be repealed.

There was another point which you asked: That instead of having a yoke of oxen with a yoke and chain given to every man who takes an allotment, that you should have a span of American mares with a double harness given you; that shall be done— I mean if this be arranged between us.

The next point of change: There is a little bend in the river on the Crow Creek Reservation which was not mentioned in the bill. It is proposed to change the bill so as to add that to the Crow Creek Reservation.

The last point is made in answer to what Crow Eagle suggested, and the other Indians from the Cheyenne River Reservation who spoke—White Swan and Swift Bird. The act now provides, as you know, that any Indian who lives on any of the land, or who shall live when the act takes effect on any land that is to be ceded, shall have one year to take an allotment there where he wants it. This will provide for every man who desires his allotment in that part of the reservation which is to be opened, so that he can continue to live there and have his land there. And you know the act also provides that the United States shall hold every allotment in trust for twenty-five years, so that the Indian shall not be cheated and lose it. Now, Crow Eagle said that what he objected to was that the land would be taxed if they took it in allotments on the Bad River, and where they might wish it outside of the reservation. To provide against that—and it is the law now, as the Attorney-General has said—we propose to amend the bill so that no allotment of any Indian shall be taxed by the United States, by the Territory, by any State government, or by any local authority during that twenty-five years.

Now, there are eight points of change in this bill which are proposed in answer to what you have said about it, and they are very great changes. If you go home to your people and tell them that they will be asked to consent to this act only with these changes, you will be able to tell them that you have done much by your visit to Washington, and you see that the President and I have carefully considered everything you said about it. There are two or three other things you said that do not need any change, and I am going to mention them in a word.

You spoke about the education clause; the school-house clause in the treaty of 1868. That treaty provided that school-houses should be built for twenty years for the children. You say that only ten years have the school-houses been built. You say that this act does not give you twenty years in addition to twenty years under the treaty of 1868. That is true; it only gives twenty years from the time this act takes effect; but it was not proposed by Congress to give forty years, it was only proposed by Congress to give twenty years more from now, or from the time the act takes effect, so that if you have had but ten, you will still get ten more than the treaty of 1868 promised.

Now, another thing. Everything in the treaty of 1868, except as this act changes it, is to remain in force, and this act says exactly that. It may be, I am afraid it is true, that not all agents have done just as they should for the Government in giving you the things provided by that treaty, but your complaints you have made to me shall be carefully looked into and considered, and I hope that Congress will do justice when they understand it; but this act does not alter or change the treaty of 1868 in these particulars that you have mentioned.

Your speaker, John Grass, said another thing; that he wanted the money which should be received from the land, and which the Government should advance, to be put in the Treasury at interest for the people. That is a wise thing, but that needs no change; it is the law now.

I think I have considered all the substantial views and wishes you gave me which
require consideration, and which can be changed by any recommendation that the President is willing to make. The request of the Cheyennes that they should go to their people on Tongue River is not a thing that needs to be put in this bill. That is a matter for independent consideration.

Now, I wish to explain to you how we must proceed with this business if you shall be satisfied with the proposals of change that I have made. You who are here can make up your minds as to what you will do and what you will advise your people to do. If you decide that you will, upon these conditions and with these changes, assent to this act, then I will prepare a paper which shall provide for your assent and the assent of your people upon conditions that these changes are made. I will write that paper so that it will consent to this act only upon condition that Congress makes these changes, and will have no effect unless Congress makes these changes accordingly. If you consent to it, then I will direct the Commissioners to go back with you to your people, and they and you shall explain this act to them as it will be changed if accepted by reason of your visit here. I will have the Commissioners visit your people at Rosebud, at Pine Ridge, at Cheyenne, at all the agencies, and explain to them fully the changes and the act as it will be when changed.

Little Wound and No Flesh and Swift Bear said that they had not been at Rosebud and Pine Ridge, but they shall go and explain it to your people there, so that they will understand it, and you can help them to understand it. You can show them then what you gained for them by your visit here, and if they are satisfied after they understand it and sign the paper in black, accepting the treaty on these conditions, it can be sent back here by the Commission. Congress will sit again in December, beginning with the first Monday. There is time enough between now and then to have this all understood by your people and signed, if they are willing to sign it, and if you sign it the President will lay it before Congress, and your consent will only be binding and valid if Congress makes the changes; and if Congress does not make the changes, then it will be of no effect whatever. The papers shall be so plainly and certainly written; you have my word for it. But unless the President believed, and I believed, that Congress would agree to these changes we would not take the pains and labor or spend the money to do this work; and to be reasonably sure, I have conversed with the chairman of the Committee on Indian Affairs in the House of Representatives, and with the chairman of the Committee on Indian Affairs in the Senate, and have their understanding also that the bill will so probably be approved by Congress.

Now you see the first thing to be decided is whether you who are here will approve these changes and assent to the act when it shall be so changed. If you do approve it, then I will send the Commissioners with you, or, I mean, pretty soon after you—about the same time—give you time to go home. And then I shall direct the Commissioners to explain this fully to your people and I shall expect you to help them make your people understand it; and then I shall want your people, at each agency, when they understand it, to sign one or the other of these papers, so that we shall know for a certainty whether three-fourths have signed for, or whether one-fourth has signed against the bill. That is done for the benefit of the Indian who will sign so that he can see what he signs, but you need not fear—those who sign the red paper will have their names sent up just as it is. It will not turn black; it will continue just as it is. Let the Indians signify if they want it repeated. Those who sign the black paper will only be counted in favor of the act, and I shall direct the Commissioners, in that case, to make another list, in which they shall bring up the names of all who do not sign either paper, and I can show the President then just how many Indians have signed one or the other or have not signed, and whether three-fourths have assented.

Now, that shall be done if you agree here to-day that you will approve these changes and say that the Commissioners shall go back with you. If you do so agree, you must agree substantially all together, so that it will be probable your people will do as your judgment thinks they ought. On the other hand, if you who are here do not agree to these changes, then that is the end of it; I will let you go home and will not send the Commissioners back, but will report to Congress your refusal.

Mr. Cleveland thinks that perhaps you do not all fully understand what was proposed in respect to the price of the land. How it that? Do you wish me to go over it again? JOHN GRASS. I do not understand it.

Secretary Vilas. I want you all to understand it fully. It is important that you should understand it just as it is. Let the Indians signify if they want it repeated.

We propose, if you consent, to change the price which shall be paid by the homesteaders who take up this land to $1 an acre for the land taken up during the first three years, 75 cents for all the land taken up during the next two years after that, making five years, and 50 cents an acre for all that remains after five years. Next, that after five years if there is any land left which has not been taken up at a dollar or at 75 cents, Congress may make any law to dispose of it, to sell it off, that they choose to make,
provided they shall put to the credit of the Indians in the Treasury 50 cents an acre for all they so dispose of. That is all understood.

White Ghost. We understand all. It has been made so plain to us that even if it was a child he ought to be able to understand it, the way it was explained. All these men around here understand it.

Secretary Vilas. And now, do you understand about the advance of $20,000,000 immediately after the act goes into effect, and that out of that $2,000,000 shall be paid within six months $20 apiece to every man, woman, and child. You also understand that if you prefer instead of having that $20 paid to you within six months it can stand in the Treasury as a part of the fund, but that you can tell me here to-day so that I shall write the paper as you wish it. I have written now so that the money will be paid to you in cash within six months, and if you are satisfied with that you do not need to make any change.

One other thing. You understand also that wherever any Indian shall take his allotment of land as provided in this act, he will have, besides the span of mares, the milch cows, the tools, implements and seeds, also $20 in money to help him start. Now, I think you understand these changes that the President will recommend if they meet your judgment and the consent of your people. You now want an opportunity, I presume, to talk this over among yourselves.

Swift Bird. That is what we want.

Secretary Vilas. I am told that there is no good place at the hotel for you all to meet together and talk it over. I will give for the opportunity to talk it over this room this afternoon, and we will have everybody kept out of it. You may shut the doors, open the windows, and smoke your pipes.

Swift Bear. We have come with the intention that any change that is proposed we would simply listen to and carry that back to our people for their consideration.

Secretary Vilas. But unless you who are here, who are the representatives of your people, can say to us for yourselves that you are satisfied, there is no need of any farther trouble about it. [How.] You can understand your minds, and the consent will not be binding till your people also sign when you go back. You need not sign here, but only after you go home. If you wish to go and get your dinners first, you can do that and then come back here and have this room. After you have consulted together and given me your answer, then the business is concluded so far as this bill is concerned, and I will go with you to see the President, who will shake hands with you and speak a few words to you himself, but he has not time to hear your speeches, and has left that to me.

Perhaps I do not make one thing plain; that was—and I ought to have corrected it, if I did not—that this act provides that the expenses of selling your land,—of the disposition of your land—are to be repaid to the United States out of what shall be received. The Assistant Secretary said that perhaps what I said might be mistaken. The expenses of making the sale of this land, whatever is paid out for that purpose, are to be taken out of the proceeds. Now, my friends, I have tried to show you that everything you have said has been fully considered, and that the President and I desire that you shall be dealt with justly and fairly. When two men make a bargain, one wants something and the other wants something and they do not agree at first, and after they talk it over one gives up something and the other gives up something, and by and by they come together. If there is a good heart on both sides we can make an agreement easily, and if there is good heart and good purpose we can carry out an agreement as we make it.

It has not been usual for the Government in making agreements with the Indians to deal directly with them. Generally commissions have gone to the Indians and have talked, perhaps, a great many things, and perhaps what was written was not all that was talked. Now, Congress writes what it proposes to give. You can see just what it is. Every one of you have a copy of the bill. I will give you all to use here a copy of what I propose to put on the consent. [Showing a copy of the original proposed agreement.] The black paper which will be sent down to your people to sign and for you to sign, will have that last clause struck out, and this on this paper put in instead, stating the changes to be made. I will have a copy of this [the paper containing modifications] or two or three copies, if you wish, for you to look over and examine this afternoon and you can have anybody to interpret and explain it to you that you wish, if I have not made it clear. You are now dealing directly with Congress and the President and the Department. You ought to understand it fully, and there ought to be no mistake. I am dealing with you for a great nation of almost or quite sixty millions of people. They would not have a wrong thing done. I do not want anything from you unless you fully know what you do. And what you do, what you decide, I want you to decide well, with a good heart, so that hereafter we shall have no difficulties in respect to it.

I hope that what is done will be for the good, the real good, of you and your Indian
people; that you will be more strong, more independent, better able to take care of yourselves by reason of what is done, and that your children will grow up with education and come to have the abilities, the knowledge, and the character to deal independently and safely as white men do for themselves. There are Indians who have come to be the equal of white men, or at least almost the equal. One Indian, or a man of Indian blood, if not full-blood, was once the Commissioner of Indian Affairs, and I know—you prove it here—your capacity to be equal to accepting any education, any improvement, any benefit which civilization can confer; and I hope that the result of our conference together and of this day's proceedings will be to lift up, enlighten, and make the equal of all men the children and the next generation of the Sioux people. I will now dismiss you to go and get your dinner, and then you can come back here and have this room to yourselves.

I want to say to Captain Sword and the other Indian police that are here that I will try to see them to-morrow and talk with them. He wanted to talk with me about something.

LITTLE EAGLE. We are very much obliged to you for the loan of the room, but we have a room at the hotel we meet in.

Secretary VILAS. All right. Have you a room large enough for you all to meet together?

LITTLE WOUND. Yes; there is a room large enough for us all.

Secretary VILAS. You ought all to meet together and then you can dispose of it. I don't care where, I only want you to have a good place. When you have had your conference together and decide, you can then send me word and I will meet you and hear what your decision is.

SWIFT BEAR. There are fourteen of us representing Rosebud, and we have come to listen to the propositions made here, and we were to take them to our people. There are only fourteen men here, and they can not do business for the whole tribe.

Secretary VILAS. No, I don't ask him or any of their fourteen to sign anything, but only to say what they think about it. If they do not know what they think about it, there is no use of sending out to their people.

LITTLE WOUND. Pine Ridge and Rosebud have both come to the conclusion that we would listen to everything that was said. You have explained it to us, and we will take it to our people, and they must consider the matter themselves.

Secretary VILAS. No, you must give me your answer as to what you think about it, or I shall take it that you refuse to do it. I did not ask you to agree to it for your people, nor to sign any paper, but I want you to tell me whether you are satisfied—those who are here. You can know your own mind; you need not promise for your people.

Do you want a copy of this [the modifications] sent down with you? (Yes.) I will have a copy made and sent down to you.

Mr. CLEVELAND. Six copies ought to be sent down

MODIFICATIONS OF THE ACT PROPOSED BY THE SECRETARY OF THE INTERIOR.

After such explanation, we, the undersigned, being male Indians of the respective ages set opposite our names hereunder, have consented and agreed to the aforesaid act, and have accepted and ratified the same, and hereby do accept and consent to and ratify the aforesaid act of Congress and each and all the provisions thereof, with and subject to the modifications hereinafter mentioned, and do hereby grant to the United States all the lands therein mentioned to the uses and purposes for which they are therein set apart in accordance with the terms of said act: Provided, and upon the express condition only, that before the said act shall go into effect or be operative, or this consent shall be binding upon us, the Congress of the United States, with the approval of the President, shall amend and modify the said act by a law which shall provide the following points of change, namely:

First. That the price which shall be paid by the settlers, under and in accordance with the provision of section §1, for all tracts of land which shall be entered for homestead settlements within three years from the date the act shall take effect, shall be $1 per acre, and the price for all such land which shall be entered within two years thereafter shall be 75 cents per acre, and the price for all such lands which shall be entered after five years from the date the act shall take effect shall be 50 cents per acre. But this shall not affect sales for town-sites, nor the disposition of American Island, Farm Island, and Niobrara Island, as now provided in said act.

Second. That after the expiration of five years Congress may provide for any disposition of the lands remaining unsold which shall be deemed proper: Provided, That not less
than 50 cents an acre is placed to the credit of the funds derived therefrom for the benefit of said Indians.

Third. That instead of one million of dollars mentioned in section 17 of said act, two millions shall be appropriated, out of which shall be paid, within six months after the said act and amendments shall take effect, $20 to each Indian of whatever sex or age, under such rules and regulations as to the modes of payment as shall be prescribed by the Secretary of the Interior, and the remainder of said two millions shall be governed by the provisions now in said act, and this first payment of $20 to each Indian shall not affect the right of the Indian taking an allotment to the $20 now provided for in section 17.

Fourth. That the Secretary of the Interior shall by an order divide the fund provided by the act for, and which shall accrue from the sale of land to the Indians belonging to the six separate reservations which are to be established into six separate funds, according to the number of Indians receiving rations at and appertaining to the said six reservations respectively, and thereafter each such fund shall be held independently of the rest for disposition as provided in said act for the benefit of the Indians to whom the same shall respectively belong.

Fifth. That all of section 7 of said act, beginning with and following the words, "And said Santee Sioux shall be entitled to all other benefits under this act," shall be repealed by the amendatory act, except so much as provides that all allotments heretofore made to said Santee Sioux in Nebraska are ratified and confirmed.

Sixth. That section 17 shall be so amended as to provide that whenever any adult Indian shall take his allotment under the act, he shall have a span of American mares with double harness for the same, instead of a yoke of oxen with a yoke and chain, if he shall so choose, besides the milk cows, agricultural implements, tools, seeds, and money provided in said act.

Seventh. That in addition to the land described in the sixth section as set apart for a permanent reservation for the Indians of the Crow Creek Agency, there shall be set apart so much of the south half of township one hundred and nine, range seventy-six, as lies east of the Missouri River and the description of lands in said section shall be amended to embrace the same.

Eighth. That it shall be provided in the act that all allotments made to individual Indians in accordance therewith shall be exempt from taxation by Federal, Territorial, State, or local authorities so long as they shall be held by the United States in trust and until the lands allotted shall be finally and absolutely patented to the allottees or their heirs, respectively.

MAJORITY REPORT OF SIOUX INDIAN DELEGATION.

WASHINGTON, D. C., October 19, 1888.

Hon. WILLIAM F. VILAS,
Secretary of the Interior, Washington, D. C.:

Sir: We, the undersigned, Sioux Indians of the Great Sioux Reservation, Dakota Territory, delegates representing our people from the several agencies, respectfully submit the following objections to your proposition made to us on the 17th instant, regarding the act of Congress approved April 30, 1888, and your amendments proposed on the part of the United States, viz:

First. We thank you for the consideration you have shown us in the changes proposed; but we want $1.25 per acre, the same to be placed directly to our credit in the United States Treasury, clear of all expense, with interest at 5 per cent. per annum.

Second. The complicated condition of future payments under your proposition is not satisfactory. The complicated condition we refer to is the uncertainty of the amount of money we would receive from the sale of our lands as proposed, by receiving $1 per acre for all land entered within three years, 75 cents per acre for all entered the succeeding two years, and 50 cents per acre for all entered after that date, with no certainty that all of it would ever be taken even at the price of 50 cents per acre; and owing to the difficulty in procuring surveys complications might arise which would deprive us of the advantage of the largest price—namely, $1 per acre for the first three years.

Third. Article 8 of our treaty of 1868 says: "When the head of a family or lodge shall have selected land and received his certificate as above directed, and the agent shall be satisfied that he intends, in good faith, to commence cultivating the soil for a living, he shall be entitled to receive seeds and agricultural implements, for the first year not exceeding in value $100, and for each succeeding year he shall continue to farm, for a period of three years more, he shall be entitled to receive seeds and implements as afore-
said not exceeding in value $25." Also, last paragraph of article 10 of said treaty says: "And it is further stipulated that the United States will furnish and deliver to each lodge of Indians or family of persons legally incorporated with them, who shall remove to the reservation herein described and commence farming, one good American cow and one good well-broken pair of American oxen, within sixty days after such lodge or family shall have so settled upon said reservation." We therefore do not want the cattle, wagons, etc., provided for in the act approved April 30, 1888, as all such are guaranteed to us by the treaty of 1868, above quoted, upon the same conditions to be complied with.

Fourth. The expense of the survey should be borne by the Government, as it is the one who wishes to buy. We are not offering the land, nor anxious to sell it, but make this offer to please the Great Father and his white children.

Fifth. The $20 per capita you propose to give within six months would not be advisable; we prefer that it be placed at interest in the United States Treasury to our credit.

Sixth. We object to the school clause without a guaranty of ten additional years of schooling, chargeable to the treaty of 1868, of which we have not as yet had the advantage.

Seventh. We desire that the right of way to railroads be confirmed by this bill according to our agreement with the railroad companies.

Eighth. We would also wish some slight changes in the boundaries of some of the separate reservations, other than as proposed in the act, which we can explain by reference to the maps.

We wish you to bring the foregoing objections before Congress with these changes, and if accepted by Congress you may then present it to the Indians for their ratification, and we will do all we can to have it accepted by our people.

Respectfully submitted.

STANDING ROCK AGENCY.

John Grass, his x mark.
Mad Bear, his x mark.
Gall, his x mark.
Big Head, his x mark.
Two Bears, his x mark.
High Bear, his x mark.
Thunder Hawk, his x mark.

Bear's Rib, his x mark.
Fire Heart, his x mark.

Sitting Bull.
Crow Eagle, his x mark.
High Eagle, his x mark.
Hairy Chin, his x mark.
Walking Eagle, his x mark.

CHEYENNE RIVER AGENCY.

White Swan, his x mark.
Swift Bird, his x mark.
Charger, his x mark.
Crow Eagle, his x mark.
Spotted Elk, his x mark.

Little Bear, his x mark.
Little No Heart, his x mark.
Narcello Narcell, his x mark.
Spotted Eagle, his x mark.

CROW CREEK AGENCY.

White Ghost, his x mark.

Drifting Goose, his x mark.

PINE RIDGE AGENCY.

American Horse, his x mark.
Little Wound, his x mark.
No Flesh, his x mark.
Fast Thunder, his x mark.
Yellow Bear, his x mark.

Little Chief, his x mark.
Pretty Lance, his x mark.
Little Hawk, his x mark.
Many Bears, his x mark.

ROSEBUD AGENCY.

Quick Bear, his x mark.
Good Voice, his x mark.
Yellow Hair, his x mark.
Ugle Wild Horse, his x mark.
Black Bull, his x mark.
Eagle Horse, his x mark.
Red Fish, his x mark.

Swift Bear, his x mark.
Ring Thunder, his x mark.
Pretty Eagle, his x mark.
Two Strikes, his x mark.
He Dog, his x mark.
Sky Bull, his x mark.

Witnesses:

P. F. WELLS.
THOMAS FLOOD.
WILLIAM LARABEE.
MINORITY REPORT OF SIOUX INDIAN DELEGATION.

WASHINGTON, D. C., October 19, 1888.

Hon. William F. Vilas,
Secretary of the Interior, Washington, D. C.:

Sir: We, the undersigned, Sioux Indians, also representatives of our nation, dissent from the objections raised by the majority of the Sioux delegation under this date, and denounce the exorbitant demands made as unreasonable and unjust to a fatherly and kind Government, and we declare as follows:

First. We fully appreciate the generous modification of the act approved April 30, 1888, proposed by the President through the honorable Secretary of the Interior, and acknowledge they are more liberal than we had any right to expect.

Second. We are filled with a sense of shame that our brother Sioux who came here with a distinct understanding that they, as representatives of their people, would not demand at the outside from the Government more than $5,500,000 are now demanding $1.25 an acre for the whole 11,000,000 acres proposed to be opened.

Our people have not taken lands as they promised under the treaty of 1868; we have not shown that commendable zeal in educational matters which would doubtless have brought us schools in abundance, and have not made that earnest endeavor to become self-supporting, which we have promised in treaty compact.

When we remember that a kind Government fed us for four years after its obligation to do so under the treaty of 1868 ceased, and prior to the agreement of 1876, at a cost of probably one and a half million of dollars, and when we remember that at great cost to the Government seven agencies have been given for our convenience and in order to advance us toward civilization instead of one agency, as promised by the treaty of 1868, and when we remember that for twenty years now the Government has appropriated one and a half millions a year for our assistance and that we have made poor advancement to correspond, we protest against the ingratitude shown by the aforesaid Indians.

By the act approved April 30, 1888, we are guarantied titles to our own respective reservations and claims which have not heretofore been fixed; we are guarantied excellent school facilities for at least twenty years longer; our reservations are made separate, and, doubtless, we could progress more rapidly under such conditions.

There are many poor people of our tribe left at home, whose eyes are anxiously turned toward us, and whose prayers go up to heaven that our negotiations here may be successful, and that we may procure those blessings promised by the bill, and that we may start on the road to prosperity, civilization, and happiness.

In view of these facts and our ignorance, we pray Congress to legislate for us, regardless of the three-fourths vote. We rely on the wisdom and generosity of our Government and pray for its aid. Let the voice of a few be heard in behalf of our people, in the interest of progress toward self-support, against those who would hold our people back under control of the old tribal relations and kindred evils.

Respectfully submitted.

Wizi, his x mark.
Dog Back, his x mark.
Bowed Head, his x mark.

William Carpenter, his x mark.
Mark Wells.

LOWER BRULÉ AGENCY.

Big Mane, his x mark.
Medicine Bull, his x mark.
Bull Head, his x mark.

Standing Cloud, his x mark.
Fire Thunder, his x mark.
Alex Rencontre.

PINE RIDGE AGENCY.

George Sword, his x mark.
Standing Soldier, his x mark.

Standing Elk, his x mark.

W. D. Gallagher, witness, of Pine Ridge.
W. W. Anderson, witness as to Crow Creek and Lower Brulé.
Conference of Sioux Indian Commissioners and Indian Agents.

Present: Commissioners Pratt, Cleveland, and Wright; Agents McLaughlin, McChesney, Gallagher, Anderson, and Spencer.

Captain Pratt. We are assembled here, gentlemen, by order of Mr. Vilas, the Secretary of the Interior, to see first what means we can devise to carry this measure through successfully. In his original order he had the idea of a general council, and when I reported to him out success up to the present time he said that he thought the time for a general council had now arrived and thought this was a good point for it and gave his orders accordingly. You have all copies of the order organizing this Commission, and are members of the Commission, except the major [McLaughlin] who is off by his own desire and our consent; but for this purpose we will consider that he is a member of the Commission again.

We want to-night to have a full, general conversation with each other in regard to the act, its present condition, its future, the temper of the Indian mind, what means, if any, can be devised to carry it through successfully and accomplish the purpose of the Government. The Commissioners have talked about it a little, and we thought; perhaps, to take up one agent and his agency at a time would be a good way; let him present his cause, and let any other person present ask questions, if questions occur, and so pass all around. All of you are agreed to that.

Major McLaughlin is the oldest man. In an Army court-martial we always begin with the youngest, fearing that the oldest person's sentiments may influence the youngest. The first officer is supposed to be more stable and independent.

Agent McLaughlin. I hate to be considered old. It lies between Major Spencer and myself who is the oldest.

Captain Pratt. I mean oldest in service. We thought it best to have the stenographer present to take this conference down, to present the result of this conference equally with the results of the other Indian conferences. Who is the youngest in the service?

Agent Gallagher. Probably I am. I came in October, 1886.

Agent McChesney. I came January, 1886.

Agent Spencer. I in July, 1886.

Agent Anderson. You all came after me. I came in January, 1886.

Captain Pratt. This is to be a free conference, and we want to get a general fund of information, and have it a matter of information what the situation is throughout the Sioux Reservation. Suppose we begin at Colonel Gallagher?

Colonel, suppose you tell us in a general way the present temper of your Indians in regard to the bill?

Agent Gallagher. Probably I am. I came in October, 1886.

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Captain Pratt. This is to be a free conference, and we want to get a general fund of information, and have it a matter of information what the situation is throughout the Sioux Reservation. Suppose we begin at Colonel Gallagher?

Colonel, suppose you tell us in a general way the present temper of your Indians in regard to the bill?

Agent Gallagher. Well, I can only say that I never participated in any council or meeting of the Indians where this matter was discussed or was the subject of discussion. Occasionally in the office reference to it was made by individuals, but never so as to give me anything like an idea of how the general feeling was among them. I have heard others speak about having attended councils where the Indians discussed this matter, and they told me that they seemed to be almost all opposed to it, with a very few exceptions. I tried to learn from a couple of the policemen who favored the measure about how many they thought were on the agency in favor of it. They said that there were ten policemen in favor of it. I asked them if they knew of others out in the camps in favor; they said there were some that seemed to favor it, but were afraid to express their opinion on account of the hostility that was generally felt; but they named some five or six that they knew of in favor of it, and said they thought there were quite a number of others who would come out openly if it was not for the fear that they would cause trouble among their neighbors by expressing their opinions. They said there was a very strong feeling against it, and those who were in favor of it were generally looked down upon by the others, and for that reason they kept quiet; but they thought if there was an opportunity offered, some would come out and say they were in favor of it. But I could not get anything more definite than that these ten policemen and a few in the camps said they would sign the bill.

Mr. Cleveland. Do you know of a list having been made out there of those in favor of it?

Agent Gallagher. There was a list made out by Lieutenant Fast Horse of those who were willing to take land in severality. That was before the passage of this bill, and they secured the names of about one hundred and fifty. When this new bill passed they thought they would get only 160 acres of land, instead of 320 under the Dawes bill, and have also to include this cession of land to the Government. For that reason they stopped
their efforts to secure signatures till the Commissioners came. They thought that the people might sign under the impression that it was the original act, but it would really be this other bill.

Mr. CLEVELAND. Is it the general impression of your people that they can not get but 160 acres under this act?

Agent GALLAGHER. That is their opinion.

Captain PRATT. What, in a general way, are the reasons given by the opponents of the bill?

Agent GALLAGHER. The reason I have heard assigned in nearly every instance was that they had sold all the land they could spare; that while they had more land than they could use at present, yet they expected to increase and their children and grandchildren would need it. They did not require it for their own use, but it would be for future generations.

Judge WRIGHT. What opportunities have they had to understand the bill?

Agent GALLAGHER. Very little, if any. They were given copies of the act, and I understand from those police who are in favor of it that it was explained to them by the interpreters we have, and then at the stores there are interpreters. There are three trading stores, and I understood it was read and explained by the clerks of the stores, so that they got a pretty good idea, I think; at least a great many of them did.

Mr. CLEVELAND. Have you ever heard the traders or the whites about your agency talk much about this?

Agent GALLAGHER. I have never heard them say anything about this act, although the traders were in favor of the Dawes bill allotting land in severality, but they did not speak to us about this bill, and therefore I thought they were opposed to it. I do not think the traders would take any part in it, but they have half-breeds around the store and they would take an interest in it and very likely they would oppose it, because while they expressed themselves in favor of the other bill (the land in severality bill) they said nothing about this bill.

Judge WRIGHT. Have the employes of the agency taken part either way?

Agent GALLAGHER. I don’t think they have. I have never heard them addressing the Indians or advising them.

Captain PRATT. Have they opinions one way or the other about it?

Agent GALLAGHER. I don’t know that they have. Our employes are all young people, boys and mechanics. I don’t think they would take much interest in it. I don’t think I ever heard any person say that they expressed their opinion upon the merits of the bill.

Judge WRIGHT. Your information was that there was a feeling of fear in the agency for persons to express themselves in favor of it or advocate it?

Agent GALLAGHER. That is what the policeman told me to whom I was speaking. He said there were several outside of the policemen who were in favor, and he thought there were others, but that they were afraid to express their opinion.

Mr. CLEVELAND. Did you ever get any advice or instruction from the Department other than your instructions in connection with this Commission as to what you should do about it?

Agent GALLAGHER. I have no recollection of receiving any instructions from the Department in regard to the matter more than a letter I received at one time in reply to another written by Captain Sword, asking permission for a council from the different agencies of the Sioux Reservation to meet and discuss this new bill that had passed Congress. He said in his letter that he thought it would be a good plan to have the Indians understand this bill thoroughly and determine what they had better do in regard to it. The reply to the letter came to me—addressed to me—telling me that this letter from Captain Sword had been received, and that they did not think it advisable to permit a meeting of that kind; that while they wanted a full and free discussion of the bill among the Indians on the different reservations, they did not think it advisable to have them hold a council of all the Indians on the reservation at one place, but that there would be given them a meeting to discuss this bill.

Judge WRIGHT. Did they give you any instructions as to what part you, as agent, should take in it?

Agent GALLAGHER. I am not real positive. My recollection is that I had a letter, and I think it was in the same letter where it was said that I should not use any influence to induce the Indians to act either for or against the measure; that I was to leave it to their own free discussion.

Judge WRIGHT. Was not the substance of it that you were not to force them, but did it prohibit you to use argument?

Agent GALLAGHER. I do not remember that it said anything about prohibiting, but said that I was not to take part in this discussion or try to influence them.

Mr. CLEVELAND. Do you recollect the date of that letter?
Agent **GALLAGHER.** I do not. I think it was in reply to this letter written by Sword.

**Mr. CLEVELAND.** How long ago was that?

**Agent GALLAGHER.** Prior to the appointment of this Commission.

**Judge WRIGHT.** Signed by Atkins or Upshaw?

**Agent GALLAGHER.** By Atkins, I think; probably by Upshaw; it was from the Commissioner's office at least.

**Judge WRIGHT.** You have that letter yet?

**Agent GALLAGHER.** I have the letter.

**Captain PRATT.** This is the only thing?

**Agent GALLAGHER.** That is the only thing I had from the Indian Office in regard to this matter. I was not even furnished with a copy of the act until after the appointment of this Commission.

**Judge WRIGHT.** Did you get a copy of the general instructions issued by the Secretary to the agents?

**Agent GALLAGHER.** Yes; with that I got a copy of the act.

**Mr. CLEVELAND.** I understand you think this advice from the Department was probably in this letter, which was a reply to the letter of Sword's; and, that being the case, this information went to Sword.

**Agent GALLAGHER.** Yes; it was for his information.

**Captain PRATT.** Did he get the letter?

**Agent GALLAGHER.** I read it to him, but did not give it to him. It was addressed to me.

**Captain PRATT.** Did you read that portion of the letter which advised you to hold aloof from the work?

**Agent GALLAGHER.** No; I did not read that to him. There was a reference in the letter to Red Cloud. He had asked permission for him to go to Washington, and it said that Red Cloud would not be permitted to go to Washington.

**Agent ANDERSON.** Sword interceded for Red Cloud to go to Washington?

**Agent GALLAGHER.** Yes; that was long after the Department refused me.

**Judge WRIGHT.** You made no effort to make the Indians accept or neglect it?

**Agent GALLAGHER.** I refrained from such action; I refrained because I thought it the wish of the Department that they should be left to act entirely for themselves. I got that impression.

**Captain PRATT.** How much have your Indians been influenced from outside, and by what influence?

**Agent GALLAGHER.** I have no reason to believe that they were influenced any from the outside, while they might have been a great deal without my knowing it. They naturally supposed I was in favor of the bill, and anything of this kind was done secretly so that I would not know anything of it.

**Captain PRATT.** Do you mean to state that no letters have been written to them or messengers sent?

**Agent GALLAGHER.** I saw a letter from Judge Willard, of Washington, written to Red Cloud, in which he was advised not to sign this bill. In that it was said that the Indians had a great many friends in Washington, who had been laboring for years in their behalf and trying to protect them from persons anxious to get their lands, and that the time had now arrived when they would be called upon to do something for themselves; but if they signed this bill giving away their lands as asked for they could do nothing for them further, but if they refused to sign it there was a chance that they could do something more for them in the future.

**Captain PRATT.** He was the legal adviser of the Indian Defence Association, so called?

**Agent GALLAGHER.** I got a copy of this letter and sent it to the Indian Office. I don't think I retained a copy. I had a very short time to get it in, and had a man on the lookout while I was having it copied, so that it could be passed out of the window if the party called for it. I thought it was an important thing for the Government to know how this opposition originated; they were blaming the squaw men and half-breeds with originating the opposition to the measure, while in fact it had originated in Washington right under their noses.

**Judge WRIGHT.** Had a newspaper called the "Council Fire" very much circulation in your agency?

**Agent GALLAGHER.** It did have when it was issued. I think it has suspended. The last copy I saw came out after it had been suspended for several months. Bland said it had been detained on account of a railroad accident. I think that was the last copy issued. That was about last July, I think. It must have been prior to the appointment of this Commission, because it had no reference in it to the appointment of the Commission.

**Captain PRATT.** Have you any system or plan of operation to propose that would enable us to secure the requisite three-fourths at your agency in favor of this bill?
Agent GALLAGHER. I have not. The way it appears to me there is a strong opposition to the bill on the agency, and how to overcome that I am at a loss to know.

Mr. CLEVELAND. Have you studied the bill much yourself?

Agent GALLAGHER. I read it over twice.

Mr. CLEVELAND. With your understanding of it, do you suppose that a thorough explanation of it to your people would tend to make it more acceptable to them?

Agent GALLAGHER. Speaking candidly, I do not think it would. I think they thoroughly understand it. They understand this much, that it includes a cession of land, and they are opposed to that and say they will not sell a foot of it. That seems to be the general feeling among them.

Agent ANDERSON. I would like to know whether the colonel thinks that he has a fair representation of the Indians at his agency here?

Agent GALLAGHER. I think I have.

Agent ANDERSON. Do you think that if these men could be impressed with the idea that the bill is the best thing for the Sioux that they could persuade the people to accept the bill?

Agent GALLAGHER. They could persuade a great many of them I think, but of course they are eight men in favor of it, and that is a small proportion of those entitled to vote on the measure, and just how many they could influence I could not say. I think they would have a considerable influence. Every converted man could influence others; but I could not say just how many.

Agent ANDERSON. Do you think it is a good measure for the Indians?

Agent GALLAGHER. I do indeed. I think it is the best thing for them. So far as the Indians on our agency are concerned it would not affect the agency. They would have all the land that they could use now, and the surplus I do not think would be of any benefit to them, unless it would be by an appreciation in its value, and it would be a great many years until it would amount to anything.

Agent ANDERSON. I am told that Captain Sword is opposed to the bill. Can you tell me whence his opposition comes?

Agent GALLAGHER. Sword told me that he was not strongly opposed to the bill. He said he was not in favor of the bill, but that he would not say that he could not be induced to sign the bill; but he said as he understood the bill he is not in favor of it.

Mr. CLEVELAND. Do your people realize the fact that there is no further provision for schools for their children after this year?

Agent GALLAGHER. That is not their understanding of it, I know.

Judge WRIGHT. If they did understand that after this year the time for their schools under the treaty of 1868 had run out and that they would get no more schools, would it have any influence on them?

Agent GALLAGHER. I should think it would.

Captain PRATT. Do your people understand that making the treaty of 1876 they solemnly obliged themselves to take land in allotments and make an effort to support themselves?

Agent GALLAGHER. They claim that they have a great many years to remain as they are before they will be asked to do that. Some speak of twenty years, some of thirty, and some of forty.

Captain PRATT. On what ground?

Agent GALLAGHER. That was the understanding that the Commissioners had at the time of the treaty.

Judge WRIGHT. Do you think that they understand that a failure to comply with the provisions of the treaty would give the Government a right to withdraw their rations?

Agent GALLAGHER. They claim not; they claim that the Government would under any circumstances have no right to withdraw them.

Mr. CLEVELAND. Do they understand that at the present time they have no clear title to their land?

Agent GALLAGHER. I infer they do not; they think their land can not be taken away unless they sign it away.

Mr. CLEVELAND. Do they appreciate what an inferior title they get to lands taken under the treaty of 1876?

Agent GALLAGHER. That treaty was never called in question. There was never any discussion by them of the title to their land.

Mr. CLEVELAND. Do they understand that if they take 320 acres under the present treaty their title only secures that to them as long as they occupy and use it?

Judge WRIGHT. That is the language of the treaty.

Agent GALLAGHER. No. I understood it was to be held in trust for them for twenty years (under the treaty of 1876).

Mr. CLEVELAND. Did you understand there was a provision in that treaty to protect them in the possession of their lands for twenty years?
Agent GALLAGHER. Yes; I think they have that idea.

Judge WRIGHT. There is no such provision under the treaties of 1876 and 1868.

Agent GALLAGHER. The matter was never discussed. They supposed that they had a good title to their land.

Mr. CLEVELAND. Have many of your Indians taken these certificates?

Agent GALLAGHER. None.

Captain PRATT. Did you receive a note from me in regard to this act?

Agent GALLAGHER. Yes; I gave out a number of them. They thought, however, that the taking of them would be equivalent to accepting this measure; they jumped as if a rattlesnake had been brought on.

Mr. CLEVELAND. Do you think that if the Government were to require all your people to take land in severalty now they would regard it as something new, some requirement that does not already rest upon them?

Agent GALLAGHER. They would as far as they would consider it premature. They think that in time they will be required to do this, but say it is a long time to run yet before the Government can require it.

Mr. CLEVELAND. Where do they get that idea?

Agent GALLAGHER. Only as they remember it from the time of the treaty; if it is not in the books they say it was not written down as agreed upon.

Mr. CLEVELAND. Do you know, colonel, of the Department ever having taken any pains to enlighten the Indians as to the terms of the treaties under which they are living?

Agent GALLAGHER. I do not know of their ever having done anything of that kind.

Captain PRATT. Were your Indians ever anxious to go to Washington in connection with this treaty at any time?

Agent GALLAGHER. Last winter a number of them were anxious to go to Washington and talk with the Great Father, but did not mention the bill particularly.

Captain PRATT. If there are no more questions we will take up the next agent, Dr. McCchesney.

Agent McCchesney. Well, what Colonel Gallagher has said I can say for myself.

Judge WRIGHT. You think there are not more than ten at your place?

Agent McCchesney. There might be twenty or thirty in favor of the bill.

Mr. CLEVELAND. What do you think your people rely upon for their future if they refuse to accept this proposition?

Agent McCchesney. The treaties of 1868 and 1876.

Judge WRIGHT. Expect their schools to continue?

Agent McCchesney. I think they do.

Judge WRIGHT. Under what treaty?

Agent McCchesney. I do not think they appreciate the fact that the treaties of 1868 and 1876 expire.

Judge WRIGHT. You have never told them that the school provision expires?

Agent McCchesney. No; I was not aware of it myself.

Mr. CLEVELAND. As for instance, this clause in the treaty which schools expired this year; you don't think they have ever been informed that it was to expire?

Agent McCchesney. I don't think they did. The Indians occasionally took the treaties and I suppose read them; but no special measures have been taken.

Mr. CLEVELAND. Did the Government ever take pains to inform your Indians of the provisions of the treaties under which they live?

Agent McCchesney. I don't think they did. The Indians occasionally took the treaties and I suppose read them; but no special measures have been taken.

Mr. CLEVELAND. As for instance, this clause in the treaty which schools expired this year; you don't think they have ever been informed that it was to expire?

Agent McCchesney. I don't think they so understand it. The opposition to accepting the bill has increased within the last month.

Judge WRIGHT. How many were there for it before they began diminishing?

Agent McCchesney. I think between one-third and one-half.

Judge WRIGHT. What was the cause of the decrease?

Agent McCchesney. I think it is due to the result at Standing Rock. Perhaps they understand the bill better than they did before, and think it does not confer any advantages over their other treaties.

Captain PRATT. Do they ever question, in your knowledge, the provisions of this new bill? Do they ever say if this was different or that was different they would think different?

Agent McCchesney. No; I have had no discussion with them. I think my instructions were not to discuss the bill before the arrival of the Commissioners.

Captain PRATT. Where did you get such instructions?

Agent McCchesney. From the Indian Office.

Captain PRATT. When?

Agent McCchesney. My recollection is that it was at the time that they called for the list of the adult males.

Captain PRATT. Have you a copy of the letter here, Major Anderson, calling for the names?
Agent Anderson. Yes.

Captain Pratt. Will you send for it?

Agent Anderson. Yes.

Agent McCnesney. It may have been after that.

Agent McLaughlin. That was the letter in which I received my instructions.

Captain Pratt. Did you get a letter from the Commission asking you to distribute these bills and use your influence to forward the work of the Commission?

Agent McCnesney. I did, and I distributed three or four hundred copies, and I also distributed a large number printed in Sioux, interpreted by Mr. Cleveland.

Captain Pratt. Did you not discuss the measure or work with them?

Agent McCnesney. No.

Captain Pratt. Did you not feel warranted in doing it?

Agent McCnesney. No; under the instructions of the Indian Office.

Captain Pratt. You are a member of the Commission appointed by the Secretary. What is your feeling in reference to the bill? Is it good or bad for the Indians?

Agent McCnesney. I think it is a fairly good bill.

Judge Wright. Do you think that any influence came from without to bring about this opposition to the bill in form of letters or otherwise?

Agent McCnesney. I do not know of any, except from Indians on other agencies.

Mr. Cleveland. After you got the letter of instructions from the Secretary of the Interior informing you that you would be a member of the Commission at your own agency, did you not feel at liberty to enter upon a discussion or explanation of the measure to your Indians?

Agent McCnesney. I don't know that I thought very much about it. I expected the Commission would be there in a short time, and then the act would be explained more fully than I could do it. At one time I did explain the act to my council; then I got as far as the boundary of the reservation, and it was late, and after that I never had time to take it up again. I told them I would take the bill up the next ration day, but something occurred to prevent it. To that extent I explained it, but I did not recollect it at first.

Mr. Cleveland. Do you think your Indians have the impression now that it is a matter of comparative indifference as regards their future whether they accept this measure or not?

Agent McCnesney. I think they have.

Mr. Cleveland. That it is not a matter of vital importance that they should accept it.

Agent McCnesney. I think they have that impression. They think their title to the land is secure. I think they fully understand the act, that is, those who read Dakota.

Captain Pratt. Did you ever notice this feature in the letter of instructions (see letter of instruction, pages 7 and 8): ''but it should be stated to them to be problematical and uncertain?''

Agent McCnesney. I think I have. I hardly thought I was competent to fully explain this measure to the Indians, and therefore thought I had better leave any explanation of the bill until you gentlemen came, as I expected you at my agency from Standing Rock. I don't think it would have been possible with my interpreter to have given my Indians a clear idea of the bill.

Captain Pratt. Have you not other people competent to interpret the bill?

Agent McCnesney. No, sir; I am poorly provided with interpreters, the worst on the Sioux Reservation.

Captain Pratt. Have you any suggestion in regard to the bill, its merits or demerits, or the methods of gaining the consent of the Indians?

Agent McCnesney. I don't know really that I could aid you in any way by my advice.

Judge Wright. Would your advice to the Indians to accept the offer have any effect with your Indians?

Agent McCnesney. It might have with a few, but not with any large number of them. If the Indians at the other agencies, Standing Rock, Pine Ridge, and Rosebud, would accept it, I think my Indians would also.

Mr. Cleveland. Do you think your Indians have entered into a contract with the Indians at the other agencies not to accept this?

Agent McCnesney. I understood at one time that such an agreement had been made.

Judge Wright. Do you know, from your information, that these Indians would refuse to accept any proposition from the Government which contained a provision for the cession of their land?

Agent McCnesney. I don't think they would cede any portion of their land under any consideration.

Judge Wright. If it is done it will have to be done without their consent.
Agent MCCHESNEY. It would certainly take a fabulous sum to induce them to give up any part of their land. They don't think they have any more land than they need for themselves and their children.

Judge WRIGHT. You understand that these Indians expect that their refusal to accept this measure will not in any manner change the matter of their rations, schools, or annuities, or the millions of dollars the Government is spending on them?

Agent MCCHESNEY. They don't think it will be changed at all.

Mr. CLEVELAND. In other words, they can refuse to accept this measure with perfect impunity?

Agent MCCHESNEY. Yes, sir.

Judge WRIGHT. Do you think that they expect that they can continue to draw rations, annuities, and have their schools and refuse to take all allotments or send their children to school?

Agent MCCHESNEY. I don't think they have refused to compel their children to attend school; they go willingly without being compelled. I am speaking of my own agency.

Mr. CLEVELAND. Did you ever hear of the children of your agency having been gathered by the police force of the agency and taken to school because their parents would not put them into the school?

Agent MCCHESNEY. I think that did occur a number of years ago before I was the agent.

Mr. CLEVELAND. Have you ever had to use your police force as auxiliaries in the matter of schools?

Agent MCCHESNEY. Boys would run off or not come in promptly, and I have made use of some of them in that way.

Mr. CLEVELAND. Have you used them at the day schools?

Agent MCCHESNEY. I don't know that I have. My general instructions to the police are to see that the children at the camps attend regularly.

Mr. CLEVELAND. The people understand that a part of the duty of the policemen is to see that the children attend schools?

Agent MCCHESNEY. Yes.

Judge WRIGHT. Have your Indians taken allotments of land?

Agent MCCHESNEY. None of them. There are a large number who would do so if the land were surveyed.

Judge WRIGHT. Would three-fourths agree to take allotments?

Agent MCCHESNEY. No, sir.

Mr. CLEVELAND. Do your Indians understand the effect of the title they will get to their allotments under the present treaty?

Agent MCCHESNEY. I don't think that they do; maybe a few do, but the bulk of them do not.

Captain PRATT. In general what are the feelings of your Indians towards the United States Government?

Agent MCCHESNEY. Friendly.

Captain PRATT. Have they any gratitude?

Agent MCCHESNEY. I think they have a feeling that they have given the Government full value of what they have received and are to receive in the future.

Mr. CLEVELAND. Do they look upon the bill we are now advocating as mainly in the interest of the Government or in their own interest?

Agent MCCHESNEY. In the interest of the Government. Those who have read it and understand it have an idea that they gain nothing by this bill, possibly with the exception of the cash payments when they shall have taken their land in allotment. The other things they claim that they have or are receiving yearly under the former treaties of 1868 and 1876.

Mr. CLEVELAND. Do you think your Indians are capable of understanding such a measure as this bill, and of deciding as to whether or not it is the best thing for them to accept it?

Agent MCCHESNEY. I do not think that the majority of them are. Probably there are between one-third and one-half that are.

Mr. CLEVELAND. Do you think that it was owing to the nature of this particular document, or because in general the Indians are not competent to judge of what is for their benefit?

Agent MCCHESNEY. I do not think it was due to this bill. I do not think that a large proportion of them are capable of judging of what is for their good. All those Indians that were brought in with Sitting Bull and assigned to my agency are not capable of judging of what is for their benefit.

Judge WRIGHT. Do you not think that Sitting Bull's crowd have bad feelings towards the Government?

Agent MCCHESNEY. I can not say that their feelings are bad towards the Government; they may not be as friendly as the other Indians on the agency.
Mr. CLEVELAND. Have those Indians much influence with the Indians that were on the agency before the late war?

Agent McCHESNEY. They have some. The hostile element predominates in numbers on my agency.

Judge WRIGHT. Did you hear of their giving any expression of their opinion as to the action of this agency in voting for this bill? What they thought of them or how they came to their conclusions?

Agent McCHESNEY. No; they seemed to be aware of the action of these Indians here and at Crow Creek last Monday and Tuesday for the first time. That was the first assembly of the Indians at the agency since you have been here. They did not express any opinions as to the reasons why these Indians had signed the measure.

Mr. CLEVELAND. You have two half-breed young men employed by the Government as teachers on your agency, have you not?

Agent McCHESNEY. I have three.

Mr. CLEVELAND. Do you know what stand they take in regard to this bill? You see they occupy the dual position of being members of the tribe and employes of the Government at the same time.

Agent McCHESNEY. Only one of them is a member of the tribe. The other two, Alfred Smith and William Homes, are from other agencies, Yankton and Santee.

Mr. CLEVELAND. They are not included, but the Santees are; so that you have two who occupy this double position. On which side do they throw their influence?

Agent McCHESNEY. I am of the opinion that they are in favor of the bill, but I do not think that they have entered into a general discussion of the bill. They may have talked with the individual Indians, but it is my impression that they would be in favor of the bill.

Mr. CLEVELAND. Does Albert Smith still maintain his tribal relations with the Yanktons, or has he been drawing rations at your agency?

Agent McCHESNEY. He is on my rolls. William Homes, however, is not on the rolls. I have not issued rations or annuities to him.

Judge WRIGHT. Have your employes taken any active interest in either way?

Agent McCHESNEY. No; there has been no general discussion of the measure. I thought it better to postpone that until you arrived. You would have better interpreters and you could make the Indians understand better than I.

Mr. CLEVELAND (reading from the letter dated June 19, 1888, previously referred to as being sent for by Agent Anderson). “Any information which you may deem it material to communicate to this office touching the disposition of the Indians in respect to this act, or otherwise material for consideration by the Secretary in connection therewith, you will also communicate; but no discussion of the subject with the Indians should be specially evoked before the arrival of the Commission, of which you will be expected to make a part, as to the Indians within the compass of your agency, and with whom you will receive, at a later time, instructions to co-operate. So far as it can be done without causing irritation, the Indians of your agency should be kept from unnecessary absence, so that they can be easily convened to meet the commissioners. Telegraph your receipt of this letter and how soon you can probably complete the lists.

“Very respectfully,

“A. B. Upshaw,

“Acting Commissioner.

“(Similar letter sent to all the agents on the Great Sioux Reservation).”

Captain PRATT. Your letter of appointment on this Commission was direct from the Secretary?

Agent McCHESNEY. Yes, sir.

Captain PRATT. Was there anything in that letter which corresponded with this saying: “There shall be no discussion”?

Agent McCHESNEY. No, sir.

Captain PRATT. In the Army we always take the last order and the order coming from the highest rank.

Judge WRIGHT. But the general letter of instruction to the Commissioners and to the agents does not either actually or by implication ask them to lay the bill before the Indians or to discuss it.

Captain PRATT. No; but he is a member of the Commission. This is a letter of instructions separate from the letter of appointment.

Agent ANDERSON. I have a copy of the letter of instructions.

S. Ex. 17——17
Mr. CLEVELAND. Didn't that letter contain anything to do away with the impression that this letter had given you as to discussing the bill?

Judge WRIGHT. I supposed that at every agency the Indians would be prepared for the arrival of the commissioners and that their agents were preparing the Indians' mind for receiving this bill favorably. I thought that would have been their duty whether they had received any instructions or not. I supposed that the questions would have been put before the Indians and a favorable impression created. I do not remember seeing that in any letters, but that was my general impression, and I believed that it was being done.

Agent SPENCER. In the light of that letter, then, would you expect the agent to do it?

Judge WRIGHT. I would have thought they would have explained the provisions of the former treaties and that the school provisions were about to expire, and when the other provisions would expire, and would have carried them on generally towards the support of this.

Agent SPENCER. Even after that letter?

Judge WRIGHT. Yes, sir. I suppose that if an agent heard that the Indians understood that they were not getting anything, that the agent would have corrected that wrong impression by showing them the bill and reading its provisions to them.

Agent SPENCER. Certainly, I would have done that.

Judge WRIGHT. And would have told them that this bill was standing by their former treaties and recognized them and gave them this much in addition.

Agent SPENCER. Certainly, I would have done that had I been aware of the provision that their schools expired.

Captain Pratt (to Agent McChesney). You have read the treaty of 1876?

Agent McCHESNEY. Yes, sir.

Captain Pratt. Don't you think that your Indians have violated that treaty in not learning self-support, and that the obligation of the Government to furnish rations is no longer binding?

Agent McCHESNEY. I don't think I got that impression. I would have looked up that point. I am not sufficiently well posted on the agreement of 1876.

(Mr. Cleveland reads the letter of instructions to agents.)

Captain Pratt. The point I was trying to arrive at in the doctor's (McChesney) case was that when we discussed the measure we concluded to have the doctor distribute copies of the act and take his own means of pushing matters. I have a copy of that letter. We thought we could try one agency, and if it worked we could go along with the rest. We expected to go to Cheyenne after Standing Rock.

Agent ANDERSON. Were your Indians not very anxious to go to Washington last winter?

Agent McCHESNEY. Yes.

Agent ANDERSON. The Department refused? Do you think that has had any effect upon the Indians in the presentation of this bill to them?

Agent McCHESNEY. I do not know that I can say that it has had any appreciable effect. It may have affected a few, especially those who wished to go. I do not think it affected the Indians generally.

Agent ANDERSON. Don't you think that some of the principal men who wanted to go felt pretty sore about it?

Agent McCHESNEY. Yes, sir.

Captain Pratt. Would they not have a large influence and naturally exert the influence against the measure?

Agent McCHESNEY. I hardly think they would.

Mr. CLEVELAND. Do your Indians think if they reject this measure they will probably be sent to Washington to see what they can do there?

Agent McCHESNEY. I do not think they have any such idea.

Captain Pratt. If the delegation you have here were thoroughly and heartily enlisted in favor of this bill, could they carry your Indians with them?

Agent McCHESNEY. I think they could carry three-fourths of them.

Judge Wright. Is there any suspicion among your Indians that any evil may befall them by reason of this council?

Agent McCHESNEY. They are much opposed to it. I had considerable difficulty in getting my delegation to come to this meeting.

Mr. CLEVELAND. Why were they opposed to it?

Agent McCHESNEY. The majority of the Indians are suspicious of anything of this kind. They think that these Indians might be induced to sign their assent to this measure away from their agency, as has been done on some instances in the past.

Judge Wright. They seem afraid that these people might accept this measure, and that then the Government might consider it binding upon them?

Agent McCHESNEY. Yes. I explained to them fully that it would take the assent of three-fourths of the adult males to make it binding.
Captain Pratt. Knowing that this is the purpose of the Government, what course would you suggest to carry out that purpose so far as your people are concerned?

Agent McChesney. The only thing that would influence my Indians to accept this measure would be the acceptance of the bill by the Indians at Standing Rock, Rosebud, and Pine Ridge. Unless it was accepted at these agencies before it was accepted, or rather presented, to my Indians, I do not think they would accept it.

Captain Pratt. And yet they were anxious that we should go there first?

Agent McChesney. They were.

Captain Pratt. More than half would have signed if we had gone there first?

Agent McChesney. I said that between one-half and one-third would have signed.

Captain Pratt. But supposing that we can not get the Indians of these other agencies to accept this act, what then could be done?

Agent McChesney. I do not know of anything to do but to present the act to them.

Captain Pratt. I meant to secure their consent, or what way would you suggest to carry out the purpose of the Government in the division of the Sioux Reservation?

Agent McChesney. So far as my Indians are concerned I do not think that they will give their consent to the bill unless it is forced upon them, unless it is accepted by the Indians of the other agencies.

Captain Pratt. That, you see, renders it practically impossible, for the agent at Standing Rock may say the same thing, and those at Pine Ridge the same thing; but they must be approached individually.

Mr. Cleveland. Do you think this is owing to the fact of their having entered into a compact with the Indians at the other agencies?

Agent McChesney. I believe it is largely owing to that.

Captain Pratt. You don't know of any outside influence?

Agent McChesney. No, sir; that is, not opposed to the measure. Indians as they go to Pierre, Forest City, and towns on the opposite side of the river, where the people are in favor of the measure, talk with the Indians, but always in favor of the measure.

Captain Pratt. What effect does that have upon your Indians?

Agent McChesney. It has some effect.

Captain Pratt. Good or bad?

Agent McChesney. Good effect upon the more intelligent ones. As we came down an Indian came across from Pierre and said that when the measure was presented to them he would sign.

Agent McLauglin. Battles-Barney?

Agent McChesney. Yes.

Captain Pratt. We know pretty well about Anderson's agency; we have got him.

Agent McChesney. I am ready to do anything that lies in my power to aid the measure.

Captain Pratt. If you called the Indians together and told them it was the will of the Great Father and the purpose of the Government to carry this out, that their rations were threatened, that their schools must be provided for, and that they have to take the matter up and think about it, and tried to explain it, that it would have the proper effect?

Agent McChesney. If I went at it in that light I might influence some of them, but the great majority of them would wish to wait until the Commission came before they discussed the measure. They would say, "You are only one member of this Commission and you are our agent, but we want to have the measure discussed by the whole of the Commission.

Judge Wright. We expect to do that, but we would like to have a little help.

Captain Pratt. The trouble is in some cases that when we get there they are not satisfied and they want to see the President.

Mr. Cleveland. Do you think that your Indians understand that this bill is of a different character from the proposition that was made to them six years ago, or from propositions which other commissioners have brought to them heretofore, in that it is an act of the Congress of the United States and has received the approval of the President?

Agent McChesney. Yes; they understand that this measure is an act of the Congress of the United States and that it has received the approval of the President.

Mr. Cleveland. Do they see in that fact a difference between this proposition and the others presented to them formerly?

Agent McChesney. I do not think that they appreciate that difference.

Captain Pratt. Do you think when the Commission gets there that they will think it is another commission after land, and that there will be a bargain between them, and if they don't want to sell it they can keep it for their children?

Agent McChesney. I think they feel you are just coming around to bargain with them; make a bargain with them for their land. They don't appreciate any difference between this and other treaties,
Judge Wright. I don't see any strength for this act in the fact that it was made for them by Congress.

Agent McChesney. I don't see there is any aid in that provision.

Judge Wright. The fact is that they impress me as a people who have little respect for Congress or the President; and that they have to be fed and clothed forever, and have only to sit still and demand it. I think the sooner they get away from that impression the better it will be for them. I believe that the impression of the people generally is that the day is here when the public sentiment of the United States will stand that thing no longer.

Agent McChesney. That is true; but it is very difficult to get them to understand that as long as the Government is feeding them.

Agent McLoughlin reads telegram just handed him. Sitting Bull is on the way; he is following us up.

Judge Wright. I am very glad of it.

Agent McLoughlin. I am glad of it for one reason—

Judge Wright. You would rather have him where you can see him?

Agent McLoughlin. No; not for that. He represents a certain element, and in case Old Bull could be converted it would be clear sailing for that element, but if he did not come it would be a stone wall on the opposite side against it.

Agent Anderson reads a letter from his clerk concerning White Ghost's proposition.

Captain Pratt. Your orders are general. It is for you to say whom you want here. It is to be the principal men, but only a certain number.

Agent Anderson. I had no instructions from the Secretary on that point.

Captain Pratt. Being here, he did not instruct you. Four was the proposition.

Agent Anderson. The opponents have not availed themselves of the opportunities afforded them. It is a question whether I consider it as an order or a request; if I consider it as an order he will be brought here whether he wishes it or not.

Judge Wright. The only question I would consider is the propriety of acceding to White Ghost's request.

Mr. Cleveland. It seems to me that there are a limited number from the other agencies here, and it would be unfair to the others to allow them to come.

Captain Pratt. I think that he ought to be informed of the fact that this matter is not at rest by any means, and that this is a general council at which he may get more information in regard to it, and that he has liberty; if he wants to remain away you can select some one else if you choose.

Mr. Cleveland. I don't see how the major can authorize any additional number coming down, or agree to furnish transportation for more than the regular delegation; I should think it unadvisable if he had the power.

Agent Anderson. I think that men had ample opportunity to have the bill explained, and if they do not understand it now they never will. I think some of them feel sorry that they did not sign, and want an opportunity to change their minds. I would not feel authorized in having White Ghost come here with his soldiers. He is not a royal personage by any means.

Captain Pratt. I am anxious to have something on record from Rosebud.

Agent Anderson. These men here have signed the bill and are heartily in favor of it. I have afforded the leaders of the opposition an opportunity to come. These two men I have asked to come are the most influential men. I want to say to the commissioners that I have had no instructions from the Secretary of the Interior as the other agents who have been away.

Captain Pratt. You consider those instructions from him. He said two of the opponents. He said also that he did not know the conditions here. I told him that I supposed that it would come out here about the same, or perhaps a little better than it did up there; and he said that two from each faction from each agency would be sufficient. I suppose that you should really take your own way to accomplish that. It seems to me very desirable that those two men should be here from our experience.

Agent Anderson. I don't think it would be wise to send any others down. To say that if they don't choose to come they may send any two down who are opposed to the bill; but we don't propose to have any delegation; and if White Ghost and Drifting Goose don't choose to come we may let the matter drop where it is. But it is a question whether you want those two men or not; if so, I will have them brought. If it is to be an invitation to them, they have rejected it.

Judge Wright. Do you consider it material to the discipline of your agency that they ought to be forced to come?

Agent Anderson. No; I do not. I know I can put it in the light of an invitation, and they have refused it.

Captain Pratt. I will tell you what to do. Send back a message to them that they
have been selected to represent their faction, and if they don't choose to come that their faction will not be represented.

Judge Wright. That is about what I think of it.

Mr. Cleveland. Might it not be well to indicate the fact to them that all the delegations have come in full? But I would not alter your message at all.

Agent Anderson. The Secretary of the Interior allows a limited number.

Captain Pratt. It is rejecting the wish of the Secretary of the Interior really, because he has left to the agent to select. [Reads from Inspector Thomas.] The Indians are all far against the Santees. That would not work.

Mr. Cleveland. It is very easy for the Santees to accept this bill.

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Mr. Cleveland. It is very easy for the Santees to accept this bill.
Agent SPENCER. You asked about the police. Yes, I do use them. They are instructed to do that. My police are detailed at the agency and at the camp schools.

Captain PRATT. If a pupil runs away from school what course is pursued?

Agent SPENCER. Teacher notifies police?

Agent SPENCER. Yes.

Mr. CLEVELAND. Do you think your people feel under any obligation to send their children to school, or do they regard it as a concession to the Government—doing the Government a favor, in a measure, to send them to school?

Agent SPENCER. I think a majority think they are conferring a favor.

Mr. CLEVELAND. They don't recognize any obligation under the present treaty?

Agent SPENCER. Sometimes you talk to them and you think they did; and at other times you would think they are conferring a favor on the Great Father, and they say: “Here I am sending my children to school and never have had any pay for it yet.”

Mr. CLEVELAND. Have any particular pains been taken to explain the conditions of this bill to these people?

Agent SPENCER. Christians have come up and asked about particular points of the treaty, and I have endeavored to explain them to them.

Captain PRATT. Have you any suggestions to offer to us in reference to a method to carry this thing through?

Agent SPENCER. It seems to me the first thing is to inform these people what the effects are. I don't believe they understand it.

Judge WRIGHT. Do you believe that if we could convince them honestly by reasoning and facts that it is greatly to their interest that they should accept this bill, and that a refusal of it would put them in a bad attitude, that they would be inclined to come over to it?

Agent SPENCER. If they were convinced of it they would.

Judge WRIGHT. You think we ought to go to the different reservations and explain it to them?

Agent SPENCER. Yes.

Judge WRIGHT. Is that your opinion too, doctor [McChesney]?

Agent McCHESNEY. Yes, sir.

Agent SPENCER. Now, so far as talking to these people goes I was led to believe that I was not to do it; that the Government didn't desire these people to talk about it.

Captain PRATT. Indians?

Agent SPENCER. Not outside. But they would prefer to have the arguments left and overwhelm them with the arguments when the Commissioners arrived.

Mr. CLEVELAND. Do you know of a general council from the other agencies held at your agency?

Agent SPENCER. Yes, sir; I know what was said of it.

Mr. CLEVELAND. You were not present?

Agent SPENCER. No, sir.

Mr. CLEVELAND. Do you know of their having entered into a compact there to refuse this bill?

Agent SPENCER. They are represented to have done so.

Mr. CLEVELAND. That they would not sign any paper?

Agent SPENCER. The language that was reported to me was that they would not sign either paper; that they would not look at the paper.

Mr. CLEVELAND. You think at that time that they did not understand the provisions of the bill?

Agent SPENCER. I don't think they did, and I don't think they do now.

Mr. CLEVELAND. And did this general council take place before or after you had received the letter which gave you the impression that the Department didn't wish you to have anything to do with the discussion?

Agent SPENCER. A long time after. When Miss Goodale was up there.

Agent ANDERSON. She was up there in August.

Mr. CLEVELAND. You think at that time that they did not understand the provisions of the bill?

Agent SPENCER. I did not know anything about that until it was all over. I didn't attend the council.

Judge WRIGHT. You got your information from those attending the councils?

Agent SPENCER. Yes; Miss Goodale; she is quite a good interpreter.

Judge WRIGHT. What noted Indians were present? Red Cloud there?

Agent SPENCER. No, sir.

Judge WRIGHT. Young-Man-Afraid?
Agent Spencer. I don't know.

Mr. Cleveland. Were you present at any council in which this subject was brought up?

Agent Spencer. I was.

Mr. Cleveland. More than one?

Agent Spencer. No.

Mr. Cleveland. Was that held at the agency?

Agent Spencer. At Louis Rubideau's yard.

Mr. Cleveland. Who called that?

Agent Spencer. I don't know that it would be called a council. The Lower Brules were up there, Big Mane and Iron Nation. These two men were there with a following perhaps of twenty or twenty-five.

Mr. Cleveland. Was there any other official of the United States present at that council besides yourself, or official of the regular Army.

Agent Spencer. Captain Porter may have been there. It was the day before the "issue," and he has been there as inspector of cattle once or twice. It is possible.

Mr. Cleveland. The commander of Fort Niobrara was not there?

Agent Spencer. I think not. Don't remember to have seen him there this year.

Mr. Cleveland. Did you have anything to say to the Indians on this matter at that council?

Agent Spencer. I did.

Mr. Cleveland. Can you recall in substance what you said?

Agent Spencer. I think I can. I told them that this proposition was a matter that concerned them; that they were the ones to decide what they wanted—whether they wanted to sell this land or not, and if they had more land than they wanted they would vote "Yes" on it; and if they had not they would vote "No," and that it was not a matter for bands or chiefs, but that each individual Indian was to say whether he wanted it or not. Leave it to each individual.

Mr. Cleveland. That would seem to indicate, colonel, that your impression of this measure was that it all hinged upon this question as to whether or not they were willing to part with more of their land.

Agent Spencer. That was the idea. Big Mane showed me a newspaper—I have forgotten now what it was. Some man who knew nothing about it had written something about it, and he was somewhat excited over it, and I said I guess somebody has been telling you lies. The newspaper was making a great fuss about it.

Mr. Cleveland. Did you know that your Indians had conferred with the commander of Fort Niobrara or the fort near there?

Agent Spencer. No one unless it was old Two Strike.

Mr. Cleveland. Have you any idea how the officers of the fort look upon the measure?

Agent Spencer. I have not; I only know that it was not possible for any person to talk with any Indian over there who can have any adequate conception of what the Indian says.

Mr. Cleveland. Owing to the poor interpreter?

Agent Spencer. Yes.

Mr. Cleveland. That negro?

Agent Spencer. Yes; and I don't think he would if he could.

Mr. Cleveland. How do you think the people in Valentine have talked to your Indians in regard to this matter?

Agent Spencer. I think they are opposed to it.

Mr. Cleveland. Do you think that the Chicago and Northwestern Railroad has brought any influence to bear on your people?

Agent Spencer. Not that I know of. I have no reason to think that they have unless the people of Valentine, for it is very evident that the people there are opposed to the measure. The Indians go down there and get to talking.

Captain Pratt. Is that not the case all along the northern boundary of Nebraska?

Agent Spencer. It is.

Agent Gallagher. Yes, sir; I find the people at Chadron are opposed to it.

Agent Spencer. Why, were it not for the post and the Rosebud Agency, Valentine would cease to exist, and they know it. You know [to Mr. Cleveland] from your knowledge of the people on my agency that were a road put through near White River perhaps half of the population would come this way to trade.

Judge Wright. Do you think there is the same self-interest up north in regard to jealousy?

Agent Spencer. Well, I think it possible, especially in Bismarck, Bismarck is the only place I have heard of.

Mr. Cleveland. Mandan?
Agent MCLAUGHLIN. No; it seems to be the other way. The engineers are waiting for the reservation to be opened between the 130 and 132 degrees of longitude.

Judge WRIGHT. Mandan?

Agent MCLAUGHLIN. That is the terminus.

Agent SPENCER. My Indians feel that the general council ought not to have been held here, but up there.

Captain PRATT. Well, I guess they all felt that way. [The respective agents assented.] Standing Rock expressed no opinion.

Judge WRIGHT. It is very apparent to me from all we have heard here that one of the most important things expected to be done by this Commission and its aids is not yet done, and that is to give these Indians all over the Great Sioux Reservation a thorough knowledge of their present situation of the treaties under which they are now living, of the importance of this bill to a continuation of their line of progress, and especially to the fact that a refusal to accept this bill will in all probability result to their hurt. We may look forward to a suspension of the schools on this reservation, the withdrawal of teachers, the stopping of building of school-houses. It will be constricted by the people of the United States west of Pennsylvania and south of the Potomac River as a deliberate resolve on the part of these Indians that they are not willing to take land in allotments; that they are not willing to open this reservation and give up land for which they have no use and never can need, to the flow of white settlement which is coming here and to the progress of railroads and commerce and agriculture and general welfare of the country; that in doing that they will violate their pledges and solemn pledges (for the word solemn is used) to take their lands in allotments and to go to work to support themselves, and it is a solemn resolve that they will not do it.

Can they expect the Government to continue to feed and clothe them at the expense of the tax-payers of this country to the extent of millions of dollars? And their situation in that view is not only uncertain and problematical, as the Secretary says in his instruction, but will probably leave them in the most miserable situation they have seen. The attention of the whole country is being called to them, and it is our duty to go and see if we can prevent that thing from happening. That is my feeling about it. I feel certain that that result will take place. They can't hope to stand in the pathway of civilization and progress, and stubbornly and perversely refuse an offer which does do them good and which continues and promises to continue these things, though they are not entitled to them. But now they are offered to confirm and re-enact the treaties of 1868 and 1876, and wipe out their delinquencies in the past and give them an opportunity to come to self-support; and if they stand against it the public sentiment of the country will go beyond a reasonable bound, even beyond; at least, there is danger of it. And I think the Indians ought to know it. I think it is weak and criminal on the part of those who have charge of them not to let them know of what will probably be the result if they refuse this bill.

Captain PRATT. The setting up of their puny judgment against the judgment of Congress and the Secretary and the President.

Mr. CLEVELAND. To show how other men who are familiar with the situation here and evidently agree with what the judge has just said, I would like to read a letter which I have just received from Bishop Hare.

Judge WRIGHT. I will add just a word. It is no newspaper story, but it is the truth, that Senator Dawes, who has stood in the forefront in the protection of these people, has declared that whilst he will not take part in legislation looking to the events which I have spoken of, that he believes the country will do it, and that they will lose their lands without any compensation. They have been told of that, for I have told them from the stand, and I don't think that they are impressed very much. But I think before this step is taken that it is our duty to let them know it, and they can't say hereafter that if you had told us that we would have done it.

(Mr. Cleveland reads letter:)

"My Dear Mr. Cleveland: I feel the deepest interest in the success of the proposition which your Commission are presenting to the Indians. It is the result of much earnest thought on the part of the best friends of the Indian, and marks out for the Indians a road to securing a sure title to their several farms and to becoming like the rest of the people of the land.

"I am willing that they should know that these are my views. I wish to keep to my own special work as missionary bishop; but this is a case of life and death to my friends,—the Dakotas, and I must say a word which may help them to a choice of life.

"Yours sincerely,

"W. H. Hare."

Mr. CLEVELAND. Those are very strong words from a man who understands thoroughly what the views of influential people in the country are in regard to the situation of these people.
Captain Pratt. Now, I want to say a word. I may add, in addition to what the judge has said, that this clause which requires a three-fourths vote of these people was placed in this act by Senator Dawes, and I am informed by a person who ought to know that Senator Dawes has agreed that if they stubbornly refuse to accept the act, he will stand aside and let the other members of his committee roll the ball right over. Now, that is the fix we are in about it. The House would have passed his bill without that clause, and I believe did pass it.

Judge Wright. These Indians have made in the last few years some progress; that is, these we have seen. They have arrived at a point where with provisions by former treaties and the additional help given to them that this bill proposes to give, if they accept it, it will put the Government in a good humor with them and in a few years they may be self-supporting. Major Anderson said that if he could get agricultural implements for these people he believes that he could render these reservations self-supporting in three or four years. He has agreed to provide the funds from ration savings if the Government will allow him to do it, and put that money in agricultural implements and stock for each. He can do it. They have arrived at a point where a halt on their part will be fatal to them. Public sentiment is not what it has been. Eastern sentiment is not going to control the country. The people east of the Ohio know little about Indians. The Western people know them and don’t like them. Southern people know very little and don’t care anything in the world about them. Of course they have got common humanity, but they think they are an expensive machine.

Agent Spencer. My Indians affect to believe that the so-called payments for the Black Hills have never been fulfilled.

Judge Wright. Oh, yes; there never was a treaty fulfilled according to an Indian’s view.

Agent Spencer. Also that their title to the reservation is a fee that they own it as much as you own your farm.

Judge Wright. I suspect they do, but they couldn’t sell a limb of a tree. They don’t own a piece of land as big as my hand in fee-simple. They have simply, under the treaty of 1868, got the right of occupation of this country.

Agent Spencer. Now, it is not improbable that if this be explained to the Indians of my reservation they might change, because I know they do not understand it that way.

Judge Wright. These Indians here have the same title to their land and had expressed it to their agent time and again, and expressed a wish heretofore to have the title to their lands secured. They caused Major Anderson to get up in the council and ask us for them if the schools would be increased, and they are very anxious about their schools, and they wanted to know if the money that goes to the schools could be put into the school-house at the agency. But the question of schools is an important one.

Agent Anderson. The day schools would be impractical on the Crow Creek Reservation for the reason that most of the Indians there have taken up lands in severalty under the treaty of 1868, and when the head of a family takes 320 acres in one piece, it scatters them out over the reservation, and the boarding school is the only practical school at the reservation.

Agent McLaughlin. The Indians at Standing Rock would feel the loss of the schools very much at first; a great many of them would dread their loss very much. But the large majority would not care a cent.

Agent Spencer. Would it be simply the loss of educational facilities?

Agent McLaughlin. Yes; and I have always made it my point in dealing with the Indians, those who give their children willingly and cheerfully, I always look upon them as the more desirable Indians and provide for them.

Judge Wright. At the boarding school they get their children fed and clothed.

Agent McLaughlin. And many of them prefer to leave their children throughout vacation, which shows their appreciation of schools.

Captain Pratt. I would like to ask Major McLaughlin a question in a general way. What changes have taken place in the attitude of your Indians?

Agent McLaughlin. No change whatever since you left there; that remains in status quo.

Agent Anderson. So far as discussion among these Indians, it was forced upon me. They wanted to know about it and began to inquire about it last winter, and during the pending legislation they were getting letters and reading about it, and they began the discussion of the bill, and I gave them a correct version of it as soon as I could get hold of it.

Judge Wright. You never told them whether you were in favor of it or not.

Agent Anderson. No; I didn’t tell them anything. I said I would make a statement when you got there, and then there was some talk of getting up soldiers to prevent any one from signing. I said that would not be tolerated, and that every man who was entitled to vote would vote freely, and should not be interfered with. And when
you all came you know the talk I made then and advocated the bill as strongly as I could.

Agent MCHESNEY. I would like to ask the question of all the agents whether they thought they were expected or required to explain this bill to the Indians of their agency before them all?

Agent GALLAGHER. I understood that they were each left to discuss this matter among themselves.

Agent SPENCER. I understood it so.

Agent MCLAUGHLIN. The letter inclosing the copy of the orders to the Commission threw the matter under the direction of the chairman. So I took that in connection with the Commissioners' letter to mean one and the same thing; that the matter should be presented to the Indians by the Commission first.

Agent ANDERSON. I put a more liberal construction on it than that. I understood it to mean if he felt any opposition to it he should not discuss it among the people before the Commission came, but I think that was the purpose of the Government, and so plainly stated in the Secretary of the Interior's letter to carry this matter to them: that the agent was at liberty to explain this thing, and not only make the wishes of the Government well known to the Indians, but if he had gone still further and advised the Indians that it would be a good measure, I think he would have been carrying out the purposes of the Government.

Agent GALLAGHER. Yes; people have been court-martialed for doing what was right.

Agent SPENCER. Are you surprised, judge, that my Indians acted as they did from my representation of their information with regard to this bill?

Judge WRIGHT. No; I don't see much why they should be in favor of it.

Agent SPENCER. You know they think that they own the land in fee?

Judge WRIGHT. I don't think they realize that they can't dispose of it. The simple matter of transfer does not occur to them.

Mr. CLEVELAND. It never occurs to them that they can't sell it to any one but the Government.

Agent SPENCER. I don't think that it will be wise to ask my delegation to sign either way.

Judge WRIGHT. The purpose in coming here is simply to enlighten these Indians.

Captain PRATT. We want to find out what is the trouble. If we can find that out this has been valuable. This helps the Commission as well as helps you.

Agent SPENCER. I believe if every one of these Indians that I brought down here were converted and ready to sign this bill, I don't believe that it would be wise to have them do so.

Judge WRIGHT. No, no; that would be bad faith.

Mr. CLEVELAND. The Indians have spoken of it. They have been somewhat afraid of it.

Judge WRIGHT. If you hear anything of that kind you must correct it at once. The purpose is simply to talk to them and find out what the preferences are and give them all the light we can, and if possible show them that it is a good thing for them.

The conference adjourned.

INTERVIEW WITH WHITE BULL.

STANDING ROCK AGENCY, DAK.

Wednesday, August 8, 1888.

(Rev. Mr. Cleveland, interpreting.)

WHITE BULL. Before I get through I would like to have you give me a letter to keep with my other letters showing this thing. [White Bull showed a bundle of letters]. I consider that you have offered me a good thing, but that these people prevented me from getting it. I am not a member of the tribe or band that was in the war up north. I was four years on the Grande River and twelve years south of that and have been at this agency four years. That covers the past twenty years.

Ever since I have been friendly with your people who are trying to teach our people, I have endeavored very earnestly to have our people listen to that advice, and to do what you wanted us to do. I have said I would not leave my own country here to go up north. I will not leave my country to go south. I wish to stay right here in my own country. And that has been my determination all along. I sent three of my children to the East with the soldier who is here [Captain Pratt]. I did not then fully understand that after they have been about among the white people and living in the white towns they would come back white people. But that is the object of their going there, and my children have not come back yet. I put the utmost confidence in everything the Great Father
During the past few days the Great Father offered to us a proposition by which we could be taken care of and provided for and secure a firm possession of a certain portion of our country, and the people turned their backs upon the Great Father, and it seems to me as if I had lost something, had missed getting something. But, alas, it was not I that did it; but I seem to be a party to insulting the Great Father, and I feel ashamed of it. It is always my disposition to shake the hand of any one that comes to us from the Great Father, and it seemed to-day as though I had deceived you, but that is not my intention. But I want you to remember me when you go away from here.

The people say whenever any one comes out from the Great Father, "They do not come to look after your bodies, your persons, but they want to get something that belongs to you;" but that is not my view of it. I never talk in that way; my desire is to be personally one with the white people—that is, I want white people themselves; not something they have got; and for that reason my children have gone away to school. One of these is at Hampton; another of my children is married to a white man. I am not thinking about how my children will make themselves grateful for having gotten some of the white men's things, or even make themselves thankful through their country (their land), but through themselves, by personal contact with the whites. It is for this reason that I wish to have one of your letters with these letters which I show you.

As to what was said in the council yesterday, and what John Grass stood up and said, that any one who wanted to, could come up here and sign that paper, and not be afraid of those four men, or anything they would do to them, the reason they were afraid to do it, but broke up and went away was because they were told beforehand that every one who signed the paper would be carried away from here to the East and be considered one of the white people, and taken off to the East. I told them to keep quiet and not pay attention to that, that they were not white people, but Indians; but there was the talk which made them afraid.

If you telegraph to the Great Father and expect to get an answer from him I would like very much to learn the result, and if you are to come back here again; meanwhile I will busy myself in counseling the people and try to get them to accept of this proposition and I think we will be a large number.

I am not one of the northern men, but the Minnekonjou and Sansarc and the Hunk papa, that were up north during the war, came in here and joined their relatives of the same band at this agency and Cheyenne River Agency. I am related to these people, and I heard all they said to one another. They said we were going to visit the Queen of the English people, and we turned back before we got to where she was. We were traveling along through a dense timber, where the trees were very high, and we could only see a streak of the sky above us; and while we were going in this way to see the Queen we met some of the English people. Before we said very much on either side the English went into council with Sitting Bull. The English told Sitting Bull that they own the Black Hills, and would give them to him and his people. They said to him: "When you go down there to the Cheyenne River and the Standing Rock Agency we will come in around by a large butte, called 'Kill-deer Mountain,' for the purpose of fulfilling our promise to give you the Black Hills; and when we get there we will call the northern bands, who have gone into the agency, to meet us there; and then will meet you there at 'Kill-deer Mountain' and give you the Black Hills." And they gave them letters to that effect; and they brought these letters in with them. I said to them: "Let me see the letters you say they gave you;" and they showed the letters. They may have some of those letters yet, but I do not know. I said: "The Black Hills belong to me, and I gave them to the white people long ago." So, in the council which we have just held, Sitting Bull and his northern Indians, who control it, put their confidence in the English people, and not in the President and the American people. Although they are drawing the rations at this agency which they get from the Government, yet they do not listen to the words of the Government; but they listen to the words of the English, and put their trust in them.

So it resulted in a controversy between myself and them, I telling them that they had put their trust in the English people, relied upon their protection and promises, and further that the English had promised to come to their assistance; for myself and my people, we had put our trust in the American people and the Great Father and relied upon their friendship and protection, and expected to get our food and assistance in becoming well to do through the United States Government, but they and his people (Sitting Bull) had put their trust in the English and still relied upon their assistance, and they would be seriously disappointed, because I was sure that the English had deceived them. Those are the facts.

Mr. CLEVELAND. Were other Indians besides you afraid to come and take part?
White Bull. Yes; it is a fact that a portion of the people desired to sign the black paper, and through intimidation they prevented them from doing it. I would like very much to hear what reply you get from Washington, and I will busy myself in trying to influence the people.

Captain Pratt. I was thinking of bringing out the black paper and giving him to sign. That will be private between us and a test of his sincerity. [Commissioners assented to White Ghost]. Here is a picture that the Great Father gave to us to give to every one who would sign that paper [showing certificate], that is a picture of the Great Father and his Secretary [indicating].

Mr. Cleveland then explained the paper and the terms on which it was to be given.

Captain Pratt (to Mr. Cleveland). You tell him to put his name down here as the first man and that only we three shall know of it besides himself, and that we will give him one of these certificates.

White Bull. I have shown that I have a great many letters from good and prominent men. And what I have said I mean. I speak the truth and have not got a double tongue, as these other men have. I have among the people a great many who will follow me, and I came very near getting them to sign this paper, but these other Indians got up such a talk about what would become of them if they did this. Among other things they said that any one who would sign the paper would be taken across the river and let loose among the white people, and in such ways they frightened the people and scared them. When I say this thing I mean it, and will do what I say. I am ready to sign.

Mr. Cleveland. To what band do you belong?

White Ghost. I belong to the Fire-makers of the Hunkpapas band. I was a chief of that band.

Mr. Cleveland. How old are you White Bull?

White Bull. Sixty-six years of age.

(Mr. Cleveland then made out the paper and White Bull touched the pen.)

Mr. Cleveland. If you want the agent to put his name on there you can ask him to do so.

White Bull. The other Indians here have talked a great deal about the misfortunes and troubles that would befall all those who signed the black paper, and in that way have intimidated the people. But I myself do not fear any such consequences at all, and I have now in the utmost confidence signed this paper, and I take the certificate which you give me and I shall keep it.

My friends, I do not want to be made fun of for having done this, or to be abused. I am very anxious that you should go on and make what I have done firm, and accomplish it so that my words shall be on top and the words of these men who are opposed to the bill underneath, and thus I shall not be ridiculed or abused for my action. I want you to push it through and accomplish it now.

Captain Pratt. The Government of the United States is pledged to stand by you, and so far as we three men are able we will see that the Government does. We will bear in mind this thing, and call it to the attention of the Great Father if need be at any time to protect you—your manhood in this act, how you have come along against a great deal of opposition.

You can see from the talk that we have made, from the way each one of us have talked for more than three weeks, from our earnestness, the fact that we are in the right; because men who are here to deceive you or do a wrong could not have been as earnest as we have been. We have looked into our hearts each one of us, and we feel that we are as true good friends to the Indians as we can possibly be. There is not anything in us that is not friendly to their interest. The only feeling that any of us have about it, that I particularly have about it, is that the Government in doing this is too kind and indulgent to you. If it showed a little more hardness about it, it would be better for you. I think the Government is just spoiling you by being so kind to you; but it is all right; it is the Government's work and not mine.

(Mr. Cleveland recalled to White Bull his answer to John Grass when he made the announcement to the other Indians that they might go up and sign without fear. White Bull said, "Yes, we all laughed; we laughed to ourselves. It seemed just as if you had been there and heard all that was said. It was true.")

Captain Pratt (to Mr. Cleveland). I think it would be well for him to understand that we are here in this business, that we are doing the honorable work of the Government, and will be doing right if we only take one signature, take the signatures singly. It is just as straightforward if every man comes just as he does, and we take only one signature at a time—and even more so, for it will show that every man does it of his own free will.
INTERVIEW WITH BLACK BULL AND HIGH BEAR.

STANDING ROCK AGENCY, DAK.

Q. What would you think of a general council of the leading men of all the reservations? Would it accomplish a change of sentiment?—A. I think that any such council would be a sure failure. The condition of things is such now that it is very difficult to do anything about this. I am very sure I know what I am talking about when I say that it could not be done in that way, because this same influence would be brought to bear. All the old treaties have always been made by some of the leading men going to Washington, and then the people, while there has been more or less talk and opposition, they have always succeeded in accomplishing the purpose of the Government; I feel quite sure it can be done before the winter sets in, so that they can get back home in time, and in that way it can be satisfactorily done.

Q. How many would be necessary for each agency? One man from each band?—A. There are four bands. There ought to be three from Lower Yanktonai; Hunkpapa, four; Upper Yanktonai, four; Blackfeet, three. I have no doubt that it can be accomplished without any difficulty. I see clearly that no matter how long you stay here and talk about it it can not be done. You are good men and have presented this all right to us; but it is simply owing to the state of things that nothing can be accomplished. More than that, the other treaties had to be brought about in that way, and they were always accomplished without any serious trouble. A general council will not accomplish it; but I am sure it can be done in the way I proposed. The young men have decided and said they would follow whichever way the chiefs directed, and that they were competent, and would not undertake to say anything about it, and would do anything the chiefs thought best.

Regarding threats he said: I have heard these threats and heard them applied to ourselves. We do not know where it started. One day a policeman came up there and said the agent had sent him out to find out who started out to make that threat to kill us if we signed the paper, and we told him that we did not know exactly, but we understood that it was a man named Big Voice. It was since you came. And when the people told the policeman that it was Big Voice, he went to his house, but at that time the people had been called to a council at the lower camp, and the policeman followed down to that council, and went into the council. Big Voice was there, and the policeman asked out in the council who it was that said that if Big Bear and Black Bull signed the treaty they would kill them. He asked this man, Big Voice, if he had said it, or if he knew who did. He said, he declared, he could not remember who it was that told him that. He got behind that excuse, and that is as far as we could trace it.

So it went on until to-day when the stable boy over here at the agency told me that a young man by the name of Jaw, who is a member of Sitting Bull's band, was one who had constituted himself, or been constituted by Sitting Bull, he didn't know which, to watch these people, and if anybody signed this paper find out who they were, and just as soon as the Commission had gone—got out of the way—he was going to shoot that man. That is what the stable boy told me. I heard to-day that whenever you get a long way off they will call together all those men who sign the paper and make them tell their reasons why they signed it. The stable boy said that Jaw had told him this. Jaw was to look out for the people—watch this place and the Indians. And Gall said in one of his speeches at the council if anybody signed that paper it would be a good thing to kill him right there. They said that you came and told them that this thing was to be done openly, and then when they said that they were going to hold off until they got things that were due them, and that they were not going to sign the paper, you let men come in and sign it secretly, and they were going to accuse you of having lied to them.

They received a letter over there, Sitting Bull did, from the chiefs at Red Cloud and Rosebud, in which they said, as regards this matter of the Commission to treat with them for a cession of a part of their land, that they had decided in council, first, that no one should go to Washington on that business; next, that they should not cede any of their lands; and next, if they proposed to them to take up land in severalty, they warned these people over here that if any of them agreed to any of these things, that they would get on their horses and come over here, and ride night and day to get here, to attack them, and I, although I live away up here at Cannon Ball, was present and saw this young man, who came back from school and married one of Sitting Bull's daughters, saw him hold the letter in his hand, and heard him read it, and that, on account of that, these people had acted as they had.

Q. When was that letter received—before we came?—A. It was long before you came. High Bear and I both saw the letter.

Q. Who signed the letter—what chiefs?—A. A great many names were on it, chiefs
Mr. Cleveland interpreting.

BULL HEAD. I came in to say good-bye to the Commission before they leave. I have listened to all you have said, and I understand and remember all of it. I believe you to be good, honorable men, sent out by the Government, and before you went away I wanted to see you personally and show myself to you. I myself know of the act and think it is a good thing for my people, but all I came for is to see you before you went away.

At one of the councils held by the Indians in the camp after you came I got up before them all and said to them: "These are honorable men, and have not come to deceive us. We ought to respect them and do as they ask us to do—that is, we ought to sign one paper or the other. If any one disapproves of the bill let him sign the red paper, as they say; and if any one approves of it let him sign the black paper. It is foolish for you to refuse to sign either paper." And ever since I did that I have been abused on all sides; and at the time I said it there was a general expression of disapproval. This influenced many others on the police force who were favorably inclined toward the bill, and made them cautious about taking an open stand.

It is not because I fear any personal injury if I sign the black paper, as my own judgment inclines me to do. I am one of those who listen to the advice of the agent and my white friends, and have accumulated some property. I have some horses which were issued to me by the Government, and some ponies, and I have some cows and work oxen, and a farm and a number of other things, but I live down on the Grand River, where the Indians are as yet wild and very foolish. I know perfectly well that I should do this, although no one dare or could injure any of my property openly, yet Indians, as you know, are very mean and tricky, and they would probably shoot some of my horses or would injure some of my stock, and it would be done in such a way as to make it impossible to discover who did it, and I could get no redress. This is my only reason for not being willing to sign the bill at present.

I have all along helped as I could with my voice, and I intend to continue to do that. There is one thing I feel bad about, and I wish it could be made right. Some time ago Mr. Hinman and Mr. T. Selwin employed me on some business for the Government where the Indians were all to be counted, and I was promised by Mr. Hinman and Mr. Selwin $50, which I never have received. The agent, Major McLaughlin, knows all the circumstances and has tried to recover this for me, but it is a long time now, and I have been unable to get anything.

Father CRAFT. Sitting Bull and others are at the bottom of this matter. We regard Sitting Bull as nothing but a mischief maker. He desires to be considered a great chief, when in fact he is only a medicine man.

Many of these chiefs are only chiefs so called. The Department issued certificates of good behavior, which you doubtless remember. John Grass was broken by a former agent. Major McLaughlin, I think, put him back again. High Eagle is as old as any chief. Antelope is not a chief.

Half-breeds have influence, but they are mistrusted by the Indians and the whites. They generally side with the Indians. Indians generally get them to read and write letters, tell what is in the papers, and have them act as interpreters, but they always suspect them.

Recently they held a meeting about going to Washington on this bill. John Grass and Gall were there. They desired to raise money for six chiefs to go and an interpreter. Half-breeds advised against it. Half-breeds offered to help pay expenses. Their interests
are equal with the Indians. They would not encourage mischief, for the Indians would be sure to give them away.

So long as the Indians think that any proposed measure is a doorway to civilization it will be opposed; so long as the old men live and have any hold on the young no united action can be had. They would oppose land in severalty alone. Fear would not have any effect on them. They do not think the Government would take harsh measures. I gave them a warning that if they did not do this the Government would not do anything for them.

The truth is they prefer the old ways. That Montana band I worked amongst, though they did not get half enough to eat up where they were, yet because they could keep up the old ways and have war parties against the Crows, left these people, although they belonged to them.

It was a mistake for the Government to make a lot of little chiefs. They thought making little ones would break the big ones. They all put on the importance of big ones. The Government should refuse to recognize these people as chiefs. Instead of issuing to chiefs, they should be put in districts and rations issued to the districts instead of the band. By doing this thing old ways would be broken up.

The fuss over "Sitting Bull" is what spoiled him. It might be well to make the young men, whose tendencies are towards civilization, headmen; it would be better to do away with it altogether.

John Grass is supposed to be a smart man. He is very troublesome outside of the police court. He is very cunning. If John Grass were to change his mind about this they would likely get somebody else in his place.

All the men above twenty-five or forty cling to the old ways. Before the Commissioners came the major explained the bill to them, and the question was: "Shall we all say something?" Sitting Bull wanted to talk. They rejected him. Antelope wished him (Sitting Bull) to be the single man to do the talking. This was rejected because of his turbulent behavior to General Logan. They thought he might repeat it here. They were afraid of a racket and they all desired peace. This made Bull mad. He said little. He told me he would keep quiet so long as nobody signed, "but if any one attempts to sign, I will say something." He is a full Indian, clinging to old ways, and an offer to make him a rich man would not change him.

My judgment is that a body of surveyors coming on this reservation would have a powerful effect. But the main point is to destroy the influence of these old fellows—destroy the chiefs' power. The Government is to blame for the present state of things.

I do not believe that Sitting Bull found fault with the speakers because they did not mention the fact that two of his sons-in-law had been at Hampton school. He would likely say that to you to please you.

I think this plan to have four speakers was proposed in general council, and was not that of any single man. At that first council they made up their minds what they would say to the Commissioners. Some thought you were inspectors, and they asked me about it; for they desired to talk about everything. They had the whole thing made up before you got here, though these four men represented the sentiment of the majority. I put all those over thirty-five or forty as set against the bill. I think if one of those four chiefs would favor the bill, they would rush him right out and put another in.

I never heard any charges that you wanted to threaten them or force them. I think there is more manliness in the Rosebud Indians. These men are mean and abusive and treacherous. I would not say the same thing of those down there. Of course they are savages. These men are corrupt.

I should say that one-half of the people on this reservation are between eighteen and forty. A council of young men, however, would be impossible. They would not let them come. I think it would be a good thing to remove all the late war people, Sitting Bull and so on, but it would be hard to separate the families.

Your plan to degrade the four chiefs does not impress me favorably, for they are simply the mouth-pieces of their people; but I indorse the plan pursued by General Logan with Sitting Bull. That was right. That made him behave himself. These four men have come in not to be violent, but simply to express the sentiment of their bands.

The young men, so long as the old fellows have a grip, are afraid, and I would not answer absolutely whether it would be possible now for you to get the young men together alone. They are afraid of getting into trouble.

I think there is no danger to the Commissioners down at Rosebud. Sometimes they stampede, but something must occur to work them up to violence.

I do not think it is best to talk in a strong and angry way to them; it vexes them.
INTERVIEW WITH EMERAN D. WHITE, OF STANDING ROCK AGENCY.

CROW CREEK AGENCY, DAK.,
Monday, August 27, 1888.

(Mark Wells, interpreter.)

Agent ANDERSON. I have sent for this man from Standing Rock to have a talk with him, and I wanted you Commissioners to hear what I had to say. It is reported to me that this young man has come down here and has been interfering with the councils and giving these Indians advice that might have been kept to himself; in other words (to the Indian), you have been meddling with the affairs of this agency.

WHITE. I was present at the council last night, and I will be in for the council—

Agent ANDERSON. It is very questionable whether you will be at the council this evening. I have sent for you to know what is your object in coming down here, and why you came without a pass.

WHITE. The agent allowed me to come. I obey orders, major. I came down here to see my mother.

Agent ANDERSON. Why are you advising these Indians not to sign? Even if Sitting Bull and his followers are opposed to this bill they may have their reasons for it; I do not know anything about that agency, but I know about this agency, and I know that these people have their reasons for signing or not signing.

WHITE. They said if you want to sign the bill you might just as well get outside the reservation.

Agent ANDERSON. Now, I consider that those Indians have treated this Commission sent out from the Great Father with a great deal of disrespect.

WHITE. Yes.

Agent ANDERSON. Now, I do not want that same spirit encouraged here, and I understand that you have been doing that.

WHITE. No, sir; the missionaries are all good men, good missionaries, and they and the agents are advising them to do what is right: I am working with the missionaries to do as they do.

Agent ANDERSON. As the missionaries do?

WHITE. Yes, sir.

Agent ANDERSON. How do they advise them—the Indians?

WHITE. They instruct them to do what is right, and I do the same.

Agent ANDERSON. Is it right for them to sign this bill or not?

WHITE. Well, their work is about the Great Spirit and his works.

Agent ANDERSON. You were not talking in this council on the hill about the Great Spirit; you were talking about this land business.

WHITE. I have told the young men that they must be wise and obey all the missionaries.

Mr. WELLS (the interpreter). He told them not to sign.

WHITE. I didn't mean to tell them not to sign exactly. They don't want to sign—one-half of them; a great many want to sign. Why don't you go to work, I said, and plow up the ground and have churches built and schools, and then be respected. That's what I told them. I don't say blindly, but I told them they don't want to sign it and they don't want to. I told them to obey the Government of the United States and the agents and the missionaries. I am not so blind as the rest. There is a little light in me at least.

Judge WRIGHT. Why didn't you make a speech at Standing Rock in our council?

WHITE. They wanted to keep us still. You know how John Grass and all those men are. They are very blind; they abused me. You see how the missionaries are abused; they want them outside of this reservation.

Judge WRIGHT. Didn't John Grass tell you to come down here and talk to these people?

WHITE. No, sir.

Judge WRIGHT. You did it without anybody telling you?

WHITE. No, sir; what I have said to them—

Judge WRIGHT. Didn't you tell them in council that they ought not to sign the bill?

WHITE. Not exactly; they don't want to sign the bill. The bill is profitable, all the tools, etc.; it is all right, but they don't want us to sign it. If we school-boys agree to sign it they said you had better go outside the reservation and live among the whites. I said if you don't want to sign it, plow up the ground and raise cattle; you have ani-
Agent ANDERSON. It is very evident that this man is down here beating about the bush. He is either lying about it or is a mischief-maker.

Mr. CLEVELAND. Whatever this man has undertaken, he has made a great mistake coming down here, and he can't but get into more and more trouble all the time. He does not seem able to explain his action here clearly, or his reason for being here. It is certainly very much to be regretted that he came down here; it is quite advisable that he should not move around more at least. He only gets himself into difficulty.

Captain PRATT. In any event his speaking here at all was unwise except he is squarely and fairly in favor of the bill, or to advise any modified or intermediate course. It was very wrong.

Mr. CLEVELAND. It was very indiscreet and mischievous certainly, even if he said only what he claims to have said. It was altogether out of place for him to come down here and say that.

Agent ANDERSON. I feel as the Indian agent here, and having the interest and prosperity of these people at heart that it would not be right for me to sit still and let a meddler come here and interfere with the happiness of these people.

Captain PRATT (to Mark Wells). You heard him say not to sign?

MARK WELLS. Yes, sir; he told them not to sign.

Captain PRATT. Ask this man (an Indian who was present) if he heard him advise them not to sign.

The INDIAN. I did not hear that; but he did not tell them to sign.

Captain PRATT. What did he say, as close as you remember?

The INDIAN. The chiefs have kicked and are advising us not to sign. He got up and explained what the chiefs meant. The chiefs in objecting to the bill meant to save the land for us young generation, not to dispose of it. That is the object of the chiefs and not the object of the bill.

WHITE. Then again I says to them, you say that you don't want to dispose of the land; you want to keep it; then if you do, why don't you go and keep it and improve it? I don't say blindly "don't sign."

Captain PRATT. That explanation of what the chiefs said he has had some part in forming their minds. In my judgment this man's circulation among the people of this agency is not good and is not helpful to the Government of the United States.

Mr. CLEVELAND. If this young man had taken the other ground and had told the Indians that the object of this bill was to save the country chiefly for the young people he would have spoken the truth and done a good thing. But when he sided with the chiefs and said that the object of these chiefs was to keep the ground for the young people, he took a ground of affronting the Government on an agency where he had no right to be. I look upon his erring as a great mistake and must prove injurious to himself. He is putting himself in a bad light, and I feel quite sorry that he has gotten into this fix.

Captain PRATT. The matter is quite in the province of the agent. It is a question whether we have anything to do with it.

Agent ANDERSON. If you leave it to me and not associated with you gentlemen, I think these people are fully able to take care of themselves, without any of the bad influence coming from Standing Rock.

Mr. CLEVELAND. The very object of this bill is to save the Indians' country chiefly for the young people, and to prevent these chiefs and old men from hindering you and your people in the way of progress and of securing this land before it is too late. It is the very object of our coming here and of this bill to save the land, but you have had a different understanding of it, and while the bill deprives them of the land the chiefs are working for the safety of the land. It is a false position, and when a man takes a false position it can not but work injury to himself.

Captain PRATT. I feel called upon to say further that his return to Standing Rock at this time would be very unwise.

WHITE. Well, I will stay here and be present at the council and hear the people talk about me, and you gentlemen by what I will say will know more about it. Did I not try with the missionaries to try to make people good? Did I not advise them to work hard if they want to lead—

Captain PRATT. There is a very artful little dodge you put in there. You have given the people to understand that the chiefs instead of the Government of the United States are trying to do them good, and in that far you have said that the Government of the United States is trying to do them harm.

WHITE. No, sir.

Captain PRATT. Whatever you think about it that is what it means. You have said that the chiefs are trying to save the land for us boys—the children, the young people—and by that means you have said that the Government of the United States is trying
to take the land away from them and do them an injury, and the chiefs are trying to protect the people, which is not the truth; that is a lie straight out. The Government of the United States is only trying to protect the people and save the people. You can't understand it, perhaps, but such is the case, and the only position for you to take, if you lose your head by it, the only manly position for you to take, is to come out fairly and squarely on the side of the Government, which has educated you and made you all that you are, and for which you would be starving to day. You eat its food and wear its clothes; it throws about you the protection of its laws, and if it were not for that you would be roaming upon the prairie naked and starving.

White. Yes, sir; you have said this way to us, and that is right.

Captain Pratt. But it does not move you; you stand obstinately, and get up here after all you heard at Standing Rock, and say that these chiefs who oppose the bill are trying to save the people and do them good, and by that much the Government of the United States is trying to do them harm, which is a lie. It don't make any difference what they say to you, the only right course for you is what I told you.

Agent Anderson. If this young man is opposed to the bill, he ought to sign against it.

Judge Wright. He should let these people do as they please, and not thrust his advice upon them.

INTERVIEW WITH BOWED HEAD AND JAMES WILLIAMS.

Crow Creek Agency, Dak.
September 2, 1888.

James Williams (Mr. Cleveland interpreting). I think I fully understand the paper which you have come to explain to us, and for that reason I have accepted of it, and for myself, I have been working as hard as I could to get others to agree to it. And at the meeting of the Indians last evening there were five men besides myself who stood up and openly announced that they intended to sign the black paper. This gives me very great pleasure, and I hold up my hand in the hope that we men who have taken this stand may not fail of our wish in this matter. This old man who is with me, James Bowed Head, was one of them, and I would like you to look at him, my friends; he is now an old man, his hair is getting gray, and no doubt every day he is thinking about the time when he shall die. I wish you could give him something to keep in his memory. He is a man who while he has been very anxious to live right, so as not to lose the future life, has had great trial and suffering in this life, and he is very anxious that you gentlemen should give him something by which he can hold and remember.

Captain Pratt. Who were the speakers at this meeting?

Ans. James Bowed Head, Fire Cloud, Charley La Claire, Red Hair (Pratt), John Ocaeha.

Mr. Cleveland. I think these certificates will answer the purpose he is after. Do you wish to sign the paper now?

James Williams. We did not intend that, but we want you to understand that we have accepted the bill and stand on that side. We accept it fully, but what we want about the papers is just a letter showing the position that this old man takes, so that he can have it to show to others. Major Gassman gave him such a letter and he keeps it among his papers. He is a quiet man who keeps himself in the background, but he keeps himself well posted on all that is going on.

Judge Wright. What occurred in the council last night?

James Williams. There seemed to be a large majority who seemed to be unwilling to accept of this proposition, and are in favor of refusing to sign either paper, and that element had a good deal to say. They did not seem to understand each other very well, to be able to come to an agreement about the matter, but there were a great many who were opposed to parting with their country under any consideration. They claimed that they were doing this for the sake of their children. Many young men also said that. Then there were others who had a good deal to say about the past. They said that the pay was all at once; that it did not say anything about three or four years or at once; that it did not say anything about three or four years or any time, and it amounted to poverty for them; and some also said we did not know anything about taking care of cattle and work-oxen, and that they wanted horses to do their work instead of oxen. So they were divided. There were a good many who said that they would not touch the pen, and there were a good many who were in favor of signing the black paper; these last were timid and afraid; and so it ended. The council came to a close without reaching any united agreement on the matter,
Others spoke in this way, and it pleased me exceedingly to hear them speak. They said to the old chiefs: "We have been going along through the past in great poverty and difficulty, and you have been talking to us all the time of the way in which we might be rich and prosperous. Now to-day the riches which you have been holding up before us have been brought to us and offered to us, laid before us, and when you see that we have actually reached the point you have been promising to us all the time, then you turn away from it and refuse to have anything to do with it. For ourselves we rejoice in this prospect. By it we are not only enabled ourselves to take up large pieces of land, but our children can take land under it. We are disposed to go to work and make use of this. It is the very thing you have promised us. You turn aside, but for ourselves, we intend to take this thing. That is the last word about it. We are determined to do this thing."

Captain Pratt. Were there many who said that?

James Williams. Yes, there was a good many who said that. This old man here made them a speech. He addressed the chiefs and said to them: "We have been listening to you, and you have been leading the people; now here is an opportunity presented to us. I am an old man, and look forward to the time when I shall go hence, but I am going to stretch out my hand and take hold of this thing; and as for yourselves, by turning away from this you are taking a very false step, you are running from prosperity. You are leading the people away from a prosperous course. Still I will stretch out my hand and try to bring you back. Our friends who have opened this door for us are sitting there waiting for us to enter, and we will be left out. I want you to consider it in that light." As for myself, these were my words which I want to tell you, and ever since I knew you were here and understood this thing, I lifted up my voice wherever I could urge it on to the people. I have fully accepted the act and have told my people that this is their opportunity. I was not willing that my people should suffer in poverty, or that my children should be compelled hereafter at any time to run about among the whites and beg their bread. I told my people that when we have an opportunity to provide for ourselves and to have something for the future we should accept it. I said that I was going to put forth my hand and sign, and that I would do that even if I was the only person who did sign; and although the papers said that three-fourths was necessary to make it effective, no matter how discouraging it has looked, at no time since the beginning has my voice weakened.

I myself never wish to tell a falsehood. I said that I was going to listen to the advice of the Great Father, and that is my determination always. I do not propose that whenever a proposition is made to me by him I shall turn away from it. If I do turn away from it whither shall I go? No; I have listened to his voice in the past, and I propose to listen to it in the future. I have taken up 320 acres and am working upon it. Whenever he sends me anything else I intend to give heed to it. I do not do this thinking that I myself will ever be of much account, but I do it in order that my children may grow up real men. I do it from my children. I do it for their welfare.

Captain Pratt. Before we go, we will make a paper for this man and give it to him. We are very glad to know that you take this leading position. Your arguments are just right. They are sound.

EYED HEAD. We chose three men yesterday to get a thorough understanding of the thing and to advise our speakers and to keep themselves informed of what are the facts in the case, and we know there are a great many of the people who are well disposed and in favor of the matter. We hoped that these young men would act intelligently in this matter and inform themselves of the facts and communicate them in council and keep our speakers inside of the right points and the truth, but we are a little afraid now that the opposition has gained a hold on these young men and turned them around on the other side. It looked a little so at the council last night. I think it is important that the agent should have a talk with these young men before the council to-day, and explain the situation to them, and give them some good advice, because it looks as if the young men have been turned aside from the purposes for which they were selected; they stand something like umpires. I am afraid they have given themselves to the other party, and that they have a scheme on hand to quietly find out how many are opposed to the bill, and if they are in the majority to break up the council. The agent should know of, and he should instruct these young men before the council.

Captain Pratt. One of the greatest men in this country, on an occasion when a great many men attempted to go wrong, placed himself in their front and stopped them. It was a motto with him that one brave man was a majority; and if you two men simply hold to the principles that you have announced to us, and stand by them bravely, and do not give in in any way, and stand in front of the crowd, there is no doubt of success, because you are right and they are wrong.

James Williams. What you did up at Standing Rock about signing the paper, will it be done in that way here? It would be a very excellent plan, and would bring out
some who would be doubtful; that is, if the paper were left here after the council was over, and let them come in and sign it individually.

Captain PRATT. We are here, and we can receive signatures at any time. We are only required to see that they be signed in the presence of two of us commissioners. We would like very much to have a full expression in open council by those who are in favor of the bill. That will be a great deal better, if they will do it, than signing privately.

[Telegram.]

STANDING ROCK AGENCY, July 26, 1888.

Hon. WILLIAM F. VILAS,
     Secretary Interior, Washington, D. C.:

Press dispatches sent from here about what has occurred among the Indians or before the Commission are very unreliable. Our progress is entirely satisfactory—much better than we had reason to hope for, and gives promise of early success.

R. H. PRATT,
     Captain and Chief Commissioner.

[Telegram.]

STANDING ROCK AGENCY,
     Fort Yates, Dak., August 1, 1888.

Hon. WILLIAM F. VILAS,
     Secretary of Interior, Washington, D. C.:

Agent McLaughlin expresses to the Commissioners the belief that his efforts in behalf of the Government will be more effective were he not a Commissioner. The other Commissioners fully concur in this belief. Major McLaughlin, therefore, thinks it best that he be relieved and the other three Commissioners proceed; he, McLaughlin, using his influence as agent. This is important. Please answer at once.

R. H. PRATT,
     Captain and Chief Commissioner.

[Telegram.]

WASHINGTON, D. C., August 3, 1888.

Capt. R. H. PRATT,
     Standing Rock, via Fort Yates, Dak.:

Agent McLaughlin is removed from duty as one of the Commissioners. Use your own judgment in regard to permitting use of telegraph to press, and in regard to your clerks furnishing news. The matter is important chiefly as it affects the status with you, which you can better determine. Reports do not disturb, though they indicate more time and care necessary, perhaps, than were supposed.

Wm. F. VILAS, Secretary.

The following is a copy of a letter addressed to each of three Catholic priests on the reservation at the Standing Rock Agency:

"SIoux COMMISSION,"

"Standing Rock Agency, Dak., August 4, 1888."

"DEAR SIR: Deeply impressed with the great importance of a successful termination of the negotiation now being conducted by ourselves, as Commissioners of the United States with the Sioux Indians, and knowing the deep interest you take in educating and elevating them, we take the liberty, in view of your connection with the Government school work on this agency, of suggesting to you the propriety of giving your earnest and open advocacy of the measure now being considered.

"The provisions of the act have received elaborate and painstaking care on the part of Congress, and the President has given it his approval and the scrutiny of his wisdom.
The act embodies now the desire and purpose of the Government of the United States for the advancement and civilization of these people.'

"The provisions are 'generous and beneficial to the Indians.' The Secretary of the Interior, in his instructions to us, says: 'The failure of the Indians to accept the offer now made will necessarily leave their future condition and the further action which may be taken in regard to the reservation problematical and uncertain.'

"You will thus see that the future welfare and happiness of these Indians depends largely on their action now, and hence it appears to us that every true friend of theirs should at once use all honorable and fair means to induce the acceptance of the offer by the Indians. It can not be doubted that your position gives you a rare opportunity to advance the cause of education and Christianity among these people. We, therefore, invite you to be present at our council on Monday, and as often thereafter as you conveniently can.

"A reply in writing is respectfully requested.

"Very respectfully,

"R. H. Pratt,

"Captain U. S. Army,

"Chairman of Commission."

The following is a copy of the only reply received to these letters:

"Agricultural Boarding-School,

"Standing Rock Agency, Dak.

"August 5, 1888.

"Dear Sir: In reply to your letter and kind request of yesterday, which reached me last night, I briefly state that I will send you a full answer in writing tomorrow, if possible, before the council opens, or will see you personally about the matter in question.

"As this is Sunday and other duties prevent me from giving a more detailed and specified answer to-day, please hold me excused.

"Very respectfully,

"Hon. R. H. Pratt,

"Captain U. S. Army, Chairman of the Sioux Commission, Standing Rock Agency, Dak."

"Fort Yates, September 5, 1888.

"Dear Sir: I wish to send you a letter to-day. I wish to tell you a few things. This is the first. The agent has not done what you told him to do. Then he has not coun­seled the people. For that reason the people are now harassing us very much. They say they will pursue us who have signed the bill until they cause one of us to suffer some injury, and they pursue us with clubs and long irons so that we are alarmed and on that account write this letter to you. We want you to give the agent some check (power or advice to check those who trouble them). We are maltreated every day because we desire to obey the President, but the agent does not help us. Therefore we want you to help us.

Then, again, a man called Red Horse says now: "I have not been able for a long time to kill some one as I intended to do." He goes about saying this. He is a chief, and the agent (seems) to have him for his especial chief. He is haughty, and on that account many of the other chiefs have caught the contagion, and at present they are working against us very much. We feared that this would be so, and on that account say this, but we pray you to tell the agent to put that man out (of his chiefship), but we won­der "why has he not done it?" But now there is likely to be serious trouble. So we pray you, when you get this letter, to help us. At present it is only the chiefs who per­secute us. There are the principal ones who persecute us: John Grass, Sitting Bull, Black Bear (Bear Turns Around), Long Feather, and Thunder Hawk. These are the ones who persecute us worst now. They speak these words about us: "Kill them;" "Puppies;" "Thieves." Alas! friends, we want you to help us.

One thing I forgot; they want to make us go East. Then a man [General Armstrong] came here from Hampton and held a council with the chiefs, and John Grass said: "Three men came here and made a big steal in the night, so that I do not consider them to be what are called 'men.' Especially a clergyman was among them who broke the whole law, so that he at least ought to be ashamed." Then he said, too, and shook him by the hand: "We want you to undo the signing which has been done." So that now we pray earnestly to you to help us. They wish us dead every day. So we want you to
help us. Also they want to take our ration tickets away from us. They say to us
"You shall go without rations." Now, my friends, that these things are so, God sees
for us, and you also know something of it, so we want you to help us in some way in
this work. We also study how we can stand in the way of truth. We believe if we
are sincere in this God will be a strong helper to us. We now desire a right thing, and
for that reason have stirred up for ourselves opposition, but we did as we have because
we believe it to be the way of life for the people. We think, too, that after one of us
has been killed the agent will then perhaps help the rest of us. That is all we wish
to say now. We shake hands gladly with you. I who write this letter am

HERBERT WELSH.

[Telegram.]

DEPARTMENT OF THE INTERIOR,
Washington, September 11, 1888.

Agent McLAUGHLIN,
Standing Rock Agency, Fort Yates, Dak.:

Arrange at once for the selection of nine delegates of the most influential leaders among
the bands of Indians belonging to your agency to attend general council to assemble at
Lower Brulé on Saturday, the 22d instant, to meet the Commissioners appointed to pre­
sent to the Sioux Indians for their acceptance the act of April 30, relating to their res­
ervation, not more than two-thirds of the delegation to be of those opposed to accept­
ance of the act. You will accompany the delegation, provide transportation and sub­
sistence en route, taking with you your best interpreter, both of you to co-operate with
the Commission.

H. L. MULDROW,
Acting Secretary.

[Telegram.]

DEPARTMENT OF THE INTERIOR,
Washington, September 11, 1888.

Agent MCDHESNEY,
Cheyenne River Agency, Fort Sully, Dak.:

Arrange at once for the selection of seven delegates of the most influential leaders among
the bands of Indians belonging to your agency to attend general council to as­
semble at Lower Brulé on Saturday, the 22d inst., to meet the Commissioners appointed to pre­
sent to the Sioux Indians for their acceptance the act of April 30, relating to their res­
ervation, not more than two-thirds of delegation to be of those opposed to acceptance
of the act. You will accompany the delegation, provide transportation and subsistence en route, taking with you your best interpreter; both of you to co-operate with the Com­mision.

H. L. MULDROW,
Acting Secretary.

[Telegram.]

DEPARTMENT OF THE INTERIOR,
Washington, September 11, 1888.

Agent SPENCER,
Rosebud Agency, Dak., via Valentine, Nebr.:

Arrange at once for the selection of twelve delegates of the most influential leaders among
the bands of Indians belonging to your agency to attend general council to as­
semble at Lower Brulé on Saturday, the 22d instant, to meet the commissioners ap­
pointed to present to the Sioux Indians for their acceptance the act of April 30, relating to
their reservation, not more than two-thirds of delegation to be of those opposed to acceptance
of the act. You will accompany the delegation, provide transportation and subsistence en route, taking with you your best interpreter, both of you to co-operate with the Commission.

H. L. MULDROW,
Acting Secretary.
Agent GALLAGHER,
Pine Ridge Agency, Dak.:

Arrange at once for the selection of ten delegates of the most influential leaders among the bands of Indians belonging to your agency, to attend general council to assemble at Lower Brulé on Saturday, the 22d instant, to meet the Commissioners appointed to present to the Sioux Indians for their acceptance the act of April 30, relating to their reservation, not more than two-thirds of delegation to be of those opposed to acceptance of the act. You will accompany the delegation, provide transportation and subsistence en route, taking with you your best interpreter, both of you to co-operate with the Commission.

H. L. MULDROW,
Acting Secretary.

McLAUGHLIN, Agent,
Standing Rock, Fort Yates, Dak.:

Arrange agency affairs, and, with one interpreter and fourteen Indians from your agency, proceed with and under direction of Sioux commission to this city. Commission will pay transportation and necessary expenses.

A. B. UPshaw,
Acting Commissioner.

SPENCER, Agent,
Rosebud Agency, via Valentine, Nebr.:

Arrange agency affairs, and, with one interpreter and fourteen Indians from your agency, proceed with and under direction of Sioux Commission to this city. Commission will pay transportation and necessary expenses.

A. B. UPshaw,
Acting Commissioner.

GALLAGHER, Agent,
Pine Ridge Agency, Dak.:

Arrange agency affairs, and, with two interpreters and twelve Indians from your agency, proceed with and under direction of Sioux Commission to this city. Commission will pay transportation and necessary expenses.

A. B. UPshaw,
Acting Commissioner.

ANDERSON, Agent,
Crow Creek, via Chamberlain, Dak.:

Arrange agency affairs, and, with two interpreters and eleven Indians, six from Crow Creek and five from Lower Brulé, proceed with and under direction of Sioux Commission to this city. Commission will pay transportation and necessary expenses.

A. B. UPshaw,
Acting Commissioner.
OFFICE OF INDIAN AFFAIRS,  
October 3, 1888.

MCCHESNEY, Agent,  
Fort Sully, Dak.:  

Arrange agency affairs, and, with one interpreter and nine Indians from your agency, proceed with and under direction of Sioux Commission to this city. Commission will pay transportation and necessary expenses.

A. B. UPSHAW,  
Acting Commissioner.

INTERVIEW WITH BIG MANE, BULL HEAD, AND LITTLE CLOUD, INDIANS FROM LOWER BRULE AGENCY.

Mark Wells, interpreter.

Major ANDERSON. You have often when talking to me about these things asked me to write it down. Anything of importance that is necessary to be taken down this young man will take down. I sent for you men to come up here because you are the representative brains of the Lower Brule Indians. What is said to you and what you say will not be any child's play.

Judge WRIGHT. I suppose you know a great deal about what the Commissioners came for? I suppose you have heard it talked about and talked about it yourselves? [Yes.] The Government is very anxious that you should have your matters all fixed in a permanent way, so that there can be no trouble hereafter about them. [How.] Some people, perhaps, have told you that all the that the Government wants is to get your land from you. That is not so. The whole purpose of the Government in dealing with you is to fix it in a way that you will be protected and go forward and prosper and be happy. [How.] The Government has been studying about the Sioux on this great reservation for several years, and they have fixed up a plan, Congress has, which has been studied well by the President and the Secretary and the friends of the Indians, and they think that this is the best plan to fix them secure and put them in a position where they will be prosperous and happy. And they sent us here to explain it to you so that you can understand it and to ask you to talk about it and consent to it as the best plan they could think of for your good. The President wants all the Indians, not only the chiefs and the leading men but all the Indians to listen and hear about it and understand it before they act upon it, and he does not want them before the Commissioners have explained it to them to get up and determine that they will go against it or for it until they have heard all about it. The President feels so sure that it is a good thing for them that he wants them all to understand it, so that when they understand it they will take it willingly. We know that he is very anxious for them to accept it as his friends. If they do accept it it will give the Sioux Nation great strength with the President, because it will give him power to do what he thinks is best for them; and he does not want any Indians to be afraid to say what they think about it. He would feel very much ashamed if he thought that any Indians were trying to keep other Indians from taking what he offered by threats or by force.

We suppose you come to say something which you want to say to us and to the agent before us, and we are ready to hear you; and if there is any clause of the act you want explained, we will try to explain it to you.

Major ANDERSON. I will repeat what I said this morning. The Indians in council here (the Crow Creek Indians) have been talking in a way that I do not like. I mean that there are a good many men here who are in favor of this bill, but they have no speakers to get up and advocate their beliefs. I think that you people who understand this bill so well, and with whom I have talked about it so frequently, I think that if you would come up here and prop these people up a little and get them started in the right way, we could get the true sentiment of the Indians at this agency; and while you are here I wanted you to meet these gentlemen and to feel that you have men to deal with, gentlemen who would not stoop to take advantage of the Indians.

The day before the Commissioners came here you men, with others, were speaking to me about getting something, some little means to buy something for the Indians, something to get the attention of the Indians riveted to the matter, so that they might go into the matter understandingly. I have mentioned the matter to the Commissioners, and you can get their answer now. If you will give your ideas about it the Commissioners would like to hear them.

Big Mane. I want to start in from the starting point, the reason that I want help.
What I do not know of course I do not know, and I am not going to talk about what I do not know. For the last twelve years, I will start in there. I want to show up my work for the benefit of my tribe and what my heart has been since that time towards my tribe. In the first place I am the head of the band, and goods and rations are issued in my name. All the annuities and rations which we have drawn since that time, every year they are growing less and less; then I look back and see what property we have destroyed, eat up and gained nothing by it; and look at the brains and minds of my people; see where we Have been since that time. Now I sit down and study, and I see that every year the rations and annuities are growing less and less, and at the same time more of my people are grumbling; more are the charges against the Great Father. And then I look at myself, where I have been, and where I am now, and some of the people of my bands and of other bands, they are in the same path that I am. So then, I say: "Now, my people, be wise; put your minds and hearts together, and see where you have been and where you are now; be brave, be courageous. Don't get angry. What shall we do and what shall we say when we get together and come before these gentlemen? How these annuities and rations are growing less and less every year. How can you make it better? We can not say to the agent: "Raise it." We can not say that to him. But I said to my people: "There is one way that we can make this better, make these provisions come up instead of down; go to work and till the land and raise food and crops. In that way we can make the food come up." And so I said like this: "Be lowly, be meek; in that way we will inherit the land, and we will raise our voices to the Great Father in that way." I said like this: "Remember the young birds, the young and tender, with no feathers; while the mother feeds them, the quills grow, and by and by the mother is feeding them and encouraging them. Now you take that stand."

I want to tell you these things, for this is my mind and my heart, and it has been from the beginning, I want to only just mention this, for these are the points which cause me to take a certain view in this land question. When I said what I say to the Commissioners, I want to show the cause why I have said these words.

A short time ago the Great Father's Council met, and I went out on the Bluff-lookout to see what I could see. And then I stood on the Bluff-lookout and said: "I wish I could gain the knowledge and wisdom such as these white men have, and that I might bring this Lower Brulé neighborhood to be like the town that stands on the hill." Nobody considers me as a man, and my people, but ever since I have been able to stand on two legs under the heavens have I said to myself; I am going to be a man for my people. When I heard that the Commissioners were coming I was anxious to see them face to face and eye to eye, and to talk with them.

Now I do not want to kick when I hear what the Commissioners say, nor do I want my people to kick. But before the Commissioners start there is a saying in my heart, and that saying is to put my people in a good path. For that reason I give advice to my people now; some of my people down there want to kick before they ever see the Commissioners or hear what they have to say; and so they give me a great deal of trouble, but we [the chiefs] are the representatives of our people, the advisers and leaders. Just about one-half of us want to kick, so these men and I suffer one-half of the time; some of our friends at home, they suffer with us. No doubt it is the same way at all the other agencies.

My judgment is that these men are gentlemen, and no doubt they were abused and considered where they were before [at the Standing Rock Agency]. Even the best friends of mine, if he abuses me, he can not make my heart good by abusing me, that is sure. But I know a way I can make him make my heart good, that is, compelling him, rounding him up. That is the way in which I can make him make my heart good. So it is, as soon as the Commissioners are going on the road, there are councils at every place concerning them.

As I illustrated awhile ago, when I was up on the bluff-lookout, I wished that it might come into my heart that moment what was in the Commissioners hearts before they arrived, so that I might fix my tribe the village on the hill, so that my neighbors all around might see it. And so I put my two hands together [as in prayer] that I might fix my people's hearts and minds in such a way that when the Commissioners arrived, in a respectful and sensible way, quietly my people should do what is right. Now, these Lower Brulé people, understandingly I want to work and arrange this thing. How shall I do it so that outsiders shall not interfere with me? There is one way I know I can do it. I will send word to the Commissioner of Indian Affairs and ask him to send me some money to be placed at the agency, so that I might use it when my people go wrong and run in the contrary way; that I might use this money to hold councils, or in other ways to bring them all together, and put them in one belief.

I know it well that these gentlemen that the Great Father has chosen will not wish to take our lands from us forcibly, but will give the Indians a fair understanding, and will
not rush right in upon us. They are going to give us time, and in that way they will accomplish good between them and me, and they will do my people good. And then they should have help somewhere near so that if there is any great trouble among the Indians where we are going that we might call upon the help—I mean a double force of police or some troops that they might be called upon immediately. That is my principal wish. That is my candid wish; and as I said to you, since we heard about the Commissioners coming, I am going to stand by you. Last Friday night Iron Nation [Lower Brulé head chief] was trying to pass me in that manner [illustrating on his finger], getting the biggest majority opposing the bill, so that he and I had a great argument. Now, I tried to bring the subject up concerning this reservation, what the Commissioners would say; tried to get my people to sit quiet and listen and have it explained to them, but Iron Nation would not listen to it. For this reason I call for help, and also call for some cash to help in that way. Iron Nation has organized over twenty soldiers. I want to race with him, and I want help. I will make a comparison: I remember when we were out and something turned on a sudden at which we had to fly for our lives the one who had the presence of mind to keep his mind clear had the best chance, but the one who is scared, who cannot look the ground over, he runs against a snag and falls down. That is just how Iron Nation is working now.

I said this before; I believe I made the suggestion to the agent once that these old chiefs at Lower Brulé, they are the drift-wood and water-weeds which flow in the small channel and by and by clog up the water and dam it back, and they continue until the wood and weeds are taken away. When this whole question is over I want to take away these old snags, take them out of the way and let the river channel flow clear. Yesterday, when we left home, as our agent wanted us to come here, no doubt Iron Nation and his soldiers, as soon as they saw we had started up here, were tossing their blankets.

When we go back to talk among our people it will be like a war party, like going right up against a line of bayonets; they will be bayonets of words. Then I said to myself: "How shall I feel when I go back there from this trip?" I said to myself: "How many knives shall I hang at my side, and how many pistols shall I hang in my belt? Maybe I will have to borrow some of these knives and pistols and maybe the owner will not lend them to me. All the strength that I will need is the knowledge that I will gain. That will be my shield and my strength." I want you to look into what I have said.

Bull Head. I have a few words to say, but I would like to hear the answer to what my friend has said—mean about the help he has asked for.

Captain Pratt. The Great Father always stands by those who stand by him. If he ever sends anybody out to fight for him, he always sees that they have the ammunition and the guns and all that is necessary, because he wants them to feel strong and courageous, and always to win. I have not a very clear idea of just what kind of ammunition you want, guns, and so on, but if you will just name the kind that you want, that which will do the best execution, we will consider it favorably if we can, and I think we can. I know that among the Indians the chief that can call in the young men, and get them round in a circle and give them something to eat and smoke and talk to them, can do a great deal more than a man that is poor and cannot do that.

All of the Commissioners are very glad to hear what you have said, and we can see that you have got yourself into a broad and good road, and you have only to move forward in it and you will surely come to the place that you speak of.

I will arrange with the agent to supply what you want.

Big Man. When you first started I went to Rosebud Agency to inspect the people’s mind there. A great big council was held right in front of the agent’s office, and the agent stood in the center of it, and the agent asked me to say a few words, and the commanding officer from Running Water [Fort Niobrara] was there also; and in answer I said like this: “No; I did not come on a lecturing tour, but I came to gather what is in the minds of the people.” And then I told the other chiefs there to speak. So Chief Swift Bear got up and said: “Now, the Commissioners will come and try to get us to sign some papers for them, and we will refuse. We will never sign, and we will kill the first man that signs.” And then a man got up out of the ring, a big man, brought to the center by different Indians, Two Strike; he got up and said the same words again, and Two Strike said that they would hold another council the following morning and requested me to be with them again. The interpreter got up then, and the interpreter said for them not to sign [Louis Rubideaux], and the agent said to them, “The land is yours. Do with it what you have a mind to.” And a meeting was held the following morning, and they went through the same words again.

Captain Pratt. Was the agent and the officer there the next meeting?

Big Man. No; neither one. A third meeting was held and I went to it. Neither the agent nor the officer were there. At the third meeting there were some bad words
said, so I got up. There were eight men took the oath that they were going to fight
the white people. So I got up and said: "Those are terrible words you have said. I
want my people to live on this land, but I do not want ten men to sell their heads for
us." Swift Bear then got up and denied about these eight men fighting the white
people. But there was an Indian of small stature, a young Indian, dressed in citizen's
clothes, and he said to Swift Bear: "You should tell what is the truth. There were
some men said that very thing he spoke of—about fighting the white people. They
did say that. In the former treaties we were entitled to 320 acres for each allotment.
That is what we are called to defend now. That about 160 acres and 40 acres in this
bill, I want you to talk about that and to ask for more land." (The young Indian's name
is Iron Foot. He keeps the store there. The father of this young man is called Imitat-
ing One's Name.)

Now, my friends, you do not come among us to create such trouble. That is not in
your line; but such is the talk, and there might some trouble occur, and if it were to
occur we want protection, and we want to quell such disturbances before they start.
Iron Nation brought this bad example from Rosebud. My wish is for some soldiers
somewhere near the Brulé Agency while the council is going on; have them handy.
Then we will have a quiet council, and there will not be much noise.

Captain Pratt. If it is only noise, it will not hurt anybody.

Big Mane. May be they will not kill me, or these my friends, or anybody, but re-
member they have some war-clubs with stones in the ends, and some hatchets, and they
might knock us down. If that is all, only annoy us, it would not amount to much.
While I live I want to arrange my people so that they will be happy, and then I will
die happy.

Captain Pratt. If there is really danger the major will take care of it.

Big Mane. We are not afraid for our part.

Captain Pratt. If there is really danger the major will take care of it.

Major Anderson. Iron Nation is a poor, weak, old man.

Captain Pratt. He is really driftwood.

Major Anderson. Yes; he has no real influence. One piece of the driftwood re-
tained too has already been removed, Little Pleasant, for disputing the Great Father's
authority and creating a disturbance where it was none of his business to interfere.
I can guaranty then that every man will have a right to express his own opin-
ion. I have a good police force at Lower Brulé and a good police force here. There
is one man there who is loud of mouth and weak of heart, who is making distur-
ance, and if it is necessary I will take care of him. I refer to Left-Hand Thunder.

Big Mane. That is right. Iron Nation we know is weak and childish, and Useful
Heart, Black Dog: these are the leaders. They are the chiefs, and Long Claws lately
joined in with them. These are the only four out of the chiefs, and under the chiefs
Left-Hand Thunder is the leader. When the time comes we want to set a steel-trap for
them. We want Iron Nation to speak first; and then the second, and then the third,
and then the fourth chief, downward. (The opposition to lead off.) We want it that
way, if you see fit.

Captain Pratt. We see it. That is the trap. That is good. We can arrange it in
any way we want to.

Bull Head. First when the Great Father wanted to organize a police force here at
our agency I was informed of it. Then the Indians went to work and organized soldiers,
opposition, to prevent it. While I was absent the soldiers arrived at my house and
broke in with guns to shoot me, but it happened that I was out; so they stood inside of
the house and riddled my house; broke the windows and everything about the house
(that was by the Indian soldiers in 1879), and then these same soldiers went and led
our agent out and took him by the hands and feet and dragged him out. I just hap-
pened to come along and saw them dragging the agent out from the office and away, and
so I ran to his help and defended him, and they clubbed me. (He referred to Major
Gregory, who was in charge at that time—about four years ago.) This very clubbing
is going to occur again. We know of it, but that is not going to move me. I am not afraid
of that. I said to myself, if I die in the attempt to carry out my Great Father's wishes
which are for our good, I am willing. When I see that the Great Father's wishes are
good I step right in without fear. But what bothers me is this, now if I get killed in
the attempt to carry out my Great Father's wishes there is my poor family without
property or anything, and they will die in poverty on the reservation among the Indians.
That is all that bothers me. I know we have an agent here who will leave nothing un-
said and will uncover everything, and who will show it to us and tell us and not deceive
us; but they take no heed. I send my children to school off the reservation and on the
reservation, and when one takes sick at school I do not go near to make the children cry after me, for I know the white teachers will take care of him. One of my children died at school. I said: "That is all right. My child died in the attempt to gain knowledge. I will also have to die." When you are down there you will hear from me in the council.

BIG MANE. Before the council down there we wanted to lay our hearts and minds before you that you might know exactly where we stand. You can look in that direction for guidance when you go down there.

You might have heard of my past doings concerning the land. I mean the time when the Commissioners came around here [the Commission of 1882]. There is no man that can invent anything but what he can make improvements upon it; so did I. I have made improvements since that time. Let me speak of my improvements, and then I will close. One improvement is this: I used to love to see the grass growing, and then I had a great deal to say. That used to be my pride. I have made improvements upon that. "It is not only the grass I love to see growing now, and the nonsensical words I used to see flowing over the waters. I want every word I say to be fruitful, and something else to grow besides the grass.

INDIAN RIGHTS ASSOCIATION.

The paper following, printed in the Sioux language, was found by the Commission to have been extensively circulated among the Indians at all the Sioux agencies, and was translated into English under the supervision of Mr. Cleveland, official interpreter. It is herewith submitted and made a part of the report for the reason that the statements made are improper and calculated to excite suspicion in the minds of the Indians against all officials of the Government having any dealings with them, from the President down:

"INDIAN RIGHTS ASSOCIATION.

"This association was organized December 15, 1882.

"Mr. Herbert Welsh is one of the good men who have the interest of the Indians at heart. He and others who were interested in the Indians have organized this association to look after the rights of the Indians and help them to be an upright and prosperous people. They have determined to work without pay, but every member of the association will contribute $2 annually.

"Since the beginning of the organization it has enlarged greatly in numbers. In the different large cities there are a great many respectable men and women who belong to it. Many of these are rich and prominent.

"OBJECTS.

"One object of the association is to investigate the wrong and sufferings of the Dakota and all other Indians, find them out, publish them to the Congress of the United States and the people, so that they may know them and look into them. This is one of the objects. If any tribe is wronged in any way, and it can be righted, if this association is informed of it, it will investigate it and make it known to the white people. If they can find any means by which they can be helped the matters shall be urged in Congress. And then if any white person has deceived any tribe, or through rascality has injured them, this association, if it learns of it, will prosecute the bad white man and stop his rascality.

"The employes of the Great Father—the agents, the doctors, and teachers of the different agencies, and all who are employed at the different agencies—we want them all to be good men and women. And this is another object of the association.

"All the Indians will be on the same footing as the white men, and this will make them citizens of the United States, and this is the only way they will become strong and prosperous, and the association is considering how they may best obtain this. To this end three things are necessary.

"First, Laws the same as white men, that both Indians and white men may be under the same laws, and thus respect each other, which is the object of having the same laws.

"Second, good schools. And when they become educated in the future, they will be assimilated with the white men and support themselves.

"Third, titles to their lands. With this each man can own his own land, and what he raises will be his own, and no man can take it from him, and he can grow rich. This is the right way to do.
"IN WASHINGTON A GOOD MAN WILL BE PUT, PROF. C. C. PAINTER, WHEN THE CONGRESS IS IN SESSION. HE WILL ALWAYS BE PRESENT TO LISTEN, AND WATCH EVERYTHING THAT IS SAID PERTAINING TO THE INDIAN, AND HEAR ALL THE INDIAN DEBATES, AND WHEN HE LEARNS ANYTHING HE WILL REPORT IT TO THE SECRETARY, MR. HERBERT WELSH. HE OFTEN TALKS WITH THE PRESIDENT AND THE SECRETARY, AND THOSE WHO ARE IN THE CABINET, AND IN THESE TALKS OFTEN STRAIGHTENS MATTERS AND GIVES THEM IDEAS HOW BEST TO CARE FOR THE INDIANS.

"AND THERE IS ALWAYS SOME ONE—MR. WELSH, MR. J. B. HARRISON, OR SOME OTHER MEMBER OF THE ASSOCIATION—TRAVELING AMONG THE INDIANS, WHOSE WAY IS PAID OUT OF THE MONEY BELONGING TO THE ASSOCIATION, WHO TALK WITH THE INDIANS AND SEE AND FIND OUT JUST HOW THEY ARE GETTING ALONG. AND AFTER SOME ONE MAKES SUCH A TRIP, WHEN THEY RETURN THEY GO TO CHURCHES AND OTHER ASSEMBLIES AND REPORT WHAT THEY HAVE SEEN AND FOUND OUT. AND BESIDES THEY PUBLISH THESE THINGS IN THE GREAT PAPER AND ISSUE LITTLE PAMPHLETS AND SEND THEM TO ALL WHO BELONG TO THE ASSOCIATION, MEN AND WOMEN; AND THOUSANDS OF THEM ARE GIVEN TO THE INFLUENTIAL MEN THROUGHOUT THE COUNTRY.

"LAST YEAR MR. HERBERT WELSH SPOKE TO FOURTEEN DIFFERENT CHURCHES AND ASSEMBLIES ON THE SUBJECT OF THE INDIANS. PROF. C. C. PAINTER SPOKE TWENTY-ONE TIMES.

"SIXTY-FIVE THOUSAND COPIES OF PAPERS HAVE BEEN PRINTED TO HELP THE INDIANS. THE ASSOCIATION HAS SPENT $10,000, AND HAS BRANCHES IN TWENTY-EIGHT DIFFERENT CITIES.

"THIS IS THE STRENGTH OF THE ASSOCIATION IN ONE YEAR. BECAUSE THE ASSOCIATION HAS GROWN SO MUCH AND HAS DONE SUCH WORK EVERYBODY OUGHT TO KNOW OF IT. AND ALL THE INDIANS WHO DESIRE TO LEAD A STRAIGHTFORWARD AND UPRIGHT LIFE THE ASSOCIATION WILL ALWAYS GIVE GOOD ADVICE AND HELP THEM AS A GOOD FRIEND.

"HOW THEY HAVE HELPED THE INDIANS.


"ONE TIME THERE WERE SOME WHITE MEN TRYING TO GET THE LAND OF THE SANTEES AND SISTETONS THROUGH RASCALITY, AND THE ASSOCIATION PREVENTED THEM.

"THEY HELPED THE WINNEBAGOS IN THE SAME WAY. (THE EDMUNDS-SHANNON-TELLER AGREEMENT.) ABOUT THREE YEARS AGO SOME COMMISSIONERS CAME VERY NEAR HAVING THE INDIANS DO SOMETHING TO THEIR GREAT DAMAGE. THEY ASKED THEM TO SIGN A PAPER, BUT THEY DID NOT UNDERSTAND WHY, THOUGH A PORTION CONSENTED; BUT THEY MADE LITTLE CHILDREN AND EVEN BABIES TOUCH THE PEN, AND THIS ACCOUNTS FOR THE GREAT NUMBER OF NAMES THEY GOT. THEY TOOK THESE NAMES TO THE COUNCIL OF THE GREAT FATHER, AND HAD NO ONE SAID ANYTHING ABOUT A LARGE PORTION OF THEIR LAND BETWEEN THE BIG CHEYENNE AND THE WHITE RIVER WOULD HAVE BEEN OPENED AT A NOMINAL PRICE.

"WHEN IT CAME NEAR THE TIME FOR THIS TO BE MADE A LAW THE INDIAN RIGHTS ASSOCIATION HEARD OF THE CROOKED WAY THESE COMMISSIONERS HAD USED, AND TO FIND OUT THE EXACT METHODS THEY SENT MR. HERBERT WELSH IN A HURRY TO THE SIOUX TO FIND OUT THE WAY THEY USED AND TO INVESTIGATE THE MATTER THOROUGHLY. WHEN HE BROUGHT THE NEWS THAT THE COMMISSIONERS HAD ACCOMPLISHED THIS IN AN UNDERHAND WAY AND HAD REALLY DONE WRONG (WHICH THEY FOUND OUT TO BE CERTAIN), THEY PUBLISHED IT TO ALL THE WHITES AND THEY MADE A GREAT PROTEST IN CONGRESS AND KILLED THE MEASURE WHICH THESE COMMISSIONERS HAD BROUGHT, THUS DOING A GREAT SERVICE FOR THE SIOUX.

"AND THEY ALSO DID A GREAT SERVICE FOR THE INDIANS LIVING AT THE CROW CREEK AGENCY, WHICH WAS AS FOLLOWS: ONE OF THE GREAT FATHERS, WHOSE IDEA IN SO DOING WAS NOT APPARENT, OPENED 500,000 ACRES OF LAND OF HIS OWN ACCORD TO THE WHITES. IMMEDIATELY THE WHITE MEN FLOCKED TO THE PLACE AND MANY OF THEM PUT UP HOUSES; BUT THE ASSOCIATION TOOK UP FOR THE INDIANS. IT WAS A DIFFICULT MATTER, BUT THEY WORKED WITH A STRONG HEART AND SOON THE WHITES WERE REMOVED AND THE LAND WHICH WOULD HAVE BEEN TAKEN FROM THEM WAS RESTORED TO THE INDIANS.

"THEN AGAIN, THEY ALWAYS PRAY TO CONGRESS TO GIVE MORE WAYS TO THE INDIANS FOR EDUCATING THEIR CHILDREN, AND ON THAT ACCOUNT THE YEARLY APPROPRIATION FOR SCHOOL PURPOSES WAS INCREASED.

"THEN AGAIN, THERE HAVE BEEN TIMES WHEN SOME TRIBES HAVE BEEN STARVING TO DEATH, AND WHEN THE ASSOCIATION HEARD OF IT THEY PRAYED THE GREAT FATHER THAT MEANS WOULD BE PROVIDED TO PRESERVE THEIR LIVES.

"NOW, THESE ARE SOME OF THE THINGS THEY HAVE DONE, AND MANY OF THEM WERE VERY DIFFICULT TO ACCOMPLISH, AND ONLY AFTER GREAT EXPENSE; BUT THE GREATEST THING WE THINK
the association has done was to arouse the good white people and get them interested in the way the Indians are living, so that hereafter when the Government and the Indians come to treat together the proceeding shall be conducted in a fair and more open way than heretofore.

"And now the Indians want to meditate on what this association is doing, and whenever they wish to do anything in a straightforward manner they ought to know that they have friends among the white men (meaning the association).

"Although the association proceeds in this way, yet they bite it, and slander it notwithstanding the good men who are in it. But no matter what reports are against it they desire the white man to treat the Indian more honestly. They are working this year with a better heart than ever, and will probably use $25,000."

I hereby certify that I was present at all the councils and interviews held with Indians of the Standing Rock, Cheyenne River, Lower Brulé, Crow Creek, Rosebud, and Pine Ridge Agencies by the United States Commissioners, R. H. Pratt, William J. Cleveland, and John V. Wright, between the 23rd of July and the 27th of September, inclusive, and the councils held by the Hon. William F. Vilas, Secretary of the Interior, with delegations of Indians from the said agencies on the 13th, 15th, and 17th of October, 1888; and that the act was fully explained to and understood by the Indians; that I carefully supervised and aided in the interpreting of all that was said; that said interpreting was correctly done, and that the above is a complete and accurate record of all the said councils and interviews.

WM. J. CLEVELAND,
Official Interpreter.

[Public—No. 66.]

AN ACT to divide a portion of the reservation of the Sioux Nation of Indians in Dakota into separate reservations and to secure the relinquishment of the Indian title to the remainder.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the following tract of land, being a part of the Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Pine Ridge Agency, in the Territory of Dakota, namely: Beginning at the intersection of the one hundred and third meridian of longitude with the northern boundary of the State of Nebraska; thence north along said meridian to the South Fork of Cheyenne River, and down said stream to the mouth of Battle Creek; thence due east to White River; thence down White River to the mouth of Pass Creek, on White River; thence up Pass Creek southerly to the source of its principal branch; thence due south to said mouth line of the State of Nebraska; thence west on said north line to the place of beginning. Also, the following tract of land situate in the State of Nebraska, namely: Beginning at a point on the boundary line between the State of Nebraska and the Territory of Dakota where the range line between ranges forty-four and forty-five west of the sixth principal meridian, in the Territory of Dakota, intersects said boundary line; thence north along said boundary line five miles; thence due south five miles; thence due west ten miles; thence due north to said boundary line; thence due east along said boundary line to the place of beginning: Provided, That the said tract of land in the State of Nebraska shall be reserved, by executive order, only so long as it may be needed for the use and protection of the Indians receiving rations and annuities at the Pine Ridge Agency.

SEC. 2. That the following tract of land, being a part of said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reservation for the Indians receiving rations and annuities at the Rosebud Agency, in said Territory of Dakota, namely: Commencing in the middle of the main channel of the Missouri River, at the intersection of the south line of Brule County; thence down said middle of the main channel of said river to the intersection of the ninety-ninth degree of west longitude from Greenwich; thence due south to the forty-third parallel of latitude, thence west along said parallel to a point due south from the source of the principal branch of Pass Creek; thence due north to the said source of the said principal branch of Pass Creek; thence down Pass Creek to White River, thence down White River to a point intersecting the west line of Gregory County extended north; thence south on said extended west line of Gregory County to the intersection of the south line of Brulé Country extended west; thence due east on said south line of Brulé County to the point of beginning in the Missouri River, including entirely within said reservation all islands, if any, in said river.

SEC. 3. That the following tract of land, being a part of the said Great Reservation of the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent reser-
This certifies that, after having a full explanation of the Act of Congress providing for the division and opening of the Sioux Reservation in Dakota, approved by the President April 30, 1888, an adult male member of the Sioux Nation, voted to reject the terms of said Act.

R. H. Pratt,
W. J. Cleveland,
J. V. Wright,
Commissioners.
vication for the Indians receiving rations and annuities at the Standing Rock Agency, in
the said Territory of Dakota, namely: Beginning at a point in the center of the main
channel of the Missouri River, opposite the mouth of Cannon Ball River; thence down
said center of the main channel to a point one mile north of the mouth of the Moreau
River, including also within said reservation all islands, if any, in said river; thence due
west to the one hundred and second degree of west longitude from Greenwich; thence
north along said meridian to its intersection with the South Branch of Cannon Ball
River, also known as Cedar Creek; thence down said South Branch of Cannon Ball River
to its intersection with the main Cannon Ball River, and down said main Cannon Ball
River to the center of the main channel of the Missouri River at the place of beginning.

SEC. 4. That the following tract of land, being a part of the said Great Reservation of
the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent res-
vervation for the Indians receiving rations and annuities at the Cheyenne River Agency,
in the said Territory of Dakota, namely: Beginning at a point in the center of the main
channel of the Missouri River, ten miles north of the mouth of the Moreau River, said
point being the southeasterly corner of the Standing Rock Reservation; thence down said
center of the main channel of the Missouri River, including also entirely within said
reservation all islands, if any, in said river, to a point opposite the mouth of the Chey-
enne River; thence west to said Cheyenne River, and up the same to its intersection with
the one hundred and second degree of longitude; thence north along said meridian to
its intersection with a line due west from a point in the Missouri River ten miles north
of the mouth of the Moreau River; thence due east to the place of beginning.

SEC. 5. That the following tract of land, being a part of the said Great Reservation of
the Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent res-
vervation for the Indians receiving rations and annuities at the Lower Brulé Agency,
in the said Territory of Dakota, namely: Beginning on the Missouri River at Old Fort
George; thence running due west to the western boundary of Presho County; thence
running south on said western boundary to the forty-fourth degree of latitude; thence
on said forty-fourth degree of latitude to western boundary of township number seventy-
two; thence south on said township western line to an intersecting line running due
west from Fort Lookout; thence eastwardly on said line to the center of the main chan-
nel of the Missouri River at Fort Lookout; thence north in the center of the main chan-
nel of the said river to the original starting point.

SEC. 6. That the following tract of land, being a part of the Great Reservation of the
Sioux Nation, in the Territory of Dakota, is hereby set apart for a permanent res-
vervation for the Indians receiving rations and annuities at the Crow Creek Agency,
in said Territory of Dakota, namely: The whole of township one hundred and six,
range seventy; township one hundred and seven, range seventy-one; township one
hundred and eight, range seventy-one; township one hundred and eight, range seventy-
two; township one hundred and nine, range seventy-two, and the south half of
township one hundred and nine, range seventy-one, and all except sections one, two,
three, four, nine, ten, eleven, and twelve, of township one hundred and seven, range
seventy, and such parts as lie on the east or left bank of the Missouri River, of the
following townships, to wit: Township one hundred and six, range seventy-one; town-
ship one hundred and seven, range seventy-two; township one hundred and eight, range
seventy-three; township one hundred and nine, range seventy-one, and all except sections one, two,
three, four, nine, ten, eleven, and twelve, of township one hundred and seven, range
seventy, and such parts as lie on the east or left bank of the Missouri River, of the
following townships, to wit: Township one hundred and six, range seventy-one; town-
ship one hundred and seven, range seventy-two; township one hundred and eight, range
seventy-three; township one hundred and nine, range seventy-one, and all except sections one, two,
three, four, nine, ten, eleven, and twelve, of township one hundred and seven, range
seventy, and such parts as lie on the east or left bank of the Missouri River, of the
following townships, to wit: Township one hundred and six, range seventy-one; town-
ship one hundred and seven, range seventy-two; township one hundred and eight, range
seventy-three; township one hundred and nine, range seventy-one, and all except sections one, two,
three, four, nine, ten, eleven, and twelve, of township one hundred and seven, range
seventy, and such parts as lie on the east or left bank of the Missouri River, of the
following townships, to wit: Township one hundred and six, range seventy-one; town-
ship one hundred and seven, range seventy-two; township one hundred and eight, range
seventy-three; township one hundred and nine, range seventy-one, and all except sections one, two,
three, four, nine, ten, eleven, and twelve, of township one hundred and seven, range
seventy, and such parts as lie on the east or left bank of the Missouri River, of the
following townships, to wit: Township one hundred and six, range seventy-one; town-
ship one hundred and seven, range seventy-two; township one hundred and eight, range
seventy-three; township one hundred and nine, range seventy-one, and all except sections one, two,
three, four, nine, ten, eleven, and twelve, of township one hundred and seven, range
seventy, and such parts as lie on the east or left bank of the Missouri River, of the
following townships, to wit: Township one hundred and six, range seventy-one; town-
ship one hundred and seven, range seventy-two; township one hundred and eight, range
seventy-three; township one hundred and nine, range seventy-one, and all except sections one, two,
authorized to take allotments on the Great Sioux Reservation, or in lieu therefor shall be paid at the rate of fifty cents per acre for the land to which they would be entitled to be paid out of the proceeds of lands relinquished under this act, which shall be used under the direction of the Secretary of the Interior; and said Flandreau band of Sioux Indians is in all other respects entitled to the benefits of this act the same as if receiving rations and annuities at any of the agencies aforesaid.

Sec. 8. That the President is hereby authorized and required, whenever in his opinion any reservation of such Indians or any part thereof, is advantageous for agricultural or grazing purposes, and the progress in civilization of the Indians receiving rations on either or any of said reservations shall be such as to encourage the belief that an allotment in severalty to such Indians, or any of them, would be for the best interest of said Indians, to cause said reservation, or so much thereof as is necessary, to be surveyed, or resurveyed, and to allot the lands in said reservation in severality to the Indians located thereon as aforesaid, in quantities as follows: To each head of a family, one-quarter of a section; to each single person over eighteen years of age, one-fourth of a section; to each orphan child under eighteen years of age, one-fourth of a section; and to each other person under eighteen years now living, or who may be born prior to the date of the order of the President directing an allotment of the land embraced in any reservation, one-eighth of a section. In case there is not sufficient land in either of said reservations to allot lands to each individual of the classes above named in quantities as above provided, the lands embraced in such reservation or reservations shall be allotted to each individual of each of said classes pro rata in accordance with the provisions of this act: Provided, That where the lands on any reservation are mainly valuable for grazing purposes an additional allotment of such grazing lands, in quantities as above provided, shall be made to each individual; or in case any two or more Indians who may be entitled to allotments shall so agree, the President may assign the grazing lands to which they may be entitled to them in one tract, and to be held and used in common.

Sec. 9. That all allotments set apart under the provisions of this act shall be selected by the Indians, heads of families selecting for their minor children, and the agents shall select for each orphan child, and in such manner as to embrace the improvements of the Indians making the selection. Where the improvements of two or more Indians have been made on the same legal subdivision of land, unless they shall otherwise agree, a provisional line may be run dividing said lands between them, and the amount to which each is entitled shall be equalized in the assignment of the remainder of the land to which they are entitled under this act: Provided, That if anyone entitled to an allotment shall fail to make a selection within five years after the President shall direct that allotments may be made on a particular reservation, the Secretary of the Interior may direct the agent of such tribe or band, if such there be, and if there be no agent, then a special agent appointed for that purpose, to make a selection for such Indian, which selection shall be allotted as in cases where selections are made by the Indians, and patents shall issue in like manner.

Sec. 10. That the allotments provided for in this act shall be made by special agents appointed by the President for such purpose, and the agents in charge of the respective reservations on which the allotments are directed to be made, under such rules and regulations as the Secretary of the Interior may from time to time prescribe, and shall be certified by such agents to the Commissioner of Indian Affairs, in duplicate, one copy to be retained in the Indian Office and the other to be transmitted to the Secretary of the Interior for his action, and to be deposited in the General Land Office.

Sec. 11. That upon the approval of the allotments provided for in this act by the Secretary of the Interior, he shall cause patents to issue therefor in the name of the allottees, which patents shall be of the legal effect, and declare that the United States does and will hold the lands thus allotted, for the period of twenty-five years, in trust for the sole use and benefit of the Indian to whom such allotment shall have been made, or, in case of his decease, of his heirs according to the laws of the State or Territory where such land is located, and that at the expiration of said period the United States will convey the same by patent in fee simple to said Indian, or his heirs, as aforesaid, in fee simple, discharged of said trust and free of all charges, Incumbrances whatsoever, and patents shall issue accordingly: Provided, That the President of the United States may, in any case, in his discretion, extend the period by a term not exceeding ten years, and if any lease or conveyance shall be made of the lands set apart and allotted as herein provided, or any contract made touching the same, before the expiration of the time above mentioned, such lease or conveyance or contract shall be absolutely null and void: Provided further, That the law of descent and partition in force in the State or Territory where the lands may be situated shall apply thereto after patents therefor have been executed and delivered.

Each of the patents aforesaid shall be recorded in the General Land Office, and afterward delivered, free of charge, to the allottees entitled thereto.
SEC. 12. That at any time after lands have been allotted to all the Indians of any tribe as herein provided, or sooner, if in the opinion of the President it shall be for the best interest of said tribe, it shall be lawful for the Secretary of the Interior to negotiate with such Indian tribe for the purchase and release by said tribe, in conformity with the treaty or statute under which such reservation is held, of such portions of its reservation not allotted as such tribe shall, from time to time, consent to sell on such terms and conditions as shall be considered just and equitable between the United States and such tribe of Indians, which purchase shall not be complete until ratified by Congress: Provided, however, That all lands adapted to agriculture, with or without irrigation, so sold or released to the United States by any Indian tribe shall be held by the United States for the sole purpose of securing homes to actual settlers, and shall be disposed of by the United States to actual and bona fide settlers only in tracts not exceeding one hundred and sixty acres to any one person, on such terms as Congress shall prescribe, subject to grants which Congress may make in aid of education: And provided further, That no patents shall issue therefore except to the person so taking the same as and for a homestead, or his heirs, and after the expiration of five years' occupancy thereof as such homestead; and any conveyance of said lands so taken as a homestead or any contract touching the same, or lien thereon, created prior to the date of such patent, shall be null and void. And the sums agreed to be paid by the United States as purchase money for any portion of any such reservation shall be held in the Treasury of the United States for the sole use of the tribe or tribes of Indians to whom such reservation belonged; and the same, with interest thereon at five per cent per annum, shall be at all times subject to appropriation by Congress for the education and civilization of such tribe or tribes of Indians or the members thereof. The patents aforesaid shall be recorded in the General Land Office, and afterward delivered, free of charge, to the allottee entitled thereto.

SEC. 13. That any Indian receiving and entitled to rations and annuities at either of the agencies mentioned in this act at the time the same shall take effect, but residing upon any portion of said Great Reservation not included in either of the separate reservations herein established, may, at his option, within one year from the time when this act shall take effect, and within one year after he has been notified of his said right of option in such manner as the Secretary of the Interior shall direct by recording his election with the proper agent at the agency to which he belongs, have the allotment to which he would be otherwise entitled on one of said separate reservations upon the land where such Indian may then reside, such allotment in all other respects to conform to the allotments hereinbefore provided. Each member of the Ponca tribe of Indians now occupying a part of the Old Ponca Reservation, within the limits of the said Great Sioux Reservation, shall be entitled to allotments upon said Old Ponca Reservation as follows: To each head of a family, one-quarter of a section; to each single person over eighteen years of age, one-eighth of a section; to each orphan child under eighteen years of age, one-eighth of a section; and to each other person under eighteen years of age now living, one-sixteenth of a section, with title thereto and rights under the same in all other respects conforming to this act. And said Poncas shall be entitled to all other benefits under this act in the same manner and with the same conditions as if they were a part of the Sioux Nation receiving rations at one of the agencies herein named. When the allotments to the Ponca tribe of Indians and to such other Indians as allotments are provided for by this act shall have been made upon that portion of said reservation which is described in the act entitled "An act to extend the northern boundary of the State of Nebraska," approved March twenty-eighth, eighteen hundred and eighty-two, the President shall, in pursuance of said act, declare that the Indian title is extinguished to all lands described in said act not so allotted heretofore, and thereupon all of said land not so allotted and included in said act of March twenty-eighth, eighteen hundred and eighty-two, shall be open to settlement, as provided in this act: Provided, That the allotments to Ponca and other Indians authorized by this act shall be made upon the land described in the act entitled "An act to extend the northern boundary of the State of Nebraska," shall be made within six months from the time this act shall take effect.

SEC. 14. That in cases where the use of water for irrigation is necessary to render the lands within any Indian reservation created by this act available for agricultural purposes, the Secretary of the Interior be, and he is hereby, authorized to prescribe such rules and regulations as he may deem necessary to secure a just and equal distribution thereof among the Indians residing upon any such Indian reservation created by this act; and no other appropriation or grant of water by any riparian proprietor shall be authorized or permitted to the damage of any other riparian proprietor.

SEC. 15. That if any Indian has, under and in conformity with the provisions of the treaty with the Great Sioux Nation concluded April twenty-ninth, eighteen hundred and sixty-eight, and proclaimed by the President February twenty-fourth, eighteen hundred and sixty-nine, or any existing law, taken allotments of land within or without S. Ex. 17—19
the limits of any of the separate reservations established by this act, such allotments are hereby ratified and made valid, and such Indian is entitled to a patent therefor in conformity with the provisions of said treaty and existing law and of the provisions of this act in relation to patents for individual allotments.

SEC. 16. That the acceptance of this act by the Indians in manner and form as required by the said treaty concluded by the different bands of the Sioux Nation of Indians and the United States, April twenty-ninth, eighteen hundred and sixty-eight, and proclaimed by the President February twenty-fourth, eighteen hundred and sixty-nine, as hereinafter provided, shall be taken and held to be a release of all title on the part of Indians receiving rations and annuities on each of the said separate reservations, to the lands described in each of the other separate reservations so created, and shall be held to confirm in the Indians entitled to receive rations at each of said separate reservations, respectively, to their separate and exclusive use and benefit, all the title and interest of every name and nature secured therein to the different bands of the Sioux Nation by said treaty of April twenty-ninth, eighteen hundred and sixty-eight.

This release shall not affect the title of any individual Indian to his separate allotment on land not included in any of said separate reservations provided for in this act, which title is hereby confirmed, nor any agreement heretofore made with the Chicago, Milwaukee and Saint Paul Railroad Company or the Dakota Central Railroad Company for a right of way through said reservation; and for any lands acquired by any such agreement to be used in connection therewith, except as hereinafter provided; but the Chicago, Milwaukee and Saint Paul Railway Company and the Dakota Central Railroad Company shall, respectively, have the right to take and use, prior to any white person, and to any corporation, the right of way provided for in said agreements, with not to exceed twenty acres of land, in addition to the right of way, for stations for every ten miles of road; and said companies shall also, respectively, have the right to take and use for right of way, side-track, depot and station privileges, machine-shop, freight-house, round-house, and yard facilities, prior to any white person, and to any corporation or association, so much of the two separate sections of land embraced in said agreements; also, the former company so much of the one hundred and eighty-eight acres, and the latter company so much of the seventy-five acres on the east side of the Missouri River, likewise embraced in said agreements, as the Secretary of the Interior shall decide to have been agreed upon and paid for by said railroads and to be reasonably necessary upon each side of said river for approaches to the bridge of each of said companies to be constructed across the river, for right of way, side-track, depot and station facilities, machine-shop, freight-house, round-house, and yard facilities and no more: Provided, That the said railway companies shall have made the payments according to the terms of said agreements for each mile of right of way and each acre of land for railway purposes which said companies take and use under the provisions of this act, and shall satisfy the Secretary of the Interior to that effect: Provided further, That no part of the lands herein authorized to be taken shall be sold or conveyed except by sale of, or mortgage of, the railway itself. Nor shall any of said lands be used directly or indirectly for town-site purposes, but it being the intention hereof that said lands shall be held for general railway purposes and uses only, including stock-yards, warehouse, elevator purposes connected with said railways; but nothing herein contained shall be construed to prevent any such railroad company from building upon such lands houses for the accommodation or residence of its employes, or leasing grounds contiguous to its tracks for warehouse or elevator purposes connected with said railways: And provided further, That said payments shall be made and said conditions performed within six months after this act shall take effect: And provided further, That said railway companies and each of them shall within nine months after this act takes effect, definitely locate their respective lines of road, including all station grounds and terminals across and upon the lands of said reservation designated in said agreements, and shall also within the said period of nine months, file with the Secretary of the Interior, a map of such definite location, specifying clearly the line of road, the several station grounds, and the amount of land required for railway purposes, as herein specified, of the said separate sections of land and said tracts of one hundred and eighty-eight acres and seventy-five acres, and the Secretary of the Interior shall within three months after the filing of such map designate the particular portions of said sections and of said tracts of land which the said railway companies respectively may take and hold under the provisions of this act for railway purposes. And the said railway companies and each of them shall within three years after this act takes effect, construct, complete, and put in operation their said lines of road; and in case the said lines of road are not so definitely located and maps of location filed within the periods hereinbefore provided, or in case the said lines of road are not constructed, completed, and put in operation within the time herein provided, then, and in either case, the lands granted for right of way, station grounds, or other railway purposes, as in this act provided, shall without any further act or cere-
mony, be declared by proclamation of the President forfeited, and shall, without entry or further action on the part of the United States, revert to the United States and be subject to entry under the other provisions of this act; and whenever such forfeiture occurs the Secretary of the Interior shall ascertain the fact and give due notice thereof to the local land officers, and thereupon the lands so forfeited shall be open to homestead entry under the provisions of this act.

SEC. 17. That it is hereby enacted that the seventh article of the said treaty of April twenty-ninth, eighteen hundred and sixty-eight, securing to said Indians the benefits of education, subject to such modifications as Congress shall deem most effective to secure to said Indians equivalent benefits of such education, shall continue in force for twenty years from and after the time this act shall take effect; and the Secretary of the Interior is hereby authorized and directed to purchase, from time to time, for the use of said Indians, such and so many American breeding cows of good quality, not exceeding twenty-five thousand in number, and bulls of like quality, not exceeding one thousand in number, as, in his judgment can be, under regulations furnished by him, cared for and preserved, with their increase, by said Indians: Provided, That each head of family or single person over the age of eighteen years, who shall have or may hereafter take his or her allotment of land in severalty, shall be provided with two milch cows, one pair of oxen, with yoke and chain, one plow, one wagon, one harrow, one hoe, one axe, and one pitchfork, all suitable to the work they may have to do, and also twenty dollars in cash. That for two years the necessary seed shall be provided to plant five acres of ground into different crops, if so much can be used, and provided that in the purchase of such seed preference shall be given to Indians who may have raised the same for sale, and so much money as shall be necessary for this purpose is hereby appropriated out of any money in the Treasury not otherwise appropriated; and in addition thereto there shall be set apart, out of any money in the Treasury otherwise appropriated, the sum of one million of dollars, which said sum shall be deposited in the Treasury of the United States to the credit of the Sioux Nation of Indians as a permanent fund, the interest of which, at five per centum per annum, shall be appropriated, under the direction of the Secretary of the Interior, to the use of the Indians receiving rations and annuities upon the reservations created by this act, in proportion to the numbers that shall so receive rations and annuities at the time this act takes effect, as follows: One-half of said interest shall be so expended for the promotion of industrial and other suitable education among said Indians, and the other half thereof in such manner and for such purposes, including reasonable cash payments per capita as, in the judgment of said Secretary, shall, from time to time, most contribute to the advancement of said Indians in civilization and self-support: Provided, That after the Government has been reimbursed for the money expended for said Indians under the provisions of this act, the Secretary of the Interior may, in his discretion, expend, in addition to the interest of the permanent fund, not to exceed ten per centum per annum of the principal of said fund, in the employment of farmers and in the purchase of agricultural implements, teams, seeds, including reasonable cash payments per capita, and other articles necessary to assist them in agricultural pursuits, and he shall report to Congress in detail each year his doings hereunder.

SEC. 18. That if any land in said Great Sioux Reservation is now occupied and used by any religious society for the purpose of missionary or educational work among said Indians, whether situate outside of or within the lines of any reservation constituted by this act, or if any such land is so occupied upon the Santee Sioux Reservation, in Nebraska, the exclusive occupation and use of said land, not exceeding one hundred and sixty acres in any one tract, is hereby, with the approval of the Secretary of the Interior, granted to any such society so long as the same shall be occupied and used by such society for educational and missionary work among said Indians; and the Secretary of the Interior is hereby authorized and directed to give to such religious society a patent of such tract of land to the legal effect aforesaid; and for the purpose of such educational or missionary work any such society may purchase, upon any of the reservations hereafter created, any land not exceeding in any one tract one hundred and sixty acres, not interfering with the title in severalty of any Indian, and with the approval of and upon such terms, not exceeding fifty cents an acre, as shall be prescribed by the Secretary of the Interior. And the Santee Normal Training School may, in like manner, purchase for such educational or missionary work on the Santee Reservation, in addition to the foregoing, in such location and quantity, not exceeding three hundred and twenty acres, as shall be approved by the Secretary of the Interior.

SEC. 19. That all the provisions of the said treaty with the different bands of the Sioux Nation of Indians concluded April twenty-ninth, eighteen hundred and sixty-eight, and the agreement with the same approved February twenty-eighth, eighteen hundred and seventy-seven, not in conflict with the provisions and requirements of this act, are hereby continued in force according to their tenor and limitation, anything in this act to the contrary notwithstanding.
SEC. 20. That the Secretary of the Interior shall cause to be erected not less than thirty school-houses, and more, if found necessary, on the different reservations, at such points as he shall think for the best interest of the Indians, but at such distance only as will enable as many as possible attending schools to return home nights, as white children do attending district schools: And provided, That any white children residing in the neighborhood are entitled to attend the said school on such terms as the Secretary of the Interior may prescribe.

SEC. 21. That all the lands in the Great Sioux Reservation outside of the separate reservations herein described are hereby restored to the public domain, except American Island, Farm Island, and Niobrara Island, and shall be disposed of by the United States, to actual settlers only, under the provision of the homestead law (except section two thousand three hundred and one thereof) and under the law relating to town-sites: Provided, That each settler, under and in accordance with the provisions of said homestead acts, shall pay to the United States, for the land so taken by him, in addition to the fees provided by law, the sum of fifty cents for each and every acre, and shall be entitled to a patent therefor, according to said homestead laws, and after the full payment of said sum of fifty cents per acre therefor; but the rights of soldiers, as defined and described in sections twenty-three hundred and four and twenty-three hundred and five of the Revised Statutes of the United States, shall not be abridged, except as to fifty cents per acre; and any conveyance of said lands so taken as a homestead, or any contract touching the same, or lien thereon, created prior to the date of final entry, shall be null and void: And provided, That lands entered for town-site purposes shall be paid for at the rate of one dollar and twenty-five cents per acre: And provided further, That nothing in this act contained shall be so construed as to affect the right of Congress or of the territorial government of Dakota to establish public highways or to grant to railroad companies the right of way through said lands, or to exclude the said land, or any thereof, from the operation of the general laws of the United States now in force granting to railway companies the right of way and depot grounds over and upon the public lands. American Island, an island in the Missouri River, near Chamberlain, in the Territory of Dakota, and now a part of the Sioux Reservation, is hereby donated to the said city of Chamberlain: Provided further, That said city of Chamberlain shall formally accept the same within one year from the passage of this act, upon the express condition that the same shall be preserved and used for all time entire as a public park, and for no other purpose, to which all persons shall have free access; and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of said conditions the said island shall revert to the United States, to be disposed of by future legislation only. Farm Island, an island in the Missouri River near Pierre, in the Territory of Dakota, and now a part of the Sioux Reservation, is hereby donated to the said city of Pierre: Provided further, That said city of Pierre shall formally accept the same within one year from the passage of this act, upon the express condition that the same shall be preserved and used for all time entire as a public park, and for no other purpose, to which all persons shall have free access; and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of said conditions the said island shall revert to the United States, to be disposed of by future legislation only. Niobrara Island, an island in the Niobrara River, near Niobrara, and now a part of the Sioux Reservation, is hereby donated to the said city of Niobrara: Provided further, That the said city of Niobrara shall formally accept the same within one year from the passage of this act, upon the express condition that the same shall be preserved and used for all time entire as a public park, and for no other purpose, to which all persons shall have free access; and said city shall have authority to adopt all proper rules and regulations for the improvement and care of said park; and upon the failure of any of said conditions the said island shall revert to the United States, to be disposed of by future legislation only. And provided further, That if any full or mixed blood Indian of the Sioux Nation shall have located upon Farm Island, American Island, or Niobrara Island before the date of the passage of this act, it shall be the duty of the Secretary of the Interior, within three months from the time this act shall have taken effect, to cause all improvements made by any such Indian so located upon either of said islands, and all damage that may accrue to him by a removal therefrom, to be appraised, and upon the payment of the sum so determined, within six months after notice thereof, by the city to which the island is herein donated, to such Indian, said Indian shall be required to remove from said island, and shall be entitled to select instead of such location his allotment according to the provisions of this act upon any of the reservations herein established, or upon any land opened to settlement by this act not already located upon.

SEC. 22. That all money accruing from the disposal of lands in conformity with the foregoing section shall, after deducting the necessary expenses attending such disposition thereof, be paid into the Treasury of the United States and be applied solely as follows:
First, to the reimbursement of the United States for all necessary actual expenditures contemplated and provided for under the provisions of this act, and the creation of the permanent fund hereinbefore provided; and after such reimbursement to the increase of said permanent fund for the purposes hereinbefore provided.

SEC. 23. That all persons who, between the twenty-seventh day of February, eighteen hundred and eighty-five, and the seventeenth day of April, eighteen hundred and eighty-five, in good faith, entered upon or made settlements with intent to enter the same under the homestead or pre-emption laws of the United States upon any part of the Great Sioux Reservation lying east of the Missouri River, and known as the Crow Creek and Winnebago Reservation, which by the President's proclamation of date February twenty-seventh, eighteen hundred and eighty-five, was declared to be open to settlement, and not included in the new reservation established by section six of this act, and who being otherwise legally entitled to make such entries, located or attempted to locate thereon homestead, pre-emption, or town-site claims, by actual settlement and improvement of any portion of such lands, shall, for a period of ninety days after the proclamation of the President required to be made by this act, have a right to re-enter upon said claims and procure title thereto under the homestead or pre-emption laws of the United States, and complete the same as required therein, and their said claim shall, for such time, have a preference over later entries; and when they shall have in other respects shown themselves entitled and shall have complied with the law regulating such entries, and, as to homesteads, with the special provisions of this act, they shall be entitled to have said lands, and patents therefor shall be issued as in like cases: Provided, That pre-emption claimants shall reside on their lands the same length of time before procuring title as homestead claimants under this act. The price to be paid for town-site entries shall be such as is required by law in other cases, and shall be paid into the general fund provided for by this act.

SEC. 24. That this act shall take effect only upon the acceptance thereof and consent thereto by the different bands of the Sioux Nation of Indians, in manner and form prescribed by the twelfth article of the said treaty between the United States and said Indians, concluded April twenty-ninth, eighteen hundred and sixty-eight, which acceptance and consent shall be made known by proclamation thereof by the President of the United States, upon satisfactory proof presented to him that the same has been obtained in the manner and form required by said twelfth article of said treaty, which proof shall be presented to him within one year from the passage of this act; and upon failure of such proof and proclamation this act becomes of no effect, and null and void.

SEC. 25. That sections sixteen and thirty-six of each township of the lands open to settlement under the provisions of this act, whether surveyed or unsurveyed, are hereby reserved for the use and benefit of the public schools as provided by the act organizing the Territory of Dakota, and whether surveyed or unsurveyed said sections shall not be subject to claim, settlement, or entry under the provisions of this act or any of the land laws of the United States: Provided, however, That the United States shall pay to said Indians, out of any moneys in the Treasury not otherwise appropriated, the sum of fifty cents per acre for all land reserved under the provisions of this section.

SEC. 26. That there is hereby appropriated, out of any money in the Treasury not otherwise appropriated, the sum of eighteen thousand dollars, which sum shall be expended, under the direction of the Secretary of the Interior, for procuring the assent of the Sioux Indians to this act provided in section twenty-four.

Approved, April 30, 1888.
MAP
SHOWING BOUNDARIES OF THE PROPOSED DIMINISHED
SIOUX INDIAN RESERVATIONS
IN
DAKOTA
As defined in Sections 1, 2, 3, 4, 5, and 6 of the Act entitled
"An Act to divide a portion of the reservation of the
"Sioux Nation of Indians in Dakota into separate
"reservations and to secure the relinquishment of
"the Indian title to the remainder."
Approved April 30, 1888 (Public No. 66).
Prepared by Geo. U. Mayo, Chief Drafting Division
General Land Office,
June 30, 1888.