

## KIOWA, COMANCHE, AND APACHE INDIAN RESERVATION.

## LETTER

FROM

THE SECRETARY OF THE INTERIOR,  
IN RESPONSE TO

**RESOLUTION OF THE SENATE OF JANUARY 13, 1899, RELATIVE TO  
CONDITION AND CHARACTER OF THE KIOWA, COMANCHE, AND  
APACHE INDIAN RESERVATION, AND THE ASSENT OF THE  
INDIANS TO THE AGREEMENT FOR THE ALLOTMENT OF LANDS  
AND THE CEDING OF UNALLOTTED LANDS.**

JANUARY 26, 1899.—Referred to the Committee on Indian Affairs and ordered to be printed.

DEPARTMENT OF THE INTERIOR,  
Washington, January 25, 1899.

SIR: I have the honor to be in receipt of Senate resolution of the 13th instant, calling for certain information respecting the Kiowa, Comanche, and Apache Indians, as follows:

*Resolved*, That the Secretary of the Interior is hereby directed to furnish the Senate with information as to the condition and character of the Kiowa, Comanche, and Apache Indian reservation, especially with reference to its being adapted to agriculture; also the capacity of the Indians upon the reservation with reference to the probability that they can or will, if allotments are made to them in severalty, sustain themselves by agriculture; and also any information bearing upon the question of the assent of said Indians to the agreement for the allotment of lands and the ceding of the unallotted lands in said reservation, made October sixth, eighteen hundred and ninety-two.

In response to the resolution, I have the honor to say as to the assent of the Indians to the agreement that they have protested almost from the date of its execution that the matter was misrepresented to them by their interpreters, and that if they had understood it as they now understand it they would not have signed it.

Whether there were willful misrepresentations or translations or not, of course it is now difficult to tell, but I have been much impressed with the earnestness of the protest of the Indians, and believe they did sign the agreement without a correct understanding of its conditions and consequences.

As to the character of the reservation, the soil is rich and productive and the climate mild, but the rainfall is too uncertain to be depended

upon for agriculture. It is far better adapted for grazing, and may be classed as a good grazing country. It is doubtful if the Indians could sustain themselves by agriculture, and it is my judgment that the quantity of land to be allotted under the agreement referred to in the resolution is not sufficient to sustain them at stock raising. The allotments ought to be double that area.

It is my belief that the agreement ought not to be ratified. Whether the Indians were influenced to sign it by misrepresentations or false translations, or not, they believe that they were so imposed upon, and nothing can reconcile them to it, and in case of its ratification, they would always believe that the Government had taken an undue advantage of them and inflicted a serious wrong upon them.

If it is the judgment of the Congress that the allotments ought to be made and the residue of the lands opened to settlement, I earnestly recommend, in lieu of the ratification of this agreement, that the Secretary of the Interior be authorized and directed to negotiate a new agreement through an Indian inspector. In this way I am satisfied an agreement could be procured with small expense which would be satisfactory alike to the Government and to the Indians.

It is to be observed that the agreement provides for an allotment of 160 acres each to George D. Day and Hugh L. Scott. Mr. Day was the agent for the Indians at the time the agreement was made, and Mr. Scott was an officer of the Army, and then stationed at Fort Sill, within the reservation. The reason for allotting each of these gentlemen 160 acres of land has never been manifest to me, and, in view of the relations which they sustain to the Indians and to the public service, I regard it, to say the least, as of doubtful propriety.

If the agreement is to be ratified, I earnestly recommend that it be amended by doubling the area of the allotments and by striking out the allotments to Mr. Day and Mr. Scott.

In further response to the resolution I inclose the following papers:

Copy of a report on the resolution from the Commissioner of Indian Affairs, dated January 19, 1899.

Copy of a letter from Lieut. H. L. Scott, U. S. A., to the Secretary of War, dated May 11, 1893, inclosing petition of the Kiowa, etc., tribes to the President, complaining that the agreement of October 6, 1892, was obtained through misrepresentation of one of their interpreters. (This petition was sent to the then Indian agent, and does not appear to have been returned by him, nor can a copy of it be found in the Indian Office.)

Copy of a report of Capt. Hugh G. Brown, U. S. A., acting Indian agent, dated August 28, 1893, on the above-named petition to the President.

Copy of letter from Capt. J. M. Lee, U. S. A., dated November 3, 1893.

Copy of letter from James Mooney, dated October 17, 1893, referred to by Captain Lee.

Copy of report of the proceedings of the councils held by the commission which made the agreement of 1892.

Extracts from the proceedings of councils held by Indian Inspector James McLaughlin with Kiowas and Comanches, in November, 1898.

A statement supposed to have been prepared by Mr. C. P. Lincoln, attorney for the Indians, and understood to have come informally from the Senate Committee on Indian Affairs, is also inclosed, for whatever it may be worth.

I also inclose herewith an excerpt from my last annual report showing the income of the Apaches, Kiowas, and Comanches during that

period from all sources, together with a statement as to the financial condition of the Indians at the Kiowa Agency in Oklahoma.

Very respectfully,

C. N. BLISS, *Secretary*

THE PRESIDENT OF THE UNITED STATES SENATE.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
Washington, January 19, 1899.

SIR: This office is in receipt, by your reference for early report, of the following resolution of the Senate, adopted January 13, 1899:

*Resolved*, That the Secretary of the Interior is hereby directed to furnish the Senate with information as to the condition and character of the Kiowa, Comanche, and Apache Indian Reservation, especially with reference to its being adapted to agriculture; also the capacity of the Indians upon the reservation with reference to the probability that they can or will, if allotments are made to them in severalty, sustain themselves by agriculture; and also any information bearing upon the assent of said Indians to the agreement for the allotment of lands and the ceding of the unallotted lands in said reservation made October sixth, eighteen hundred and ninety-two.

The Kiowa Reservation contains 2,968,893 acres. There are no reliable statistics in this office as to the quantity of land suitable for agriculture. The Cherokee Commission reported that about 2,150,000 acres was represented as above the average for farming and grazing purposes, but did not give the proportion of each.

The bottom lands in the valleys are known to be valuable for farming, although crops are uncertain owing to the dry seasons which frequently occur.

There is nothing in this office by which the quantity of land in these valleys can be estimated.

In his annual report for 1897, Capt. F. D. Baldwin, then acting agent, said:

There has been an increased acreage under cultivation by the Indians over that of last season, which, with the abundant rainfall, has placed these people beyond a chance of want or hunger during the coming winter, besides having something to put on the market. \* \* \* Such a favorable season as this has not been realized for several years, and could not be looked for, judging from the past, more often than once in six or seven years.

He further says:

*Stock*.—Nothing has been done by these people this season that has demonstrated so fully that this industry is the one that must be fostered and encouraged as the successes of the year and the growing interest of the Indian in caring for his stock.

From all that can be learned I am of the opinion that there is not a sufficient quantity of agricultural or grain-growing land to give each Indian 80 acres. For this reason and the unfavorable climate, I very much doubt the ability of these Indians to sustain themselves by agriculture alone. Stock raising would seem to be much better adapted to the character of the land and the climate. Eighty acres each, however, would not enable them to engage in this business to any extent.

With regard to information bearing upon the assent of these Indians to the agreement of October 6, 1892, I have the honor to state that several communications have been received in this office since that date alleging that the agreement was secured by misrepresentations, and that it did not express the wishes of the Indians.

The following are communications from official sources upon this subject:

First. A letter from Lieut. H. L. Scott, U. S. A., transmitted through the usual military channels, dated May 11, 1893, in which he inclosed a paper addressed to the President, signed by a large number of the Indians of the Kiowa, etc., tribes, complaining that the agreement in question was obtained through the misrepresentation of Joshua Givens, the Kiowa interpreter employed by the commission, and that it did not represent the true wishes of the said Kiowas or of a three-fourths majority of the adult male Indians belonging on the reservation.

This paper was referred to Capt. Hugh G. Brown, then acting agent, for investigation and report, and does not appear to have been returned by him, nor can a copy of it be found in this office, although one was transmitted to the House Committee on Indian Affairs February 17, 1894. A copy of Lieutenant Scott's letter is inclosed.

Second. Report of Captain Brown upon the above paper, dated August 28, 1893, in which he states that he found that the Cherokee commission represented to the Kiowas that their Great Father in Washington, being peculiarly solicitous for their welfare, was very anxious that they should sign the agreement; that if they would accept and sign it promptly Congress would continue the issue of rations for several years after the expiration of the period provided for in the treaty of 1868; that should they refuse to sign the agreement Congress would take their lands, allowing them only the allotments provided in the Dawes Bill, or nothing at all; that Joshua Givens, an educated Kiowa, interpreter for the commission, labored assiduously outside of the council to induce the Indians to sign the agreement and in private councils and talks with them assured them the paper they were asked to sign provided for opening their country only after four years or not until the annuities furnished under the treaty of 1868 should cease.

A copy of this report is inclosed.

Third. Copy of a letter from Capt. J. M. Lee, formerly acting agent for the Cheyennes and Arapahoes, addressed to Mr. Herbert Welsh, secretary of the Indian Rights Association, dated November 3, 1893, and filed in this office by Mr. C. C. Painter, agent of said association.

Captain Lee returned a letter from James Mooney, a clerk in the Bureau of Ethnology.

Captain Lee does not appear to speak from personal knowledge, but a copy of his letter is inclosed for the information of the Senate.

In connection with this matter, attention is invited to the memorial of said Indians, formulated by their attorney, and printed in Mis. Doc. No. 102, Fifty-third Congress, second session.

For the further information of the Senate upon the question of the assent of said Indians to the agreement of October 6, 1892, I transmit the original report of the proceedings of the councils held by the Cherokee Commission with said Indians.

Very respectfully, your obedient servant,

W. A. JONES, *Commissioner.*

The SECRETARY OF THE INTERIOR.

—  
FORT SILL, OKLA., May 11, 1893.

SIR: I have the honor to forward herewith by request of many Indians, some of whom are United States soldiers under my command, the inclosed paper for the consideration of the President of the United States.

Many of these Indians believe that they were tricked into signing away their lands, and the whole population of the reservation is in a state of ferment and suspense.

I have resided upon this reservation for the past four years and have had direct

and daily intercourse with these Indians. They are anxious to settle themselves, and are rapidly building houses, fencing, and plowing lands, and if allowed sufficient time they will be able to endure the opening of these lands to settlement with benefit to themselves; but it is the opinion of such of their true friends as are in a position to judge that, if these lands are opened to settlement any time in the immediate future, these Indians will be converted from a people having a prospect of a useful and happy future into a band of miserable and degraded beggars.

Very respectfully, your obedient servant,

H. L. SCOTT,  
*First Lieutenant, Cavalry, Commanding Troop L.*

The SECRETARY OF WAR,  
*Washington, D. C.*  
(Through the military channels.)

[First indorsement.]

OFFICE OF THE POST COMMANDER,  
*Fort Sill, Okla., May 29, 1893.*

Respectfully forwarded to the assistant adjutant-general, headquarters Department of the Missouri. Lieutenant Scott's familiarity with matters relating to Indian affairs generally, and to the Kiowa and Comanche tribes in particular, as also his well-known ability and integrity as an officer, render any report of this kind made by him worthy of the most careful consideration.

I concur in his recommendations relating to the opening up for settlement of these Indian lands, and request that an inspector be sent to investigate and report upon the frauds alleged in the inclosed petition.

M. BRYANT,  
*Colonel Thirteenth Infantry, Commanding Post.*

[Second indorsement.]

HEADQUARTERS DEPARTMENT OF THE MISSOURI,  
*Chicago, June 1, 1893.*

Respectfully forwarded to the Adjutant-General of the Army.

I recommend that all action looking toward the opening of the lands of these Indians to settlement be suspended until the matters complained of can be fully investigated, and that if the allegations herein of fraud, misrepresentation, and injustice to the Indians be found true the so-called treaty for the opening of their lands be annulled.

NELSON A. MILES,  
*Major-General, Commanding.*

[Third indorsement.]

ADJUTANT-GENERAL'S OFFICE, *June 9, 1893.*

Respectfully submitted to the Secretary of War.

R. WILLIAMS, *Adjutant-General.*

[Fourth indorsement.]

WAR DEPARTMENT, *June 16, 1893.*

Respectfully referred to the Major-General Commanding the Army, with request for his views.

L. A. GRANT,  
*Assistant Secretary of War.*

Fifth indorsement.]

HEADQUARTERS OF THE ARMY,  
*Washington, June 19, 1893.*

Respectfully returned to the Assistant Secretary of War, with the recommendation that this petition be submitted to the President for his personal consideration.

I know nothing of the merits of the question, but it seems to me fully worthy of the most careful investigation before further action is taken toward the opening of these Indian lands to settlement.

J. M. SCHOFIELD,  
*Major-General, Commanding.*

[Sixth indorsement.]

WAR DEPARTMENT, *June 26, 1893.*

Respectfully transmitted to the honorable the Secretary of the Interior.

DANIEL S. LAMONT,  
*Secretary of War.*

UNITED STATES INDIAN SERVICE,  
KIOWA, COMANCHE, AND WICHITA AGENCY,  
*Anadarko, August 28, 1893.*

SIR: With reference to the protest signed by certain Kiowa Indians against the agreement entered into with the so-called Cherokee Commission for the sale to the United States of their surplus lands, after taking their allotments, referred to me for investigation and report. I find that the commission represented to the Kiowas that their Great Father in Washington, being peculiarly solicitous for their welfare, was very anxious that they should sign this agreement; that if they should accept and sign it promptly Congress would continue the issue of rations for several years after the expiration of the period provided for in the treaty of 1868; that should they refuse to sign the agreement Congress would take their lands, allowing them only the allotments provided in the "Dawes" bill, or nothing at all.

Joshua Given, an educated Kiowa interpreter for the commission, labored assiduously outside of the council to induce the Indians to sign the agreement, and in private councils and talks with them assured the Indians that the paper they were asked to sign provided for the opening of their country only after four years, or not until the annuities furnished under the treaty of 1868 should cease.

The reputation borne by Joshua Given in this community warrants the belief that he was capable of any deception that he might think would be to his advantage.

Lone Wolf, principal chief of the Kiowas, accompanied by others who had signed the agreement fearing, as he states, that they had been deceived, went to the commissioners and asked to be allowed to see the paper they had signed; this was refused, and their request to have their names erased from the agreement was also refused.

The Kiowas, Comanches, and Apaches are almost without exception, now that they understand it, earnestly opposed to the agreement.

The foregoing report represents the condensed result of careful inquiry.

I am, very respectfully, your obedient servant,

HUGH G. BROWN,

*Captain, Twelfth Infantry, Acting Agent.*

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

PULLMAN BUILDING, CHICAGO, ILL., November 3, 1893.

DEAR SIR: The letter, by your clerk, of the 1st instant, inclosing one from Mr. James Mooney of October 17 ultimo, concerning the "Agreement with the Comanches, Kiowas, and Apaches for the sale of their reservation," and referring to the questionable methods used, as alleged, in procuring signatures to the so-called agreement, and also referring to me in that connection, has just been received.

In reply I have to say that I know Mr. Mooney quite well. He is an honorable, upright gentleman, and I believe he has at heart an earnest interest in just dealing with Indians. He has a personal knowledge of Indians, and not being interested in despoiling them of their lands, he is fully worthy of credence in all that he says.

I was not with the Indians at the time the Cherokee Commission were engaged in their talk with the Indians to get them to part with their lands.

I am a reputed friend of the Indians and have watched with considerable interest the well-known "ways and means" used directly and indirectly to get Indians to sign so-called agreements, especially in the Indian (now Oklahoma) Territory.

I make no charges against the Cherokee Commission, which induced a part of the Cheyennes and Arapahoes to sign an agreement to sell their lands at about 40 cents an acre—of what the Indians understood from the commission to be related solely to their home or executive-order reservation, and which the commission afterwards so construed that the Secretary of the Interior was enabled to authorize a coterie of "attorneys," under a fraudulent contract, to get \$67,500 of moneys justly due these Indians.

I say I make no charges against the commission, but the facts must speak for themselves; and I believe now, as I believed then, that if all the facts in regard to that attorney steal were laid before any impartial tribunal, either the guilty parties would be punished or the Government would, in justice to its helpless wards, make restitution, by paying them the balance of \$67,500 justly due. (Let me say that it seems a remarkable fact that of late years army officers have been entirely excluded from these commissions. You know there are some distinguished army officers of considerable rank, well known to the Indians, in whom the latter have much confidence. Why the late exclusion, when such was not the rule a few years ago?)

My investigation and the one by Professor Painter of your association have developed such a mass of incontrovertible testimony that defied all possible success-

ful contradiction. I am sure that nothing but apathy and indifference of "the powers that be" have prevented the righting of this infamous outrage which was consummated through bribery, misrepresentation, and fraud.

My dear sir, I have tried time and again to bring these matters to the attention of those who had the power to right the wrong; but alas, without avail.

The appeals, the protests, the petitions have elicited no response. They have apparently fallen upon ears as deaf as a statue. Though I have often despaired of justice to these Indians, though I have been almost forced to accept the belief—the popular belief—that the fiat of fate has doomed them to spoliation and destruction, yet I have felt and hoped that somehow your association might, in the plenitude of its power and influence, stay the cruel blow yet a little while; and if there could be no such boon as mercy for these Indians, your association might be the means of preventing an absolute denial of justice to them.

Coming now to the matter in question, I will say that from earnest, honest, and peculiarly disinterested witnesses such as Lieutenant Scott and others, I believe that the agreement with the Kiowas, Comanches, and Apaches was accomplished through threats, cajolery, misrepresentation, and possibly bribery. I believe Mr. Mooney knows whereof he speaks. Lieutenant Scott was so thoroughly informed in regard to the situation that in May 11, 1893, he sent, through the military channels to the President, a petition signed by leading Indians, protesting against the so-called agreement. I take the liberty of sending you a copy of the body of the original. You can copy this and please return the original to me. I do not know that I have a right to use it in this way, but do so in the belief and with the hope that you may be able to do something in behalf of this people, in this their hour of distress. In July last a general council was called to consider the protest which had been referred to the agent, Captain Brown, U. S. A., and the general council almost unanimously sustained the protest by a rising vote.

I assure you, my dear sir, that I would do no mortal the slightest injustice, but I have an abiding conviction which I can not suppress that it is my duty to appeal to and beseech you and your association to do something to stay the despoiler's hand and protect these people. I know that at this time the Indian question has waned in importance in the public mind; but as I have pretty thorough knowledge of the infamies connected with the sale of the Cheyenne and Arapahoe Reservation; as there are widespread charges of corruption in connection with the sale, use, and disposition of the Cherokee strip, to say nothing of the reputed and generally believed corruption and rascality known as the "Choctaw steal," of which it seems "attorneys" got the princely fee of about three-quarters of a million, and as a cloud of odium hangs over the "deal" with the Kiowas, Comanches, and Apaches, I am constrained in response to your letter to urge that "no stone be left unturned" by your honorable and philanthropic association to cause a general overhauling and thorough investigation by the highest possible authority, composed of earnest, honest, and competent men, of all the transactions connected with the sale, etc., of these reservations. Let the history be given—black and damning though it may be—and the wrongs be righted as far as possible before it is forever too late.

Though this is a private letter, you are at liberty to use it in your discretion in the interests of truth and justice.

Very respectfully, your obedient servant,

J. M. LEE.

Mr. HERBERT WELSH,  
*Secretary Indian Rights Association, Philadelphia.*

—  
CHEYENNE AND ARAPAHOE AGENCY,  
Darlington, Okla., October 17, 1893.

Mr. HERBERT WELSH:

I wrote to you to ask you if your association can not take some active steps to prevent the ratification of this present Congress of the late "Agreement" with the Comanches, Kiowas, and Apaches, for the sale of their reservation. I believe it can be proven that this agreement was procured by threats, bribery, and deception and is utterly contrary to the wishes and understanding of the majority of the Indians concerned, and that if consummated it will work their speedy destruction. Further, I believe it can be established that the same methods were used to procure the agreements made about the same time with the Cheyenne and Arapahoes, with the Kickapoos, and probably with others. If your association will send men down to investigate, I believe they can get all the sworn testimony necessary to prove the case. The need is urgent and immediate, as boomer organizations are already made up in all the important border towns of Texas, Oklahoma, and Kansas, and resolutions calling for immediate ratification are already before Congress. Ask your congressional friends to postpone action until investigation can be made.

As I am probably unknown to you, I may state that I am one of the members of the Smithsonian Bureau of Ethnology, and for several years past have spent a great part of my time with the Kiowas and Arapahoes. In the Kiowas especially I take deep interest, having lived in camp with them for months at a time, and being personally known to almost every one in the tribe. For further information you can refer to Capt. J. M. Lee, of General Miles's staff, Chicago, or to Lieut. H. L. Scott, of Fort Sill, Okla. (Seventh Cavalry), both of whom are working for justice to these people.

If you can help, please address me as soon as you conveniently can at Anadarko.  
Respectfully,

JAMES MOONEY,  
*Anadarko, Kiowa Agency, Okla.*

COMANCHE, KIOWA, AND APACHE.

FORT SILL, INDIAN TERRITORY,

September 28, 1892.

Interpreters, Edward L. Clark and Emsy S. Smith, for Comanches; Joshua Givens, for Kiowas and Apaches.

Before the beginning of the council Howea, a Comanche chief, presented to the commission a printed copy of the treaty made at Medicine Lodge, concluded October 21, 1867; ratification advised July 25, 1868; proclaimed August 25, 1868.

MR. JEROME. The council will now open.

The commissioners are very willing that you should have anyone that you want sit here and tell you what we say. If the Indians select any other person to sit here and tell them what is going on, we want them to bring them and introduce them to the commissioners, and then when anything is told wrong for them to correct it then and there. With this understanding we will now formally proceed with the business.

In 1889 the great council of the United States passed a law authorizing the President to appoint three commissioners to come out and trade with the Indians about their lands. Under that law the President appointed Judge Wilson, Judge Sayre, and myself to come out here and talk to you for the Government. We come here this morning as strangers to those Indians, but we hope before we get ready to leave, before we get through with those councils, that our conduct will be such that we will go away the friends of the Indians. These commissioners have no interest whatever in any trade that we may make or attempt to make with the Indians, except to say what the Great Father would say to you if present. In what we shall say to you we shall not express our private views, but what the Great Father and the Congress told us to say to you. We believe that we know so well what the Congress and the Great Father desire to say to the Indians that you will get the same information from these commissioners that you could get if you went to see the President in Washington. During these councils that we expect to hold with the Indians, if you do not understand anything that is said by the commissioners to the Indians, if you will ask us we will say it over and make it so plain that you can not misunderstand us.

If there is anything that you do not understand as to your relations with the Government, the commissioners would be very glad to tell you about it. In other words, the commissioners are not here to deal sharply with the Indians or to wrong the Indians or do anything that a father would not do with his child. But we are here to talk to you patiently, slowly, and quietly, to the end that you may know exactly what the wishes of the Great Father are, and that we may know what the wishes of the Indians are. The Government wants nothing of these Indians but what it honestly believes is for the good of the Indian. And we believe that when you know the whole plan of the Government and the Great Father at Washington, that you will think it is for your interest to do what the Great Father wants you to do. The Government does not desire these Indians to give up anything they now have unless it gives them something that it thinks is better for them than what they now have. I have spoken these words to you because we are strangers to you, and for the purpose of telling you in advance of the particular manner we intend to treat with you. And I hope when we get through talking to the Indians that they will remember that the words we speak were spoken with good intentions.

I see in this council a great many old men, a great many middle-aged men, and a great many young men; the old men remember what happened away back, the middle men remember not quite so much, and the young men do not know; so I will speak to you about the conditions which have surrounded the Indians. What has passed is of no particular consequence, except it may be to teach these Indians what is best to do in the future. What shall happen to these Indians in the future is of less importance to the old men than it is to the young men that are growing up now.

We hope that the old men will advise the young men after they hear what the Government wants them to do in the right way, because it is likely to affect the Indians more than anything else that can grow out of the conditions that surround the Indians.

Some twenty-four years ago up at Medicine Lodge some of these very same Indians took part in a treaty with the Government, the treaty, a copy of which the old gentlemen presented here. For all time before that treaty was made and for some time thereafter the Indians' mode of living was different from the white man's way of getting a living. At that time there were less than one-half the number of white people that there is now in this country. The number of Indians has not changed much since that time; then the white people largely lived in the eastern part of the country and the Indians in the western part of the country. The Indians' way of living was different even then from what it is now; they could get out any day and find game running around wild. Then an Indian did not need to go hungry unless he was lazy and would not work. The Indians supposed then, and most of the white people did the same thing, that that state of things would continue right along. But in about ten years after you made that treaty at Medicine Lodge the buffalo was gone, the game was gone, you had nothing that you could go out and kill at pleasure. When these large animals, the deer and the buffalo, left the country or were killed, then the Indian came to this condition that he must either work or go hungry. He had not then learned to get his living like white people do. Now the Government to be good to the Indians issued them food, and has been issuing them food ever since.

The Government issued this food to the Indians as a father or mother gets food for the little children—because they can not get it themselves. The Government expected that by and by the Indians would learn to get their living just as the white men do when the children grow up and do not need their father and mother. The great council, the Congress of the United States at Washington, that make the laws and prescribe the rules that govern the Indians, have been thinking about the Indians for a great many years and thinking about how they can put in position where they can make a living for themselves without the help of the Government. What the Great Father told these commissioners to tell you is that you are fast becoming men able to take care of yourselves, and that the time that the Government furnishes you food and clothing is drawing to an end.

After having thought of these matters a great many years at Washington they have adopted a plan for all the Indians that are in the country, and that is what we are here to tell you about.

The plan that the Government at Washington has laid out for the Indians is that you should have your homes, have your own homes, your own reservation, and that you should have fields and cattle; and it will put you in a way that you can cultivate those fields and raise cattle and make yourselves independent. If the Indians will do what the Great Father wants them to do, and do their part well, it will result in your having plenty of food and clothing; and instead of having, as you sometimes do, only one meal a day, you will have three meals a day and have plenty of clothing and things that will make you comfortable through the winter. Instead of having to wait for an issue of beef every two weeks you can go out and kill a beef of your own and have a feast every day if you please. I told you a little while ago that for twenty-four years the Indians had increased very little if any in numbers. Now, if you follow the plan that we have told you about you will not have your babies die from cold, but you will have them grow up good, strong, healthy men and women, instead of putting them in the ground.

The Indian himself can not do all these things by himself; he must have some help from the Government to do it. The plan, in a few words, is this: That every Indian on the reservation, every man, woman, and child, shall have ample land set off for a home that can never be taken away from him, that they can live on and cultivate forever. In selecting these homes and setting them apart to you, your children and yourselves will always have as much land as they can use, even if they get ten times as many as you have now, and I do not think that time will ever come. These homes are to be selected from the best lands in the reservation, to the end that you may make a living in the best of this most fruitful country. You should make your own selections, each for yourself and your wife and your children—take the very best lands you can find.

When you have selected these homes you will still have a great deal more left that you can not use for your homes. When this great reservation was selected and set off to you in a treaty we have spoken of, it was necessary for you to have a very large reservation, but that is now changed; you can not use but a very small part of it now. It must be put to other uses. When the boundaries of this reservation were made in 1868, as I said to you a little while ago, the white people occupied the land to the east. Now you have an opportunity to sell to the Great Father all the land that you can not use for homes for his white children.

You can use the money in fixing up your homes and live in comfort such as you

have never known. In what I have said to you I have only talked in a general way; as the talks go on from time to time we will talk about more definite plans, but I know you want to think about these things and talk about them too. All that I care to say to you more is that I want you to remember that the Government wants nothing from you but that it gives you something that is a great deal better for you than the land.

I presume that my brother commissioners will be glad to say something to you, and this is all I care to say.

Mr. WILSON. Before we separate I want to say a few words only. I want to tell you that these commissioners were sent here to help you, not to wrong you. The commission want you to build you good houses, all of you. The Government wants you to pick out a piece of ground where your house is and keep it forever; the Government wants every Indian, little and big, male and female, to have a home picked out for yourselves. The Government wants you to have all the annuities it promised you at Medicine Lodge; we don't want that; we want you to keep it all. We have come here to tell you also that whatever rent you have made from the cattlemen in money, get that; we do not want that either.

Now, when you have picked out your homes, all of you, we come to tell you that the Government wants to help you clear your farms, build your houses, and raise your children. The Great Father knows that the buffalo and the game that you used to have is all gone, and that you have to get on a different road, and the Great Father tells us to come out here and tell you these words, that we want you here always; we don't want you to move; stay here and make your homes and your farms. The Government wants to help you, and the commission hopes that you will let the Government help you, as I told you. Now, I hope you all understand what the commission came here for—what we want to do. Now, when this meeting adjourns this evening, talk about it among yourselves, and if you think this road that we point out to you will not be the best, come back to-morrow and tell us what is best. The commission will be here long enough to give you plenty of time to talk it over amongst yourselves; talk for your own benefit; talk to us as friends. Now this is about all I care to say to you at this time. Perhaps Judge Sayre would like to say something to you now.

Mr. SAYRE. My friends, I will not detain you very long this morning either. You have all discovered, as the white men have discovered, that we can not be still in this country; that changes will come on all the while. Changes come all the while to white men, and changes will come to the Indians just as well. Now, when a man is smart, whether he is a white man or an Indian, he will try to get ready for these changes before they come. Our Great Father at Washington studies all the time how to do so as to have his people do the best, Indians and white people. For more than one hundred years the Great Father at Washington thought and the Indians thought that the best way for the Indians to get along was on a reservation. So for more than one hundred years the Indians of the United States have been living on reservations. Now, the Great Father and the white men thought that the best way for a white man to live was upon a farm and not upon a reservation. Now, after trying this plan for more than one hundred years, what do we find the result to be? The result is that the Indians on reservations are and always have been poor and the white man living upon his farm is and always has been rich. The Indians are not as strong in numbers as they were fifty years ago, and the white people have grown to be like the leaves upon the trees. The Indians must be taken care of and protected by the Government. The white man takes care of himself.

Now, the Great Father thought of these things and studied over them at Washington, and concluded that the reservation plan was not the best one, but that the Indian must take his land in allotment.

After thinking over this, the Congress of the United States, the great council of the United States, passed a law saying that the President might when he chose order Indians to take allotments; under that law many Indians in the Indian Territory have been compelled to take their allotments. The Shawnees, Pottawatomies, Tonkawas, the Pawnees, the Otoes, the Missourias, and Poncas have been required to take allotments of land whether they desired to or not. Many other tribes of Indians in the United States outside of the Indian Territory have been required to take allotments whether they wanted to or not. Under this law the President can make an order whenever he pleases requiring the Comanches, Kiowas, and Apaches to take allotments on this reservation. The Great Father does not like to make such an order against the Indians unless he is compelled to. The President has not made an order for the people upon this reservation to take allotments—no such order has been made. We do not know when such an order will be made, or that such an order will ever be made; we only say that the power resides in the Great Father to make the order any time.

Now, instead of making such an order for the Kiowas, Comanches, and Apaches to take allotments, the President has sent this commission here to make some arrangement with you so that he will not be required to make such an order. Now I want

to say a word to you about how Indians own their land. An Indian does not own land or reservation like a white man owns his farm; a white man owns a farm, he can do as he pleases with it, he can sell it to who he pleases at whatever price he pleases; he can rent it to any person for any price he pleases, but none of the three tribes of Indians living upon this reservation—not one of them can sell one acre of this land, or lease it, unless to the United States or with the permission of the President of the United States to anyone for any purpose. You all know that when the Great Father says that you can not lease your land to cattlemen for pastures that you can not do anything without the Great Father says you may. Someone told me since I have been here that you thought that you only had a right to this land for five years more, or until a lapse of thirty years from the making of the Medicine Lodge treaty. Now that is not true. The Comanches, Kiowas, and Apaches will have just the same right here after five years that they have now; they can live here forever. I tell you this for the commission, so that none of you may be deceived as to what your rights are, that you may know what all your rights are before you exchange any of your rights with the Government, as we propose now.

Now it sometimes happens that all sorts of men, white and red, give the Indians advice that is not good advice or tell them about their affairs things that are not true. Now if you listen to such advice you may make up your minds before you really know what the Government wants you to do, but the right way to do, and what we ask you to do, is not to make up your minds what you want to do until you have heard what the Great Father wants you to do. It will take the commission a long time to explain in full what it is that the Government wants you to do, and it will take a long time for the Indians to understand what it is that the Government wants them to do. Now to get this understanding we will talk to you, read to you from the treaties, from books made by Congress anything that we think or that you may think belongs to this question, and we will listen to any question that you may ask and answer it for you. If we make an agreement or treaty, we will not go away until every Indian on the reservation that wants to knows everything that is in it. And if we don't make a trade or a treaty, we will stay here till we make every Indian on the reservation understand what the Government wants done. And if we make a trade, we will not take the treaty away with us to send back printed copies, but we will give each chief a copy, that he may have it read any day in the year. Now, Governor Jerome and Judge Wilson have told you more in detail what we want you to do.

Now we will leave it to the Indians, if they have any expression to make upon what we have said; we will listen to them. That is, we would be pleased to have the Indians ask us any questions about things they do not understand so we may explain it to them.

Mr. JEROME. We do not expect the Indians to say now that they will do such a thing or won't; we do not expect them to say that until they get all the facts before them. This is a very important matter to the Indians, and they should consider carefully before they say they will do it. We do not want to shut any Indian off from what he wants to say, but we want to talk business. If there has been any statement made here to-day that they do not understand, if they will ask about it we will tell them, so there may be no mistake about it.

TABANACA (Comanche). I have been to Washington and received advice in regard to building houses and making farms. There are a great many people at work at that now; look more to the interest of the young men than to my own, and will abide by their decision. I do not think that this trade can be accomplished soon. I think that there will be no failure made, but I have not got the ruling. The Kiowas and Apaches will talk to their people and tell them what they think. Lone Wolf is with me.

QUANNA PARKER (Comanche). I have talked to my people like this: Do not go at this thing like you were riding a swift horse, but hold up a little. I am like you, but not think before you hear; do not go into this thing recklessly. For some time I have heard of the commission and I have been expecting you. To-day is the first opportunity that I have had to speak to you, and I am glad to meet you. Three months ago I and my two friends, Lone Wolf and White Man, were on a visit to Washington and saw the Commissioner Morgan and talked with him about this business. I went into the Commissioner's office, and, after making my wishes known, the Commissioner told me: You say you come here and say you don't want to make this—making a treaty concerning your country—until the expiration of the Medicine Lodge treaty. This is your desire, but there will be three men out to see you. They may want to buy the land. They have not got any money, but want to buy it with mouth-shoot. You talk to them as you have talked to me, and do not be afraid to say what you think to them. I am willing now that some of the other people have advanced ideas. To say to the people that the country should be opened now is too quick; but now I want to know how much will be paid for one acre, what the terms will be, and when it will be paid.

Mr. JEROME. We will tell him that by and by.

QUANNA PARKER (Comanche). I thought I would ask the question quick on account of the other people being quick to make suggestions.

Mr. JEROME. That is all right.

QUANNA PARKER (Comanche). When will you answer the questions?

Mr. JEROME. It will take some time; we prepare a statement in writing and we will present it by and by.

QUANNA PARKER (Comanche). I have talked with a great many officers and men of learning and the agent, and have taken their advice about taking farms and building houses, and it can be readily seen that my people take after me by looking at their places. My friends here, the Kiowas and Apaches, have talked the matter over with me, and I know that some of the people have made up their minds that it would be a good thing to sell our country, and are in a hurry because of the money; but I want a thorough understanding and thought it would be better to wait until the expiration of the other treaty. I have been doing business for myself and people for quite a length of time, and am a leader of my people, and they are pressing this matter to close. I do not want them to do anything until they know about it. I would like to explain my sentiments to-day, and Lone Wolf and White Man want to do the same thing. I want to go home to-morrow, because I am building a house. While I am gone you can talk to the other people.

Mr. WILSON. When can he come back?

QUANNA PARKER (Comanche). Well, in a few days; I don't expect anything else except that you sent for me. I just want to talk about business, talk to the point. I am not talking about leasing grass, but just about selling the land, nothing else. I understand now the question is introduced about the price of the land, and how long after the trade is made until the payments are made.

You need not answer that now, as you will have that decided before I come in.

Mr. JEROME. I hope that Mr. Parker will understand that this business is of more importance to him and his people than building houses, as he can build houses while we are away. He has repeated something that the Commissioner of Indian Affairs told him, if he did he did a great wrong. I want to ask him about it.

I understood Mr. Parker to say that the Commissioner said this commission had no money, but could only pay with talk.

QUANNA PARKER (Comanche). That Congress had not made any appropriation for it.

Mr. JEROME. We do not come here with the money in our pockets to pay the Indians for anything that we agree to. Whatever we do has to go to Congress, and if Congress says it is all right, it is all right; if Congress says it is not, then it amounts to nothing. The Congress is the great power in this land, and when Congress says they will buy land, they send some one to buy it; whenever Congress says it will pay for it, they will pay for it; but no man is big enough to say anything that Congress has not sent him to say. If these Indians part with any title to these lands, they do not want these commissioners to say they will pay for it, or the President to promise to pay for it, for they might die, and then you would not get anything; but you want Congress to promise, and then you will get your pay. Congress determined that if it could make a fair arrangement with the Indians that it would settle this whole country. So it told the President to appoint three men, and he appointed us; if it had wanted the Commissioner of Indian Affairs it would have sent him, but it didn't. If you should make a trade with this commission, Congress might say that it was not good; but when Congress says it is good, it will pay the money. By and by these commissioners will say to these Indians what they think Congress will do for you, but probably before we do that we may want to talk to the Indians for some time, and may change our views of what we want to put in the paper.

What the commission would like to know first of the Indians is if they can make a fair trade with them, if they want to take allotments for homes; whether they want to take it all corn-growing land or part grain and part pasture land; that would make a difference with us. The more land of the good land that is taken for the Indians' homes the less price, perhaps, the remainder is worth. Your land, very likely, will be divided into three classes—corn land, grazing land, and mountainous land. The land that may be classed as grain-growing land and so with the pasture lands, some may be better than the rest. These are things that we expect to settle with the Indians before we say how much it is worth. I think I can say for the commission that you can take 80 acres of corn-growing land for each person—man, woman, and child; or 80 acres of corn-growing land and 80 acres of pasture land. That is what we want you to decide about. If they only take corn-growing land, they will have more land to sell. That is one of the things that you had better talk about when you go by yourselves. When the treaty is up, when the five years are past, it does not change your relation to the land a particle. So you are much better off than many thought you were. All the effect that it would have to wait five years is that the food and clothes would be stopped, the things that were promised the In-

dians every year under the treaty. The food, the rations, do not depend upon the treaty at all, but whether Congress will make the appropriation every year. The Government will continue on and fill the conditions of the treaty for five years whether you sell the land or not. It does not make any difference. Now, while this is true, what the Indians get in the way of rations or beef, if Congress should not make the appropriation next year, you would not get any, because it is not in the treaty. If there is any doubt in the mind of any Indian as to what they get under the treaty, let us settle that matter by itself so that there will be no dispute about it.

When you go by yourselves, if anybody tells any Indian that the Government promised in that treaty to give you food rations, bring that person right here to the commissioners and we will settle the matter by reading every word in the treaty. If what these commissioners have told you about your treaty rights are continuous, and the rations are not in the provisions of the treaty at all, it does not change your condition at all. It is all important before we get our minds together, that you know what your treaty rights are and what you may expect of the Government. If when you go by yourselves you have any doubts about what is in the treaty, bring your friends, the white men that you know, and read the treaty. When we agree as to what the facts are then perhaps our minds will come together in the future. The commissioners would be very sorry to have any of you go home. We want every man here to settle this matter in a business way, but if you must go home we can not help it and will not try to stop you. There are two things that when we come together we want to talk about, whether you want corn-growing land, and whether we understand the treaty alike. The commission has reached the conclusion that we will now adjourn, but leave it to you whether you will come back this afternoon or wait until to-morrow morning.

Council adjourned until to-morrow morning.

SEPTEMBER 27, 1892.

Mr. JEROME. When we quit talking last night we were talking about the Medicine Lodge treaty. The commission had been told that many of you were in error about what was contained in that treaty, and because we understood that you were in error we told you what the treaty contained. We also told you that if you did not understand it then to ask questions about it and this commission would explain it this morning. The only thing of importance in your mind was whether your right to the land expires with the treaty and whether the beef was in the treaty.

We told you that the relations that you bear to the land would not be affected by the expiration of the treaty, but that the rations stop at any time that Congress ceases to make appropriation for them. They did not depend on the treaty. With that understanding of the treaty rights of the Indians there is no reason why you should wait three or five years for taking allotments if you want to dispose of the surplus lands. Whenever the Indians have said all they want about the old treaty or their rights under it, or if they do not want to say anything about it, the commission is ready to tell you what the Government wants you to do. Understand me now; if the Indians have nothing more to say about the old treaty, then the commission is ready to tell you what the Government wants you to do and what it will do for you. I now ask the Indians if they have anything more to ask the commission about the old treaty.

STUMBLING BEAR (Kiowa). My friends, all of you about my age. I am glad to see you this morning, and will have something to say to you. This council is different from the councils that we used to have with the agent, and the records will show that I have never made a bad talk. I have been fortunate in keeping my health, and have reached an old age. I ask the commission to respect my words.

Since I came down here and saw the members of the commission I felt that they were my friends, and that made my heart glad.

Perhaps the Great Father at Washington sent you here to do some work for me. Now, since having met here, when night comes I will lie down and think about the commission and my country, and I do not get any rest. I am an old man, and my life is short, but I am looking for those that may come after me. When I was a young man a commission was sent by the Great Father at Washington to treat with the Kiowas and Comanches. I was present at the Medicine Lodge treaty. I listened to all that was said, and I signed the treaty. In that council the commission told the Kiowas and Comanches that they were to be furnished with certain articles for thirty years; that they were to live upon this reservation for thirty years. After that all the Kiowas and Comanches came upon this reservation and have lived there ever since; but because they were not very much enlightened they could not follow very well in the road the Great Father set for them. We have got to live under this treaty for five years, and that, I thought, would be better if the Great Father at Washington would send a commission down here four years from now; but this Good Father had thought best to send this present commission to this place to tell us about selling our country to the Government. My wish is that the Government would wait until four years from now.

It is true that you are sent here to work for the Government, but you are here and we are here talking to you, just as my young friends have me to speak for them. At that time the commission told us that the Government would do a great many things for these Indians. They made us touch the pen, but before doing that we told the Great Father above that we were telling the truth; that we were to live on this reservation for thirty years, and now before the thirty years expire the Great Father sends a commission to talk to the people; that I can not understand. When a man wishes to buy an article of another man, he has to examine the article, and if he thinks the article he wanted to buy is not good or that he does not want to buy, it is his privilege. It is just so with us. You came to see, and want us to take allotments and sell the surplus land to the Government. You have told us just enough for us to know what you are here for. We are not desirous of selling our country now, but may be in four years. I would like to know how long we will be held here. We were informed at the agency that it would not be very long. We came without any provision.

BIG TREE (Kiowa). Yesterday the members of the commission made speeches. They told us—explained to us our relations to the Government and about our treaty rights. I understand all of that—all that was said to us. We were told that the commission have arrived at Fort Sill and that we were to come down here and listen to what they had to say. To-day the Kiowas, Comanches, and Apaches are before you. We were placed here several years ago.

Yesterday the commission told us that they were here to trade for our land. I want you to look at the three tribes that are before you; they give a very good picture of what they have been, what they are, and what they will be in the future; they do not know how to take care of themselves. Take pity on them, because they are ignorant. If I was in your place, I would have some good feeling for these Indians. Whenever these Indians travel they generally look for good places to cross; they do not drive over hills and banks, but they look for good places, good crossings. They do not care to jump across a big gap. These Indians that are sitting before you have only one horse; it is very large and very fat; it is a working horse: it can plow the ground and bring us some grain. When we want to haul wood, we have to use him; when we have to do anything that is heavy, we have to use him; and now you come and take this horse away from us; it is very hard for us to give this horse up. We hope that you will not force us to give him up. For some time past we have heard that this commission has been trading with the different tribes of Indians in the north, trying to get them to dispose of their surplus lands.

A year ago this commission came to the Cheyenne and Arapahoe Indians; they talked to those Indians very good. These Indians came to the Kiowa and Comanche Reservation; we saw tears in their eyes; we saw that they had nothing to their name.

They are poor; they will be poor in the future; they had made a mistake in selling their country; that money was given them but it was all gone. You are here to-day on the Kiowa and Comanche Reservation; look at these three tribes and think about their clothing. They are not civilized, their hands are not trained to work, they are not taught to take care of themselves, and for that reason we desire the Government not to force us to sell the country. In this treaty we are told that we are to live upon this reservation thirty years, and during that period we are to be furnished clothing and other things; about the rations, that the Kiowas understood that long ago. During that council the Commissioners made us touch the pen and told us in touching the pen we were telling the Great Father above that we would do what was right. We thought that this treaty would be kept by the Great Father, but it has been broken by the whites and the Indians; but we can not throw it away, we can not burn it, we must look into it a little. If I were to come to your house and your place and attempt to buy something that you prize very highly, you would probably laugh at me and tell me you were not anxious to sell it.

So I tell you I am not anxious to sell this useful horse.

HOWEAR (Comanche). I do not know any papers; I do not know how to read. The Great Father when He created me did not make me a reading man. I hope the commission will pardon me in any little error I may make in my speech. I think I understand the substance of what you have told our people. This treaty (the one presented to the commission on the first day before the council) I have had in my possession ever since the treaty was made. Although my people may talk differently from the treaty, yet I will stick to it. The fact of my not being able to read the treaty is no reason why I should not obey it. And now, while I am talking to you gentlemen, may be an important time to hold it. The Government talked with us ten years before it decided to give us this reservation. The Government told us that the white man's road was the best to travel. I concluded that I would travel that road, and have been traveling it ever since. I have talked with different representatives of the Government and still stand on that road. I stand here to-day and I do not know of any man that can stand in front of me and make a very wise speech about our treaty rights. In regard to the plan of the Government, as explained to

us so far, I am in favor of it. There are a great many obstacles in my road in this country to prevent my prosperity.

Many white people associated with the Comanches are great people to give them advice. If they would all come to one conclusion—to take the lands in allotment and sell the surplus—I think they would all be satisfied. I have taken the hand of the white man and still hold it; I have never been punished by any military or marshals for bad conduct. That talk is for my friends the Kiowas. Many of them have not lived as I have, and we differ in our way of living. I have never been punished. Some may not have anything to do but ride around and play cards. If I had been punished for bad conduct I would be ashamed to stand up and talk. While we have a big country to roam around over, if they are disposed to make trouble there is a great opportunity to do so. If every one takes his land the young men would not be in trouble much.

Some years ago I and my people made a lease of our lands for grazing purposes with Jack and Quanna. After the leases were made it was not fulfilled, but was broken before the time was up.

After the lease was broken I moved inside of the fence with some of my children and made four different cornfields inside of this wire. After I did this I made the fact known to the agent.

The agent seemed to have forgotten about my locating this place and went to Washington. I raised my crop and stayed there until spring. I was well satisfied and looked over in the direction of the agent. After a while some word came to me from the agent.

I found that I was wound up in another lease; that the land was leased again. Quanna came and told me to be quiet, and I concluded that it would be bad policy to remain among the cattle, for they would eat up what I had. Then I concluded I would talk to some of them. Quanna said that very likely the Commissioner would send some instructions to me. Some of the cattlemen said, I will make your field good for one day. They told me that the land would not be moved; that the farm would stay there, and after the lease was stopped I could come back. So I left there, and my children are still hauling the corn out on the prairie. These things make me think I am glad to see you and make this other arrangement with you that you speak of. I think it would be better to own the land independent. I think if I had not given the instructions of the President attention I would not have been here to-day. For these reasons, when I hear I listen, and when I hear things that suit I want to do it. I do not think anybody else's advice would be good for me. My constituents are bracing me to make this talk. I do not know of any other thing that I could bring up to take the place of this proposition, the opportunity to make this trade, or of anything that would be as good. I feel like shouting for joy at the chance to make this trade.

WHITE EAGLE (Comanche). You are sitting here talking to the people. I have been in the midst of them listening. You have the understanding of the Congress and the Government. The agent and some of our people frequently go and visit the Great Father and get advice. The commission has said that anything that we did not understand we were welcome to ask about, and you have told us a portion of what you want to say to-day. We have a father located with us (the agent) that does for us and tells us what to do, and it has been this way for some time, and this way is a good thing.

Quanna has things, as it were, written on his tongue. What he learns from the Government he writes on his tongue, and we learn from him. He has a good deal of anything brought on him as it were false. You have said here the old Indian way of living was that way, and your present condition of living is this way, and that you proposed to tell us everything and let us act without being blind in any way. At this Medicine Lodge treaty that some have spoken of, I was not present, but I heard about it. I did not see the treaty made, but I heard it and have some idea of it. If I make a mistake excuse me, it is from ignorance. In making these propositions about the land I ask you not to be in a hurry; it is a certain length of time before we will be prepared for this change, and then you can come and call us into council and place us in this condition. A place that was to be pointed out by another, it might be well for the person who was to have possession of this place to see it. So I want to know about the parts of this business. I want to know whether you have a copy of the treaty with you.

Mr. JEROME. Yes, sir.

WHITE EAGLE (Comanche). That is the foundation of my speech.

The time is not up yet. I am a boy and you are my fathers and I ask you to wait until this time is out. Then when this time is out some of our folks should go to Washington and make a new talk. We have talked with prominent men on this subject and we are led to believe that this is the best way to do, live under this treaty until it expires and then have the Government make a new road for us. When this good road that we are traveling is nearly to the end we want the Great Father to point out

another good road for us. Do not get mad because we do not talk just exactly to suit you, but listen and remember this talk, and when you go to Washington do not hide it, but tell it. I hope there not be anyone to laugh at it because we are ignorant. We are now having lumber at our homes that is not up, posts set, but we have no wire; I think and we hope you will give us some aid when you go to Washington. Many of us have no tools or plows to work with. The Government gives us so much but when it is gone we can not do anything but go off without them. Since our present agent has been here we have been treated pretty well; we have fat beef, that is why we are fat, and we have had white flour. Some Kiowas are building houses and they need assistance.

MR. JEROME. Tell him that we have nothing to do with that. We are glad to hear him, but it is idle to talk to us about things we have nothing to do with. His agent must do that for him. If they sell the surplus lands we will arrange that so that all that be can done.

The commissioners have said several times to these Indians that there is nothing in the treaty that changes their relation to these lands at the end of thirty years. When they talk about the treaty expiring at the end of thirty years they are mistaken; it does not expire. All that changes at the end of thirty years is that the clothing and some of the other things mentioned that are issued stop being issued. It does not stop the food that is being issued, because that has nothing to do with the treaty.

How long food will be issued to these Indians these commissioners can not tell you. That depends on the action of Congress every time they get together. I am glad to say that in no other respect do these Indians differ with the commissioners, only in the time it runs. And the Indians will certainly take what the commissioners say about this, because it is better for the Indians than you thought it was. I will say another thing on behalf of the Government, that there is no intention on the part of the Government or of Congress to have these Indians move off this reservation at any time, but in the plan that will be presented to you by the commissioners, it is that you may live upon this reservation as long as you live if you so desire. The last man that talked said that the Indians were short of money to build their houses and put fences around their farms. The Congress of the United States and the Great Father and these commissioners know this just as well as you do. And it is because you are in that condition that we are here to put you in a better condition.

These commissioners are not here to disturb anything in the treaty or any arrangement that the Indians have. They must go on just as they are unless you make a new trade with the commissioners. If the commissioners make a contract with these Indians it is not to take the agent away from you or to take the schools away from you or anything that you have now. Now, what is it to do? That is the important question for these Indians to know. You have a very large tract of country for a reservation, so large that every Indian knows that you can not cultivate it; that you can not use it all; you can use only a small part of it. Now, what we say to you is that out of this great reservation that covers 3,000,000 acres these Indians will only want about a half million acres for themselves and children for all time. I hope all these words will be very carefully interpreted to the Indians, and if there are any interpreters sitting around that discover any mistakes, let us stop right here and explain it fully. The first proposition is that each man shall go and pick himself a home, and a good one, too. Then that each woman that has a husband shall go with her husband and pick out a good home.

QUANNA PARKER (Comanche). We do not all understand it, but I would like to know how many acres one individual is entitled to.

The Medicine Lodge treaty indicates that 320 acres is what the head of a family is entitled to. I also want to know how much per acre.

MR. JEROME. We will tell you in a minute. One of the Indians said that if they took allotments they should have timber land, water, and grain-growing land. That is just what they should have. Every young man that is over 18 years of age should go and pick his home; every young woman that is over 18 years of age should go and pick her a home, or she can get anyone she likes to pick it for her. Now, where there are children under the age of 18 years, the fathers should go and pick out good homes for them. If the father is dead, the mother should go and do it for them. If the father and mother are both dead, then the agent would be appointed to go and pick out homes for them. All this work of selecting homes is done by officers of the Government, called allotting agents. They go upon the lands and survey it off and show them all the corners. It may have gotten into the minds of the Indians that this is a very sudden change for them.

If we conclude a contract with the Indians to-morrow it has to go to Washington to the Great Father first. When the Great Father has looked it over and examined it he sends it to Congress with a letter when they are in session. When Congress gets ready to attend to it then they act upon it, either to say it is good or they will

not have anything to do with it. If Congress says it is a good trade, then it appropriates the money to pay the Indians what is in the contract. Then it goes back to the Secretary of the Interior, and he appoints allotting agents to go upon the ground with the Indians when they pick out their homes.

To pick out 3,000 homes that they will occupy will take one-half a year to a year after the agents get here.

So you see for all these different things to be done it will take almost the five years before it is done. It will take a good while, anyway. This brings us down to another very important part of this trade. After these homes are selected and you know how many it takes, you will have a great deal of this land that you do not know what to do with. If nothing is done with it, it does you no good. You can not eat the land. If one Indian owned all this land he would starve if he could not do anything with it. It does the Indian no good if he can not use it. And when you have taken your homes you have more land than all the Indians can use.

QUANNA PARKER (Comanche). You do not seem to understand. A good many are opposed to making any trade for four years and you seem trying to press a sale on them. We know that the Medicine Lodge treaty will run out and that the annuities will run out, but the land will be good. The Medicine Lodge treaty gives us 320 acres to the head of a family; you have not told us how much land you propose for one Indian to have nor how much for one acre.

MR. JEROME. I told you that we were ready to read the paper when you got through talking about the Medicine Lodge treaty. That has nothing to do with any trade. When the allotments are made each Indian will have a home; he may not have a house and a fence, but he will have a home. For your claim to this surplus land the Government will give you a large sum of money, with which you can build your houses, fence your homes, and be better off than you have ever been in your life. That is about all there is of it. Judge Sayre will read what we propose.

MR. SAYRE. As Quanna said, the Medicine Lodge treaty says that every man that is the head of a family may take 320 acres of land if he desires to farm it, but it also provides that it shall only be his so long as he farms it. If he takes 320 acres, as the head of a family, he can not lease it; he must farm it himself. That means that a man who has a wife and children may take 320 acres of land—it is nothing for the wife, nothing for the children, only 320 acres for the head of the family. The Medicine Lodge treaty also provides that any person who wants a farm that is not the head of the family shall have only 80 acres. Now we have concluded in our proposition that we make to you to do better than the treaty does by the Indians. We propose, and have written it down in this paper, to set apart to every Indian, every man, every woman, and every child 160 acres of land. Now, 160 acres of land is just half much as 320 acres that the head of a family gets under the Medicine Lodge treaty, and 160 acres is just twice as much as any Indian who is not the head of a family would get under the Medicine Lodge treaty. Under the Medicine Lodge treaty the head of a family would get 320 acres, and under our proposition a man and his wife would get just as much, and a man and his wife and one child would get 160 acres more, and a man and his wife and two children would get twice as much. An ordinary-sized family of a man and his wife and three children would take two and one-half times as much as they would get under the Medicine Lodge treaty.

Under the Medicine Lodge treaty you could hold your land as long as you cultivate it. Under our proposition you can hold it forever if you do not sell it. Under the Medicine Lodge treaty you must cultivate the land yourself. Under our proposition you can rent a great part of it. We propose to give to every woman, every child a farm, as well as to every man. And as an old man or a woman can not work, we propose that they may rent it for money or a part of the crop. Now, these allotments may be taken in any part of the reservation that the Indian pleases, except on the military, or agency, or school reservations and sections 16 and 36, which will be kept by the Government and sold for school purposes. You may select this land yourselves, one-half grain-growing land and a half grazing land in one or two or three or four pieces. You can take 160 acres in two 80-acre pieces or four 40-acre tracts. By this arrangement the Kiowas and Comanches and Apaches would take most of the good, the best, land in the Territory, and leave the rocks and hills and hollows for the Government. You take the best land and the Government takes the poor. As I said a while ago, a man and his wife and three children get 800 acres of land, and I do not believe that there is an Indian on this reservation that can farm more than 160 acres of land. That would leave 640 acres of land, or one mile square, that you could rent.

My opinion is that, to white men, this 640 acres of land could be leased for 50 cents per acre, or \$320 for each family from leased land alone. Now, the way that the Government gets money to pay the expenses of the Government, they levy taxes upon white people that own land; but we propose, under this agreement, that the land of the Indian shall not be taxed for any purpose whatever for twenty-five long years.

If a white man, or a negro, or a Chinaman, owes a debt and will not pay, the white man can have his land sold to pay the debt; but we propose that this shall not be done to the Indian, no matter how much he owes—that his land can not be taken from him for twenty-five years. As we have already told you, we can not complete this trade ourselves; it must be approved by the Congress of the United States. When it is ratified, we propose that you shall have ninety days, or three full moons, in which to select your lands, and longer if necessary. After you have taken your allotments, for the land that is left in the reservation—for the bad land and the good land that is left—we propose to pay \$2,000,000. That means \$665 for every man, woman, and child on the reservation. That means a man will get \$665; his wife will get \$665, and if he has a child, that will get \$665; and if he has another, that will get \$665—every one will get \$665. That \$665 would buy for every man, woman, and child on the reservation 25 fat steers; \$665, as I understand it, will buy 30 good ponies; it would buy enough blankets and ribbons and pretty things to bury all the Indians on the reservation under. That sum of money will build more houses, dig more wells, plant more orchards, and build more fences than these Indians will use in forty years. This money that we propose to pay you is so much that the Indians would not want it all at one time if they could get it, for they would not know what to do with it.

Therefore, we propose to pay it to you as you want it—that is, \$200,000 within four months after the treaty is ratified by Congress. That is at least \$65 for every man, woman, and child on the reservation. Now the second year we will pay \$200,000 and \$75,000 interest, which is about \$90 for every man, woman, and child on the reservation, and the next year we will pay \$100,000 of the principal and \$75,000 interest, or about \$57 for every man, woman, and child on the reservation.

QUANNA PARKER. How much per acre?

MR. SAYRE. I can not tell you.

QUANNA PARKER. How do you arrive at the number of million dollars if you do not know?

MR. SAYRE. We just guess at it.

QUANNA PARKER (Comanche). We would like to know how much per acre, because we have heard that some tribes received \$1.25 per acre, and the Wichitas received 50 cents per acre and were dissatisfied.

MR. SAYRE. Mr. Parker, if you can tell us how many Indians will be alive when this contract is closed up, if you will tell us how much is worthless and how much is in the various reservations, I might be able to tell you. I do not know how much there is in the school reservation, how much there is in the military reservation, but judging from the size of the country and the number of Indians, we concluded that we would give them two millions, which is generous and gives a big cash income. It is a mistake to say that the Wichitas sold for 50 cents per acre. Congress is to decide, and there was no price named in the contract. I can not answer the question you asked.

After this last payment I told you about, we will pay \$75,000 a year, or \$25 for every man, woman, and child. Now, besides all this, you will have in the Treasury of the United States \$1,500,000, or \$500 for every man, woman, and child on the reservation. Now, one other thing. Whenever they cease to draw interest, whenever they want this mohey for use among the tribe, \$500 apiece is what they will get. Then, if a man dies, the land goes to his children, and not to the tribe.

Next, we agree and propose that if you do make this agreement, that all your rights in existing laws or treaties shall remain just as they are. It does not change the agency; the clothes will come just the same; the school will go on just the same; everything will be just the same. Next, we propose that if you now have, or when this contract is ratified if you have, a legal, valid lease for land to cattle-men for grazing outstanding, that they shall go on just the same. That is all.

SEPTEMBER 28, 1892.

MR. JEROME. When we adjourned last night, Lone Wolf, of the Kiowas, wanted to talk and White Man, for the Apaches, wanted to speak. If there is no objection, we will give them an opportunity to speak now. Since last night I hope that the Indians have carefully considered what the commissioners told them yesterday, and to-day be able to tell us what you thought about the proposition we made you yesterday. The commissioners desire the Indians to understand that if there is anything in the proposition that we submitted yesterday, we will try to make it plain to them. We have nothing to conceal from these Indians. We want you all to understand it. This is a very important transaction for you and for the Government, and we want you to understand it fully.

The commissioners are also very glad to find that so many of the Indians on this reservation have already started to do substantially what the Government asks them to, that is, to build houses and live in a more comfortable way. And what the Government asks you to do in this paper is only to keep right on the same road you

are on now. Because we were unable to hear these men speak last night, we will give them an opportunity to be heard now.

LONE WOLF (Kiowa). The representatives of the Government have been with us a few days, and have told us of the good intentions of the Government; and they have made the intentions of the Government so plain to us that each Indian present this afternoon understands every word of it. This matter of selling their lands to the Government, the surplus lands, is a matter of great importance to these Indians. The representatives of the Government are desirous of making this trade with the Indians that are here this afternoon, and they are making their desires known to the commissioners. The three representatives of the Government that are here this afternoon told us that they would like to buy our surplus lands, and if Congress was willing to pay they would give us a liberal sum. After council yesterday the three tribes have been together in council, and agreed that they were not sufficiently educated and trained to work, and were like babies, unable to work by themselves and do for themselves. This morning the three tribes got together and had a council, a little talk among themselves about what was said yesterday, and they said that the chiefs of the three tribes that signed the Medicine Lodge treaty were all dead but two, Howear and Stumbling Bear, and that the road their fathers made for them was a good road, but they were almost at the end of it, at their destination. And now the Great Father had sent three of his good men to talk to us about their country.

This commission made us feel uneasy. Being thus made uneasy about our country we have decided that the road that was made a long time ago is about the best that we can travel, and because this road was made for us by the Government, through its representatives, and in the sight of the Great Spirit, that is why we do not wish to do anything that is disrespectful about the treaty, and in four years from now they would be ready to listen to the commissioners that are sent by the Great Father at Washington.

When the commission was appointed by the President some years ago to treat with the Kiowas, Comanches, and Apaches about the land, his name you do not know, Andrew Jackson, and the Secretary, the Great Father sent his agent to make a good road for us.

This agent came and talked to us and did make a good road. They talked very good; they told the Great Spirit that they were not wronging or cheating the Indians. That is the reason we think they were good men, because they told the Great Spirit that they would do us no wrong, so we are not anxious for this commission to spoil this good road for us. You will believe me when I say we were like babies, not knowing how to get up and take care of ourselves. Very few of our young men and women are educated or partially educated. Here is Joshua Givvens, myself, Quanna Parker, and a few others, you can talk to them and they will answer you in English. Look at them; the rest are not dressed as well as they are. When the worst comes, they will be the only ones that will be able to cope with the white man when he comes to this country. The rest will not know what to do.

I have been to Washington several times myself, and there met a goodly number of good people who have given me good advice. Some of them told me to help lead my people toward civilization; others advised me to put aside my blanket. I did that. All the good advice given me by those people is written upon my heart. During several of those visits to Washington I have asked the Secretary and the Commissioner to help me in building schools on my reservation; to this the good people in the East responded. Now we have several good schools on the reservation, and to them we intend to send our children, where they will be taught the arts of manual labor. There they will learn to live like white people, and soon then they will be civilized. We advised our people to build houses, and quite a number of them today are living in houses. Some are building and still others are contemplating building. For that reason, because we are making such rapid progress, we ask the commission not to push us ahead too fast on the road we are to take. We all know that you are sent here by the Great Father at Washington and the people that make laws, to come here and see the Kiowas, Comanches, and Apaches. You have told us what you were here for and what you wanted to do. I ask this commission not to be unkind to their friends before them, not to force them, not to say anything that will make them feel bad. All we ask is that you listen to Quanna Parker's, Lone Wolf's, and Whiteman's pleadings.

They are representing the three tribes on the reservation. Look on Quanna's people, they are Indians; look on Lone Wolf's people and Whiteman's people, they are Indians; they are not educated, they do not know how to till the ground. They do not know how to work. Should they be forced to take allotments it means sudden downfall for the three tribes. What was said to us for the past two days was all good, I suppose. The Government I suppose is doing the right thing, and it is truly helping Indians; doubtless this commission is telling what is right and good for us. That we seemed to understand. But when you look back and see our former condi-

tion, and compare it with our condition now, we have made but little progress from our forefathers; we are Indians to-day, wearing blankets, and fond of painting our faces. What you have said to us may be good, but we are afraid of ourselves, not you, because we do not know how to work, because we have no means like white people. If each of us were given 160 acres we would not be able to work it like white people—a white man is taught from his youth up to work, we are not—and instead of this 160 acres being a blessing it will be disastrous. That is why we are afraid of ourselves. The great people in Washington told me a great many things that are helpful to my people. It is only a few years ago that we listened to the agent and the white people, and saw that the white man's road is good; and I can only see a little way ahead. This morning in council the Comanches decided not to sell the country, and the Kiowas decided not to sell the country, and the Apaches decided not to sell the country. And I do not wish the commission to force us. That is all.

WHITEMAN (Apache). The three tribes that are here before you this afternoon have listened for the past two days to what was said by the commission, and it is understood by the Indians.

The very best thing that the Indians have to-day is this land.

These three tribes love this country, and the Great Father at Washington placed his children here with schools, and this school is filled with children that they may be educated.

I stand before you this afternoon in the appearance of a man, and these Indians sitting before you look like men, but not in the sense you white people understand. I am not able to till the land because I have not been taught. I do not know how to adjust the harness on the horses or the horses on the plow, so I may plow properly. We all know that you are sent by the Great Father at Washington to talk to us about selling our surplus lands to the Government; we realize that we have got to do some talking and some thinking, and you are too soon for us. We heard that you were talking to some other Indians, but we were not expecting you; that is what I mean by saying you came too soon. Our arms and fingers are rather too stiff to work, and that is why I respectfully ask the commissioners not to think badly of the Apache tribe or the others. You mean Joshua Givens and the other Indians of the three tribes who are educated have adopted the white man's road, they understand the white man's language, and can talk to the white men anywhere. If they want to make a trade they can make it, because they know the language; they can get along any place because they understand and speak the language, but the Indians that wear blankets are traveling in a different direction. What you have told us is something new to us, these chiefs and the old men and the young men are all disturbed and undecided what to do. You speak about buying our surplus land. We do not know what to do, but in our council this morning we decided not to sell our surplus land, because we are not advanced far enough in civilization to take an independent position like a white man.

I have told you that the Apaches were not willing, so are the Kiowas, to sell the country, because we are ignorant about farming and our hands are too stiff to take hold of a plow; when we plow we have to take our wives and children to manage the horses; this will show you how we are trying to farm and striving to live like white people. The good people at Washington have been very kind to these Indians; they have been helping them by way of building them schoolhouses and giving them tools to farm with. We are willing to listen to what you have to say, but this new news is too new; we are not ready for it.

TABANANACA (Comanche). I am not dressed like a white man, but you can hear what I have to say anyway. The little talks of different individuals is profuse but does not amount to much. It is right that every person should have a right to talk, though if one don't like the other it is only his privilege. Whatever I may say it is just my talk and some ideas he advance prior to this time has brought out some meditation. I have no white man's dress and of course can not be expected to make a very wise speech because I have not traveled around among white people to learn it. The people, the Comanches, my friends, have a great many different ways to talk, but so far as I am concerned I stand firmly, but want to know how much 1 acre of land is worth.

Mr. JEROME. What does he mean by standing firmly?

TABANANACA (Comanche). I know what the Government wants to do—cut up this land and place us on allotments, and I can not throw any thought beyond that or overthrow it or try to throw any obstacles in the way.

WHITE WOLF (Comanche). To-day I meet my three old men here to talk to my red friends. The talk that we are trying to make is a very heavy talk, so just as little as possible is best. These people here do not know anything. How should they; why should they? I have heard about the good road that the Great Father at Washington was making for them. I have only heard about it because I am blind. I have listened and failed to understand, and listened again and understood. After understanding what the Government wants done I accepted the advice and

lived that way. I concluded that the Great Father was trying to make a good road for everybody to travel in and was trying to live on that road. Now, when I hear anything good that is what I want to hear. When I know that something good is being told, then I talk right loud. Tabananaca and myself are of the same opinion, and we have told our children that this is good. After we get to the good that you are offering we know it is there, and we are willing to work. This is wise or good is the price of land; we will move by degrees, and when we know what is there we will know where to stop. I am not inclined to refuse this proposition. It is a matter of a great deal of importance—this dealing about our land—and for that reason we want to know just exactly about it before we do anything. I feel that I would like to travel the good road with my children and some of my Kiowa friends; if I could do this I would feel good. I do not believe that we can determine what is the proper road from this place; I do not know what the Great Father is doing over there. I think the proper thing would be if some of my friends would make a visit to the Great Father and see how much money we are going to get. I think that if the Government would pay for their trip that they could go. This gentleman, Mr. Hill, is a friend of ours and can do something for us. I do not want to talk in a circle form, but to the point. That is all I have to say.

Mr. JEROME. I have listened to a good many talks that are good talks. These commissioners are anxious to help these Indians to a good conclusion, and it may be that a few words now will help them. There are a good many men have said that they did not know how much money they would get and would like to go to Washington to find out. Now, they either do not understand the interpretation or are mistaken some way. To the end that there might be no mistake, even to one cent, we put it in writing that you get \$2,000,000, and every intelligent Indian knows it. Now, some one has said you would know better if we said so much per acre, but if we said so much per acre you would say how many acres, and we could not tell you, nobody knows, so we tell you it is \$2,000,000. Yesterday Mr. Parker pushed Judge Sayre hard to tell him how much that was for one acre; Judge Sayre said to Mr. Parker, "If you will tell me how many children will be born between the time this contract is made and the time it takes effect and how many will die between the time the contract is made and the time it takes effect I will tell you." Mr. Parker being an intelligent gentleman, and seeing there was a doubt as to just how it would be, the question was passed for the time being. Now, to show you that we do not want to keep anything back from you, we are just as frank to tell you how we reached this as we are to tell you anything else. After we have taken out what we suppose to be the number of acres that will be taken in allotments, school reservations, agency reservations, military reservations, and the school sections of the best land, it is about \$1.10 per acre. If we include the land reserved for the schools it would be a trifle over \$1, according to our estimate.

In reaching this conclusion we have used the best judgment we have—that is, as good as any three men could do; but as to the amount of money, there is no guess as to that. If these men, every one of them, were to go to Washington, they could not talk to the Great Father about it, because no one can; but if they could, they would say that there were three men sent out there; they will determine it, like a judge of a court determines what will be done in his court. After it has been determined by these three men Congress determines whether it is good or not; that settles the matter. This commission has already closed nine contracts with different tribes in this Territory, and in every contract the money is named in bulk sum, like this contract. I see before me three very old men, and two of them have spoken and said they agreed and the Indians agreed that they had better put this thing off until the Medicine Lodge treaty expired. I want to say a few words to them in the most kindly manner, but with that honesty that should characterize every statement of a man dealing with Indians or making a trade. The real friend of the Indian will tell him all the facts, whether they are for or against him. The Government of the United States, including the Congress and the President, decided some time ago—three years ago—that all the land in the Indian Territory west of the ninety-sixth degree of longitude should be opened to settlement, except such as was needed for the Indians' homes. That is west of the Cherokee "home tract," except some portions down here in the old civilized tribes. After determining that this should be brought about they told the President to appoint three commissioners to come out here and see the Indians and settle with them all about their surplus lands. Under that act of Congress we are here to talk to these Indians and tell them what Congress told us to tell you.

Now, the answer so far given us is that at the expiration of the Medicine Lodge treaty you expect you will have to make this change. Should we go away after this day's talk we could only say that the Indians believe that no power can disturb them on this reservation until the Medicine Lodge treaty is up. And we would also have to tell them that the headmen told us that the matter would have to be put off until the Medicine Lodge treaty expired. Congress would very likely call us before them and say, "Why didn't you tell them that the Medicine Lodge treaty

had nothing to do with this?" We should have to say "We did; we told them that, but they did not believe us." They would also ask us, "Did you tell them plainly that we had resolved that that country must be opened; that they must take allotments and get ready for it?" We should answer them that "We told them that that was the wish of Congress; we did not say that Congress would open it to-day, or to-morrow, or the next day, but that that was the wish of Congress." They would ask us, "What did they say when you told them that?" We would say "They did not believe what we said about the Medicine Lodge treaty, and they said they would put it off." I hope now that I have stated this to you just as you have stated it to us, and just as we have stated it to you, and told you what we would have to tell Congress. Congress would also ask, "Did you state fully to the Indians that we wanted this surplus land for other purposes and that we would pay them all the money they were worth?" They would also ask if we assured the Indians that under no circumstances was any harm intended them, but that Congress needed the land for other purposes.

Congress is made up of white men and if the Indians do not want to do what Congress wants them to do, it is the most natural thing for Congress to say that the Indians will want something of us. You have to deal with Congress right along and you should respect the wishes of Congress so long as it wants to do right. This commission hopes that the good relations which have existed so long between the Indians and the Government of the United States will continue. This commission also hopes that when you go by yourselves to-night that you will understand that Congress is pushed from the outside to have this work go on, and sooner or later it will go on. And this commission comes here to put you in condition, if possible, that you may be benefited by it when it comes.

SEPTEMBER 29, 1892.

MR. JEROME. When we adjourned last night there was a soldier here that wanted to talk and we will give him a chance now.

But before we let the Indians talk we would like to tell the Indians of the particular things we offer. We are here to talk to the Indians about taking lands in allotments for homes, and when that is done about selling the surplus lands. Whatever pertains to those two subjects are proper things to talk about. The commissioners sympathize with the Indians in everything that causes them trouble, but the troubles that have come to these Indians heretofore must be settled by other officers. So that any talk about troubles that you have had here that does not bear upon the business we have here only takes up time. After saying these words to you I hope that every Indian speaker will know that it is about taking your homes and selling the surplus lands that we are talking about. It has been some days since this commission read to you what it wanted you to do. You have been talking among yourselves a good deal about what the commissioners have said to you, and some of you may have misunderstood or understood differently what has been said by the commissioners. To the end that there may be no mistake, no difference among you as to what the commissioners have said to you, after this man has spoken we will read and explain to you again this paper.

I SEE O (Kiowa). As it has been his privilege to speak to you, to speak to the three fathers of his, and in the presence of his officer. The Great Father at Washington, who is also the father of the Indians, has selected you three men to come out here and deal with the Indians about their lands. It was a long journey for you, but you have got here, and are now with the Indians. A long time ago the Great Father at Washington fixed a good road for us, and in selecting, he selected good men, who came among us and treated with the Indians and placed us upon this reservation, and told us that we must not go on the warpath. This we promised, but that promise has been broken. The rest of the promises that were made to us were broken, so both the Indians and the white men were on the wrong road about keeping this treaty. But a few years ago both these nations came to their senses and followed the advice, and we plowed the ground, and the white men gave us schools. What I have said is something that is already passed, but still the Kiowas are holding on to that treaty. Not many years ago there came a message from the Great Father at Washington asking us to be soldiers. We studied for a little while, and after great difficulty and holding councils we decided that we would enlist into the Regular Army. When the message first came my first thought was that if I should enlist as a soldier for five years that I would be allowed to guard the reservation upon which I lived. I then consulted with the Kiowa young men, and told them that it would afford us an opportunity to watch our country and help the Great Father. You see me standing before you with short hair. I am not able to read or talk English, but because I thought by enlisting I would be protecting and preserving the peace and caring for my country. I am not a chief nor a wise man, but it makes no difference; I am before you to speak in behalf of my people. To-day we are before three men sent by the Great Father at Washington to talk about selling the land.

You look at these Indians; since you speak to them, you frighten them; you made them feel uneasy; you can see that by what they say of each other a few days ago, and this kind of talk is not very helpful to these Indians at this time; instead of doing them good it is doing them harm. While some of the old men say they are ready to take the good road, yet, if the young men talk of selling the country they will be the first to die; they are not taught to work. They have only a few hundred cattle and they will not last many days; they will starve. It is something that they are not ready for now. It would be better, in my opinion, for the Great Father to send his three good men in three years from now. In three years from now these young men will have their places selected and be in a position to meet the commission and agree with them. You have been at the Cheyenne Agency a few years ago. You probably told them what you have told us for the past few days. And the Cheyennes talked among themselves and decided to take their allotments. This they did, and it is only a few months ago that the Cheyennes came to this military reservation and brought their wagons and fancy shawls, velvet blankets, and carriages, and told us that the money that the Great Father had given them was all gone—that the money they got was invested in these things. Now the wagons are old, being used very hard, and the velvet shawls will be worn out. What were they here for?

They came down to get some cattle and ponies from the Kiowas; they gave us a big dance, so we gave them some ponies. In a few years these Cheyenne Indians will be the poorest Indians, and they will be coming all the time for ponies. Look at them to-day, surrounded by white men; they will get the Indians drunk and get his money; they will make him sign a contract to get anything that the Cheyenne has got, and the Cheyenne's life in the next three years will be worse than when he was an Indian; so that is why we say wait three years till we get some place picked out and some better way to get along in life. You must excuse me for taking time, for I belong to the United States and work for the United States, and while this is true, I stand before you as an Indian also. I belong to the Kiowa tribe and what I say to you I am expressing to you the sentiment of the Kiowa and Comanche Indians and I am standing before you because the chiefs called upon me to speak to you and I hope the commission will not throw away my talk. Mother earth is something that we Indians love. The Great Father at Washington told us that this reservation was ours; that we would not be disturbed; that this place was for our use, and when you told us the purpose of the Government it made us uneasy. We do not know what to do about selling our mother to the Government. That makes us scared.

Mr. JEROME. You speak about the Cheyenne Indians and suggest that they would be very poor, indeed, in three years. I wish you to tell the commission, if you know, how the Cheyenne Indians have got their living for the past seventeen years.

I SEE O (Kiowa). He subsisted upon the game and what the Government gave him, but now that will soon stop.

Mr. JEROME. How does he know that?

I SEE O (Kiowa). I know it because the Cheyenne Indians themselves told me it would stop. They told him that they were told that very soon the rations would be cut off.

Mr. JEROME. Who told the Cheyennes so?

I SEE O (Kiowa). They did not say who told them.

Mr. JEROME. Now, he says they do not know; that they have lived seventeen years almost wholly upon what the Government gave them. They have not had any game for many years. In all that time they did not have any of their own means to live upon except a little game they killed.

I SEE O (Kiowa). It is true that they have been depending upon the Government; that there was no money given them. That there was some game that they killed. They ate deer and turkey and dog, besides what the Government gave them.

Mr. JEROME. That was a very small part of their living. Now, how are they going to be poorer than they were? Do you know what the Government has done for them in all these years? He knows that the Government gave them food; now how will they be poorer?

I SEE O (Kiowa). For the past seventeen years his reservation was large and his horses and cattle had plenty of room to move about, but now you have divided their country into squares. He can not feed his horses. You can give him tools but he can not make hay like white people do, but year by year they will be poorer and poorer.

Mr. JEROME. I have no doubt that he thinks they will be very poor, but he is mistaken, for they have half a million acres set off for them and \$50,000 every year in interest money. I ask the sergeant to think about it. What the Government did was to put the Cheyenne Indians where they will be better off than they have ever been. But the Cheyennes do not know whether Congress is going to give them food for one year or twenty. Nobody knows till Congress acts. I understood that the Cheyennes came down here to smoke ponies, and they doubtless told you

anything to get those ponies. You should not believe anything they said. The sergeant sees trouble where there is none. When the game was gone and they were as poor as they could be, they had only what the Government gave them to eat.

BIG TREE (Kiowa). The Cheyennes told them that they were not paid as agreed; that the first payment was as agreed upon; that the second was not; and the Cheyennes say that they were told that the next payment was the last.

MR. JEROME. The Cheyennes did not tell them the truth. The payment was made as agreed and they will have \$50,000 in interest money every year and what they can rent the half million acres for besides. I have asked the sergeant these questions because sometimes they affect the Indians and lead them into a wrong road. The commissioners have been requested to state the proposition to you again.

MR. SAYRE. My friends, before stating the proposition that we made to you a few days ago, I want to say a few words about the Cheyennes and Arapahoes that the sergeant spoke about. No matter what the Cheyenne and Arapahoes have said during the past twelve months, that they have had no money as the result of this agreement, nearly \$150—in money, every man, every woman, every child have had nearly \$150 in money. That is eight times as much money as the Cheyennes and Arapahoes have had before in any one year in their lives. They have had in the last twelve months five dollars for every one that the Kiowas and Comanches and Apaches have ever had in one year taking in cattle leases and all.

There is no doubt but that some, even many, of the Cheyennes and Arapahoes spent their money foolishly; bought old wagons, old harness, velvet blankets, and shawls. Some of them gambled, and some of them bought whisky, and spent their money that way; there is no question about that. But the Government was not to blame for that; it was the Indian who saw fit to squander his money. Many more of the Cheyennes bought good horses, good wagons, and lumber, and fruit trees, and fixed up their places; they are not the ones that are complaining. Now, from that the Kiowas, Comanches, and Apaches when they trade with us want to learn a lesson from the Cheyennes and Arapahoes not to squander their money, but to make use of it; that will make them good homes and good places, make them comfortable. All the Government can do is to give the Indians the money, and then the Indians must take care of it themselves. Now, in regard to the allotments to the Cheyennes and Arapahoes, when they were here last spring they had only had them six months, so that they had not had time to make anything from them by reason of a crop or renting them; they had not even had time to fence them.

When the Cheyennes and Arapahoes want to tell the Kiowas and Comanches how well off they are they want to wait a couple of years until they have their allotments fenced and raised a crop on them. Now, I come to the proposition that we make to these tribes. But I will say that if any Cheyenne or Arapahoe Indian told any Indian that they would not receive any more money from the Government on account of this trade that they simply lied, because there are \$1,000,000 in the Treasury of the United States drawing \$50,000 interest, or about \$17 for every man, woman, and child on the reservation. The \$50,000 to pay this year's interest was appropriated by the last Congress, and the Indians are expecting it paid, and it will be paid in a very few days. Now, as to the offer we make to this people we first propose to give to every Indian 160 acres of land to be held in allotment. Now, what is taking allotments? The Indian seems to be afraid of that. Every Indian that lives in a house and has a field already lives upon an allotment. Taking an allotment is simply selecting a place that you can call your own. Now, having a house and having a field that you can call your own is all there is to taking an allotment.

Now, let me ask you Indians here who is the best off, who has the most to eat, the man who has his house and fields, or the man that moves about the country and lives in a tepee. Some time an Indian gets an idea from some source that if he takes an allotment he must live right on it; no place else; that is a mistake. An Indian, if he has an allotment, can visit wherever he pleases, he can go down to town if he pleases, he can go anywhere he pleases. There was one thing I meant to speak of in regard to the Cheyennes and Arapahoes, but as it will apply to you if you make a trade with us, I will tell you. The Cheyennes and Arapahoes made an agreement with us two years ago next month; still the agency is there, the Government is carrying on the shops just the same, the schools run just the same, and everything is going on just the same; it will be so with you; everything that is in the Medicine Lodge treaty will go on just the same. Therefore, after you take your lands in allotments we propose that the provisions of the Medicine Lodge treaty five years—but I think it is six years instead of five—all the provisions of the treaty will be carried out. Now, we further propose that you can determine for yourselves how thickly you will be surrounded by white men if you please, because we provide that you can take your allotments wherever you please; you can take them thickly so as to make only two or three places, or scatter them as much as you please.

In regard to the sergeant's fear that the white man would make the Indian drunk

I say to you let the white man do the drinking; he will never make an Indian drunk unless the Indian does the drinking. Next we propose that if you have any valid, legal cattle leases on your reservation when this treaty is made that they shall go on just the same and the Indians have the rent money. Now, next, and perhaps to you the most important part of this trade, is what we pay you—the Comanches, Kiowas, and Apaches—\$2,000,000, that is, 2,000 boxes of money. Now in silver dollars—and the Government will pay you in silver dollars—it would take twenty-six 6-mule wagons to haul it from the fort over here. Of this money we propose to pay within one hundred and twenty days, or four moons, \$200,000, or at least \$65 apiece. Sixty-five dollars in silver weighs 4 pounds. In one year from that payment we propose to pay you \$200,000 more of the \$2,000,000, and at that time there will be accrued and be due \$75,000 in interest which will be added to the \$200,000 and give every Indian upon the reservation about \$90. Now, a year from that time the third payment of the \$2,000,000 will be made; it will be \$1,000,000, but at that time another \$75,000 of interest will be due, because it becomes due every year, that would be \$175,000, or about \$57 for every Indian upon the reservation. So that within two years and four months from the time this treaty is ratified by Congress, if made, every Indian upon this reservation, big and little, will have received from the Government \$212 in money.

A man and his wife under this treaty would get \$224, and then for each child that a man has he received \$212; so that with the Kiowas and Comanches and Apaches the condition will be that the more children he has the richer he will be. Now, with this money, if paid out for those things that are useful for the Indian, as I believe they will pay it out, will make every Indian a comfortable home. With the money he would give an ordinary sized family—a man and his wife and three children—he could build a house and stable, and fence his farm. An Indian can do this and be prosperous and happy, or do like the Cheyenne said he did—spend his money for old wagons, old harness, old horses, and have nothing. But with this the money does not stop coming, for every year after the second year, as long as the Indians allow this \$1,500,000 to remain in the Treasury, there will be \$75,000, or \$27 for every Indian on the reservation. Now, sometimes the Indians will become far enough advanced so they will not want this interest, and then the Government will pay every Indian \$500. Now, besides this, you will have, until your treaty runs out, all the benefits given you by the treaty; and you can receive, in my opinion, \$2 in rent from your allotments to settlers for every one you received from the cattle men for the entire reservation.

What is it that the Indians are asked to do for all these great benefits? Nothing but to give up land that they can not use under any circumstances. We propose to set off to the Indians more land than all the Indians on this reservation and all that come after you can use for cultivation for 100 years. And then because the Indians say, and I believe truthfully, that they can not deal on equal terms with the crafty white man, the Government will hold this land in trust for you for 25 years. At the end of 25 years the babies will be men and women, the middle aged will be old, and the old will be dead; but during all this time the Government holds this land for you free from taxation. Now, when this is done the Kiowa, Comanche, and Apache tribes of Indians will be richer than any community of 3,000 white people that live anywhere on the face of this earth. Now, I believe that this is all that I want to say about the proposition, but one thing I would like to say in regard to part of the speech that Lone Wolf made. He said that the Indians were babies or like babies. Now, I do not think that these Indians are babies or like babies.

You do not act like babies; you do not dress like babies; you do not do business like babies, but you dress like men, and I believe you are. I do not believe that even Lone Wolf would like to take Tabananaca or Big Tree in his arms and rock him to sleep like he would a baby. When I see men before me of such stalwart proportions, men that make such good speeches as they do, men that approach weighty business like this so cautiously, I know that they are men of business ability. One word only about waiting till the treaty expires, and then I am done. The wise man always gets ready for something that he knows is bound to come. You all know that in a very short time the Medicine Lodge treaty expires, dies; you know, too, that winter is coming, and when winter is coming you make some preparation for food and shelter and clothing so you are ready to meet it. The wise man does not wait until winter comes upon him before he makes any preparation, or he would suffer with cold. Now, we propose that the treaty shall go right on just as if we were not here; but because the end of the treaty is coming soon, and you know it has to come, then it is the wise thing to get ready for the change that is to come by reason of that.

Suppose the treaty ends and you have no arrangement with the Government, what will the Indian do until he has another arrangement with the Government? So now we propose, because we know that the treaty will expire pretty soon and because it takes a good while to make a new arrangement with the Government, that you commence in time. If a man has a suit of clothes it will not do for him to wear that suit

entirely out before he gets another, because he would be going around naked. The Government knows that the treaty soon must end, and sends us here to make some new arrangement in anticipation of that event. Now, think these conditions over, talk among yourselves, and if there is anything you do not understand ask us about it.

MR. JEROME. We have had a good long talk with the Indians. The Indians do not get here as soon as they ought to for council. It has been suggested by some of your headmen that you should take a little time to think about it. Now, we want you to come here and talk about these particular things. Now, if you will go home and think of what Judge Sayre has said to-day, we will adjourn. Judge Wilson desires me to say that when we come together again he has a fatherly talk that he wants to make to you.

OCTOBER 3, 1892.

MR. WILSON. My friends, I have been listening a long time to the talk you have been having and said nothing; now I shall talk to you. The offer that this commission has made you has been fully explained by Judge Sayre. After Judge Sayre had made it plain to the headmen I listened all week to hear what you had to say against it. I heard nothing from any headman and am pleased at that. Now, I have to say to you all, this: That I have been upon this commission from the beginning, that we have traded with nearly all the Indians in the country, and that the offer this commission has made you is the best offer that has been made to any Indians in this whole country. Now, I want to call your attention to certain facts that every headman, every Indian that stops to think about them, will know are so—that the Government is the best friend you have upon this earth, that the Government never deceives the Indians, that what the Government promises to pay the Indians it will pay you; it never cheats you.

Now right here let me call your attention to a fact that you will know if you think a minute. Men that bring you word here that is not from the Government give you bad advice; men that bring you words from the Government never deceive you; they bring you good advice. These old men will recollect that more than forty years ago the Government made the first treaty; they helped you along then. They made another treaty and helped you along a little more; then at the Medicine Lodge treaty they helped you along then; they gave you beef that was not in the treaty at all; it helps you along all the time. Now I put the plain question to every one of you, Can't you rely upon the Government when you know, every one of you, that it is the best friend you have? If you can not depend upon the Government, whom can you depend on? Outside men? No. That will not put you on the right road like the Government. Once more let me call your attention to the big offer that is made to you—two millions—more than you ever had before in your lives together; all the money your tribes ever had from the beginning is not as much as the Government offers you. Now, I did hear one Indian, a Kiowa soldier, stand up last week and tell us that he did not want to trade. Why? He did not tell why; he did not want the money. Why? He did not say why; but if he is here and does not want any money tell him to put it in my pocket; I would be glad to have it.

Sometimes we have heard it said around here loose, "We do not want to trade till the Medicine Lodge treaty expires."

Now, if there is a man around here that thinks that way, when I get done I want him to stand up and tell me why it is. This commission does not want to interfere with the Medicine Lodge treaty; it goes right on; all the Government promises in that treaty goes right on. You get all that and what we offer you, too. Sometimes I hear it said that you have your land leased to cattlemen; that is all right; there is not a lease that is legal that this commission wants to interfere with. The agent tells us that a great many of you are building houses; the commission is glad to hear that; we want you to have good houses, good farms. Now, I ask you if you do not want some money to help you build houses, fence farms, and live like Quanna and Tabananaca; don't you? If you had the money you could build good houses upon your farms and live well. We offer you the money. Now, do you tell us that you do not want it; won't have it? The commission has laid off a quarter section of land with flagstaffs, so you can see how much a quarter section is.

Now, you will remember that a piece of land that big is to be given every man, woman, and child on the reservation. Now, about the amount of land; look at this out here. Take a man and his wife and three children; they will get five pieces like that. Why, that is land enough for four white men. Four white men could not use it. So, I have heard outside, that if the land was taken in allotment there would not be land for grazing; that is not true.

Now, let me show when you go to take your allotments and settle down in your homes; you kinsfolk would like to settle down neighbors; white man that way; red man that way, too.

One man settles down here, another here, another here, and you have more than

you can use and cultivate, too. Now, again last week I heard some old man say he could not work; that he was too old; that is so. I am too old to work, but think of this—you can rent some of your land for money to men that will work or for a part of the crop. Now, one word about the Medicine Lodge treaty; at that time it was a good thing for you; it was just right. The Government agreed to pay you so much money, so much clothing every year, and then they laid off this big country for you. Why? Because the buffalo, the elk, the deer, were here, and you lived by hunting. Now, where is your buffalo, your elk, your deer? Gone. Now, what do you want to do with this big country?

You have no game only the mule-eared rabbits. Now, in looking over the bulletin I find that there are about 3,000 of you on this reservation, which is four times bigger than our county over in Arkansas, and we have 30,000 people, and think we are not full yet. Now, what are you going to do with this spare land?

It may be that some of you are like some of the tribes that I have been to; when we first spoke, they said, "We want to leave everything just as it is." Now, let me tell you once for always that you and I and 10,000 other people can't leave things alone; they are moving all the time. I see old men in this crowd that no doubt at the time the Medicine Lodge treaty was made said they wanted it just as it was then. How did you have it then?

You had game all around you. You had all kinds of game, but things kept moving, and the game would not stay. Things will not stay as they are; do not forget that. Now, the Government knows that things are moving all the time; the Great Father knows that, and sends this commission out here to tell you to get fixed up in time. That is what we are here to tell you. Now, suppose you all say you will not trade; we do not want the Government to help us; we won't have it. Then this commission goes back and tells them that the Indians will not trade; they do not want anything. Now, I will tell you what I think, if this commission goes back to Washington and tells the Great Father that we have offered you what we have, and that you would not do anything—I will tell you what I think. There is a law called the Dawes law that provides that the President may order that you must take allotments whether you want them or not. The head of a family gets 160 acres, a man gets 80 acres, and if he makes that order he sends an agent out to lay them off. If you won't take them he picks them out for you, and maybe you do not get the best land. Now, if the President made this order you would not be entitled to the \$2,000,000 that we offer you, because it would not be in a trade. You had better take what we offer you, and you must think about it. Now, the contract that we make with you is not binding until Congress approves it. They have approved all the contracts we have made; some they have not acted upon yet, but I think they will approve them. We will ask them to approve this contract if we make it. It is much better than the Dawes law.

The commission thought when they agreed among themselves what they would offer you—I thought there would not be but one thing to do; that was, make you understand it, for I thought you would take it in two minutes after you understood it. It may be that you will find someone in your midst that will say wait, wait. Tell him that it is dangerous to go into the waiting business. I said to you a bit ago that what we agreed to pay you would make you rich. We give you each good homes and plenty of money, and that is not all. You can not mortgage your land; you can not sell it; it can not be taken for debt. You will bear in mind that we propose to take two sections out of every township for schools, and when the whites come in they will build the schools, make the roads, and pay the taxes. So you are not taxed a cent for that. The whites do the improving, and it makes your lands more valuable all the time. Two sections in every township are kept for school purposes, the schoolhouses are built for your children; send your children to school; do not send them off to Carlisle, but send them where they can go home at night. I know you will like that; I would. When you have so much land, good houses, good farms, schools at home, plenty of pasture, and then the money that will be paid you every year that Judge Sayre told you about—if that is not on the best road, tell me why. White men are not fixed half that well nearly. Now, I expect I have talked long enough; maybe so too long. Now, if there is anything you do not understand, ask the chiefs about it. Another thing, do not ask men around about your business; they give bad advice. I have seen them all around, and they are no good.

I want you all to understand that this commission has no interest in the matter except to bring the words of the Government.

We are old enough to go home. We have no interest except to put you on the right road. Do not listen to outsiders.

Mr. JEROME. On Thursday before we adjourned a man, I think, by the name of Poor Buffalo, wanted to speak. He is here and can speak now.

POOR BUFFALO (Kiowa). We all know that you have been duly authorized by the Great Father at Washington to come down here and treat with these three tribes of Indians. This afternoon, before these men and in the presence of the commission,

because they are sent here by the Great Father, I shall say a few words to them. Doubtless all of you have seen the Great Father, but these Indians before you very few of them have been at Washington and were permitted to see the Great Father, but whenever the Great Father at Washington sees fit to send good words to his children here they always receive his words with glad hearts.

So the Great Father at Washington sent these three men to see us and have a good understanding as to the sale of the surplus lands. We do not know the greatness of the Great Father. Some years ago we knew very little about him, did not know that he was such a powerful man, not until he sent seven of his servants to treat with this very tribe at the Medicine Lodge Creek years ago.

We have been told of his greatness. These men writing the treaty signed the treaty and made the Indians sign the treaty, and in signing the treaty we raised our hands and told the Great Spirit that it was a sacred thing to them; that is why we talk about it. At that time this broad road was made for us by the Great Father at Washington, and we all thought then as we do now that this road was a very good road for us to travel in because it was made by the Indians and the Great Father at Washington. And we are afraid to step to the right side or to the left side of this good road and we all want to travel in it. When this treaty was made the commission agreed that we were to live upon the reservation for thirty years and that we would be taken care of by the Government, and that at the end of the treaty we would be visited by other officers of the Government to make a new road. That time is not yet expired. Now you are here to buy our surplus land; we all know that this is the desire of the Great Father at Washington. All that you have said to us has been explained to us. We think that it is good that you are here to talk to us about our country, but you are here to buy our land just like a man would be going to another man's home and ask to buy a horse. The horse belongs to the man; the man coming has the money to pay for the horse, and it is the privilege of the man to say whether he is willing to sell the horse or not. This is our attitude. We Indians think it is best to treat with this commission at another time, say in four years. We will then probably be ready to sell our surplus land. Most of these principal men own some stock, and their stock is roaming around over the reservation grazing, and for that reason they all think it is better to wait until they make some other arrangements about their surplus stock. Probably in four years they will be ready to take their allotments. There is no doubt but that the Indian will have to come to terms with the Great Father at Washington, but for certain reasons I wish to reserve to myself we wish to wait until the four years expire. Then we will talk about the sale of the surplus lands.

TABANANACA (Comanche). I want to ask some questions about something I do not understand; there is some question between us in regard to these pieces of land staked out, whether it was for one person or two. I thought it was for one.

Mr. JEROME. That is right.

TABANANACA (Comanche). We all want to understand exactly how many people should have a piece of land that big.

Mr. JEROME. Every man, wife, and child.

TABANANACA (Comanche). I want to know about the mountains, what is called worthless land, will that still belong to the Kiowas and Comanches?

Mr. JEROME. No, that goes to the Government.

TABANANACA (Comanche). My people, a great many of them, are inclined to do as I do, because we know that Washington controls everything in the country; I expect all my people are willing to do this and expect to do this. If we do not do it now we expect to do it sometime. We do not expect to look back on the back track, but do this sometime. Whenever the Government sees fit, I am ready. I am ready any time; it is left as far as I and my constituents are concerned; we wait on the Government. I have been talking with these other Indians how I stand; it is only a matter of time when I am ready. I do not find fault with my friends that think different, but wait for them to make up their minds.

Some of my Apache and Kiowa friends when they get up to speak in reference to this matter talk about something else—they branch out and do not come to the point. If they would ask how much for one acre and find out exactly what the terms are they would be doing some work, but they do not get at it right. I am not wanting to branch out and get on some other business and mix it in with this, but we want to make up our minds what we want to do. If they would only ask about the terms. Some of the Quahadahs and Yappireka bands of Comanches are willing to take after my road. I think our friends, the Commission, will work patiently and slowly, and I think it will be arranged before you have to leave. All I am waiting for is to see what my people that are undecided are going to do. I am decided. I think that the changes on this road are good. If these Kiowas take lands without timber and the Government takes the mountains where the timber is what will they do?

Mr. JEROME. They can take a piece of woodland.

TABANANACA (Comanche). We understand that. We are on the good road, and

the Great Father should be merciful to his children, that we may live on this land for a length of time. Some are dying; some are being born. The country is here all the time. It does not cut any figure with it what becomes of the people. If a famine or a plague should take us all off the earth would be here yet. These pieces of land staked out by the aid of the Great Father at Washington and the Great Spirit, I think, will be enough for us to be saved and live on. Now you have my sentiments. They are the sentiments of Quahadahs and Yappirekas and White Wolf.

WHITE EAGLE (Comanche). Tom and Jack are here and can listen, and if I make a mistake they can correct it. The commission have been talking to me for several days. Governor Jerome is my father friend; Judge Sayre is a man of my own age, and Judge Wilson is my father, too. I want you to listen to my talk very particularly. I do not want you to lie and I will not lie. You have news to bring to us that you got from the Great Father at Washington. Now, for four days you have been pouring your money out in our land. I am looking at it and I think it is a great big pile. You brought the proposition with you. I see and hear about this money and the trade you want to give me, but I think: "Hold on, hold on, my friends; this land is worth a great deal more than that."

My friend belongs to the Quahadah's Band; Quanna stands just as I do in loving and wanting to keep the country. What child fears his father's heart; that is afraid to stay in the country given him by his father? I am not afraid of my father. Is your child afraid of you? There is 152 Quahadahs; some of them may have different views. Some of the Kiowas, Comanches, and Apaches I do not know what views they have. I do not know how many of the Kiowas and Apaches are for it, but Lone Wolf says that the Kiowas feel as he does. We have been talking and listening to you for about four days, and the conclusion is that this road that we helped make has four years that we can travel, and when our father gets ready at the expiration of that time he can make another for us. I see this 160 acres of land staked out. That is a lesson for them to study about, and instead of jumping at a conclusion I ask the Great Father to break holds with us and throw us down, and let us study awhile. We do not think or claim that we want to do this or that; we are bound to do this, but a little more time is wanted. The good offers and embellishments that you put on these fine things are a great temptation, but hold on and put down \$1.50 per acre, and we will look at that a little. It will not do you any injury to hear me talk and see it on paper. Take it to the Government and let them look it over, and then think what a crazy man I am.

I depend on the Government for support and life, and whatever instructions they make to me I am glad to hear it. My friend has said this to me: "You go and make whatever road you want with the commission; they are straight." That is what my friend over there [pointing to Mr. Hill] says; but I do not know what kind of a friend my friend is yet. Supposing my friend would sell his land and I would say, "That is a good trade, my friend," would he come over and give me a little? For these reasons I want to ask the Government to hold on for four years longer, and at the expiration of the four years you can get on a fast horse and whip up, and I will stretch out my hand and say, "My friend, I am glad to see you."

QUANNA PARKER (Comanche). The different ones have talked with you. You have heard a good many speak. They have talked amongst themselves; and now I am going to make a guess of some kind, and then my people can talk amongst themselves about my talk. I think I will guess right. You have been talking and counseling together for four days, and you have talked a good deal, and many of us have talked to the commission. We think that we understand what the commission has said to us, but do not think the commission has understood what we have said. The Government selected three men and told them to go out and talk to these Indians, and promised to pay them \$15 a day. They were to talk about the land and see what kind of a trade they can make with them. Perhaps you can buy their land and perhaps you can not.

We are three different tribes of Indians, and it is hard to get our heads together and come to the same conclusion. I do not think that we can come to a conclusion just now. It is like a heavy rock—it is hard to lift. If either of my friends, the commissioners, had a farm or a tract of land, and I would go to your place and say, "I have lots of money. I will give you \$1 per acre," about the first thing I would hear would be, "Hold on, Quanna. I want a little more money, because my land is good." This land is ours, just like your farm is yours; but for one reason we can not hold on to ours, because on the right hand is what you are trying to do and on the left hand is the Dawes bill. We have talked between each other, and I have concluded it is just as well to do it now, and I want to bring four men. I will tell you the names afterwards. We are incapable of writing or reading ourselves. That is why I want these four individuals. I ask that the commission adjourn for a time. I sent for a lawyer. I think he will be in this evening, and when he comes I want Joshua and some Apache and some Comanche and the lawyer, and let them be the four persons, and let them figure and calculate and then make the treaty. Now I

have sent for my lawyer, and when he comes the commission could write out the treaty and the specifications, just as the judge put it to them before, and then give it to this committee. Then after these four persons have examined into this contract and become acquainted with it they can tell me and my people in their own tongue, and after I have heard their conclusion and explanation I will say whether I will put my name to it; but in points they might say were not good I might say we wanted it changed. I am sure it is impossible to do this now with us, and my friend White Eagle, who is a Quahadah, I think there will be no trouble in controlling him; but if you would adjourn and go to Washington for two months and give us some time to meditate—don't say there you made a failure—we would understand this matter a great deal better.

(Joshua here asks the Kiowas how they are pleased with this proposition of Quanna's, and says they are well satisfied with it.)

Our heads are like rock and it is hard to get anything through, and if the commission would let us rest for two moons, these four people—the committee—and then come back and see us you will not make a failure. I do not think you can consider this tedious at all, because this is Government business and the pay goes on. If I was fixed this way I would not consider it tedious. I want to speak about those two sections for school purposes; there will be a great many scattered around through the country. This committee will discuss that. It seems that we will not get any pay for it, as you say it will be of great benefit to us. I understand about these townships and it is a pretty big thing. I want a clause of this kind—that the Government defray the expenses of the allotments.

Mr. JEROME. Yes. Is there any certainty that you are going to have an attorney—will he be here?

QUANNA PARKER (Comanche). I do not know for certain, but think he will be here this evening.

Mr. JEROME. Quanna asks a good many things, many of them are good ideas; but whatever is done must be told to all the people, and all the people must take part in anything that is done toward making a contract. These commissioners do not know just how much of this plan they will agree to, but if it is agreeable let them appoint the committee to come and see us to-morrow morning at 9 o'clock, and we will have our regular council at the usual time and then tell you what we will agree to. All you headmen know that the white men go faster than the Indians go, and the Indians go pretty fast sometimes. I do not think that Congress would permit us to abandon our work for so long a time as you desire and you need not hope very much that we will, but appoint this committee and let it come and see us and we will come back to-morrow and tell you how we will carry on the meetings. You need not make any calculations on going away, because we will need you here every day to tell you what is going on. Let every Indian stay here until we get the business further along. Come up and bring all your interpreters.

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Mr. JEROME. Major Day is here as your agent, and thinks he is your godfather, and while he desires to speak the commission is always glad to have him say what he thinks is right to the Indians. It is to be presumed that he wants to speak in behalf of the Indians; he is not here specially to aid the commissioners, so I suppose you will be glad to hear him. And the commissioners will say to you now that if your agent has discovered anything about this that he thinks is not right we hope he will feel free to speak about it. If Tabananaca wants to say a word first, all right, and then Major Day will speak.

TABANANACA (Comanche). I would rather hear our agent speak first.

Mr. DAY. You Indians have been gathered together day after day for a purpose, and you all know what it is if you know there is a purpose. For several days there has been talk about the Indians having a lawyer, an attorney, to look after your business.

Night before last that gentleman arrived, and after talking the matter over very fully with the attorney and with Mr. Hill here we could not see anything that he could do for you at this time, and he informed me that it would take him about a week; that he would have to fix a paper and go to the courts, and then send it to Washington and get it back here. So we agreed that nothing could be done now, and we would put it off until later. Now, we can go right on with this council, and if we make a contract it will be subject to the action of Congress, and if you Indians wanted an attorney to go down to Washington and talk to Congress about this matter it will be two months until this Congress will be in session. These gentlemen are your friends and can do anything that can be done for you here. It may be that the attorney can do something for you at Washington, but he can't here. I want you to understand that it is no fault of mine that you can not have a council. If you have this delegation to Washington I have no objections to your having a lawyer; you can hire this same man. Now, I want all these Indians to

understand that I am not the agent of any faction of the Indians; I am the agent of them all. There are questions that, if I understand, you differ on; some you are together on. Some want to know when the country would be opened. Some say eighteen months, some say next spring, some say two years. Now, you can leave that question to Congress.

Some say the commission has offered two millions. Some say they should have two and one-half millions. That might be left to Congress if you can not agree. Now, when I look at this thing squarely I see two things. I see the commission and the Dawes bill. Now, if I should take between the two things I should take the commission. Now, I want it to be understood that I am not telling you that you must sell it or that you must not. I am your agent, and whatever you do it will be of your own free will. I will be the agent to the man that signs the paper and the agent of the man that does not. I will be the strong friend to both, just the same. I have said about all that I want to say; I want you all to say. I think you have been here about long enough to begin to do some business. In proceeding with this paper it is the intention of the Indians to make some provision for some white people that have lived here with them. I know that they do not want to part with them; that they wanted to share with them. A list of their names should be made out and handed to the commission at once. Now, I had intended to go to Anadarko to-day, but if the Indians would prefer me to stay with them I will stay. That is all I have to say at present.

TABANANAC (Comanche). He has talked to his own people about the two roads, the commissioners and the Dawes law. In regard to the lawyer, I have to inquire who sent for him and brought him here. We have not got through with our business. The head men do not seem to know anything about who authorized the lawyer to come here. I think you counseling and meditating that we can make up our minds what we want to do. I said that it is a pretty good opportunity that the commissioners offer us. Now, I want to know what the commissioners answer will be when I ask is it the intention of the Government to bestow a blessing upon us. I want to hear the commissioners' reply to that one question.

MR. JEROME. Does he want the commission to say whether they think the offer a good one?

TABANANAC (Comanche). Yes; whether you think they would be saved on the road, insure them protection, whether the Government is in earnest and has faith in this.

MR. JEROME. For more than twenty years the friends of the Indians and the great fathers at Washington, the different ones, the Senators and Members of Congress, have been talking about how to fix the Indians so they would be better off for all time to come.

These talks and thoughts about the Indians have been going on ever since the Indians have been unable to get their food from the animals that used to grow here. This plan is the result of all the consultations that have been had by the Presidents and the friends of the Indians. To carry this out, and that the Indians west on the Pacific Ocean and all up north, there has been some fifteen commissions out all over the country treating with the Indians as we are treating with you. Most all of the Indians that are unable to get their own food have been traded with, as we are trying to trade with you. The Government expects all the Indians that are situated as you are here to be put on that road very soon. This road has been planned out and adopted for the Indians because the Government thinks it is the best road for the Indians. You all know whether the Great Father at Washington has been good to you in the past; whether the Great Father has been a good friend or not. You all know whether the Government has sent you food and beef rations. You all know whether the Government has sent an agent here to do your business for you without expense to you.

You all know whether the Government has built schools here and sent teachers here to educate your children without expense to you.

If the Government has been good to you at all times before, it will probably be as good to you hereafter. Now, while the Government means to be good to you, there are a good many ways of being good to the children of the Government. The best way to be good to Indians or white people is to put them in a way to be good to themselves. Let me tell you how to be good to yourselves. Go and select the best land that you can find—every one of you—for your homes, and when you have selected the best lands there are on the reservation for your homes and the Government sends you some money, make the best use you can of it; build your houses and fences and fix your family comfortable. You may select the very best land on the reservation, and if you do not use it it will not clothe you or feed you. You can not eat the land, you can not wear it on your back to keep you warm, nor will it shelter you from the storm, but if you will use it as you ought to it will do all this for you. If you will do what the commission understands Tabananaca does with his land—use it to raise cattle—you will have plenty to eat. You see the size of Tabananaca; he grows big

and is happy; he helps himself; he does not sit down and wait for someone else to come and get him food. This commission visited another one of your Indians, Quanna, and stayed last Saturday night at his house. What did we find at his home? I will tell you. We found a nice, great house like the white man's.

We found carpets on the floor; we found nice beds all over the house, ten or twelve of them; we found bureaus and chairs all over the house. He gave us a great big supper with plenty of beef—plenty of everything to eat. I slept in a better bed than I have found in the Territory and slept better that night. Now, what else did we find? We found that he had out there a great herd of cattle—four or five hundred—so many cattle that Quanna and his family and relatives could not eat the beef that will come from the increase. We found that he had a great drove of hogs and a great band of horses, growing new ones every year. We found he had plenty of oats, plenty of wheat. How did he get all these things? That is a question for you to think about. There is not an Indian here that hears me that would not be glad to have the fine house that Quanna has got. There is not an Indian that hears me that can not have all the comfort that Quanna has if he will take the road that the Government points out to him. We went down to see Quanna's farm; it consists of 100 acres of good land, fenced with a very high fence all around it. Now, remember that Quanna's farm is but very little over one-half of what every man, woman, and child will have under this proposition we offer. Now, we did not find Quanna there plowing the fields, but we found a white man there farming for him, doing all the work and giving Quanna one-third of all he raised and furnishing the teams.

Now, if Quanna and Tabananaca have all these comforts by having a farm, what can all of you men do with 160 acres apiece if you take the advice of the Government? I have spoken of Tabananaca because I have heard of his land. I speak of Quanna because I know from personal knowledge of his. Now, if there is an Indian here that when he gets his land and money takes the money and goes and gets drunk with it he will be poor, just as poor as he is now, and maybe poorer. If the Indian fools away his money for things that do him no good; if he gambles it away he will always be poor. What the Government is trying to do is to open a road to you so that you can have all these comforts if you want them. I have tried to answer some of the questions that Tabananaca spoke of. While I can pledge for the Government that it will look out for its red children, yet the Government expects that they will look out for themselves, too. Now, let us talk about business; that is what we are here for. The Government is here and makes a proposition to give you 160 acres of land and two millions of money to start you on the high road to success. We believe you understand it and know what it means. Now, if there is anything that you want to talk about in that connection we will be glad to hear it. It is time we talked about this particular business. It is for you to determine what is for your good after we have told you.

It is the honest and deliberate judgment of this commission that this is the best time for you to arrange for your future lives. Your agent brought to your attention a matter that may be very important to you; that is, whether you desire the white people that have lived with you for a long time to share in the benefits of this trade with you. If so, you should determine about it now. I want to ask my friend Tabananaca whether I have answered his question now.

TABANANACA (Comanche). Your talk is undisputed; it is facts. I want to ask the commission about some points pertaining to our way of living. You have stated that the Government wants to be kind. Now, about this military reservation, we might want to do something inside of that and they will not let us; and while we want to take care of ourselves, I think it would be well to ask the commission to have the Government reduce the size of the military reservation. I have said this reservation is worth a good deal of money, and if the Government wants to be kind they should make the reservation smaller. And if the Government wants to help the Indians there is the Wichita Mountains, which the Government says would be dropped off the list. Why could not the Government measure the land and give them credit for it? The commission said themselves for the Indians to hear the talk of the commission and meditate about it, and this is my chance to speak of it. I have already made the road and am talking about it. While the thing is not closed up, it is best to talk about it before the matter is written up. About the regular payments, \$25 every year, they get impatient; and it would be better to pay it in two payments every six months. I take it now for granted that the Government wants to do good for us. I have worked for myself and brought myself into this condition, my farm and stock. If I had not taken care of it I would not have had it. Maybe some of the young men would like to do the same thing.

BIG TREE (Kiowa). I will say a few words to the commission. All that you have said to the Indians here has been well explained, and we understand your purpose here. We heard of you before you came here, and knew pretty well what you had to say. We have listened to your propositions, and it is very hard for us to

digest your propositions. In our talk among ourselves part of the Quahadah band of Comanches, the Kiowas, and Apaches have decided to pull together. A portion of the Quahadah band of Comanches, Kiowas, and Apaches have agreed to say to you that they fully appreciate what you have said to them, and think that the Government will help them in the future, because you have told us so; but it seems that the commission is pressing this thing upon us too soon, but we are willing to tell the commission that we will trade now, providing that the treaty does not take effect for three years. When any chiefs make speeches and say they are ready to trade in the course of four years from now, you get up and tell them that it is no use. We are living upon this reservation for some time, and I hope to remain here. This reservation will not move away from its place, and that is why I am telling you we hope to remain here for a few years to come yet. You have told these Indians not many days ago, when Quanna Parker proposed that you go away for two months, you said the Great Father would ask you a great many questions about why you left. It may be that he would listen to your explanations. When I go away to trade and come home without the articles my wife does not scold. I have told you what a portion of the Quahadahs, and Comanches, and Kiowas, and Apaches have agreed to do.

You have told us that there were two things before us, and we aim to go on the right road; but, as I told you, we are undecided, or, rather, decided to tell you what I have told you to-day. Years ago a commission of seven came to our country and fixed this road for this people to travel. Another time another treaty was made that brought in the Apaches, and now we have another two roads before us. I am not able to read what is in those two books, and for that reason I may not be eloquent in my speech, but what I have been telling you I believe. And what you have been telling us—we do not know whether all the words you have told us are true or not, but this we do know: that we have to choose between the two roads you spoke of. What I have told you is the decision of the Kiowas and Apaches and a portion of the Quahadahs. You must not understand that I am altogether opposed to the propositions, but when you meet together again we will see you and talk to you about the land. I want to fix the price. As it is, the present proposition is just like keeping a man in an uneasy position. It is too small. About the white men married into the tribe, we will hand you the names.

Mr. JEROME. Big Tree speaks about putting the time off for three years that the contract should take effect. Every day that you put it off adds to the time that you get the money to build your houses and fix your places. The commissioners think that the sooner you get this money and get fixing your places the better it is. Every day that you put off the contract taking effect costs you \$205 interest money. If the contract that we offer you should be made to-day, to-morrow the Government would owe you \$205; in ten days the Government would owe you \$2,050, which is about 75 fat steers. Every moon that you put it off costs you over \$6,000 interest money. If you put it off for three years you will lose \$225,000 in interest money alone—225 boxes of money. During those three years if the contract goes on, as we propose, you receive \$650,000, and \$75,000 interest money, or a total of \$725,000 to be distributed among this people. That is as much money, if paid in silver dollars, as eight 6-mule teams could haul. It is enough to build every man on this reservation a good house, and put you on the road that Quanna and Tabananaca are on. If I were an Indian speaking for them, I would say I would trade if you would make it take effect as soon as Congress could act upon it. I would say we can not afford to lose so much interest money as this will cost to put it off. My judgment, and it is the judgment of these commissioners, is that it will take too long to bring it about. While you are deliberating upon this subject, think of how much money you lose by putting it off.

KOMALTY (Kiowa). I will not make a very long speech that will be tedious to the commission. What Big Tree said to you are the sentiments of the tribe. If they should sell their surplus land to the Government now, they would want it to take effect two years from next April. And then we will ask for two and one-half millions. Talking about the Medicine Lodge treaty, our forefathers, by touching the pen, told the Great Spirit that they would abide by it. The Great Spirit has blessed the white man more than the Indian, and I suppose on account of this that they would obey what they promised him. We have listened to all the talk that the commission has made, and it will make a man rich to listen to it. It is deceiving. If we should agree to sign the contract and each one take 160 acres, you must remember that we have horses and cattle; these will in a few years die of starvation. We have no machines to put up hay. Your talk is good, but that will be the case. Talking about 160 acres for one person, it is true that will be land enough for one person. Suppose we trade to-day and the contract takes effect to-morrow, some of the Indians have horses and cattle and other property. Eight years from to-day everyone will be afraid to own 10 horses and 50 cattle because there will be no grass to eat. But during the three years Big Tree spoke of we will be selling the horses and cattle and

building houses; then we will be in position to take our allotments. We will say nothing about the surplus lands. Each man will be glad to get his share.

A few days ago one of the commissioners made a speech to us, and told us that the Washita Mountains would be of no account to us; no good. The fact of their being no good was because they were too rocky. The agent has said that at the military post the buildings are of stone, showing that you can put the stones to use; and you have told us that the Washita Mountains were of no use. This present commission were out at the Cheyenne and Arapahoe reservations not long ago. They have probably told the Indians the same things that you have told us. The Cheyennes and Arapahoes accepted and are placed by the Government. I want you when you go home to keep your eyes on the Cheyennes and Arapahoes, and see if they fulfill your expectations; then in a few years I am in favor of taking the same steps. In regard to the Medicine Lodge treaty, I am told by the old men that when the treaty was made nothing was said about the allotments; and while we have six years yet, we think it is best to make the agreement, provided that it is to take effect in two years from April.

QUANNA PARKER (Comanche). I want to know how long till dinner. I want to take the part of the mocking bird. I have several little songs to sing. You, on behalf of the Government, ought to give all the Indians the same kind of a road to travel. The President, the Secretary, the Commissioner, and the agent all talk the same way—that the white man's road is what the Government wants the Indians to have. Tabananaca and myself and others have heard what the Government wants them to do, and in some instances have done part of it. I have also told many of my people that they should do so too. I have persuaded a good many of my people to build houses, and some have lumber; and, knowing the approach of civilization, we are trying to get ready for it. Your talk corresponds with the way the Government has done business with us; that the Government expects us to help ourselves as well as helping us. The Government helped us, so I spoke to the agent, and he got some help from the Government. I would like to know what they have been doing this for—that is, the road you want us to travel on.

We do not expect the Great Father at Washington to do it all for us, but that we help ourselves. Now the arrangement that you want to make with us—the Kiowas and Apaches and Comanches' sentiments are the same as my own. We have heard what the commission had to say from day to day and I think we understand what they want us to do. The different tribes have different language but all speak with the same tongue, that is, do not press this thing too tight, we are not ready yet. I spoke about this matter day before yesterday; I said I had about a correct opinion formed of what would be the ending of this, and wanted the lawyer and committee. The lawyer came and it looked like things were in such a shape that he could not do anything for us now, so he went back. There are a good many of us and it is hard to get our minds together in the same channel, and I do not think we can make this trade at present and without mentioning any time for the trade to take place. I ask for two and one-half millions and to present this to Congress and let them talk the matter over and set the day when the country shall be allotted. If we could present the price to Congress—Congress is not in session yet—but some time this winter, and if Congress accepted this price then a delegation of us could go to Washington and make arrangements with the Secretary and make an ordinary statement and take it to Washington, and if it was accepted they could take the delegation. We do not think this can be done here. Now, the commission can take this proposition, two and one-half millions, and that you propose two millions and present them to Congress and talk the matter over amongst yourselves, and our delegation can go there and Congress can say whether they accept it.

There has been several statements as to the amount of money that we receive. It is a great deal of money to be paid each person, and if the Indian makes good use of it he can live like Tabananaca and myself. You look around you and see so many good faces, but they will take their money and buy whisky. I know that the commission are in favor of making this trade; that they want to push ahead so much that we have almost forgotten about dinner time. We also want to talk between ourselves about this. There are so many school sections that the price would be very great if paid for, and I can't see how they will benefit us, except where school-houses are built. You want to reserve two sections in every township and I do not see where it is any benefit to us. The commission speaks of the rocks and hills being worthless, but I have noticed that coal is burned in such localities, and that iron, silver and gold, and coal are found in such places, and if an Indian should take an allotment where any of this should be, and the claim ran into the mountains, what would be done with that? Supposing there should be metal found on the Indian's claim, who would own that? Supposing coal is found in the mountains, what will Washington do with that if it is worthless?

CHEWATHLANIE (Apache). Because I am friendly with the whites I like to shake hands with the commission. I will not make a long speech. I am a recognized

chief in the Apache tribe and for that reason I am not ashamed to get up before the rest of the chiefs and make a speech. When I was a young man this Medicine Lodge treaty was agreed upon, but I have been told by the old men what was done at the council, and remember all that was told me. I have been traveling on that road and like it, but this past month I see something on my road that makes it impassable, and to-day I feel that I must either cut my way through it or get around it. Part of the Comanches and Kiowas and Apaches have agreed and, if the rest would agree, I would probably get through this big mountain, and for that reason probably in a few days more we can adopt a plan so we can cut through. I feel friendly to the whites. I shook hands with you when I first got up to show you that I am going in the right road, and now I know that I must soon go in the new road, I will shake hands with you again. This great mountain in the road of the Medicine Lodge treaty is this commission.

It is true that you are sent here by the Government and whatever the Great Father says is good. We know the three men he has sent are good; we know all they have said is good, but when we approach this big mountain, it is too big for us to cut through.

What Parker has said may be good; what the Kiowas have said may be good for them; what the commission has said is good. I am between the two. I am with the majority. If they are willing to sell, all right; if not, all right. Because the commission has been sent by the Great Father, and the Great Father is wiser than we are, he has mapped out what we are to expect in the future, and we feel that the commission is talking in the sight of the Great Spirit. These Indians as well as myself are full-blood Indians, and because we are Indians we are not able to take care of ourselves, but in the space of time that Quanna Parker speaks of to get some aid from the laboring class of white people as to manual labor, and whenever we have done that we will know what to do about disposing of our surplus lands. I told you I would not make a very long speech, and I will not make any further talk.

CHEEVERS (Comanche). My friends have made a good talk, and I have not much to say. The three commissioners are here for an important purpose; it not the people's things, but something important. In speaking of the Medicine Lodge treaty our fathers are mostly dead that took hold of the hand of the Government. Some of our people thought likely that ain't a very good thing for us, but now they see it is a good thing. When this Medicine Lodge treaty was made the people was green and were afraid it was a trick, but now they see what it lead us to, and we are well satisfied with the road. And now what is the use of holding back—why not go ahead and make this trade? The three commissioners are undoubtedly representing the Government and come here to talk what the Government has for the Indians, and while the road is soft, and before it gets too hard, we had better travel it. We are doing what the Government says we must do in our everyday business; we can not do anything else when we are holding on to the hand of the Government. The Yappirekas and some of the Quahadahs think there is no use putting it off. The different agents that we have had from time to time talk like this man; look for good land and water and make good homes. This advice given by the Great Father to make farms and houses most of us did not listen to and have not done it. Now this is a trade just like a man buying or selling a horse, and we consider this reservation is pretty hard to beat, and think it is worth a good deal of money; that is all we stick about. The arrangement that the Government makes will be such as is sufficient to live under.

WHITE WOLF (Comanche). My friends, the commissioners are, like myself, getting well along in years, and among our people we find men of the same age as ourselves. I heard the talk being made, and weighed the matter and meditated upon it. The commission, my friends, their talk is very good talk; then there are some very good talks made by the Indians. The commission talks about looking for the good roads for the Indians to travel upon. That is what the Government is looking for, and the Indians talk about what good roads have been picked out for themselves. Now, I have listened and heard, and have come to some conclusion. I am not inclined to disbelieve what my friends, the commissioners, have told me. With the big holes in our ears we certainly could understand that thirty years were given us. I have big holes in my ears. Very likely different individuals heard the same things that the Government said—you have thirty years' good road. It has been, upon different occasions, that people from Washington have visited us, and said, "Now, get ready; something is coming by and by." I listened to the advice of different men, and believed it, and so I got hold of a cow and started to raise a bunch of cattle. If we had not heard this advice we would not have known what to do, but some took hold and tried to save themselves. Now, this advice that was given us by the Great Father is something that we could not throw away, and now it has come around at last. All of us had the same chance to hear and do. Some did not pay any attention, but lived along smoothly, but now this thing has come to them, too, and now they talk in all sorts of manners, and do not know what to do.

I think that if our children had taken the advice and benefited by it, like Tabananaca and Quanna and myself, they would have had something, and would have been ready, and would not have had anything to say. I do not feel inclined to cast away the advice of the Government, but I think well of it. The Government sends out some talk about the Wichita Mountains. We want it because our children will go to school and be educated and want to live on this land. We are old; us old men can not expect to do these things. We can not expect to handle the mountains and the military reservation, but leave it for the children. The amount of money is insufficient; we want an additional sum added, and when that is done there is nothing to hinder us going right ahead. I think by doing things openly, without hiding anything, we can get along. If the commission would take this proposition, this additional sum of money, and let the Government think of it, likely we can make the trade right away.

WHITE EAGLE (Comanche). There is a good deal of your talk among us, but we think of little things to splice in. Our chief is back here. I know the sentiments of a good many Quahadahs and Apaches; that is four years. Then, some want to make this arrangement right off; then it does not cut any figure whether we do this now or in four years; we can not miss it.

There are 152 Quahadahs have the same talk that I have; I do not know how many Kiowas want this four years, but I do not want to hold out against the wishes of the Government. I want to do this thing in a friendly manner. A great many want this four-year system. We are all working for this same thing, but some want to do it sooner. You will not make a failure. Three hundred and thirty-five Kiowas are on my side—the four years side. Some Comanches live on the Little Washita east of here and are not here at all. Their sentiments are with me. There are some other Comanches up north. I do not know about them. They all talk the same way.

MR. SAYRE. My friends, before adjourning I want to speak of two or three matters, but only a few words on each one. First, I want to know if I understood Quanna when he made his speech. I understood him to say that the attorney was here, and he said he could not do you any good here; that we had already offered you 160 acres of land and \$2,000,000, and that you could have as well without an attorney as with one. Then I understood you to say that you were willing to make the agreement now the way we proposed, but wanted a proviso that you might ask Congress for a half million more?

QUANNA PARKER (Comanche). That is right.

MR. SAYRE. To see if Congress would make it two and a half millions, you wanted a delegation to Congress and that you would need an attorney. Is that correct?

QUANNA PARKER (Comanche). Yes.

MR. SAYRE. Now, it is a very important matter and the commission will give it consideration and talk it over and talk to you about it when we come together again. Now, another question is the naming or providing for certain persons that are not Indians, but white people living among you. In order that the paper may be prepared as you suggested, we would like to have the names of the people. Each tribe bring the names of those they want to adopt. This the commission does not care about, only you bring the names. So bring those names when you come to-morrow. The other question is to these gentlemen who said they wanted two years from next April or three years before the treaty took effect. When you fully understand how this is to be done I do not think any of you will be troubled about the time the treaty is to take effect. The contract that we make is not that the treaty shall be binding as soon as you sign it, but when it goes to Washington and is ratified. Now, we have already traded with nine tribes of Indians, and they all wanted the contract to take effect as soon as possible; you are the only tribe that wanted to put it off. Now, Congress is a great body of men; it contains most as many as there are in the Comanche, Kiowa, and Apache tribes, 444.

These do not come from one reservation like these Indians, but one comes from over where the sun sets and another from where it rises; they come from clear across the country. They do not get together to consider one thing, as you get together to consider one thing, but are together to consider ten thousand things that arise in different parts of the country. They only meet once a year, and if they were to stay in session from one year to another they would not find time to give you a whole day for the business we present. So that when an agreement is made and goes to Congress it may not be considered by Congress for one year or two years; you can not tell, they are so busy. Now the Wichita agreement was made seventeen moons ago and it has not been touched by Congress yet. Now, it may be ratified by Congress this winter and it may not, but if it is there will be two whole years passed by before it goes into effect. Now, Quanna knows, Mr. Hill knows, Tabananaca knows, Lone Wolf knows, and the agent knows how busy Congress is, because they have been there and seen it. Now, suppose we make this contract to-morrow, I will tell you what my judgment is when it will go into effect.

Now, because in the treaty we protect the cattle leases which expire on the 1st

day of next September, Congress will not do anything with it this winter. Then it will not even be sent by the President to Congress until a year from next December; that is a year and about two months from now.

Then my belief is that Congress would not ratify that contract until some time a year or a year and a quarter from now; that would be at the session beginning a year from next December.

Then as soon as Congress ratifies it the money comes due by the terms of the contract and then one hundred and twenty days from then the first payment of the \$2,000,000 will be paid and the \$1,500,000 begins to draw interest from the date of ratification; but although you are getting your money the country is not opened to settlement; a great deal more must be done. The Government must appoint allotting agents to come down here and go with each Indian to survey what he wants and mark it off and give him a paper saying it is his. Then all of this work must be sent to the Secretary of the Interior; he must approve it and issue you another paper. Now, all this work will take from six months to a year nearly. We can not say exactly how long, but we do know than the Cheyennes and Arapahoes' country was not opened for thirteen months after the contract was ratified. So you see without saying anything about it in the contract you have about two years before this contract goes into effect. That is as long as Big Head (Komalty) wanted, and most as long as Big Tree wanted.

Now, I will tell you why it is better not to put it in the contract. First, you will have the two years anyway; next, because you will not have the first \$200,000, and the second \$200,000, and the \$175,000 until after it goes into effect. Now, you think about these things, and we will think about the suggestions that Quanna made, the two and one-half millions, the half million to go to Congress. Bring in your list of white men. When the lists are brought in we wish you would say whether you want them to have only land or land and money. We will prepare the paper with all that we propose, and bring the typewriter so anything you want in can be put in.

OCTOBER 6, 1892.

MR. SAYRE. We propose that every Indian on the reservation have 160 acres, and that we pay them in different manner two million dollars. Many of the head men, many of the Indians, have made speeches to us during the council in which they said they were willing to act upon that proposition and sign the paper; others suggested in council and Quanna spoke of it that before they decided upon the question that they would like a lawyer. We waited for the lawyer to come, but yesterday Quanna informed us that the lawyer had gone, and said to him that he could not do anything for the Indians, but that the Indians might get half a million dollars more if they would ask Congress for it. Quanna then proposed that we make a contract and sign the paper as we proposed, with the recommendation that the Indians want an attorney and an opportunity to be heard for the other half million dollars.

Then if Congress allows the \$500,000 the Indians will have \$2,500,000; if they do not, they will have \$2,000,000.

Now, that is the proposition that we said we would think over until to-day. We have concluded upon that proposition made by Quanna to say this to the Indians: That the contract shall be signed as we have prepared it, and in our report to the President, which he sends to Congress, we will use this language. We will send the agreement with this report to the President and he will send it to Congress, and there your delegation and attorney can be heard. This is what we will put in our report: The Indians upon this reservation seem to believe that their surplus land is worth \$2,500,000, and Congress may be induced to give them that much money for it. Therefore, in compliance with their request, we report that the Indians desire to be heard through an attorney and a delegation to Washington upon the question. The agreement signed, however, to be effective upon ratification, no matter what Congress may do with the extra half million. That is what we agreed to put in the report. Then the agreement that we have written provides in the first article provided that you cede to the United States the reservation that you now live upon, subject to the conditions in the first article. The second article provides that every Indian over the age of 18 years may select for himself or herself 160 acres of land. That the parents—the father and mother, or either of them—may select 160 acres of land for each one of their children under the age of 18 years; and where there is an orphan child under the age of 18 years, one having neither father nor mother, then the agent or some one selected for the purpose shall select 160 acres of land. The allotment need not be taken all together, but may be taken in one, two, three, or four pieces, just as it suits the Indian. Every Indian that now has improvements shall have the right to take his allotment so as to embrace the improvements; no other Indian can take them unless the Indian chooses to abandon them. Then if an Indian gets a piece of land upon which there is mineral, like gold and silver or zinc or copper, that belongs to the Indian that gets the allotment.

These allotments can be taken anywhere on the reservation except on the military, agency, school reservations, or on sections 16 and 36 in each Congressional township. But if any Indian has already made any improvements that may be found to be upon sections 16 or 36 then he shall have the right to take his allotment so as to embrace his improvements. No Indian shall be deprived of his improvements, no matter where they are. The only limitation upon your selection is that half of it shall be grazing land. When the allotments are made we agree that the Government will hold the title for you for twenty-five years, so that it can not be sold for taxes or taken for debt and so that the Indian can not sell it himself. He must have a home. If any Indian has taken an allotment of land under the Medicine Lodge treaty, they may keep that allotment if they want to. We further agree that making this contract shall not in any way whatever affect the relations of the Government to you until the ending of the thirty years mentioned in the treaty. We further provide that if there is any church organization on your reservation that is trying to maintain a church or school for educational or church purposes that church may have laid off to it 160 acres of land. We further agree that at the making of this agreement or contract that any leases of any part of your reservations that have been made according to the laws of the United States shall remain in force and not be affected by this agreement.

Then we agree that such a list of white persons as you may name yourselves, who, because they have lived among you and learned your language, or married into your tribe or done you service, shall have a share of the land and money as you shall determine. Then, in addition to all that, that the United States will pay to every Indian on the reservation, big and little, old and young, within four moons from the time this contract is ratified, at least \$65. Then, in one year from that first payment, we agree that the United States will pay you at least \$90 apiece, and in one year from the second payment that the United States will pay to every man, woman, and child \$57. Then the residue of the \$2,000,000, or \$1,500,000, shall remain in the Treasury of the United States and draw \$75,000 every year. That \$75,000 is at least \$25 apiece for every person on the reservation, which will be paid every year, the parents to receive the money for the little children. Then, after a while you will have learned to do business for yourselves, and your children will be educated, and you will not want the Government to look after business for you. Then the million and a half dollars will be distributed among you per capita—so much a head—which will be at least \$500 for every man, woman, and child in all the tribes.

Then besides all this we will put in our report to the President, to send to Congress, your desire expressed to us, to go along with the contract, that you desire to be heard, through an attorney, for an extra half million dollars, which is at least \$165 for every Indian on the reservation. We do not know, nor do you, and we can not state, nor can you, whether Congress will allow the extra half million dollars or not; but we agree with you that you may go to Washington with your delegation and attorney and try to get it. We sign the agreement three times, or three copies all the same; we keep a copy ourselves, give you a copy, and send a copy to Washington, so that you have a copy right here at the agency any day you want to see it. Now, I think after thinking and talking seven or eight days we have got our minds together upon this matter and whenever you are ready to begin signing the contract we are ready. We do not know your manner of signing the agreement, but it has been our custom to first sign for the United States and then your leading Indians and then the other Indians. But any way that will suit you will suit us.

MR. WILSON. I want to say one word to these people. I have heard that some of you were dissatisfied with the price to be given—\$2,000,000. Let me say that the Government is now and always has been ready to do what is right. The Government does not tax your land for twenty-five years; you ought to count that. Now, the Government deals fair with you, deal fair with the Government.

TOHAUSON (Kiowa). I am not a very healthy man, but whatever concerns my people concerns me, and I get up at this time to speak to the people. My father was a chief and I am a-recognized chief among the Kiowas. Many years ago when there were not many white people on this reservation my father, Tohausen, was told by the white people that one of the most useful things that Tohausen had was the land. When I became of age I was told by my father that I must not give my country to the whites. All these old men here to-day have heard the old Tohausen, and for that reason I am not ashamed to tell it before them. Now, at the present time, the commission is here with us, and some of these friends of mine seem to have forgotten about their forefather's words and have decided to sign the paper. Half, and maybe more, have decided not to sign the paper. This measure that the commission is pressing upon us is too soon. Some have agreed to sign the paper probably without thinking what they were doing. The talks that the commission has been making to us are all very good, but my friends the Comanches, Kiowas, and Apaches have been always taking the lead, have expressed themselves against the measure, and, being with the majority, for that reason I speak against it. We know

the commission's talk is good, but, as I have told you already, the leaders of my tribe and others opposed the proposition and for that reason I will not sign the paper. With regard to adopting the whites, all of these white men here are married into the tribe, are bad characters, and for that reason I am opposed to adopting them. These are my feelings.

Mr. JEROME. I assume, now, that all the Indians understand that all that do not want to trade under any circumstances need not weary us with their talk. If they do not want to trade with the commission they do not need to sign the paper at all. This is not to shut off talk, but some want to talk about this thing; but there is no use for those that do not want to trade to talk, because we will know that they do not want to trade when they will not sign the paper. The commissioners have tried to present to you a plan of settling this matter so fair and generous that we hoped there would not be an Indian on the reservation but that would sign it, and we expect before we get through that they will all sign it, because it is the best thing for them. The reasons for signing it are because it is the best thing for them to do. If there is an Indian here that in good faith says he does not understand it, we will explain it to him; but it does no good to talk about old things. Now, if Judge Sayre has not made it plain to you you can ask any question you want and he will explain it further to you. What we mean to say is to confine all the talk to the business here.

TABANANACA (Comanche). The land will not be taxed; how about the personal property?

Mr. JEROME. We do not know; what we agree to is the land. We do not know and do not want to deceive them.

TABAYERCHA (Comanche). I want to tell my friends what I think about it to-day. My friends brought the words of the Great Father to the land where I stay. When I see your faces it does not seem to disturb me, except that I feel good to see you. I do not refuse or disclaim the thoughts of anybody else, how can we when it is caused by the Great Spirit, our Father. When I see you to-day my talk makes me feel like laughing, and I stand firm on what has been said between us. I stand right through on the Washington talk. When it comes to signing this contract I, for one, do not love my name or want to keep it back. I will not have anything to say about it. Now, the way they are doing this, I want to admit my friend into the tribe. I believe he has an Indian wife.

QUANNA (Comanche). The subject I brought forward caused some meditation, and now I want to say something that will very likely bring them to think of some other thoughts. The Government is composed of a great many men, and this is the business you are doing for the Government, and you can very likely do a great deal for us, and we ask your assistance. The Government says it is a friend to all the red people and wants to give them a good road. This commission brings this to us and says that it is the best thing to do; it gives us farms and plantations and put us on the white man's road generally.

Now the commission says that we will sign this contract to-day and then we can not tell any definite time when it will take effect; but say we will take this contract and give it to the President; he will give it to Congress, and whenever Congress says it is all right, then in four moons from that the Indians will be paid \$65. That the time will be long before we get the money and from one payment to the other will be long and starting in new to do something for themselves it might be considered sufficient money for each person to fix up. Now, I do not think that it would be enough, and for that reason I think this half million dollars would be in good play, so we want this commission to help us get it from Congress. And when the delegation gets there we will all sing the same tune and try and get it. This \$165 that the half million dollars would make for each man would help us out considerable. That is the main thing I have to talk about—how to get this extra money. The commission is working for the Government and likes to make a little money as they go along, and I think God made everybody that way. I have talked considerable about this half million dollars already, and when some of us get ready to go and talk to Congress, if Congress has a tender heart and wants to assist us, it will be a big thing for us. That is enough about that; we will talk about something else.

There is one thing that we depend on to get a little money—that is the lease of the gress. It is an indefinite time before this trade will be complete. It may be one, two, or three years. We can not tell how long. Under the provisions of the contract you can not tell how long it will be before we receive any money out of it. The provisions of this contract will not interfere with any leases now standing. I want it arranged that this contract will be delivered to the President, and that the President will send it to Congress and make the payment and send surveyors out to make allotments, and when everything is finished the Government can tell the cattlemen to get out. I mean to wait until the order to open the country for white settlement is issued and then let the cattlemen know that the time is up.

I was talking with the agent about it, and you can talk the matter over in your

own language. It is immaterial whether it is in the contract or not. Now, I want to talk all these things over, so we will understand them. We do not want to talk with two tongues.

Yesterday I suggested about this half million dollars. The commission said that they would take that under consideration until to-day, and now the commission has meditated and said we will take your talk to Washington and do what we can for you; that the commission say we have studied it over and concluded to put your wants before Congress for you. Having talked this matter over, you have asked me to sign my name to the contract. I want to hear all the parts and various points. I know that the law is a very particular thing. Then when we get through discussing it I am ready for you to sign my name. I do not expect myself to bring my condition in much better shape by this trade. Some of the commissioners have been at my house and eaten with me and know how I live; but I am talking for my people, who are not fixed yet.

Some time ago my friends Lone Wolf and White Man visited the Commissioner of Indian Affairs and the Secretary with our agent, and the Commissioner said, "Now, you three men have different tongues but you must travel on the same road." Now, if they travel the road with me I think they will do good. I asked the commissioners a question yesterday that they did not answer; that in every township there is to be two sections kept out for school. At that rate there will be a great many. We know that they are for our benefit, but there are a great many of them and it cuts quite a figure.

Mr. JEROME. We give just as much with them as without them.

QUANNA PARKER (Comanche). The mountains are all supposed to be rocks and the rocks supposed to be worthless, but the military use them to make houses with, and you say the Government does not propose to pay anything for this worthless land—rocks. We could let it go, but suppose some fellow should find gold in it; it would make a big fuss.

Mr. JEROME. You know that if this contract is made you can go into any pasture and take any allotment if you want.

TABANANACA (Comanche). I think we are putting off and standing in the way of our kin folks and taking up time that we might utilize. I have listened to this good talk you have been making us. Any plan that the Government puts before us I am ready to take hold of. The Government is strong and the plans of the Government we can not break; we can ask for a little more money, that does not make any difference; but I am ready to enter into this agreement now. I depend altogether upon our Father at Washington, and not upon any outside persons. I give my talk to a great many of my friends, and the talk of different individuals is only putting the matter off. The Government is doing this and not the Indians; there is no Comanche chief or Kiowa chief doing this for us; it is the Government.

OCTOBER 11, 1892.

Mr. JEROME. We were here this forenoon and brought the contract that we hoped to make with the Indians; we stated then that we would come back this evening. While we were here quite a number of the soldiers signed the contract, and we had reason to expect that quite a number would be glad to sign the contract if we came back to-night. There has been so much talk about this contract and what it contains that the Commissioners believe that all the Indians in the vicinity of the fort and the councils where we met know what they are. We came here to-night for the purpose of giving every soldier that lives on the reservation an opportunity to sign the contract, and we have said everything why the Indians should sign the treaty that we care to say. The very fact that these Indians have become soldiers induces the commission to believe that they are more ready to enter upon this new life and the road that the white men travel. I do not care to say any more words to these Indians why they should sign the contract because it has been fully stated, but there is an opportunity offered every Indian on the reservation to sign the contract now.

It has been called to my attention that somebody reported to the Indians that the commission tried to bulldoze them to-day, to coerce them to make them sign the paper. Now, if that is so there are some twenty or thirty Indians here now that were here to-day that can present testimony that that is not true.

The Government has too much confidence in its own integrity to resort to anything that is low or ugly to get an Indian to do anything it wants them to do. What I wish to say here to-night is not addressed to one Indian that was here to-day, because they know that there was not one word spoken by a commissioner that was intended to coerce them. These words are addressed to the Indians who were not here to-day, but are to-night. Let me state the position of the Government about making this trade with the Indians. The Government has not anything to offer any Indian to sign the paper, or to an interpreter who interprets your language to us, or to any man that stands around and talks about the paper, but everything is stated in the

paper and is given to everybody alike. If the commission hires an interpreter to stand here and talk and write for them, it intends to pay them a reasonable sum for the services, just like the Government pays you for being soldiers, that is all. If any man charges or tells you that there is favoritism used, or that this one or that one gets something that you do not see, they are simply telling you what is not true. The great Government of the United States is too large, and too strong, and too generous, and too good to ever have to carry on its purposes that way. And when the Government decided that you could not use this land in the old way any longer, it simply provided that you should first have a good home and that the rest of the land should be used for homes for other people, that it would pay you for it, and that every Indian on the reservation should share alike in the money. All that the Government expected these commissioners to do or tell the Indians was that you shall have such liberal-sized homes that you could see that it was best for you, so that you would know that no one was trying to force you.

If a man tells you these things, or if any number of men tell you these stories, if they will come before the commission we will satisfy you that they are telling you stories, or talking with a crooked tongue. Now, I hope we will hear no more of this; I hope these men will stop talking this way if they have been talking that way. The business we come here to settle to-night is whether you want to sign the paper. We come here with confidence that if you see these things in all their phases and bearings that there would not be a man here that would hesitate a minute to walk up and sign the paper.

DOCTOR (Kiowa). For myself I am a little afraid of the rest of the Kiowas that are at Anadarko.

MR. JEROME. I want to say one word more to these Indians. I have lived among Indians most of my life and am familiar with the way that contracts and treaties have been made with them for the last fifty years. In old times, when the commissioners went out to treat with the Indians, if the commissioners could get a few of the old chiefs and old men to sign the paper, they walked away; they paid no attention to the rest of the tribe. Your own treaty that was made at Medicine Lodge, about which so much has been said here, was not signed by all the Indians, but by a half dozen headmen. Now, why was the rule changed? I will tell you. What we propose to do, not in the contract, affects individuals; it gives them land and money. The principal provisions of the old treaties only affected the tribe as a tribe, so if it only affected the tribe as a tribe the headmen and the chiefs could make treaties for them. But as these contracts affect every man on the reservation individually—every man, woman, and child—everyone has a voice in it that has reached the age of discretion.

Now, these remarks were suggested by the man that stands down by the gun rack; he says he is afraid it will offend someone down at Anadarko. What I want to say on behalf of the Government is that it affects you, it affects your wives and your children, it affects the tribe. And one of the first things that an Indian wants to learn, if he wants to progress and become self-supporting, is that he must take care of himself. He is not called upon to harm anybody else or withdraw from the tribe, but he is called upon to take care of his wife and children. In order to do that well he must think for himself and act for himself. If the same rule was followed to-day that was followed when the Medicine Lodge treaty was made, this treaty would have been made long ago, because all the chiefs signed it, and 342 Indians have signed it besides, which is a good deal more than half of the Indians of all the three tribes. If these Indians are ever going to be good soldiers each one must act for himself, each must be a good soldier for himself. If you were going to perform a military duty you would not say the officers have performed their duty; you would know that it was the duty of every man in the ranks to perform his duty, too. Now, I hope that every man here will feel the responsibility that rests on him; and this is, perhaps, his last opportunity to act in this matter. I am very glad, for one of the commission, that your officer is here to give countenance to this meeting, and I hope that he will feel the responsibility that rests on him; if he hears one word that is not right, that he will speak of it. I know that he has your respect from the request that you made in his behalf, that he share, on account of his kindness to you, in the benefits of this trade. I hope I have said enough to these Indians so that they will not be influenced by what someone outside has said, or that you will be afraid of hurting someone else's feelings. These headmen have no right to direct you. You must act for yourselves.

Lieutenant SCOTT. Governor Jerome has spoken of the benefits that might come to me from signing this contract. I wish that every man would take his own course in this matter, and I do not believe that the commission has any idea that you would do anything that you do not believe in. So far as any benefits to me are concerned, I wish you would put that out of your sight. I would rather that I never got a foot of land anywhere than that an Indian be induced to do anything in my behalf, on account of any benefit it might bring to me. I have heard that there have been threats

made against those who have signed it. Now, every man that has done it has signed on his own responsibility or not done so, and any action taken against any of these men on that account—any overt action—the offenders will be made to feel the power of the law. You have all understood the regulations that I have read to you—any getting drunk or fighting—and you know the punishment.

WOLF BEAR (Kiowa). I am feeling grateful for your kind expressions to these men and I feel that your words are true, but I am waiting for the rest of the Kiowas to act; then I will act with them.

JAMES DODONE (Kiowa). I am also in sympathy with Doctor and Wolf Bear, and am waiting for the Kiowas to act.

MR. JEROME. Do these men know that their chiefs and headmen have signed this contract?

JAMES DODONE (Kiowa). Yes, sir; we understand that.

JOSHUA GIVENS, interpreter. Samuel has been telling the Indians, as I told you before, that some one in the commission, not the interpreter, has erased certain articles in the treaty. It was in regard to the three-year clause that Quanna made at a meeting at the store and the stenographer wrote out.

MR. JEROME. Now, about the three years; some do not seem to understand. There is a provision in the contract that all leases to cattlemen shall be respected. The commission already knows that there are leases out that will not expire until a year from last September; that will put over action by Congress until a year from this winter anyhow, because when Congress acts the interest money begins and the payments will have to be made very shortly afterwards. Congress will not be in session to act until a year from next December, and then probably will not act upon these matters until the spring, so it will be a year and a half before they act. It took over one year from the time Congress acted on the Cheyenne and Arapahoe agreement before it was opened, and it will probably be as long before this is done, for it is nearly as large. If it should take about the same length of time, that would take it more than two years and a half from the 1st of next December. So Mr. Parker said to the commission, "If it has to be two years and a half before Congress wants these lands opened, these Indians should not be deprived of the use of the lands to rent to cattlemen." The commission said right off, "That is very reasonable if you can get money out of the cattlemen." So we say in our report, that goes with this contract to Washington, while Congress is waiting to open these lands the Indians should have the privilege of renting them. That is the paper you have got in your minds, very likely, as being in the contract, because it is an official paper and will be sent to Congress with the contract. It gets all the time that the Indian wants, probably, and is the only way that this commission can get it before Congress, so that they will take it good naturally.

The whole matter is in the hands of Congress when it will open these lands, and the commission can not promise for it when it will be done. But it can bring it to the attention of Congress in a respectful paper, and Congress will be very liable to take the same view of it. So that your understanding what is the fact is not so very much different, only your idea of the plan was a little bit wrong. Now, I have told you of the plan adopted by the Government to bring it about. I have only to say that when Congress sends a respectful request to you of what it wants you to do, and you do it, then Congress feels much better to you than it does to those that do not do it. That is human nature. When you want Congress to be clever to you, you should do as Congress wants you to do. My brother, Judge Sayre, has suggested that I tell you something. The Kiowas are all up at Anadarko, and the headmen have all joined in an invitation to the commission to come up and see them to-morrow. Of course the invitation is to see about signing the contract. They invited us to come where we could see all their people in one place. We shall determine the matter before morning, and when we do move out we do not expect to come back here any more. So if any of you have any idea that you will sign this paper it may be that this will be the last opportunity that you will have. We would like to have you sign the paper, but we can not urge you any further. I do not know what old men of the Kiowas are restraining you, for your principal chiefs and headmen have signed the paper and sent us an invitation to come and see them. If you say to us here we are waiting for the Kiowas at Anadarko and we go up there and they say we are waiting to see what the Kiowas down here will do, we would do nothing at all. That is not business, you must act for yourselves; make a deal when you have a chance.

ISEEO (Kiowa). This morning the commission came over to these quarters, and the members of the commission sat around this table. They explained the purpose of their visit to us, and we understood it very plainly. I signed. I told you yesterday I was waiting for the rest of the Kiowas at Anadarko. You told us those men ought not to control our hearts. After considering your remarks, I signed the contracts. Before dark this evening I heard that the Kiowas at Anadarko were opposing the contract. Suppose, now, those chiefs come and plead with me and I would erase my

name. But sitting here this evening I heard a disrespectful remark made by my nephew, and now nothing will induce me to erase my name. Then I was hesitating; now I understand this matter fully, and am on this road.

Mr. JEROME. I will say this afternoon that we received such an invitation from those people at Anadarko. If they sent the invitation and did not mean to do anything, they did a bad thing. They could not expect these old gentlemen to ride away up there to talk. We would only go to complete the contract. It would be very bad, indeed, to invite them and not intend to do anything. They are men that have been down at the council and know all about it. If we accept the invitation and go up there and they should say we only wanted you to talk to us we should feel very badly, because we have had our talk and they know all about it. So we assume that they invite us in good faith; that they know what is in the treaty, and want to help execute it.

LCIUS (Kiowa). When we touched the pen, we did it with the understanding that the country would be divided up in three years; and this afternoon when we heard the talk of the people at Anadarko we were rather afraid, because we are not braves, and the rest of the people that signed the paper are real cowards and want their names off.

Mr. SAYRE. What did he hear?

LCIUS (Kiowa). The one thing I heard was that the Kiowas understood that the headmen were signing the contract with the understanding that it would take effect in three years. To hear from our people scared us, because we are not braves.

ANADARKO, IND. TER., OCTOBER 14, 1892.

Mr. JEROME. The commissioners desire to speak a word to these Indians. We were holding councils down near the subagency at Fort Sill for several days. We saw a great many Indians there that usually draw their rations there, but a great many Indians, it was told us, drew their rations here and lived away up the river that could not come here conveniently. The other day the Indians expressed a wish that we would come up here and see them in council; so when your agent sent us the message saying that you wanted to see us here we finished up our business there and came here yesterday.

Now, we are here to talk with these Indians, to repeat the words of the Great Father to them, and to hear what they want to say to the Great Father. We are not here to talk about making any trade or treaty with the Indians for ourselves, but we are sent by the Congress of the United States to speak to you, and in whatever we say to you we shall speak with great care and caution, speak with great deliberation to you, as becomes the words of the Great Father of the United States, and the Indians who speak here for their brothers must remember that they are speaking to the Government of the United States. You should speak freely and fairly, and let them speak about the business that we are here to speak about, and let it be done fairly and with good hearts. Let no man think, let no Indian think, that the Government is here to do him wrong. If there is any Indian here that thinks the contract that we have been exhibiting here and having signed up at Fort Sill is wrong, let him talk with the commission freely about it before he says it is wrong. I assume that there are a good many men here that have not attended the councils at the subagency. If there are any of those men who have not attended the councils and do not know what was told them, we will be very glad to explain it to them. When men get together to do business they should talk all about it, know all about it, and understand all about it, before they will know what is right. Now, I told you a little while ago that we came here to talk to you as representatives of the United States and with good hearts, and we expect that the Indians that come to talk to us come to talk with good hearts.

If there are any Indians here that feel aggrieved about anything let them wait a little while and hear, and I know that they will feel good. The commissioners have talked so much about this trade that they do not know which Indians do not understand it and what part they do not understand, so that we are at a loss to know where to begin. Now, to know from some of the Indians the part or parts that they do not understand, the commissioners will not talk about the contract until they hear from you.

PEATONE (Kiowa). O, Great Spirit, listen to me talk. You are doubtless looking upon this congregation and doubtless know the hearts of each one here. Guide my words so that they may reach the proper authorities. Do not lead me off to anything that is crooked. Now that I am about to speak to the commission I ask that I be heard above. What I have to say, my Father in Heaven, write that in a book above, and let it be the same talk written in this book that the commissioners have. My Father above, many years ago the Great Father at Washington appointed men of knowledge to come out and treat with the Kiowas, Comanches, and Apaches, like this commission. This contract was agreed upon and signed by our headmen;

in signing and touching the pen the signers told the Great Spirit above that in touching the pen they assumed a very solemn obligation, and that this contract is in existence, and I have taken hold of this treaty and know the contents of the treaty, and they are written upon my heart.

Now, I have told the Great Spirit above about my feelings and in telling him I have told him just so much about the treaty of Medicine Lodge; this treaty I wish the commission to know will be my guide. We have a certain number of years to travel this road and I do not wish to travel a new road. Our idea was that when the commission appointed by the Great Father long years ago, when they made this treaty with us, that that treaty would be respected by the white people, but now we see that a new road seems to have been fixed for us to travel in. Now, we wish the commission to understand that we will travel on the Medicine Lodge treaty road until it expires, and at the end of the treaty, six years from now, we will try to find out a new road. What I have said to the commission may seem strange to them, but I have a purpose in making these statements. I was present for several days during the time the commission were holding councils at Fort Sill.

I know that they were appointed by the Great Father and that their main business is to buy surplus lands of the Indians, because they have told us time and again while they were at Fort Sill. I have spoken of the Medicine Lodge treaty; it was made by a different commission from this; it is not like this; it is different; made by different people. I know that this contract that we are asked to sign is a new road, but I want the commission to know that because one treaty has been made and this new one is pressing upon us we shall take the old road. These people are my people and not one of them is willing to sign the contract nor sell a piece of land. Now, the statement that I made to the commission that I would take the old road I will stand by. I will ask those that are with me on the Medicine Lodge road to stand up.

(Most of the Indians, Kiowas, stand up.)

We have voted against the contract. What we have said about the old road is that they are ready to travel on the old road. That treaty was made solemnly, and we would travel on it, and have voted solidly against the contract.

SATEKEAH (Kiowa). As you have heard the first speaker expressing his views on the subject, as I am one of his followers I am in sympathy with him. You shall not hear from me an ugly talk, as I do not wish to make anybody mad. The Medicine Lodge treaty, as my friend has already said something about it, is something that we consider very sacred and old. It is customary among us that anything of that character is sacred; with us it is a thing that was agreed upon many years ago, but the old men hate to give the old treaty up. It is like giving up an old friend. This contract that you wish us to sign is something that is too new and too sudden. We have told you that the old treaty is our old friend and that we would hold on to it; that the old forefathers made this road for them. We hate to turn away from it, and should we be forced to turn away and take allotments and sell our surplus land we would not resist the force applied. But we have told you that our desire was to complete the thirty years given us by the commissioners many years ago. That is why these got up and lifted up their hands saying that was their desire. I was present for several days during the councils at Fort Sill. The commissioners told us what they were there for, and how much the Government of the United States would give us for the lands. The majority of the Kiowas told the commission that they would not accept their proposition, and feeling a good deal of good was done, I left the council and came home feeling glad that our people had disagreed with the commission, and the report came that the Indians had done something hasty. That made my heart sad.

We have told you about the old treaty; we want, at the expiration of the thirty years, for a commission like this one to come out here and find a road that will be like this one, useful to us. This treaty when it was made we are told was signed by the Kiowa and Comanche chiefs and the commission treating with the Kiowas and Comanches. They told the Great Spirit in their business transactions that what they had done was true—nothing crooked; that it was to benefit the Indians always and benefit the white man always, and that the Medicine Lodge treaty would be presented to the Congress of the United States and to the President of the United States and to the citizens of the United States. And I was told when a boy that the white people as a race had a great respect for the Great Spirit, and I had implicit confidence in the Congress and the President of the United States that whatever they told the Great Spirit they would do; that whatever the President of the United States said, that must be the law. Being told this, I have always been having that idea of a white man; now we see that they have changed their minds and sent out here a commission to break that treaty and take away from us our surplus lands. We hope that this talk will be put into writing and sent to the Great Father at Washington so that he may see the new feeling of his red children.

QUALO (Kiowa). I want to tell the commission something. This commission, we know, has been appointed by the Great Father at Washington and is to make this

business talk. I know something, and I will tell the commission. I am not very old, and I am not a very learned man, but when I was a boy I was told that this earth and sky was created by a Great Power above; that it was made so for the human race to live on. And when I was a little older I was told again that a contract was made between the United States and the Kiowa and Comanche tribes. In that council the Indians were told of the great love that the Great Father at Washington had for his red children; that the commission said that the Great Father at Washington said that he would give his red children a piece of land southwest of where they met—the treaty ground—and that this piece of land would be kept by the Indians for thirty years. Because of that treaty I am speaking to this present commission. It is not agreeable to these Indians that are before you to make a new treaty with the Government about this matter.

AMOTAAH (Kiowa). Spirit above, the reason that we have been calling upon You to look down upon us is that we wish to do straight business with this commission. There is no other like You upon this earth; help us. We have no means of knowing the contents of the Medicine Lodge treaty; but be that as it may, our fathers at that council told us what was said. They have no written record, but we think we know, because our people that are old now would not tell us anything that was not true. At that council, calling Sitting Bear and Kicking Bird, the principal chief of the Kiowa tribe and the other chiefs of the Comanches, in signing they lifted their hands up, telling the Great Spirit that they have entered upon a solemn agreement with a different race. The Great Spirit doubtless recorded all that was said and all that is said here; that paper that was signed is doubtless in Washington to-day.

This treaty was also made, and to-day we have this country; it was branded, and when branded the Great Spirit looked at it. All that was done was done in the presence of the Great Spirit, and because we are behind we take hold of it. I am not disputing your authority to come and talk with us, but as I said before, this Medicine Lodge treaty was made first, was signed first, and Washington took hold of it, and this paper that our good friends brought us is away behind the first, and we intend to take hold of the first paper and let this alone. This is the desire of the Kiowas; that is what they wish to do now. When they gave the rising vote they told the Great Spirit with uplifted hands that they did not want to receive this proposition as presented to them. We thought that when the treaty was ended that the Great Father would send some of his good men to talk to these Indians as an their future welfare, and our hopes are for that time; that we would be given to extended time similar to the Medicine Lodge treaty.

CHATLEKAUNGKY (Kiowa). These gentlemen are my friends; the Great Father at Washington sent these, my friends, here; the commission had been at Fort Sill and there made a talk to the Indians there, and I was sitting here and listening to all that was said down at Fort Sill. To-day they are here before us. I look at their faces and it presents a very good picture, showing some knowledge of the country. What you have heard from your friends (the first three speakers) do not be offended by it; they do not mean any harm; they are your friends. You look upon these Indians and think, while they are not educated, they are men. You are men, and while not related to each other, we are related by reason of our creation; your color is different from ours, but your blood is the same as mine. You are created by the power that created us, so we are brothers. I am told that the Great Father at Washington thinks a great deal of his children that are living upon this earth. These friends of mine are occupying very prominent positions in the nation, and because they are prominent they should try to help the old and weak and blind. When the Medicine Lodge treaty, as spoken of by the other speakers, was made, I was a young man and was present in the council. Prior to making this treaty, the life of the Indians was then wild and has not changed that wildness yet; but the white man was the same in those days. The white men would come and kill our people, seeking all the time to destroy us; we were the same, going on the warpath and doing wrong. But when the treaty was made all these things were talked of at that council.

At that council this reservation was given to the tribes that are now residing on it for thirty years. During these thirty years we were to receive benefits from this treaty and the seven days were given us in that treaty [i. e., that rations would be given every seven days.] At that time the treaty was signed and the road was made for the Indians to travel, and probably soon after that the white people were informed that such work was done. To prove the results of this treaty is this agent that is now in our midst that such a treaty was made and ratified by Congress. Over here is a big schoolhouse; over here is another schoolhouse; and now there are schools all over the reservation as the result of this treaty. During that council this treaty was made, and the people, your friends, sitting here know that we have a few more years to go there under that treaty, and that the future would be looked after by the Great Father and a new road made similar to the Medicine Lodge treaty.

At the end of this treaty I wish these three men would come and look out for our future and tell us what we would do in the future. Judge Wilson is older; probably in six years he would not live to see that time; but my wish is that this commission would come and lay out a road for our future. I was present at that council at Medicine Lodge and knowing what was said, and I have been for the past few years endeavoring to get their children into the schools. I have been working, knowing that all my friends would not appreciate all that has been done for them, and I have been advising my people to send their children to school, knowing that would be the one way for them to become civilized people—it is a wagon traveling toward civilization. We are grateful to the Great Father and the Commissioner of Indian Affairs who have done so much for our comfort; they have been very kind. Every year we have plenty of clothing and blankets to keep us warm, and plenty of food to keep us from hunger; this is a good, sensible road; it was made by wise men. Look at your friends; they are not strong; they are not able to work for themselves; they are working like a new-born colt staggering along because of its tender feet. It is just so with the Indians. The time is short when the Medicine Lodge treaty will be dead, and it has been my wish that people like you would come out and tell my people that very soon they will have to work for their own living; that soon they would have to take care of themselves; that it would be good for them to learn the arts of labor and send their children to school, because good people are scarce and wise people do not come to our people.

When leases were made some years ago our people opposed the leases from the fact they loved the country and thought if they leased it they would never come back to them again. And a few of them have not been receiving the money at all. They fear that if they take the money and spend it like others, they were afraid that when they took the money and the treaty expired that they would lose the land; and many refuse to take the money now. In opposing this lease we thought our treaty of Medicine Lodge did not call for anything of that kind, and for that reason we have been opposing it. Four years ago the white people gave me a road [appointed a judge], and this road is to be the judge of the Kiowa tribe. Being a judge of the court of Indian claims I am not anxious to make any crooked talk to these people.

People coming from Washington and special commissioners to do business with the tribes should speak to audiences like this during the day; everyone is present; they are then ready to listen to what the commissioners have to say. We are not desirous of seeing a few men taken upstairs by the commissioners after each council; whenever people do that they are liable to do crooked business. Do not feel bad about our talks; we do not wish to hurt anybody's feelings. Our people said here in council that they would not sell their land; that they would not entertain the proposition of the commissioners; this is their road. It is the white man's road that when parties get together to do business they do not always come together at once; they must talk about it, learn about it before they decide what to do.

MR. JEROME. The commissioners have listened to these talks with due respect to all that has been said. We have also found out why you have come to some of the conclusions you have, because of the beliefs that are in your minds now. It is well settled in our minds that you do not want to sign this paper because of what you believe to be in the Medicine Lodge treaty. Some time soon some of the commissioners will talk to you fully about the Medicine Lodge treaty. So far all the objections we have heard to your signing our contract is because you would prefer to wait and hold on to the Medicine Lodge treaty. We would be glad to be told of all your other differences, and be told this afternoon. If you have any other reason why you do not want to sign the contract besides the Medicine Lodge treaty, if you will tell us of it we will think of it just as we do of the Medicine Lodge treaty. If you have any other reasons, we would be glad to have you present them now. We would be glad to hear about all the things that are troubling you now, so that we may go home and sleep upon them and talk to you to-morrow. You may have no other reason but the Medicine Lodge treaty why you do not want to sign the contract, but if you have any others tell them to us to-night.

FLYING CROW (Kiowa). During the summer this commission may have been doing some work elsewhere, and when they got through they started for Fort Sill. We do not hear of their coming, but the Great Spirit watched them during the day and night and on the train, and finally they reached Fort Sill. Then they sent for us, saying that they had important business. I was away from Fort Sill, and now I am glad to see you. Look at your friends; they are looking at you; all of us are watched by the Great Spirit.

The report came to us during the time that this commission was in Fort Sill that a portion of the Comanches, Kiowas, and Apaches would not sign the contract. Now you have heard from the first speaker. He told you his feelings; that is the feelings of this body. Now, while I am glad to see these friends of mine, I am sorry to tell them that I am not anxious to have my land cut up. Some of the Comanches are

with us and the Apaches. Our people have not reached a stage of self-support; these young men that are before you are ignorant of the use of a plow and other tools, and are not ready for the new road. We respectfully ask the commission to look upon us with some degree of mercy and convey our talk to Washington, because we are not able to support ourselves should this measure be pressed upon us hastily.

BIG BOW (Kiowa). You have told us to ask and find flaws in the contract. Now your message from the Great Father is like an enemy coming to camp among the people, and the people are disturbed. This is really the case of the Kiowas, and those that are opposing the treaty are scared to-day because the contents of the treaty tends to destroy our stock and everything we have and everything that grows upon the earth. You have told us to tell you how we felt about the treaty. This is my feeling; I do not know what the rest of the people think. You need not feel uneasy; no one will hurt you; you came here to talk business and we are talking about it.

LITTLE ROBE (Kiowa). To-day I am going to give a little talk to the commissioners. You have told us that you were sent here by the Great Father at Washington to come and talk about the surplus lands. I listened to all you said to the Indians at Fort Sill, and know what you came for. I am not thinking hard of the commission. I consider them my friends. I am not going to tell them anything bad, and they will not feel bad about my talk. These men that are before you and some that are behind you understand that you are here to make a trade. You are talking that the purpose of your visit to our reservation is to buy our surplus land. Now, the reason I am opposing the selling the surplus land to the Government is that I am poor. Having only one horse, some one comes along and wants to buy him. If I sell the horse I will probably have nothing. The horse is useful to me. The white people, as it were, have one horse, but because he had a little more knowledge he is using it to better advantage than I am. I have only one horse, and while I am not using him to the best advantage, yet I feel if I sell him I will regret it. We have told you we are not in favor of selling the land. I am in sympathy with the four men over there. I am not anxious to trade. This talk is not my own, but it is for the people before you. They said no; I am telling you no. We have told you that we would not sell the surplus land and will repeat to you that we are not anxious to make the contract. I heard of your talk and know what you would say to-morrow, but I have heard it. Almost similar questions have been asked in the councils at Fort Sill. I know what the answers will be.

MR. JEROME. I am told by the agent that he expects to issue some beef this evening, and would like to have us adjourn. To-morrow, when you come back, the commissioners will talk to you; we have heard you all this afternoon. To-morrow we want you to come, and those that stayed away to-day to come. Now go and get your beef and go home and go to sleep, and sleep good, and dream happy dreams, and sleep good, because you know that the Government sent us here, not to do you harm, but to make one of the best contracts that the Government ever made with any Indians. You come here to-morrow and keep your ears open and we will satisfy you that it is for your benefit. Come with good hearts and talk honestly, and the commission will treat you just as good. If there are any Indians at home that differ with you about this, bring them.

OCTOBER 15, 1892.

MR. JEROME. Let me say a word to these Indians about the interpreter; Joshua has been interpreting for the Kiowas since we began to talk. He is a man that has been educated in the English language and can interpret much better than any that has not been educated. All men that interpret between the English language and the Indian language may make an error, no matter how careful they may be. We made no selection of the interpreter in the beginning, but Joshua came there, as we supposed, as the selection of the Kiowa Indians. Now we have got so far with our papers that no man can come in and make a certificate except the man who began with us. You will see the necessity of keeping Joshua along until these talks are ended, because we can not close up our business with a new man.

We trust that Joshua has told the Indians what we have said truthfully and told us what the Indians have said truthfully as he understood it at the time. We trust that if Joshua remains here as an interpreter that he will be very careful to interpret every word as it is said by us. But if there is any doubt or fear on the part of the Indians that everything is not interpreted as said by the commissioners to the Indians, we would be very glad to have these other interpreters sit here, and if there is anything interpreted wrong let it be corrected right at the time. In the condition of things, and because we have our contract so largely signed, we can't change unless he stays here to do the talking; but these men can sit here, and if Joshua does not tell it right they can correct it and we will be satisfied. I do not know these interpreters that have been named, nor do any of the commissioners know them, but

they can sit by and listen and see that Joshua does right. But it requires an interpreter that can read and write plainly to sign the names to the papers, and Joshua has done a great deal of this already.

Now let all three of the interpreters stand up and be sworn that they will tell the truth.

Judge Sayre administers the following oath: You and each of you do solemnly swear in the presence of the Great Spirit that you will truthfully interpret all that is said by the commissioners to the Indians and all that is said by the Indians to the commissioners, and this you will do as you will answer to the Great Spirit.

BIG TREE (Kiowa). When you spoke at Fort Sill, I spoke about four years. I said we will agree to sell this country in four years and then we will be willing to sell the land for \$1.50 per acre; these things we will be willing to do in four years. I said I would want \$2,500,000. Big Tree says that I, Joshua, wrote them and they were told that it was not in the contract, showing that I, Joshua, was not interpreting right and doing the work right. He says I, Joshua, am a remembering man, and when I put these things down they were not in the contract, showing I was not doing right.

MR. JEROME. When he talked in the councils I think he said all those things. All the words that Big Tree said were written down by Alfred, the stenographer, not by Joshua. Now, after we had talked a good many days the headmen got together and got up a committee. Quanna Parker, Lone Wolf, and White Man were on that committee, and they talked a good deal and kept talking about it, and finally they got their heads together, and when they came back to the commission they said they had settled upon a plan to arrange about the price. The commissioners offered and agreed to pay in the papers \$2,000,000, and that is all the money they offered to put in the contract. This committee had the benefit of talking with a lawyer. They said that they wanted two and a half millions of money, but they said they would sign the contract for two millions and then go to Washington with a lawyer and ask for a half million more. They wanted us to put some words in the papers that they were to go to Congress and ask for a half million more. So we agreed and prepared the paper that we would put with the contract to go to the President; that a delegation of Indians and a lawyer would go to Washington to go to Congress to ask for a half million dollars more.

BIG TREE (Kiowa). I do not want to hear; I want to see the writing.

MR. JEROME. He will have to hear what I say or go away. We will show him the writing. That settles the matter about the price of the lands—two millions to go in the contract, and they are to go to Congress with the committee and see if they can get a half million more. Now, there was no misunderstanding about that; every intelligent Indian there knows that is the truth. Mr. Jones as well as Joshua was there and heard it interpreted, and so did Mr. Woodward. Then we told Big Tree afterwards; he came to see the commission and we explained every word to him. Now, one trouble was about the amount of money; another trouble was about the time. Some wanted two years and some wanted three and some wanted four years. The commissioners told the Indians we can not put it in the contract how long it will be before Congress will act upon this matter and open the country; but we can do this, we will put in the contract and did put in the contract that every lease to the cattlemen should be carried on until it expired. I am talking now about the leases that the Government took part in and helped in making. There were leases that had already been made by the agent (I do not know where he is now) that run until the 1st of next September. That would take it over this session of Congress, so Congress can't act on it this year anyhow; that takes it over till the 1st of December next year. Then Congress gets together next December—that is a year and two months from now—and takes up the business of the country, and they might get at it in one month or two months and may be not for three or four months, and they might not get at it until long after that. They have a great deal of business for the whole country.

After Congress has acted upon this contract, then they have to appoint allotting agents to come out here and bring surveyors and pick out your homes with you until they have picked out a home for each one of you; that may take six months or longer. It took thirteen months at the Cheyenne Agency. So it was the judgment of the commission that it would be at least two years before Congress would open the country, and it may be three years; then everybody would be happy. Now, that was said to your headmen, as we understood it, at that time; to men who were planning how long a time they would get. Mr. Quanna Parker was there speaking for the Indians, and said that a long time may elapse between the time of making this trade and the time Congress will begin to pay us money, and we ought to use the country in the meantime. So we put in the paper, the letter that we send to the President, that the Indians are now getting about \$75,000 a year for the grass, and they want to continue that along until Congress makes the first payment on the contract. The only business reason—the only money reason—that they wanted this to

go on was so that you could get the grass money, and when we fixed it so you could get the grass money until the Government pays this money they said it was all right. I do not pretend to say that every Indian in the council up there understood this whole matter, but I do say upon behalf of this commission that all these words were said to the Indians, and we believe it was interpreted to the Indians.

There were present besides Joshua as interpreter at least three persons that could interpret for the purpose of correcting any mistake that Joshua made. And after we fixed the paper so you could get two and a half millions of money if Congress wanted to give it to you, they all seemed satisfied, and when the question of time—how long it would be before Congress would act and the country be opened—when it was fixed so that you could get your grass money right along, that seemed to suit them, too. Now, these things were said to the Indians a great many times, and persons that sat around for the purpose of hearing that Joshua and Mr. Clark interpreted right said it was interpreted right, and when a mistake was made we stopped right on the spot and waited until it was corrected.

Let me say one word more about this interpretation. Unfortunately for correct interpretation, there were three different languages, and sometimes Mr. Clark was interpreting, sometimes Joshua was interpreting, and someone else was interpreting at the same time, and it made it a little hard to understand. That would be true of the mass of Indians that was there.

The Indians might have misunderstood this, but when these headmen came before the commission and said they understood it they undoubtedly told it right to their people, because they understood it. I have said this much about any misunderstanding that is claimed to have been had about this contract. I want to say another word or two to you. This commission did not come here to get them quarreling among themselves or to say bad words to the commission or have any bad feeling about it. We came here to represent the great Government of the United States and tell you what the Great Father told us to tell you, and the first thing we told you was that Congress had determined to buy up the surplus lands in the Indian Territory and open them for white settlement. As to the authority and power of Congress to do it there is not a person who hears me speak but knows that Congress has the power and will provide a way to do it.

In order to carry out this resolve of Congress, they sent these commissioners here named by the President of the United States to make a liberal arrangement with you about your lands for the President of the United States. Now, they expect that when we talk to the Indians that we will talk with a good heart and straight tongue, and we will be so patient with them and talk it over and over so many times that they will understand it. In old times when they went to make treaties with the tribes they only talked to four or five headmen; they did not call the Indians together as we do.

We call all of the Indians together and ask all of them to talk and take part in making the trade, and expect them to sign the contract, too. Now, when you come before these commissioners every man has a right to be heard that the commissioners have time to hear and that will talk with a straight tongue and a good heart and be respectful to the commissioners and his brother Indians. This is too serious a matter to have these Indians to get angry at each other and so take your minds off what is your best interests. If one Indian or one set of Indians think that one Indian or one set of Indians have done wrong, and if they do ugly things the Government will surely punish them for it. No Indian shall be punished by other Indians because he does not want to sign this contract. Upon the other hand, if the Indians want to sign this paper and do what the Government wants them to do, if there is an Indian or set of Indians that do bad things to them because they did what the Government wanted them to do the Government will punish them for it. The Government is running this business and means to have fair play about it. If one set of Indians does ugly things to their brother Indians because they do what the Government wants them to, then the Government will stand by the Indians that stand by it. The Government means to be good to its red children, and it won't let one part of the red children be bad to the others. Now, it has been brought to the attention of the commission that certain chiefs were to be deposed and put out of office because they thought different from the others. I have simply to say to these Indians that must not be done; the Government will not permit it. If you want to change your chiefs, you must have a better reason than that. That is no reason at all.

Now I hope we understand ourselves here. I have tried to explain for the commissioners all about the money part, that they have got into a misunderstanding about, and I do know we told you about it before the paper was signed. I have told you also about this question of what should be done with the lands until Congress ratified the contract and paid the money, the interest over to you. We believe that these are good arrangements that we have made, and certainly all that the Indians ought to ask. I have said a good deal more than I intended to say; but some angry

words were said, and I hope no more will be said. Just so long as you talk kindly and honestly about the contract we will be glad to talk to you and tell you about it, and make these different explanations to you; but if you have any bickerings among yourselves do not talk that way in the councils. When you talk in the councils, talk just as gently as the commissioners talk to you. It has been suggested by my brothers that you asked for the contract that you might have it.

We refused to let you have the one with the names on for good reasons, but we will have a copy made by the stenographer, and you can take it over Sunday. I told you yesterday—Big Tree and some of the other chiefs were not here—but the men that are before me were, and they spoke of their grievances, and we told those men that when we came together to-day we would tell you all about the Medicine Lodge treaty. These were the first Indians that were heard in council, and we said that we would answer them to-day.

Now Judge Sayre will explain to you the Medicine Lodge treaty, and when Big Tree and his friends have examined the papers we will hear them further, on Monday, if they so desire.

Mr. SAYRE. My friends, yesterday several of the speakers spoke of the Medicine Lodge treaty and said it was a good road to travel and that they wanted to continue in that road, but some said they did not know what was in the Medicine Lodge treaty. We have brought with us a copy of all the treaties that ever were made between the Comanches, Kiowas, and Apaches and the United States, and I propose to tell you everything that is in the Medicine Lodge treaty, and propose to compare it with the contract we offer you. The Medicine Lodge treaty was made twenty-four years ago, and it has six years yet to run for the payment of annuities, but it runs forever so far as your land is concerned. This land will be always yours until you make an agreement with us or a commission like us, or until Congress makes some law changing the ownership of it, as Congress can do. Some of the speakers have said that because their fathers made the Medicine Lodge treaty that it ought not to be departed from or not be cut off until the thirty years had gone by; your fathers did not think that way.

(Reads treaties on pages 315 and 318 of Revision of Indian Treaties.)

That is all there is of the Medicine Lodge treaty, and the agreement that we propose does not interfere with a single provision of that treaty, except in regard to the land. After this agreement is made with us the agency and agent will remain here, the annuity goods will come to you just as they are now, the miller and the blacksmith will remain just as they are now until the expiration of the treaty. All that we are asking you to do is to do what your fathers, who made this treaty, contemplated you might do—take a farm upon this land and cultivate it or rent it out. And for the surplus land, the land that you can not use, we offer you \$2,000,000, with notice to the President that you want to go to Congress and the President with an attorney and ask for \$500,000 more. Now, \$2,000,000 is so much money that a white man can't hardly understand how much it is, and I expect that an Indian can not understand how much it is as well as a white man; so in place of telling you that this will be two millions for the entire tribe, I will tell you what it will be to every man, woman, and child upon the reservation.

Our agreement means that in four moons after Congress shall accept and agree to the agreement that we send to them that there shall be paid to every man, every woman, and every child, big and little, old and young, \$67 apiece. Not only every one of you will get \$67, but your wife will get \$67; every one down to your smallest papoose will get \$67. Then we propose that within one year from that time that the Government will come again and pay to every Indian on the reservation, in silver dollars if you want it, \$90 apiece. Then in one year from that time, when one winter and one summer has passed by, the Government will come again and pay to every Indian \$57 apiece. And when that is done only one-fourth of the money that we agree to pay for the surplus land has been spent, the other three-fourths will remain in the Treasury at Washington, drawing 5 per cent interest, or \$75,000 a year, and the agent of the Government will come every year and pay you \$25 in money every year. Then when that has been done for as long a time as you or the Government wants it done, your million and a half dollars will remain to be paid out, and then the agent of the Government will come and pay to you, old and young, big and little, male and female, \$500 apiece in money. Now I have told you this so that you may understand, if you can, what \$2,000,000 is. That is what it will do for every Indian on the reservation, and when that is done I can say to you that there is no community of so many people anywhere on earth that will have so much money and as much land. And we further provide in the contract that the lease money that you are getting now shall continue until the Government pays you. That when the lease money stops the Government money begins, and then the Government says that for every Indian living at the time the allotments are made it will hold the land for you so it can not be taken away from you for a period of twenty-five years.

Twenty-five years is a long time, and when that has gone by these old men will

be dead and the middle-aged men will be old, and the papooses that are not yet born will be men and women. When you take your allotments you do not have to live upon them if you do not want to. You can go and come as freely as you do now. Old men, and women and children, none will be able to cultivate their land, so the law provides, and we agree, that their land may be rented for them. Every man and his wife, two together, will get twice as much as I have talked about. If they have one child, they get three times as much; two children, four times as much; three children, five times as much. So at the first payment a man and his wife and three children would get \$335; for the second payment they would get \$450; for the third payment they would get \$285; and then every year that it remained on interest in the Treasury they would get \$125. And then when the great sum at Washington is finally distributed every family of five would get \$2,500. And besides this, as I told you a little while ago, you will have until the thirty years expire all the benefits that are provided in the Medicine Lodge treaty. We do not interfere with one of them. Now, take this smallest payment of \$75,000 interest only. Now, to give you an idea of how much it is—it is more than the Comanche, Kiowa, and Apache Indians ever had in one year in their lives. Now this, when you come to understand it fully, is not a new road, but when you come to think of it, it is the same road provided for you by your fathers at the Medicine Lodge council when they provided that each man might have a farm set off to him. So now you will see that what we bring to you is not something that should cause contention, angry feelings, and bad blood among you, but something that is good for every one of you. And we have felt, and still feel, that when you come to see it unfolded in all its parts that you will see that it is best for you.

I believe that I have not told you how much land it is that you will have. It is 160 acres, to be selected by yourselves before any white people come upon the reservation. It does not mean only 160 acres to a man, but to his wife 160 acres, and to each of his children 160 acres. That is the proposition that we make to you.

Mr. JEROME. You have had a good explanation of the Medicine Lodge treaty and what we offer you in our contract. Go home and think of it like men and come back Monday and talk like men.

APEATHON (Kiowa). What you have said I have listened to. Yesterday I spoke to the commission, and now I wish to tell them just a few words. You have told us that if we wished to ask any questions all right. I would like to ask a question. During the councils at Fort Sill when in signing the contract, and in so signing they told the Great Spirit what they wanted to do, and I would like to know whether their wishes were written in the contract, two and three and four years; we would like to take hold of the contract and examine it and see if all the headmen are in the contract. Something must be wrong; that is the reason this ugly talk is going on. When I get through I would demand that this contract be read and examined and see whether what these headmen say is in the contract.

Mr. JEROME. There is nothing about the four years in the contract. Everything about this \$67 and \$90 and \$57 was all stated by Judge Sayre, but there are other things in the contract that will probably take it along three years.

KOMALTY (Kiowa). In the councils at Fort Sill some of these men were present; I was present at most of the councils. When Big Tree spoke, most of the Indians before you said they did not want to sell the land; but at the end of four years if a commission should be appointed by the President, then when the commission came at the end of four years they wanted \$1.50.

Mr. JEROME. That was just as he says. But we would not put it in what they said. It was \$2,000,000, and nothing about four years. We provided that the cattle leases should go on until the Government ratified the contract. They are right, and we are right; but what is in the contract? Now, have you any interest in having it one or two or three or four years, except to get the grass money?

KOMALTY (Kiowa). That is not our reason; but in our agreement with the United States at the Medicine Lodge Creek it was that we should not be disturbed; that no allotments should be attempted.

Mr. JEROME. It says that they shall have the undisturbed use of the land for all time; that is better than you think it is. Now, open your ears, so you will hear this: Congress says that the President may order these Indians or any other Indians to take allotments whenever he wants to. The Medicine Lodge treaty, read by Judge Sayre, provides that Congress may make any rule about the land, and you have agreed to it in the Medicine Lodge treaty.

Now Congress has full control of you, it can do as it is a mind to with you; the President can order you to take allotments to-morrow if he wants to. We want to be entirely fair with you and tell you all about these things. You say you have no right here except for thirty years from the Medicine Lodge treaty. We told you that is not true; you have a good deal better right than that. If we wanted to drive a hard bargain with you, we would say, Yes, your rights do expire as you say they do. The trouble is that someone has told you what was untrue, and told you wrong.

There is no more reason why you should want to wait three years or six years than that you should want sixty years, except to get the grass money. You did have this interest in having no stoppage of the grass money until the Government begins to pay you the other money.

That is business; the other is not; to talk about the Medicine Lodge treaty, there is no business in it. Let me state this to you: First, Congress has determined to open this country and settle with these Indians. Congress not only has the power any time to do it, but the power is right in that Medicine Lodge treaty, so far as you are concerned. The question is now settled that they are going to open this country and settle with the Indians. Now, I am going to tell you of the other. One is to settle with this commission, that is the first chance; if this fails, and we tell Congress and the Great Father that we can't trade with the Indians, the President may order you to take allotments under the Dawes law, which was passed in 1887, five years ago. The question for you to determine is whether our way is better or the Dawes law is the better way. If the Dawes law is the better, then you should not settle with this commission, but wait and settle under it; but if this contract is better, you should sign it. Under this contract we offer you 160 acres; under the Dawes law you get 80 acres—half as much. Under this contract that we propose to have you sign we propose that the money that we leave in the Treasury shall draw 5 per cent interest, and one-quarter of the whole, or \$500,000, shall be paid to you in one hundred and twenty days, and one year and two years—you get it all in two years. Under the Dawes law the amount will be fixed somehow or other, by law or under an agreement.

APEATHON (Kiowa). Yesterday we told you that we decided not to make any trade; we gave you a standing vote, the majority against the measure, and now you say all these things that you said at Fort Sill.

MR. JEROME. They say they didn't want to sell the land because of the Medicine Lodge treaty; you didn't know what it was until to-day; you will have to give it up. You told us that you did not want to sell the land because of certain things; now, those things are not so, so that is no reason. You said that under the Medicine Lodge treaty you could stay here for thirty years and get rations for thirty years, didn't you?

Now, you were misinformed about the Medicine Lodge treaty. You did not know what was in it till Judge Sayre told you to-day. As sensible men, if you were mistaken about the Medicine Lodge treaty, you were mistaken in your reason why you did not want to sign the contract. We talk so much that you get a great many things in your minds and get mistaken, and so you do not understand it.

Now, under the Dawes law you get half as much land and no money; that is, you do not get one cent of it to put in your pocket. The Government puts it in the Treasury and pays you \$3 instead of \$5 on \$100, and of all that interest money you do not get any; it is to be used for schools and educational purposes and not a dollar to be given to the Indians. Now, you have the two ways. Our way gives you twice as much land; \$5 for every hundred instead of \$3; puts the money in your hands instead of using it all for educational purpose.

Now, all talk about the Medicine Lodge treaty running for thirty years and then stopping is all wrong. Under our contract you get all the benefits of the Medicine Lodge treaty there are in it.

Now, if you think that you can look at a copy of the treaty and get any more information you can come to our house to-morrow morning and we will give it to you. As sensible men, now that we have told you about the Medicine Lodge treaty and these two ways to get land, go home and think about it and come back Monday noon and talk business. We say that it is commendable in you to make the best trade that you can, but you can not stand still, and we have shown you that you can make a great deal better trade with this commission than you can under the Dawes law. Do not let this interpretation business disturb you.

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MR. JEROME. One of the interpreters that was sworn Saturday is not here, but one is, and he can speak of any mistakes that Joshua makes. It is his duty as an interpreter to speak of anything that is misunderstood at the time, not wait until afterwards. The Commissioners have been here and at Fort Sill talking to the Indians a good many days, and so far as we know the Indians generally understand what the Government has asked them to do. I am sorry to say that at both the councils that have been held in this room some of the Indians have been excited. We do not hold these councils to show excitement or anger to each other, of the Indians to the Indians or the Commissioners, but we are here to talk about important business matters between these Indians and the United States. We have got so far along with our work with the Indians here that we have prepared a contract and have a great many signatures to it, and we expect that the Indians that signed our paper signed it because they wanted to and believed it was best for them.

This commission did not come to force anybody to sign the paper, but we do expect that when we show you that it is for your good to sign the paper that you will do so. A good many of these Indians have said to the commission, "We know all that is in the paper, and we do not want to sign it." Now, if those Indians still feel that way and do not want to sign it, all right. Each man should decide for himself whether he wants to sign the paper or what is best for his own interests. But he should not attempt to decide whether he wants to sign the paper or not till he knows all about it, nor should he say he won't sign it because somebody else thinks he should not, nor should he settle this matter in his own mind while he is angry at somebody. He should wait and sleep on it until he is well and then use his best judgment and not refuse to sign it because somebody tells him not to.

BIG TREE (Kiowa). All of them have understood the purpose of the Commissioners' visit. It is not right that the Commissioners should have the floor all the time; we want to say something.

MR. JEROME. The commissioners come here and know all about this and the Indian knows but very little; they should not want to talk until they have heard all about it. It does not do any good for the commissioners to hear the Indians stand up and say they do not want to trade; that we know when they have said it once. We take them to be men and mean what they say. Now, I ask my friend Big Tree, who seems to be my friend, if he knows as much about what the Government wants them to do as the commissioners do? I will answer for him. He will say: I do not know as much about what the Government wants them to do as the commissioners. Now, I want to tell Big Tree also that the Government is the Great Father of the Indians and the white men also, and when the Government wants to do anything it sends its commissioners out to tell the Indians or white men what it wants done. It is the Government that must regulate all these things; nobody else can.

BIG TREE (Kiowa). I understand all that you have to say to the Indians. I listened and listened time and again until the words go through the other ear, and still you talk and talk and talk. Now, you sit down and let us talk a little time.

MR. JEROME. No, sir; I will not do it. I will tell you why I want to talk. I want to talk to you just as kindly as the President would, because I represent the President. If Big Tree does not want to come and hear him talk, all right. He was sick Saturday and may be sick to-day. The Government comes here for a particular purpose, and the Indians that feel as he does have no purpose but to be let alone.

BIG TREE. You have talked to these Indians for ten or twelve days, and now you will not listen to the Indians, and how can you know the feelings of the Indians if you do not let them talk to you? Saturday, before adjourning council, you told the Indians that on Monday would be the day for the Indians to talk; now we have come together you got up to talk, and you are still standing to talk just as I am looking at this sun shine, and just as certain as I know the sun shines above I know the talk of the commissioners. I know the road; I know the right. I do not know English, but I know the words of the commissioners, because they have told us in the past. You look at these people standing outside, men and women, and standing every day after the council. We tell them what is done; we know your words, but you give us no chance to explain ours to the commission. I have only one pair of ears and I have listened to you with them; I have not two or three pairs. I am not willing to use another pair of ears, and if you are my friend sit down and listen to me.

MR. JEROME. Why not wait till I get through; I may give him plenty of time.

BIG TREE (Kiowa). I told you to sit down. You told the Indians on Saturday that Monday would be the day to talk, and now my ears are stuffed with the words of the commission.

MR. JEROME. Now, Big Tree, if there is anything you do not understand I will explain it to you, but I will talk just as long as I want to. You just sit down and let me get through talking. I will not be stopped by you or any other Indian. It is my privilege to talk; that is what I am sent here for. I will treat you fairly and you must treat me fairly. Let me say to you this: Your agent here sent a telegram to this commission saying that these Indians want this commission to come here and talk. Now, Mr. Agent, did you have authority to send that telegram?

AGENT DAY. Yes, sir; when the telegram came I asked Henry if the Kiowas wanted the commission to come here; he went around to the tepees and said that they would rather see them here. On that I sent you the telegram to come.

MR. JEROME. Now that we are here we will not be cut off in speaking.

APEATHON (Kiowa). Henry Bulo told the truth. He was present at one of our councils, and we told him to tell the agent to telegraph the commission to come down here; that here was the agency; and that the other place was too far to go. Saturday we saw piles of books and copies of the contract, and to-day we failed to see anything of them. That is the work of fraud; something is wrong; you have

missed this good road. When the President of the United States sent you here did he instruct you to talk to these Indians about the sale of the surplus lands alone and the allotment business, and did he tell you also, outside of the general council, to get signers in a dishonest way?

Mr. JEROME. Let the council stop right here; I will not be talked to that way.

APEATHON (Kiowa). You have missed the road and cheated them.

Mr. JEROME. You can go home, all of you, and do not come back here. Go on, every one of you—

(The speaker's voice was here lost in the confusion; the Indians rush out amid cries and shouts and a great disturbance, some Comanches remaining.)

Mr. JEROME. Now, if there are any Indians that want to stay and talk about the paper we will be glad to talk to them. I want to say to these Indians that remain here that I am very glad that they have the good sense to stay and hear what the commission has to say. We have held two days' council with these other Indians; they just stand up and say they do not want it so. That does not do any good. Now, if there is a man here that wants to sign the paper we will give him an opportunity to do so, and I presume that there are some here that have not heard all about the contract. The provisions of the contract are that you shall have 160 acres of land for your homes for every man, woman, and child on the reservation, and you are to select them. One-half of this land is to be corn land—land that you can raise grain on—and one-half pasture land. You can select them anywhere on the reservation that you please, except that you can not take them in the military reservation or sections 16 and 36, which are reserved for school purposes; that if any of the Indians now have homes and fields on sections 16 and 36 they can keep them, notwithstanding they are within the reservations I have named.

These homes for the Indians are to be selected by the Indians themselves. There will be an agent here from Washington who will go with you and mark off the lands for them. After your homes are selected you will have a large amount of land left. For that land the Government will give you \$2,000,000. This would be so much money that it would be very hard for the Indians to comprehend how much it is. It would take six or seven of these six-mule wagons to haul it if in silver dollars. I will tell you now, in a simpler way, how much it is for each Indian, and then you will understand how much it is. The Government proposes to pay you one-quarter of it in your own hands within four moons of the time that Congress ratifies this contract. Then every man, woman, and child will get about \$76 in money; then twelve moons from the time Congress ratifies the paper Congress will pay you \$200,000 in one year; that is about \$90 apiece with the interest money; then in a year more than that you will get \$57, each person, in your own hands. The Government will set a part of this \$2,000,000—\$1,500,000—and pay you \$75,000 in interest money every year. This \$1,500,000 that is left with the Government is equal to \$500 for every person on the reservation. So by and by, when you get so that you want the money, and the Government wants to pay it to you, each person will receive \$500. That is all about the money. Now you have a treaty—the Medicine Lodge treaty—under which you get certain articles every year, and you get many other things. You have an agent and physician and a blacksmith; now, everything you get under the Medicine Lodge treaty will go right on whether you make this contract or not. Let me tell you a word about holding these allotments—these lands.

For fear that there are many Indians that would not be able to keep the lands—for fear that you might sell them and by and by have nothing—the Government will hold the title for twenty-five years. When the allotments are made the officers will give to each Indian a paper showing that he is the owner of the particular piece named in the paper. This land, while the Government holds it for you for twenty-five years, can not be encumbered in any way; it can not be taxed and sold for debt, but you must keep it.

So that everybody's homes—all the little babies that have homes—will have them at the end of the twenty-five years, and the old men and old women who die will leave their land to their children.

And by and by, when the twenty-five years is up, then the Government will make you a patent paper and give each Indian his land in the same manner that a white man owns his lands, so he can dispose of them if he wants to. In the meantime there is a provision made in the contract that the old men and the women and the little children that can not work their land may lease it. An ordinary family of a man and a wife and three children would get 800 acres of land. They do not want but a little of that to cultivate for themselves—160 acres at the outside; then they would have 640 acres of land that they could rent or do as they pleased with.

This is what you can do if you only make good use of the means that are put in your hands. You will have ample money to build each family a house and fence a place and buy the necessary tools to work with. And each year thereafter each family will get \$125 of interest money to help them along. Besides these things, they will have over 700 acres of land to rent to anybody that will work it. This is

why you will be made better off than any white people in this country. There is a provision in the contract that wherever you have leased land these leases are to run until they expire by their own terms. So you will get the use of these surplus lands until Congress gets ready to open them. Now, there are some things that you should do for yourselves. You should select the lands for your homes, and when you get these large sums of money you should not spend them for things you do not need, but you should build your houses and fence your farms and break your lands, so you will do like other farmers and get rich. If you pick out poor lands, and when you get your money spend it for foolish things or gamble it away, then you will be very poor indeed. This, in a general way, is what the Government has planned for you to do. The Comanche, Kiowa, and Apache Indians are not the only Indians that are being dealt with this way, but all the Indians in the United States situated as you are are being dealt with in the same way. This commission alone has made nine contracts outside of this one. We have bought nearly all the land outside of this reservation. And every tribe of Indians that does as the Government wants them to do, and has the benefit of this money for their surplus lands, puts them in a condition so that they can live comfortably all their lives, and their children can live in comfort all their lives. This is the message that the Great Father at Washington has sent to his red children. This is what the great Congress at Washington has sent these commissioners here to say to you. Because this is so good an offer, we expect that every Indian on the reservation will be glad to sign the contract when he knows what it is.

Mr. WILSON. I have been here perhaps ten days or a week at least, and have done no talking until now. I have listened to the Indians and my brother commissioners. I take it that there are some Indians here who have not signed the paper. If you do not understand it, we will explain it to your satisfaction. I want to tell you, too, that this commission has no interest under heaven in your signing this paper; we only bring the words of the President.

I want to tell you further that this commission offer you more money than the Kiowas, Comanches, and Apaches ever had all put together in all their lives. I want to tell you also that when the commission came here they came to talk to you like men. I did not expect to find crazy children; I expected to find men who would talk and think and look at their own interest. When we first entered the reservation we went to Fort Sill, and there summoned the Comanches and explained it to them. And I am proud to say that there was scarcely a man but signed the paper. The headmen from the three tribes were there, and a portion of them at least said it was good and they signed the paper. The agent sent us word that it was a long ways for the Kiowas and the Apaches to come, and we came. Now we come to talk friendly to you and for your own benefit. We do not want to force you to sign the paper; if you don't want to, don't you do it. We do not want to force anybody; we do not want to persuade anybody; we only want to tell you the facts. So far as I am concerned, I have a little piece of land over in Arkansas; I do not want your land.

Governor Jerome does not want your land; he has a little piece up in Michigan. The Government does not want to wrong you; you know it does not. It can do as it pleases. It wants to help you. Now the question is, will you let it help you? These Indians all ought to know that; just remember the Medicine Lodge treaty. I have heard a great deal about the Medicine Lodge treaty.

Now, just think what we did in that. It set apart this reservation; it is large—big enough for forty thousand people. Now the Government agreed, too, when you came to this reservation—the Government paid you annuities every year, agreed to do it for thirty years (clothing). The Government built this big mill down here; it employed the agent, employed the farmer, employed the miller, employed the carpenter without expense to you, and that for your benefit. Right here let me call your attention to another point: I hear some talk about rations, about the Government furnishing beef under the Medicine Lodge treaty. Now, it does not do that, and I will tell you why. When the treaty was made there was plenty of game, but when you got down to jack rabbits the Government knew that you could not live on them, so it gave you beef. Was not that good? Now, I have called your attention to what the Government did for you. Now, what have you done for the Government? All that the Government asked you to do was not to go to war; don't quarrel among yourselves like these crazy children that walked out of here a bit ago. Now, I said this reservation was very large. Why did they give you a large reservation? Why, to breed buffalo. Now, the Government knows that the buffalo is gone; the country is worth nothing to you except as farmers. Now, the Government knows that, and the Washington friends sent this commission here, and we offer you \$2,000,000 in money—more than you ever had before in your lives—and gives you good homes besides.

Now, this offer is enough to make you all rich; better off than white people. White people must pay for their lands; you do not. The object of the Government is to

put you on the white man's road, so that you can live. There is no game for you to live on. The Government wants you to live as well as a white man. I am surprised that any Indian that has such an offer as that should hesitate about taking it. I wish I had such an offer made to me. Now, let me say once more that the commissioners come here to make you understand everything that is in the paper; we do not want to deceive you; take plenty of time, and when you understand it come along and sign it. We do not want to force you; it does not make any odds to us whether you sign it or not, but if you want to sign the paper we will give you a chance.

When we first met it was a new thing, and a good many sensible headmen—Quanna had to understand it, and when he understood it he said it was good. We did not have to tell him to sign it; he signed it because he said it was good. This is why I like to hear you talk. There is one other thing that I will say to you and then I will stop. I have heard that certain men belonging to your tribe would not sign it and will not let the other people sign it. I want to tell you that if they do they will regret it; if they attempt to keep people that want to sign the paper from signing they had better be off chasing jack rabbits on the prairie.

I was not a little surprised when Governor Jerome was explaining everything to you that Big Tree got up and said he should not talk. I think he should be boxed up and sent to Ben Harrison and see if he is a bigger man than he is. I wish he was here to hear me. Come along, you that have not signed it and you that have not had it explained to you, come along and we will talk to you a week. If you want to sign it, all right; if you do not want to, all right; we will not fuss with you about it.

Mr. JEROME. If there is anyone here that wants to say a word or ask a question, we would be glad to hear them. If there is nothing to be said, the commission will hold no more general councils unless something comes up, but we will be in general session all the time with the interpreters here for anybody to sign it if they want to.

Mr. DAY (the agent). I just want to say one word to those that remained here that I think is very agreeable to them; and I would like to have them say to their friends as they see them around among the camps that it never does any good to act badly.

It will be a credit to you that stayed here that I intend to recognize as long as I am on the reservation; and it will be a credit to you with the Great Father at Washington. Now, you all readily understand that there is nobody obliged to sign the contract, but you do owe a respect to the Great Father at Washington when you are called here to council. You get your rations here, and your clothes you get from him, and you do owe it to these gentlemen, when they are sent here to council with you, to be respectful. Now, I notice one of the police, a man paid by the Great Father at Washington. We don't object to him going out; he can go if he wanted to, but he came in and tried to get others to go out. Now, I do not care whether a man comes here every day and sits here and does not sign, but you must respect the Great Father. I hope you people that remained—I know you feel better than those people that went away. Go out among the camps and tell them to come back; they will not be hurt and will not hurt anybody. We do not expect any trouble. Now, if there are any of you men that are hungry the Government is your friend and I represent the Government, and if any of you are hungry just say so and I will give you something to eat.

WATERMAN (Kiowa). I am not going to speak on the contract; I am going to tell you what took place this afternoon; perhaps both parties are feeling bad on account of what took place this afternoon; of course, the Kiowas acted very foolish, and the commissioners felt bad. The Kiowas had an understanding that they were to talk against the contract, and when the commissioners made some explanations they thought that they could not agree with the commission, so they went out, indicating that they did not want to sell the surplus lands. Perhaps you misunderstood the actions of the Kiowas. They are not mad; they are not going to harm anybody; they came to tell you what they thought of the contract, but in the minds of the speakers they seemed to think there would be no chance to speak, so they went out. They did not mean to be bad or act like children. Some years ago there came a good man among us, and now for seventeen years we left the Indian road and now try to do what the Great Father wants us to do, but at this time, now, it seems that they are opposing the selling of the lands.

Mr. WILSON. Don't he know that the Kiowas did the talking last week; they took a vote and stood up. The commissioners must talk too; they are going to, and won't be stopped, either. I sat here all last week and did not say a word, either. I listened to the Kiowas; I got awful tired and did not say a word, either.

Mr. JEROME. I very likely would have given Big Tree and that other man an opportunity to speak if they would have waited till I got through. But there is a great difference in presenting our business to them and their saying yes or no. We ought to take ten times as much time as they do. Big Tree told me to sit down. Now, he

should not do that. This is the Government's council, and it must speak and will speak all it wants to. We let the Indians talk all they want to when they talk good, but when they say bad words we do not let them talk. There are a good many Indians here that were not up at Sill, and they would be glad to hear about our paper. It is true that Big Tree knew all about what was in the paper, because he was up at Sill and talked a great deal. But he should not want to stop other people from hearing. The commissioners are not at all afraid of their being ugly to us; they can not hurt us. What we said was about hurting other Indians that signed. If they thought they were running this council, they were mistaken. The Government made the plan about opening the country and paying the money, and has to do most of the talking. A great many of these Indians have been at Washington; maybe he has. If Big Tree went to Washington and saw the Great Father, he would not tell him to sit down; if they would not talk about the Great Father, they should not talk about men that are sent here by him to talk to them. We want to be good to them and say good things to them. We shall be here for a few days and will be glad to see any Indians that want to come and talk with us. But we do not want them to come and say bad things. This man is very much of a gentleman, and we appreciate what he says; we are glad to have him talk any time he wants to. So we are glad to have any other Indians, if they talk good and in a friendly manner as he has. We hope he will be our friend.

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*Extracts from report of Indian Inspector James McLaughlin, of proceedings of councils held with Kiowa and Comanche Indians on the Apache, Kiowa, and Comanche reservations, showing their views with respect to allotments.*

COUNCIL AT FORT SILL, WITH COMANCHES, ON NOVEMBER 2, 1898.

Agent WALKER. We have with us to-day United States Indian Inspector McLaughlin, who has been sent here by Secretary Bliss for the purpose of visiting you and talking with you to ascertain your wishes. He has to visit all parts of the reservation, and you will understand our talk will have to be brief. I know that he will be glad to hear anything you may have to say.

Inspector McLAUGHLIN. My friends, I wish to say to you that I have heard a great deal of this agency and the people who reside upon this reservation, but this is the first time I have had the pleasure of seeing it and visiting you. I regard your country as an excellent one. You have a large scope of magnificent grazing land, and I would be very glad to see you have sufficient stock of your own to occupy it and use the grass. I am very much pleased with the appearance of the Indians I have met upon this reservation; and hope to be able to make a very good report of you to the Secretary, and that I have found you working together for the general good of all the people. There is one thing that pleases me very much. It is finding your children in school. It is a great thing to have your children learn the language of the country so they will not have to do business through an interpreter. I will listen to anything you may have to say, and answer any questions that you may desire to ask me.

ISHITA (Comanche chief). You see how these Indians look; you see how all the country looks; how my land, houses, cattle, horses, and everything looks, and the three tribes on this reservation. They want to keep their land. They don't want to have it opened. We would not want to live here any longer if the country were opened. Some time ago I went to Washington. I told the Commissioner that I wanted to leave the bad road and go on the good road. I told the Commissioner that there were too many different rules on the reservation—too many rulers—and I wanted the Commissioner to get them off. I want to keep my land.

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PADDYAKER (Subchief, neutral). What Ishita says is true. When you look over these people you see how poor they are. We want to keep the land as it is.

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COUNCIL AT RAINY MOUNTAIN SCHOOL, WITH KIOWAS, ON NOVEMBER 3, 1898.

Agent WALKER. We have with us to-day Major McLaughlin, United States Indian inspector, who has been sent here by Secretary Bliss to visit your reservation and to talk with you upon whatever subject suits you best. He is known all over the United States as a great friend to the Indians, having worked in their interest for twenty-eight years.

Inspector McLAUGHLIN. My friends, I am pleased to see so many of you gathered

here to-day. I have been very desirous of visiting this agency, but this is the first opportunity I have had the privilege of coming here. I have heard a great deal of you. I am pleased with the appearance of your people and the reception I have received at other places on the reservation. The tour I have made has enabled me to see a great deal of your reservation. I have passed a number of very nice homes—equal to those of the frontier settlements in every respect. I have been very much pleased with the schools, and have found a number of nice, healthy, well-behaved children in them; but what has pleased me more than anything else is the general appearance of your people and their manly readiness to talk with me on all their matters. I will listen to anything you may have to say, and, after you are through, answer all of the questions you may have asked me, and when I return to Washington will place your requests before the Secretary and the Department.

KOPEDA: I am very glad to hear what you have said, and so it is with all the people in this room. I have been suffering a good deal by certain persons mistreating me, and so it is with all the people on this reservation, and I shall lay the matter before you. There have been a whole lot of inspectors and subagents sent here. I have told them my troubles, but it seems to me that the Secretary and the Department have not heard of them. We are poor and need somebody's help, and we have the fullest confidence in you, and believe that you will present our wrongs to the Secretary when you go to Washington. There is one wish that all the Indians have, that is a whole section for their allotment.

\* \* \* \* \*

AHTAPETAH. I have heard you are my friend. You have the reputation of being a great friend to the Indians, and I will tell you that I wish to keep the land I have got here as long as I can and not have it thrown open to the settlers.

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TOSAH. I have always thought of my land and wished it was kept away from other settlement, because I am receiving a whole lot of money by leasing the land.

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COMANCHE AND KIOWA RESERVATION.

The ratification of the alleged treaty with the Kiowa, Comanche, and Apache tribes of Indians will be not only an injustice and injury to the Indians, but peculiarly injurious to the Government.

The tribes are upon this reservation under the provisions of what is known as the Medicine Lodge treaty, concluded October 21, 1867, and proclaimed August 20, 1868. (United States Statutes, p. 581.)

Article 12 of said treaty expressly provides that "No treaty for the cession of any portion or part of the reservation herein described which may be held in common shall be of any validity or force as against the said Indians unless executed and signed by at least three-fourths of all the male adult Indians occupying the same."

The facts are beyond question that the commission in order to meet and comply with this express stipulation found it necessary to, and did secure, the names and signatures of a large number of white men, resident upon the reservation, and not "male adult Indians." Among numerous others, Boone Chandler, George Chandler, Andrew Martinez, John Sanchez, James Gardloupe, Hank Nelson, and Antonio Martinez, as will be shown by a reference to the alleged agreement sought here to be ratified.

I present here a protest against the ratification of this alleged treaty signed by more than a majority of the male adult members of these tribes, in which is set forth the misrepresentations and acts of force resorted to in securing their apparent acquiescence in and approval of the agreement.

In a petition of date 26th February last they set forth most cogent reasons why this alleged treaty ought not to be ratified and they compelled to accept the terms of its provisions. They say:

"The ratification by Congress of this alleged agreement will work great hardship upon and serious injury to our people, by reason of the facts, to wit:

"First. That, while we are earnestly striving toward and are rapidly advancing in civilization, our condition is yet such as renders us absolutely unable to cope with the white man in any of the avocations of life.

"Second. The opening up of our lands to settlement will, beyond question, bring among us a class of white men hostile to our advancement, and yet with whom, although unable so to do, we will be compelled to compete.

"Third. That this can not but retard the advancement we so much desire, and will operate to defer for many years our development, if not in fact ruin us forever as a people.

"As an evidence of this we see before us the evil results of the opening of the Cheyenne and Arapahoe lands to settlement, and the very thought of being subjected to similar hardship and conditions fills our people with horror.

"Fourth. H. R. 10049 changes, by amendment, many of the provisions of the alleged agreement, and operates far more to our disadvantage and injury even than the original, for the reason that it places the payment (Article VI) for the lands in the indefinite future. And it is proposed to take our lands now, thus depriving us of the income from the leases of our grass lands, amounting to \$110,000 for the present year. This, our only means of support, will be taken from us, compelling us to draw upon the little holdings we now have as a nucleus, in bunches of cattle and horses, which will soon be exhausted, our people discouraged, and again thrown upon the Congress of the United States for our support forever."

Mr. Stephens, of Texas, introduced a bill in the House (H. R. 2917) in April, 1897, for the ratification of this alleged agreement, setting forth in full the provisions of the agreement, or treaty, sought to be ratified, and indicated in italics the several changes the bill made in its provisions.

This bill was placed as an amendment upon the Indian appropriation bill and went off on a point of order.

The bill now before the Senate is an exact copy of the Stephens bill, except it fails to indicate in any way that its terms are not in accord with the provisions of the alleged treaty.

As an illustration, Article VI of the alleged agreement provides that as a consideration for the cession of territory and relinquishment of title, claim, and interest in and to the lands, the Government agrees to pay to these Indians the sum of \$2,000,000, one-fourth of which, \$500,000, to be distributed per capita among the members of the tribes within certain periods, and \$1,500,000 to be retained in the Treasury to their credit, and to draw interest at 5 per cent, to be paid annually.

Article VI of this alleged agreement, as set forth in the bill now before the Senate, while appearing, with quotation marks, to be an exact copy of the agreement, provides that—

"A sum not exceeding two million dollars shall be paid in manner as following: As fast as the lands opened for settlement under this act are sold the money received from such sales shall be covered into the Treasury and placed to the credit of the said Comanche, Kiowa, and Apache tribes of Indians: *Provided*, That no part of said money shall be paid to said Indians until the question of title to the said lands is fully settled between said tribes and the Choctaw and Chickasaw tribes by a suit in the Court of Claims as hereinafter provided; and said court shall, by its decree, direct the payment of said two millions of dollars to the tribes entitled to same, as herein provided."

\* \* \* \* \*

While recognizing the fact that Indians are wards, and the further fact that if a treaty properly made with Indian tribes is such a contract as must be fulfilled by them, is not the Government strictly or in duty bound to comply with the provisions of such treaty? If so, and Congress changes the terms of this alleged agreement as proposed in this bill, such changes should be submitted to these Indians for their consideration.

Senator Chilton, by amendment, proposes another change which at first sight may appear as a great concession in the Indian's interest, but will prove—if beneficial at all—only so to the very small number living in the immediate vicinity of Fort Sill. The Wichita Mountain range is immediately on the north, and north of this range the larger number of the three thousand Indians are now located, many of them more than 50 miles distant.

This "block of land," 144 sections, or 92,160 acres, is an infinitesimal portion of the 3,500,000 acres comprising the reservation. The minimum number of acres of the best grazing land—as stated by experts from long experience—required for one head of stock is 15 acres. Therefore this proposed "block of land" will furnish pasture for just two head of cattle for each of these 3,000 Indians.

Five years ago these Indians were what are known as blanket Indians, but have been, and are, making progress in the direction of civilization. There are, in round numbers, 3,000 of them on the reservation, and a majority of them are living in small houses instead of tepees, and have, through the influence of the agent, purchased with moneys received from the leasing of the pastures, numbers of young cattle, and will gradually become self-supporting, and ultimately, if encouraged, good citizens.

If, however, they are compelled, as they will be by the passage of this bill, to attempt to support themselves upon 160 acres of these lands, they will, with their limited knowledge of agriculture, prove even greater failures than have many more experienced white men, who have found it necessary to abandon their homesteads in other portions of this Territory, and as a result they will become entirely dependent upon the Government for support.

Under the present system they receive annually nearly \$125,000 from the leasing

of their pastures. Of this amount they will be deprived by this bill becoming law. Even with the ratification of this treaty and the retention by the Government of \$1,500,000, with interest payable annually at the rate of 5 per cent, their income would be only \$75,000 per annum, \$50,000 less than they are now receiving; but the bill before the Senate deprives them even of this, as the money is only placed to their credit as it is received from the sale of surplus lands, and then deposited subject to final settlement of the claims of the Choctaw and Chickasaw Indians to such surplus lands.

The nonagricultural condition of those lands renders their sale by the Government at \$1.25 per acre, or at any price, very doubtful, and the probabilities are, as suggested by the Senator from Connecticut (Mr. Platt) in the discussion of bill (S. 4852) to ratify treaty with the Indians on the Lower Brule and Rosebud reservations, that the "claim will be made that they should be opened to settlement without payment of any money to reimburse the Government," thereby defeating the terms of the agreement and depriving the Indians of payment for their surplus lands.

That these lands are not suited for agricultural purposes attention is called to the statements of officials of the Interior Department, who in 1898 reported as follows:

"DEPARTMENT OF THE INTERIOR,  
"UNITED STATES GEOLOGICAL SURVEY,  
"Washington, D. C., June 7, 1898.

"INDIAN RIGHTS ASSOCIATION.

"GENTLEMEN: My opinion has been asked concerning an agreement with the Comanche, Kiowa, and Apache Indians of Oklahoma Territory, recited in H. R. 10049, the particular being that as to whether the proposed allotment of 160 acres to each individual of the tribes may be considered as sufficient for his or her support.

\* \* \* The reservation lies west of the ninety-eighth meridian and north of Red River, which forms the boundary line between Oklahoma and Texas, being well within the semiarid or subhumid portion of the United States. This is sometimes known as the 'famine district,' since the great fertility of the soil has attracted emigration and the occasional success in growing grain has led to rapid extension of agriculture. The occasional droughts, however, by which the crops are entirely lost and forage grasses have almost entirely disappeared through several seasons, have resulted in the most acute suffering and in depopulation of areas which had apparently become prosperous communities.

"Observations of rainfall have been maintained for twenty-four years at Fort Sill, on the eastern edge of the reservation.

"From these it appears that the average seasonal rainfall is less than 20 inches; the least in any year, 1896, being 8 inches. It is obvious that in a year such as this latter agriculture is impossible, and stock raising is nearly destroyed unless carried on over a large area.

"It is fair to presume that the Indians will not be able to practice a higher form of agriculture than their white neighbors, and probably for a generation will not succeed as well. If, therefore, it can be shown that a considerable body of white settlers has been successful on areas of small size, it might be proper to conclude that the Indians could do likewise; if, on the contrary, we find the whites are making a living only by virtue of the control of thousands of acres of grazing land, then it is hardly proper to conclude that the Indians can support themselves on small tracts.

"The latter appears to be the case. The principal industry of that part of the country is stock raising, in which it is estimated that with skill and by providing a proper water supply one animal can be supported on 15 acres; with ordinary management, however, 20 acres or more are necessary.

"Assuming that four Indians constitute a family, and that each has 80 acres contiguous, there would be available for stock raising 320 acres, sufficient with the care that the Indians would give these to support a dozen head of stock.

"The increase from these would not suffice to support a family of Indians, nor would this probably be the case even if the whole pasturage area were thrown together and the industry conducted on a communal basis. From the general character of the land it is probable that at least 1,000 acres per family would be required.

"In short, from a general knowledge of the climatic and topographic features, of the failures of the whites in adjacent portions of Oklahoma, of the success attained only by stock raising \* \* \* it seems wholly improbable that any considerable community of white men or of Indians can be made self-supporting upon an allotment of the size and character proposed.

"In justice to the Indians and to the Government, this point should be definitely and impartially settled before final action is taken.

"Very respectfully,

"F. H. NEWELL, *Hydrographer.*"

"DEPARTMENT OF THE INTERIOR,  
"UNITED STATES GEOLOGICAL SURVEY,  
"Washington, D. C., June 7, 1898.

"Mr. F. H. NEWELL,  
"United States Geological Survey.

"DEAR SIR: It is my opinion that the lands of the Comanche and Kiowa Reservation of Indian Territory are not suited for dense agricultural population, and that it would be injurious and unjust to the Indians to make small allotments in severalty.

"The region consists of a central range of mountains which is very stony, and of plains sloping toward the Red and Canadian rivers, which are mostly red sandy clay soils, very similar to those of the Arapahoe and Cheyenne reservations to the north, where the severalty has been such a notorious failure. There are a few bottom lands on the creeks and rivers, and crops of wheat and cotton might be grown upon the uplands in fair seasons; but normally the region, like western Kansas and eastern Colorado, is within the uncertain semiarid belt.

"The country is normally and naturally a stock-grazing region, and can be most profitably employed for that purpose.

"The admission of white men to this reservation would be ruinous to the Indians, who have been making exemplary progress.

"Very respectfully,

"ROBT. T. HILL, *Geologist.*

"DEPARTMENT OF THE INTERIOR,  
"UNITED STATES GEOLOGICAL SURVEY,  
"Washington, D. C., June 6, 1898.

"Mr. F. H. NEWELL,  
"Hydrographer in Charge, United States Geological Survey,  
"Washington, D. C.

"DEAR SIR: \* \* \* The only industry which can be practiced here (southern Oklahoma) successfully is stock farming, a modification of the stock industry by which a relatively small acreage is devoted to the production of feed crops of a drought-resisting character, such, for example, as sorghum. But in order to utilize the total area the stock industry will have to be depended upon mainly.

"In regard to the number of acres required for a family, it may be safely estimated that 1,000 would be a minimum.

"With best handling, 15 acres per head of stock will be required, and one-tenth of the total area should be devoted to feed crops.

"A fair illustration of what is practicable here in farming, unaided by irrigation, is to be had from the record of the region about Wichita Falls, bordering on the Red River immediately to the south of the tract in question. This region has been settled by an especially industrious class of farmers. The region which they occupy is exceptional, in the sense that it is flat and open bottom land of rich alluvial character.

"It can not be said that the experiment there has been successful. In exceptional years there have been exceptional crops, but the average yield has not been of an encouraging character.

"Large experience over the uplands has demonstrated that the stock farmer can not successfully begin without means, as his farming crop is not for export, and his increase from cattle will be insufficient for the support of a family until the maximum number which 1,000 acres will support has been reached.

"Very truly yours,

"WILLARD D. JOHNSON, *Hydrographer.*

If an allotment of these lands is necessary the entire reservation should be allotted, which, inasmuch as fully one-fourth of the total acreage is practically worthless as either grazing or grain-producing lands, would give each Indian not more than is required for proper support, and would properly eliminate the question of the right of the Choctaw and Chickasaw Indians to the surplus, a right never claimed by them until the allotment question was presented.

[The above is understood to be a statement made by Charles P. Lincoln, attorney for the Indians, and sent informally to the Secretary by the Committee on Indian Affairs.]

*Excerpt from the Report of the Secretary of the Interior, 1898.*

The following table shows the income of the various Indian tribes, from all sources, for the fiscal year ended June 30, 1898:

Tribes.	Treaty and agree- ment obliga- tions. (a)	Gratui- ties. (b)	Indian moneys, proceeds of labor and mischella- neous. (c)	Total.
Apaches, Kiowas, and Comanches.....	\$46,700.00		\$111,562.57	\$158,262.57
Apaches, Kiowas, Comanches, and Wichitas.....		\$100,000.00	d 1,491.01	101,491.01

a Appropriated by Congress annually, under treaty stipulations, subject to changes by limitation of treaties. Expended under the supervision of the Department for the support, etc., of the Indians, or paid in cash, as provided by treaty.

b Donated by Congress for the necessary support of Indians having no treaties, or those whose treaties have expired, or whose funds arising from existing treaties are inadequate. Expended under the supervision of the Department.

c Proceeds of leasing of tribal lands for grazing and farming purposes and results of Indian labor. Moneys collected through Indian agents, and expended under the direction of the Department for the benefit of the Indians or paid to them in cash per capita.

d Umatilla tribe only.

## INDIANS AT THE KIOWA AGENCY, OKLA.

The Indians at this agency, as regards their finances, may be divided into two groups, one composed of the Apaches, Kiowas, and Comanches, and the other of the Wichitas, Caddos, Keechies, Delawares, Towaconies, and Wacos, known as the Wichitas and affiliated tribes. The former numbers 2,870 and the latter 960. Both have distinct revenues as well as revenues in common.

Until the present year, the Apaches, Kiowas, and Comanches have had a treaty with the United States, under which has been appropriated annually for thirty years \$30,000, to be expended in the purchase of such articles as their condition and necessities required. Under the same treaty they have been provided with clothing and also a physician, teacher, carpenter, and other employees, for which Congress has, from time to time, made the necessary appropriations. For 1898 the appropriation for clothing was \$10,000, and for employees \$6,700. This treaty expired with the fiscal year 1898, and in consequence their income for 1899 is that much less.

The Apaches, Kiowas, and Comanches of late years have had a large income from grazing leases. From that source the income for the year 1898 was \$111,362.57, and for 1899 it will be \$192,287.92, an increase of \$80,925.35.

The Wichitas and affiliated bands have no treaty, and therefore have no income from that source. They have, however, an income from grazing privileges, which in 1898 amounted to \$1,491.01, and for 1899 it will be \$13,045.81, an increase of \$11,554.80.

In addition to funds from other sources, Congress has been making annually for years an appropriation, as a gratuity, for the support and civilization of all the Indians of the Kiowa Agency. For 1898 it was \$100,000, and it is the same for 1899.

Recapitulating, under the proper titles of appropriations, the income of these tribes for the two fiscal years 1898 and 1899 may be stated as follows:

## 1898.

## APACHES, KIOWAS, AND COMANCHES.

Fulfilling treaty with Apaches, Kiowas, and Comanches.....	\$30,000.00
Support of Apaches, Kiowas, and Comanches, clothing, 1898.....	10,000.00
Support of Apaches, Kiowas, and Comanches, employees, 1898.....	6,700.00
Indian moneys, proceeds of labor (grazing money) .....	111,362.57

158,062.57

## WICHITAS AND AFFILIATED BANDS.

Indian moneys, proceeds of labor (grazing money) .....	1,491.01
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## ALL OF THE TRIBES.

Support of Apaches, Kiowas, Comanches, Wichitas, and affiliated bands. ....	100,000.00
Total .....	259,553.58

## 1899.

## APACHES, KIOWAS, AND COMANCHES.

Indian moneys, proceeds of labor (grazing money) .....	\$192,287.92
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## WICHITAS AND AFFILIATED BANDS.

Indian moneys, proceeds of labor (grazing money) .....	13,045.81
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## ALL OF THE TRIBES.

Support of Apaches, Kiowas, and Comanches, Wichitas and affiliated bands .....	100,000.00
	305,333.73

Comparing the two years, we have a total income for 1898 of \$259,553.58, and a total income for 1899 of \$305,333.73, making a difference in favor of 1899 of \$45,780.15.

As above stated, the \$100,000 appropriated as a gratuity is for the benefit of all the Indians on the reservation, both the Apaches, Kiowas, and Comanches, and the Wichitas and affiliated bands. This gratuity being the same in 1898 and 1899, and as each group receives an equitable share, it may be disregarded in making comparisons. The separate income of each group, may therefore be stated as follows:

## APACHES, KIOWAS, AND COMANCHES.

Income for fiscal year 1899 .....	\$192,287.92
Income for fiscal year 1898 .....	158,062.57

Excess of 1899 over 1898 .....	34,225.35
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## WICHITAS AND AFFILIATED BANDS.

Income for fiscal year 1899 .....	\$13,045.81
Income for fiscal year 1898 .....	1,491.01

Excess of 1899 over 1898 .....	11,554.80
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From the foregoing it will be seen that while the income of the Apaches, Kiowas, and Comanches has been diminished to the extent of \$46,700 by the expiration of their treaty, the decrease has been more than made up by the large increase in their grazing fund; and that the Wichitas and affiliated bands have suffered no loss, but, on the contrary, have had their income very largely increased.

With respect to their annuities and subsistence supplies, the Indians of the Kiowa Agency are not receiving as much in 1899 as the received in 1898. The usual amount of clothing for the Apaches, Kiowas, and Comanches was not bought this year, because the treaty provision for that purpose expired in 1898, and for the same reason the usual quantity of subsistence was not allowed.

In anticipation of the loss of \$46,700 by the expiration of the Apache, Kiowa, and Comanche treaty, but evidently misunderstanding the amount of revenue that would be available for this agency, the acting Indian agent, in making his annual estimate last January for the current fiscal year, materially reduced the quantity of subsistence supplies, more so than the situation demanded. The Commissioner of Indian Affairs did not increase the agent's estimate when contracts were made in the spring of this year, because, while anticipated, the large increase in grazing funds was not then certain. The result was a large reduction in the quantity of subsistence supplies purchased for 1899 as compared with 1898. Additional quantities have been called for by the Indian agent, however, which will be furnished.

The subsistence articles furnished for issue to these Indians are bacon, beans, beef (gross), coffee, flour, coarse salt, and sugar. The value of these articles furnished the Kiowa Indians for 1898 approximated \$87,820; the value of the same articles for 1899 approximates \$52,342—a decrease from 1898 of \$35,478. The value of the clothing furnished the Apaches, Kiowas, and Comanches for 1898 was \$9,320, and the value of that furnished the Wichitas and affiliated bands was about \$3,860—so that in the two items of subsistence and clothing the Indians receive \$48,658 less than last year. But while they receive less in certain goods and supplies, they receive more than an equivalent in cash.

In the fiscal year 1898 there was paid to the Apaches, Kiowas, and Comanches in cash \$30 per capita of their grazing money, the aggregate of which was \$86,100. A payment is to be made in the near future of \$40 per capita from the same fund, and

there will be enough remaining to make another payment in the spring of probably \$30 per capita—a total of \$70 in this present year, which will aggregate a payment to the tribes of \$200,900.

The Wichitas, etc., received no per capita payment last year from their grass money. It is now proposed to make them a payment of \$8 per capita, and there will be enough remaining to make them a \$3 payment in the spring, a total per capita of \$11, the aggregate of which will be \$10,560.

Thus it appears that while the Indians of the Kiowa Agency received in cash only \$86,100 last year, they will receive in all probability \$211,460 this year.

Comparing the two years with respect to the matters under discussion, the situation is as follows :

### 1899.

Value of subsistence supplies furnished and to be furnished.....	\$52,342
Cash payments to Apaches, Kiowas, and Comanches.....	200,900
Cash payments to Wichitas and affiliated bands.....	10,560
	_____ \$263,802

### 1898.

Value of subsistence supplies furnished .....	87,820
Value of clothing, Apaches, Kiowas, and Comanches.....	9,320
Value of clothing, Wichitas and affiliated bands.....	3,860
Cash payment .....	86,100
	_____ 187,100

Difference in favor of 1899 .....	76,702
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There have been other expenditures for these Indians in the way of employees, agricultural implements, hardware, etc., which, while they might affect these latter figures somewhat, would not materially change the general result. They are not discussed here, the purpose being simply to show that these Indians are in a better condition, financially, than they were last year, and that whatever reductions have been made in rations or annuities will be more than offset by payments in cash.