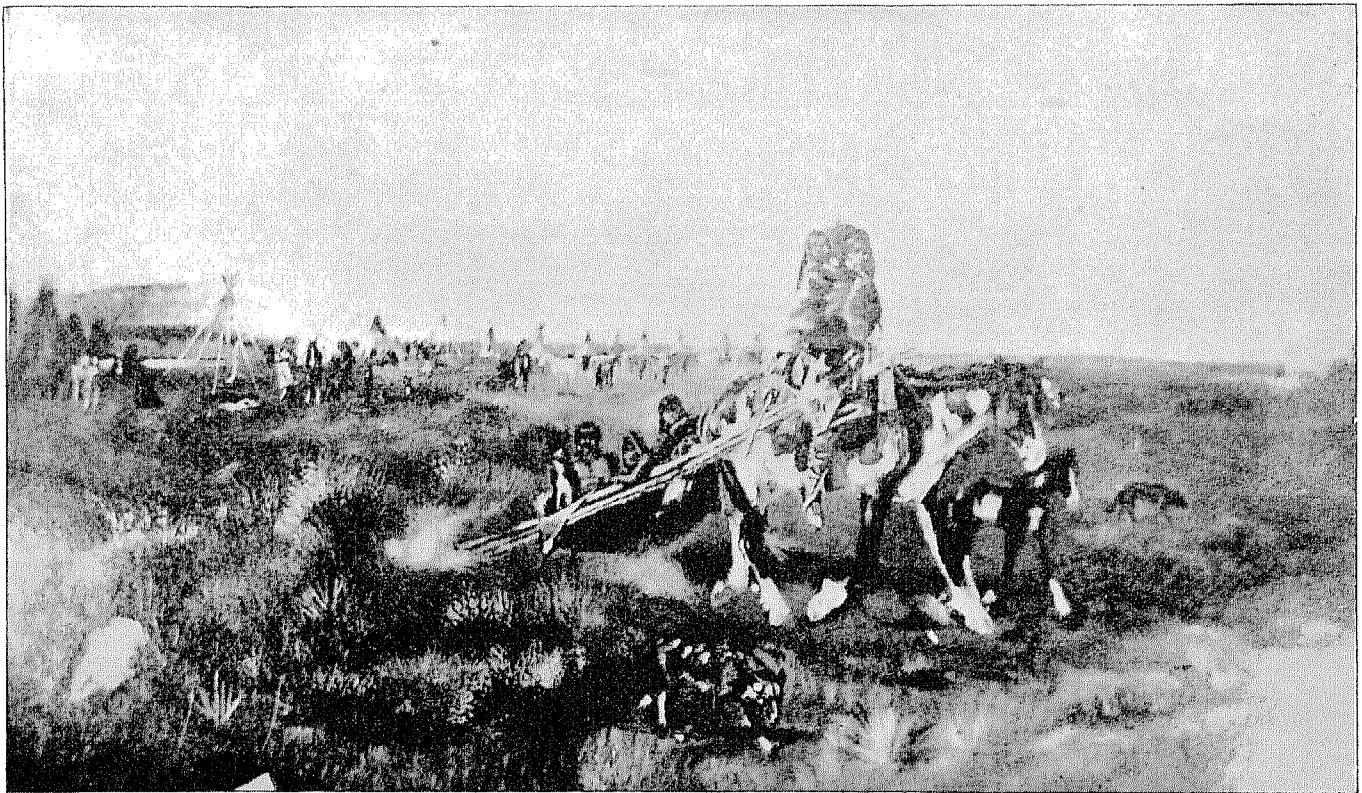


(J. W. Haller, photographer.)

FORT BELKNAP AGENCY, MONTANA.

1880.

ASSINABOINE SIOUX READY FOR THE DANCE, WITH SCALPS ON A POLE.
GROUP OF ASSINABOINE SIOUX, SQUAW MEN AND OFFICIALS.

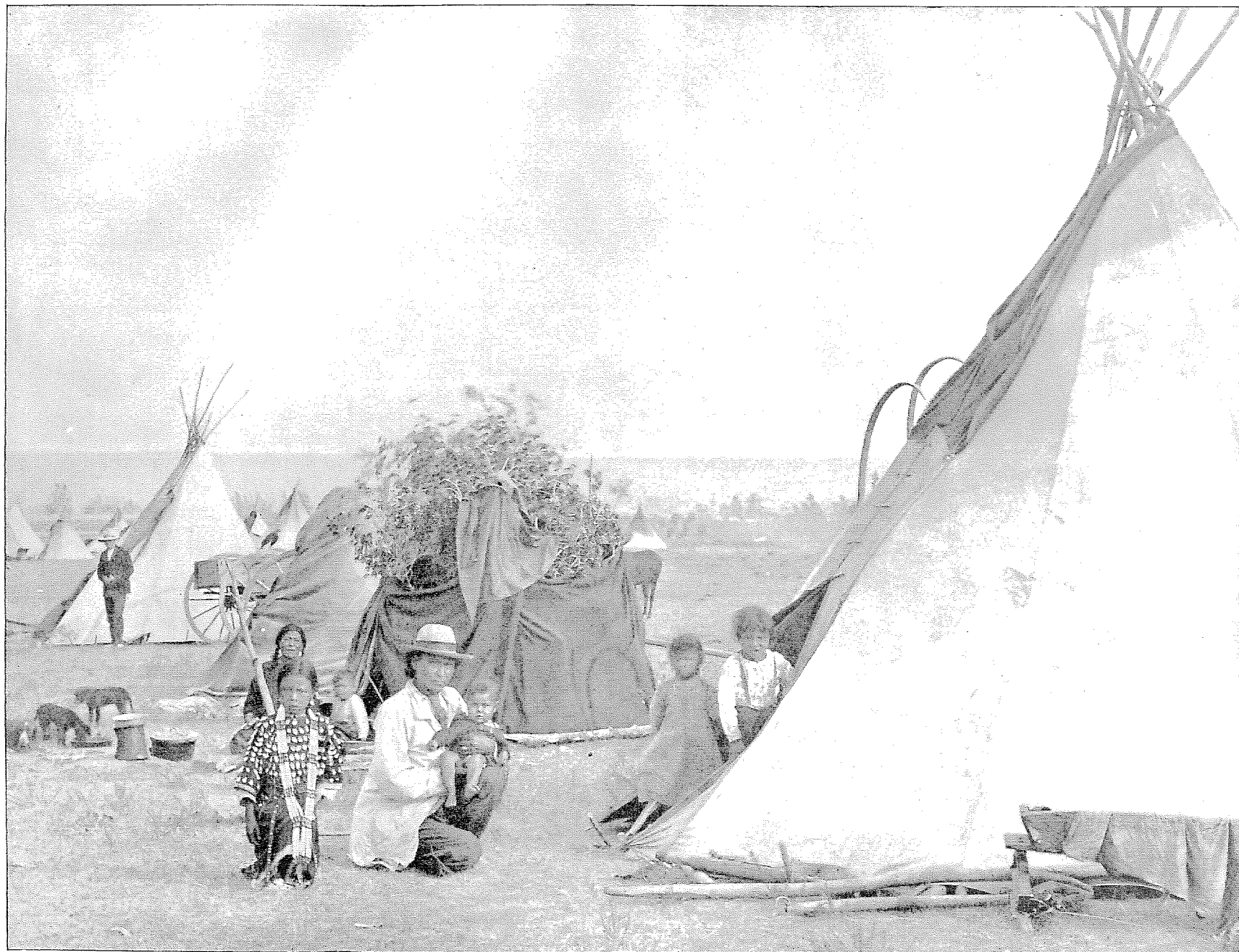


(L. S. Hazeltine, photographer, Fort Assinaboine.)

FORT BELKNAP AGENCY, MONTANA.

1890.

ASSINABOINE SIOUX GIRL, WITH EAR ORNAMENTS OF IROQUOIS SHELLS.
ASSINABOINE SIOUX AND GROS VENTRES BREAKING CAMP. (SQUAW WITH HER FAMILY IN THE FOREGROUND; TEPEE POLES, FASTENED TO THE SIDES OF THE PONY, FORMING A TRAVOIS, CARRYING CHILDREN AND BAGGAGE.)



FORT BELKNAP AGENCY, MONTANA.
ASSINABOINE SIOUX AND GROS VENTRE HOME LIFE, TEPEES COVERED WITH CLOTH, FURNISHED BY THE GOVERNMENT

each kind of goods, and a score of assistants are employed to deal out the various articles as they are called off. Now let us suppose that ticket number 20 is presented, a certain number of dollars' worth of goods having been allotted to that number. First, the holder receipts for his annuities, or "touches the pen", as they call it; then the issue clerk commences to call off the articles that have been assigned to that number, somewhat as follows: 1 blanket, 3 quilts, 1 suit man's clothes, 1 suit boy's clothes, 1 cap, 1 pair man's shoes, 1 boy's overcoat, 1 shawl, 1 pair girl's shoes, 1 pair suspenders, 1 camp kettle, 3 tin cups, 1 coffee pot, 1 fine comb, 1 coarse comb, 1 paper of needles, 1 knife and fork, 1 pan, 1 tin plate. The first thing issued is always a blanket or a quilt, and this being spread out on the floor all the other articles are thrown promiscuously upon it until the amount the ticket calls for has been issued; then it is dragged out into the dust and dirt, where the articles are inspected by the curious family. If the suit of clothes or overcoat happens to be a 40 in size and the man 36, or vice versa, he is expected to find some one else who is in the like dilemma and make a trade with him. The same rule will apply to shoes, shirts, caps, mittens, or, in fact, to anything that is issued, and the Indians often trade off these annuity goods at a disadvantage. There are always white traders around who are ready to accommodate an Indian who has anything to barter, and certainly the latter will not gain anything by the trade he makes with these men.

There are often three times as many applicants as there are articles of certain classes (for instance, wagons and harness) to be distributed, making it necessary for the agent to decide between several persons who have equal right to consideration.

The older ones are more robust than the rising generation, and particularly is this the case with the mixed bloods. Consumption, scrofula, and other diseases of that nature seem to have a hold upon them. The Indians' dance is not measured by any given number of changes or limited to any given time, but rather by their vitality, and they often dance until they fall from exhaustion, when they are carried out to cool off and recuperate. This in itself seems to be sufficient to account for any amount of lung trouble that is found among them.

It is very difficult for the agent or agency physician to get reports promptly of any death that occurs, as the name of any deceased person is taken from the ration roll of the family as soon as reported; but, on the other hand, as soon as a birth occurs it is known at the agency at once, as that increases the family food by 1 ration. In this matter these Indians show quite as much sharpness as their white neighbors could under like circumstances.

The reservation is about 29 miles square, being 312 acres of land for each man, woman, and child belonging to it. Only a very small portion of it can be classed as agricultural land, probably not to exceed one-tenth part of it, and even that is sure to produce a crop only about 1 year in 5, owing to the lack of rainfall and to the hot and parching winds that sweep these prairies every year, often curing the native grass in a single day.

More than one-tenth of the reservation could be plowed, probably one-fourth of it, but only that part lying close to the river and a few small tracts in the mountain valleys could produce a crop without irrigation, which is entirely out of the question, unless a water supply can be obtained by means of artesian wells, the Milk river being hardly sufficient to supply the stock with water.

Very nearly all of this reservation is good grazing land, rich feed growing in abundance all over its hillsides and valleys.

There is some fairly good pine timber in the mountains on the south side of the reservation, probably enough to furnish the lumber necessary to build more comfortable houses for these people.

In their present location the only business they can profitably engage in is stock raising. It has been fully demonstrated that if they depend on grain raising they will suffer untold hardships and privations when thrown upon their own resources.

The agricultural implements issued to these Indians consist of mowers, hayrakes, plows, harrows, garden rakes, hoes, axes, and a few hatchets. There are 2 thrashing machines in the warehouse at the agency, which are but little used.

All these people are addicted to the vice of gambling, even the women indulging in the habit. They have an uncontrollable appetite for liquor, which they manage to gratify in spite of the stringent laws against selling it to them. There are always evil-disposed white men about these reservations, who cause more or less trouble in this direction, and the Indians are particularly unfortunate in having no division between them and the land occupied by these white men other than a small stream that can be forded at any point. There are several little shops along this stream where a few groceries are kept for sale or trade, and where liquor is openly sold to white men. One trader had at one time in his possession 300 pounds of coffee that had been issued to the Indians by the government and had been obtained from them in exchange for goods. These Indians do not seem to regard their old people as of any account. Probably the greatest immorality that exists among them to-day is the social evil, in which they are also largely the victims of an inferior order of white men.

Little or no advance has been made by them in civilization during the past 10 or 15 years. With the advancement they have made in dress they have retrograded socially, and some of them have fallen to a very low scale. It is said by men who have been familiar with these people since 1864 that these Indians, especially the Gros Ventres, up to the time of the extinction of the buffalo were a virtuous and a chaste people, death being the tribal punishment to the one who violated the marriage vows, and he who made any improper overtures to one of their women did so at the risk of his life. With the extermination of the buffalo and other game came a time of

privations and hardships; and the Indian maiden's favor had a money value, especially near military posts, and it was no uncommon thing for men to sell their wives, sisters, and even mothers, for immoral purposes.

Owing to the pressure brought to bear upon them by the government, these Indians have not had a "sun dance" for several years, but they still have some of their old dances, the favorite now being the "tea dance", where as many as possible gather in a room around a fire, over which is made a large quantity of tea of the vilest and most poisonous sort. The Indians drink this tea in large quantities, and always as hot as can be swallowed and dance around the boiling kettle for hours at a time to the weird music of a tomtom or Indian drum until they are completely exhausted; then they go out and suddenly cool off, thus inviting disease and death. He who can afford to give this feast is a great man in the estimation of his red neighbors. These occasions always furnish an opportunity for the men to recount their great deeds.

Most of these Indians carry about their person a belt full of cartridges; but few carry guns, although they all have them. It is no uncommon thing to hear the white people in this vicinity say they dread the coming of spring on that account; but there is little cause to anticipate any trouble at this reservation, especially from the Gros Ventres.

FORT PECK AGENCY.

Report of Special Agent JERE E. STEVENS on the Indians of Fort Peck reservation, Fort Peck agency, Montana, December, 1890, and January, 1891.

Names of Indian tribes or parts of tribes occupying said reservations: (a) Assinaboine, Brule, Santee, Teton, Unkpapa, and Yanktonai Sioux.

The unallotted area of this reservation is 1,776,000 acres, or 2,775 square miles. The reservation has not been surveyed. It was established, altered, or changed by treaty of October 17, 1855 (11 U. S. Stats., p. 657); unratified treaties of July 18, 1866, and of July 13 and 15 and September 1, 1868; executive orders, July 5, 1873, and August 19, 1874; act of Congress approved April 15, 1874 (18 U. S. Stats., p. 28); executive orders, April 13, 1875, and July 13, 1880, and agreement made December 28, 1886, approved by Congress May 1, 1888 (25 U. S. Stats., p. 113).

Indian population 1890: Assinaboine Sioux, 719; Yankton or Dakota Sioux (including 110 Gros Ventres), 1,121; total, 1,840.

FORT PECK RESERVATION.

Fort Peck reservation is located in northeastern Montana, on the north bank of the Missouri river, and is crossed by the Great Northern railroad. The agency is on the reservation. The name of the railroad station is Poplar, and the name of the post office is Poplar Creek Agency, making it somewhat difficult to determine just where to locate it.

The Indians at this agency consist of 2 tribes, the Assinaboine Sioux and the Yankton or Dakota Sioux (including 110 Gros Ventres), and all may be classed as belonging to the Sioux Nation. The agency buildings, including those at Wolf Point, a subagency, number in all 28, and are estimated as being worth about \$23,000. The buildings seem to be ample, commodious, and well situated on a high and dry plateau, where drainage is good. The only objection to the location is on account of the supply of water, which at present is hauled from the Missouri river in barrels by ox teams driven by Indians. The water can not be obtained in quantities sufficient to furnish a supply for protection in case of fire. The estimated value of furniture is about \$250. The total number of persons employed at the agency, including police, is 58, receiving a compensation of \$23,200 per annum.

The value of the stock and farming implements belonging to the agency is estimated at \$3,500. There are but few mixed bloods or half-breeds, but what few there are are mostly employed either as policemen at the agency or as scouts at the military posts, herders, and teamsters.

But few of these Indians have any fixed occupation during the summer season other than trying to farm a little, which in this locality is a failure, owing to the lack of rainfall and to the dry and light soil. In the winter season as many as can do so find employment in chopping and hauling wood and sawing logs and building material.

Polygamy is no longer practiced here, aside from a very few cases of polygamous marriages that were contracted years ago. No polygamous marriages have occurred of late.

There are practically no Indians here who can be termed "blanket Indians", as they nearly all wear citizens' dress; especially is this the case with the men. Among the women few can be induced to wear anything on the head, all preferring a shawl or blanket to any other covering. All or very nearly all wear moccasins, but aside from this they dress the same as the white people.

It is seldom one meets an Indian here at this season of the year whose face is not thoroughly covered with paint, always red, some even putting it on the head. This custom is looked upon by many of the whites as an indication of impending trouble and lawlessness among the Indians, as well as a filthy and savage custom. Nothing could be further from being correct, however. The Indian, as is well known, wears no beard, always pulling it out as it begins to grow. In youth his face is as smooth as a woman's. They use this paint as a protection to the skin, claiming that so long as they use it liberally they are not troubled with chapped faces.

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.



FORT BELKNAP AGENCY, MONTANA.
ASSINABOINE SIOUX AND GROS VENTRES IN SUN DANCE COSTUME.

Whether this be true or not, it is a fact that the Indian always has a smooth face. Indians always smear themselves liberally with paint when going upon the chase or warpath as an additional protection from the inclemency of the weather during such pursuits, and perhaps as a means of disguise in case of capture.

It is estimated that about 20 per cent of the Indians at this agency can use enough English to carry on an ordinary conversation. The Indian is fast wedded to his ancient customs, traditions, and beliefs, and it is very difficult to get him to speak the English language, even though he can do so with tolerable proficiency.

Many lose confidence in themselves after leaving school, and will not speak English when they can avoid it, always preferring to carry on a conversation with the agency authorities through the interpreter, when oftentimes it is not necessary and should not be tolerated.

The Indians at Fort Peck agency, Montana, will compare very favorably in their manner of living with those of the other northern and western agencies.

The 1,840 Indians on this reservation occupy about 500 houses, all log, being an average, as will be seen, of less than 4 persons to a family. The house, if it may be called such, where the Indian family lives during the winter season, is usually about 12 by 14 to 16 feet, built of round logs, chinked and plastered with mud. It is generally about 6 feet in height at the eaves. The roof is made of poles, which are covered with dirt to keep out the cold and rains that, fortunately for the occupants, especially in the winter season, are very light. The floor generally consists of earth, but few having board floors in their houses. The lighting is from 1 small window, and the ventilating by 1 small door. The houses seldom contain more than 1 room, which is used for the family and as many dogs as the owner may have. The furniture usually consists of a few plain dishes, kettles, pans, and cooking utensils.

Very few of them have chairs in their houses. Some have been issued by the agent, but one is more apt to find them on the top of the Indian house than inside of it. The same is true of tables, and very few have any, as they prefer to sit on the ground and partake of their meals.

They have no system or regularity in the preparation of their meals; no attention is paid to the time of eating or to any routine of that sort. A bedstead is something rarely found in an Indian house, and there is generally but little bedding. The same garments that protect them from the cold during the day are used for a covering at night. Some of them have a very high appreciation of trinkets and ornaments, and decorate the walls of their houses with such pictured advertising cards and other articles of that nature as they can get from time to time. They enjoy studying out illustrated papers or books.

The art of making light bread is rarely practiced. They make a dough of flour and water, rarely using any salt; this they cook in a frying pan, as a pancake, and eat it while steaming hot. Their manner of cooking meat is almost invariably to boil it. They are great lovers of soup; they are also very fond of tea and coffee, using sugar in them when it can be obtained. They are very fond of milk, but would rather do any other work than milk a cow; therefore, a cow is seldom found among them. They are also very fond of vegetables, especially potatoes, onions, and pumpkins. Radishes, lettuce, celery, and such other garden produce, regarded as delicacies by white people, they do not care for. Their favorite method of cooking potatoes is to roast them in hot ashes. Onions they prefer raw, and pumpkins, cucumbers, and melons while green, always boiling them. They gather corn while it is yet green, strip off all the husks but those next to the grain, then boil it and save it for future use. They are very fond of it, and when they have a season that is favorable they raise all they need.

When we remember that generally a family of 3 to 5 persons live, eat, and sleep in one and the same room, where there is practically no ventilation and where it is no uncommon thing to find a temperature of 100°, it is no wonder that we find the Indian degenerating physically. Before he commenced living in these houses his abode was a tepee, that was always supplied with a fire in the center, and, being cone-shaped, with an opening at the top sufficient to carry off the smoke, there was always ventilation.

Few of these Indians live in houses in the summer season, preferring the tepee or wigwam, which they build on some elevated knoll that is dry. Even in December many of them are yet living in their summer abodes. They say that the vermin become intolerable in their houses in the summer, fleas being very plentiful.

Those who have stock build log stables and put up hay and seem to take very good care of it. Their worst failing is in using their horses when yet too young. It is not an uncommon thing to see an Indian weighing 200 pounds riding a colt a year old.

There are 6 Indians who have been employed as assistants in the different shops here during the year and have done fairly well. There are many employed at this season of the year in chopping wood. They are good choppers, and work well at anything that they know will be sure pay, preferring to work for wages rather than for themselves. When we consider the uncertainty of raising a crop in this country or getting any returns for one's labor we can hardly wonder at this.

It is estimated that about 90 per cent of the subsistence of these Indians consists of government rations, issued to them semimonthly, and 10 per cent is derived from their labor. They no longer do any hunting to speak of, the game being about all killed off or driven out of the country. The rations issued are all of a good and wholesome quality, and seem to be distributed in a fair and impartial manner. They have a slaughterhouse with an inclosure, and none are allowed to witness the killing of the beef but those who are employed to assist the butcher.

The beef issued is all bought from the ranges near by. The herd is generally in charge of an Indian, who is known as the chief herder, who, with such assistance as he may need, herds them on the ranges near by, always proving faithful to his trust. On issue day the beef is issued from the block, each family having a numbered ticket. It is not uncommon to see a woman packing away 100 pounds of beef on her back and head. This work is nearly always done by the women.

The beef hides are issued to such Indians as seem to be most in need of them, which are used in various ways. They are experts in tanning them. The heads are issued to such as may need them most. One perplexing question that Indian agents have always had to encounter where beef is killed is what disposition to make of the entrails, or "fifth quarter", as it is termed here. There is probably no part of a beef but what an Indian will eat with relish, even preferring some parts of the "fifth quarter" to the most juicy steak. The Indian is not particular as to cleanliness in the preparation of his food.

The food is good; and in addition to this issue of rations every 2 weeks they receive their annuity goods annually. These consist of 1 good woolen blanket for each member of a family, clothing, boots, shoes or shoe packs, socks, hats, caps, mittens, sheeting, ticking, cooking utensils, stoves, axes, and such other articles as the agent regards them as needing. There are also a certain number of wagons, plows, harness, saws, and other tools issued to those who will use them. Some have received horses, others agricultural implements. The agent uses his judgment as to who should receive them, and, taken all in all, these Indians are well cared for.

The Indian is improvident by nature and is not inclined to look out for the future. Under the treaty and agreement these Indians are now receiving aid from the government to the amount of \$165,000 per annum. They are to receive this amount for 7 years yet. The moment that ceases they will be poverty stricken and restless, unless in the meantime they can be educated up to some pursuit that will afford them a living. On this reservation and in this particular locality they can never depend upon agriculture for their living, but must become herders and stock raisers.

It can be said that these Indians have morally advanced. White men who have been familiar with them for the past 30 years say there has been a marked change during the past 7 years, and particularly so since the extermination of the buffalo. So long as these people could camp near a herd of buffalo they knew no want. They always had plenty to eat and fire enough to keep them warm; there was no necessity for adopting the ways of civilization. They were always at war with the neighboring tribes, and always ready to join in savage dances. They no longer practice the "sun dance", "scalp dance", and other barbarous customs openly or near the agency; yet there are some who like to steal away occasionally to some secluded spot and go through them.

The Indian is a natural orator and lover of notoriety, and he is never so happy as when recounting some of his deeds of bravery and skill. It is a moment of supreme happiness when he can get an audience to listen to his harangue. But this is on the decline among them.

The Indian school at this place is a model school. Everything is well arranged and properly conducted.

There are at present about 175 pupils attending the school, ranging in age from 6 to 16 years. A class of 43 of the larger and more advanced pupils was sent to Carlisle last April. Many of these soon returned, as their health would not permit them to remain. The change from a tepee or wigwam to the schoolroom is a trying period for the Indian child, and many are unable to stand the strain upon the system. Such as show a marked failing are generally allowed to return to their homes for a while, when they try it again. Some finally become able to attend school regularly, others, whose health will not permit it, are allowed to remain at home. Consumption and scrofula are the principal trouble, with an occasional case of constitutional syphilis.

During school hours the pupils were studious, obedient, and industrious, and with the proper amount of patience, perseverance, and drilling they can be educated the same as white children. The greatest drawback is the desire of the parent to visit the school often and ask permission for the child to go home for a few days, where he is very liable to get vermin and lose what refinement he has learned in the schoolroom. This particular problem is one of the most difficult that an agent or superintendent has to deal with, and it requires one with remarkably good judgment to know when to say no or when to say yes. The attachment of an Indian for his children is as strong as that of a white man, and, being himself uneducated and not fully realizing the benefits his child is receiving at school, he often regards it as a very great hardship to be refused when he asks that his child be allowed to go home for a few days occasionally. There are many very good singers among the scholars, and in learning anything that is taught by means of the modern schoolroom chart they are very quick to comprehend. By nature they are disposed to grasp at anything that excites their curiosity or admiration. In this respect they are the equals of white children. They require a great deal of outdoor exercise, and even with the best of care and management many of them are permanently injured in health from their attendance at school. After leaving school many become used to the ways of the tribe again and seem to be but little benefited by what has been done for them.

There are some students here who have been at school at the Santee agency. They are shy and bashful, seeming to dislike to converse in the English language, and preferring the tepee to the more comfortable abode of the white man. There are exceptions, yet these are the facts as regards the great majority of the Indian students.



FORT PECK AGENCY, MONTANA.

ASSINABOINE AND YANKTON SIOUX INDIAN CHILDREN (A CLASS OF 42 SENT TO CARLISLE INDIAN SCHOOL, PENNSYLVANIA, APRIL, 1891).

At an evening exercise in a spelling contest, the boys on one side and the girls on the other, the girls won easily, seeming to be far better spellers and brighter pupils. Those who stood up the longest were the smaller ones; the last 2 being little girls not over 6 or 7 years of age, while those of the age of 10 and 12 were the very first to go down. The Indian child that is put into school at the earliest age possible learns much more readily and is much brighter after having been in school a year than those who enter at the age of 10. This is particularly true in regard to the boys, there being but little hope of getting them interested in school if allowed to live in the camp until 10 years of age. If they could be taken in at the age of 2 years and properly cared for, they could be made to learn as well as white children; but if allowed to run about the camp until 8 or 10 years old they become shy, bashful, and dull, and after attendance at school drift back to the camp life and customs and lapse into that reserve and peculiar disposition so characteristic of their race.

The Presbyterian church has a missionary here, who, with the aid of his wife and other persons, maintains a Sabbath school and other religious exercises. There is preaching in the schoolroom every Sabbath evening, the school children always attending. There are but very few communicants among the Indians at the agency, the Indian, as a rule, believing that he has as good a religion as the white man. The missionaries of the Catholic faith seem to be more successful in gaining converts among them than those of the Protestant faith.

The Indians have means of communication, by couriers or otherwise, that are remarkable. The only system the white man has that equals it is the telegraph, and even then they will sometimes get the news more accurately than it is possible to be obtained by the white man. They have a means of communication by signals, using an ordinary looking glass by day and fires by night. It is a tribal secret.

A great deal might be said about the messiah craze and ghost dance, and different theories will be advanced as to its meaning and significance, but careful observation and inquiry among the Indians here convince me that the dance itself, like most of the Indian dances, is something in connection with their own peculiar religious belief. There are certain limits beyond which they will not go in telling of their dances and ceremonies. They will not allow even the white men who are married into the tribe to witness them.

A characteristic of the Indian is the idea of the person. There are very few Indians, even though they wear citizens' dress in full and work well, who do not wear the ancient and once necessary breechclout. This may seem strange, and no doubt will be scoffed at by some, but it is the case, and who can tell what peculiar idea impels them to do this. No doubt the Indian is very modest in this way and always has been, even to the point of being eccentric, but they may have some superstition in such matters that we do not know of. Army officers say that it is sometimes almost impossible to get Indians or mixed bloods to enter the scouting service, even at good pay, and some have absolutely refused to do so unless they could be allowed to retain this particular garment while passing a physical examination.

They will not use anything that was left by a deceased friend. A single man, who had a field of potatoes and other garden truck, died on this reservation a few years ago. The agency farmer, not wishing to see the articles wasted, and there being no relatives to look after or receive them, offered them to his neighbors if they would save them, but not one of them could be induced to do so.

Another idea is that if the house is struck by lightning it is a warning to move it, which they immediately do, never under any circumstances allowing themselves to enter it again until it is moved, if they happen to be out when it is struck.

The reservation contains 1,776,000 acres of land; population, 1,840, being 965 acres of land for each man, woman, and child. Of this land probably one-tenth of it can be classed as river bottom land, some of it being arable; the rest of it is hay and timber land. Of timber there is plenty; it is mostly cottonwood. Of hay there is not much, but the cultivated grasses, especially millet, could be raised on the river bottoms where there is no timber. After leaving the river bottom the soil is light, sandy, and gravelly, with more or less stone all over the reservation. It can not be depended upon to produce more than one or two crops, and not even those unless the season is very favorable and rainfalls frequent and abundant; so it can not be classed as agricultural land, but as grazing land. The grass is the bunch or buffalo grass, which grows in abundance and cures itself in the fall of the year, so that stock live and thrive on it all winter, unless the snow becomes very deep and the weather very severe, which does not occur very often, and is not apt to last long when it does occur. There are generally hills and knolls where the snow blows off, so that the stock can graze. The worst feature that stockmen have to contend with is prairie fires. These are very disastrous when they get beyond control, and result in a great deal of damage to men who have herds near the reservation. Horses and sheep are considered the best adapted to this climate, as they can take care of themselves better than cattle.

Farming here is very uncertain. White men can not make a success of farming on the lands adjacent to the reservation, nor can the Indians gain a living by farming on it. Several attempts have been made to make a crop here, but success is the exception rather than the rule. The lack of sufficient rainfall and the dry and hot winds that prevail often cure the growing grass in a single day, so that it is brown and dry, yet it seems to be just as good for stock as while growing.

The problem of irrigation is very complex. There are some lands upon which water could be conducted at great expense. There is water enough, but the difficulty seems to be to handle it, owing to the peculiar formation of the soil, which is called a "drift" formation. The river will change its bed or channel in a single night. A ditch was dug several years ago, costing \$10,000 or \$12,000, with no success, owing to the changes in the river. Irrigation on an extensive scale can not be depended upon here, and would not be profitable for grain raising. It might, however, pay for a certain amount of gardening, but this entire reservation is much better adapted to stock raising and herding than to anything else. While they are yet receiving aid from the government, and before their treaty money is exhausted, steps should be taken to get them started in the pursuits of ranchmen. They should have some brood mares and sheep and be taught how to care for them.

Agricultural implements issued to these Indians consist of thrashing machines, reapers, mowers, horserakes, plows, harrows, scythes, axes, wagons, harness, and such minor tools as are necessary in conducting a farm. They do not all receive these. The agent uses his own judgment as to the issue.

The amount expended at this agency for the past year for rations or subsistence was about \$60,000; for annuity goods and for aid to agriculture, about \$40,000; in all, \$100,000. Out of the balance of \$65,000 the schools are run, the agency is maintained, and the many incidental expenses connected with the reservation system are paid. Some money was also expended for stock and other articles necessary for the successful management of the agency.

NEBRASKA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total.....	6,431
Reservation Indians, not taxed (not counted in the general census)	3,536
Indians in prison, not otherwise enumerated.....	2
Indians off reservations, self-supporting and taxed (counted in the general census).....	2,893

^a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total.....	3,746
Reservation Indians, not taxed.....	3,536
Indians in prison, not otherwise enumerated.....	2
Other persons with Indians, not otherwise enumerated.....	208

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		3,536	1,707	1,769	95
Omaha and Winnebago agency		2,373	1,184	1,189	61
Santee agency		1,086	541	545	34
Pottawatomie and Great Nemaha agency, Kansas.....		77	42	35	
Omaha and Winnebago agency		2,373	1,184	1,189	61
Omaha reservation.....	Omaha.....	1,158	567	591	
Winnebago reservation.....	Winnebago.....	1,215	617	598	61
Santee and Flandreau agency.....		1,086	541	545	34
Niobrara reservation.....	Santee Sioux.....	869	436	433	34
Ponca reservation	Ponca of Dakota.....	217	105	112	
Pottawatomie and Great Nemaha agency, Kansas: Sac and Fox reservation	Sac and Fox of Missouri ..	77	42	35	

The Flandreau Sioux (Santee), who are Indians taxed, are not on a reservation, but are attached to the Santee agency for the purpose of government aid only. They own their lands and are citizens, voting in South Dakota. During 1889 rations were issued to them for 6 months because of failure of crops.

The civilized (self-supporting) Indians of Nebraska, counted in the general census, number 2,893 (1,480 males and 1,413 females), and are distributed as follows:

Boyd county, 107; Cuming county, 39; Knox county, 625; Nance county, 201; Thurston county, 1,898; other counties (5 or less in each), 23.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN NEBRASKA.

TRIBES.	Stock.	Reservation.	Agency.
Omaha.....	Siouan.....	Omaha.....	Omaha and Winnebago.
Ponca of Dakota.....	Siouan.....	Ponca.....	Santee.
Sac and Fox of Missouri.....	Algonkian.....	Sac and Fox.....	Pottawatomie and Great Nemaha, Kansas.
Santee Sioux.....	Siouan.....	Niobrara.....	Santee.
Winnebago.....	Siouan.....	Winnebago.....	Omaha and Winnebago.

OMAHA AND WINNEBAGO AGENCY.—The Omahas have been here from the earliest history of the country. They settled on the Omaha reservation in 1854–1855.

The Winnebagos were first heard of in the vicinity of Rockford, Illinois. They were taken thence to Green Bay, or Fort Winnebago, in 1827, then to Turkey river, Iowa, leaving there in 1849, going to Long Prairie, Wisconsin, where they remained 7 years, thence to Blue Earth county, Minnesota, remaining there 8 years, until 1864, thence to Crow Creek agency, South Dakota, and thence to their present location at this agency in 1865.—ROBERT H. ASHLEY, United States Indian agent.

SANTEE AGENCY.—The Flandreans are a branch of the Santee Sioux, and left Santee, Nebraska, in the year 1869. They are citizens of the United States, voters and property holders. They are merely attached to this agency in a general way, and receive government aid through and from it. The Poncas have resided on their reservation in Nebraska, formerly Dakota, for upward of a hundred years, except 2 or 3 years in Indian territory. The Santee Sioux came from Redwood agency, Minnesota, and were located here in the year 1866. The Santee tribe here is composed of portions of the Medawakahton, Sisseton, Wahpakoota, and Wahpeton bands of Sioux Indians.—JAMES E. HELMS, United States Indian agent.

SAC AND FOX OF MISSOURI RESERVATION.—This reservation is attached to the Pottawatomic and Great Nemaha agency, Kansas. The Sacs and Foxes (Algonkian) are only 77 in number, and are a portion of the Sac and Fox tribe of Iowa and Oklahoma territory. They are civilized, speaking the English language and wearing citizens' clothes, and in manner and customs and capacity are similar to the Iowas. They are self-reliant and good citizens. They were located on this reservation in 1854.

INDIANS IN NEBRASKA, 1890.

The original Indian inhabitants of Nebraska were the Omahas, who yet remain, and the Arapahos, Cheyennes, Otoes, and Pawnees. The last named 4 tribes are now in Oklahoma territory. A portion of the Arapahos are at the Shoshone agency, Wyoming.

OMAHAS (SIOUAN OR DAKOTA).—The Omahas were one of the tribes noticed by Marquette in 1673, and by Carver in 1766, who found them located on St. Peter river. They were divided into 2 bands, the Istasunda, or Grey Eyes, and the Hongashans, and cultivated corn, melons, and beans. In 1802, from a tribe numbering about 3,500, they were reduced to less than a tenth of that number by smallpox, when they burned their village and became wanderers, pursued by their relentless enemies, the other bands of the Sioux. Lewis and Clarke in 1804 found them on the L'Eau qui Court, numbering about 600. Since 1815 many treaties have been made with them, always accompanied by a cession of lands on their part in return for annuities and farming implements. In 1843 they returned to their village, between the Elkhorn and the Missouri, and made peace with some of the Sioux, but their great chief, Logan Fontanelle, was killed by them not long after. Since then they have devoted themselves mainly to agriculture and have very much improved their condition. In 1875 they numbered 1,005, depending entirely upon their crops for their subsistence. In 1890 they numbered 1,158.

WINNEBAGOS (DAKOTA OR SIOUAN).—The Winnebagos are a branch of the Dakota family, calling themselves O-teh-un-gu-rah, and called by the Sioux Hotauke, or the Big-voiced people; by the Chippewas, Winnebagonk (whence their common English name), a word meaning men from the fetid waters. The French knew them as Les Puans (the Stinkers). This name is supposed to have been given them in consequence of the great quantity of decaying and putrid fish in their camps when first visited by white men.

They were then numerous and powerful, holding in check the neighboring Algonkin tribes, but soon after an alliance of tribes attacked and very nearly exterminated them. They became firm friends of the French until the Revolution, when they joined the English; made peace with the colonists afterward, but sided with the English again in 1812. In 1820 they numbered about 4,500, and were living in 5 villages on Winnebago lake and 14 on Rock river. By treaty in 1829 and 1832 they ceded all their lands south of the Wisconsin and Fox rivers for a reservation on the Mississippi, above the upper Iowa, but here they became unsettled, wasteful, and then scattered. In 1846 they surrendered this reservation for another above St. Peter. This proved unfit, and they became badly demoralized, losing many of their number by disease, but were kept on it by force. In 1853 they were removed to Crow river and in 1856 to Blue Earth, Minnesota, where they were just getting a start in civilized pursuits when the Sioux war broke out, and the people of Minnesota demanded their removal. After the Sioux massacre in Minnesota in 1863 Colonel Clark Thompson brought from that state to near Fort Randall, above Chamberlain, South Dakota, 1,300 Santee Sioux and between 1,900 and 2,000 Winnebagos. The reservation on which they were placed was called the Winnebago. The Santees and Winnebagos, in danger of starvation in 1864, ran away, floating down the river to their present location in Nebraska, hence the "Old Winnebago" reservation. The area is now in the Crow Creek and Lower Brule reservations. Out of 2,000 when taken there, only 1,200 reached the Omaha reservation, to which place they had fled for protection. They were then assigned a new reservation on the Omaha lands, and placed under the care of the Friends, and since then they have prospered.

At the time of their removal from Minnesota in 1863 many of the tribe who had taken up farms remained, receiving their share of the tribal funds.

The Winnebago Indians at Omaha and Winnebago agency occupy the northern portion of the agency. They are in many respects very different from the Omahas on the southern portion. They are by nature and practice a nomadic people. Some of them are continually on the move, and embrace in their travels all the country from Minnesota to Kansas. They are active, energetic, and industrious, quick witted, full of expedients in case of emergency or accident, and sharp at a bargain. Many of them are good farmers and occupy their farms at all seasons. Others occupy their farms during crop season, and then put their children in school and take the remainder of their families to the timber for the winter, where they engage in chopping and logging until seed time comes again. They fully understand the value of their labor, and drive close bargains with their employers. They, as a tribe, prefer to be day laborers rather than farmers.

The Winnebagos were considered the bravest of Indian warriors. After the Black Hawk war, September 15, 1832, by treaty they ceded lands to the United States, and November 1, 1837, parted with the rest of their lands lying east of the Mississippi. They were moved west, and after several other removals, finally, in 1865, were located on their present reservation. In the War of the Rebellion more than 100 Winnebagos served with credit in the Union army. Their lands are allotted. In 1890 they numbered 1,215.

SANTEE SIOUX.—The Santee Sioux (then I-san-teis, Santie), a subband of Ihank't-wans (Yanktons), or the sixth council fire of the Sioux, are mentioned as being, at the treaty of 1830, at Prairie du Chien, along with other bands. They were then considered a part of the wild chivalry of the west, and the boldest hunters and fiercest warriors of the Sioux Nation. They ranged in Iowa and Minnesota, from the western side of Lake Traverse, now in South Dakota, to the Missouri and up the Ihank't-wan-ahs. They were a part of the "people of the farther end", the western guard to the Sioux domain.

A portion of the Santee Sioux of Minnesota went west after 1862-1866, and are now at Fort Peck agency, Montana. The others scattered. The portion at the Santee agency, Nebraska, removed there in 1866, were engaged with the other Sioux in the Sioux massacre in Minnesota of 1862.

PONCAS (DAKOTA OR SIOUAN).—The Poncas were originally a part of the Omaha tribe, to whom they are related. They lived originally on the Red River of the North, but were driven southwestwardly across the Missouri by the Sioux and fortified themselves on the Ponca river. They were united for a time with the Omahas for protection, but have generally lived apart. Being exposed to the forays of the savage Sioux, they were almost exterminated at one time, but after the treaties of 1817 and 1825 they rallied and began to increase. They were estimated then at 750. In 1858 they sold their lands and went on a reservation near the Yanktons in Dakota, but being too near their old foes, and not being able to raise any crops, they were removed in 1865, under a treaty made in 1859, down to the mouth of the Niobrara for a permanent home, where they had 3 villages.

In 1877 the Indian department insisted upon removing the Poncas to Indian territory from Dakota without their consent. Being civilized, they objected to giving up their property without being paid for it, and further objected to being placed in contact with wild Indians in Indian territory. They were removed, however. Afterward some 30 of them returned and settled on the Omaha reservation in Nebraska. Standing Bear (Ma-chee-un-zhee) was one of these. He was arrested by order of the Interior Department, to be returned to Indian territory. Popular sentiment was aroused, mass meetings were held in the east denouncing this proceeding and appealing for justice to these Indians. Standing Bear applied for a writ of habeas corpus to the United States district court at Omaha, Nebraska, for release from the custody of the military and the Interior Department, having been arrested and being about to be carried back to the Indian territory. The writ was issued by Judge Elmer S. Dundy, of the United States district court for Nebraska, and the return to it was heard at Omaha on April 30, 1879. Judge Dundy rendered his decision, in which he sustained the writ, discharging Standing Bear and the Poncas from custody, and deciding—

First. That an Indian is a person within the meaning of the laws of the United States, and has therefore the right to sue out a writ of habeas corpus in a federal court or before a federal judge in all cases where he may be confined or in custody under color of authority of the United States, or where he is restrained of liberty in violation of the constitution or laws of the United States.

Second. That General George Crook, the respondent, being the commander of the military department of the Platte, has the custody of the relators under color of authority of the United States, and in violation of the laws thereof.

Third. That no rightful authority exists for removing by force any of the relators to the Indian territory, as the respondent has been directed to do.

Fourth. That the Indians possess the inherent right of expatriation as well as the more fortunate white race, and have the inalienable right to "life, liberty, and the pursuit of happiness", so long as they obey the laws and do not trespass on forbidden ground.

Fifth. Being restrained of liberty under color of authority of the United States, and in violation of the laws thereof, the relators must be discharged from custody, and it is so ordered.

The Poncas at the Ponca, Pawnee, and Otoe agency, Oklahoma, numbering 605, are the major portion of the tribe which was removed from Dakota in 1877-1878.

OMAHA AND WINNEBAGO AGENCY.

Report of Special Agent REUBEN SEARS on the Indians of the Omaha and Winnebago reservations, Omaha and Winnebago agency, Nebraska, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (a) Omaha and Winnebago.

The unallotted area of the Omaha reservation is 65,191 acres, or 101.75 square miles; the unallotted area of the Winnebago reservation is 14,612 acres, or 22.75 square miles. These reservations have been surveyed.

The Omaha reservation was established, altered, or changed by treaty of March 16, 1854 (10 U. S. Stats., page 1043); selections by Indians with President's approval, May 11, 1855; treaty of March 6, 1865 (14 U. S. Stats., page 667); acts of Congress approved June 10, 1872 (17 U. S. Stats., page 391), and June 22, 1874 (18 U. S. Stats., page 170); deed to Winnebago Indians, dated July 31, 1874, and act of Congress approved August 7, 1882 (22 U. S. Stats., page 341). The residue, 77,153.93 acres, allotted.

The Winnebago reservation was established, altered, or changed by act of Congress approved February 21, 1863 (13 U. S. Stats., page 658); treaty of March 8, 1865 (14 U. S. Stats., page 671); act of Congress approved June 22, 1874 (18 U. S. Stats., page 170); deed from Omaha Indians, dated July 31, 1874. (See volume 6, Indian Deeds, page 215.) The residue, 94,312 acres, allotted.

Indian population 1890: Omahas, 1,158; Winnebagos, 1,215; total, 2,373.

OMAHA RESERVATION.

The enumeration of the Omaha Indians was very carefully and correctly done under the direction of the Indian agent.

The mental condition of these Indians is good, and quite above that of the average semicivilized tribes. The Indians are divided into two classes, holding different views of public policy, or rather tribal policy. One class, and that composed principally of the younger and better educated members, with some of the older ones, is quite progressive and desirous of rapid advancement in civilization. Many of these educated young people are willing and anxious to labor for the good of their tribe. They are persons of intelligence, and have been educated in the east, at Hampton or Carlisle, and show the benefit of culture upon the Indian race. The other and older class are very conservative in their ideas, and are determined to retain their old customs, old form of dress, and continue in the old ways of life. The influence of this class is waning very perceptibly, while the influence of the progressive class becomes stronger.

The physical condition of these Omahas seems quite superior to most others on this reservation. They are larger, fairer, and more athletic. Some of the men are noble looking, and few seem addicted to the grosser Indian vices. The women are of a better type and have better ideas of life, while their children are robust and healthy. There are few cases of disease resulting from vicious habits and from the indulgence of the grosser passions, and very few children show indications of disease of a hereditary character. Venereal diseases are very rare among the adults, and where existing have been introduced by the men who belonged to the tribe who were induced to go with circuses and traveling shows.

The women are very prudent and frugal, guarding against waste and loss, carefully adapting the means of living to the necessities of life with the greatest economy. The fact that the burden of life so largely falls on them makes them careful. Since the allotment of lands in severalty the burden of providing for the means of livelihood has fallen upon few of the men. In the cultivation of the soil and in managing the affairs of the family the women have done the work. The men do not seem to possess the traits of economy which belong to the women, and many of them are very indolent and careless in tilling their lands and in caring for their crops, letting much go to waste by improper cultivation or by failure to secure them properly when matured.

In the management of their pecuniary affairs the women are much less apt than the men to spend their money in useless ways. Many of the men drink when whisky can be obtained, and gamble and lose their money in horse racing as well as in foot races. The majority are desirous to do their part in life, and many of these are thrifty and well to do farmers and are accumulating wealth in lands, improvements, and stock of various kinds. One family had several hundred acres of land, 60 head of cattle, quite a number of horses, and 50 hogs; they had thrashed 300 bushels of wheat and 300 bushels of oats, and would probably raise 2,000 bushels of corn this season.

One great drawback to the industrious Indians is their generous disposition toward their neighbors; also the training of parents to be hospitable to those who visit them and kind and liberal in dividing their incomes with the poor, shiftless, and lazy among them. So long as they do this their substance is eaten up by those who will not produce, and they have small incentive to labor to accumulate wealth if it is to be divided among those who will not work. Many of the industrious and thrifty Indians are beginning to see that they are doing their worthless friends and relatives a positive injury in thus supporting them. It encourages them in lazy and shiftless ways, and the industrious ones are striving to drive them off, but find it hard to overcome old customs and teachings, particularly while public sentiment is for them.

In domestic and conjugal virtue, the Omahas stand very high as a tribe. Marital fidelity, as they have been taught, is the rule among them. Latterly the younger ones have been required to marry legally when living together before receiving their annuities. This rule has generally been very readily acquiesced in by them, and th

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

arrangement has seemed to be very satisfactory, particularly to the women. They appear as a rule a contented, happy, and progressive tribe.

Agriculture is their chief employment, and in this they are improving. Some of the farms are as well cultivated as those in white settlements.

The wealth of the Omahas consists chiefly of their lands and horses. In many cases they have large herds of cattle and hogs.

They have many good houses. Some are large and of 2 stories, but so constructed as to be fit only for barns or stables in winter. In storms some of them, built of brick and 2 stories high, are liable to topple over. The average Indian needs a small 1-story house, well constructed and warm. Most of them prefer to live in these in winter only, while in summer they prefer tents and tepees. Some even prefer a wigwam in the winter. Many, however, desire a warm little home, and are anxious to possess the improvements of the whites in stoves and cooking utensils. The Omahas are increasing very slowly in numbers.

The lands of the Omahas are generally of the best quality and well adapted to produce all crops of this latitude. They are well watered and fit for extensive grazing and herding. The western part of the reservation, on Logan creek, is fine land. They have sufficient timber for firewood for the tribe and for posts for fencing.

The buildings belonging to the agency are in fair repair and are of the value of about \$7,000.

From educated Indians, who have received instruction in the east, who are very intelligent and are seeking to elevate their tribe, it is learned that those youths who were taken east young, before bad habits had been formed, have usually done well and have not gone back to tribal ways. These, earnestly doing all they can for the elevation of their race, labor under great difficulties in going back to their families, who are ignorant, superstitious, and filthy. Indians are very sensitive to ridicule, and when these educated youths come home they are pointed at and laughed at by their ignorant and jealous relatives till some of them in despair go back to their old ways.

They puff their tobacco smoke upward and breathe a prayer with it, and also put a flag on a hill as a prayer to the "misti spirit", very much after the Ponca idea. They have a tradition of the flood, and of an Indian finding a man in a wigwam building a big canoe before the flood came. There is a system of freemasonry among them so old that the origin is unknown. They have their dances, the most noted of them being their "medicine dance". The influence of medicine men is dying out.

There is a missionary school on the reservation conducted by the Presbyterian denomination, which seems to be productive of great good.

WINNEBAGO RESERVATION.

The enumeration of the Winnebago Indians was finished before my arrival, and so far as I could learn was very carefully and accurately done.

In native mental capacity these Indians are quite equal to white people in like circumstances. They learn rapidly to do all kinds of work, but it is no easy matter to overcome the natural indolence of the male Indian, his dislike of manual labor, and desire for sensual indulgence.

When at eastern schools many of the boys seem to yield to bad influences, so that when they return, instead of working to elevate their race to a better standard of morals, they encourage their vices. Others who become acquainted with the ways of enlightened civilization return to their tribes desirous of elevating them, but they become discouraged, and after a few fruitless efforts give up in despair. They are taunted by their relatives and friends for trying to rise above Indian life and ridiculed for their virtues and education. To a certain extent this is true of the girls, who, after all the time, effort, and expense of education at eastern or other outside schools, go back to their old ways on their return, and in some instances become the most abandoned among their sex.

The Winnebagos are adapted to agriculture and stock raising, and are better fitted for these occupations by being taught at home; in fact, the examples of rapid development of character for industry, thrift, and virtue are generally those who have received fair education and industrial training and have had religious influence on their own reservation at the agency school and from the missionaries among them; but these examples of industry, thrift, and virtue as the result of home influence are very few. They are said to be very sharp traders, and usually make good bargains.

The physical condition of this tribe is fair. They are generally healthy, vigorous, and well calculated to endure the struggle needed for earning a livelihood. There seem to be few hereditary or debilitating diseases among them. Consumption and lung diseases are more prevalent than any others. The grip was quite fatal last year, and quite a number show signs of scrofulous diseases. The countenances of many show indications of vice in the past if not of present indulgence. The indications of good moral habits among this tribe are far from encouraging, and it is said that venereal diseases are decidedly common. How far syphilis has become constitutional among them I had no means of finding out.

So far as domestic economy goes it is not of a very high order, even for Indians. Their women are not so neat and orderly as are those of the Omahas or Santees. The men are careless about the crops, neither exerting themselves in their cultivation nor in preventing them from going to waste.

REPORT ON INDIANS TAXED AND NOT TAXED.

They show a marked lack of foresight in the management of their pecuniary affairs, spending money freely, when they have it, for present indulgences.

Their domestic condition is deplorable. They neglect the cultivation of their lands and home duties for tribal dances and frequent visits to each other and neighboring tribes. If one is prudent and industrious, tries to raise good crops, and succeeds in surrounding himself with the comforts of life, his poor, lazy, and shiftless relations quarter themselves upon him till his surplus is consumed, thus discouraging industry and thrift and encouraging the lazy and shiftless to follow their vicious inclinations.

Domestic virtue is but slightly regarded by the great majority. Changes in the relations between man and wife are frequent.

Mothers seem fond of their children and the men are kind and tender to them when sure of their paternity. Too often, however, the men desert their wives, and the children are left to the care of their grandparents.

Drunkenness is quite common with both sexes, and savage fights between 2 women sometimes occur, as well as fights between men and women and between men when under the influence of whisky.

The Winnebagos do not compare favorably with either the Omahas or the Poncas in personal appearance. In dress and appearance they resemble the poorer and baser classes of whites.

The employment of this people is of necessity agriculture, and their wealth consists of their lands, horses, and stock. Few seem to care much for any other stock than horses.

Their houses range from the primitive wigwam to the modern frame house. The interior of their homes is dirty and the furniture sparse; the cooking utensils are obtained from the whites, and a community plan exists in eating.

The lands belonging to this tribe may be classed as among the first in value in northeastern Nebraska. The eastern portion is rather rough and hilly, with small streams bordered with timber. Most of this part is nearly equally divided between good land for cultivation and that fit only for grazing. The western part of the reservation, bordering on Logan creek, is suitable for the growing of all crops of the latitude and furnishing great abundance of hay and pasturage.

There is no mineral wealth, and scarcely timber enough on the reservation for fencing posts and firewood.

The agency buildings on this reservation are valued at about \$25,000. Some of them are in fair repair and some in very poor condition.

Most of those who adopt the Christian faith are members of the Catholic church, while a few are members of the Presbyterian church.

This tribe increases very slowly.

POTTAWATOMIE AND GREAT NEMAHA AGENCY.

Report of Special Agent REUBEN SEARS on the Indians of the Sac and Fox [of Missouri] reservation, Pottawatomie and Great Nemaha agency, Kansas and Nebraska, September, 1890.

Name of Indian tribe occupying said reservation: (a) Sac (Sauk) and Fox of the Missouri.

The unallotted area of this reservation is 8,013 acres, or 12.5 square miles. The reservation has been surveyed. It was established, altered, or changed by treaties of May 18, 1851 (10 U. S. Stats., page 1074), and March 6, 1861 (12 U. S. Stats., page 1171); acts of Congress approved June 10, 1872 (17 U. S. Stats., page 391), and August 15, 1876 (19 U. S. Stats., page 208). (2,682.03 acres in Kansas.)

Indian population 1890: 77.

SAC AND FOX OF MISSOURI RESERVATIONS.

The condition of the Sac and Fox tribe of Missouri located in Nebraska is much the same as that of the Iowas in Kansas; because, being near neighbors and mingling constantly, they intermarry to a considerable extent.

Most of them understand the English language, many speak it quite fluently, and some are well educated. They are robust, healthy, and free from a tendency to any constitutional disease, and show no evidence of venereal trouble. Their economic conditions are very good, indeed. They are fairly industrious, and in appearance well dressed and well behaved people. They marry one wife, and are expected to continue the relation of husband and wife during life. Their women, as a rule, make good, industrious, and virtuous wives and mothers. Their children are being educated and speak English. They attend the United States boarding school used jointly by the Sac and Fox tribe of Missouri and the Iowas. They intermarry to quite an extent among the whites, and some of the squaw men are excellent citizens, have valuable improvements, are fast accumulating wealth, and surrounding themselves with the comforts and luxuries of life. They all wear citizens' clothing. Their employment is agriculture. Their wealth consists mainly of their lands, which are very valuable. They own many good horses, and some have large herds of cattle and other stock. They live in frame houses, and some of these are quite large and roomy. Some have good barns and outhouses, and there is an appearance of general thrift.

These people are generally of temperate habits, very few being addicted to drinking. Their lands are well watered and moderately supplied with timber. I saw large fields of corn, many of them producing a good yield

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

although the season had been excessively dry, materially affecting the yield of all crops except wheat, of which good crops of the winter variety had been harvested and thrashed. Some fields of corn were poor, the result of dry weather and inferior cultivation. There were also large fields of recently sowed winter wheat, which was looking remarkably fine. Their lands, with proper cultivation, will produce all the crops of this latitude in great abundance. Many of them have good bearing orchards, which afford them quite a revenue. The agency buildings belong to them in common with the Iowas, and are in fair condition.

It is almost impossible to hold much conversation with these Indians, owing to the excitement among them caused by an investigation going on before Inspector Miller as to the rights of certain persons to be enrolled as members of the tribe, which was being resisted by them. There were some among them who professed the Christian faith. A majority adhere to their old Indian faith.

There are 77 Indians on the roll of the tribe. During the last year there have been 3 births and no deaths, showing an increase of about 4 per cent. They secure an annuity from the United States. They are increasing slowly, and they seem to be steadily becoming more and more enlightened, and are surrounding themselves year by year with more of the comforts of life. They are entirely self-sustaining. Their lands are to be allotted, and they are to own them under the general allotment act of 1887. The necessity for an agent for this people seems fast passing away.

SANTEE AND FLANDREAU AGENCY.

Report of Special Agent REUBEN SEARS on the Indians of the Niobrara reservation, Santee and Flandreau agency, Nebraska, September, 1890.

Name of Indian tribe occupying said reservation: (a) Santee Sioux.

The unallotted area of this reservation is 1,131 acres, or 2 square miles. The reservation has been surveyed and subdivided. It was established, altered, or changed by act of Congress approved March 3, 1863 (12 U. S. Stats., page 819), fourth paragraph, article 6, treaty of April 29, 1868 (15 U. S. Stats., page 637); executive orders, February 27 and July 20, 1866, November 16, 1867, August 31, 1869, December 31, 1873, and February 9, 1885. (32,875.75 acres selected as homesteads, 38,908.01 acres selected as allotments, and 1,130.70 acres selected for agency, school, and mission purposes.)

Indian population 1890: 869.

NIOBRARA RESERVATION.

The Santee Sioux Indians have a bright and intelligent look, and readily understand everything they see or that is explained to them. They learn to read easily, but do not quickly understand the principles of mathematics, though by steady application and perseverance they finally grasp them quite correctly. They are fond of music, and soon become experts; some of them are fine penmen. They are ingenious in all kinds of mechanical work, especially in iron and wood, and their work is expeditiously and very neatly done. A few boys only 3 months in the shop did good carpenter and cabinet work. They also possess some artistic taste, and their drawings and carvings are clever and show much skill.

The women are expert with the needle, and show taste in their designs. They are generally neat and industrious, and have good habits. Some of the dressmaking of the girls in the government school is very neat.

The physical condition of these Indians is good. There is no appearance of any hereditary disease among them nor indication of physical decay. As a general rule they are intelligent, active, and sharp in trade. Their economic condition is fair. They are prosperous, considering their surroundings and the circumstances under which they have been placed.

In appearance the Santee Sioux are happy and contented. They dress like the whites. Their houses are mostly built of logs, but some have comfortable frame houses and barns, usually built at government expense. Their progress toward civilization seems steady. It is much hindered by their habit of changing their residence from summer to winter quarters and back again in spring, and by their congregating together. The results of missionary labors among them seem to have ameliorated their condition.

The employment of the Santees is almost exclusively agriculture. Some of them learn trades and are fairly educated, but there are very few opportunities for them to obtain employment after the trades are learned.

Their wealth consists principally of lands and ponies, or rather horses, some of them being better stock than the native ponies. The Santees do not seem to have much desire to raise other stock. Milch cows they do not fancy, and they do not care for producing milk, butter, or young stock, nor will they raise hogs as a business.

As to the character of their lands opinions are diverse. Some think that portions of their lands are good, and will produce fair crops if properly and industriously tilled; others regard them as nearly worthless for agricultural purposes, as rains are few and far between in this section. Lands upon the bottoms of the Missouri river and in the valleys produce grass in abundance, and in spots fair crops of corn can be raised. The highlands are absolutely worthless for farming purposes and are of little value for grazing. None of these lands can be

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

depended upon for crops without some system of irrigation, while occasionally with rain they will produce fair crops. Most years, however, if relying upon rain, their crops would prove a failure. A white man who has been employed at the agency for 5 years states that there has never in his time been as much as half a crop on the reservation, even with the best of cultivation. Perhaps half of the lands on this reservation would produce half a crop usually, while the other half is absolutely worthless, except for grazing, and 10 acres of this would be requisite to sustain 1 steer.

Some of these apparently worthless lands may ultimately become valuable, as they contain chalk beds, from which it is said can be manufactured a valuable cement from which different kinds of tiles and artificial stone may be manufactured at a low cost.

Timber is not abundant on this reservation. A sufficient quantity is found for fuel and posts, and for present use only. Should fires be kept out of the timber, it would increase.

These Indians are slowly increasing.

Value of government buildings, about \$25,000. The school building and barn are in good repair, but the warehouse and other agency buildings are in bad condition, especially the foundations.

It is difficult to get much of the past history of these Indians by conversing with them. They are ready to talk about their wrongs and wants, but when you begin to put inquiries as to their past history and beliefs they keep silent, and nothing will induce them to talk.

The Santees are practically self-sustaining, although occupying an almost barren reservation.

PONCA RESERVATION.

Report of Special Agent REUBEN SEARS on the Indians of the Ponca reservation, Santee and Flandreau agency, Nebraska, September, 1890.

Name of Indian tribe occupying said reservation: (a) Ponca.

The unallotted area of this reservation is 96,000 acres, or 150 square miles. The reservation has been surveyed. It was established, altered, or changed by treaty of March 12, 1858 (12 U. S. Stats, page 997), and supplemental treaty, March 10, 1865 (14 U. S. Stats, page 675).

Indian population 1890: 217.

This reservation was formerly in South Dakota, but the cession of an angle of that state to Nebraska in 1889 placed it in the latter state. (b)

The enumeration of the Ponca Indians was taken and forwarded before my arrival, but I have no reason to doubt its correctness.

The Ponca Indians are mentally bright, sound, and improving in all respects.

Among them there seem to be two parties, one of progress and one which desires to continue in the old ways. The latter party, happily, is small.

Nearly all of school age attend school, and the teacher reports them doing well. Many of the older Indians also attend school and can read and write.

Their chief employment is agriculture, and their wealth consists in their lands, houses, cattle, and hogs. The progressive Indians desire to increase their stock and properly care for it. Those who went south some time ago killed off and sold their stock; these Indians have now returned destitute of stock as well as of other supplies, and of course find fault.

This tribe, while slowly increasing in numbers, is growing rapidly in intelligence. Their lands are good for agriculture, and were there sufficient rainfall or wells for water they could always have fine crops. The grass is abundant on the lands bordering on the Niobrara river, and sustains large herds of cattle. There is no mineral wealth, but some fine beds of chalk rock. The timber is nearly used up, and what remains is only fit for firewood.

The buildings of the agency are of the value of about \$1,300, and are in good repair, except the foundations.

These Indians believe in one God. When they pray they put a flag on a hill. By this act they think God knows what they desire of him. When smoking they take the pipe out of their mouths and blow the smoke upward, by which they think God understands their thoughts. Many of them are converts to the Christian faith, and are said to live consistent Christian lives. Polygamy is not general. They are a fairly honest and virtuous people, and legal marriage is now nearly universal with them. In many respects they are like the Omahas.

The Ponca Indians have frame houses, generally of small dimensions, each about 14 by 24 feet, comfortably built, divided into 2 rooms and plastered, and have the white man's furniture and methods. Many of them have nice frame barns painted red. The houses when painted are usually white. Altogether, their reservation has a tidy, homelike look, quite unusual among Indian tribes. They eat well and live well. These Poncas are self-sustaining and worthy representatives of the Indian race.

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

^b Allotment has modified the unallotted area, so that a presidential proclamation of October 23, 1890, reserves only in the aggregate a quarter of a section for the agency and school buildings.

NEVADA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total	5,156
Reservation Indians not taxed (not counted in the general census)	1,552
Indians in prison, not otherwise enumerated	5
Indians off reservations, self-supporting and taxed (counted in the general census)	3,599
<i>a</i> The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:	
Total	1,504
Reservation Indians, not taxed	1,552
Indians in prison, not otherwise enumerated	5
Other persons with Indians, not otherwise enumerated	37

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		1,552	704	758	404
Nevada agency		966	484	482	110
Western Shoshone agency		580	310	276	294
Nevada agency		966	484	482	110
Pyramid Lake reservation	Piute (Pah Ute)	485	250	235	75
Walker River reservation	Piute (Pah Ute)	481	234	247	35
Western Shoshone agency		580	310	276	294
Duck Valley reservation (a)	Piute (Pah Ute)	203	104	90	102
	Western Shoshone	383	206	177	192

a Partly in Idaho.

The Moapa River reservation has no subagent. It is a small reservation, 1,000 acres, in southeastern Nevada, and is a mere rallying point for wandering Shoshone Indians. It is nominally attached to the Nevada agency.

The civilized (self-supporting) Indians of Nevada, counted in the general census, number 3,599 (1,913 males and 1,686 females), and are distributed as follows:

Churchill county, 230; Douglas county, 117; Elko county, 301; Esmeralda county, 406; Eureka county, 194; Humboldt county, 425; Lander county, 382; Lincoln county, 355; Nye county, 414; Ormsby county, 134; Storey county, 100; Washoe county, 303; White Pine county, 238.

These Indians have no peculiarities not indicated in the general descriptions following:

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN NEVADA.

TRIBES.	Stock.	Reservation.	Agency.
Gosh Ute	Shoshonean	Duck Valley	Western Shoshone.
Kaibabit	Shoshonean	Moapa River	
Kemahwivi (Tantawait, Chimehueva)	Shoshonean	Moapa River	Western Shoshone.
Malheur	Shoshonean	Duck Valley	
Pah Ute	Shoshonean	Duck Valley	Western Shoshone.
Pah Ute (Paviotso)	Shoshonean	Pyramid Lake and Walker River	
Pawipit	Shoshonean	Moapa River	Western Shoshone.
Piute	Shoshonean	Moapa River	
Shiwit	Shoshonean	Moapa River	
Shoshone (Western band)	Shoshonean	Duck Valley	Western Shoshone.

NEVADA AGENCY.—The Indians of Pyramid Lake and Walker River reservations are Pah Utes pure and simple. They are of the same tribe, and number 966. They are entirely self-sustaining, peaceful, and energetic. Those on the reservations are fishermen, farmers, and some few trappers and hunters. They were born in this region, as were their ancestors before them. There are between 4,000 and 5,000 Pah Utes in Nevada and Utah (not all reservation Indians). They are peaceable, industrious people, and good workers. They were formerly warlike, but not quarrelsome. They are brave to a fault; resenting a wrong quickly. They were found on their present grounds, now on the reservation, in 1846. They have ranches and raise considerable grain and hay. Their fishing grounds are a large revenue to them.—C. C. WARNER, United States Indian agent.

WESTERN SHOSHONE AGENCY.—Some of the Shoshones of Duck Valley reservation came from an abandoned reservation near Carlin, Elko county, Nevada. All the rest were living at some point in Nevada prior to moving to the reservation. George Washington is chief of the Ruby Valley band, Captain George is head of the Carlin band, Captain Bill Hall is chief of the Austin band, and Captain Bob is chief of the Battle Mountain band, all on the Duck Valley reservation. There are several other bands under subchiefs scattered over the state of Nevada, but they are not represented on the reservation. The Indian bands here are known by the names of their chiefs, as George Washington Indians or Captain Bob Indians. Several bands have changed their names by reason of the death of the chiefs; in fact, this is occurring constantly. In nearly every case the leadership is established by popular choice, and it often falls on one of the dead chief's family, but the new chief rarely uses the name of the dead chief. Hence, what is written of a band to-day has no value to-morrow, for a band that goes under one name to-day may have a different name to-morrow, and thus the names of many bands of Indians are continually disappearing, passing out of the records.

The Pah Utes, Lake Dwellers or Water Indians (Piute is incorrect), have come to this agency from various places: the Paradise band, from Paradise valley, Humboldt county, Nevada; Quinn River band, from Quinn river, Humboldt county, Nevada; Malheur band, from Grant county, Oregon; and Warm Springs band (a mixture of Modocs, Pah Utes, and Shoshones, only 4 families), from the Warm Springs reservation, Oregon. Fort Hall agency, Idaho, furnishes a small band called Bannocks, but they are Pah Utes, speaking the same language and having the same habits and customs. All of these bands of Pah Utes now acknowledge the leadership of Captain Paddy, and have, since the discovery of this country by the white people, covered a large part of southern Idaho, southern Oregon, and western Nevada, Pyramid lake and Walker river, in this state, being historic ground with them. The main portion of the tribe is now located on the two reservations named after the lake and river, under the Nevada agency.—WILLIAM J. PLUMB, United States Indian agent.

INDIANS IN NEVADA, 1890.

The aboriginal population of Nevada was mainly in the western portion, about the lakes where fish could be obtained and along the rivers. The mountains, which also contained some game, furnished pine nuts for food. There were some small deer, but the plains were covered with jack rabbits. Over this region many wandering bands roamed, struggling for existence.

The Indians found within the limits of the state at its discovery by the white people were the Piutes (Pah Utes) and some other small Shoshone tribes. Some of them have been famous men. Winnemucca was a man of much sense and governed his band with an iron will.

The land surface of Nevada is particularly barren and forbidding. Several ranges of mountains from north to south cut it up into long, high, and desert valleys. Water is scarce, and none of its rivers run to the sea; they all sink into the sand in lakes; hence the sink of the Humboldt, the sinks of Walker and Carson rivers.

The Piutes (Pah Utes) of Nevada are poor, but they are industrious.

The Piutes are of Shoshonean stock.

WESTERN SHOSHONE AGENCY.

Report of Special Agent JOHN S. MAYHUGH on the Indians of Duck Valley, Moapa River, Pyramid Lake, and Walker River reservations, Duck valley, Western Shoshone, and Nevada agencies, Nevada, September and October, 1890.

Names of Indian tribes, or parts of tribes, occupying said reservation and the unallotted area are: (a) Duck Valley—Pi-Ute and Western Shoshone; area, 312,320 acres, or 488 square miles; executive orders, April 16, 1877, and May 4, 1886.

Indian population 1890: Pi-Ute, 203; Western Shoshone, 383; total, 586.

DUCK VALLEY RESERVATION.

Duck Valley reservation is partly in Elko county, Nevada, and partly (a tract 22 miles long and 6 miles wide) in Owyhee county, Idaho. The major portion is in Elko county, about 100 miles nearly due north from the town of Elko, on the line of the Central Pacific railroad, and the southern line is about 50 miles north of 41° north

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

latitude. Its altitude is given as 6,000 feet. The main or middle branch of the Owyhee river courses its way through the reservation a little west of due north. Duck valley is within the boundaries of the reservation.

The reservation, when first set apart from the public domain by executive order, April 16, 1877, covered an area of about 22 by 16 miles. In the spring of 1886 its boundaries were extended by adding townships running from east to west, or a tract 6 miles wide by 22 miles long, on the north line of the reservation, in the state of Idaho. This addition was for the accommodation of some destitute Piute Indians under the leadership of Captain Paddy, numbering about 150.

The land of this reservation may be classified as of 4 grades. The first grade is chiefly situated to the west and northwest of the reservation and covers fully 128,000 acres, almost worthless, except a few isolated spots here and there, where there is a little pasture during favorable seasons. Its appearance is uninviting, being an open plain or low plateau of lava rock cut up by deep canyons and gorges, making portions of this tract impassable except by Indians.

The second grade comprises the mountainous portion of the reservation lying to the east and southeast. Many of the mountains and hills are covered from base to apex with a luxuriant growth of nutritious grasses during the spring and summer, affording good feed for all kinds of stock in an average year for about 7 to 8 months. These mountains are cut up with deep ravines and canyons, which afford good shelter for stock during the winter storms. This portion of the reservation has considerable timber. Cottonwood and black willow grow along the several streams that empty into the Owyhee river on the east side. This class of timber is chiefly used by the Indians for firewood and for fence posts, also for cattle and horse corrals. The cottonwoods and black willows are of a rapid growth and replace themselves nearly as fast as they are used.

Along the southern line the mountains are covered at the top and along the sides with fine, tall, straight spruce trees, that are being used by the Indians to build houses and stables. The amount of this kind of timber embraced within the reservation lines is not large. Outside of the line there is an abundance of this kind of timber belonging to the public domain. The Indians have graded roads to the timber. The cottonwood and willow supply east of the reservation buildings can be reached from 6 to 8 miles from that point. The spruce timber to the south is from 8 to 10 miles distant from the agency buildings. All of the timber described lies in small groups and sections, and it is difficult to estimate the amount with any degree of certainty.

There are from 2,500 to 3,000 acres lying within the boundaries of the agency. This grade contains nearly one-half the reservation, covering 220 square miles, or 140,800 acres. This land when it is denuded of timber is unfit for cultivation, but will afford fine pasture. The Owyhee river and the small streams that empty into it from the mountains contain delicious fish, particularly the silver and speckled trout, which are found in its upper mountain branches. The salmon trout, white or fall fish, chubs, and suckers are confined to the main stream. Wild game is also found in and outside the reservation toward the Bruneau range, such as deer, antelope, and mountain sheep; the latter two, however, are growing very scarce. The rabbit and sage hen are still reasonably plentiful. The wild animals found on the reservation are the coyote, wolf, wildeat, fox, beaver, skunk, lynx (locally known as man-eater), and cinnamon bear.

The third grade is the agricultural and hay land. There are from 3,000 to 3,500 acres, of which amount there is an area of about 1,000 acres upon which a crop of hay and grain can be raised with little or no irrigation. Within this area lies the land that is now cultivated by the reservation Indians.

The fourth and last grade is a large tract of sagebush land that can be redeemed and brought under cultivation only by means of irrigation. Already a survey has been made to select a site for an extensive reservoir to impound the surplus water that goes to waste in the spring and early summer, with proper ditch connections to convey the water around the south side of the tract for a distance of 5 miles, from which supply distributing ditches will be built. This land is very productive on account of its warm soil. It will require a great deal of labor to prepare it for cultivation, as it is in many places very uneven. It is about 8 miles long, with an average width of 3.25 miles, which gives a surface of 16,640 acres.

The frost line commences at a distance of 6 miles from the point where the river emerges from the mountain canyon into Duck valley. From that point westward to the western line of the reservation no crops except the hardy kind can be successfully raised, and the land is only valuable for hay and pasture. There is also a strip of land on the northeast side of the river of an average breadth of about 1.25 miles from the agency building up the river. On the east side the Indians have constructed a dam, and with it is connected an irrigating ditch of 4 miles in length, with a water-carrying capacity of 250 inches, miners' measure. About 1 mile still farther down the river, on the same side, is situated another dam, from which water is conveyed by a ditch carrying about 150 inches.

The Owyhee river, from which the water supply is obtained for irrigating purposes of the reservation, is an erratic stream, often rising in the spring of the year to such a height as to overflow its banks from one-half to three-quarters of a mile wide, but by the 1st of September there is scarcely 100 inches flowing. It is estimated that the total amount of water of an average year during the irrigating season, which is from the 1st of June to the 1st of August, is from 1,200 to 1,300 inches; consequently the amount of land that can be used for agricultural purposes can not exceed 1,300 acres until after the impounding reservoirs are built to retain the surplus waters. The river has a border of willow trees on either side of from 100 to 300 feet in width. The movement of the water-

when at its average height is about 3 miles per hour, and after leaving the reservation it traverses a barren and desolate country for a distance of 160 miles, discharging its waters into the Snake river, thence to the Columbia river, in Oregon, and thence onward to the Pacific ocean.

The great altitude of this reservation and the open country to the northwest, with the prevailing cold winds during the greater portion of the winter and spring from that direction, often accompanied with deep snowfall, make the winter season extremely cold and severe. Winter usually commences about the 15th to the 30th of November and continues on uninterruptedly until about the latter part of March or 1st of April, making a period of nearly 5 months of winter. The atmosphere, however, is pure and dry and very healthful. The summers are cool and pleasant, yet warm enough to produce fine crops of wheat, barley, oats, and all garden vegetables.

There is no rainfall during the year except occasional showers in the early part of summer. The great depth of snow that falls on the neighboring mountains during the winter is a source of water supply for the streams and creeks that form the rivers. The Owyhee has its source in the mountain range lying east of Mountain city, being a part of the Bull Run system of mountains that extend northeastward to the Bruneau range.

The government buildings of the Duck Valley reservation are situated on the east side of the Owyhee river, close to the foot of a range of high hills, and consist of the following structures: a 2-story adobe schoolhouse, with a 1-story wing, first story used as schoolroom, second story as a dormitory, accommodating 35 pupils; the agent's residence and office, built of adobe; an employes' house, built of adobe; a gristmill, also built of adobe; an engine room, adjoining the main building, built of adobe and boards, and containing the engine and boiler; the storehouse for the agency supplies, built of boards, and lined inside with adobe; a blacksmith shop built of logs; a new building of lumber, in which farming utensils and machinery are deposited when not in use; the stable for government stock, built of adobe and stone, with a hay loft overhead and two corrals adjacent, one for hay and one for stock. The estimated value of these buildings is \$7,150.

The estimated value of school property of all kinds, including horses and cows, is \$1,548. The number of school employes was 3: 1 Indian cook, 1 female teacher, and 1 industrial teacher. The number of white employes outside of the school was 4: physician, blacksmith, carpenter, and clerk. The other employes are: 1 Indian farmer, interpreter (Indian), mail carrier (Indian), 1 laborer or office boy (Indian), 1 chief of police (Indian), and 6 privates, all of whom are Indians.

The names of the tribes of this reservation are Western Shoshone and Piute, there being 383 Western Shoshones and 203 Pintes, or a total of 586, as found by enumeration. There are 6 horses belonging to the government, valued at \$450; 6 cows at the school, valued at \$240; and farming implements, tools, and machinery consisting of 1 8-horse power threshing machine, valued at \$300; plows, valued at \$9 each; 2 farm wagons, valued at \$130; 2 spring wagons (one new and one old), valued at \$200; 3 mowers, valued at \$50 each; 2 reapers, valued at \$100 each, and 1 hay rake, valued at \$30.

WESTERN SHOSHONE INDIANS.—The wealth of the Western Shoshone tribe of Indians at the reservation is as follows: 557 head of horses, mares, and colts, valued at \$15 per head on reservation, \$8,355, and 72 head of stock cattle, including cows and calves, at an average value of \$16, \$1,152. Twenty-four dwelling houses are occupied by these Indians, of which 6 are built of lumber and 18 of logs, with windows and doors, the average value of the 6 board houses being \$125 each, or a total of \$750, and the average value of the 18 log houses \$113 each, or a total of \$2,034. They have 33 wagons, including 5 spring wagons, at an average value of \$45 each, \$1,485; 19 cooking stoves, at an average value of \$30 each, \$570; 35 sets of double harness, including collars, and 1 single set, at an average value of \$15 each, \$540; 5 rakes, valued at \$30 each, \$150; 4 mowers, valued at \$50 each, \$200; 23 turkeys, valued at \$2 each, \$46; 30 chickens, valued at 50 cents each, \$15; and 22 hogs, valued at \$5 each, \$110. There are 10 stables, with corrals, belonging to George Washington. One is built of stone and lumber, shingle roof, 2 stories high, with wagon shed attached, and is valued at \$400; the other 9 are built of logs and willows, with dirt roof, valued at \$30 each; total, \$670.

The 55 Shoshone families all have more or less small tools, consisting of axes, saws, hammers, shovels, hoes, picks, spades, forks, hand rakes, and scythes, at an average value to each family of \$5; total, \$275. There are about 13.5 miles of wire and brush fence, including cross-fencing, inclosing about 1,900 acres of land, of which there are 10 miles of 3-strand wire fence, costing \$175 per mile, which also includes Indian labor, \$1,750. The 3.5 miles of brush fence cost in labor about \$35 per mile, or \$122.50. One family had a Singer sewing machine, valued at \$30, and other families 5 clocks, valued at \$3 each, \$15, and 9 grindstones, with fixtures, valued at \$3.50 each, \$31.50.

The Indians cut and cured last year 70 tons of hay, valued at \$15 per ton, \$1,050. This small amount was in consequence of the scarcity of water, the river becoming dry very early in the season. In an average year they can cut 250 tons. They raised about 70 bushels of barley, valued at \$1 per bushel, \$70, and of wheat 90 bushels, valued at \$1.50 per bushel, \$135. In consequence of the drouth and the ravages of the squirrels upon the growing wheat and barley, this meager crop was all that was realized. For the same reasons the Indian gardens were all a failure, except about 45 qushels of potatoes, valued at \$1 per bushel, \$45. There was also some rude furniture, chairs, dishes, tables, knives and forks, and buckets in certain homes, valued in the aggregate at \$180. They had but very little bedding among them, that being chiefly quilts, all of which were valued at \$110.

Captain Sam is the chief of this tribe. His Indian name is Bish-aw-tine (Paint Dauber). Captain Buck is next in authority. His Indian name is Ho-or (Walk with a Stick).

There were 78 acres cultivated, including the Indian gardens. There were 13 acres cultivated as a school garden by the Indian children, from which no results were obtained, and 13 acres by the government.

The mineral indications on the reservation are situated in the Bull Run system of mountains, and extend 4 or 5 miles north and along the southern line 8 or 9 miles. This tract has been prospected for both gold and silver ledges, and also for placer gold diggings, but since the reservation has been set apart for the Indians the work of prospecting has ceased, and nothing definite has been developed. This mineral belt adjoins the Ope mining district on the south. At several points placer mining had been opened out and considerable work performed.

The mineral formation is porphyry and granite, lying in alternate strata. An examination of the surface indications showed one ledge, some 2 feet wide, of fine looking quartz imbedded in granite. Further examination showed another ledge from 2.5 to 3 feet wide. The quartz in question was fine looking but of low-grade silver ore, with a percentage of gold. The Indians know of this mining ground, and many of them are aware of its importance.

The physical appearance of the Shoshone Indians is fine. The men are large and well developed. Many of them are athletes, being heavy set, broad shouldered, and capable of great endurance. They are strong and healthy. Their average height is about 5 feet 8 inches, with an average weight of 150 pounds. The women are fair looking, short in stature, and inclined to be stout as they advance in years. The young girls are finely developed, and the young men straight and willowy. The men generally are now wearing their hair short like white men. The women wear their hair long and hanging loosely over their shoulders, but in case of death in a family or the death of some near relative it is cut short. These Indians are not very dark colored, have small hands and feet, and their general features are pleasant and expressive. While they are good imitators, they rarely originate. They are very strongly attached to their relatives, particularly their children, and their grief is intense upon the death of a child, father, or mother. As pupils the boys and girls are bright. They are quick to learn in geography, particularly the local geography of their own country. They are generally good penmen. One general characteristic of the tribe is truthfulness and a high sense of honor. They are fond of praise, but are very slow to award praise until they are fully satisfied that it is deserved. As a class they are very docile and gentle, and are easily managed when kindness is used. They have great love for the locality in which they are born and reared, and great reverence for the graves of their fathers. After the birth of a child the mother retires from the rest of the tribe for a period of 30 days.

Year by year, as they advance in civilization and learn the arts of industry, they evince a strong desire to accumulate property. This stimulant is making them sharp traders. They are good judges of a horse, cow, or robe, and the value of their farm products, so far as the price relates to any given article, but when it comes to figuring up the price of a given number of bushels or pounds of any article the white man gets the better of the trade if he is dishonest, and can report the wrong weights and figure up incorrect results. A few of them can weigh and figure the value of most articles correctly. These were formerly school boys, specially taught by a former Indian agent how to weigh and figure up the price of articles by employing them alternately at the agency store and having them assist him in weighing the annuity goods and supplies sent by the government. When delivered by teams from the railroad they were very proud of being intrusted with this work, and they executed their task with exactness.

The economical habits of the Western Shoshone Indians are much better than the whites imagine, as they are unacquainted with them and rarely witness the management of the Indians' households and their domestic affairs.

The Indians of this reservation have 24 houses; the rest of the 55 families have either tents or wickypups, built of straw or tule reeds, which afford very poor shelter from the storms and are very inconvenient places of abode. These wickypups do not have the room for any domestic conveniences or means for hanging up any article of wear. Of the 24 houses above mentioned at least 20 are cleanly and tidily arranged, and what little furniture they possess is always in good order. The women of this tribe who have had some instructions are good cooks and economical in their use of provisions. It is generally believed that all Indians are very gluttonish and eat up their weekly rations in a day or two. These Indians have been known to husband their tea and coffee and other luxuries that they have obtained from week to week. They rarely cook at one time more than their necessities require. Whenever waste exists it is because they live in tents and wickypups, as food, clothing, and bedding are all piled together in the tent. They are very careful of their clothing, and on ration day always appear neat and tidy, it being a gala day among the women, who always draw the rations for their respective families. All of the Indians of this reservation wear citizens' dress. They are careful of what little farming utensils they have, and particular care is given to their harness and wagons. The latter are generally housed in sheds built of willows. They exercise taste in the building of their rude houses; also in their fences. They seldom waste any material in making improvements. There are 9 cellars or root houses, in which they store their roots and winter vegetables. The men are expert in building and stacking up their hay. Allotments have not been made to the Indians on this reservation.

The total number of whites on the reservation is 14: the agent, his wife and 5 children, clerk, carpenter, physician, school teacher, industrial teacher, blacksmith, and the post trader.

The mixed bloods belonging to the Western Shoshone tribes number, of white and Indian, 6, besides 1 of Shoshone and negro blood.

The number of polygamists among the Shoshones is 5; Indians over 20 years who can read, 10; Indians under 20 who can read, 16; Indians under 20 who can write English, 16; Indians who can use English enough to be understood, 150; Indians who can not speak English, 140. There were no houses built for Indians by the government during the year. Two houses were built of logs by the Indians, the agent furnishing boards for flooring and shingles for roof, also the doors, windows, and nails.

The Indians say they are very anxious to have their boys learn trades, particularly blacksmithing and carpentering. Many of them are skillful with hammer and saw, also in the blacksmith shop and in repairing harness. About 65 per cent of their subsistence is furnished by the government. By their own labor in civilized pursuits they add 25 per cent, and by fishing, hunting, and nut gathering 10 per cent. Their resources for food from game are becoming less each succeeding year, but they earn more year by year as they become more skillful in civilized pursuits. Their labor is now more sought for than heretofore, as they are becoming good farmers. There are no missionaries of any denomination, and hence no church services are held at the reservation on the Sabbath, nor was there any Sunday school; neither was the Bible or Testament read in the day schools. A full-blooded, educated Apache Indian said that there were 16 deaths during the years 1889 and 1890, and that the births were 16 during the same period. The principal causes of death among the Shoshones were pneumonia, typhoid fever, and dyspepsia.

One Indian woman was murdered during the year. The Indian accused of the murder was tried by the United States district court at Carson city, Nevada, July 9, 1890, and acquitted on the ground of insufficient testimony.

These Indians have a superstitious belief about certain Indians of their tribe who carry charms consisting of roots, bones of animals, and rattlesnake poison. The latter is made from rattlesnake heads, by putting them on a bed of hot coals, which have been placed in a hole in the ground for that purpose. After the heads have been arranged they are covered with fresh liver and gall procured from certain wild animals, and during the process of steaming the liver absorbs the poison from the heads. The liver is then carefully preserved in a little bag made of buckskin, which is worn on the person of the charmer or witch, who is supposed to cause death and misfortune by looking intently at his victim and uttering incantations of ill will. It is related by old Indians that in former times, before they went to war, the points of their arrows were steeped in the poisonous liver, and that an arrow wound generally caused death.

No murders have been committed among these Indians by other hostile Indians or by United States soldiers or citizens, neither have the Indians killed any white persons during the year. No persons have been prosecuted for selling liquor to Indians on this reservation, but they have been prosecuted for selling liquor to Indians off the reservation, and the extent of their punishment was 10 months in the state prison or the county jail for 60 days.

There are no whites unlawfully on the reservation. The Indians are not taxed.

There is 1 Indian at this agency who is paralyzed and 1 with a deformed hand. I found none who are defective in mind, sight, hearing, or speech. All are engaged in agricultural and herding pursuits during some portion of the year, either at the agency or at some of the neighboring ranches. Some of them are good sheep shearers, and are employed in the spring, receiving from 5 to 6 cents per head, and shearing as many as 100 sheep per day. They have cut and sold 60 cords of wood at \$6 per cord. They have freighted a large amount of their supplies and annuity goods from the railroad to the agency for the government, a distance of 120 miles, receiving \$1.37 per hundred for summer and fall transportation and \$2.25 for winter. Nearly all of the men are good teamsters, take excellent care of their horses, and drive a 6 or 8 horse team with skill.

The territory occupied by the Western Shoshones before they were gathered and placed upon the Western Shoshone reservation was bounded on the north by Idaho, on the west by the Humboldt river guide meridian, extending on the south to Eureka and Austin, and eastward to Ruby valley, embracing 160 miles from north to south and 150 miles from east to west, aggregating 24,000 square miles. In 1859 there were not over 2,500 Indians occupying this tract. They existed chiefly on roots, pine nuts, game, and the fish that the rivers afforded. In isolated bands, under subordinate chiefs, Sho-kup and Too-to-wah (the latter now living in Austin, Nevada, and 100 years old), who were under the head chief, they roamed free over this entire country, committing depredations upon the emigrants and straggling white prospectors and settlers, except a small band now upon the Western Shoshone reservation.

Upon the death of an Indian of this tribe it is the custom of friends to kill his favorite horse or horses, as they believe the spirit of the horse when killed will accompany the spirit of the dead to the new hunting ground. They put with the body his saddle, gun, bow, and arrow. All his bedding, clothing, and other personal effects, including his wickypup, are burned. If he dies in a house it is abandoned. If he is a big chief or medicine man, he is dressed in full Indian costume, with his face painted and his hair dressed in warlike style, with beads around his neck and moccasins upon his feet. In this condition he is buried among the rocks in some

isolated place. This custom is going into disuse, and Indians are now buried after the manner of white men. The custom of killing horses is becoming obsolete. Some of them only temporarily abandon the dead man's house, while others take the sick and place them in a brush wickynup to die. When a prominent squaw dies the mare she rode while living is slain. The mourning after death is often very violent. The women are the chief mourners, and their peculiar lamentations can be heard for a long distance. After the first week or 10 days the mourning is confined to the rising and setting of the sun, and they deem it their duty to follow the path and tracks traveled by the deceased when living, which they call hunting the dead, giving vent to mournful cries every few steps. The old squaws sometimes hack their flesh with a knife, following an ancient custom, but this is fast disappearing.

They have another custom, which is confined solely to the women of the Shoshone tribe. They remain apart from their families in a little house called the sick house (*hoo-ne-gar-nee*) during the monthly period, from 8 to 10 days. The men could not be induced to touch or handle anything the women have used during these periods of retirement or enter one of these little houses, believing that all kinds of evil results would follow if they violated the ancient custom of their people.

Indian children are named by their parents or relatives from events or incidents or some passing object or something strikingly associated with them, or if their attention is called to any object that attracts the attention of the child.

PIUTE INDIANS.—As before stated, the number of Piutes occupying the northern portion of this reservation is about 150. They are under the leadership of Captain Paddy. These Indians were a straggling band of destitute Piutes from Yakima reservation. The strip of land now occupied by them is 6 miles long and 20 miles wide. It is either pasture or hay, with a small breadth for grain raising. There is no timber on the tract. The water for irrigating is confined entirely to two streams, Miller and Blue creeks. The latter is the larger, and rises some 25 or 30 miles north of the Owyhee in the neighboring mountains, running southward through the western portion of this addition and emptying into the Owyhee. The 6 miles of this creek which passes through the tract waters a large area of bottom or meadow land, which affords considerable pasture and hay. No crops can be raised along the banks of this creek or in the close vicinity. The land is adobe and cold; freshets during the spring overflow its banks, and it is subject to early and late frosts. Miller creek rises in the mountains east of Duck valley proper and runs westward toward Blue creek. During high water in the spring it reaches that creek, but when at its average stage it does not flow nearer than 4 or 5 miles of Blue creek, its waters being wholly absorbed by the time it reaches that point. This stream does not carry over 80 to 100 inches during the months of May and June. By the 1st of August it is reduced to about 15 inches; consequently no great breadth of land can be cultivated unless a large reservoir is built to impound its waters in the canyon a mile above Captain Paddy's camp.

All of the land that lies south of the Owyhee river from the point where the river enters the low, barren hills is without water, timber, or grass, except in a few favored spots. It is 6.5 miles long and 6 miles wide, being 39 square miles, or 24,960 acres. To the east of Captain Paddy's camp lie some low, barren hills, affording scanty pasture. They are within the frost line, and are rocky. This tract is 6 miles long and 5 miles wide, an area of 30 square miles, or 19,200 acres, of arid land. The rest of this addition (assigned to these Piutes) is 9 miles long and 6 miles wide, and affords good pasture and hay land to the amount of 54 square miles, or 34,560 acres. Of this amount there are about 400 acres suitable for grain, potatoes, cabbage, and other garden vegetables. This last named tract lies on both sides of Miller creek. Below the main road crossing the creek from the agency buildings to Bruneau valley is a population of 150, 65 males and 85 females. There are 28 married and 11 single men and 34 married and 20 single women. There are 22 girls of school age, 2 under 1 year and 7 between 1 and 6 years; also 15 boys of school age, 2 under 1 year and 9 between 1 and 6 years. There are 5 polygamists.

These Indians have 167 head of horses, valued at \$15 per head, amounting to \$2,505; 2 plows, valued at \$8 each, \$16; 4 sets of harness, average value \$10 each, \$40; 1 hayrake, value \$20; 1 old mower, value \$40; 1 stove, value \$16; 3 wagons, valued at \$40 each, \$120; 1 log house, value \$75; tools, total value for 28 families, \$20.

The number of Indians that wear citizens' dress wholly is 80; the number who wear citizens' dress in part, 70; the number over 20 years who can read, 2; the number under 20 who can read, 4. None of this tribe can write English. The number who can speak English is 52. They have no separate school, but attend the Western Shoshone school and are counted as Western Shoshone pupils upon the school register. These Piutes receive about 25 per cent of their subsistence from the government. They obtain by labor in civilized pursuits 50 per cent, and by hunting, fishing, and root gathering 25 per cent. They have no church, and there are no missionaries among them.

The tribe is decreasing. None are taxed. There are 20 who have sore eyes. None are especially defective in mind or in sight or hearing. No murders have been committed among them, neither have there been any white persons killed by these Indians. None of them have been punished for criminal offenses.

They cultivated 12 acres of land this year, and being a dry season they realized no crops. The number of acres under fence is 60. The fence is built of post and wire, willow and brush. There is about half a mile of the wire and post fence, valued at \$100.

These Indians have never received any allotments of land, but are all anxious to have homes of their own secured to them. Only a few are engaged in agricultural pursuits. They have no farming implements or tools,

yet all of the men are good farmers and willing to work. There were 40 of this band that did more or less work during the past year. They have built two ditches, each about one-half a mile in length, for conveying water from Miller creek to their agricultural grounds, each ditch carrying 40 inches of water, miners' measure.

Their appearance and condition are not very flattering. They seem to have been driven and tossed from one point to another. They were sent to Yakima, in Oregon, by the United States troops after the Bannock war of 1878, although they took no active part in that war. They were gathered in as stragglers, and, they say, inhumanly treated by the agent at Yakima. They fled from that place in small detachments and gathered around Stern, Juniper, and South mountains, finally arriving at the Western Shoshone agency in the year 1885, half starved and almost naked, with a few miserable ponies. They have very little bedding and but 1 house. They have been so often disappointed in their expectations that they now have but little hope or faith in the future. Their physical condition is reasonably good, although they have a hungry, gaunt look. They are well formed, averaging 5 feet 8.5 inches in height, and weigh on an average 145 pounds. They are capable of great physical endurance. They have fine features, good teeth, and small hands and feet. The women are finely developed as a class. With the exception of sore eyes they are very healthy as a race.

Mentally these people are bright and intelligent, and are not only good imitators but have considerable inventive genius. They have talent and taste as well as good judgment in planning any improvements or farm work. They often assist the Shoshones in their improvements.

Their progress toward civilization has been slow since their residence in Duck valley.

The country they occupy has about the same climate, soil, and other conditions as that occupied by the Western Shoshones, being in the same altitude and latitude. It is a part of the Western Shoshone agency. They are under the supervision of the agent for the Western Shoshone Indians.

They are very careful of what little property has been assigned them, and are reasonably careful of the clothing that they receive or purchase. The women are experts at beadwork and fitting and making their dresses, and most of their tents and wickiyups are kept reasonably clean.

Their natural grass land is about 1,000 acres. In the vicinity of this hay land there are several small lakes, and here large numbers of ducks and geese congregate every spring and fall, affording considerable food for these Indians. They obtain some game, principally deer, in the neighboring mountains off the reservation, particularly the Bruncau range, as well as some fish in the Owyhee river.

Their marriage ceremony is very simple and informal. When a young Indian becomes enamored of a young squaw he decks himself with paint and feathers and mounts his best horse and rides around the wickiyups where the parents of the squaw live, for the purpose of attracting her attention by his fine appearance. This he does on several occasions, after which he calls at the tent in the evening to stay all night. If she rejects his attentions, she leaves her father's tent and goes to that of a neighbor and remains there all night. Sometimes he persists in going to the same tent several nights in succession, hoping she may change her mind and return. If she does not, or does not look at him, he then ceases his visits and her behavior toward him is a rejection. On the other hand, if she remains in the same tent all night, he takes his own blanket and lies down beside her. In the meantime the grandmother of the girl, if she has one, is consulted, and if favorable she gives her consent; but if she does not like the young Indian she throws ashes in his face. If all is agreeable, the young Indian upon his next visit is allowed to share the blanket of the young squaw, as he comes without any, and thus the ceremony is ended. In some instances, where the squaw has no parents, she does the preliminary courting in this way: she washes the shirt of her intended and waits upon him. These attentions are evidences of her engagement to him, and the following evening he shares her blanket, and thus they are man and wife.

Their chief amusements are the dances, which they generally have in the spring and fall. One is called the grass dance. They also have dances to invoke the Great Spirit to give them plenty of game and to prevent calamities. Before these dances are commenced the medicine man goes through certain incantations to drive away evil spirits. He makes a talk to all the Indians present before the dance commences, giving them good advice, and during the evenings while the dance is in progress he talks to them. These dances are conducted by a half dozen or more of the best singers and most popular Indians. When the singers and leaders of the party commence, others join in and form a circle, taking hold of each other's hands and keeping up a slow side step movement, a sort of shuffle of the feet, hardly raising them off the ground. All keep good time to the singing, which is a sort of chant, in which all unite after the leaders have commenced.

The dances commence at sundown and usually last until midnight, and are kept up for five or six days. All the Indians are free to attend, and all move to these grounds with their families and effects and remain until the dance is over. The young men dress in Indian costume, decked with paint and feathers; the squaws in light dresses and beadwork. During these dances the headmen and chiefs, who rarely dance, hold council meetings and talk over the important affairs of the tribe and settle misunderstandings which have occurred.

The medicine men of this tribe are held in high reverence. They cure by the laying on of hands and rubbing the affected parts, also by sucking the blood. The doctors sometimes hold a powwow over their sick, singing in a tone which is very mournful and asking the Good Spirit to make the sick one well.

NEVADA AGENCY.

Names of Indian tribes, or parts of tribes, occupying said reservations and the unallotted areas are: (a)

Moapa River: Kai-bab-bit, Kemahwivi (Tautawait), Pawipit, Pai-Ute, and Shiwit; area 1,000 acres, or 1.5 square miles; executive orders March 12, 1873, and February 12, 1874; act of Congress approved March 3, 1875 (18 U. S. Stats., p. 445). Selection approved by Secretary of the Interior July 3, 1875.

Pyramid Lake: Pah-ute (Paviotso); area 322,000 acres, or 503.25 square miles; executive order March 23, 1874.

Walker River: Pah-ute (Paviotso); area 318,815 acres, or 498 square miles; executive order March 19, 1874.

The outboundaries of these reservations have been surveyed.

Indian population, 1890: Piutes (Pyramid Lake reservation), 485; Piutes (Walker River reservation), 481; total, 966.

MOAPA RIVER RESERVATION.

This is a small reservation, containing 1,000 acres, in southeastern Nevada. It is called a subagency of the Nevada agency. It is, in fact, merely a rallying point for the wandering Indians of southeastern Nevada, and is in a very barren portion of the state. No subagent is now there, and only about 30 Indians are on the reservation. No regular issues are made.

PYRAMID LAKE RESERVATION.

This reservation is occupied by the Piute tribe. It is situated in Washoe county, 18 miles north from the town of Wadsworth, on the line of the Central Pacific railroad. Its most northwesterly point reaches within 10 miles of the eastern boundary line of the state of California. The extreme southern end reaches the fourth standard line north, as established by government survey. This survey shows an area of 322,000 acres of land within its limits, and within this boundary lies Pyramid lake. The extreme length of this fine sheet of water from north to south is 38.12 miles, and from east to west its greatest width is 12 miles. On the east side of the lake, near the center of its length, is Goat island, which is the home of myriads of pelicans and gulls. They destroy many fold as many fish every year as are taken by the Indians. The altitude is 3,380 feet. The waters are thoroughly impregnated with soda and borax, with a small percentage of salt. This is particularly noticeable at the north end, but at the south end, where the water from the Truckee is discharged into the lake, it is not unpleasant to the taste. The waters of the Truckee are soft, pure, and cold, coming from the immense deposits of snow in the Sierra Nevadas. At the north and west sides of the lake there is a beautiful cluster of pyramid islands. The group looks like the ruins of some ancient city. The pyramids resemble immense cathedrals and grand buildings, with lofty spires and steeples, towers, and battlements, and seem to rest upon the surface of the waters of the lake. The waters never freeze, and fishing can be followed during the entire year.

The salmon trout is the principal fish caught, but there are many other species. The salmon weigh from 2 to 20 pounds each. The number of pounds of fish taken by the Indians from this lake varies each year; some years not over 75,000 pounds are secured, but in some seasons as high as 100,000 pounds are obtained. The fish are all caught by the Indians. Some of them are sold to the post trader at the agency, and large quantities are hauled to Wadsworth, from which place they are shipped by rail to the various towns along the line of the railroad. In the meantime at least one-fifth of the catch is consumed by the Indians, it being their principal article of diet during the fishing season, which lasts 5 months. The usual price is from 6 to 8 cents per pound, but when the catch is small as much as 10 cents per pound is obtained.

The arid and untillable land of the reservation is equal to 300,000 acres. There are 20,000 acres available for agricultural purposes when a sufficient water supply shall be obtained by the storage of the surplus water of the Truckee river at some point 8 or 9 miles south of the agency. With buildings and proper ditch connections for the conveyance of the same all of the land between the south end of the lake and Wadsworth could be used, but with the present irrigating facilities there are not over 1,000 acres used, including the 67 allotments parceled out by the several agents to the Indians, which aggregate 900 acres. Besides this there is a tract of land bordering on the south end of the lake and lying on the west side of the river, embracing an area of not less than 900 acres, that can be brought under cultivation by irrigation with the present water supply, only requiring proper ditch connection and the erection of a dam. There is no distinctive timber land upon the reservation except along the line of the river bottom from a point some 2 miles south of the agency buildings on the river to the lake, a distance of 6 miles. This is more or less covered with large cottonwood trees, four-fifths of which are fit only for fuel. The width of this 6 miles is, upon an average, half a mile, making about 3 square miles of timber land, which gives within a fraction of 2,000 acres. The timber lies scattered here and there in bunches, one-fifth being available for fence posts, corrals, and Indian houses. There is also some scattered timber along the river in small bunches until Wadsworth is reached. The quantity it is impossible to estimate with any degree of accuracy.

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

The river bottom land lies from 1 to 20 feet below the table or bench land on each side of the river. This bench land will be the most valuable, not only on account of its productiveness but from the fact that it is free from overflow, whereas the bottom land, where all the Indians have their allotments, overflows every year that western Nevada is visited by heavy snow. Hence crops are uncertain on this bottom land.

There is but 1 ditch for irrigating purposes on the reservation. This is 5 miles long, with an extension of 1 mile now being built. The water capacity of this ditch is 3.5 feet deep, 6 feet wide at the bottom, and 8 feet wide at the top, with a grade of one-eighth to the rod. This grade is insufficient, as when the ditch is two-thirds full or more the movement of the water is not over one-fourth of a mile per hour. The water supply of the river at present (August 21, 1890) is equal to 6,000 inches, miners' measure, and a measurement in the river shows a velocity of 2.5 miles per hour. This river will afford in an average year during the irrigating season from 2,500 to 3,000 inches of water, which can be used on other unproductive land of the reservation. The amount of water that can be stored or impounded will be enough to irrigate the entire 20,000 acres.

The irrigating ditch is connected with a dam on the west side. It then passes for the distance of 3 miles to a point at which the water is conveyed across the river by a flume, 6 feet wide and 14 inches deep, resting upon a bridge. There the water again enters a ditch (on the east side of the river), thence passes on to the agency buildings and beyond about one-fourth of a mile. This ditch is cut through sand, gravel, and other loose material, making the seepage, or loss of water, great. This with the evaporation leaves but a few inches of water by the time it reaches the end of the ditch. There is situated to the north of the agency buildings another fine sheet of water, known as Winnemucca lake, but according to the recent survey there is but a small triangular strip of this lake within the boundaries of the reservation. This lake is also fed by the waters of the Truckee river, and is occupied by the whites.

The low altitude of this reservation, coupled with the high mountains on the west and northwest, protects it from the cold winds that prevail in this portion of Nevada during the early spring, so that it is rarely visited with frosts early in the fall or late in the spring; consequently, crops and vegetables can be planted early in the season. Although the atmosphere is dry and pure, there is local malaria in the fall, caused from stagnant water in the sloughs, which are filled during high water and have no outlet. The fall of the river grows less as it approaches the lake. About nine-tenths of the Indian houses and camps are located on this bottom land, which is doubtless the cause of malarial fever among them. Outside of the atmosphere of the bottom lands that approach the lake the climate is healthful and invigorating.

There is little or no rainfall, and the snow rarely falls deeper than 20 inches, except upon the surrounding mountains, which affords water for many small streams that make down from these mountains into the lake until the 1st of July.

The duration of the winter at this reservation does not exceed 3.5 to 4 months. Fruit trees do not flourish. Out of the distribution made in 1885, some 1,600 fruit trees, there are but 200 trees living, and none of these bear fruit. Vegetables do well, including melons of all kinds. Cucumbers and pumpkins and alfalfa grow luxuriantly as many as 2 crops of the latter being taken off and the third crop left for seed or pasture.

The Nevada agency is situated on this reservation.

The government buildings for the use of this agency are pleasantly situated upon an elevation between 40 and 50 feet above the bottom land of the river. Adjacent thereto, on the northeast side, are the agency buildings, as follows: the agency house and office, frame, valued at \$900; employes' house, frame, valued at \$600; school superintendent's house, frame, value \$400; school and boarding house, frame, value \$3,100; drug store, frame, value \$75; laundry, frame, \$60; guardhouse, log, \$100; sawmill, barn, stables, wagon shed, blacksmith shop, carpenter shop, 2 warehouses, all frame, and valued in the aggregate at \$1,600; windmill and tank, \$400, and physician's house, all frame, \$500. All of these buildings are whitewashed and in reasonably good condition.

The furniture was valued at \$135.

The number of white school employes was 5, all women except the superintendent, as follows: 1 superintendent of schools, 1 teacher, 1 industrial teacher, 1 matron, and 1 seamstress. The number of Indian school employes was 4: 2 cooks, 1 laundress, and an assistant laundress. The agency employes are a clerk, a physician, a farmer, a blacksmith, and a carpenter. The Indian employes are 2 apprentices.

It was ascertained from the blacksmith and carpenter that these apprentices were not employed regularly, but were only allowed to work when needed upon some extra work.

The police force consisted of a chief of police and 9 privates. It seems to be a rule adopted by the several agents of this agency to use the policemen as laborers, 2 being employed each week.

There are 2 horses belonging to the school, valued at \$90 each, \$180; cattle consisting of 6 cows, 4 young heifers (2 years old), 2 yearling calves, and 1 bull, all valued at \$440; 8 swine, valued at \$8 each, \$64; 20 chickens, at 50 cents each, \$10. The stock belonging to government for agency purposes was: 1 mule, valued at \$150; 1 stallion, valued at \$200; horses, mares, and colts, \$10 each, valued at \$900. The farming implements and machinery consisted of 34 plows, \$192.10; 8 harrows, \$80; 392 rakes, \$47.85; 311 hoes, \$37.80; 110 shovels, \$42.57; 1 mowing

machine, \$125; 3 horse rakes, \$90; 32 wagons, at \$60 each, \$1,920; 1 hay scale, \$33.25; 1 barley crusher, \$100; 1 engine and attachments, \$3,000; 4 fanning mills, \$40; 213 hay forks, \$160. The total value of the farming implements, tools, and machinery, including steam engine, is \$5,876.57.

There are 26 whites and 1 Chinese cook at the agency. The total number of whites unlawfully upon the reservation is estimated at 675. This includes all of the inhabitants in the town of Wadsworth, who were counted in the general census, and the ranchers occupying Indian land on the river between Wadsworth and the reservation; also those located on the west side of Pyramid lake.

The property belonging to the Nevada agency Indians, which constitutes their wealth, was: 42 wagons, valued at \$60 each, \$2,520; 4 head of cattle, at \$20 each, \$80; 25 plows, at \$8 each, \$200; 13 harrows, at \$10 each, \$130; 39 sets of harness, at \$10 each, \$390; 20 stoves, at \$16 each, \$320; 53 chickens, at 50 cents each, \$26.50; 715 horses, at \$15 each, \$10,725; this number includes the work horses and those upon the range. There were 45 tons of hay, alfalfa and natural hay, cut, at \$10 per ton, amounting to \$450.

The number of houses found at this agency was 24, chiefly built of logs. Many were mere huts and others reasonably good. The average value of these houses is about \$30, amounting to \$720.

There are at Wadsworth 3 board houses, which were built by the Indians themselves, and worth about \$35 each, or \$105; they also had 88 horses, at \$15 each, \$1,320; 3 cook stoves, worth \$15 each, \$45; 2 wagons, at \$45 each, \$90, and 2 sets of old harness, at \$12 each, \$24.

The Wadsworth Indians are very poor. They earn their living by working around towns and ranches outside of the reservation. Quite a number go annually to pick hops in California. Transportation is paid both ways, and they receive about an average of 75 cents per day, according to age and ability to work. The agency Indians at Pyramid Lake have 30 boats for fishing purposes. These boats cost when new from \$20 to \$50 each. Those examined were worth about an average of \$30, making a total of \$900. They do not use any seines or traps, but have lines with large hooks and bait with small minnows. They are expert fishermen. The occupations of these Indians are fishing, farming, and herding. There are also a number who are helpers in carpenter and blacksmith shops. They do all of their own ditch building and repairing and the repairing of the agency dam. They have to plan their own work, and they do it with good judgment. They are also employed as sheep shearers.

At Wadsworth, within the boundaries of the reservation, there are 128 Indians, of which number there were 59 males, 69 females; 26 married men, 30 married women; 16 single men, 18 single women; 9 school boys, 12 school girls; 5 boys under 6 and over 1 year; 7 girls under 6 and over 1 year; 3 boys under 1 year, 2 girls under 1 year.

The total number of blind Indians is 44, nearly one-third of whom are at Wadsworth. There are also 45 whose eyes are affected more or less and their sight impaired. There are 5 polygamists at Wadsworth, one having 3 wives. This is less practiced year by year.

The amount of land cultivated by the agency Indians during the year was 350 acres and by the government 11 acres; the number of acres broken up during the year by Indians, 140; number of acres under fence, 785.

So far as this agency is concerned, allotments as contemplated by law have not been made. The agent has made divisions of the land, and when he sees fit he takes it away; or if an Indian dies he gives it to some other Indian, thereby leaving the family without any land. These pieces of land given the Indians have never been surveyed, and it is only a matter of conjecture as to the number of acres in each piece or the aggregate. There are not more than 750 acres of land occupied and held by the Nevada agency.

At Pyramid lake 800 bushels of wheat, 500 bushels of barley, and 40 bushels of oats were raised by the Indians. For the school they raised 4 bushels of corn, 40 bushels of potatoes, one-half bushel of turnips, 2.5 bushels of onions, about 1 bushel of smaller vegetables, and 40 tons of hay.

These Indians cut 269 cords of firewood, and transported by their own teams 275,078 pounds of freight, earning by such freighting \$1,446.06. They manufacture for sale a few bead trinkets.

There is no game upon the reservation, nor are there any wild fruits of any kind. They travel quite a distance every fall for the purpose of gathering pine nuts, which are this year very plentiful in the neighborhood of Walker River reservation. These pine-nut gatherings are made trips of pleasure, are looked upon as a reunion of friends, and are enjoyed by old and young. Indians meet from all parts of the country, and the nutting excursions are brought to a close by a big dance. The nuts are gathered from a species of scrub pine, growing only about 12 to 16 feet high. The burrs are knocked off by the men and then gathered and roasted by the squaws. This roasting process enables them to extract the nuts from the cone, which is as large as a goose egg and contains as many as 40 to 50 nuts about the size of a bean, brown in color, and having a very pleasant piney taste.

WALKER RIVER RESERVATION.

The Walker River reservation, on which the Nevada agency proper is situated, is 75 miles south from Pyramid lake. The reservation is in the counties of Esmeralda and Lyon. From its extreme northern point, which is 2 miles north of the third standard parallel north, thence southward to a point in the center of township 8 north, range 30 east, Mount Diablo meridian, it is 52.5 miles long with an average breadth of 11 miles. It contains 498 square miles, giving an acreage of 318,815. Within this area on the

southern end lies Walker lake, which is 22 miles in length and about 8 miles in width. The lake lies between high mountains on the west and low volcanic hills on the east. Its shores are bleak and barren except to the north, where the scene is relieved by fine pasture land and groves of cottonwood and yellow willow trees. Its area is 176 square miles, or 112,640 acres, which deducted from the total area leaves 206,175 acres. About 3 miles south of the southern end of this lake is situated the town of Hawthorne, the county seat of Esmeralda county. About two-thirds of the land area is arid, and the remainder comprises the pasture, grazing, and agricultural lands of the reservation, including the timber land along the river bottom, but exclusive of the timber on the Walker river range of mountains. This latter timber area is equal to 12,000 acres, which is included in the estimate of arid land. The timber is situated on the sides and top of the mountain, from 1.5 to 2 miles from the base of the range, and at the most accessible places it is difficult to procure. It is pine, fit only for fuel, and for that purpose finds a ready market at \$6 per cord delivered.

This reservation was set apart about twenty-eight years ago. It has been under the control of the agent of the Nevada agency. The executive order was not made, however, until March 19, 1874. Below the strip of timber land that follows the river to within 2 miles of the lake there lies a splendid tract of land about 4 miles long, made up from the drift and sediment brought down for ages by the river from the Sierra and other neighboring mountains through which it passes on its way to the lake. This area contains 5,000 acres, eight-tenths of which is best adapted to hay and pasture and the balance to grain. From that point up the river to the railroad bridge, on the eastern side, there is another strip of rich land covered with sagebrush, which will produce all kinds of crops, and which is so situated that it can be readily irrigated from the river without incurring any heavy expense. This tract is about one-half mile wide and contains about 1,000 acres of land. The land lying along the river on both sides to the northward for about 3.5 miles to the irrigating dam has a width of 1 mile, is all agricultural, and can be brought under a state of cultivation at any time by building the necessary dams and making ditch connections. This area is equal to about 2,240 acres. From this point north for a distance of 4 miles the land is arid. The river lies deep within its banks and the soil is thin; but again the high banks of the river disappear and the rich bottom land spreads out to the breadth of 1 mile, extending up the river and northward for a distance of 3 miles. This tract, containing a fine pasture, was not fenced. Its area is 1,920 acres.

The agricultural land, embracing the several parcels of land assigned by the farmer to the Indians, aggregates 661 acres. About 350 acres were cultivated in hay and grain during the past year. There are also 76,000 acres fit only for grazing and what is generally called "open range" by Nevada people.

The main Walker river is formed at the junction of the East and West Walker rivers, which have their water supply from the east side of the lofty Sierra Nevada mountains. The east branch rises near Castle peak and the west branch is formed from creeks and streams 20 miles farther north from Castle peak. Both streams run north, and unite and form the main Walker river in Mason valley. At Wabuska the river curves to the south and passing through the reservation discharges its waters into the lake. At the railroad bridge on the reservation the river has a movement of 2.5 miles per hour, and on September 15, 1890, had about 5,000 inches of water, miners' measure. In an average year it would afford from 2,500 to 3,000 inches of water. The Carson and Colorado railroad enters the reservation at the northern end and continues through the entire reservation in a southerly direction, passing close by the government buildings. The Indians granted the right of way to this company under the supervision and consent of the Indian Office, and in connection with other considerations it was stipulated that all of the products upon the reservation should be transported free to all the towns southward on the line and as far north as the junction. This is a very important grant and of great value to the Indians, as it enables them to sell their produce, and to the extent of their crop gives them the command of the market.

Walker lake and river contain an abundance of fine salmon, trout, perch, suckers, and, in the sloughs, catfish. There are immense flocks of pelicans, gulls, ducks, wild geese, and mud hens in the lake. The mud hen is about half the size of a full-grown chicken, and is said by the Indians to be good food. There is also a strange bird found here that walks upon the water, called by the Indians "dog hen", but it is not fit for food. The fishing season is from the 1st of February to the 1st of June. The average catch is about 40,000 pounds, bringing from 8 to 10 cents per pound, and in poor seasons as much as 12 cents. About one-half of the catch is consumed by the Indians, leaving the marketable amount at 20,000 pounds, giving an income from this industry of about \$1,800.

The main ditch for irrigating the lands of the reservation on the west side of the river is 4 miles long, and is connected with a dam of willows, stones, poles, and earth, constructed by the Indians. At the mouth of the ditch, or where it receives the water from the river, it is 3.5 feet wide at the bottom, 5 feet wide at the top, and 3.5 feet deep. There was no water in it, yet there was an abundance in the river. There is another ditch about 1.5 miles in length, a half mile below the one above mentioned, on the eastern side of the river. This, like the other ditch, was dry, the dam having been carried away by the spring flood. It has a water capacity of 500 inches. From these 2 main ditches there are 34 distributing ditches, carrying the water to the several different tracts cultivated by the Indians.

The climate is pleasant, particularly in the fall and winter, as snow rarely falls over 5 or 6 inches deep except upon the mountains. During the past winter, while nearly the entire state was covered with 2 to 3 feet of snow from east to west, the greatest depth at this reservation did not exceed 9 inches. The summers are very hot,

especially the months of July and August, but the nights are cool and pleasant. There is but little sickness at the place in consequence of the pure dry air.

The soil, rich and productive along the river, is a black adobe. The bench land, although not quite so rich, in many particulars is the most productive, being a warm loam, not overflowed from the river, and producing all kinds of grain and vegetables. Alfalfa is the staple production, as high as 3 crops being raised in one season. Notwithstanding this fact, not a single garden, not even a school garden, and but 1 Indian house was to be seen. There was but a single shade tree at the agency buildings, and that, too, where they grow almost spontaneously; yet this reservation has been occupied 28 years. At the railroad station close by, the houses are surrounded by immense groves.

There is no game except ducks, geese, and mud hens, and there are no wild fruits within the bounds of the reservation.

There are no minerals upon the reservation so far as now known, except one prospect of silver and one of copper on the western slope of the Walker River range.

There are at the agency by my actual count 352 (a) Indians, of which number there are 75 married men and 89 married women, 29 single men and 37 single women, 26 boys and 35 girls of school age, 24 girls and 17 boys between 1 and 6 years, 8 girls and 12 boys under 1 year. Out of this number there were no mixed bloods. There were 13 polygamists.

All the Indians wear citizens' dress, with the exception of moccasins, which are chiefly worn by the women. There are but 3 Indians over 20 and 14 under 20 that could read. There are 225 Indians who can speak English enough for ordinary purposes.

There is 1 schoolhouse, frame; main building 2 stories high, with wing attached, 24 by 31 feet, containing 5 rooms, 1 only of which was used as a schoolroom. This building is in good condition, and valued at \$1,300. The other buildings, with their value, are as follows: storehouse, 16 by 36 feet, 1 story, in fair condition, valued at \$375; dining room for Indians, 16 by 24 feet, \$200; kitchen for school, 14 by 18 feet, adjoining the dining room, very poor, \$50; wagon shed, 14 by 26 feet, frame, in good condition, \$75; barn, 18 by 20 feet, built of boards, \$75; jail, 10 by 20 feet, built of logs and boards, in good condition, \$60; blacksmith shop, 14 by 14 feet, frame, in good condition, \$100. The schoolroom is 24 by 16 feet, and contains 12 desks, valued at \$5 each, \$60; also 3 small benches, \$2 each, \$6; 1 United States map, \$3; 4 blackboards, \$2.50 each, \$10; 8 school charts, \$1 each, \$8; books, slates, pens, pencils, etc., \$10; organ, \$75; 2 cooking stoves, \$50; 1 clock, \$5; 1 cord of wood for school, \$6; 4 heating stoves, \$9 each, \$36; 2 sewing machines, 1 old, \$90; kitchen furniture, including dishes, etc., \$40.

The school employes are 2 women, 1 as teacher, the other as matron, and a farmer. The police consists of a captain and 3 privates.

There are also 2 mares, 1 2-year-old colt (mare), 2 yearlings, and 1 stallion, all of which are valued at \$400, and 1 farm wagon and 1 spring wagon, valued at \$100. Under fence by government, 7 acres. The only dwelling house occupied by the Indians is 1 old board house, valued at \$30. Number of acres under fence, 661. There are no Indian apprentices at this reservation.

The old, blind, and feeble receive subsistence from the government. There are 13 Indians whose eyes were badly affected; 7 of them were totally blind. Eighty-five per cent. of the Indians of this agency maintain themselves and their families by civilized pursuits, such as farming, fishing, and herding. They also work for the whites after their crops have been gathered. By hunting and root and nut gathering they add 15 per cent to their maintenance. They have no church, missionaries, nor Sunday school. None are taxed, and none were soldiers in the rebellion. There is no physician at Walker river, and the farmer kept no record as to who received medicine, what diseases they were suffering from, or the number of deaths.

These people are singularly free from any deformity. I did not notice any maimed persons among them. There were 22 births, 7 females and 15 males, during the past year. There were no murders committed at this agency. There were no crimes committed against the whites. There are no whites unlawfully settled upon the reservation. Out of the 40 families there are 36 who have small pieces of land assigned to them by the farmer in charge. There are no allotments in severalty, as contemplated by law, but all are very anxious to have land assigned them, with a paper talk, as they call it, so the white man can not put them off. Early steps should be taken to protect the Indians of Walker river in their water rights, as the laws of the state require all water rights to be recorded, and prior appropriation gives prior right to the use. This tribe commenced using the water 28 years ago. At that time there were but few white settlers that used water; now there are a large number who appropriate it, and during a very dry season there is little or none flowing into the lake, hence the Indian crops suffer from the lack of it, by reason of the white people damming up and using it all. These facts apply to the Nevada agency at Wadsworth in a greater or less degree. The number of white persons lawfully on this agency, including employes, is 10, with 3 Chinamen employed by the railroad company.

^a The census enumeration by names is 481; others off reservation at the time of the visit of the special agent.

There were 400 bushels of wheat, at \$1.50 per bushel, and 1,200 bushels of barley, at \$1.25 per bushel, raised by these Indians, amounting to \$2,100; 253 tons of hay, at \$7 per ton, which amounted to \$1,771. There are 300 horses, valued at \$10 each, owned by Indians, aggregating \$3,000; also 50 cattle, at \$16 each, \$800; 28 wagons, at an average value of \$40, \$1,120; 26 sets of harness, some very old, at \$8 each, \$208; 17 harrows, at \$9 each, \$153; 21 plows, at \$8 each, \$168; 16 grindstones, at \$2.50 each, \$40; small tools, blankets, and bedding, \$200; 1 stove (old), \$15, and 61 chickens, at 50 cents each, \$30.50. There were 20 tons of hay and 25 cords of wood cut, by the government, valued at \$150.

The physical condition of the Piutes of the two reservations is the same. They are tall in stature, with well proportioned features, small hands and feet, broad, full chests, and excellent teeth, with complexion a shade darker than the Western Shoshones. As a tribe they are healthy, with the exception of being affected with sore eyes. This disease has only appeared among them since they have congregated upon the reservation. It seems to be contagious. The average height of the men is 5 feet 8 inches and of the women 5 feet 5.5 inches. The young and middle-aged women have smiling faces, and seem capable of as much endurance as the men. They do a great deal of heavy drudgery. They are fine washers and ironers, and those who have had experience with the whites make excellent house servants. Many of them cut and fit their own dresses and those of their children, following the style of their white sisters.

The Piutes are superior as a race, both physically and mentally, as compared with the other tribes in Nevada (the Shoshones, Goshutes, and Washoes). They have excellent memories, and they depend upon them in transacting business with each other. As an instance of this mind power, it is stated that Captain Dave (Numannar), one of the chiefs, can call to mind the English and Indian name of nearly every Indian at Pyramid lake and Wadsworth, comprising Nevada agency, with other facts connected with the early settlement of the agency and prior thereto. Captain Dave is a remarkable Indian, large, bright, good natured, and gentle. Captain Bill is also another exceptionally fine Indian. While he is not so important a chief as Captain Dave, he is equally kind and gentlemanly, and has one attribute of the white man, and that is gratitude. Captain Bill's father, an old Indian bordering on 90 years of age, is living close by his son. Notwithstanding his great age he is bright and intelligent and in fair health, and related how he met General Fremont on the Humboldt river, near Lovelock, Nevada. With his cousin, Captain Tucker, and two other Piutes he went as guide and interpreter for Fremont, accompanying him by way of Donner lake to California. He was then about 40 years of age. On their way they met a wagon with 2 white men in it, who had been shot by the Mexicans. There were also 10 Walla Wallas, under Chief Damonhigh, who went ahead as secondary scouts. These scouts had several encounters with the Mexicans and killed many of them, hanging their hats on poles as trophies. He further says General Fremont fired cannon and big guns at the Mexicans, and they ran into the timber. He was with the general during the Mexican war, after which he returned with the other Indians to Lovelock. After a period of 3 years he returned to Santa Cruz and Los Angeles, being accompanied by 200 Piute Indians, who were anxious to see the lovely country. They remained 5 years and raised wheat, but many of the number died, which caused their return to Nevada. In the meantime the Walla Wallas returned to their home in Oregon. Pan-cho spoke in the highest terms of General Fremont, and received a letter from him some time before his death. He exhibited to me a bronze medal which he had received from him. Upon it was inscribed "The National Association of Veterans, March, 1876; Mexico, 1846"; on the reverse was inscribed "Pancho, guide and interpreter, Cal. Vol." This Indian veteran and friend of Fremont is almost blind and lives in a little tule wickyp, with insufficient food and clothing for the support and comfort of himself and his old wife.

The Piute Indians are economical. I noticed no extravagance or waste whatever among them. One good effect of having houses in lieu of brush tents is that the wealth of these people formerly held as community property is now personal property. All who had houses had locks and keys as protection against intruders. They also keep boxes and trunks, in which they have stored away under lock and key some personal effects and trinkets. They have progressed wonderfully in the arts of industry and civilization. They are good farmers, herders, and general laborers. All say they would like to live and be like white people. The Indian women carry their babies swung upon their backs in a papoose basket made of fine willow deftly woven, covered with buckskin and handsomely beaded, with a small canopy made of willows to shade the face. This basket is held on the back by means of a strap passing over the head of the squaw. In this way she carries her baby from morning until night. The boys amuse themselves with little bows and arrows, little games called stick gamble, and also football; the girls have their little doll babies, put in small baskets and placed on their heads, following the example of their mothers. In camp at night the older children manufacture flutes and whistles of elder; these they paint and ornament with feathers and buckskin. Some of the school boys and girls have learned a few of our national airs and sing them with expression and in good time. They are naturally fond of music, and if they had opportunities to cultivate it many of them would make good musicians.

The medicine men, or doctors, as they are sometimes called, are regarded by the Indians as men of unusual importance. Their practice partakes of a semireligious ceremony. When an Indian is taken sick the chief doctor and his assistants attend the patient, commencing their practice with a mournful chant and gestures, during which time they recite the great deeds and virtues of the patient, imploring the Good Spirit to drive away the evil one that now possesses the sick man and restore him to health. The assistant in the meantime responds to each of



CHIEF CAPTAIN DAVE (NU-MAN-NAR).
PUTEE.—NEVADA AGENCY, NEVADA, 1891.

these chants, saying, in substance, that all that has been asked for may be granted. He also relieves the head doctor when exhausted in his long chant, which continues until the next change of the moon. The most violent singing is done at sunrise and sunset. After the chanting has continued for several days and nights and the medicine man is nearly exhausted he goes into a trance, during which time he sees in the distance 2 balls, the one red like fire, the other black. These balls seem to approach the sick man's tent, and have a contention as to which will reach there first and hover over the patient's head. If the red ball finally succeeds and rests over the head of the sick person, that is evidence to the doctor that the Good Spirit has prevailed and the sick man will get well, and they then cease their vehement chant. If the black ball rests over the head of the patient, it is evidence that the evil spirit has prevailed, and he will not recover. The doctors then leave the sick man to die, who sometimes, much to their chagrin, recovers. They now, however, occasionally send for a white doctor in case of sickness.

There is also another class of doctors among them who cure by rubbing the patients with their hands, in the meantime chanting, and others, again, who practice by sucking blood from the affected parts of the body. There are some doctresses among the women, who administer herbs and roots and have their patients take sweats (those affected with pains in their limbs), which is done by having little houses built of rock over a deep hole in the ground, wherein a fire has been kept burning until the rocks become hot. They enter naked, cover closely all the openings with skins or blankets, and remain until they have had a complete sweat. As soon as they come out they are covered until they cool off. The doctors' fees were formerly from 1 to 10 horses, according to the wealth of the Indian; now they receive compensation in money, varying from \$2 to \$20 for each case.

INDIANS OF THE STATE OF NEVADA OFF RESERVATIONS.

The Indians off reservations are congregated in the mining towns and the towns along the railroads of the state and maintain themselves and their families by working at odd jobs, such as cutting wood, hunting stock, and by general chores. The women wash, iron, scrub, and do general kitchen work and house cleaning, but the young Indians contract all the bad habits of the whites. They drink whisky, fight, gamble, and steal. The half-breeds raised in this way are the most dangerous class of persons, as well as the most useless. These Indians generally live in little clusters of tents outside of the towns from half to three-quarters of a mile. They are as a class decreasing in population, as one rarely sees squaws with young babies. The women have bad reputations. Those that reside in the valleys among the ranchers and stockmen are a more moral and industrious class of Indians. They live in groups in tents and willow wickypups in the valleys where they work. Many of them have little patches of ground which they cultivate, and some have a little stock, chiefly ponies. They all seem very anxious to have an assignment of land where they can build houses, but do not want to go on the reservation.

The men that live in the valleys are employed as farm hands and herders, and generally receive a compensation of \$1 per day; the women are employed in the farm houses as helpers in doing the rough work of the household; yet they prefer having a home of their own.

In the vicinity of Fort Halleck, Nevada, there are several Shoshone families, numbering 50 persons, who wish to settle upon the military reservation at that place. Not having homes they wander around the country and do not accumulate any property.

There are several Shoshone families in North and South Ruby valleys, living on small patches of ground, in constant fear of losing their homes. There is another class of Indians outside of the reservation and railroad and mining towns, known as wild Indians, that still persist in their old habits and customs. They are really the only blanket Indians in Nevada. This class is few in number, growing less every year, and I estimate that they do not exceed over 350 to 400 in the state, chiefly confined to the southern portion. They are very poor, ignorant, and superstitious, and have no property except a few ponies.

The Indians off the reservations are not so contented looking as the reservation Indians, but all, except the wild Indians referred to, wear citizens' clothes and speak English so as to be understood.