

The number of births on the reservations during the year was 222; (a) the deaths are given as 186, but the number is doubtful, as all such reports must be among the Indians, who are strangely averse to being counted. From the report of the agency physician it is evident that the exact number who received medical treatment can not be ascertained, as the patients object to giving their names. The approximate number for the year, not including slight or trivial cases, is 3,072, indicating that the Indians are very subject to sickness. Consumption is their greatest enemy, and the grip has prevailed to considerable extent, especially among the Apaches. All the Indians are frequently afflicted with sore eyes. With characteristic stoicism an Indian accepts sickness as inevitable, evinces no interest in its cause, and expects no relief.

When one of the Indians dies all of the tribe set up the most discordant yells of lamentation. The immediate relatives manifest the greatest grief by slashing their faces and arms with butcher knives, presenting horrible sights of mutilation. The older ones all bear scars in evidence of grief for departed relations. This habit of self-torture is being discouraged, particularly by the missionaries. The dead are now generally buried, but many are still laid on a sort of stretcher and placed on the limbs of trees remote from their camps, where they dry up. The custom of killing the ponies and dogs of the dead, burning their tepees or lodges, their clothing and personal effects, is now wholly abandoned.

As agriculturists the Indians are making fair progress, particularly the Wichitas and affiliated tribes, the Caddos and Delawares. The Comanches and some of the Apaches deserve credit for their determined efforts to raise produce, but the Kiowas do not take kindly to labor, particularly that which the farm requires. The Kiowa chiefs have no land under cultivation, unlike the chiefs of all the other bands, with one exception.

It has been a very bad year for crops, and the grain harvested will fall much below the usual amount; but in spite of the drought the farmers do not seem discouraged.

The Indians are planting melons more and more every year, and setting out orchards of apple, peach, and pear trees, some of which already bear fruit, and great attention is paid to them.

The Wichitas, Caddos, and Delawares make butter, and last year put up 200 pounds.

The Indian freighters within the year have transported with their own teams 1,193,390 pounds, earning \$9,143.90. As herders some of them have been very successful, and often dispose of both cattle and horses to advantage. Their cattle when scattered all over the country grazing seem very few, but when rounded up prove very numerous.

The schools are all well attended, and seem to be under good management. Some of the Apaches refused to bring in their children when they were wanted at the schools, saying they wished them to go to Cache Creek mission instead, because it is nearer home. For this refractory conduct on the part of the parents the agent cut off their beef and other rations. The same punishment was meted out to some of the Comanches, who have to come 75 or 80 miles. There were many that remained over until the following issue, 2 weeks, and a hungry lot they were, begging what little they could get of the white people at the agency, and selling their decorations, leggings, and other articles in order to buy provisions. The Comanches live the farthest from the agency, and are obliged to make a long, tedious journey whenever they want lumber, a new plow point, or a part of their mowing machine repaired. They are very desirous of having a school mission among them south of the Wichita mountains. They also want a sawmill, and there is a great deal of lumber to be had all about that part of the territory.

There still remains one feature of Indian life on these reservations which distinctly links the present with the most savage past. The beef issue is looked upon as a gala day. When the beeves, in bunches of 5 or 6, have been weighed and branded, they are turned out upon the prairie. The names of as many beef chiefs are then called, and these move out, following the cattle a little distance, after which the "running" begins. The poor creatures are chased by men and dogs, all yelling and making frantic exhibitions of delight. When an animal is almost ready to drop with exhaustion it is urged on by firing a bullet into the rear flank or some place where only a sting is effected, and thus it is driven on, pierced with shots, sometimes staggering and falling with a broken leg or back, while its inhuman pursuers crowd around to enjoy its pitiful efforts to gain its feet. The squaws follow up this chase with the wagons, and as fast as the cattle are dispatched skin them and cut up the beef, dividing it in accordance with arrangements previously agreed upon among themselves. Everything is eaten except the bones and horns. The stomach, bowels, and intestines are devoured in a warm, raw state. The gall is spread over the steaming liver and eaten with great relish.

The Indians claim that to chase the beeves makes the meat better, "blood gets heap warm," and besides they pretend that it is "buffalo they are hunting". This exhibition of savage cruelty, permitted as it is by a kind and indulgent government, is no credit to our civilization.

There seem to be few traditions among these Indians. The Kiowas claim to have come from the north, the land of ice and snow, and when they came to this country they moved their chattels on sleds drawn by dogs. They believe themselves the chosen people.

Very few of the Indians have changed their ancient faith, still believing that the sun is the Great Spirit, or the abode of the father, the earth the mother, and that all living things are the product of the two. They pray to the Great Spirit, asking for rain or sunshine or for the relief of the sick and afflicted.

There is much earnest missionary work being done upon these reservations, with varying results. A little more than 2 years ago the Methodist Episcopal Church, South, established a mission, and during the past year a parsonage and church have been erected at the agency, worth about \$1,600, where the superintendent and his family reside. This mission has an Indian and Mexican membership of 30 and 6 whites. The mission is also building on the Little Washita a house of worship among the Comanches and Mexicans. It is the purpose to soon extend missionary operations more efficiently among the Comanches west of Fort Sill and among the Caddos north of the Washita river.

An Indian industrial school has been opened 1 mile southwest of the agency, with a building worth \$3,000 and having sufficient accommodations for 50 boarding pupils. The school was in successful operation 3 months during the latter part of the scholastic year, and it will open again October 1, 1890.

The Comanches and Mexican captives have, through their own liberal contributions chiefly, built a church for themselves, costing about \$500, and are deserving of the greatest credit for their advancement in the ways of civilization.

There is a regularly organized Baptist church among the Wichitas, about 4 miles from the agency. The building nestles among the scrub oaks of one of the little canyons on the west side of Sugar creek. Upon the prairie, back of the church, the Indians have constructed a large arbor, where they hold service every Sunday during summer. After each service all the Indians, men, women, and children, go up and shake hands with the pastor.

The Presbyterian mission and school buildings, east of here about 3.5 miles, are not yet in working condition, but the pastor preaches every Sunday in Anadarko.

The Reformed Presbyterian church has a mission at Cache creek and an industrial school. The school has an allowance of a quarter section of good agricultural land, 60 acres of which are under cultivation. The building is of stone, and will accommodate 60 scholars, who will be taught shoemaking, carpentering, tailoring, painting, blacksmithing, and tanning, and ranks among the first and best graded Indian industrial schools. It is situated just east of the Limestone ridge and northeast of the Wichita mountains, about 3 miles from Cache creek and 20 from Anadarko.

The Indian agent has much to contend with in the management of his charge. To a great extent the Indians are like children appealing to the parent in every little trouble. They wish to hold frequent councils, and do a great deal of talking; are constantly demanding that "Washington" do this and "Washington" do that. Even their family troubles are brought to the agent for decision. If a horse is stolen a delegation waits upon the agent and discourses of the matter at great length. The division of their land in severalty is one of the subjects that calls for much talk; also their loss of grass money, through the retirement of the cattlemen, respecting which a new feature has developed. Many of the white men who have married Indian wives are in possession of large pastures, all the way from 20,000 to 40,000 acres each, well inclosed with wire fences. This acquisition of territory by the so-called "squaw men" is most displeasing to the Indians, especially since the cattlemen have been ordered to leave the territory leased of the Indians. In consequence of this the cattlemen are utilizing the squaw men and their pastures, much to the disgust of the Indians, who look with great envy on the increasing herds in the fields of their white kinfolk, believing that they are profiting by the Secretary's order, greatly to the full-bloods' loss.

#### CHEYENNE AND ARAPAHO AGENCY.

Report of Special Agent HORATIO L. SEWARD on the Indians of the Cheyenne and Arapaho reservation, Cheyenne and Arapaho agency, in the western portion of Oklahoma territory, November, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Southern Arapaho and Northern and Southern Cheyenne [known as the Cheyenne and Arapaho tribe].

The unallotted area of this reservation is 4,297,771 acres, or 6,715 square miles. The reservation has been surveyed. It was established, altered, or changed by executive order of August 10, 1869; unratified agreement with Wichita, Caddo, and others, October 19, 1872. (See Annual Report of the Commissioner of Indian Affairs, 1872, page 101.)

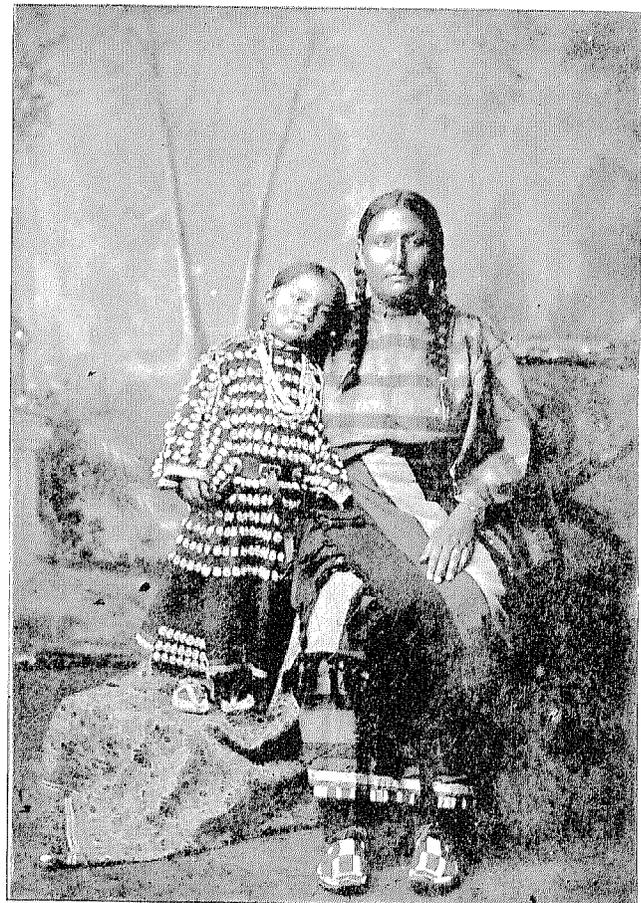
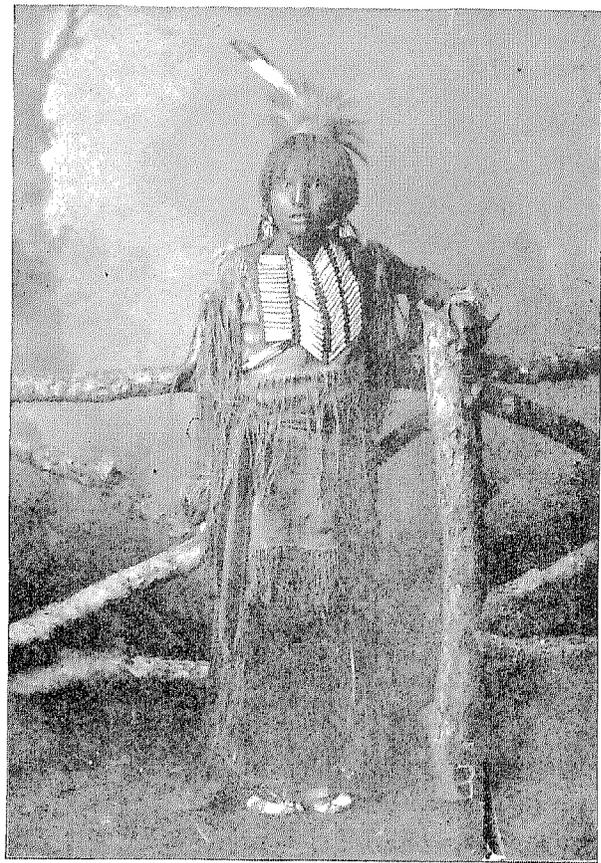
Indian population 1890: 3,363.

#### CHEYENNE AND ARAPAHO RESERVATION.

The land of this reservation is not agricultural; it is a grass country. There is some fair land along the streams, but the wind and lack of rain make nine-tenths of it unfit for agriculture.

These Indians are of northern origin and are of Algonkian stock. The Arapahos are the same as the Arapahos on the Wind River reservation in Wyoming. Their language and many of their customs are the same. The Cheyennes here are the same in language and customs as the Northern Cheyennes. They are essentially plains Indians, and until late years their principal industry consisted in hunting the buffalo and the scalp of the paleface. They are unusually healthy. Their principal diseases are those of the lungs. Migratory in their habits, even to the present day continually moving from place to place, they have no thought of the morrow, and are

<sup>a</sup> 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.



(E. B. Snell, photographer, Wellington, Kans.)

CHEYENNE AND ARAPAHO AGENCY, OKLAHOMA.

Cheyenne women.  
Cheyenne "killing woman", or "poison".

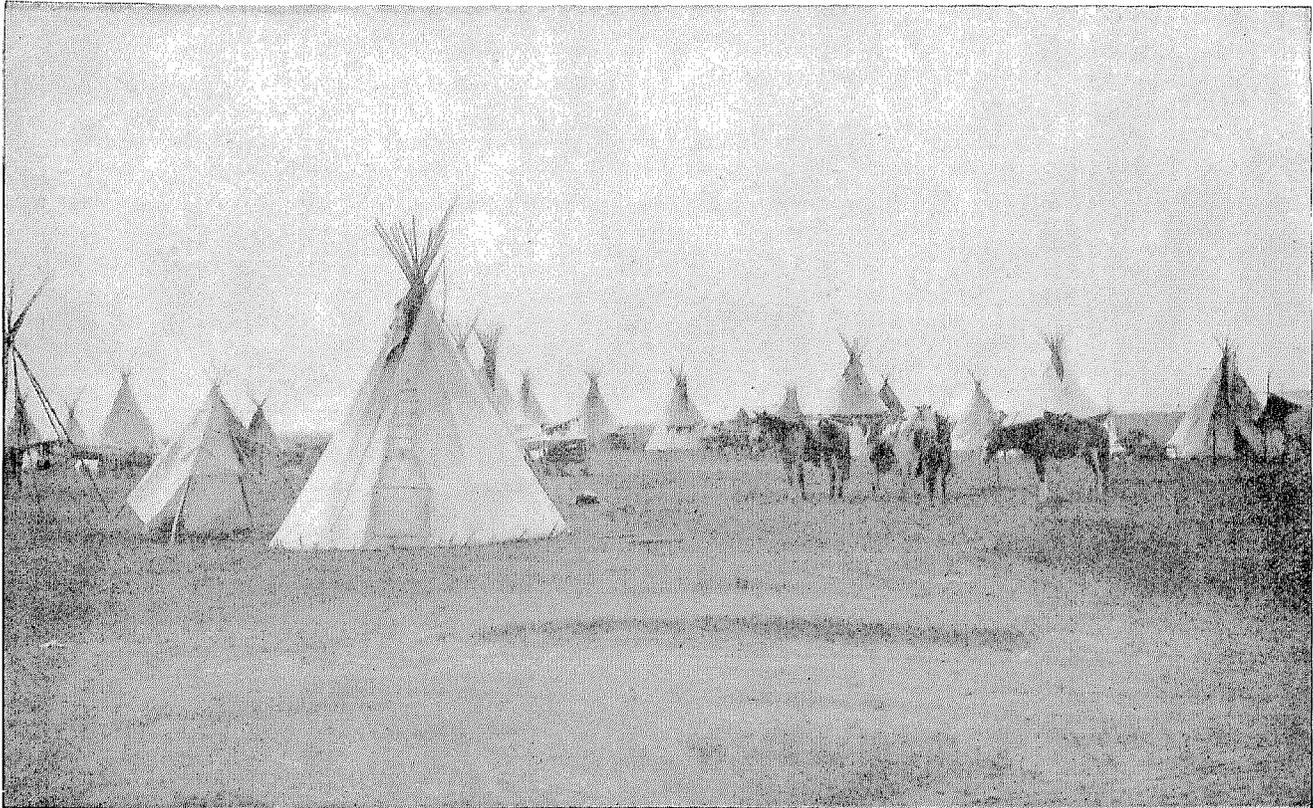
Arapaho boy.  
Cheyenne woman and child. (Child's dress covered with elks' teeth.)



CHEYENNE AND ARAPAHO AGENCY, OKLAHOMA.

1890.

CHEYENNE AND ARAPAHO SUMMER CAMP (ALLOTTED INDIANS).  
CHEYENNE AND ARAPAHO WINTER CAMP (ALLOTTED INDIANS), WITH WINDBREAK OF WOVEN BRUSH AND STICKS ABOUT THE TEPEES.



CHEYENNE AND ARAPAHO AGENCY, OKLAHOMA.

November, 1890.

CHEYENNE AND ARAPAHO (ALLOTTED) INDIAN CAMP NEAR ELRENO.  
CHEYENNE AND ARAPAHO (ALLOTTED) INDIAN CAMP NEAR DARLINGTON.

careless in habits and averse to any labor in civilized pursuits. Their tepees are in form like Sibley tents, a bunch of poles with cheap cotton covering. Morality is lax; in fact, they have but little or no regard for woman other than as a slave to perform their camp labor and satiate their passions. The women do not deteriorate because of having been companions of four or five previous owners. The marriage rite is polygamous, and consists in the purchase from the parent or guardian of the female desired, without any knowledge or consent upon her part. The female baby is prized the highest, as upon maturity she represents so many ponies. Their clothes, male and female, are chiefly leggings, blankets, and moccasins.

Their religion at the present day is vague. There exists a belief in a Supreme Being, abetted by smaller deities, one for each of the elements, as, for example, a god of water. The future state is a life in the body after death surrounded by everything the Indian mind can wish, especially isolation from the whites. Religious exercises consist in dancing, singing at certain seasons, and, did the government permit it, the annual sun dance, which is to them their greatest religious festival, and is given exclusively to the Supreme Deity.

Burial is primitive, and the body is deposited in the ground without a coffin. Burial rites consist in burying or giving to friends all property owned by the one who died. When a man, married and of family, dies, his wife and children are stripped of everything and left destitute and dependent upon relations. The wife, and if more than 1 the favorite, must mourn and fast 40 days. After that she can marry again.

These Indians are supported by the government, doing but little for self-support, the ration issued being principally of beef and flour, and this they complained was too small.

There may be a marked change in the habits of these people and toward self-support, but it does not appear on the surface. There may be encouragement for those who have labored long years with them for their advancement, but to a stranger sojourning here for a short time it looks as though a vast amount of time and money had been wasted. Even the expense of the education of the youth seems like money thrown away. Take, for instance, a boy and girl each at 6 years of age, place them in the reservation schools for 6 years, then send them to some of the large industrial schools in the states for 5 more years, which would be 11 years' schooling, at an annual cost of \$175, equal to \$1,925 each. At the end of that time they return to their reservation with nothing but their education, not a cent's worth of property to commence with, an almost unbroken waste in all things before them, to meet with ridicule and contempt from parents, relatives, and friends, and be called by all that which for generations has been the synonym of the most intense hatred, "white man". The door of every employer is closed against them, or in rare cases only one or two residences open to them. They have returned well dressed, well fed, have been made much of by all coming in contact with them, have been led to think when they leave the eastern school that they are fitted for any position on their reservation home. They get there well dressed, find nothing for them but their camp; their clothes get old and dirty, they eat their rations, they soon discard their citizens' dress and don the Indian blanket, and then "out-Indian the worst Indian". From observation the higher education of the Indian youth appears a failure from some cause, probably from want of a systematized effort to utilize them after the reservation is reached.

The total population for 1890 is 3,363. The influenza was very severe and fatal in this section during the fall and winter of 1889 and 1890. The crimes committed by the whites against the Indians were only 4, viz, 2 of horse stealing and 2 whisky cases, all of the accused being bound over to the United States court for trial.

The manner of issuing beef to the Indians would shock the sensibilities of a member of a society for the prevention of cruelty to animals. The wild Texas cattle are turned loose, 10 to 12 head at a time, followed by twice the number of Indians, mounted and armed with carbines and revolvers. They give chase, and the beasts are shot on the dead run. The women and children also enjoy this sport. The squaws strip the cattle and tear out the intestines, which they and the children eat.

#### SAC AND FOX AGENCY.

Report of Special Agent LAFE MERRITT on the Indians of the Sac and Fox, Iowa, Kickapoo, and Pottawatomie reservations. Sac and Fox agency, Oklahoma territory, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations and the unallotted areas are: (a)  
Pottawatomie reservation: Absentee Shawnee (Shawana), Pottawatomie, 575,877 acres, or 899.75 square miles. Treaty of February 27, 1867 (15 U. S. Stats., p. 531); act of Congress approved May 23, 1872 (17 U. S. Stats., p. 159.) (222,716 acres are Creek ceded lands and 353,161 acres are Seminole lands.)

Sac and Fox reservation: Otoe, Ottawa, Sac (Sank) and Fox of the Missouri and of the Mississippi; 479,668 acres, or 749.5 square miles. Treaty of February 18, 1867 (15 U. S. Stats., p. 495).

Iowa reservation: Iowa and Tonkawa; 228,418 acres, or 356.5 square miles; executive order August 15, 1883.

Kickapoo reservation: Mexican Kickapoo; 206,466 acres, or 322.5 square miles; executive order August 15, 1883.

These reservations have been surveyed.

Indian population 1890: Absentee Shawnees, 640; Pottawatomies (citizens), 480; Sac and Fox of the Mississippi, 515; Iowas, 102; Mexican Kickapoos, 325; total, 2,062.

<sup>a</sup> 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.

## SAC AND FOX RESERVATION.

The Sac and Fox reservation is situated on the South Canadian river, it being the southern boundary, the Cimarron river the northern, Oklahoma territory the western, and the Creek and the Seminole Indian Nations the eastern. Deep Fork river and the north fork of the Canadian pass through it from west to east. It is well watered and covered with heavy timber, cottonwood, elm, oak, walnut, pecan, sycamore, hackberry, and persimmon. The land is rolling and quite rough, and, save in the creek valleys or bottoms, very little of it is cultivated. It is arable, however, and fruits of all kinds thrive and yield abundantly. Agricultural products are corn, wheat, oats, millet, cotton, and all kinds of vegetables. Stock of all kinds subsist the year round upon the grass on the open range country, the hills and timber furnishing winter shelter.

The agency village or seat of the Indian agent for the Sac and Fox agency and his corps of government employés is situated on the Sac and Fox reservation, on the Deep Fork river, 2 miles west of the eastern line. It was located here in the year 1871, and now consists of 22 buildings, all of which are the property of the government save 4, which belong to licensed Indian traders. The largest building in the agency village is the residence of the Indian agent, and is built of brick, at a cost to the government of \$2,000. The remainder of the buildings are frame, all of them being small residences save 2 storehouses for the agency, physician's dispensary, blacksmith shop, and commissary. These buildings are old, not in repair, and some of them worthless. The Sac and Fox agency post office is located at the agency proper, the wife of a licensed trader being postmistress. The buildings comprising the agency proper are located on one street, and their quaint architectural design and the visible tinge of time give this little cluster of houses, nestling snugly in the forest, a picturesque and romantic appearance.

The number of white persons officially employed at present to manage the agency affairs is 6, viz, agent, clerk, physician, blacksmith, farmer, and laborer. The number of licensed traders is 2, and the number of white persons employed at their two stores is 5. Each of the stores carries a general stock of goods such as Indians usually buy.

The Sac and Fox Indians became one body of people in the year 1804, under the name of the Sac and Fox of the Mississippi, and by treaty with the government in 1868 they occupy their present reservation. This land remained the common property of the tribe until in May and June, 1890, a treaty was made with them by the government for cession of the same, save 160 acres to be reserved and allotted to each man, woman, and child in the tribe.

These Indians have made little advancement toward civilization since their removal from Kansas to this country 21 years ago. The larger per cent of them wear blankets, breechcloths, leggings, and moccasins, and live in rude huts or bark houses of a temporary nature. These are located in villages or encampments at various points on the reservation convenient to wood and water. They still cling to their original Indian customs, indulging in the monotonous medicine dance and cherishing their tribal relations. They have a religious belief, and it is in the dance that they worship the Great Spirit, their God. They are, however, less superstitious than most Indians, though they will not occupy a house in which a death has occurred. This can be said, however, of all Indians. A few of the Sac and Fox Indians farm on a small scale, and some of them own small herds of horses and cattle. Their main sustenance comes from the government in an annual cash annuity of \$45 per capita.

Morally the Sac and Fox tribe is above the average. There is only 1 case of polygamy in the tribe. Petty theft and horse stealing, usually prevalent among other tribes, are practically unknown to the Sac and Fox. They are inveterate gamblers, however, and bet on any game of chance coming under their notice. The men turn their hand to nothing of the nature of labor, regarding it a disgrace to do so. The women get the water for domestic use and perform all the drudgery, while the men lounge idly about the camps, amusing themselves at cards and other pastimes. They have no regular meal hours, but replenish their stomachs according to their desires or as often as the supply of food on hand will warrant it. Beef is their principal article of diet, and they will subsist wholly upon it, and eat no other food as long as it can be had. They have a high regard for veracity in both social and business intercourse. The country abounds in deer, turkey and other small game; also wild hogs, which live upon the native mast.

A good work is being done in this tribe by an Ottawa Indian missionary of the Baptist church. He has labored among them for 6 years, having at present 14 Indians belonging to his church. The Baptist society has at this agency a church in which services are regularly held.

Probably the most remarkable Indian in the Sac and Fox tribe is Moses Ke-o-kuk, a full-blood Sac, and for many years principal chief of the tribe. He is a firm believer in the christian religion as taught by the whites, and a wealthy, upright citizen, wielding a power for good among his people. Moses Ke-o-kuk (the word Ke-o-kuk meaning "walking fox" in the Sac language) is a son of the chief Ke-o-kuk, in whose honor the city of Keokuk, Iowa, is named.

Of the many peculiar customs of this people none is more strange than their burial rite. When a death occurs the body is at once taken away for burial before the animal heat has left it and placed in a shallow grave. Before this is done, however, the body is wrapped in blanket after blanket and shawl after shawl until it has the appearance of a huge bundle. All the favorite personal effects of the deceased are placed in the grave with the



(C. M. Bell, photographer, Washington, D. C.)

SAC AND FOX AGENCY, OKLAHOMA.

MOSES KEOKUK, SAC AND FOX CHIEF.

body, and for a certain number of days the grave is visited by mourning relatives, who carry food and water to it for the use of the deceased in the unknown beyond. At the time of burial a horse is shot at the grave for the use of the dead man when he reaches the "happy hunting ground", their heaven.

## IOWA RESERVATION.

The Iowa tribe, numbering 102, is located by executive order on a reservation containing about 228,000 acres, situated west of the Sac and Fox, and well supplied with timber and water, furnishing a splendid range for stock both winter and summer.

Some of these Indians are industrious, and the most of them cultivate small tracts of land, raising vegetables and some corn, scarcely sufficient, however, to subsist upon during the summer. The remainder of the year they are dependent on their annuity, amounting to \$50 per capita.

As a tribe they have been opposed to allotment of land and other civilized influences and measures, but they have finally treated with the government for the relinquishment of their surplus lands, and have decided to accept allotments.

The Iowas have made fair advancement toward civilization in the past few years, having to some extent abandoned their old superstitions and many of their tribal customs.

In appearance the Iowa is of the copper hue, much the same as other Indians, but he has a brighter countenance and smoother features, and clings with less tenacity to ancient customs and heathen-like ideas. The larger per cent of the tribe wear citizens' dress in part and are progressive. Morally they are not up to the standard, as they gamble, drink whisky, and do more or less pilfering. The tribe is decreasing in number, their sanitary condition being deplorable.

## KICKAPOO RESERVATION.

The Mexican Kickapoo tribe is estimated at 325. They never have been enrolled, as they always oppose every measure tending to civilization or the bettering of their condition. They are very bitter in their opposition to the whites.

The Kickapoos occupy a reservation of splendid land, lying west of the Sac and Fox reservation and south of the Iowa, where they roam at will, practicing their heathenish Indian customs and scoffing and intimidating their more progressive brethren at every opportunity. They cling to the blanket, the gee string, and breechcloth, and occupy the temporary bark wigwam as of old, turning their hands to nothing of the nature of labor. They have some ponies, however, and do more or less trafficking in them. They also buy, sell, and steal horses.

They oppose education. Some years ago the government built a neat schoolhouse on their reservation, but they have always refused to place their children in it.

They are very superstitious, firmly clinging to their old Indian ways and customs.

They boast that they intend to remain Indians.

## POTTAWATOMIE RESERVATION.

The Pottawatomies have become citizens of the United States, although they still occupy a reservation. Their reservation lies between the Little river and the Canadian, and is a choice tract of country, heavily timbered and well watered. The land is especially adapted to stock grazing and farming. Many of the Indians have large herds of cattle and horses, with large farms. The timber is of a superior quality, such as walnut, pecan, oak, elm, cedar, cottonwood, and hackberry. It covers almost every part of the reservation, although the heavier of it is found along the streams and in the valleys. Some building stone of a fair quality is found on the reservation, but the Indians use logs exclusively in constructing their houses.

Nearly all the Pottawatomie Indians have accepted their lands in severalty, and many of them have made improvements of a substantial nature. They are far in advance of any other tribe in this part of the territory. All of them wear citizens' dress, and many of them have professed the christian religion. They take kindly to the teachings of the whites, and very few of them practice the old Indian customs. A large number of whites of French descent have intermarried into the tribe, whose work and influence for good are perceptible on the Indians. Many of these white men, married to Indian women years ago, have large families, making the number of mixed bloods in the tribe quite large, and in a sense improving the condition of the Indians.

The Pottawatomies have no court for Indian offenses, but in its stead have a "business committee", composed of 5 leading men of the tribe. These are chosen by annual election. All differences and disputes arising between individual members of the tribe are adjusted by the business committee.

ABSENTEE SHAWNEE INDIANS.—This tribe numbers 640 and resides upon a portion of the "30 miles square" belonging to the Pottawatomies, between the north fork of the Canadian and the Little river. This band of Shawnees is the western branch of the Eastern Shawnees, and is classed as the Absentee Shawnee tribe by reason of their absenting themselves from the main body of their people at a time when certain treaties were made with them by the government. The Absentee band of Shawnees is divided into 2 bands, 1 known as White Turkey's progressive

band and 1 as Big Jim's nonprogressive band. The number of Big Jim's band is estimated at 300, and they are bitterly opposed to progressive ideas. They refuse to accept their lands in severalty, none of them having taken allotments. They are superstitious and engage in no labor; therefore they bask in total idleness, roaming about the reservation, hunting and stealing. They also object to placing their children in school.

White Turkey and his band number by actual count 340. They farm on a small scale and handle considerable stock. They occupy bark and log houses, send their children to school, and dress in citizens' clothes. They have also accepted their lands in severalty and have made many permanent improvements upon them. They are self-sustaining at this time.

#### OSAGE AGENCY.

Report of Special Agent S. M. TUCKER on the Indians of the Kansas and Osage reservations, Osage agency, Oklahoma territory, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (a) Kansas or Kaw, Great and Little Osage, and Quapaw. The unallotted areas of said reservations are:

Kansas, 100,137 acres, or 156.5 square miles. Act of Congress approved June 5, 1872 (17 U. S. Stats., p. 228).

Osage, 1,470,058 acres, or 2,297 square miles. Article 16, Cherokee treaty of July 19, 1836 (14 U. S. Stats., p. 804); order of Secretary of the Interior March 27, 1871; act of Congress approved June 5, 1872 (17 U. S. Stats., p. 228). (See deed dated June 14, 1883, from Cherokees, volume 6, Indian Deeds, p. 482.)

These reservations have been surveyed.

Indian population 1890: Osages, 1,509; Kansas, 198; Quapaws, 71; total, 1,778.

The agency is on the Osage reservation, and is in good order. There are on the reservation 7 traders, or at least 7 traders' stores. Three of them are outside the agency (2 at Grey Horse and 1 at what is called Hominy Post) and 4 at the agency. Owing to the number of Indians and the amount of money they receive, with the large number of white people on the reservation, the stores all appear to have a good trade.

There are many old government buildings at this agency, which are not in good condition. There are also a number of good, substantial stone buildings, which are comparatively new and in very fair condition. There is a large stone school building and barn. The office and residences of the agent and most of the employes are good stone buildings. There is a well, run by windmill and steam engine, from which the water is forced into a large tank upon a hill overlooking the agency. There is a flouring mill, but it was allowed to get out of repair and has not yet been put in order. The estimated value of the government buildings at this agency is \$44,998.

#### KANSAS RESERVATION.

This reservation is situated about 30 miles southeast of Arkansas city, and is reached by stage from that place. The government buildings at this subagency are as follows: a large 3-story building, commonly called "Mission building", in which all the school employes reside, and which is also used as a dormitory, dining room, and for all purposes connected with the school except as schoolroom. There is a good 1-story stone building situated a few rods from the mission. It has 2 schoolrooms, and is sufficiently large to accommodate all the children of school age belonging to the tribe. There is a large 2-story stone building originally designed as a residence for the subagent. It is now occupied by the physician in charge. There is a large, well arranged stone barn, with sufficient room for all purposes. There are 2 frame buildings, 1 occupied by the blacksmith, the other as a drug store and office for the physician. The office and commissary buildings are old wooden structures, badly out of repair. There are also a number of old log houses, some occupied as residences by half-breeds and some for shops and other purposes. All the stone buildings are in good condition. The estimated value of the government buildings at this subagency is \$15,000.

The Kansas reservation was bought for them from the Osages. They moved here from Kansas in 1873. The reservation is bounded on the north by the state of Kansas, on the west by the Cherokee strip (the Arkansas river is between the two reserves), and on the south and east by the Osage reservation. It contains 100,137 acres, mostly prairie, with timber along the streams, and has some groves of post oak and black-jack on the uplands. It is fairly well watered. The Arkansas runs along the entire west line, and Beaver creek and its branches run through nearly its entire length north and south, with many smaller streams and many springs along the bluffs and heads of streams. The country is somewhat hilly and in many places rocky. About one-half of this reservation is suitable for farming, and the remainder is excellent grazing land. There is some good timber along the streams. The valleys are not very wide, but have very rich soil. In the northeast portion there is a great deal of prairie land well suited for farming. There is a large amount of good building stone on the hills. As a whole, it is a good body of land, and will prove, without doubt, a productive country.

The Kaws are fast disappearing, there being now only 198, of which number 65 are half-breeds, the rest full bloods. They are of good size and well built, and many of them are healthy, and some have lived to old age; but

<sup>a</sup> 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.

there is a great deal of constitutional disease among them, which is fast taking them off. A great many of them die young. The full-blood Kaws are decreasing rapidly, while the half-breeds are increasing equally as fast in proportion to their numbers. The half-breeds are generally healthy and strong.

The religion of the full bloods is essentially pagan. They believe in a future state of existence, and expect to live there somewhat as they do here. They sometimes kill a favorite horse at the grave of a dead brave for his benefit in the spirit world, or future hunting grounds. The habits and beliefs of an Indian who has reached middle or old age are hard to change. While they will admit a certain practice to be wrong, they still adhere to it.

Many of the half-breeds are Catholics, having been educated to that faith in their schools. There is no resident missionary here, but the superintendent of the school is to some extent a missionary to them. They have certain dances which to them have a religious meaning.

The Kaws are not much given to thieving, and generally pay their debts when they can. They are fond of horse racing and all kinds of gambling. Their women are generally virtuous in their way, there being but very little prostitution among them. The marriage relation is not very permanent, divorces being easily obtained. The habit of giving or selling their girls in marriage prevails, making the gift or sale while the girls are mere children. It is not unusual to see a mother at 13 or 14 years. This in part accounts for the great death rate among them. There are no polygamists. They, like other Indians, have imbibed many of the bad habits of the white man and but few of the good ones. They have made but little, if any, progress in civilization for years. This only applies to the full bloods.

There is here an agency boarding school. There are 41 children of school age. Some of them attend school away from the agency.

These Indians are generally willing to have their children attend school more for the sake of getting them fed and clothed than from the desire that they should acquire an education. There are 7 white people connected with the school. The girls are taught sewing, cooking, and general housekeeping. The boys are taught farming, gardening, and taking care of stock. They appear to learn readily, and some of them take great interest in their studies. One great trouble with the education of the girls of the tribe is that as soon as a schoolgirl reaches the age of 12 or 13 years she is sold or given in marriage.

Another trouble, as with other tribes, is the condition of the young Indians when they return from school. No provisions are made for them, and they almost invariably drift back to the blanket and the habits of the tribe. There is here a young man, a full blood, who is a graduate of Carlisle school, a graduate of a Lawrence (Kansas) business college, a good musician, a harness maker, a stenographer, and a typewriter, who had only been back 11 months, and was wearing the blanket and breechcloth and living just as the older Indians. He did not want to do this, but there was no other course left him.

The Kaws have made but little progress for years. There is no government farmer among them, and they appear to have lost all desire to improve their condition. The full bloods do not plant as many crops as they did a few years ago. The half-breeds and a few white men who have married Indian women have good farms, many of them under a good state of cultivation. Some of them have quite a number of cattle, horses, and hogs. The half-breeds wear citizens' clothes, speak English, and are in a prosperous condition.

The full bloods adhere to their old customs. Nearly all of them wear blankets and breechcloths, and they do not want to make any change in their ways. The habit prevails among them of leasing their farms to white men and spending their time in idleness or in visiting. The full bloods keep no stock but a few horses. When they have any stock, as soon as they feel that they want meat they kill and eat the last cow, calf, or hog. The only occupation of the Kaws is farming.

About one-third wear our style of dress in part. There are only 20 full bloods, besides the school children, old and young, who can write. Nearly all of them can speak English enough to make themselves understood. They all live in houses a portion of the year, but in hot weather take to tents or brush houses. Some of them have bark lodges, which show a good deal of skill in construction.

There are 5 full-blood Kaws who served in the Union army (in the Ninth Kansas cavalry) and also 3 half-breeds (in the Fifteenth Kansas cavalry). There are 2 full-blood women who are soldiers' widows.

There are 1,320 acres under cultivation, of which 120 acres belong to the government school farm. There were only 75 acres broken this year. They have 4,000 acres under fence. The past year they cut and sold to the government 100 cords of wood, and to traders and employes 50 cords.

There are here belonging to the government 3 horses, 5 mules, 23 cattle, and 50 hogs.

The Indians own 200 horses and 250 head of cattle. These include animals owned by half-breeds and squaw men. They plant but little except corn, and this year that is almost a failure, owing to the drought and the manner in which it was cultivated. The half-breeds have a better prospect for crops; they planted earlier and cultivated better, and will have a fair crop of corn. They will sow some wheat this fall.

The full bloods are very poor, having but little except what is given them by the government, including cattle, and the issue of the latter will cease this fall. Most of the half-breeds and a few of the full bloods favor taking

land in severalty, but the chiefs are opposed to it. The affairs of the tribe are managed by a national council, consisting of 5, 4 full bloods and 1 half-breed. Their disputes are settled by this council. Their police force consists of 7 men, the headman of which is called the marshal.

There are quite a number of white men on the reservation, some as tenants and some without any right to be there. The trader gets all the grass, money, and annuity of the Indians. They need some one to look after their farming, as they will do but little good when left to themselves. They will not work at the right time, will not plant and sow in season, and neglect their crops when they need attention. Many are willing to work, but will not learn to work alone.

It is estimated that there are 100 white men on the reservation not connected with the government. Some have rented farms of Indians or half-breeds, some are working for Indians, and others for no known purpose unless it is to marry into the tribe. This class is a great disadvantage to the government and to the Indians, as they stir up dissensions and try in many ways to get the best of them.

#### OSAGE RESERVATION.

The Osage reservation was purchased from the Cherokees under the treaty of 1866, and paid for with money received from the sale of the Osage lands in Kansas. They removed to this place from Kansas in 1871. They were promised a title in fee to the land, which has not been made.

The reservation is bounded on the north by the state of Kansas, on the west by the Kansas, Otoe, and Pawnee reservations, on the south by a portion of the Cherokee strip and the Creek Nation, and on the east by the Cherokee country. It contains 1,470,058 acres, and is fairly well watered by the many creeks running through it. The principal streams are Bird creek, upon which the agency is situated, and Hominy and Salt creeks, which run through nearly the entire length of the country on the north. The Arkansas river forms the boundary between the Osages and Otoes and Pawnees. There are a large number of smaller streams running through different parts of the reservation.

The land is generally hilly and rocky, with narrow valleys along the streams. These valleys and some portions of the upland are rich farming lands and susceptible of cultivation. The uplands are generally rocky and unfit for cultivation. A large portion of the upland and some of the bottoms are covered with timber, consisting of post oak, black-jack, hickory, elm, pecan, walnut, and cottonwood.

The government surveyors reported 20 per cent of this land tillable. The upland produces good crops of grass, but owing to the outcrop of stone, which is all through the land, it can not be cultivated or even mowed over for hay. There is plenty of timber.

The Osages have selected their locations. Some have houses and farm buildings costing thousands of dollars. Their houses are mostly frame or log, some partly stone. Many of the best locations have already been taken, and in some cases they have selected a number of claims adjoining for the purpose of settling their children near them. Many of the Indians have orchards started and some already bearing; in fact, in many cases they live like the whites.

A majority of the Osages are opposed to taking their land in severalty, claiming that they already own the land in fee simple. They want the land divided among themselves, which would give them nearly 1,000 acres each, old and young.

This is largely a grazing country. There are upon the reservation nearly as many white men as Indians. Many of them have leased farming lands from the Indians, some paying cash and some a share of the crops, which with his annuity allows the Indian to live in idleness or worse. Some of the white men are working for Indians as laborers on their farms, which may be beneficial to the white man, but certainly is not a benefit to the Indian.

The reservation will not support a dense population. The Indians on it are the Great and Little Osages, with some Quapaws. The Osages are generally large and of good form. A large number of the men and some of the women as they grow old become fleshy, some of them corpulent. They are fine looking and of rather pleasant appearance.

The physician in charge here informs me that the general health of the Osages is as good as that of the same number of white people. There is but little constitutional disease among them, although scrofula exists to some extent, owing largely to their manner of living. They have 2 physicians, paid by the government, 1 at the agency and 1 at Gray Horse post, about 25 miles southwest of the agency. The deaths among these Indians are largely among children. The deaths for the last year at the agency amount to 88 and the births to 103. The increase is largely among the mixed bloods, as with the full bloods the deaths outnumber the births.

The Osages devote a large portion of their time to religious observances. They believe in a god, which is with them the sun, and they are practically sun worshippers. They believe in a future state of existence and a certain kind of punishment or reward in the hereafter. While their ideas may be crude, they are devout and ready to suffer almost anything for their religion. Their religion is peculiar to themselves, none of the other tribes in this part of the country agreeing with them. The Catholic church has had preachers and teachers among them for 25 or 30 years and has made some proselytes, but not many among the full bloods.



OSAGE AGENCY, OKLAHOMA.  
OSAGE DANCE HOUSE AND WAR DANCERS.

The mixed bloods are divided religiously, some belonging to the Catholic and some to Protestant churches, mostly to the Methodist Episcopal church. There are about 200 church members among the Osages. Among the full bloods there are preachers or prophets, called medicine men, who have great influence over the members of the tribe. Many of the dances and feasts of the Osages have to them a religious significance. The full bloods of the Osages as a whole are a religious people. Their dances are harmless and occasions of amusement, when not religious.

They have lived so long among and near the white men that they have learned many of their bad traits as well as some of their good ones. The presence of many dishonest and vagabond whites among them has been a great disadvantage to these Indians. Many of them are gamblers and whisky sellers, and the Indian, like many of his white neighbors, will get drunk when he has a chance. Many of the Indians are gamblers, and the agents and those in authority so far have been unable to prevent gambling and drinking among them. Some white men have married Indian women simply that they might be allowed on the reservation to ply their trade among the Indians. There are among the Osages 26 polygamists, and there are but few divorces. There is but little prostitution among them, the mixed bloods and many of the full bloods being well behaved men and women.

One of the greatest evils here is the whisky trade. Last year there were 100 arrests for selling liquor, some of which resulted in conviction. There were last year over 50 cases of horse stealing on this reservation. There are a great many bad white men on the reservation, who are here for the purpose of stealing from the Indians. The character of the country is such that it is almost impossible to find them in their hiding places in the thousands of acres of hills and timber. There are a United States commissioner and deputy United States marshal here, who look after such characters, but they find it difficult to prevent stealing and robbing.

The Osages are generally honest, and pay their debts as well as the average white men. The subject of education receives much attention among them. There is at this agency a government boarding school, which is attended by both full bloods and half-breeds. The number enrolled during last term was 147; males 92, females 55; average attendance for the term, 103. There are in this school 15 white and 3 Indian teachers and other employes. The cost of maintaining the school for the year was, for salaries of teachers and other employes, \$5,982; other expenses, \$5,400.

The Methodist mission school, commonly called the McCabe school, is a contract school. It enrolled for the last term 65 scholars, all girls; average attendance, 60. They have 5 teachers and 5 other employes. The cost of their building was \$650. The salaries of teachers and other employes were \$2,675. This is a boarding school exclusively for girls. They are taught sewing, cooking, and general housework. The school is doing a good work. The Catholics have a school here and one at what is called Hominy post, about 15 miles southwest of the agency. The school here was not in operation last year, and has but just commenced. The Hominy school has a capacity of about 100, and had a fair attendance last year.

There are quite a number of Osages, full bloods and mixed, who are attending school away from home, some at Haskell, Carlisle, and Hampton, and some at private schools. The Osages are fully provided with the means of educating their children.

The whole number of Osage children of school age is 325. Osages over 20 years of age who can read, 130; under 20 years of age who can read, 225. There are 700 who can speak English enough to make themselves understood. Of the Osages who have attended school for a number of years, many retain our style of dress, adopt our habits, and use our language, but unfortunately many of them return to the blanket and the habits of the Indians. They have made a good deal of progress in education and civilization within the last 10 years.

Financially the Osages are in a better condition than any community of like number in the newer states. The whole number, as shown by the pay roll of last quarter, is 1,512 (a), of which number 506 are of mixed blood, leaving only 1,006 full bloods. There are 620 who wear citizens' dress exclusively and 109 who wear it in part. They have built during the past year 60 frame and 6 log dwelling houses, at a cost of \$10,900. There are on the reservation 614 houses occupied by Indians, valued at \$163,784. They have under cultivation 22,270 acres, and the government has under cultivation 100 acres. Two thousand acres of land were broken by the Indians this year. They have under fence, mostly rail and some wire, 26,246 acres. They raised this year 25,000 bushels of wheat, and last year they raised 300,000 bushels of corn and 2,000 bushels of potatoes. They cut last year 12,000 tons of hay, and are cutting as much this year. They hauled last year from the railroad, 25 miles distant, 109,307 pounds of freight for government and the traders, for which they received \$550.

By a valuation just made by order of their national council they have 135,660 rods of fence, of the value of \$98,418. This does not include any of the fences on cattle ranches. They have 764 farm buildings other than dwelling houses, of the value of \$41,905. They own 5,700 horses, valued at \$203,771; 439 mules, valued at \$58,420; 11,665 head of cattle, many of them of good blood, valued at \$149,887; 12,797 head of hogs, valued at \$34,245, and 6,336 chickens and turkeys, valued at \$1,584. They have 567 wagons, many of them double-seated spring wagons, valued at \$31,804, and have growing 10,960 peach trees and 7,850 apple trees, which they value at \$30,092. They value the other implements on their farms at \$95,233. These figures give a total value, by their estimate, of \$909,143, which is a fair showing for Indians.

They draw interest 4 times a year on a fund belonging to them in the United States treasury, which gives \$41.25 to each Indian, old or young; besides they have been receiving considerable money from cattle men as rent for grazing land.

They are accumulating property, which perhaps is not to be wondered at, considering the amount of money they receive in the shape of annuities. Many of the full bloods, while living in good farmhouses well furnished, still adhere to the habits of the Indian, wear blankets, go without any covering on their heads, and think they are dressed up when they have on a breechcloth and a pair of leggings and their faces painted in several colors. They have made great improvement, but are yet in many respects about as far from being civilized as they were 20 years ago. Many of them trade out all the quarterly annuity with the traders before they receive it. It is characteristic of the Indian, if he sees anything he wants, to get it if he can without regard to cost.

The tribal government of the Osages consists of 1 principal chief, called the governor, and 14 councilmen, elected by the tribe. This council makes the laws and the rules by which they are governed. They are elected for 2 years. Any one 21 years old is eligible to any of the offices. The governor now is a full blood, and also most of the councilmen.

They have a court called the court of Indian offenses. It consists of 1 chief justice and 2 associates, a clerk, and 5 sheriffs. The reservation is divided into 5 districts, and a sheriff is elected for each district. They try all minor offenses committed by the Indians, and sit as a probate court for the settlement of estates and other matters. This court is elected by the tribe, and holds office 2 years. There is also a small Indian police force, who look after the affairs of the tribe and preserve the peace.

There are 71 Quapaws on this reservation, intermarried with the Osages. They left the Quapaw tribe in Indian territory some years ago. They live in wooden huts, built with the permission of the Osages, and hire out to them as laborers and farmers. They do not differ in many respects from the Osages, but are generally poorer.

#### PONCA, PAWNEE, AND OTOE AGENCY.

Report of Special Agent S. M. TUCKER on the Indians of the Otoe, Pawnee, Ponca, and Oakland reservations, Ponca, Pawnee, and Otoe agency, Oklahoma territory, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (a) Otoe, Missouri, Pawnee (Pâni), Ponca, Tonkawa, and Lipan.

The unallotted areas of said reservations are:

Otoe: 129,113 acres, or 201.75 square miles. Act of Congress approved March 3, 1881 (21 U. S. Stats., p. 381); order of the Secretary of the Interior June 25, 1881. (See deed dated June 14, 1883, from Cherokees, volume 6, Indian Deeds, page 479.)

Pawnee: 283,020 acres, or 442.25 square miles. Of this 230,014 acres are Cherokee and 53,006 acres are Creek lands. Act of Congress approved April 10, 1876 (19 U. S. Stats., p. 29). (See deed dated June 14, 1883, from Cherokees, volume 6, Indian Deeds, page 470.)

Ponca: 101,894 acres, or 159.25 square miles. Acts of Congress approved August 15, 1876 (19 U. S. Stats., p. 192); March 3, 1877 (19 U. S. Stats., p. 287); May 27, 1878 (20 U. S. Stats., p. 76), and March 3, 1881 (21 U. S. Stats., p. 422). (See deed dated June 14, 1883, from Cherokees, volume 6, Indian Deeds, p. 473.)

Oakland: 90,711 acres, or 141.75 square miles. Act of Congress approved May 27, 1878 (20 U. S. Stats., p. 74). (See annual report of Commissioner of Indian Affairs for 1882, p. lxii. See deed dated June 14, 1883, from Cherokees, volume 6, Indian Deeds, p. 476, and deed dated May 22, 1885, from Nez Percés, volume 6, Indian Deeds, p. 504.)

These reservations have been surveyed.

Indian population, 1890: Pawnees, 804; Poncas, 605; Otoes and Missouri, 358; Tonkawas, 76; total, 1,843.

This agency is situated on the Ponca reservation.

A competent blacksmith has charge of the smithy, assisted by a half-breed Ponca Indian, who is an excellent workman.

The carpenter shop is in charge of a man well qualified for the place. His duties are many and varied. He has to do all kinds of carpenter work and repair wagons and do general farm mending. He is assisted in his work by 2 Indians of this tribe, 1 of whom is a practical carpenter, having worked at the trade for about 15 years, and is a good all-round workman. The other is a young man, a graduate of the Haskell Indian school. He appears to be a ready and willing hand.

There is a sawmill at the agency, which is now being run by the carpenter and blacksmith and their assistants. There are in the yard about 300 logs, which were cut and hauled by the Indians. The lumber is for use upon their farms. They take a real interest in the matter of getting this lumber for their own use.

The residence of the agent and 4 cottages used by the employes are frame buildings, and were originally fairly well built, and still look neat on the outside; but, with the exception of 1 cottage (which was repaired last year), they are hardly fit for occupancy. The commissary building and office of the agent is an old building, built partly of logs and before the days of railroads. It has been added to and remodeled until its former size and shape can hardly be recognized. There is a good, commodious barn, nearly new, sufficient for the purposes of the agency, and a new carpenter and blacksmith shop combined, which is convenient, substantial, and all that is needed. There is a neat little church building in good condition. The agency trader's building is an old one. The post office is kept in the trader's store. The sawmill building is an old one, but answers its purpose. In the near

<sup>a</sup> 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.

future a flour and general gristmill will be built in the shape of an addition to the sawmill building. The boiler and engine will furnish plenty of power for both. This flouring mill will be of great advantage to the Indians, as the nearest one is at Arkansas city, Kansas, which compels them to haul their grain from 35 to 50 miles. The mill at this agency will accommodate the Otoes and Tonkawas on the west and quite a number of the Osages on the east. The value of the agency buildings is about \$14,000.

## PONCA RESERVATION.

The Ponca reservation is situated about 80 miles south of the south line of Kansas, and contains 101,894 acres, of which nine-tenths is tillable. It is well watered by the Ohikaskie, the Salt Fork, and the Arkansas rivers, besides several smaller streams. The land is mostly prairie, with skirts of timber along the streams, and in some parts of the uplands there are groves of post oak and black-jack. It is mostly level table-land, with some hilly land in the southern part.

This reservation is bounded on the north by the Cherokee strip, of which it once was a part; on the west by the Oakland reservation, now occupied by the Tonkawas; on the south by the Otoes, and on the east by the Osages. The reservation is nearly all susceptible of cultivation, being well adapted to the raising of wheat, corn, and oats, and is capable of supporting a dense population. It is far enough south for the successful raising of cotton. The water is generally good. There are numerous springs. The water in Salt Fork at a low stage is strongly impregnated with salt; at other times the salt is less noticeable.

The Atchison, Topeka and Santa Fe railroad runs through the entire length of the reservation north and south. There is a station about 3 miles north of the agency, called Ponca. The Indians objected to the location of the road and station any nearer to the agency. They now wish it were nearer. There is a telephone line from the agency store to the station.

There is a large brick schoolhouse at the agency, with room enough to accommodate all the children of school age belonging to this tribe who do not attend school off the reservation. The school building is 2 stories high, of brick, with mansard roof. It appears to be well arranged for school purposes, except the dormitories, which are 2 large rooms, 1 for the girls and 1 for the boys. The building, like the others, needs many repairs.

There are, according to the census just taken by the agent, 605 Poncas on the reservation. The births and deaths have been about equal, leaving the real number of Poncas about the same as last year. However, this tribe is slowly but surely decreasing in numbers from year to year.

The general health of the Poncas is good. There has been no epidemic among them for several years. There have been more deaths than births, the result of constitutional diseases, such as scrofula and those of a kindred nature. The greatest trouble in medical practice among the Indians is caused by the interference of the medicine men of the tribes and the failure on the part of the patient to follow directions in taking medicine. These medicine men constantly interfere with the sick, and in the absence of the doctor they at once take charge and treat them according to their methods. The Indian does not send for the doctor when he is sick, but waits for the doctor to hunt him up and prescribe for him, but he will send for the medicine man of his tribe at once. In no case of childbirth will an Indian woman send for a physician or allow one to be present. They depend upon the old women of the tribe in all cases.

There is 1 physician for about 1,500 people, consisting of 4 distinct tribes of Indians, and the white people are necessarily counted with them. They are scattered over a country 15 to 20 miles wide by 50 to 70 miles long. The doctor resides at the Otoe agency, as that is the most centrally located. Under the circumstances it is absolutely impossible for him to give the several tribes the attention they require.

Physically the Poncas are of good size and well developed. They generally look healthy and robust. Many of the older women are disposed to corpulency, while the younger ones are well formed.

These Indians have a religion or belief peculiar to themselves. They frequently kill, by strangling, the favorite pony of the dead brave and leave its body by his grave, in order that he may have his horse in the happy hunting grounds to which he has gone. They have an idea of future rewards and punishments, but differing materially from that generally accepted and taught by the christian world. They have certain feasts and dances which to them have a religious signification. They all seem to believe that a good Indian will fare better in the future than a bad one. The younger members of the tribe, those who have attended school, seem to have imbibed to a considerable extent the religious ideas inculcated in the schools which they have attended.

There is a resident missionary here under the auspices of the Methodist church. He preaches to the Indians through an interpreter, and many of them seem to be interested and anxious to be taught.

The Ponca Indians at this agency are well behaved. They are honest in all their dealings with one another and with the whites. They will pay their debts when it is possible for them to do so. Live stock and other property are left exposed which would not be safe in many communities of white people. There is an efficient police force, consisting of 1 captain and 7 privates, all Indians.

The loose condition of the marriage relation tends greatly to demoralize them, and frequently causes trouble. As a general rule a man and a woman live together and rear a family, yet there are some who disregard their

marriage vows and are not bound by any family ties whatever. There are some who have a plurality of wives. The head chief has 2 wives, keeps 2 separate and distinct establishments, and is rearing 2 families.

Some of these Indians upon slight provocation, and perhaps because they see some woman they like better, put away a wife and take up with another woman. The divorces are generally upon some public occasion, such as a dance or feast. They do not in these cases make any provision for their former wives or their children. These divorces sometimes lead to trouble. A woman last year killed her husband for summarily divorcing her.

The Indians complain that during the absence of the men from their homes the cowboys make improper and indecent proposals to the women of their families. This is likely to cause trouble.

There is nothing which tends more directly to retard the progress of the Indian toward civilization than the presence among them of disreputable and dishonest white men; but owing to the strict orders from the agent and the efficiency of the Indian police there are but few of that class, if any, upon this reservation, aside from those connected with ranches, and they have been ordered off by the 1st of October.

Another thing damaging in its effects upon the Indians is the habit of yearly visits among the tribes. There have been here for the past 2 weeks (though just gone) from 100 to 200 Cheyennes visiting the Poncas. They lived off this tribe, who this year need all they have. They take them from their work at a busy time of the year, that for thrashing and cutting hay. They spend their time during the day in sleep, and the nights are devoted to dancing and feasting. These dances are the same as those indulged in before any attempt was made to educate and civilize them, and are participated in by the Indians of all ages and both sexes. The effect is demoralizing. During this visit and at its close the Poncas gave to the visiting tribe ponies, provisions, groceries, calicoes, and in fact some of everything they have that could be carried away. In their dances, which were carried on every night, little boys from 6 to 14 years old dressed in all the savage finery of the wild Indian for the time being, to all intents, were wild, untutored savages. These boys have attended the agency school for 2 or 3 years, and have just begun to learn the language and habits of the white man; but now, during this summer vacation, their association with these Indians, their attendance upon and participation in these orgies, will undo nearly all that has been done for them in the past. Indian children are essentially the same as white children, and are sure to follow the example of their elders. Many of the most civilized among these tribes become the leaders in these dances, and for the time are once more the wild Indians of the prairie.

There is at this agency a school supported by the government out of the Indian fund for the children of this tribe. It has sufficient capacity to accommodate all of school age who do not attend school elsewhere. The employés of the school consist of a matron and assistant matron. The assistant, a full-blood Indian, is a graduate of Haskell school, and is a bright, active, intelligent young woman. There are 3 female teachers, 2 white women and 1 young woman of the Creek Nation. The latter is a graduate of Carlisle school, and is a competent teacher. There is a seamstress, assisted by an educated young Ponca woman. The assistant cook is also a young woman of this tribe. There is also an industrial teacher, who has charge of the farming, gardening, and other work connected with the school. The school has 50 acres under cultivation. They raised a good crop of wheat this year, not yet thrashed, and planted 20 acres of corn, but the drought has prevented making a crop. They have also planted an orchard, but many of the trees have died, owing to the drought.

The enrollment of the school for the last year was 103 and the average attendance about 90. The branches taught are the same as are usually pursued in the public schools of the states. The children are taught to work, the boys upon the farm and the girls to assist in the sewing, cooking, and general housework. The school age is from 6 to 18 years. The intention is to get all the children of proper age into school. This is a boarding school, at which the children both board and lodge. In some cases short leaves of absence are given, to allow the children to visit their homes. Clothing is furnished at the school. The superintendent informs me that he has but little trouble in getting the children to attend. He also says the children are generally bright and quick to learn, and take great pride in their attainments. They seem to have an aptitude for drawing and painting. There are on the walls of the schoolrooms many pictures drawn and painted by the children, some of which, horses, cows, and other animals, with one or two landscapes, possess a good deal of merit. The pupils wear our style of dress at school and when at home during vacation. They all express a desire to remain at school and get an education. The good effects of the school can be readily observed.

There is another trouble connected with the education of the Indian. There are now on this reservation quite a number of young men and women who have received a liberal education at Haskell, Carlisle, or some other school who have no home except among these people. They are compelled to live among the Indians as they live. They have no means of their own, have nothing to do, and if left to themselves will soon drift back into the habits of the older Indians, with whom they must associate. They do not want to do this, but under existing circumstances it is inevitable.

The Indians on this reservation, with the exception of those employed about the agency, are engaged in farming, or are supposed to be. They are all living on farms or upon land which they might cultivate. About a third of them raised a little wheat this year. In a few instances it was a good crop, 200 or 300 bushels. The yield was good, considering the manner in which it was put into the ground. There are no grain drills here, and the wheat is sown broadcast upon land but poorly prepared, and good results can not be expected. About two-thirds



OKLAHOMA.

1590.

PONCA INDIAN DANCERS VISITING THE CHEYENNES AND ARAPAHOS NEAR FORT RENO. (SCOUTS' CAMP IN THE REAR, WITH WINDBREAK MADE OF WOVEN BRUSH AND TWIGS.)

of the tribe planted this year more or less corn, some as many as 30 or 40 acres. Corn has been heretofore a tolerably sure crop, their principal dependence, but owing to the unprecedented drought which has prevailed all over this part of the country it is almost an entire failure the present year. Last year these Indians sold nearly or quite 10,000 bushels of corn at fair prices; this year they will have none to sell, and but very little to use themselves. Their farming is primitive in its character, and in a dry season such as this the failure is nearly total.

These Indians all live or pretend to live in houses, some of which were built by the government and some by the Indians themselves, but many of them keep tents or tepees standing near their houses, in which they stay a part of the time. Many of the houses are good, comfortable frame buildings, sufficiently large to accommodate the family. They have their fields fenced with substantial wire fencing, sufficiently strong to keep out or restrain stock. Some of them have planted orchards of peach and apple trees, a few of which are old enough to bear fruit. Owing to the dry weather, many of the trees which were planted this year have died. This is a real misfortune, for these Indians are easily discouraged. Many of them are now engaged in cutting and putting up their hay. This crop, like others, is very short and hard to get. There are several mowing machines on the reservation belonging to the Indians. There is one animal-power thrashing machine, and many are engaged in thrashing their wheat, but it will take a good while to get it done, owing to the smallness of the lots and the stacks being scattered over so much country. A part of the time the agency farmer has charge of the thrashing and sometimes the Indians run the machine themselves.

These Indians have a sufficient number of horses to do the farming, but they are small and not fit for heavy work. Some have a few extra ponies, but not many. They have sold their surplus horses and spent the proceeds for groceries, dry goods, and other stuff from the store. They gave some horses to the Cheyennes. They have some farming implements, such as plows, harrows, and hoes. They nearly all need more tools, and of a better quality. The majority have wagons, but many of them are old and out of repair. The yard around the blacksmith and carpenter shop is full of wagons awaiting repairs. The Poncas have but few cattle; they will not keep them. Whenever they feel that they need meat they will kill the last cow on the place, eat and give away the meat, sell the hide to the agency trader, and then complain that they have no more cattle.

While this tribe has made a good deal of progress, they still need a great deal of care and assistance in teaching them how to work to the best advantage and how to economize and take care of what they get. They have been the wards of the government so long that they still expect to be fed, clothed, and supported in idleness.

There are quite a number, mostly half-breeds and the younger and educated class, who readily adapt themselves to the ways of the white man. The majority of the tribe are opposed to taking their land in severalty. The half-breeds and younger portion of the tribe are ready to take their land and try to help themselves.

These Indians are poor, and the failure of their corn crop places them in a bad condition. There are many of them who will suffer for the necessaries of life before winter, and unless helped will starve before spring. This condition is partly owing to the failure of crops, but largely chargeable to the Indians themselves. They are improvident, and in time of plenty do not lay up anything for the future. The habit of giving to visiting tribes has impoverished many of them. They expect to return these visits this fall and receive presents from the Cheyennes that may offset what they gave them.

Some of them have good furniture, such as bedsteads, tables, chairs, and cooking stoves, and they try to live like white people; but many of them, though they live in houses, cook by a fire on the ground, sleep on the ground or the floor upon a blanket, and show but little improvement upon the habits and conditions of years ago before efforts had been made toward their civilization.

The Indians here intend to sow more wheat this year than last, and much of this year's crop will be used for seed. It is impossible to give the number of acres under cultivation, but it is increasing yearly. In some instances land which had been plowed was allowed to lie idle and go back to grass, but this is unusual, as the Indians generally plant all the ground which has been broken.

About three-fourths of this tribe wear our style of dress, many of them exclusively, and nearly all in part. But very few wear leggings, breechcloth, and blanket, and they are the old men. While the Indians wear our style of dress, many of them have in addition the sheet or summer blanket. The men nearly all wear hats, either straw or wide rimmed wool hats, generally light colored. The women nearly all wear shawls, which take the place of hat and bonnet. But few of the women ever wear a hat or bonnet, and they are the young ones. The children when at school are required to wear citizens' dress exclusively, and all the boys and most of the girls wear the same during the vacation. Their dress is just about the same as schoolboys of the same age in the states, except the moccasin. Nearly all the Indians here, old and young, male and female, wear moccasins of their own make, which are generally covered with beads of many colors.

#### OTOE RESERVATION.

The Indians of this reservation are the Otoes and Missouriias consolidated, generally spoken of as Otoes. There is a farmer here, busy most of the time looking after the farm work of the Indians. A blacksmith and carpenter in the employ of the agency have charge of the work in their respective branches. The blacksmith is assisted by a young Indian, who is learning the trade and is making progress. The work of both blacksmith and carpenter

consists largely in repairing wagons and farm machinery belonging to the Indians. The carpenter, together with other hands, is now engaged in putting up a new building for the use of the school.

The physician in charge also has charge at the Ponca reservation. He has resided here for over 5 years. He knows all the Indians and they seem to have great confidence in him. His principal trouble is with the medicine men of the tribe, although their influence is not so great with this tribe as with some others.

Although there is a trader's store here, these Indians have learned to trade where they think they can get the best bargains. They do some of their trading at Arkansas city, Kansas, and some of the nearest towns in Oklahoma.

There is a daily mail-carried by stage from Pawnee to Ponca.

The buildings of this reservation are generally in fair condition, although some of them need repairs. The cottages for the use of the employes are not sufficient in number to accommodate all of them. The herder and hostler have to live in tents, and, though they are Indians, they would prefer to live in houses.

There are good barns belonging to the agency and school. By authority of the Indian department the Indians have a good toll bridge across Red Rock creek at this place, which is kept by an Indian, and is a source of considerable revenue to the tribe. There is no house at the bridge, and the bridge tender has to live in a tent.

The schoolhouse is a large 2-story frame building, comparatively new and in fair condition. There is connected with the school a large frame building, 2 stories high, the lower floor of which is used by the officers and employes of the school as a residence and for a general dining room and kitchen, and the upper part as a dormitory for the girls and as sleeping rooms for the employes. The dormitory for the boys is in the upper story of the school building. There is also a 1-story building, which is used as a laundry. The new building now being put up will be used as a commissary and as a bath house for the school. There is perhaps no place where facilities for bathing are more needed than in a school of young Indians. The school accommodations are sufficient for all the children of this tribe of school age.

Quite a number of the older scholars attend school at Chilocco and one or two at Haskell. There has just been completed a cistern for the schoolhouse, which will be a great advantage, as there is not a sufficient supply of water. There is but one well here, and that is a good distance from the houses. The water is forced into a tank, and after standing but a short time in the summer it is almost unfit for use.

There is a good blacksmith and carpenter shop combined, which answers all purposes for the work of the agency.

The estimated value of all the public buildings at this agency is \$6,000, which is a pretty high estimate.

This reservation contains 129,113 acres of land, and lies directly south of that of the Poncas. It is bounded on the west by the Cherokee strip, on the south by the same and the Pawnees, and on the east by the Pawnees and Osages. The soil is good. Eight-tenths of it, or 103,000 acres, is susceptible of cultivation. It is mostly prairie, with skirts of timber along the streams, and in some parts groves of oak or black-jack on the uplands. It is well watered by the Arkansas river on a part of the eastern boundary; by the Red Rock, upon which the agency is situated; by Black Bear creek, which runs through its whole length, and by a large number of smaller streams. The reservation is well adapted to wheat, corn, oats, and in fact all crops raised in southern Kansas, southern Missouri, or any part of the Indian territory. The climate is such that cotton could be successfully raised. The Atchison, Topeka and Santa Fe railroad runs through the reservation north and south. The nearest station to the agency is Red Rock, 6 miles west.

The condition of the Otoe Indians at this agency is in most respects encouraging. Many of them can speak English and are sociable and willing to talk about their affairs. There are, according to the late census, 358 Indians and 16 white people on this reservation. The general health of the Otoes is good. There has been no epidemic among them for a number of years. The physician reports that there are no constitutional diseases among them. He resides here and can give his patients closer attention than he can at the other places, where he visits only on stated occasions. There is not the same objection to calling the doctor among these Indians that exists among the Poncas.

There is much more white blood among the Otoes than the Poncas. There are some of them who would pass readily for white people. Physically they are of fair size, and generally look healthy and robust. Many of the older men and women are quite fleshy; the younger ones are strongly built and have good forms.

There are 3 of the Otoes who served in the federal army during the rebellion; 1 is a pensioner.

While the Indians of different tribes have substantially the same ideas of a future state, they differ in some details of belief. It is difficult, however, to tell what they believe. They do not appear to regard the Sabbath as a religious observance. They refrain from work, which is not hard for them to do, and visit one another and feast and enjoy themselves. They have imbibed many of the opinions of the white people with whom they have come in contact. The younger ones who have attended school have retained many of the ideas taught in the schools. There is no resident missionary here and no church building. Preachers from other reservations occasionally come here and hold meetings, but the Indians pay but little attention to them.

The Otoes are generally honest in the payment of their debts, and very few of them will take what does not belong to them. The women are virtuous, as a rule. The Indians of this tribe have but little trouble from the cowboys. They have a very efficient police force.



(Lenny & Sawyers, photographers, Purcell, Ind. T.)

PONCA, PAWNEE, AND OTOE AGENCY, OKLAHOMA.

WHITE HORSE, CHIEF OF THE OTOES (NOT IN USUAL DRESS).



HUMA, SECOND CHIEF OF THE OTOES (NOT IN USUAL DRESS).

Polygamy prevails to some extent. There are 5 men here who have a plurality of wives. A wife is put away upon slight provocation. The women, unlike the Poncas, will talk and make use of our language whenever they can, and they all appear to want to learn to speak it.

The Otoes have the habit of making and receiving visits of other tribes, but not to the same extent as the Poncas. Quite a number visited the Osages this summer, and they have received a visit from the Iowas. These visits are all accompanied with dancing and feasting.

I hear of no white men unlawfully on the reservation.

There is an agency boarding school here with sufficient capacity to accommodate all the children of school age belonging to the tribe. Some of the school buildings are in need of repairs, and some are illy arranged for school purposes.

There is complaint of the quality of some of the provisions furnished for the school, as of poor flour; the meat is furnished in what are known as whole sides, and dried fruit is inferior.

The school is in charge of a superintendent, who seems to understand his duties, and there are 2 young female teachers, who have had considerable experience in Indian schools and appear competent and take an interest in their work. There is a matron, who has charge of the rooms and general control of the girls. There is also an industrial teacher, who has charge of the work on the farm and in the garden and the usual chores around the school. There is some trouble in the industrial department, growing out of the fact that nearly all of the larger boys, as soon as they are able to do good work on the farm or in the garden, are sent to some other school, leaving the industrial teacher with only small boys as help. There is a white woman as cook, assisted by an Indian girl. The sewing for the school is done by a seamstress, assisted by the girls of the school. The enrollment of the year has been 69; boys 37, girls 32; average attendance for the term, 66.5. The superintendent and teachers state that during a term the children make progress in their studies and appear bright and anxious to learn, but that much of their work is undone during vacation, at which time they are allowed to go home and live among the Indians.

The same complaint is made here as elsewhere about the Indians selling their daughters in marriage.

The children at this school, like all Indian children, show a good deal of skill in drawing. They readily copy pictures, yet so far they seem to be unable to do much in the way of originating designs. Some of their pictures (crayon drawings) are really good. These pupils are surely advancing.

Of this tribe there are 68 over 20 years of age who can read, over 100 under 20 years of age who can read, and 78 who can write the English language. The number of children of school age is 90. Many of the older Indians seem anxious for their children to attend school.

This is a peculiar people in economical matters. Those not employed about the agency are supposed to be engaged in farming, and most of them have more or less land under cultivation. They all live upon land selected for farms.

There are about 80 dwelling houses owned and occupied by these Indians. Many of them, however, live in brush houses, tents, and dugouts. Many of them are making improvements of a permanent character. They have now under cultivation about 700 acres of land. They broke about 200 acres of prairie this season. They have 1,400 acres under fence. There are about 100 of the Otoes engaged in farming. Their corn crop, owing to the drought, is poor, although in some places it is very fair. They are now engaged in putting up hay. They have very few cattle and hogs. They have teams sufficient to do the farm work, many of the horses having been issued to them by the government. They are generally provided with sufficient farming implements to do their work. They usually want to do all their mowing at once, and a great number clamor for the same mowing machine at the same time.

The Otoes are generally contented, but there are a few who make the plea that some of their money is withheld from them by the officers of the government.

These Indians are improvident. When they have money they spend it as fast as they can, and not to the best advantage, and when out of money they are dissatisfied with their surroundings. Many of them are willing to take land in severalty and have made their selections. Upon the whole, the Otoes have made fair progress toward civilization and the ways of the white man. Many of them have considerable furniture in their houses, consisting in part of bedsteads, chairs, tables, and stoves. There are a few families who have sewing machines.

They are making more progress in the language and dress of white people than the Poncas, but not so much in farming and the trades.

#### PAWNEE RESERVATION.

This reservation is situated about 35 miles southeast from Ponca, the most accessible railroad point, and is under the immediate supervision of a clerk of the agent.

The government buildings are generally in good condition, as they are comparatively new, being the second lot erected here. The office is a substantial stone building. The clerk and family reside in this building. The cottages for the employes seem to be sufficient. There is a good frame church, with a residence for the preacher. The church is also used as a council house. There is a large frame commissary building, nearly new, with an office for the physician in one portion. They have here a flouring mill, run by steam, with 2 sets of buhrstones.

It is now being repaired and put in good condition. There is near the mill a new granary. It contains bins sufficient to enable each Indian farmer to store his grain separately. Each one will carry the key to his bin. This will be a great convenience as well as saving to the Indians.

There is a carpenter and blacksmith shop combined, sufficiently large for the work; also a large barn and sufficient cribs for the use of the agency. There is a stone schoolhouse. There is now being built a large frame addition to it. There has also been built during the present vacation a bath house.

The value of government buildings at this reservation is estimated to be \$10,600.

There is the usual number of employes here, with the addition of a few extra workmen now engaged on the schoolhouse and barn. They have 2 agency farmers who have charge of the farm work on different parts of the reservation. The interpreter is an educated Indian, and there are several others of the tribe employed around the agency. The number of employes at this reservation is 86. There is a resident minister here under the auspices of the Methodist Episcopal church.

The Pawnee reservation was purchased from the Cherokees. The amount susceptible of cultivation is estimated to be about four-tenths. The valleys along the streams are very fine farming lands. Much of the upland is rocky, interspersed with groves of timber. There are also groves of post oak, cottonwood, pecan, elm, and black-jack along the banks of the creeks. There is plenty of good building stone, consisting of limestone and sandstone.

The reservation is well watered. The Arkansas river runs the whole length of the eastern boundary. Black Bear creek runs entirely across it, together with a number of smaller streams in various directions. There are almost innumerable springs of good water, generally at the heads of hollows and small creeks. In dry seasons there is no running water in the smaller streams, yet there are deep holes or pools along them where the water remains all summer, deep and pure, thus rendering this a fine stock country, as both hills and valleys are covered with the best of grass. The crops raised here consist of those usually grown in this latitude. There is nothing to prevent this becoming a productive country when properly cultivated and settled. While it would not support a population as dense as some other reservations, it can not fail to make a fair farming country, and is an unusually good one for stock, such as horses, cattle, and sheep.

The condition of the Pawnees is in many respects encouraging, and better than that of any other tribes which I have visited. They appear glad to converse with white men.

There are on this reservation, according to the enumeration just taken, 804 Indians, including half-breeds.

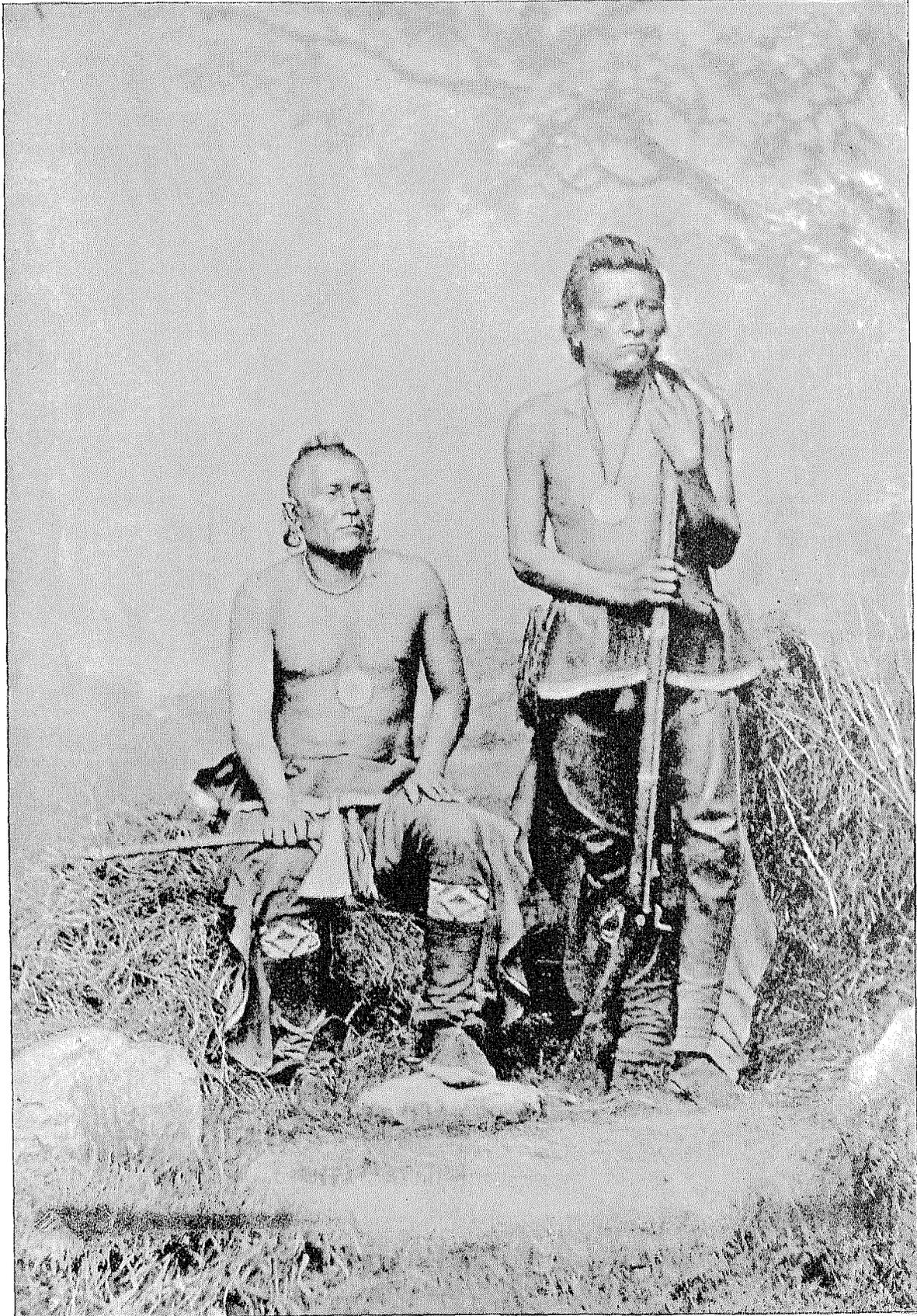
Physically the Pawnee men are generally tall and well built; the women are of the usual height and generally of good form. Not many of the men or women are fleshy. The general health is good; but there is more or less constitutional disease among them, accompanied with scrofulous tendencies, which renders it difficult to cure a patient when taken sick, and deaths are generally from this cause. These Indians are willing and anxious to have the services of the physician and take his medicine. The medicine men of the tribe still have considerable influence over the Indians. The Indians are gradually decreasing from year to year.

The Pawnees all believe in a future state of existence. They still have their stated and annual feasts and dances with certain religious signification. There seems to be a good deal of progress made by them in the matter of religion. Several of the Indians are members of the Methodist church and some of them appear to be devout and well behaved. The young men and women who come home from school bring with them the religious views taught in the respective schools.

While the Pawnees have made great progress in the ways of civilization, they have learned the ways of the white man which are not conducive to good morals. They will pay their debts when they can, but many of them have not the proper regard for the rights of property. They have a police force of 8 men. There is but little trouble about intoxicating liquors, and very few crimes of magnitude. They have a court of correction for minor offenses and for the collection of debts and enforcement of contracts among them. This court consists of 3 judges and a clerk and sheriff, all Indians. They adjudicate and settle all matters brought before them, and generally enforce their judgments.

Some men have a plurality of wives. Divorces among them are easily obtained. There is more or less prostitution, and it is not confined to the ignorant. The tribal visits are to some extent kept up.

There is at this agency a boarding school for the Indian children supported by the government. There are 4 teachers, 1 male and 3 females. The male is the industrial teacher, and has charge of the usual industrial interests of the school. The whole number of school employes is 12, with but 1 Indian among the number. The school buildings can not reasonably accommodate more than 60 scholars, but a portion of the time during the last term they crowded in 94. A few above and below the school age attended during the last term. The school is taught 10 months each year. The enrollment last year was 94, with an average attendance of 71, and an average of 83 in June. The girls are taught housekeeping in all its branches and plain sewing. The sewing for the school is done there, and largely by the girls. The boys are taught farming, gardening, stock raising, and general work about the school. They have 50 acres under cultivation. They raised last year 1,750 bushels of corn, 150 bushels of oats, 50 bushels of potatoes, cut 15 tons of hay, and made 25 pounds of butter. They keep a herd of cattle for the use of the school, which furnishes them with milk and beef. The children are bright and willing to be taught. Many of



PAWNEES, PAWNEE RESERVATION, PONCA, PAWNEE, AND OTOE AGENCY, OKLAHOMA.

LA-ROO-RUT-KA HAW-LA-SHAR AND LA-ROO-RA-SHAR-ROO-COSH (NOT IN USUAL DRESS).

the boys are willing to work and learn readily. There are quite a number of men and women in this tribe who have attended government schools, and who take and read newspapers.

Selling the schoolgirls in marriage is not practiced here to any great extent. At the last attempt of the kind the girl complained to the court, and the judge at once called the father and prospective husband before him and informed them that it could not be done.

There is one drawback existing here as elsewhere. The school children spend their vacations at home, surrounded by the influence of the uneducated and uncivilized Indians. The older ones, who attend school away from home, are not so much subjected to home influence, and when they come home on a visit the most of them express the desire to get back to school as soon as possible. Notwithstanding all these drawbacks, the work of educating the Pawnee is making progress.

There are 8 members of this tribe at school at Carlisle, and several more will go there this year. There are also a few each at Haskell and Hampton, and one or two at the Chilocco school.

These Indians came here about 15 years ago from Nebraska. During all that time they have been the wards of the government, and have made great advancement. Some of them have become self-sustaining, have good farms, and have surrounded themselves with all the necessaries and many of the comforts of life. They have cattle, horses, and all they require for successful farming. With the exception of those who are at work about the agency, they are living on farms and cultivating land. Over one-half of them wear citizens' dress exclusively; all of them wear our style of dress in part. One-half can speak the English language; the rest can understand it to a limited extent. Fifty Indians over 20 years of age and 150 under 20 years can read and write. There are 100 children of school age. Excepting those just returned from school, the women will not wear hats or bonnets under any circumstances, and the school girls abandon them as soon as possible.

There are 2 young men learning trades here, and several are working at carpenter and blacksmith work. There is 1 Indian here who served in the federal army during the rebellion. Quite a number of the Pawnees served several years as scouts for the army on the plains and in the mountains.

These Indians have under cultivation 1,868 acres. This year they broke 156 acres of new ground and built 2,595 rods of new fence. They have 2,626 acres of land under fence. The fence is of wire, mostly taken from abandoned cattle ranches. They raised this year 1,957 bushels of wheat and 2,782 bushels of oats. Their corn crop is very nearly a failure, owing to the drought. They have cut 468 tons of hay, and are still at work at it. There are 123 families living in houses outside the agency. They have quite a number of peach orchards of bearing age. So far they have planted but few apple trees, and those have mostly died. They have plenty of tools and farming implements, including mowers and rakes.

These Indians have but little idea of economy. They have so long been taken care of by the government that they still expect it. Many of them are in favor of taking land in severalty, and these are generally the younger and educated ones. As a rule, the older ones are opposed to allotment. Some of them live like white people, while others seem to prefer the old way. Some have furniture in their houses, but many of them do not seem to want it. They might all live in houses, but many have tents, and there is quite a number of the old fashioned mud lodges. They are warm and comfortable in winter. There are 15 houses on the reservation occupied by Indians, mostly the old log houses built for the agency years ago. Besides the above buildings there are 96 houses occupied by the Indians. Twenty-six houses are being built and are ready for roofing. They are generally of logs, which are cheap to build, there being plenty of timber.

The Pawnees own over 500 horses and mules and about 550 head of cattle. Nearly all the freighting from the railroad is done by them, they having earned in this way last year \$1,226. They cut and sold to the agency and the employes 350 cords of wood.

#### OAKLAND RESERVATION.

The Tonkawas, a small remnant of a once powerful tribe who are now fast disappearing, occupy what is known as the Oakland reservation. Some Lipans have intermarried with them. This reservation lies about 15 miles northwest of the Ponca agency, to which it belongs.

There is no clerk in charge of this place. One white man resides here with his family, 5 whites in all. This man has general charge of the work as farmer and overseer, and attends to issuing rations to such Indians as draw them.

The buildings belonging to the government at Oakland consist of 2 cottages, an old commissary building, and 3 or 4 sheds. They are not worth to exceed \$500. They were mostly built of native lumber and will barely answer the purposes of the few people here.

This reservation contains 90,711 acres, all prairie except along the streams, though in some places there are quite large bodies of timber. The whole is susceptible of cultivation and is capable of sustaining a dense population. It is bordered on the north, west, and south by the Cherokee strip, and on the east by the Ponca reservation and Cherokee strip. As this land extends 6 miles farther north than the Ponca land, it is watered by Salt Fork and Chikaskie rivers, which run through its whole length; besides there are many springs of good water and many small streams.

There are now upon the reservation 76 Indians. Of this number 18 are men, of whom 7 are over 50 years of age. There are 15 dependent old women, who are entirely destitute and draw weekly rations. Many of them are very old and feeble.

The physical condition of most of the Tonkawas is bad. Many of them are afflicted with constitutional diseases, which are carrying them off very fast. There are a few who appear to be healthy. The tribe is under the care of the physician for the Poncas and Otoes. He resides 25 miles from these Indians, and can visit them but once a week or twice a month. They dislike to take the medicine given them, and rely largely upon the medicine man of the tribe.

These Indians retain the old superstitions of the tribe, believing that when one dies a portion of his property should be buried with him and the remainder given away. It is very difficult to prevent this.

They are generally honest, will pay their debts, and are not much given to thieving. The marriage relation is hardly recognized at all. They change wives upon very slight provocation, and their divorce rules are very lax indeed.

There appears to be a desire that their children should be educated. They have no school of their own, but send their children to Chilocco or to the Ponca school. The children and many of the younger members of the tribe can speak the English language enough to make themselves understood. There are but 14 children of school age belonging to this tribe.

The Tonkawas have not done much in the way of farming this year. They have under cultivation but 150 acres, which consists of old fields left by the Nez Percés. They do not like to break any ground in connection with these small fields, for the reason that they all desire to take an allotment of their lands and make their improvements where they expect to live. There are houses enough on the reservation for all the Indians, but the most of them are unfit to live in during cold weather.

There are about 100 acres of land which has been cultivated, on one of the cattle ranches, which the Indians intend to sow in wheat this fall. The partial failure of their corn crop this year will place them in bad condition for winter. The government will probably have to issue rations to them again. They have put up enough hay to feed their stock this winter, and some of them have cut some corn.

The most of the men and younger women wear our style of dress, in part at least, but the old women dress in a very primitive manner.

They keep up their superstitions. When one dies in a house they all move out for a year. After the expiration of that time they return. The younger members of the tribe seem to be willing to work.