



Gilbert L. and Frederick N. Wilson
Papers

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WILSON (GILBERT LIVINGSTONE) PAPERS, 1901-1929

Volume 2

"Chiefs and Notables"

Typescript and Annotations

by

William E. Lemons

On the opposite page inside the notebook's cover:

"Chiefs and notables"

Below on the same page:

"Wm P. Zahn¹
Cannon Ball [North Dakota]"

Wilson's notes begin on the first page following (in pencil):

"Col Steen introduces Com Leupp² Latter then spoke--that he was glad they had petitioned last year to have lands in severalty.³

That the Indian could grow powerful only by work as the white man had. That he would now hear them--but wished them to confine discussion to essential things.⁴

John Grass asked then for the Dakotas that Robert Higheagle⁵ be added to the other two interpreters already appointed

John Grass⁶

We have seen the Com. of Ind. He has come & shown himself We Indians of St Rock are very thankful that our friends--men & women the Com. & Agent--are here to listen to our council today. Our friends the Com of In. has told us what is the best way for us to do to advance

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1. William Presley Zahn, a soldier who received his discharge from Custer in 1875 and who then married an Indian woman and settled on the Reservation, where he lived until he died in 1936.
 2. Isaac Newton Steen was Agent at Standing Rock from March, 1905, to April, 1906. F. E. Leupp was Commissioner of Indian Affairs from 1905-1909. Wilson has crossed out "Jones" (W. A. Jones was Leupp's predecessor) and inserted "Leupp," who had just been made Commissioner and who was evidently meeting his Indian wards for the first time. "Leupp," then, should be read for "Jones" throughout Wilson's notes, whenever the new Commissioner is referred to.
 3. Twenty-five Standing Rock Indians had signed a petition on December 22, 1903, asking for allotment in severalty of lands. Among the signers were Joseph Claymore, Mad Bear, Otter Robe, Siaka, Standing Soldier, Thomas Frosted, Red Tomahawk, John Grass, Herbert Welsh, James Rosebud, Gray Eagle, Bill Halsey, Antoine and Charles De Rockbraine.
 4. I have evidence that a photograph of the council exists in the Frank B. Fiske collection at the North Dakota State Historical Society, which also contains pictures of the speakers.
 5. A well known interpreter at Standing Rock.
 6. A so-called "progressive" leader who on many occasions urged cooperation with the government but who regretted his pacifist role in later life. Praised as an orator by some writers.

We wish to tell you the way we are going to step forward in order to advance as you have told us

I wish to speak now of treaty of '89.⁷ What I wish to speak of the allotments then mentioned.

The understanding then was that the land sold to that time was to bring us 125 for 3 years for 2 years more 75¢ acre. For 5 years 50¢ acre. At expiration of 10 years all land not taken up turned back to Ind. fund.⁸ We are now past the 10 yrs. That hasn't been done yet. We do not know how many acres we have received pay for. There was a Com sent (expenses of Com. were 25,000) here with 25000 that we were to have to spend I asked at the time what the amount was we had to spend The Com. told us then that such expense was borne by Gov. not by us Then we held a council on Res and asked this question.

Then we heard that this money was coming out of us. Now if this money was borrowed by the Gov. we would like to know if it is to be returned or how it is to be fixed. Then Sitting Bull was taken by soldiers out of North and taken South and 25000 taken out of fund for the expenses.⁹

7. The Treaty of 1889, so often referred to by the speakers, was indeed an important one in the history of the Sioux Indians. The government obtained 9,000,000 acres, or approximately one-half, of what was formerly called the "Great Sioux Reservation." The government was pledged to advance \$1,000,000 for the purchase of farm implements and stock for those who were going to farm and raise cattle. A permanent fund of \$3,000,000 was set up for the Sioux. Certain rations were promised and clothing. Money was appropriated for schools. General Crook headed the commission, which arranged the treaty with great difficulty, for the Indians were practically forced to sign the treaty. Various accounts are given of the dramatic circumstances of the signing, such as Major James McLaughlin, My Friend the Indian; Stanley Vestal, Sitting Bull: Champion of the Sioux; George E. Hyde, A Sioux Chronicle; and Frank Bennett Fiske, A History of the Standing Rock Reservation (unpublished ms.).

8. Land sold to white settlers for homesteading.

9. The large sum of money, if accurate, suggests that the reference is to the removal of almost 3000 Indians from various points

We understood that of the \$ 3,000,000 our fund every one of Res. was to receive \$7 interest yearly--one half to go to schools so we each only get \$300. Some years don't get that.¹⁰ We don't understand why we don't get it. We understand by the treaty it is due. We think if you want to live up to agreement we think the Secy ought--if we don't get it--at least expend the \$3 for our benefit. We understand perfectly that when there is an agency on a Res it must be under certain rules We don't understand a Military Res ought to be on an Ind Res. Of course we understand the soldiers are to keep peace. On Gr. [Grand] River--an agency was there 5 years. There was then a military post there. They used all the timber they could & other things--they then moved here¹¹ They cut all the timber in the bends of the river on the Porcupine & north and left us hard for wood. We think you should look into this & we think we shd be paid for this Last summer when McLaughlin¹² was here we held a council & came to an understanding with him. We asked McL. when

north down the Yellowstone and Missouri rivers from Fort Buford to Fort Yates, North Dakota, in the summer of 1881. Sitting Bull's people formed only a small band of two hundred of the whole group, which required five steamboats for transportation. The Sitting Bull band had been in Canada for five years (after the Custer Fight in 1876).

10. "One half of said interest [five per cent per annum] shall be expended for the promotion of industrial and other suitable education and the other half in such manner and for such purpose, including reasonable cash payments per capita as in the judgement of the Secretary shall from time to time most contribute to the advancement of said Indians in civilization and self-support." (Letter from the Commissioner of Indian Affairs, T. J. Morgan, to Indian agents, March 27, 1891)
11. Grand River Agency was one of the three Sioux agencies (Whetstone near Fort Randall and Cheyenne at Fort Bennett were the other two) built according to the Treaty of 1868. The agency was moved to Fort Yates, North Dakota, in 1873.
12. After fourteen years as agent at Standing Rock, McLaughlin accepted an inspectorship in 1895 and for the next twenty-eight years visited many reservations, including Standing Rock.

he was here and we wished to take allotments But the land we don't take [i.e., as allotments] we hold as long as we could & we asked McL. to speak to Com of Affairs about this. For we know when any one wants to use any land on this Res. he runs to you & we want you to be stingy in this matter

On Res here our stock is at large There is other stock also at large & for this we receive nothing

My friend we wish to ask you to fix it so outside cattle cannot run at large

(ques) Whose cattle is it by Com Jones

Ans. Of course I don't know all these Eng. names but one is Binway About 13 or 14 miles from here I saw 28 head of his cattle. Of this Van Noies [?] --mixed bloods--they belong here but wdn't live up to rules & thrown out from another reservation hence they came here So they are liable to run their cattle in here under some one else's name We understand Van Noies cattle have the scab & we don't want them--for we have no inspector.¹³

(Steen & Com Jones consult)

Maybe those men have permission of agent to bring those cattle on agency

(Agent one had

Grass The man that has those cattle has none of his own & I don't see how he could go to any man & borrow money to buy. I think the cattle belong to Bin Noyes [?] & are in another name. So my friend I think you ought to revoke

The Ind. on this Res. want cattle issued to us. We want some of the irregular labor money expended for cattle. I understand

That is all my friend.

13. Scabies, an infectious skin disease caused by parasitic mites, had necessitated dipping the cattle in great vats. The disease took hold again in 1908.

He shook hands with agent, Com [illegible word between lines]
& me

Came back

Would like to say a few more words I have forgotten.

At time of Black Hills treaty¹⁴--an understanding number pounds we to receive each issue Here are the rations--My friend I would like to have you look at that & see if a man live 14 days on that and be healthy. There isn't more than a mouthful.

Com "Not even a little man like me

Shoot Walking

The Com sent for me & I am here. One thing we go to expense to go to Wash. & then get only an hour & no chance for a good talk. We know you have much biz [business] at Wash--hence you can't talk. Our friend the Hon Com is here for which we are thankful. We have had a council & selected speakers to present our biz.

Col. McL was here for purpose of getting petition [sic] for allotment. We have decided question & now wish to present to you. When here he asked if we want allotments & we decided we do. But we have decided after we take allotments the residue [i.e., the remaining land] be held in common & not disposed of We realize children are growing up Others are younger and they will not be entitled to land after allotments & we wish to hold for that generation.

We pray you to take action on this & see that we hold residue lands. Another reason we don't want to dispose of land is this.

We have decided we want 3 head of cattle to each child the residue for grazing We desire these cattle be purchased by the

14. The Black Hills Treaty of 1876 (accepted officially by Congress in February, 1877) in which the government agreed to furnish rations as follows: one-half pound of bacon or a pound and a half of beef; one-half pound of flour and the same of corn; for every hundred rations, four pounds of

irregular fund and issued to us for work Then if we can thus use all our land we believe no man can come in & bother us trying to take our reservation. These old people here assembled have children When they get old they can live with children & get enough to eat--you see the rations--if children raise cattle.

Another thing we don't like. We learn after one takes allotment if he dies then U [you?] take the land & sell it and a white man'll buy it & mix up Why we bring this up--we want the relatives of the dead entitled to that land instead of sold-- And for the old people they don't like to get the allowance of rations you see on this table--You can see if you had to depend on such for 14 days--

Now since last year 130 have died mostly old & we believe they partly have starved.

Another question--We would like the boundary line of St [anding] R [ock] Reservation established permanently. The reason why I say this is that the south boundary line which lies in part of land rented to cattle trade by Cheyennes¹⁵ is partly ours. At Wash. we brot this up with Com. Jones & he said whatever McL aughlin decided he would do.

Afterward Col. McL came here & he said the reason why he did this was the Cheyenne had more breaks and hills than this

The reason why we want this land which is south to us is that they [sic] Cheyennes have more land per man than we. And we pray you so grant us this matter so that the line is fixed or if this is impossible that we have haIf the income of the trade. In regards

coffee, eight pounds of sugar, and three pounds of beans. These rations, for each individual, were issued at Fort Yates every two weeks and were promised for an indefinite period-- "until the Indians are able to support themselves."
 15. Dakota Indians of the Cheyenne River Reservation adjoining the Standing Rock Reservation on the south, not Cheyenne Indians.

to cattle brot in by permission of agent--we think not just and we want the permission taken back--

And we decided when Col McL was here that we don't want any to bring in cattle not belonging to our people.

When Military was here they cut great deal of hay & timber. We don't know the amount but we want pay for all of the timber & hay they helped themselves to.

In regards to Ind. brot down from Ft Peck At Ft Peck their ponies were taken away & disarmed. They want pay for ponies¹⁶ (How! How!)¹⁷

There are some Ind. belonging to this tribe in 1890 went to ["Cheyenne" is crossed out and what looks like "Pine Ridge" is inserted above]¹⁸ Now that we are to have allotments we want those who choose to come back to take their land. There are some now who came from Pine Ridge--some without passes. We are sorry & we want them transferred back--

How how

They were parties to the '89 treaty

In regards to fence we have such around Res. on south The Cheyenne River was to put up half--that is open and we want permission to get this closed up And to the Barmerwear Bros they were members of the Cheyenne Res, so their cattle were put

16. This must be a reference to the ponies and guns taken from the Indians who surrendered at Fort Buford (not Fort Peck) on July 19, 1881. This included the Sitting Bull band. Also eligible for compensation would be Gall's band, which surrendered about the same time at Poplar Creek, Montana. There was some precedent to give these claims force: the government, in 1891, had appropriated \$200,000 as compensation for ponies taken from the Standing Rock and Cheyenne River Sioux in 1876.

17. An exclamation of approval.

18. A reference, no doubt, to some of the Grand River Ghost Dancers who fled into the Badlands to join the Pine Ridge Ghost Dancers after Sitting Bull was killed on December 15, 1890.

off & now they are trying to put cattle on this Res.

In regards to money Gen Crook had¹⁹ which he had in '89 to purchase beef & other for the Ind. We understood that the money was to be paid by Gov. Now we head [heard] it is out of fund. If Gen Crook had told us it was our money he was spending we wouldn't have allowed it.

For ex--if Col Steen would buy some with money and after tell you--it was your money you would feel hard [bad?] That is our feeling & we want this money replaced

In regard to moving of Sitting Bull. We never asked Gov to move him yet we learn the Gov charged us for expenses. We feel sorry the 25000 thus paid was taken. We want it paid.

We all agree to take our allotment and are glad to have them When Col McL was here we asked if we could take cash in lieu of implements [for farming] under treaty of '89. He said No it could not be done.

As you are Com of Ind Affairs & looking out for our interests want to say there are old men here entitled to plows & harness & when not able to work they had better take cash--I think for old--they ought to have cash

And as to young men who can earn money they can buy implements-- it w'd be better that those who wish could buy their own implements We want to know if we can make this exchange for cash.

(Com Jones-Have to look up law & treaty at Wash.)

The reason why I bring up this subject is that on Rosebud Res. I saw many old people who got implements who let them go to wreck piled behind house

This is a fact that I know--

19. Added at top of same page: "Gen Crook & 2=25000 they use-- paid by Gov." General George Crook, General William Warner,

Then as to the \$3,000,000 fund half the interest is to go to the school fund & half to per capita pm't [payment] Since then [1889] I only rember [sic] one payment made--We w'd also like to know where that money went to.

Shakes with Com. & agent

Com Jones rose up.

"I suggest since I understand several things brot up--I w'd ask all repeated things be omitted by next speakers

Thos Frosted²⁰

I was selected to say a few words In past years when we had talks with white men we gave each other sweet words We find those sweet words don't talk We had X [sic] subjects to speak on. You understand some & these we cut out

(Reading from paper)

Of course this land wasn't surveyed & we think if a stray comes here we got a right to grab that critter & hold it till paid for

Now if any other one on other side cross they are supposed to pay for crossing this res. but money goes to all not one.

At the same time a man down here & another--they go down and get cattle with scab without consulting us. The only way we see to do is that the Inds who do this--we drive them back (cattle?) off Res

All we Ind have left is a little bit of ground about that big \diamond and yet you let others bring in scab cattle & we have to dip our cattle & they die²¹

and Charles Foster swung the 1889 cession, which George E. Hyde, A Sioux Chronicle, calls a "shakedown." Hyde denotes the \$25,000 for expenses a "war chest."

20. A full-blood Santee-Yanktonai. One of the allotment petitioners.
21. Illegible word appears in the margin opposite this note.

Hand clapping

The only reason we don't get along well is we have a white man here inspector who speaks thus um--Why not get one who speaks we understand

The Ind of St R. decide--best thing revoke permits of these people.

Of course in past things going on & we couldn't get at bottom We take collection and send men to Wash. and they seem to have a big stick in hand so we can't get there Now you go back from us & we look for voice to our father.

In 1868 there was a treaty made & we shook hands with white man & said "We fight no more" All consented and it was settled.²²

Since that we got used to eating flour & got stuck on it & didn't like to leave Res for anything else & to make sure they took our ponies & horses for they paid us \$40 perhead.²³ We had hard times making saddles--some of wood--parflech & beads they cut them up but we never got paid for that

Some Ind. on this Res north here--the whites gave loaf bread & fooled them "We'll pay you." The Ind came down here but got no pay

We had a meeting here and that you bring Com Ind Af. You could help us out. When you get back get Congress to see it thus & pay us

When Col McL was here we decided to take allotments But one thing we didn't understand and yesterday dec [ided] to ask

22. The so-called "Laramie Treaty," actually made at Fort Laramie and Fort Rice, established the Great Sioux Reservation in 1868 and provided for the three agencies previously mentioned.

23. See ftn. 16. The Army had sent out troops from Fort Lincoln and Fort Rice in the fall of 1876 to collect the Indians' ponies in hope that, thus deprived of means of transportation, they would stay on the reservation.

Suppose I was with wife alone entitled to 640 acres.

What we don't think right--suppose there is a widow or widower with children--he has 640 acres But suppose an Ind woman married to a white man with hair all around mouth--²⁴ how she get 640 acres.

We understand this. The white man entitled to nothing--his wife to 640 acres. But an Ind & wife entitled only to 640 acres. Sh'd think Ind wife also entitled to 640 acres.

Of course this problem been mentioned before--but we have been selected as speakers and we must speak as told.

Suppose an Indian dies his land is sold to highest bidder. But no Ind can bid--has no money. Some white man will and so the poor Ind with gray lips have land dragged from under him.²⁵

The reason we have decided thus--he may have distant relations They c'd fatten up on this land a bunch of cattle & they ship 'em & get money.

Another thing--Every council we have preached one thing till it gets to be a song--with your permission I will sing that song again--The song we sing "When ever there is a treaty made with the Sioux--why are the Santees included?"²⁶

We have told them often enough "Keep away from us"²⁷ but it seems

24. Pejorative reference.

25. Figurative for the Indian owner's death. This is one of the few figures of speech that came through the interpreters during these talks.

26. "Sioux" here means "Standing Rock Sioux," or the Hunkpapa, Blackfeet, and Yanktonai bands comprising the Reservation's population. "Santees" refers to the eastern division of the Dakota nation, living originally, for the most part in what is now Minnesota.

27. Ditto marks in Wilson's text indicates the speaker repeated this for emphasis.

they are stuck to us How and now we are going to say something

The whole Santee nation have some money coming to them for land over there Now you have been sticking to us--let us stick to you & give us part of that money

When Ind were in wild state all the Ind had in common the pipe stone place--The Santees alone didn't have this²⁸

May be the Com was the one who said to Santees "I'll give you so much for the Pipe stone Well let us have that money Or if not that way the Santees had 3,000,000 but before paid an uprising²⁹ and held back³⁰ If you can't give us of Pipe land then half the 3,000,000

There lots of other things on this Res. not done right but if we tell you them there are some who'll give us the white eye--and at other times when I said something like that they say "Frosted sick--bad" So I guess I'll cut it out.

Red Fish³¹

How! Do you own the Ind nation to look after it The Ind nation living here are starving poor & going down fast

I used to be a prominent chief but my speeches had no effect & I am going down to nothing very fast. I am of Ind nation here & haven't much knowledge of civilization. But you want me to adopt your ways & you told me not to think of anything bad but live peaceable which I am trying to do the nation here present today

28. The pipestone quarry in what is now southwestern Minnesota, where Indians obtained the reddish stone for their tobacco pipes.

29. Makes sense only as a reference to the so-called Minnesota "Massacre" of 1862.

30. A suggestion that the Santee group was non-progressive.

31. A prominent Santee-Yanktonai and a former chief. As a young man danced the sundance twice.

request everything presented. When it will be the time you will say to nation "Try to give a larger allowance than what you see to older people Our fore fathers were promised farm seed on this Res. I am one of the Sioux. But I cannot progress as you do not fulfil the promises in treaties you made & I am getting poorer all the time. I am getting lean. There are many persons here but many don't look out for interests--especially the salary of field matrons--same as taking our money & throwing in river There are people of family of Ind who are capable of being field matrons and if they [word illegible] some of us old could eat A lame young man should have rations, a man bad arm should have rations, a young man blind should have rations.³²

All the promises made to my fathers--I could play outside with food in my mouth--not so when I have a taste of this ration in mouth--want more--³³ Therefore if you--Ind Com have mercy on us & we will be a nation worthy

I also wish to say again as has said--but make one suggestion--of treaty 1889. They agreed to set aside 3,000,000 permanent fund--at one year's time money gotten of settlers settled on it to put credit on to nation. 16 years expired since time up. Perhaps if counted it might be 3,000,000 more. I wish to see these things come about while living. Then I have something to eat. If I eat more bread I might do some work.

Mr Com. we aged people can't earn anything--We want to ask some covering that we don't freeze Our sons have families & can't give us I am a man who asks much (shakes hands 2nd time) Don't matter how many times I shake hands with you as I see you

32. Apparently the series indicated by use of ditto marks.

33. Legibility doubtful. He seems to be expressing a comparison between happy, secure childhood days and the austere present.

seldom

Antoine De Rockbrain [e]³⁴
Half breed

Mr Com I very glad you here to listen to talk. We wish to present our wants You have heard many of our requests The main thing we Ind. wish is that any residue land we have here--we don't want to be bothered to lease it

As this Res is grazing land we wish cattle issued to us--3 head to person. We wish the money from that expended for irregular labor expended for 3 head to person. If we could have this done your wish that we progress & follow the white man's track--This way we could do it. And we could raise cattle on our land. For that reason we asked Col McLaughlin that we don't be bothered leasing surplus land after allotment We want you to see to ^{this} /so it is settled.

So if after allotment is taken--if one dies we don't want his land sold. I will also mention you said we are coming to self-support & coming to white man's way. So I say something of schools

If we are getting close to white man's way & self-support you ought to treat us like men. What we wish is that we have lost of schools on this Res. & the head of family have preference of what school he preferred.

Last year if a man wanted a child go to a certain school--the teacher had his way and held the child in spite of parent. Now it don't matter what school (How) All the studies are same and if we want higher studies we must send child east--& child contracts disease. We asked Com Jones to build such school on Res. but I haven't seen it yet

34. Note above the speaker's name says "Quarter white" and two illegible words appear to the right. Antoine De Rockbraine was an important official at the substation at Bullhead.

We don't know exactly what the school ages is but in past we understood it as 6 to 18 years. But now if a child is 5 years they seem to push us to send him to school. That is all I have to say of school.

Also I w'd say if one wishes to drive stock over St. Rock Res. permission ought to be got of Ind. This was rule in past. There is a right of way to Cheyenne res. & every head driven else is chg 25¢--to Chey Ind benefit.

Now if a white man drives cattle thru our Res. across river to Mr Lemon's lease--chg 10¢ head--why Cheyenne 25¢--we 10¢³⁵

Hence Mr Walker was very well satisfied with 10¢ and drove several bunches to Lemon's lease Com.--but here way is 15 miles Chey 80 to 90 feed not more worst.

How! Yes that may be right. But they have leased right of way-- We have not. They drive cattle thru our meadows & fields & we have no protection. We have not leased any right of way to Mr Lemon's We called him in and asked him not to & he agreed & don't. He hasn't paid for fields destroyed and we say this because we don't want any more trouble. The Cheyennes have leased a right of way and intruded on our land.

According to what Gen Crook said our land was from mouth of Cannon Ball down Missouri--thence^{to}/10 miles above mouth Mori

[Moreau] river. They haven't followed these lines but have brought it over land & not along channel

Mr Com. we wish you to investigate this If we can't have boundary line fixed in our favor we wish half the money of that right of way

That is all I have to say.

35. George E. Lemmon, or Ed Lemmon, was the field manager of the Lake & Tomb Cattle Company, and a famous cattleman after whom Lemmon, South Dakota, is named. As early as December, 1903,

Geo. Shi-a-ka

I have met Com. Jones in Wash. & I have met you here today and I am glad see you. I wish to make a suggestion. Of course you understand the laws of government. The boundary line we here mention was to follow the main channel of the Missouri to 10 m[iles] north of mouth of Mori [Moreau] thence to extend west. At the time the boundary line was laid at time of treaty the mouth of the Mori [Moreau] river has shifted 5 miles above & the survey has been made from here

I mentioned this to Com Jones. He promised to settle this but didn't reach it. As you are here we bring it to your notice

And hope you can remedy this or else give us some benefit of funds of Cheyennes. If you send a man to see he will see our complaint.

Of course the gov. fooled us The line was to follow the river not cross bends and so there is some [land] cut off.

So to regard Lemon Lease something not mentioned

We made agreement Col McL [aughlin] & Mr Grinnel--and the people want to know why agreement is not carried out. We were to get our Lemon lease money every 6 mos but lately only once a year & old men & women die & don't get their money.

Whenever a representative sent here from Washington we want to speak honestly & we expect the same Why aren't these provisions carried out We own no stores of provisions ourselves.

It isn't only the stores that have debt. The stores here when we get in debt come to agent and bother to death to collect bills. At same time we can't collect from you.

the Indians had accused Lemmon of failing to comply with the terms of his lease. His cattle had strayed beyond his leased land and had damaged crops and hay meadows; he had cut timber without authority; he had allowed other cattlemen to range and graze cattle on his tract and to drive them across the

You see this ration--it is all the old people have and they depend on this payment. Of the hide money we know we get at end year but of Lemon lease--we agreed 6 mo in advance as decided by majority I have grown tired of looking into Lemon lease. Probably the Com & Mr Bruce have heard it--At Wash we brot up subject We don't get one issue of cash pmt of '89 treaty Com promised to look at it & took note but we have heard no thing further.

I don't care to prefer charges--but these things on Res. here now I live in upper (north) part of Res and I notice cattle shipped in and turned in as reservation cattle. That is why we ask our agent to withdraw his permit cattle to be brought in

I don't know who owns these cattle but Mr Wells permits them on Res They are branded with a white man's brand & sold to agency. Laughter These cattle wouldn't be here one month till they become beef--as we understand cattle must stay 6 mos Of course we have a brand inspector but he seems to like to stay in his office. In fact he seems to be in his chair more than our agent--he goes about looking at business. He desires that all reports be brot to him and he sits in chair & judges

If you would divide that salary up & have 2 mix bloods they would attend to work & do something. Often reports come in and he never attends to it I have brot such reports. And every season in spring we start in to plow & try to progress whether we fail or not--And we put in gardens & raise oats & corn & when have good crop & need advice & come to talk to farmers they pay no attention--they seem to like to lie around old buildings here on Res

reservation without charge. Lemmon was accused also of allowing his cowboys to brand Indian cattle and of driving his own cattle through the reservation without using the six-mile wide cattle trail along the line dividing the Standing Rock and Cheyenne reservations which had been provided for cattlemen's purposes. (See Frank B. Fiske, History of the Standing Rock Reservation, unpublished ms. in my possession, the source for much of my information about the Standing Rock Indians.)

I suppose they employed by Gov. to tell us how to take care fields & gardens but seems employed to look after old buildings. Then the people coming in from different stations that the farmers in stations seem to be more of agents than farmers & make police do their work.³⁶ Mr. Com. these facts We were asked by our people to present these things to you. Mr. Com you are looking after our well fare [sic] and we tell you our grievances in presence of our agent and we hope you see to them. You see our ration--when I get hungry the agent won't let me even shoot a prairie chicken³⁷

Shakes hands

John Goose

Old man presents a paper--

"Wants you to take back claim for scout money."³⁸

Here the council ended.

Commissioner

My F[riends] we have had a long talk/now--close

Had stenographer here taking notes & he will write them out. I will take these to Washington & look into them (How)

A few things I can speak of now. In regard to allotments of Ind.

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36. The government's employees classified as "farmers" were located at several sub-agency stations around the Reservation. For example, for the year 1895 there was one "head farmer" over four "farmers" and four assistant farmers. The police alluded to were Indians. The agents at Standing Rock had had an Indian police force as far back as 1879, uniformed and armed.
37. Shiaka or Siyaka or Siaka, as the name is variously spelled, was a Yanktonai-Teton chief, warrior, sundance participant, and tribal delegate to Washington. One of the allotment petitioners, he was an influential leader of his people until his death in 1913, previous to which time he had been one of Frances Densmore's important informants. (See Teton Sioux Music, Bulletin 61, Bureau of American Ethnology, 1918.)
38. Goose was a medicine man of high repute and a well known scout with the United States Army. He served with Custer on the Black Hills expedition of 1874 and, at various times later, he served with the Army at Fort Rice and at Standing Rock. "To take back claim" here must mean that he wishes the Commissioner to take his claim back to Washington in the hopes of recovering some money he thought due him. It was so

who die. When an Ind is dead leaving an allotment the ownership passes to his heirs (How) His heir may be child, brother, mother, or distant relative But whoever the heir--he will have right to say whether land be sold or whether keep it. If he wishes to keep it for own use--can do so But I want to say one thing of white people getting in among you. If a whole lot--a big army--were coming I should feel sorry. But if one heir should sell land to white man--and next year--don't think do you great harm

There are 3900 of you Ind on this Res. and if you can't take care of one white man at one time--you must be pretty bad Ind. One at a time is better than all at once--

There is another good effect you--going have fr [om] allotment. Before allotment--surveyors will come in and survey--then boundary troubles will stop--for lines be laid down on paper to stay there. As to fence between this Res. & Chey [enne] R [iver Reservation] I will look into that when I get back to Wash. & see why not finished. Meanwhile if strays come on Res--don't try take law--but go to agent let him attend--he know white man's laws

Respect to Pipestone Res--that has never been sold to gov. The gov. has wanted to get it to make it a public park to wh [ich] all Ind. have access

A number spoke of small rations. One reason why Gov. has been cutting down rations is bad habit Ind. have of visiting so much.

When one of your families goes to visit--leaves all property for some one to steal. If a cow runs dry chickens run away. When others come to you same thing. We have found among all Ind tribes

characteristic of old Indians to press claims against the government for many years. Frank B. Fiske in his History tells of Mrs. Many Horses, an aged Indian woman, whom he met in 1949 in Fort Yates. She was trying to collect for three ponies the Army had taken from her in 1876. She carried a paper bearing the number of her claim and stating that five ponies had been taken but only two paid for. Goose was also an important Densmore informant.

the visitor one who eats all grub.

Longer visitor stay worse for man he visits. If you had a great big ration--have visitors all time. When you have small ration visitor don't stay so long.

Then when old people have big rations you come live on it On some Res established homes for old people--where they can come & get 3 good meals a day but we don't let the lazy young people to come there. The old have plenty

The young must support It may be we establish one [home for the aged] here

One more thing I close

Heard today much about old claims old treaties I wish all Ind wd look more to future--less to past. Of course if we find the gov of US owes the Ind we want the Gov to pay. But many of these things are long past--& hard to get proof. All money must be voted by Congress and Com Ind can only call their attention Even President can't take money only Congress--

Now when Con [gress] comes to one of these things & finds-- saddles--gov. money--spent--finds hard to find proof there was not some mistake

Once an Ind once gave me a bill to take to Congress dated 41 years ago. When Congress man read it said, "Next bill bill [sic] from whale for day it boarded Jonah. That shows the way they feel on old claims

So I can make you no promises. I can only say I will take the notes made & see what is in these matters brot up. I cannot do impossible things--but best I can--

That is the most I can say but will bid y [ou] good afternoon & be glad/^{to}shake hands [with] all of you"

Three names and addresses appear on the last page of Wilson's notebook, and the fly leaf contains some listings of expenses to be charged to the "Museum" (the American Museum of Natural History).