ANNUAL REPORT

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COMMISSIONER OF INDIAN AFFAIRS

TO THE

SECRETARY OF THE INTERIOR

FOR

THE YEAR 1884.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1884.

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CIVILIZATION.

The "court of Indian offenses," organized during the year, has not been put in operation up to this date. The object of the court is a good one, and later on will be a success. The Indians still adhere to the custom of burning the entire camp equipage, clothing, and lodge of the family wherein a death occurs, and moving the whole camp on every such occasion. This custom must be broken up by scattering the lodges before they will adopt the habit of living in houses. Dr. Agnew of the Board of Indian Commissioners, recently visited this agency. He gave it as his opinion that with the present filthy habits of life of these Indians it was well for their health, and a preventive of the spread of disease, that they should move camp often. In cases where I refused to issue canvas for a new lodge to families who had burned their all in consequence of a death, good, neat substantial lodges of poles were built, better adapted for residence than the canvas tents. The issue of duck for tents should be discontinued gradually.

The Indian police force has done effective and satisfactory work. Indeed I do not believe that these Indians could be managed and kept under control without their assistance. It is due to them and their loyalty to the Government that the drunken habits of the tribes have been broken up. Information received directly from them has led to the arrest of several criminals. The pay of the police is too small, and this is a source of discontent with them. They are frequently called upon to perform duties requiring their services for a week or more continuously, and on such occasions are compelled to expend money for subsistence for themselves and their horses.

SCHOOL WORK.

The boarding school has been in operation but four months. It has accommodations for 15 scholars, and is now full. A teacher, matron, and cook are the employés. It is the intention to put up an addition sufficient to make room for about 40 children. Thus far the results have been satisfactory. The children are generally very apt and learn quickly.

CONCLUSION.

I am under obligations to the Indian Office and the Department for courteous treatment and prompt aid whenever it could be given. The supplies for the present fiscal year not being contracted for until late in July, on account of the failure of Congress to make appropriations, has made it very disagreeable to myself, the employés, and the Indians. The latter were loud in their complaints.

I am, sir, very respectfully, your obedient servant,

W. H. H. LLEWELLYN,
Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

NAVAJO AGENCY, *September* 3, 1884.

SIR: I have the honor to submit for your consideration my first annual report of affairs at the Navajo Agency for the year ending August 31, 1884.

I assumed charge of this agency July 1 of the present year, and although I have been over a great portion of the "desert" set apart for their reservation since that time, I have not had either the time or means to gather all the information that would be necessary to render you a full and complete report, such as could be given by an agent who should only have a few hundred Indians under his charge, for I beg you will remember that there now are (supposed to be) at least 17,000 Navajos; that they have not only a large reservation (such as it is), but according to the terms of their treaty are allowed to scatter over a good portion of the adjoining three Territories, and as they do not get either rations or cash annuities issued to them, and are of a very roving disposition, and as the proper means have not been at the disposal of the agents here, for some years there has apparently been no accurate census taken, and therefore a good many of my statistics, as I suppose were those of my predecessors, are partly conjectures. They are, however, as accurate as can be rendered with the means at my command.

This reservation is about my ideal of a desert; and although very large, it might have been much larger without covering any land of the least value. It is merely a space on the map of so many degrees and parallels. Three-fourths of it is about as valuable for stock grazing as that many acres of clear sky. As there are no running streams it can only be irrigated with buckets. Nearly all the water is bad, alkali. The valleys are composed of sand formed by wash and errosion; no soil worthy of the

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name; about three-fourths of the entire tract is covered by rock and barren mesas. Where springs of water do exist the water has usually found a channel through the *débris* under the surface and is lost there.

Still these Indians manage to eke out an existence. They are patient and industrious workers. Nearly every family has a small patch of corn somewhere, and although they may move their camp every month in the year, they always manage to put in a little crop and return at intervals to cultivate it. Corn, mutton, and goat flesh is their chief food. There is no game or fish on the reservation. They generally exchange their wool and pelts for calico, flour, sugar, coffee, and leather.

The first article they use for clothing, both sexes wearing calico suits the year round. The men wear calico pants and shirts (no underclothing) in the summer, and the same costume, with the addition of a blanket, in the winter, and the greater part of them live at an elevation of more than 7,000 feet.

They own a great many sheep and goats, about the same number of each, all of a very poor and degenerate quality. They also own a great many ponies; and, according to their custom, the women own and principally care for the sheep, and the men own and control the ponies. The horses do not seem to be of much benefit to them, but only serve as a method of designating the financial importance of their owners, and to furnish the means for the purchase of wives. Many of the Indians own as many as 300 or 400 horses. I am told that one Indian owns 800 head. They, of course, do not use, or even break, but a small part of these. They do not apparently try to speculate with them in any other way, or to improve the breed, or exchange them for anything of value to supply either their needs or desires.

Their luxuries are flour, coffee, and sugar, the leather they use to make saddles, leggins, and soles for their sheep-skin moccasins.

They live in miserable huts, generally made of stone or brush, very low, with one whole side left entirely open for the smoke to escape through. They usually manage to build all their residences as far as possible from both wood and water—why I do not know.

They make a great many blankets. Only a few are experts at it. However, some of them are very nice, and I am told are frequently sold for as much as $100. They keep the common ones for their own use. I think they manufacture about 10 per cent. of all their wool into blankets and sashes, besides buying a good deal of "bayeta" (an imported woolen cloth), which they tear into strips and use in their manufacture. They card their own wool, spin it into yarn with a stick, and weave with a frame made of four rough poles tied together at the corners; and so fine is some of this work in texture that they will hold water over night as well as rubber blankets.

These Indians, unlike most other tribes, share the work about equally with the squaws. They do not consider it disgraceful to labor, and are very good workers.

If the Navajos were not the best-natured Indians on the continent they would cause lots of trouble, for they are continually told by their Ute neighbors on the north, as well as by the Apaches on the south, that the only way to get any help from the United States is to go on the war-path and then be hired to quit. Mr. Apache says, "Look at me; I did all the injury that I could, for years, to the whites; see now how they reward me for promising not to do so any more." The Ute says, "We killed our agent and one belonging to the Navajos; we have kept the good people of Colorado, as well as others, in dread for years. Come over and see them pay us, our wives and babies, a good many dollars in cash each year, just because they are afraid of us. Go and kill a few women and children; then you will be noticed and remembeaed; 'Uncle Sam' has forgotten you." It is hard for a poor Indian who has never seen much of this world to understand why the distinction is made, and I am frank to confess that it puzzles me to know why it is so. The treaty stipulations, conditions, reservations, and all other things are exactly similar, only that the Navajos are industrious and peaceable, and the others are not.

The Indian police here are very efficient, and were it not for them it would be hard to manage these Indians, scattered over so vast an area as they are, wandering about continually, mingling with the white settlers, and with every opportunity to procure whisky, and subject to all other demoralizing influences, which are numerous here, as in most other similar localities, and yet I venture the assertion that there is less crime committed by these seventeen thousand people, heathens as they are, and unrestrained by any moral sense of right, than in a community of equal size anywhere in the civilized East. Since I have been here I have never seen an Indian intoxicated, and I have heard of but one theft of importance enough to be ranked as grand larceny, and but few offenses that would even be rated as misdemeanors, and yet the agent and these fifteen Navajos are all the power that is or can be used to prevent lawlessness and crime.

These people are really without any political organization of their own, for although they have (alleged) chiefs, these "potentates" do not amount to much. The head chief, "Ganado-muncho," is seventy-five years old, very feeble in body and antiquated in his ideas, although inclined to be friendly to the whites, and fair in all things, and

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a good talker; but his hand has grown too weak and palsied to control his people as well as a younger, more progressive and vigorous man might.

The second chief, "Manuelito," was once a great and good chief, one who led in war and whose voice was heard in council, but he has become a drunkard, and little more than a common beggar. Has lost most of his former influence and power. I wish some means could be devised to place a strong, young, and progressive man at the helm to advise them and look after their interests.

SCHOOL.

The agency school for the past two years, has not been a success. My predecessor tells me that this was mostly owing to his inability to procure competent employés to conduct it, and that those who were here in that capacity were continually quarreling among themselves. The superintendent (Mr. Logan) told me that during the time he had charge of this school (seven months) he did not believe there was one single day when all of the school employés were on *speaking terms* with all of their co-laborers, that the children would come and remain a day or two, get some clothes, then run away back to their "hogans." But few attended regularly; consequently, the school did but little real good.

I have adopted the plan of having one of the "police" in attendance, and if any of the children leave now without proper permission he promptly brings them back. I also make it a test of worthiness with Indian parents to send and keep their children in the school here, and have secured new employés, with one exception. I will at least guarantee that there will be more harmony and union of effort as well as efficiency among the school employés. I will also use every effort to increase the number of pupils, and to improve it in all other ways. We have a good school building, and this is the only one among all of this people; therefore, I feel that it should be well attended, and shall use all of the power which you have given me to that end, and I feel quite confident that this term of our school will be a comparatively successful one.

The poor condition of the public buildings here has been so often complained of to you, that I do not care to say much about them now; but they are very poor. Still, as you have led me to believe that you would allow the expenditure of $5,000 during the present season for the construction of a new store-house, and for repairs to the buildings now here, with this I think we can make them quite safe and comfortable for a while.

I am told by competent judges, men who have known these Indians for years, that they have made more progress in dress and in their general way of living in the last year than they did in the five years preceding this. They all wear clothes that cover them in some way now, and have recently begun to build themselves houses under your authority. I have given all of those who were ready to build the necessary window and door casings, &c. There are now about twenty-five houses in process of construction, and I believe that at least fifty good snug little houses will be built and occupied by them during the present season. Three months ago there was not on this entire reservation one single house or cabin built or occupied by any member of this tribe. In my opinion the most essential thing to do in order to elevate these people is to induce them to build better places of abode; they will then become less nomadic in their habits, and that alone will create a desire to "accumulate," to improve their conditions and surroundings, and to better their stock. They should be induced to raise fewer and better horses and to speculate with them, better and fewer sheep and goats and to take better care of these.

There is not the slightest danger of these people going to war, or ever making a general outbreak; they are essentially peaceable, and have too much stock to go on the war-path, even if that were their nature.

During the past year no crime of any importance has been committed, with one exception. During the month of March four of these Indians killed two prospectors, Walcott and McNally. This was done about 200 miles from here and near the northwest corner of their reserve. The guilty Indians were members of a band who seldom came to the agency, and of which but little was known. I have succeeded in effecting the arrest of three of the guilty ones, and they are now in prison awaiting trial. The remaining criminal has left his people, and I have been unable as yet to find him. The object of this crime seems to have been a desire of revenge for some real or fancied wrong done to one of these Indians by some other white man years before.

These Indians practice polygamy to a great extent. Their marriages are not very ceremonious; the "wooer" simply turns over the required number of horses, (this seems to be about the only use they make of most of their horses) and takes his bride no matter how many others he may already have. They seem to possess no more idea of virtue; to them it simply represents a market value.

The Navajos still hold some slaves. They are the descendants of war captives, Utes, Apaches, Moquis, Mexicans, &c., but their condition is nearly the same as that

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of their masters, and as they know no better, could not subsist in any other way, are in no way fitted to be free. I cannot see how it would be possible to liberate them. Mr. Riordan, while agent here, brought some of them away from their owners and set them free. They immediately took the shortest trail back to the "hogans" of their masters, and are there now. In my judgment the only way they could be free would be to take them away entirely, confine them, and subsist them at public expense.

In, conclusion I believe if this tribe is allowed a fair proportion of the money appropriated by Congress, by improving their water facilities and the quality of their stock that they will make as long a stride toward civilization and self-support as any tribe under your charge. They are, I believe, the largest tribe on any one reservation in the United States, have the most arid and barren reserve, are the hardest workers, the most patient and peaceable, and I hope that the Government will reward them as they deserve.

Herewith I submit my statistical report as required.

Very respectfully,

JOHN H. BOWMAN,
Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

NAVAJO AGENCY, NEW MEXICO,
September 9, 1884.

SIR: In compliance with the Congressional act which combined the Maquis Agency with that of the Navajos, I submit the following additions to my annual report of the Indians under my charge:

In accordance with the system of nomenclature devised by the Smithsonian Institute, I have designated these Indians as "Makis." They term themselves and their accestors "Hapitus," yet they have become widely and historically known as Makis and good-naturedly recognize themselves under that name. It originated with the Spaniards under "Caranado," who first explored this country in 1540, at that time occupied by the ancestors of the modern Pueblo Indians. The Spaniards halted at the first stone-built village they encountered on their route from Mexico. The story of this march defines the direction as northeast from the Gulf of California. It is evident from the data contained in that story that the first villages of stone houses lying on their way were the *famous* "seven cities of Cibala," the vicinity of which is now marked by the comparatively modern village of "Zuni." The "Cibalas" told the Spaniards of their nearest neighbors, dwelling about 75 miles northwest, called "A-mo-kini," just as the Zunis call the "Makis" to-day. The Spaniards, journying toward there A-mo-kini, made inquiry of the intervening bands of Navajos, who described the country as Tu-se-an—the Rocky Mountains; hence, until quite recently, this locality bore the corrupted aboriginal designation which, under the phonetic spelling of the Spaniards, appears upon the early maps as the "Maquis villages" of the province of "Tusayan."

The "Maquis" are the remaining remnant of the Western branch of the early house-building race, which once occupied the southwestern table lands and cañons of Southern Utah and Colorado and the adjoining portions of New Mexico and Arizona from the south side of the San Juan River. They now occupy seven villages of stone-built houses situated upon these "mesa mountains," jutting out from the level sandstone measures overspreading this area. These display the original plan of their village structure—terraced houses of several stories, fronting upon a court, the ground story approached by a ladder, and entered by a scuttle-hole through the roof. Windows were originally only inserted above the ground story in the form of loop-holes and embrasures; the doorways are universally small, and practicable chimneys are only of recent innovation. The stones composing the walls are rudely dressed and unevenly laid, but are plastered with adobe mud. The interior walls of the rooms are smoothly plastered, and, in many instances, whitewashed with a clayey gypsum. The compartments are small and badly ventilated, but well kept. That their villages have dwindled in size is evident by the ruined walls and traces of the foundations of former structures yet to be seen in all the villages. They are weather-beaten, dingy, and filthy; but their elevation and open exposure to every current of air has preserved their inhabitants.

Approximately, their location may be stated as 90 miles from the junction of the San Juan and the Colorado Rivers (south) and about 75 east from the point where the Little Colorado River joins its larger namesake. Three of these villages are upon the point of the first or most eastern "mesa." Seven miles farther west are three other

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villages, similarly situated, upon what is locally termed the second "mesa," and about 8 miles still farther west is the village of "Orabi."

The level summits of these "mesas," upon which the villages are built, is about 600 feet above the surrounding sandy valleys, and in these latter they cultivate gardens of corn and vegetables to the extent of about six or seven thousand acres. They produce Indian corn and the class of vegetables common to the Indian kitchen garden—beans, squashes, melons, and peppers. In the sheltered nooks of the "mesa" are clumps of peach and apricot trees, which bear most delicious fruit. To an insignificant extent they also cultivate wheat, cotton, and tobacco.

Of the domestic arts they are conversant with pottery, spinning, and weaving and basket-making, and produce many beautiful productions of these various pursuits.

The "Maquis," in common with all other branches of the Pueblo race, are mild and inoffensive, although their traditions tell of endless vindictive feuds among themselves, prosecuted with the most relentless cruelty. Indeed, the decay of the race may be traced, through their legends, to the exhaustion of their resources during ages of internicine warfare. None of their modern productions equal those of their early ancestors, either in architecture or in their fictile or textile production. Many traits of these people denote their descent from a race inured to toil and distresses. Only an ancestry to which such a struggling life was common could have transmitted the patient care-worn expression of face so characteristic of the "Moki." But their social bearings leave a happy recollection upon the mind of the observer. Their hearty hand-shake and cordial greeting upon the trail is in cheerful contrast to the stolid indifference of their nomadic neighbors.

Economic habits are also manifest. They make provision against famine by storing a reserve supply of food sufficient for a year or two. Their conservative nature is also manifest in their persistent clinging to their inconvenient homes on the rocky mesa, and in the continued observances of all the ceremonial festivals as prescribed by their religious traditions. Still they assimilate more readily with a higher civilization than any of the nomadic tribes, because they have had for ages the advantage of dwelling in fixed habitations.

The Moki agriculture consists in the occasional occurrence of wide cornfields, cultivated by a rude system with both hoe and "dibble," usually producing bountiful crops, but this culture is closely confined to the near vicinity of the inhabited mesas. They, however, maintain a few outlying "ancestral" gardens and peach orchards, always near some spring within a few miles of their villages. These limited tracts are all of the Moqui Reservation which they themselves make any use of.

Quite frequently trifling quarrels arise between members of these two tribes; these are usually caused by careless herding of the young Navajos, who allow their herds to overrun these outlying Moki gardens. The Navajos are almost invariably the aggressors. These are the most serious difficulties that these two tribes have had for years. During a recent visit to them I invested one of the most prudent of my Navajo police with special authority concerning these affairs, and anticipate no further trouble from this source. The best of good feeling generally exists between these tribes; they constantly mingle together at festivals, dances, feasts, &c. The Moki gathers and stores his crops with a nicety and care unknown to the careless Navajo. He barters his surplus melons and peaches with his old pastoral neighbors for their mutton, for the Maki herds are small, although they are now increasing. A few of the principal men are beginning to gather herds of cattle. I submit herewith a report of their general resources of stock, &c.

They manifest an earnest desire to educate their children. After a careful estimate with some of the most thoughtful of their headmen, I am assured that out of their population of 1,920 they will furnish at least two hundred and fifty scholars of suitable age for schooling. I think with proper encouragement they would maintain a school and keep it well filled with their children, and I believe the Government should do something for them in this way during the present year. It is true the Government has no building which could be used for that purpose, nor are there any in the vicinity of their villages, but Mr. Thomas V. Keams, of Keams Cañon, has kindly offered to place at my disposal a comfortable building adjoining his trading post, about 12 miles on this side of the villages, easily accessible and centrally located for them as well as for the use of the western Navajos, and could be used for both as an experimental school. It would be but a trifling cost to start and conduct it. It must, however, be borne in mind that this locality is 75 miles from this agency. Keams Cañon is 12 miles east from the Moki village. The children being removed to school at this place it would preserve them from the annoyance and interruption of daily visits from parents and relatives.

I have been given to understand that the attention of the proper authorities has already been drawn to the adaptability of Mr. Keams's property as an industrial school. The houses are well and substantially built of stone, are numerous and commodious, and well planned are surrounded with well-cultivated gardens, producing the more nutritive class of vegetables, hitherto unknown to these Indians, but which

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must convey to them many practical ideas and suggestions of improvements. The place is well calculated in every way for an Indian school, where industry, books, and stock care could be done to advantage.

The lives of these people are as a rule uneventful; they are determined to live in peace and harmony with every body; no one ever heard of their committing a crime or a depredation of any kind, or trying to injure the person or property of any white man, since the advent of the Spaniards. They have no combativeness, not near enough to maintain their own rights; still they are contented, happy, and satisfied with themselves, know nothing of the world, believe themselves to be the main part of it, are appreciative and pleasant. It is a pleasure to deal with them, but they are a "queer" "old people," odd, antique, seem to belong to some age beyond the flood; their future is hard to foretell. One thing, however, is certain: the race is doomed to extinction unless some stronger blood is injected. Communal manner of living, consequent intermarriage, has dwarfed their power and impaired their vitality.

There have been no employés at this agency, or rather among these people, during the past year. They have received nothing from the Government in the way of annuities or rations, and they do not ask for much now. I believe they were remembered by last Congress and given a small appropriation; this they will want invested—hoes, plows, harness, seeds, perhaps a couple of wagons. and some cook stoves. They will not ask for clothes or rations, but I believe they should be furnished with a farmer, a good practical man, who could teach school "while he was resting." They will also need a physician. These two will constitute the entire necessary pay-rolls for them.

In conclusion, I sincerely hope that you will interest yourself in the establishment of a school for them, believing that if you do so they will give it their hearty support and keep it full. If their little ones could be educated what stores of interesting legends of the dead past they could give to the world from the traditions of their race.

I submit herewith, the statistical report as per instructions.

Very respectfully,

JOHN H. BOWMAN,
Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

THE PUEBLO INDIAN AGENCY,
Santa Fé, N. Mex., August 1884.

SIR: Pursuant to instructions received from your office, dated July 1, 1884, I have the honor to forward the second annual report of this agency for the fiscal year ending June 30, 1884.

My experience of about thirty years among the Indians, as also that which I have acquired during my short administration as their agent, furnishes me some knowledge to form an idea of their true character, habits, and inclinations, and thus, recommend measures which, in my humble opinion, may tend to teach them the true art of living, thinking, and acting.

I am, indeed, extremely sorry to state that these Pueblos, with but two exceptions, *i. e.*, Laguna and Isleta, the former by the introduction of some whites who are business, well-to-do, honest men, as also by the school that has been kept in their midst, which has greatly contributed to their good. and in the latter by the enterprising spirit of its children, are debased and *idiotized* by the effects of ignorance, indolence, and superstition, to which they abandon themselves to excess. They never think of their future nor that of their children. They do not think of their children, because for these Indians their family is simply the consequence of the union of the sexes, and by no means the basis of future societies. As regards the actual society of the whites, instead of identifying themselves with it, they hate and fear it, because it attacks their superstition, loathes their vices, and punishes them for, their crimes. To this indigenous race the conquests of civilization are unknown and the law of progress utterly void. Resigned as they are in their condition, they prefer to be the slaves of ignorance rather than crime in contact with the white race; hence the reason why they avoid educating their children. They are afraid that the light of intelligence might make them give up their habits and customs, become ashamed of their abjection, and side with those whom they consider as the cause of their misfortunes since they were conquered.

Their children, in their conception, are not those dear beings that nature gives man to perpetuate his species and contribute to his happiness; they are an element of material life, and in the course of time the fuel to their brutal passions. Many an Indian hires his children to the whites in the capacity of servants, not that they may thus contribute to the current expenses of his family, not that they may be useful to themselves, but that with the exiguous product of their work they may encourage and help to keep up their father's odious vice of inebriety. I reckon there are, more or less,

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Schedule showing the names of Indian reservations in the United States, agencies, tribes occupying or belonging to the reservation, area of each reservation in acres and square miles, and reference to treaty, law, or other authority by which reservations were established.

Name of reservation.	Agency.	Name of tribe occupying reservation.	Area in acres.	Square miles.(a)	Date of treaty, law, or other authority establishing reserve.
ARIZONA TERRITORY.					
Colorado River (b)	Colorado River	Kemahwivi (Tantawait), Koahualla, Kokopa (c), Mohavi, and Yuma.	d300,800	470	Act of Congress approved March 3, 1865, vol. 13, p. 559; Executive orders, November 22, 1873, November 16, 1874, and May 15, 1876.
Gila Bend	Pima	Papaho	22,391	35	Executive order, December 12, 1882.
Gila River	do	Marikopa and Pima	357,120	558	Act of Congress approved February 28, 1859, vol. 11, p. 401; Executive orders, August 31, 1876, January 10, 1879, June 14, 1879, May 5, 1882, and November 15, 1883.
Hualpai		Hwalapai	730,880	1,142	Executive order, January 4, 1883.
Moqui	Moqui Pueblo	Moqui (Shinumo)	2,508,800	3,920	Executive order, December 16, 1882.
Papago	Pima	Papaho	d70,060	109½	Executive order, July 1, 1874, and act of Congress approved August 5, 1882, vol. 22, p. 299.
Salt River	do	Marikopa and Pima	46,720	73	Executive order, June 14, 1879.
Suppai	Colorado River	Suppai	d38,400	60	Executive orders, June 8, November 23, 1880, and March 31, 1882.
White Mountain	San Carlos	Aravapai, Chilion, Chirikahwa, Koiotero, Mienbre, Mogollon, Mohavi, Pinal, Tonto, and Yuma-Apache.	2,528,000	3,950	Executive orders, November 9, 1871, December 14, 1872, August 5, 1873, July 21, 1874, April 27, 1876, January 26 and March 31, 1877.
Total			6,603,191	10,317½	
CALIFORNIA.					
Hoopa Valley	Round Valley	Hunsatung, Hupá, Klamath River, Miskut, Redwood, Salaz, Sermalton, and Tishtanatan.	d89,572	140	Act of Congress approved April 8, 1864, vol. 13, p. 39; Executive order, June 23, 1876.
Klamath River	None	Klamath River	e25,600	40	Executive order, November 16, 1855.
Mission (21 reserves)	Mission	Coahuila, Diegenes, San Luis Rey, Serranos, and Temecula.	161,217	251½	Executive orders, December 27, 1875, May 15, 1876, May 3, August 25, September 29, 1877, January 17, 1880, March 2, March 8, 1881, June 27, July 24, 1882, February 5 and June 19, 1883.
Round Valley	Round Valley	Konkau, Little Lake, Pitt River, Potter Valley, Redwood, Wailakki, and Yuki.	d102,118	159½	Acts of Congress approved April 8, 1864, vol. 13, p. 39, and March 3, 1873, vol. 17, p. 634; Executive orders, March 30, 1870, April 8, 1873, May 18, 1875, and July 26, 1876.
Tule River	Tule River	Kawai, Kings River, Monache, Tehon, Tule, and Wichumni.	d48,551	76	Executive orders, January 9, October 3, 1873, and August 3, 1878.
Yuma		Yuma	e45,889	72	Executive order, January 9, 1884.
Total			472,947	739	

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COLORADO.					
Ute	Southern Ute	Kapoti, Muachi, and Wiminuchi Ute	1,094,400	1,710	Treaties of October 7, 1863, vol. 13, p. 673, and March 2, 1868, vol. 15, p. 619; act of Congress approved April 29, 1874, vol. 18, p. 36; Executive orders, November 23, 1875, August 17, 1876, February 7, 1879, and August 4, 1882, and act of Congress approved July 28, 1882, vol. 22, p. 178.
Total			1,094,400	1,710	
DAKOTA TERRITORY.					
Crow Creek	Crow Creek and Lower Brulé.	Lower Yanktonai and Minnekonjo Sioux	*e*203,397	318	Order of department, July 1, 1863 (see annual report, 1863, p. 318); treaty of April 29, 1868, vol. 15, p. 635.
Devil's Lake	Devil's Lake	Cuthead, Sisseton, and Wahpeton Sioux	*d f*230,400	360	Treaty of February 19, 1867, vol. 15, p. 505; agreement, September 20, 1872; confirmed in Indian appropriation act approved June 22, 1874, vol. 18, p. 167. (See p. 141-152, Comp. Rev. Stats.)
Fort Berthold	Fort Berthold	Arickaree, Gros Ventre, and Mandan	2,912,000	4,550	Unratified agreement of September 17, 1851, and July 27, 1866 (see p. 332 Comp. Rev. Stats.); Executive orders, April 12, 1870, and July 13, 1880.
Lake Traverse	Sisseton	Sisseton and Wahpeton Sioux	*e*918,780	1,435	Treaty of February 19, 1867, vol. 15, p. 505; agreement, September 20, 1872; confirmed in Indian appropriation act approved June 22, 1874, vol. 18, p. 167. (See p. 141-152, Comp. Rev. Stats.)
Old Winnebago	Crow Creek and Lower Brulé.	Two Kettle and Yanktonai Sioux	*e*416,915	652	Order of department, July 1, 1863 (see annual report, 1863, p. 318); treaty of April 29, 1868, vol. 15, p. 635.
Ponca		Ponca	*f*96,000	150	Treaty of March 12, 1858, vol. 12, p. 997, and supplemental treaty, March 10, 1865, vol. 14, p. 675.
Sioux	Cheyenne River	Blackfeet, Minnekonjo, Sans Arcs, and Two Kettle Sioux.	*f*21,593,128	33,739	Treaty of April 29, 1868, vol. 15, p. 635; and Executive orders, January 11, March 16, and May 20, 1875, and November 28, 1876; agreement, ratified by act of Congress approved February 28, 1877, vol. 19, p. 254, and Executive orders, August 9, 1879, and March 29, 1884. (Tract, 32,000 acres, set apart by Executive order of January 24, 1882, is situated in Nebraska.)
Do	Crow Creek and Lower Brulé.	Lower Brulé and Lower Yanktonai Sioux			
Do	Pine Ridge (Red Cloud).	Northern Cheyenne and Ogalalla Sioux			
Do	Rose Bud (Spotted Tail).	Minnekonjo, Ogalalla, Upper Brulé, and Wahzahzah Sioux.			
Do	Standing Rock	Blackfeet, Unkpapa, Lower and Upper Yanktonai Sioux.			
Turtle Mountain		Chippewas of the Mississippi	46,080	72	Executive orders, December 21, 1882, March 29 and June 3, 1884.
Yankton	Yankton	Yankton Sioux	*e*430,405	672¼	Treaty of April 19, 1858, vol. 11, p. 744.
Total			26,847,105	41,948¼	
IDAHO TERRITORY.					
Cœur d'Alène	Colville	Cœur d'Alène, Kutenay, Pend d'Oreille, and Spokane.	*d f*598,560	935	Executive orders, June 14, 1867, and November 8, 1873.
Fort Hall	Fort Hall	Boisé and Brunau Bannak (Panaiti), and Shoshoni.	*d f*1,202,330	1,878	Treaty of July 3, 1868, vol. 15, p. 673; Executive orders, June 14, 1867, and July 30, 1869; agreement with Indians made July 18, 1881, and approved by Congress July 3, 1882, vol. 22, p. 148.

a Approximate. *b* Partly in California. *c* Not on reservation. *d* Outboundaries surveyed. *e* Surveyed. *f* Partly surveyed.

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Schedule showing the names of Indian reservations in the United States, agencies, tribes occupying or belonging to the reservation, &c.—Continued.

Name of reservation.	Agency.	Name of tribe occupying reservation.	Area in acres.	Square miles. (a)	Date of treaty, law, or other authority establishing reserve.
Lapwai	Nez Percé	Nez Percé	*df*746,651	1,167	Treaty of June 9, 1863, vol. 14, p. 647.
Lemhi	Lemhi	Bannak (Panaiti), Sheepeater, and Shoshoni	64,000	100	Unratified treaty of September 24, 1868, and Executive order, February 12, 1875.
Total			2,611,481	4,080	
INDIAN TERRITORY.					
Cheyenne and Arapaho	Cheyenne and Arapaho.	Apache, Southern Arapaho, and Northern and Southern Cheyenne.	*e*4,297,771	6,715	Executive order, August 10, 1869; unratified agreement with Wichita, Caddo, and others, October 19, 1872. (See annual report, 1872, p. 101.)
Cherokee	Union	Cherokee	*d*5,031,351	7,861	Treaties of February 14, 1833, vol. 7, p. 414, of December 29, 1835, vol. 7, p. 478, and of July 19, 1866, vol. 14, p. 799.
Chickasaw	do	Chickasaw	*e*4,650,935	7,267	Treaty of June 22, 1855, vol. 11, p. 611.
Choctaw	do	Choctaw (Chahta)	*d*6,688,000	10,450	Do.
Creek	do	Creek	*d*3,040,495	4,751	Treaties of February 14, 1833, vol. 7, p. 417, and of June 14, 1866, vol. 14, p. 785, and deficiency appropriation act of August 5, 1882, vol. 22, p. 265. (See annual report, 1882, p. LIV.)
Iowa	Sac and Fox	Iowa and Tonkawa	*e*228,418	357	Executive order, August 15, 1883.
Kansas	Osage	Kansas or Kaw	*e*100,137	156½	Act of Congress approved June 5, 1872, vol. 17, p. 228.
Kickapoo	Sac and Fox	Mexican Kickapoo	*e*206,466	322½	Executive order, August 15, 1883.
Kiowa and Comanche	Kiowa, Comanche, and Wichita.	Apache, Comanche (Komantsu), Delaware, and Kiowa.	*e*2,968,893	4,639	Treaty of October 21, 1867, vol. 15, pp. 581 and 589.
Modoc	Quapaw	Modoc	*e*4,040	6	Agreement with Eastern Shawnees made June 23, 1874 (see annual report, 1882, p. 271), and confirmed in Indian appropriation act approved March 3, 1875, vol. 18, p. 447.
Oakland or Nez Percé	Ponca, Pawnee, and Otoe.	Joseph's band of Nez Percé	*e*90,711	142	Act of Congress approved May 27, 1878, vol. 20, p. 74.
Osage	Osage	Great and Little Osage and Quapaw	*e*1,470,059	2,297	Article 16, Cherokee treaty of July 19, 1866, vol. 14, p. 804; order of Secretary of the Interior, March 27, 1871; act of Congress approved June 5, 1872, vol. 17, p. 228.
Otoe	Ponca, Pawnee, and Otoe.	Otoe and Missouria	*e*129,113	202	Act of Congress approved March 3, 1881, vol. 21, p. 381; order of the Secretary of the Interior, June 25, 1881.
Ottawa	Quapaw	Ottawa of Blanchard's Fork and Roche de Bœuf.	*d*14,860	23	Treaty of February 23, 1867, vol. 15, p. 513.
Pawnee	Ponca, Pawnee, and Otoe.	Pawnee (Páni)	*e*283,020	442	Act of Congress approved April 10, 1876, vol. 19, p. 29. (Of this 230,014 acres are Cherokee and 53,006 acres are Creek lands.)
Peoria	Quapaw	Kaskaskia, Miami, Peoria, Piankasha, and Wea.	*e*50,301	78½	Treaty of February 23, 1867, vol. 15, p. 513.
Ponca	Ponca, Pawnee, and Otoe.	Ponca	*e*101,894	159	Acts of Congress approved August 15, 1876, vol. 19, p. 192; March 3, 1877, vol. 19, p. 287; May 27, 1878, vol. 20, p. 76; and March 3, 1881, vol. 21, p. 422.
Pottawatomie	Sac and Fox	Absentee Shawnee (Shawano) and Pottawatomi.	*e*575,877	900	Treaty of February 27, 1867, vol. 15, p. 531; act of Congress approved May 23, 1872, vol. 17, p. 159.

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