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RATIFIED TREATY NO. 341
DOCUMENTS RELATING TO THE NEGOTIATION OF THE
TREATY OF OCTOBER 14, 1865, WITH THE CHEYENNE
AND ARAPAHO INDIANS

1848
Record of Meetings of
Commissioners to treat
with Cheyennes &c.

Council Ground -
Little Arkansas River, Kansas
Oct. 5 - Oct 24th inclusive -

[Faint, mostly illegible handwritten text in cursive script, likely a list of names or dates.]

[Faint handwritten notes on the right margin, possibly including the name "W. B. Smith".]

Camp on the Little Arkansas

Five miles from the mouth

Thursday October 5th 1865.

The Commissioners appointed by the President of the United States, to negotiate a treaty or treaties, under instructions of the Secretary of the Interior, with the Comanche, Kiowa, Cheyenne, Arapahoe and Apache Indians met at 10 o'clock A.M. for organization and consultation.

The following named persons were present as commissioners, viz:-

Col. Thomas Murphy. Supt. of Indian Affairs for the Central Superintendency.

Gen J. B. Sanborn.

" W. S. Harney.

Col. Kit Carson.

" Wm. W. Bent.

J. H. Seavenworth U. S. Indian Agent.

Judge James Steele.

Secretaries:-

S. A. Kingman & J. Atwood.

H. B. Davis & W. P. Murphy.

On motion of Commr. Murphy - Commr.

Sanborn was unanimously elected President of the Commission.

After a consultation by the Commissioners on motion of Commr. Steele the Commission adjourned subject to the call of the President.

Monday Oct. 9 - 1865

The Commission met pursuant to the call of the President at 9 o'clock A.M.

All the members of the Commission were present.

The minutes of the preceding meeting were read corrected and approved.

On motion of Commr. Steele the letters of instruction from the Secretary of the Interior were read to the Commission by Secretaries Atwood and Kingman.

On motion of Commr. Barney - Commr. Steele, Bent and Leavenworth were appointed as a committee to draft such propositions as the Commissioners desire to submit to the Indians to be embodied in the proposed treaty or treaties.

On motion the Commission adjourned subject to the call of the President.

Monday Oct. 9 - 1865

The Commission met at 4 o'clock P.M.
pursuant to a call of the President.

All the Commissioners were present
and Secretary Irwin.

Commr. Steele from the Committee
appointed to draft propositions to be
submitted to the Indians, to be embodied
in the proposed treaty or treaties.

The propositions were read to the
Commission and separately discussed
amended, adopted and ordered to
be placed upon the files by the Secretary.

On motion the Commission adjourned
subject to the call of the President.

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Wednesday Oct. 11th 1865

The Commission met at 9 o'clock A.M.
pursuant to the call of the President.

All the Commissioners and Secretaries
were present.

Commissioner Steele from the committee
appointed to draft propositions to be em-
-bodied in the proposed treaty or treaties
with the Indians, submitted an additional
and amendatory report, which was con-
-sidered further amended and adopted.

On motion the Commission adjourned
subject to the call of the President.

Tuesday Oct. 24th 1865.

The Commission assembled at 9th part
9 o'clock A.M. for consultation.

Present - Commr. Sanborn (Pres.) Harney,
Murphy, Leavenworth and Steele.

Secretaries, Devin, Atwood and Murphy.

On motion it was resolved, that by reason
of his familiarity, with the different bands
and tribes, with whom we have been in
council, their wants, and the relations
they have heretofore sustained to each
other, to other tribes of this region of country,
and to the Government and people of the
United States, we deem it of the first impor-
tance that Brigadier Major General J. B. Sanborn
should be ordered to report at Washington
city during the coming session of Congress,
in order that the various Departments of the
Government and the United States, may avail
themselves of his information in regard
to the various matters embraced in the
treaties negotiated by this Commission.

On motion it was adopted that Supt.
and Commr. Murphy, procure for Commr.
and Agent Leavenworth, five saddles and
bridles to be given to the Kiwas and Camau-
ches, in return for the surrender of the white
prisoners.

On motion it was resolved that

Col. Murphy take charge of the prisoners
surrendered by the Indians at this Council,
and that he convey them to Council Grove,
and there provide for their proper clothing
and subsistence until otherwise ordered
by the authorities at Washington, and
that upon his arrival at home, he at
once report the action of this Commission
in the premises, and request instruction
as to his future course.

The Commission adjourned in de

John B. Sanborn.
President of Commission.

Attest

W. B. Irwin

Secretary.

Camp on the Little Arkansas.

Thursday, October 12th 1865.

The first Council held with the Indians, by the Commissioners, appointed by the President of the United States, to negotiate a treaty or treaties, under instructions of the Secretary of the Interior, with the Arapahoe, Apache, Cheyenne, Comanche and Kiowa Indians, was convened at Gen. Sanborn's headquarters at 9 o'clock A.M. -

The following named persons were present on the part of the United States, viz:

Gen. J. B. Sanborn, President of the Commission
" W. S. Harney, Commissioner
Supt. Thomas Murphy, "
Col. Kit Carson, "
" Wm. H. Bent, "
Agent J. H. Seavenworth, "
Judge James Steele, "

Secretaries.

S. A. Kingman, W. B. Irwin, O. T. Atwood.

W. P. Murphy was absent, having been sent to see after the supply train of presents.
Interpreters -

Mrs. Margaret Wilmarth for the Arapahoes.

John Smith for the Cheyennes.

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On the part of the Indians the following named chiefs were present, viz:-

Cheyennes.

Moke-tah-vah-to, or Black Kettle. Head Chief

Hark-Kah-ome, or Little Robe. Chief

Moke-tah-vo-ve-ho, or Black White man "

Oh-to-ah-neso-to-wheo, or Seven Bulls "

Arappahos.

Oh-has-tee or Little Raven, Head Chief.

O-Ha-mah-hah or Storm, Chief

Ah-cra-Kah-taw-nah or Spotted Wolf, "

Pah-uf-Pah-Top or Big Mouth "

The President of the Commission - Comm^r Sanborn having announced the Council ready to proceed to business spoke as follows, the same being interpreted to the Cheyennes by John Smith and to the Arappahos by Mrs. Margaret Hilmarth, viz:-

Chiefs and headmen of the Cheyenne and Arappahos nations, I desire as President of this Commission to express our gratification in meeting you in a friendly manner at this time; - Your Great Father at Washington has heard bad rumors concerning your treatment.

He has chosen and appointed us as his representatives, to come and confer with you

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as to your condition in future.

From rumors that have reached his ears, he has become satisfied, that great wrongs have been committed, without his knowledge at the time.

He has heard that you have been attacked by his soldiers, while you have been at peace with his Government.

That by this you have met great losses in lives and property and by this you have been forced to make war.

All this he disapproves of and the people of the whole nation agree with him.

He has sent out ^{his} Commissioners to make reparations, as far as we can to make good this bad treatment.

Also to establish terms of peace in future, by which you can live in the future, in peace with all the whites.

We wish therefore in the first instance to agree that we may always live at peace.

We are willing as representatives of the President, to restore all the property lost at Sand Creek, or its value.

So heartily do we repudiate the actions of our soldiers, that we are willing to give to the chiefs in their own right three hundred and twenty acres of land, to hold as his own forever; - and to each of the children

and squaws, who lost husbands or parents, we are also willing to give, one hundred and sixty acres of land, as their own, to keep as long as they live.

We are also willing that they receive all money and annuities that are due them, - although they have been at war with the United States.

We have come to do that which will result in their greatest good.

Our nation has become great and ~~and~~ our people are as numerous as the stars.

We all feel disgraced and ashamed, when we see our officers or soldiers oppressing the weak or making war on those that are at peace with us.

It is our opinion that their best interests require, that they should be located on separate lands and territory hunting grounds. - Our people are moving and scattering all over the country, and you should be in a country where white people can be kept away from you by positive law.

It is the view of those high in authority that it is better that the Indians should be located south of the Arkansas or north of the North Platte, away from the lines of travel. All the travel to Colorado, Idaho and New Mexico, and there is constant travel

to these places, is between these rivers; but you will be consulted as to this.

We think your interests will be better subserved to go south of the Arkansas, if suitable to you.

We are disposed to acknowledge Black Kettle as chief of the Cheyenne nation, and will support and protect him in everything he does for the nation.

We have understood that some of his people were dissatisfied with his actions before the affair of Sand Creek, but upon investigation we are satisfied that he done right, and we would protect him in all that he has done and that it was the fault of our bad white officers.

We have come for the purpose and must make with them a permanent peace; any condition for them is better than war against the whites.

Therefore be friends and allies of the Government and it will support and sustain them at all times.

War simply annoys and troubles the whites, while it destroys them.

We have lost more men in the past four years, among the whites, than all the Indians put together. We have destroyed and vanquished our enemies and our towns

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and country are still full of soldiers.

Remaining our friends they will increase in property and numbers; but as enemies and at war with us, they will grow poor diminish and fall away.

It is our desire to conclude a treaty with them as soon as they can consent and as early as possible.

We have a book and papers that contain all the proceedings of ^{the} Sand Creek affair - It will be handed to them and interpreted to them at their camps.

The Great Father at Washington sent Ammipineus to investigate the affair, and this book contains all the proceedings of the affair.

This is all for the present but we desire to hear from them before they separate.

The Indians replied as follows:

^{Big mouth} Black-Kettle says: that as for sitting down upon any one piece of ground. He can not now say or understand how it will be.

Little Raven says: The most of our people are north, and what can you do for them.

Commissioner Sanborn replied.

We will give them 5 months to come in and join together. We expect

to do so well by them that all will come in & join you. it is reported that all want to make peace with the whites. That if you live in peace & do well. all the Indians will come & join you. the desire to have your reservations so large that you can subsist by hunting for many years. you will not have so small a tract as heretofore:

Little Raven replied: that it will be a very hard thing to leave the country that God gave them on the Arkansas. our friends are buried there & we hate to leave these grounds

Com. Sanborn: we have all got to submit to the tide of emigration & civilization

Little Raven: It will be better to wait until next spring & have all the Tribes meet. We would not like to take it upon ourselves to heat now. It would be impossible to make up their minds to live ^{north} south of the Platte. There are no Buffalo. So willing to settle down on

the land he has now - to plant corn -

That he knows the game is most gone,
and we know it is better for us to settle
down and cultivate our lands -

We are very glad the President pities
us in our destitution and has sent you
to see us.

Pres. Sanborn - We fully appreciate the
trial that it is to you, to separate from
the graves of your ancestors, but events over
which you have no control make it nec-
essary for you to do so.

Little Raven. Has heard that a great
many stories have been carried to
Washington, but he is going to tell the
truth. They heard that there were
men sent from Washington to come and
see us. We are glad to see them
and hear what we have heard from
you - They feel much gratified that
you took so much pains to come and
see them and are glad to see you, for
they did not like to fight with the whites

They think they did not deserve
such treatment as they received from
Chivington and they feel much grieved
at it - The Arapahos and Cheyennes

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have been good Indians. As far as peace is concerned they are willing to treat for it and they hope that the whites will stick to it as well as they.

Cheyennes and Arapahos suffered much. Cols. Bent and Cairn were raised with them, and they were glad to see them. He are willing for peace, and if any acts are committed by those of our tribes that are north we do not wish to be held responsible. You can tell the President, that we prefer to have the treaty about lands, put off till spring, but for peace we are willing to treat now.

We would prefer to wait until next spring, until all of our people come back and talk it over, then treat about the land. In old times we had nobody to annoy us; - we had our trades and our hunting grounds; - we are willing to submit to peace; - have the roads opened and whites to travel and not disturb them. He thinks the Arapahos will stand to their bargain of peace making better than the whites. Other tribes have led us in to this bad scrape. The Kiowas and Comanches. They done nothing to the whites until the affair at Sand Creek, but that was too bad to stand

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and they had to go to war.

He says that there were seventeen Kaws, went to their lodges, just as we came away and stole sixteen fine horses and two mules; would like to have the whites help to get them.

Another thing - that they had been swindled by their agents - they had sold their goods to them.

Comdr. Murphy. What agent?

Sittle Raven. Had only had one fair agent, that was Major Fitzpatrick.

Agency was at Ft. Lyon.

Sittle Raven. Wants Mrs. Wilmauth to remain with them as interpreter for them and live with them and be paid by the United States.

Pres. Sanborn. - Your request will be laid before the President and acted upon as soon as convenient.

Sittle Raven. Another thing tell the President - if he treats for their lands he must give a good price, as they are digging gold on our land. Knew it was wrong, but never troubled the whites thinking the Government would make it up. The reservation taken at

Sand Creek must be paid for besides.

- says he has never rec'd anything for it.

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He made the trade but has not been paid.
There was no agreement made in writing it was only verbal.

Afterwards Boone came out and got them to sign a paper, but did not know what it meant. The Cheyennes signed it first then I did not know what it was. That is one reason why I want an Interpreter, so that I can see what I sign.

If possible try and pick out some good honest man to be agent for them.

Col Seavenworth is agent for the Apaches, Kiwas and Comanches is he going to be agent for us? Would like to have some one that will remain with us this winter for fear the whites will trouble us. Would like Col. Bent very well as agent - thinks he would like Major Wyncoop as agent, ^{he} always treated them well - This is all I desire to say at present.

Pres. Sanborn. Neither the President or ourselves can prevent the white people, from going to the mining country, it was this that induced trouble before, and we are afraid it will again, so many bad people going through their country.

Col. Bent. He will give them any time

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to come back and join their tribes and have the benefit of the treaty annuities &c &c Pres. Sanborn. It is a matter of great difficulty for Commissioners to come out here, and the authorities at Washington do not like to have so many Commissioners and it is the desire of the President, to settle all matters between you people and the whites now, and we are willing to give them a fair price for all the land they have ceded heretofore and all that is hereafter ceded. That we wish to finish all now and not have to come again.

We do not expect this treaty to be binding upon those that are not present. But the treaty will be so made, that all those that join the band hereafter will come under it.

That in the agreement made with Col Seavenworth last August, that he (the chief) agreed to meet such Commissioners as the President appointed for the purpose of settling all questions that might arise between the tribes and the Government and make a perpetual peace.

Little Raven. - Will be ready to-morrow.

Com. Seavenworth. The understanding in the paper relates wholly to Black Kettles Band and Little Ravens.

Pres. Sanborn. We can make a treaty with you now.

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13.

Commr. Steele. As the tribes increase by other Indians coming in, annuities will be increased accordingly.

Black Kettle, Chief of the Cheyennes, after shaking hands with the Commissioner said:-
The Great Father above hears us, and the Great Father at Washington will hear what we say.
Is it true that you came here from Washington and is it true what you say here to day.

The Big Chief when he gives his words to me to come and meet here, and I take hold and retain what he says. I believe all to be true, and think it all true.

Their young white men when I meet them on the Plains, I give them my horse and my moccasins, and I am glad today to think that the Great Father has sent good men to take pity on us. Your young soldiers I don't think, they listen to you.

You bring presents and when I come to get them, I am afraid they will strike me before I get away. When I come in to receive presents I feel ^{take them up} like crying. Although wrongs have been done me I live in hopes.

I have not got two hearts. These young men (Cheyennes) when I call them into the lodge and talk with them, they listen to me and mind what I say.

Now we are again together to make peace, my shame (mortification) is as big as the earth, although I will do what my friends advise me to do. I once thought that I was the only man that persevered to be the friend of the white men, but since they have come and cleaned out (robbed) our lodges horses and everything else, it is hard for me to believe white men any more.

Here we are altogether Arapahos and Cheyennes, but few of us, we are one people.

As soon as you arrived you started running after us and the Arapahos, with words that I took hold of immediately on hearing them.

From what I can see around me I feel confident that our Great Father has taken pity on me, and I feel it is the truth, all that has been told me today.

All my friends, the Indians that are holding back, they are afraid to come in, are afraid they will be betrayed as I have been. I am not afraid of white men but come and take you by the hand and am glad to have an opportunity of so doing.

These lands that you propose to give us I know nothing about, there is but a hand full here now of the Cheyenne nation and I would rather defer making any permanent treaty until the others come.

We are living friendly now.

There are a great many white men. Possibly you may be looking for someone with a strong heart. Possibly you may be intending to do something for me better than I know of.

Inasmuch as my Great Father has sent you here to take us by the hand, why is it that we are prevented from crossing the Arkansas. if we give you our hands in peace, we give them also to those of the Plains. We want the privilege of crossing the Arkansas to kill Buffalo. I have but few men here but what we I say to them they listen and they will abide by their promise whatever it may be.

All these young soldiers are taking us by the hand and I hope it will come back good times as formerly. It is very hard to have one half of our nation absent at this time, we wish to get through at once.

My friends I want you to understand that I have sent up words for my people and I want the road open for them to get here. I hope that which you have said will be just as you have told me and I am glad to hear such good counsel from you.

When my friends get down from the

north I think it will be the best time to talk about the lands. There are so few here that it would not look right to make a treaty for the whole nation, and so many absent. I hope you will use your influence with the troops to open a road for my men to get here. You may mark out the lands you propose giving us but I know nothing about them, it is a new country to me.

I have been in great hopes that I may see my children that were taken prisoners last fall, and when I get here, I do not see them, I feel disappointed.

My young men here and friends when we meet in council and come to the conclusion it is the truth, we do not vary from it.

This lady's husband (Mrs. Wilmarth formerly Fitzpatrick), Major Fitzpatrick when he was our agent and brought us presents he did not take them into forts and houses but would drive his wagons into our villages and empty them there, every one would help themselves and feel glad.

He has gone ahead of us and he told us, that when he was gone we would have trouble and it has proved true. 37
We are sorry. But since the death of

Major Fitzpatrick we have had many agents. I don't know as we have been wronged but it looks so. The amount of goods has diminished. It don't look right. Has known Col. Leavenworth for some time, he has treated me well, whether it will continue or not I do not know; - he has got a strong heart and has done us a great deal of good. Now that times are so uncertain in this country I would like to have ~~to have~~ my old friend Col. Bent with me.

This young man Charles Wrath does not get tired. He is always ready to go and meet them and give them whatever news he has to send to them.

There may be wrongs done, but we want to show who does these wrongs before you censure us.

I feel glad that the Great Father has taken pity on us, and that ever since we have met Col. Leavenworth's words have been true, and nothing done since that time, but what is true -

I heard that some chiefs were sent here to see us, we have brought our women and children, and now we want to see if you are going to have pity on us.

This is all by Black Kettle.

Col. Seavenworth. Black Kettle has referred to the children taken prisoners; I promised him that they should be here at this Council; - from the best information I had I believed they were in Denver, Colorado, that was a long way off.

They (the Indians) had in my hands greater interests than these children.

Therefore I took such steps as I believed would insure them being brought here - I sent to Denver to the Superintendent I not only sent to him, but I went to the Big Chief (Gen. Sanborn) here and got him to write and send guide to the Big Chief there to look and find the children and send them to this place. Not only to him but to a Big Chief beyond him.

They have looked and written back to me, saying they will still look until they are found and brought back. I will also continue to look until I find them and bring them back to you. I will not get tired.

19.

The Council adjourned until 10.0'clock,
A.M. to-morrow.

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On the part of the Indians the following
named chiefs were present, viz:-

Cheyennes.

Moke-tah-vah-to, or Black Kettle. Head Chief

Hark-Kah-ome, or Little Robe. Chief

Moke-tah-vo-re-ho, or Black White man "

Oh-to-ah-neso-to-whee, or Seven Bulls "

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Oh-has-tee or Little Raven, Head Chief.

O-Ha-mah-hah or Storm, Chief

Ah-cra-Kah-taw-nah or Spotted Wolf, "

Pah-uf-Pah-Top or Big Mouth "

The President of the Commission - Commr
Sanborn having announced the Council ready
to proceed to business spoke as follows, the
same being interpreted to the Cheyennes by
John Smith and to the Arrapahos by Mrs.
Margaret Hilmarth, viz:-

Chiefs and headmen of the Cheyenne
and Arrapahos nations, I desire as President
of this Commission to express our gratification
in meeting you in a friendly manner
at this time; - Your Great Father at
Washington has heard bad rumors con-
cerning your treatment.

He has chosen and appointed us as his
representatives, to come and confer with you

as to your condition in future.

From rumors that have reached his ears, he has become satisfied, that great wrongs have been committed, without his knowledge at the time.

He has heard that you have been attacked by his soldiers, while you have been at peace with his Government.

That by this you have met great losses in lives and property and by this you have been forced to make war.

All this he disapproves of and the people of the whole nation agree with him.

He has sent out ^{his} Commissioners to make reparations, as far as we can to make good this bad treatment.

Also to establish terms of peace in future, by which you can live in the future, in peace with all the whites.

We wish therefore in the first instance to agree that we may always live at peace.

We are willing as representatives of the President to restore all the property lost at Sand Creek, or its value.

So heartily do we repudiate the actions of our soldiers, that we are willing to give to the chiefs in their own right three hundred and twenty acres of land, to hold as his own forever; - and to each of the children

and squaws, who lost husbands or parents, we are also willing to give, one hundred and sixty acres of land, as their own, to keep as long as they live.

We are also willing that they receive all money and annuities that are due them, - although they have been at war with the United States.

We have come to do that which will result in their greatest good.

Our nation has become great and ~~and~~ our people are as numerous as the stars.

We all feel disgraced and ashamed, when we see our officers or soldiers oppressing the weak or making war on those that are at peace with us.

It is our opinion that their best interests require, that they should be located on separate lands and territory hunting grounds. - Our people are moving and scattering all over the country, and you should be in a country where white people can be kept away from you by positive law.

It is the view of those high in authority that it is better that the Indians should be located south of the Arkansas or north of the North Platte, away from the lines of travel. All the travel to Colorado, Idaho and New Mexico, and there is constant travel

and country are still full of soldiers.

Remaining our friends they will increase in property and numbers; but as enemies and at war with us, they will grow poor diminish and fall away.

It is our desire to conclude a treaty with them as soon as they can consent and as early as possible.

We have a book and papers that contain all the proceedings of ^{the} Sand Creek affair - It will be handed to them and interpreted to them at their camps.

The Great Father at Washington sent Commisipimus to investigate the affair, and this book contains all the proceedings of the affair.

This is all for the present but we desire to hear from them before they separate. The Indians replied as follows:
^{Big mouth} Black-Kettle says: That as for sitting down upon any one piece of ground. He can not now say or understand how it will be.

Little Reason says: The most of our people are north and what can you do for them.

Commissioner Sanborn replied.

We will give them 5 months to come in and join together. We expect

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Com. Sanborn: We have all got to
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Little Raven: It will be better to wait
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Tribes meet. We would not like to take
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to live ^{north} south of the Platte. There are no
Buffalo. I am willing to settle down in

the land he has now - to plant corn -

That he knows the game is most gone,
and we know it is better for us to settle
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We are very glad the President pities
us in our destitution and has sent you
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Pres. Sanborn - We fully appreciate the
trial that it is to you, to separate from
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They think they did not deserve
such treatment as they received from
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at it. The Arapahos and Cheyennes

848
Record of Proceedings
of Council with the
Cheyennes and Arapaho
Thursday, Friday and Saturday
Oct. 12th, 13th + 14th - 1865.

Friday October 13th 1865.

The Council met at 10. o'clock A. M.
pursuant to adjournment.

The same parties were present on the part
of the United States and the Indians, as on
yesterday, at the first meeting of the Council.

Commr. Bent addressed the Arapahos
present, in their tongue, the following is a
translation of his remarks, viz:

Friends Cheyennes and Arapahos:

I would like for you once more
to take my advice in respect to this treaty, I
would advise you not to hesitate one moment
in signing whatever propositions this Commission
may suggest to you, as I am satisfied that
there is no deception practiced on their part
or that of the Government they represent:

Being one of the Commission myself I am
satisfied that they intend doing everything
for your benefit and welfare, and that this
is the best opportunity you will ever have
to make so favorable a treaty, as will be
now offered to you by them.

I am well aware that we have
both been deceived at prior times in the
execution of our treaty by white men in au-
thority, but we must not judge all white
men alike.

2.

For instance in the summer of 1864
 I was sent to you by the Governor of
 Colorado and Colonel Chivington to
 make a temporary treaty with you, which
 I am sorry to say was a deception on the
 part of the whites, but the Commis^{sion} here
 now are a different kind of people and
 I would again advise you to sign the treaty
 they offer you without^{out} hesitation.

Comms. Steele, spoke as follows, his remarks being interpreted to the Indians by the Interpreter Mrs. Wilmarth for the Arapahos and John Smith for the Cheyennes, viz: -

My friends I want to say a few words in regard to the position, in which we find you and ourselves. We have now at Washington at the Head of Government - Secretary of the Interior, who has more particularly to do with you, a man who is more friendly to you, than any head of Government for many years - The authorities at Washington are wise and good men, and for many years they have been engaged, in studying the interests of the Tribes of Indians throughout the Country. They have selected and sent here to treat with you, a Commission, which is composed exclusively of your true friends, and after carefully considering the whole subject, they have instructed this Commission to make a treaty, that will secure your best interests for all time to come.

This Commission in the Council we had with you yesterday, regretted very much that you were not ready to treat for a cession of your lands, and this regret was not so much on account of white people, but on account of what we consider your true interests.

We all fully realize, that it is hard for any people to leave their homes and graves of their ancestors, but unfortunately for you gold has been discovered in your country, and a crowd of white people have gone there to live, and a great many of these people are the worst enemies of the Indian - Men who do not care for their interests, and who would not stop at any crime to enrich themselves. These men are now in your country, in all parts of it, and there is no portion where you can live and maintain yourselves, but what you will come in contact with them. The consequences of this state of things, are that you are in constant danger of being imposed upon and you have to resort to arms in self-defence. Under these circumstances there is in the opinion of the Commission no part of the former country, large enough, where you can live at peace. The white men who are there do not regard law, and the President desires to punish them, yet it will not come until they have committed actual hostilities against the Indians.

Before the President can hear of their bad deeds a state of hostilities is created and you are the sufferers. Under the circumstances the Commission desire you to

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Carefully consider whether it is not best for you to go to some other country where you will not be disturbed in this manner.

We want to give you a country that is full of game and good for agricultural purposes and where the hills and mountains are not full of gold and silver.

In such a country as this the Government can fully provide for your wants and you can live in peace and plenty. The Government can also provide in such a country, for the exclusion of all white persons from among you. This it has been impossible for the Government to do, where minerals are in the soil. In asking you to leave your country, we do not ask you to do it without a full compensation for the lands you leave. We all desire to give you the full value of your lands in annuities, so that in the country where you go, you can live in peace and plenty. I want you to consider carefully and candidly whether it is not better for you to do so, than to constantly live in war and turmoil.

We believe that, in the country where we desire you to go, that you will gradually become rich and your numbers increase, but we are fully convinced that it is impossible for you to stay, and ^{that} if you do +5

stay, you will gradually diminish, until you are finally swept from the earth

We are sorry that we have bad people with us, as you are sorry that you have bad people with you, but this is unfortunately the case with all people, and however severe we make laws it is impossible to prevent crime. This Commission considers this the most important occasion that has occurred in many years, and to your people it is probably the turning point in your history, you may accede to our wishes and be happy and prosperous, or you may refuse to make a treaty and be ruined in health and happiness.

Wise and good men have, for many years, at Washington, been studying what is best for Indians to do. They have arrived at the conclusion that it is best for the two races to be separated. From the earliest history of our country, where the white man has come in contact with the Indians you have gradually wasted away from the earth, and for this reason they have concluded it is best for the two races to be separated. These wise and good men at Washington, have selected us to come and present their views to you.

We are also your friends.

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He tell you what we believe to be truth and
tell what we believe is for your best
interests, and we hope that before coming
to a final conclusion to reject the proposition
you will carefully consider what we have
said to you

Comm^r Murphy. Inquired of Black Kettle
and Little Raven how many Lodges they
have at their homes now, and how many
north of Platte River?

Black Kettle replied:

280. Lodges, 5 to a lodge on
the Arkansas river Arapahos (and
Cheyennes)

480. Lodges both north and south of Cheyenne

190 " Arapahos on the Arkansas
river, represented in this Council.

80 Lodges Cheyennes on the Arkansas
represented at this Council.

Little Raven said: The last time we had
a meeting there were 390. Lodges, since
then many young ^{men have} married and got
lodges.

Little Raven spoke as follows:-

This is the wife (Mrs. Wilmaith) of Maj. Fitzpatrick, who died in Washington City. He was our first agent. When Major Fitzpatrick came, he came and inquired for his children the Cheyennes and Arapahos and sent for them and said he wanted to make a good word for them.

The Great Spirit above gave them this ground, but afterwards some writing came from Washington, he brought it and explained it to us, what it was. When Major

Fitzpatrick first came, he married this woman (Mrs. Wilmaith); he laid off certain country on the North Platte, commencing at the junction of the North and South Platte running thence along the North Platte to the summit

of the principal range of the Rocky Mountains, thence along said range in a westerly direction to the Arkansas river thence down said river to the Cimarrone crossing thence north to the place of beginning-

Major Fitzpatrick then came again, and they were called to another meeting on the Platte, then some tracts of land were talked of and some of the Indians objected to signing the treaty of 1851.

After a long time there was another change of administration, Greenwood was sent to them. He did not understand him. I kept out of all fights and troubles. Now this day you have come

From the President, we are glad we take you by the hand and we are glad to have an opportunity of so doing.

Here are our young men and friends with us, words shall not be thrown on the ground, but shall be kept by us.

Tell the President just as we say. Inasmuch as you have come from the President, in council, we wish you to hear and understand us. It is our great desire and wish to make a good permanent peace. Inasmuch as you come from the President, you come with truth;— you have come to save the remnant of our nation— you propose to give us land where we can live in quiet, we accept your proposal, and we hope as you are our friends and friends of our brothers the Cheyennes here, that you will see that it is faithfully carried out.

I now desire a choice of lands. ^{selection of lands} He thinks the reservation for the half breeds should be in the old reservation near Ft. Lyon— Yesterday you spoke of a reservation North of the North Platte or south of the Arkansas.

North of the North Platte has once ⁴⁹ been given to the Sioux to my knowledge South of the Arkansas has been given to

the Comanches and Kiwas. To place them on the same ground would be to make prisoners of us, or like going out ~~from~~ ^{of} one fire into another.

I understand that this Commission has a quantity of goods coming - I look at this as a present for myself and my children - I am satisfied to take you by the hand and will not be the one first to break the treaty. There are men ^{here} whom I knew when I was a boy (Cols. Bent and Carson). The Sioux in the north and the Comanches in the South were the first to commence the war, and then we were drawn in to it.

As soon as you got here you sent runners and notified us of your arrival.

We felt as though there was something good and we hastened to come immediately - Where the antelope and Buffalo live is the country where I want to live, that is what I raise my children on and the way I get my support (i.e. hunting)

The lands you speak of and describe to us we observe, and accept them, but we prefer to leave them there for the present and live on the unoccupied lands of our old homes, until you have acquired ^{SD} such a title to them from other Indians

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as will enable us to live on them in peace,
and until our Great Father shall be of
the opinion, that it will be better for us
to go to them.

There is something of very strong for
us:— that fool band of soldiers, that
cleaned out our lodges and killed our
women and children. This is strong on
(hard) on us. — There at Sand Creek is our
chief Left Hand, White Antelope and
many other chiefs lie there;— our women
and our children lie there;— our lodges,
were destroyed there and our horses were
taken from us there. and I do not feel
disposed to go right off in a new country
and leave them. What I have to say, is
I am glad to see, you are writing it down
to take to the big chief in Washington.

Our families and our old men, that
I left out at our village, I will inform
them of what I have done as soon as I
get there. — This Summer, Fall and
Winter I shall not see the Arkansas river
after that I shall start off at a distance
and look at the country south of the Arkansas
and see it, when the troops get out ^{of} this
Country. — Then I expect to cross the Arkansas
and come into this Country. — 51

I expect this Commission will give

us two traders this winter, and the Cheyennes, to stay and live with us and trade with us. Charles Rath is one that we want and Col. Wm. W. Bent is the other that we want to go with us this winter.

When Col. Seavenworth gets goods again I expect to be ready to meet him.

Black Kettle, said: Friends I have never seen you before. My forefathers used to live all over this country. I have seen one that is here - Gen. Harney - I don't know how small I was. The General must have a great and strong heart.

Our forefathers when alive lived all over this country, they did not know about doing wrong, - since that they have died and gone I don't know where.

We have all lost our way and feel badly. Major Fitzpatrick was a good man he came to them us and we had just such meetings as this - Major Fitzpatrick was our agent, he brought us our goods annually, he did not drive to Forts and Houses to unload them but drove to our villages and threw them out and our women were glad. - Major Fitzpatrick said - "My children

"when I am dead and gone, you will
"get into trouble with the whites."

Our Great Father sent you here
with his words to us and we take hold
of them, although the troops have struck us,
we throw it all behind and are glad
to meet you in peace and friendship.

What you have come here for and
what the President has sent you for I
don't object to, but say yes to it.

I will live around here as I have sent
up for the balance to come down.

I expect to live in the old reservation
until they come down. I don't feel
right over here or at home where there
are so many Tribes of Indians. These
thoroughfares I may live about them
but I shall not be the first one to in-
-terrupt them.

The white people can go wherever
they please and they will not be dis-
-turbed by us and I want you to let
them know. In broad day-light we
talk, and talk the truth, we want noth-
-ing bad and expect nothing but Truth
to be derived from it.

We are different nations but it seems
as if we were but one people whites
and all.

I feel highly gratified that we have met once more in peace. The Big Chief in Washington has sent you here.

Again I take you by the hand and I feel happy. These people that are with us are glad to think that we have peace once more and can sleep soundly and that we can live.

What is proposed now by this Commission I do not object to nor any part of it, but I want the privilege of roaming around until I am it is necessary for me to accept the proposed reservation.

The Great Father will know from time to time how we are living and how we are progressing, and when we are poor and need something to eat, the Great Father will know how to relieve us, now the path that you mark out is a good one. The roads are open and we consider that we are living as in the older times when we were one people together for fear of other troubles - Other nations may commit wrongs, that ^{we} they may be ⁵⁴ blamed for and to prevent this we want cool. Bent and Maj. Wyncok to live with us.

Adjourned until 1.0'clock P.M. to-morrow.

Saturday October 14th 1865.

The Council met at 1.0'clock P.M. pursuant to adjournment. The same parties were present on the part of the United States and the Indians as on the first day of the Council (Oct. 12th).

Little Raven spoke as follows: (being interpreted)

Gentlemen, seven of you have been sent from Washington, to make good roads for us. I hope this day will conclude by making this road a good one. I hope you will look out for our welfare and see that some Gentleman is picked out, that will deal fairly with us, and that they will get all the goods given in this treaty.

We want you to put these words on paper and send them to Washington: - that this gentleman, Col. Murphy is the gentleman we would select as our agent ~~or~~ Superintendent to see that we get our proper goods - In reference to the Governor of Colorado, I do not think that we have been ^{treated} right by the Superintendent and Governor of Colorado, and I do not wish him to be our Superintendent and wish to make a change, by selecting Col. Murphy.

Friends and Gentlemen, Chiefs from Washington: - The Kiwas, Camanches, 55

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and Apaches have arrived, and I hope the Cheyennes and Arapahos are here.

I understand that the presents sent out are near here and will arrive to-morrow. I want you to be particular and see that there is a fair division.

Gentlemen before you arrived here, last summer Col. Seavenworth had sent out and brought in the Chiefs of all the different tribes, ours included i.e. the Cheyennes and Arapahos, and we were then told by Col. Seavenworth that our goods should be issued to us in the vicinity of the Salt Plains - Bluff Creek.

I would like to have Col. Bent, Col. Seavenworth, Major Hynkoop and Charles Bask to go to Salt Plains to attend to the divisions of goods. You need not feel uneasy about your young men, they will be safe, the Cheyennes and Arapahos will go with them.

Commr. Murphy said:- My Friends, as you have expressed a wish, that the Great Father at Washington should have your business done through my office, before we part I wish to give you some friendly counsel and advice, which I hope you will not forget.

In order, that to the utmost of my power I may have your rights maintained and

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and interests served, it will be necessary for you to assist me, by your good conduct, in doing so.

The freighters, the men that do business on the plains with cattle and wagons, say: that when they were at peace with the Indians, you came into their camps and said ~~they~~^{you} wanted different articles, and you took from them whatever you desired whether, the freighters, were willing to give them up or not. — This was wrong. When the Indians went to war with the whites, — the freighters say, that the Indians have stolen their cattle, killed their men and plundered their wagons. These things have made them lose confidence in the Indians.

These white men that travel these big roads, do not know good Indians from bad ones and say that if Indians come in sight they will shoot them. On account of this state of facts and for your good, I want you to tell your young men to stay off of these main traveled roads, until confidence is again established which I hope will be before a great while. When you get into trouble with the whites, among yourselves or with other tribes, do not go to fighting, but refer it to your agent, he will write it all down and I will see that it goes to your Great

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Father at Washington, he will fix it right for you, and will send back to your agent, how it has been settled and you must abide by his decision.

By pursuing this course, you will grow rich in ponies and property and great in numbers, but by any other course you can take you will grow small in numbers and poor in property.

The treaty which had been prepared was now read article by article by President Sanborn and interpreted by John Smith to the Indians present. An article was submitted authorizing the Senate to make amendments without reference back to the Indians, but was objected to by the Indians and withdrawn.

The treaty was then signed by the Commissioners and the Chiefs and headmen of the Cheyenne and Arapahoe Tribes and witnessed by the Secretaries and other persons present. when the Council adjourned sine die or far as relates to the Arapahoe and Cheyenne Indians.

John B. Sanborn,
President of the Commission.

Attest:

W. B. Irwin,

Secretary.

Camp on the Little Arkansas. Kansas.
Monday October 16th 1865.

The Council assembled at 9 o'clock A.M.
pursuant to appointment, to treat with the rep-
resentatives of the Comanche, Kiowa and Apache
tribes -

There were present on the part of the United
States the following named Commissioners,
viz: - John B. Sanborn (Pres. of Commission)
William S. Harney, Thomas Murphy, Kit
Carson, William W. Bent, Jesse H. Leavenworth
and James Steele.

Secretaries. S. A. Kingman W. R. Drwin and C.
T. Atwood. W. R. Murphy was absent
having been detailed to look after the supply
train of presents.

Interpreters: Shiley for the Comanches.
Chisholm for the Kiowas

The following named chiefs were present
on the part of the Indian tribes above named
viz: -

Ta-hau-son or Little Mountain	(Kiowa)	Chief
Sa-tank or Sitting Bear	"	Chief
" or Black Eagle	"	"
Quil-Park or Lone Wolf	"	"
Ton-a-en-co or Kicking Eagle	"	"
Ta-Ki-bull or Stinking saddle cloth	"	"

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Larry-wah-cannavistclua or Poor Bear Apache Chief

Queen A-e-vah or Eagle Drinking, Comanche Chief

Ta-ha-yer-quoip or Horses Back " Chief

Pacha-naw-quant or Buffalo Hump " "

President Sanborn, spoke as follows, the same being interpreted to the different tribes present, viz: Chiefs and Headmen of the Kiowa, Comanche and Apache Tribes of Indians, we have been sent here, by the Great Father at Washington, ^(Pres. of U.S.) for a most important purpose. We have been sent here to represent him, and confer with you in regard to your troubles with the whites and settle upon terms of peace, to remove all grounds of complaint from you and establish a peace, that shall be permanent between your tribes and the whites; - to mark out a road for you to follow, that shall lead to wealth, comfort and happiness. We are happy to meet you for this purpose and hope that this day will be a new era, for good feeling between you and the whites. We shall express the views of the Great Father at Washington and ours fully, and ask that you shall express yours in return.

Our propositions will be such, that I have no doubt, you as brave and good men will accede to them all, - for the Great Father at Washington is still disposed to treat with you, with the greatest kindness. All terms that we shall

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ask you to accede to, we ask because we think they are good and will lead to your happiness

Many white people have made bitter complaints to the President of the United States and have urged him to make war upon ~~you~~ and punish ^{you} ~~them~~ severely. This was the case when the Government stock was taken at Ft Larned more than a year ago, these requests have been repeated often by the whites, every time a train has been attacked. But notwithstanding all these requests to make war upon you, the Great Father at Washington, has looked upon these outbreaks as the acts of children and has refused to send soldiers against ^{you} ~~them~~.

Notwithstanding all you have done, he has sent no force against you and has not punished you in return. When last spring attacks on our trains on the Santa Fe road were so frequent, and complaints were made to the President, he called me from a distant field to organize a force and send it against you.

He directed me to call upon him for soldiers enough, and horses enough to cover the plains and provisions for a year, to stay with ~~you~~ to destroy all the game and do you all the damage possible. Under these orders I went to Ft Larned and troops and supplies came until I said "I wanted no more, I have got all I can use." The day I was ready

to send troops across the Arkansas, all the way from Ft Lyndown, word came from Col Leavenworth your agent that you were ready to make peace, and had requested that I should send no troops into your country, and that you should not be disturbed.

This word was immediately sent to the Great Father at Washington and notwithstanding the great trouble ^{you} they had caused him, his ear was still open to the call of mercy, although at that time his soldiers were as numerous as the leaves of the forest or the grass on the prairies and they were scattered from the mountains to the Atlantic, he directed me to stop and proceed to the mouth of the Little Arkansas and see if they wanted peace and having by his soldiers vanquished all the rest of his enemies which were five times more numerous than all the Indians on the continent, he sent the soldiers to their homes and did not let them come to fight you. I state these things to you to show you how easy it is for you to have perpetual peace under the directions of the great Father. All your enemies among the whites represent to the Great Father at Washington, that we can never have peace until he has had a war with you and you have suffered like other

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tribes in the east, but he does not think so, he does not adopt their advice, he does not adopt their advice, he remembers the great efforts that have been made for many years by your venerable chief, Ja-hawson and others to keep peace, and believes that if you agree now to make peace, you will adhere to it and not make war any more.

All your wars bring trouble, uneasiness and misery upon yourselves. They merely trouble the Great Father slightly as a mosquito troubles a horse or a fly a buffalo, without in any way affecting the government in its strength or prosperity. If you kill one thousand whites, we do not miss them, we do not cry; - but if ten of your people are killed you miss them and cry.

The Great Father is determined if you pursue such a course as the tribes have east of the Great River, the Seminoles, Winnebagoes, Cherokees, Choctaws and Chickasaws, and like them are brought to poverty and wretchedness, your miserable survivors shall not have it to say, that this is the result of the wrongs and cruelties of the whites, but shall be compelled to say, that their condition is the result of their own folly. Hence he sends us here now, with provisions for you to eat and clothing for you to wear and is desirous to make you happy and comfortable, if you will conduct yourselves in a proper manner. It is the opinion of the Great Father and the Commissioners here, that the best temptation you have to do wrong -

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the less you will do wrong. The temptation
that seems to lead you into trouble most fre-
quently, is the trains on the Santa Fe road
loaded with goods belonging to our citizens
going to the Great West.

It is our opinion that your interests
require that you shall cede all lands
to the Government north of the Canadian
River, except that you will be permitted
to get salt from the Salt Plains, and to roam
over the country after game by obtaining
permission from your agent. The Government
is willing to pay you more than you would
ask or would expect. If this is done
we propose to give ~~you~~ for a reservation
the following described territory, from which
white men will be prohibited from entering
except on permission from your agent, viz:-
Commencing on the Canadian River
where the eastern line of New Mexico crosses
the same, thence running south along said
line to the Southern boundary of New Mexico
thence in a North eastwardly direction to
the Head Waters of the Big Mchitaw River,
thence down said river to its mouth or its
junction with Red River, thence due north
to the Canadian River, thence up the Cana-
dian to the place of beginning.

We wish to make a treaty of perpetual peace and have you located on ground, on which white men are prohibited from going, except traders and agents, to give you full compensation for all you give to the Government, - all at once or in Spring and Autumn, that the propositions made, the chiefs will talk over among themselves and let us know, now or at the next meeting of the Council, what they think of them.

It is reported to us that some band has some white prisoners, you would not expect as brave warriors and men, that the Great Father and ourselves would make a treaty, with you while you hold any of our people as prisoners, - compensation will be given you for them. We will now be glad to hear from you and your views.

Ta-hu-son or Little Mountain, a Kiowa Chief, spoke as follows (the same being interpreted)

The Kiowas own from Ft Laramie and the North fork of the Platte to Texas and always have owned it. That all the branches, creeks, rivers and ponds that you see, - all the deer and buffalo, wolves and turtles all belong to him - were given him by the Great Spirit - White men did not give it to him - He does not want his country cut up and

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divided with other tribes or given to the white
man. That from the Arkansas down the
land belongs to him, that it is now oc-
cupied by soldiers - That the Great Father is
always promising to do something for him
but never does anything. Is willing to live
in peace does not want to fight any more
only wants his country and peace. His
talk he wants should be like the Great
Father's at Washington. He wants to be at
peace with all the whites - Red men
are not like whites, he calls all red men
his children. There are two great parties
at Washington - He has like the Great
Father been begging for peace all the time
- Is glad it is likely to come - You have newspapers
to send all about we have none - can not write
but the Indians hear what he says - It comes
to their ears - My talk is for good and I
speak truth for all to hear, - I have but one
tongue - The talk I had with Col.
Leavenworth sometime ago is what I
talk now - It is a good talk - I never
did anything first, - It was the whites -
I am not afraid to let all see what I have
done - I caught the hands of my children
and tried to hold them - I have not two
talks - I want a big land for my people
to roam over - don't want to stay long

in one place, but want to move about from place to place. You have the hands of my Children today - they think as I think and will do as I say; they want peace, - their hearts are good.

I never intend to let the talk of my Big Father leave, will keep it in my mind wherever I go, - will hold it there, - I wish you to leave my Country alone - The Santa Fe road is open and will not be disturbed -

The rest of the Country I want let alone - I want to tell you again and again to throw away the soldiers and I will get all badness out of my heart so that we can all travel kindly together - I want you to listen to my talk and take away the soldiers - Keep my talk in your heart and get rid of the soldiers, - I don't like to see them - I wish you to do as the Great Father at Washington wishes you to do, - just leave the white folks behind and take the goods to the Salt Plains for the Indians.

Before this, half the goods have been stolen by white men - I want the goods taken to the Salt Plains - The Indians will not come in for fear their horses will be stolen.

I am not afraid of the whites - we are at peace now with them but am afraid other Indians will steal our ponies.

Little Mountain closed and shook hands.

The President suggested that nothing had been said about the white prisoners - that this was a matter of great importance.

Little Mountain said:- My people have four prisoners - I do not hide it - the Camanches will speak for themselves -

The President asked the Camanches how many white prisoners they have.

The Eagle Drinking, Camanche Chief said:

Three prisoners - all boys - they are not with us now - two are in one band and one in another.

Tue-ne-hib-ε or Eagle Drinking:- said:- I am sitting before a great many warlike chiefs, today, they look at my face.

I come in today to make a good, wide road for my people. Peace is what I want, I don't want anything else but peace - I was not concerned in the depredations on the Santa Fe road - I am away - ^{with} I ride around to find my people and try ^{to} keep them away from War.

I was glad to hear that you had come, I laughed along the road when I heard that you had come, or I could take you by the hand.

I am glad to find that my people can go to sleep and not be afraid of anything. I came along way to take the people by the hand that were sent from Washington, was glad all the way that they were coming.

Was glad to find that my Big Father's people come out to see us. I would like to have this country let alone for myself and my friends the Kiowas to roam over.

His father Col. Leavenworth had appointed Sact Plains, but I don't care I came in here and the road I intend to make is good and white as paper. Any talk I make to day may be relied on I am talking in presence of.

and other tribes of Indians and they all hear me, and when I go home we can lay down and be happy.

Eagle Drinking - Comanche Chief.
~~In San Antonio or little Mountain said:-~~

(speaking to the Kiowas) He asks them why they keep the prisoners. What is the use of keeping them. The white people will give you horses and property for them.

The white people do not claim anything but the prisoners. You just turn over the prisoners and they will give you blankets, Calico and make a treaty.

Mr. Sanborn: Every effort was made by

us to meet you, where we agreed to, we could not get the presents through. They have just come.

Ta-hu-ow or Little Mountain said:-

Col. Leavenworth agreed to meet us out there, and we should like you to send the wagons out there, we will conduct them part way and then will go and tell our people they are coming.

Pres. Sanborn:- As long as we changed the place of meeting you must bring the prisoners here and make a treaty and then if you can not carry your goods, we will ^{send} them ⁱⁿ your wagons to you.

Commr. Murphy. Your great Father at Washington, who sent you the presents that have just come into camp wants you to understand that when the treaty is made and concluded and all the prisoners in your hands given up, then the presents will be given to you and not before.

Adjourned until 9. A.M. tomorrow.

1848

Record of Proceedings of
Council with Apache, Kiowa
and Comanche Indians -
Oct. 16th 17th 18th and 24th

Also with Apaches,
Cheyennes and Arapahos -
and speech of Little Raven.

Tuesday October 17. 1865.

The Council met at 9 o'clock A.M. all the Commissioners and Secretaries were present on the part of the United States, and the Chiefs and headmen of the Apache, Cheyenne and Arapaho Tribes on the part of the Indians.

Pres. Sanborn Inquired of the head chief of the Apaches, Tarry-Wah-Cau-ha-vitchia or Poor Bear, whether the Apaches desired to continue their connection with the Kiowa's and Comanches, or whether they wished to become confederated with the Cheyennes and Arapahos.

Poor Bear, answered for the Apaches after consultation with the different chiefs of the tribe, that they desired to become confederated with the Cheyennes and Arapahos.

Pres. Sanborn, then inquired of the Cheyennes and Arapahos whether they were willing to and desired such a confederation.

Black Kettle, answered for the Cheyennes and Arapahos and replied that they were willing for such confederation with the Apaches.

This Council then adjourned.

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Tuesday October 17. 1865.

The Council assembled at 11 o'clock a.m. there were present on the part of the United States all the Commissioners and Scouts. Interpreter. William Shirley -

And on the part of the Indians the following chiefs and headmen of the Comanche and Kiowa Tribes, viz: -

Ta-hau-son or Little Mountain - Kiowa

Ta-Ka-bull or Stinking Saddle Cloth "

Quiew-ah-E-Vah-or Eagle Drinking Comanche

Pocha-naw-Quam or Buffalo Hump "

Ta-ha-yyr Quip " Horns Back "

Pany-wah-cau-ha-or-tchaw or Poor Bear Apache chief was also present.

Pres. Sanborn spoke as follows; (the same being interpreted to the Indians), viz: -

We are very much pleased with the efforts made by you to return the prisoners spoken of yesterday; - it satisfies us that you are in earnest in your wish to make peace. It makes us feel as though we could deal more generously with you in the way of presents

Between the Commissioners and the Apaches there is no difficulty, we have already agreed with them on terms of peace.

Through their chief Poor Bear they have

signified their wish to join their Tribe with those of the Cheyennes and Arapahos. We shall gratify this desire and accede to their propositions. Between the Commissioners and the Comanches there seems no ground of difference when they shall have delivered up the prisoners. There seems to be but one single matter to be settled between us and the Comanches and Kiwas and that is the boundaries to be fixed for their Country and the amount to be paid them for the surrender of their Territory.

In regard to this matter we are disposed to deal liberally with you, but you should understand that if you give up but little land, you will get but little pay.

We shall not insist strongly on your surrendering all the land north of the Canadian as I suggested yesterday, but shall leave it to you. - But we are clearly of the opinion that your own interests require you to give up all the lands north of the Cimarrone. It is thought better that this matter should be settled in private council with the chiefs and I shall therefore appoint Commissioner Murphy and Col. Leavenworth your agent, to meet you in private Council to arrange this matter, they will meet with you tomorrow morning at Col. Leavenworth's tent.

We are all ready now when this matter is settled
to draw up the treaty and have it signed
but it will be of no validity, till the
prisoners are delivered up. I have nothing
more to say, I would like to hear from Poor
Bear.

Poor Bear - Apache Chief says:-

That my people are so
small, that my talk does not amount to
much, there about me are all relatives
of mine. I always want to follow the
white road and do what is right - I am
pleased that you are all here. That you
have come here from Washington to make peace

Neither I or my people wish to do wrong -
we are always looking for what is right
and do not wish to be responsible for what
is done by others, - my people are few and
weak - I love all my red brethren -

My people are part of them north and
part south and I go from one to the other.

I don't want to do any thing that is wrong
and therefore do not want to speak much.
I am done.

Eagle Drinking, Comanche Chief, said:

I spoke yesterday and all my friends
around me understood me. I bear in my
mind and heart the same feelings as the
Great Father at Washington - I speak to

my people as the Great Father at Washington
does to his. I tell them to do nothing wrong,
nothing that will displease the Great Father
at Washington. I tell my friends to speak
with one tongue and speak out their minds
now, with truth. I am fond of the land
I was born on. The white man has land
enough. I don't want to divide again.
Pres. Sanborn: — We don't want any of the
Comanche lands.

Eagle Drinking: — I don't know what my friends
will say. I drink water out of the same
river with you and have come a long way
and am glad. — I see all my friends that
are around me with smiling faces and
glad hearts. I do not want to say any
more.

Eagle Drinking says: — I forgot one thing: —
that down in Texas they have several
Comanche prisoners. I think they and
some Kiowas ought to be delivered up.

Pres. Sanborn said: — Texas at that time was
at war with us and not under our control.

We are in power there now, and as
soon as they can be obtained they shall
be delivered up.

Eagle Drinking says: — They are far off and
or are some of our prisoners, we shall expect
them to be delivered up, and or will return

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all we have. The prisoners were taken
at Van Dorn's fight at the Witchitaw Mountains
and are now being educated and don't
wish to come back to the tribe, but the tribe
wish to visit them.

Pres. Sauter^{son} They shall have that privilege.

Adjourned until 2 P.M. tomorrow.

Wednesday Oct. 18 - 1865.

The Council having assembled, all the Commissioners and Secretaries being present, at 2 o'clock P.M. -

The Cheyennes and Arapahoes and Apaches being about to depart for the Salt Plains where their presents were being sent to be distributed, ^{they having been set apart here -} Little Raven, head chief of the Arapahoes made the following remarks, viz: I am about to leave and want to speak a few words. We have received your presents and our annuities have been promised us again. Our hearts are glad; - I am pleased; - we have made peace; - I want it to be a good peace; - Our hearts are right; - I want the Kiowas and Comanches to hear me and do right; - they are around me. I want the Commission to remain till they hear from those Indians, who have gone after the prisoners. Keep a good heart and one mind and I hope all will be well. - I want to know from you, when the goods, - our annuities will come; - as peace has been made. I don't want to be doubted. The next goods that come I want guns and powder. - I want the traders you have given us, shall have the right to sell guns and powder to us.

Part of the Cheyennes and Arapahoes

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are far to the north. I can't speak for them. Next winter I will hear from them and let you know if they want peace or war.

My young men have been two moons gone to carry the good news to the Indians north, that we have peace. As we have heard what you have said - Listen to us. I am done.

Commr. Steele replied as follows:

When the Great Father heard that you wanted peace, he sent us to make a treaty. When we left the Great Father at Washington, he did not know whether or not peace would be made. The annuity goods are at the river; - have been kept there because there was no peace with the Indians.

We have no right to say what shall be done with the goods; but do not doubt that the Great Father will send the goods to them.

To-morrow we will send a man on a fast horse, to ask the Great Father to send the goods. If he says: Yes, - they can be delivered within fifty miles of Fort Larned in two moons, - we think the Great Father will give his consent. With you our hearts are glad, that the cloud is removed and there is peace between our people and the brave tribes of Cheyennes and Arapahoes. We take your hand our hearts are right - adjourned -

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Wednesday October 18th 1865

Council assembled at 3 o'clock P.M.

all present.

The Comanche chiefs desiring to depart the treaty dated October 18th 1865. with the Comanches and Kiowas, was explained to them and signed by them.

In reference to the Kiowas the Commission awaits the return of the party, who went after the white prisoners held by the Kiowas -

Sa-tank, Ton-E-au-kah and other Kiowas having started with an ambulance for that purpose on the morning of Tuesday the 17th inst.

Council Adjourned.

Tuesday October, 24th 1865.

The Council assembled at 10 o'clock A.M.

There were present on the part of the United States, Commr. Sanborn (Pres.), Harney & or Murphy, Sorenworth and Steele.

Secretaries, Irwin, Atwood and Murphy.

On the part of the Indians, the following named chiefs were present, viz:-

Of the Kiwas:-

Quail-Pack or Lone Wolf.

Wah-Toh-Kenk or Black Eagle.

Zip-Ki-Yah or Big Bow.

Sa-Tan-Ta or White Bear.

Ton-A-Em-Co or Kicking Eagle.

Settem-Ka-Yah or Bear runs over a man.

Kaw-Pe-Ah or Plumed Lance.

To-Hau-sm or Little Mountain.

Sa-Tank or Sitting Bear.

Pawnee or Poor Man.

Ta-Ki-Bull or Sticking saddle cloth-

On the part of the Camanches.

Bo-Yah-Wah-to-Yeh-Be or Iron Mountain.

Bo-wah-Quar-suh or Iron Shirt.

To-Sa-Mi or Silver Brooch.

Five of the prisoners having been delivered by the Kiwas and Camanches, the others not being in the immediate vicinity, but will be delivered as soon as possible, to Agent

Seavenworth.

President Sanborn, spoke as follows, (the same being interpreted by John Shiley into the Comanche tongue and by Ta-Ki-Bull or Stinking Saddlecloth, Kiowa Chief into the Kiowa tongue.), viz:-

We are glad to meet you again today. Your speedy return with the prisoners satisfies us that you mean to make a strong peace. We are now ready to close the Treaty, relying upon your honor, to give up the other prisoners, as soon as Col. Seavenworth arrives with the goods at Salt Plains. The treaty we are about to conclude, is one is very favorable to you and your tribe. There is no reason, why you should not live in quiet and peace for all days to come.

Our Government as a matter of course, will live up to this treaty, and always treat it in good faith. We shall expect and your interests require that you shall do the same on your part. We are at peace with all the people about you, whites and Indians in Texas, New Mexico and Kansas. We feel under great obligation to those Chiefs, who so cheerfully brought in the prisoners, and we shall remember them kindly for it.

We shall be glad to meet any of

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the chiefs of these Tribes in future and in peace and friendship. Our Territory extends to the Rio Grande and all people this side, are our people and must be treated as our friends.

The prisoners surrendered are as follows.

(Mrs. Caroline McDonald age 26 years.

* Rebecca J. McDonald daughter, aged 1 year

James Taylor, nephew, aged 7 years.

Dorcas Taylor niece, " 3 "

James Burrow aged 7 yrs. ~~address~~
residence Georgetown Texas.

* Residence. Fredericksburgh, Texas.

The treaty dated Oct. 18th formerly signed by a portion of the Comanche chiefs was now signed by the remainder of the Comanche chiefs and by the chiefs of the Kiowa tribe of Indians.

Bo-Yah-Wah-to-Yeh Bear Iron Mountain Chief of the Comanches said:-

We are very anxious to talk to you. we shiver in the wind. We want the goods sent out to us as soon as possible, our children want something to eat.

These goods came from Washington for us and we want them sent out to us.

To-Sa-Hi- or Silow Brock said:-

When the whites made treaty
 first, I was there and made peace with
 them. When this war first broke out
 between the north and south, all my
 friends went away and left me alone,
 and made war against me because I
 would not go. A-Sha-Hat-Best came
 back and made friends with me, and by
 this and their work this present peace
 has been made. Last winter when
 they made treaty in ^{Texas} Mexico I gave up
 five prisoners, and the hearts of the
 whites were glad, and they have
 given you your prisoners and your hearts
 are glad. The Texans had some
 children of mine prisoners, and
 promised to give them up, but I have
 not got them yet. When these Indians
 come in here after doing bad, you give
 them your hands and hug them, and
 don't notice me. I have always been
 for peace. I want you, not to forget
 my prisoners and be sure to get them
 for me. He came up to the treaty last
 August and could not get anything.
 His head chief went to Ft Smith
 for goods and could not get any
 there, or I do not know where I belong

0 3 0
I came here to see what you would do for me, after I have worked so hard for peace. I want you to know whether you want me to go on the plains and do like other Indians, and then you will give me presents and goods when ever I go.

The Great Father at Washington promised me presents some time ago, such as horses, fanning, utensils, grain &c and I have got none yet.

I think before I get any of them I will die an old man, as I am pretty old now.

It was moved and adopted that the treaties concluded at, and the records of proceedings of this Council, and other papers connected herewith, be transmitted to Washington in the Case of Commissioner Stute.

On motion the Council adjourned sine die.

John B. Sanborn,
President of Commission.

Attest

N. B. Irwin

Secretary.

We the chiefs of the Commanches Kioways
 Ana darkoes - Wichitaws Iron Des. &c.
 respectfully request the Commissioners to ask
 our great Father at Washington to have
 Wm Shirley appointed W I Interpreter for
 us: for the reason that he has lived amongst
 us for 11 years - is honest sober and faithful
 and Speaks & Interprets our language
 well.

Jener ^{hi} x	Caddo Chief	Wm
Jin ^{hi} x	Pockmark x Anadaroo Chief	P. Paul
Lasadewa ^{hi} x	Wichita Chief	Frey Hall
Ish-quash ^{hi} x	Waco Chief	S. D. Mir
Ochlas ^{hi} x	Fowaccaro Chief	
Esh-tu-aath ^{hi} x	Comanche Chief	
Juervo ^{hi} x	Comanche "	
Jes. to. chax ^{hi} x	(Little Mountain) Kaway Chief	

Schedule of property
lost at Sand Creek
by Cheyenne and Arapaho

Annexed to Treaty of Oct. 14, 1865

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(33)
Pat. of 1870
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96-157
Calorado

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Abstract of Property belonging to the Cheyenne Indians lost or destroyed at Sand Creek Colorado Territory during an attack by United States troops, Commanded by Colonel Chivington, on the

Name of Indians		Condition after the attack			Nearst living relation			Property lost			Specific value of property as determined by the Commission		
Indian	English	Killed	Wounded	Missing	Wife	Children	Nearest living relation	Horse	Mule	Goods & furniture	Dollars	Cents	
Ho-ke-cha	White Coat	1	-	-	1	3	-	6	1	1	425	00	
Na-ko-mi-tum	Bear Skin	1	-	-	1	4	-	6	2	1	475	00	
Na-ko-yu-sun	Wounded Bear	1	-	-	1	2	-	-	-	1	75	00	
Na-ko-a-mene	Bear Feathers	1	-	-	1	5	-	8	1	1	525	00	
O-ko-che-osh-i-tan	Corn Necklace	1	-	-	1	3	-	13	1	1	775	00	
Ne-sho-mo-mo	Two Sausages	1	-	-	2	3	-	15	3	1	975	00	
O-ne-moh-tan	Black Wolf	1	-	-	2	3	-	33	5	1	1975	00	
Ho-ke-vo-cum-so-mosto	White Antelope	1	-	-	1	5	-	6	2	1	475	00	
E-se-ma-ki	One Eye	1	-	-	3	6	-	10	-	1	575	00	
Ne-so-min-ze	Tall Bear	1	-	-	1	3	-	10	1	1	625	00	Grand children prisoner - 15m in Can killed
Moh-tah-vah-to	Black Kettle	-	-	1	2	1	-	21	6	1	1425	00	
Co-koh-yu-sun-ne	Feather Head	1	-	-	1	5	-	3	16	2	1050	00	
O-ne-ma	Tall Wolf	1	-	-	1	-	-	1	1	1	175	00	Children killed
O-ka-cha-his-to	Keefe of Crows	1	-	-	-	1	-	1	-	1	125	00	wife
O-ko-che-vo-voi-se	Spotted Corn	1	-	-	1	4	-	9	2	1	625	00	
Majeronite	Man standing in the water	1	-	-	2	-	-	-	-	1	75	00	This man was in Washington with M of Colby.
Mak-to-he	Big Head	1	-	-	2	1	-	20	-	1	1075	00	
Mah-sho-mo	Red Arm	1	-	-	1	2	-	6	-	1	375	00	
Na-ko-sat	Sitting Bear	1	-	-	1	3	-	13	1	1	725	00	
Am-to-pat	The Kiowa	1	-	-	1	6	-	-	-	1	75	00	
Mak-o-moh	Big Shell	1	-	-	1	1	-	10	1	1	625	00	

13,250.00

Abstract of Property belonging to the Cheyenne Indians, lost or destroyed at Sand Creek, (Continued)

Names of Indians		Condition after the attack			nearest living relatives				Property lost			Specific value of property as designated by the Commission		
Indian	English	Killed	Wounded	Missing	Wife	Children	Relatives	Siblings	Horse	Mule	Wagon & Furniture			
O-ne-ah-leh	Wolf Mule	1	-	-	-	-	3	3	19	1	1	13250	00	Wife & Children Killed
Ne-ham	The Mare	1	-	-	-	-	3	1	22	1	1	1325	00	" " " "
Ch-to-mae-ha	Full Bull	1	-	-	-	-	6	1	3	-	1	225	00	" " " "
Kah-mah	The Stick	1	-	-	2	3	-	-	25	-	1	1325	00	
Ch-ne-mis-to	Wolf that hears	-	-	1	-	-	-	-	4	-	1	275	00	
Co-so-to	Powder Tomahawk	-	-	1	-	-	-	-	-	-	1	75	00	
Fa-na-ha-la	One Leg	-	-	1	-	-	-	-	2	-	1	175	00	
O-lah-mis-to	Bird that hears	-	-	1	-	-	-	-	1	-	1	125	00	
O-lah-mis-to-to-ne	Seven Bulls	-	-	1	-	-	-	-	10	-	1	575	00	
Mis-li-mah	Big Owl	-	-	1	-	-	-	-	-	-	1	75	00	
Ma-Ko-o-gann	Bear Shield	-	-	1	-	-	-	-	10	-	1	575	00	
Na-Ki-mok-ton	Black Antelope	-	-	1	-	-	-	-	3	-	1	225	00	
O-to-a-y-est-yet	Bull Neck	-	-	1	-	-	-	-	6	-	1	375	00	
Sish-s-nem-it	Snake	-	-	1	-	-	-	-	11	-	2	700	00	
Nem-ne	Same Man	-	-	1	-	-	-	-	-	-	1	75	00	
O-ne-na-vist	Wolf Horn	-	-	1	-	-	-	-	-	-	1	75	00	
Na-Ko-oo-lah-ne	Bear Tongue	-	-	1	-	-	-	-	-	-	1	75	00	
O-ne-vah-lan	Wolf Tongue	-	-	1	-	-	-	-	-	-	1	75	00	
Com-sch-vah	Leg Chop	-	-	1	-	-	-	-	4	-	1	275	00	
O-ne-o-mis-to	Wolf that speaks	-	-	1	-	-	-	-	-	-	1	75	00	
Na-Ko-i-keh	Little Bear	-	-	1	-	-	-	-	-	-	1	75	00	
O-ne-mi-yess	Bird that flies	-	-	1	-	-	-	-	16	-	1	875	00	
												21775	00	

Abstract of Property belonging to Cheyenne Indians, lost or destroyed at Sand Creek
(Continued)

Name of Indian		Condition after the attack			Nearest living relative			Property lost			Specific value of property as designated by the Commission		Remarks
Indian	English	Killed	Wounded	Missing	Wife	Children	Horses	Wares	Tools & Furniture	Dollars	Cents		
Moh-sch-na-oo-oo-it	Spotted Horse	-	-	1	-	-	2	-	1	21,725	00		
Ish-ho-mo-ne	Friend Sun	-	-	1	-	-	5	-	1	175	00		
Hijp-puk-lah	Empty Belly	-	-	1	-	-	4	-	1	275	00		
Msh-oist	Red Sheath	-	-	1	-	-	-	-	1	75	00		
ak-kin-noht	The Squirrel	-	-	1	-	-	-	-	1	75	00		
Msh-on-ne	The Road	-	-	1	-	-	10	-	1	575	00		
O-ko-sh-tu-sh	Bull Pup	-	-	1	-	-	2	-	1	175	00		
O-ya-kis	The man that peeps over the hills	-	-	1	-	-	2	-	1	175	00		
O-ka-cha-kis-tu	Heap of Cross	1	-	-	1	-	-	-	1	75	00	Father & Son of this name both killed	
O-ne-i-kit	Little Wolf	-	-	1	-	-	-	-	1	75	00		
Sa-man-nah	Sharrow	-	-	1	-	-	1	-	1	125	00		
Moh-tuk-kah	Wolf Road	-	-	1	-	-	-	-	1	75	00		
O-ha-va-man	Scabby Man	-	-	1	-	-	-	-	1	75	00		
Ta-ne-oo	Amaphos	-	-	1	-	-	2	-	1	175	00		
ast-yeh	Bushy Hair	-	-	1	-	-	2	-	1	175	00		
Ca-Sum-mi	Half Gray	-	-	1	-	-	1	-	1	125	00		
Kah-i-nist-eh	Standing Palecat	-	-	1	-	-	2	-	1	175	00		
Moh-tm-yan	Black Horse	1	-	-	1	-	8	-	1	475	00		
Kast-yah	Small Belly	-	-	1	-	-	4	-	1	275	00		
No-och-yah	Loser in the race	1	-	-	1	-	3	-	1	225	00		
O-ko-koh	Four Bears	-	-	1	-	-	10	-	1	575	00		
Na-ko-mi-kis	Old Bear	-	-	1	-	-	15	-	1	825	00		
										26965	00		

Abstract of Property belonging to Cheyenne Indians, Lost or Destroyed at Sand Creek
(Continued)

Name of Indians		Condition after the attack			Nearst living relative			Property Lost			Specif. value of property as designated by the Commission	Remarks	
Indian	English	Killed	Wounded	Missing	Wife	Children	Horses	Mules	Swing & Furniture	Dollar	Cents		
Mo-ko-koh Oh-kah	Blue Crane Pole Cat	-	1	-	-	-	-	1	-	1	-	26965 00 175 00 75 00	
Nih-het	Point of Rocks	-	1	-	-	-	-	8	-	1	-	475 00	
Os-li-o-kist	White Calf	-	-	1	-	-	-	11	-	1	-	625 00	
Oh-e-vit	Black Kettle brother	-	1	-	-	-	-	10	-	1	-	575 00	
Win-see-see-ah Ni-kah-min-est Wost-sa-sa-see	Whirl Wind Spirit Masking Masking Crane	-	-	1	-	-	-	18	-	1	-	975 00 475 00 475 00	
Ki-can-nah	Forked Stick	-	-	1	-	-	-	15	-	1	-	825 00	
O-hit-tan	Cross	-	-	1	-	-	-	-	-	1	-	75 00	
Mah-hit	Iron	-	-	1	-	-	-	4	-	1	-	275 00	
Mah-ki-mish-ym	Big Child	-	-	1	-	-	-	2	-	1	-	175 00	
Mah-i-tan	Vermillion	-	-	1	-	-	-	-	-	1	-	75 00	
To-ki-osh-yest	White face Bull	-	1	-	-	-	-	11	-	1	-	625 00	
No-ka-nyu	One that kills	-	1	-	-	-	-	2	-	1	-	175 00	
Na-ko-nih-lyu	Big Stone	-	1	-	-	-	-	-	-	1	-	75 00	
O-ha-see-see	Man on top of the hill	-	-	1	-	-	-	8	-	1	-	475 00	
Mah-in-see-est	Following Turtle	-	-	1	-	-	-	3	-	1	-	225 00	
Mah-voh-co-mest	White Beaver	-	-	1	-	-	-	7	-	1	-	425 00	
Mak-in-see-ya-lah	Wooden Leg	-	-	1	-	-	-	-	-	1	-	75 00	
O-ma-ish-see	Big Rib	-	-	1	-	-	-	-	-	1	-	75 00	
Ne-o-mi-see-yuh	Sand Hills	-	1	-	-	-	-	-	-	1	-	75 00	
										34355 00			

Abstract of Property, belonging to the Cheyenne Indians, lost or destroyed at Sand Creek
(Continued)

Name of Indian		Condition after the attack			Nearst living relatives			Property Lost			Specific value of property lost designated by the Commission.		Remarks.	
Indian	English	Killed	Wounded	Wounded	Wife	Children	Horses	Mules	Body or furniture	Dollars	Cents			
Fah-oo-tu-neh	Mad Bull	-	-	1	-	-	-	1	-	1	34	355	00	
Dot-lm-yah	Bob-tail	-	-	1	-	-	-	-	-	1	125	00		
Nah-ko-so-wast	Shoring Bear	-	-	1	-	-	-	1	-	1	125	00		
Es-toh	Stuffed Hat	-	1	-	-	-	-	2	-	1	175	00		
Oh-mah	Sittle Bear	-	1	-	-	-	-	7	-	1	425	00		
Oh-co-mo-on-est	Yellow Wolf	-	-	1	-	-	-	3	-	1	225	00		
Mah-hi-rist	Red Bird	-	-	1	-	-	-	-	-	1	75	00		
Veh-eyfo	White Man	-	-	1	-	-	-	-	-	1	75	00		
O-ki-che-ut-tan-yuh	Male Crow	-	-	1	-	-	-	-	-	1	75	00		
E-ye-rah-he-keh	Yellow Man	-	-	1	-	-	-	-	-	1	75	00		
Min-hit-it-tan-eysh	Male Cherry	-	-	1	-	-	-	-	-	1	75	00		
A-ya-ma-na-kuh	Bear Atro	-	-	1	-	-	-	-	-	1	75	00		
O-kin-neh	Smooth face	-	-	1	-	-	-	9	-	1	525	00		
Na-ko-yost	Bear Tent	-	-	1	-	-	-	3	-	1	225	00		
Mo-min-wish-te	Black tail Eagle	-	-	1	-	-	-	-	-	1	75	00		
Co-fee-pah	Coffe	-	-	1	-	-	-	2	-	1	175	00		
Ta-ik-ha-ssh	Cut Hair	-	-	1	-	-	-	1	-	1	125	00		
Veh-eyah-nak-hoh	Hog	-	-	1	-	-	-	1	-	1	125	00		
Na-ko-mis-esh	Wounded Bear	-	-	1	-	-	-	-	-	1	75	00		
Oh-tam-i-me-neh	Found Hog	-	-	1	-	-	-	-	-	1	75	00		
Why-mih-est	Foot track	-	-	1	-	-	-	-	-	1	75	00		
Oue-rah-kes	Bob-tail Wolf	-	-	1	-	-	-	4	-	1	275	00		
											37	575	00	

Abstract of Property, belonging to the Cheyenne Indians, lost or destroyed at Sand Creek
(Continued)

Name of Indians		Condition after the attack			Nearest relatives		Property Lost				Specific value of property as designated by the Commission	Remarks.	
Indian	English	Killed	Wounded	Uninjured	Wife	Children	Horses	Mules	Carriage and Saddle	Blankets	Dollar		Cent.
Mo ha yah	The Elk	-	-	1	-	-	2	-	1	-	27	595	
Yan Nit tah	Spanish Woman	-	-	1	-	-	2	-	1	-	175	00	
Tot ta wak	Blue Horse	-	-	1	-	-	-	-	1	-	75	00	
	George Bent						4	-	-	2	400	00	Blankets worth \$100 ⁰⁰ each - other bedding worth \$150 ⁰⁰
	Charles Bent						2	-	-	-	100	00	Bedding, Clothing &c worth \$150 ⁰⁰
	John Smith						2	-	-	-	100	00	and 1 Hankins Rifle value \$65 ⁰⁰
											38,620	00	

In addition to the foregoing \$15,000⁰⁰ or so much thereof as may be necessary, to be distributed under the direction of the Secretary of the Interior, among such of said sufferers as may have been omitted from the foregoing schedule, in proportion to their respective losses.

Colorado

51) Camp on
Little Arkansas.
Oct. 16/65.
848

R. J.

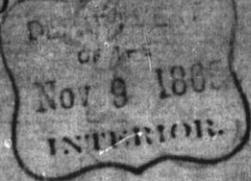
J. B. Sanborn, et al
Commissioners.

Transmit Records of
Council with Chiefs of
of Cheyenne and as-
sociated tribes of Indian
12th, 13th, 14th instant.

Respectfully referred to the
Com. of Ind. Affs with the
papers attached to for his
recommendation

Wm. Whiting

Depy. Ins.
10th Nov. 65



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Camp on the Little Arkansas River, Kansas

October 16th 1865.

Hon. James Harlan,
Secretary of the Interior,

Sir:-

We have the honor to transmit herewith, a record of the proceedings of a Council, held with the chiefs and headmen of the Cheyenne and Arapahoe tribes of Indians of the Upper Arkansas, said Council commencing on the 12th and terminating on the 14th instant, also the treaty concluded with said Indians on the last named date.

The record of proceedings and treaty contain full information in reference to the action of the Commissioners with said Indians. We have endeavored as far as possible in treating with them, to carry out the instructions received from you. In reference to their location,

upon a reservation, the territory upon which it was thought advisable to locate them, being at present claimed by the Comanches and Kiwas, and time being required to bring back the portion of the Indian tribes that are north, and concentrate them and as the Indians were not inclined to move immediately, the provisions contained in the treaty were made, which provide for their ultimate removal.

These two tribes are the most reliable of any in this part of the country, and having secured their friendship, peace and security will be permanent on the plains, and through their alliance the lines of travel can be kept open and uninterrupted.

Compared with former treaties, what may seem to be large annuities have been granted them, but when it is considered that heretofore they have always been friendly, and have only

been at war against the United States, when forced to it, by the perpetration upon them, of the most gross and wanton outrages, by officers in command of United States troops; - that an extensive and valuable mineral country has been ceded by them, for they acknowledge no former cession; and in view of the enormous expense attending the maintenance of a military force in this part of the country, and the importance of keeping quiet the great thoroughfares of trade and travel to New Mexico and Utah and the mining regions of Colorado, we think that the payment of these annuities will prove a matter of great economy to the Government.

By reference to the record of proceedings it will be seen that the Indians have expressed a desire that Major E. W. Wynkoop should be appointed agent for the Cheyenne and

Arappahoe tribes, and that Charles B. Rath and Col. William H. Bent be appointed as traders for the same tribes. They also express a desire to be transferred to the Central Superintendency, (Col. Thomas Murphy, Superintendent at Atchison Kas.)

The latter desire arises no doubt, from the distrust they feel about any relations with Colorado since the Sand Creek massacre, and the confidence they feel in Superintendent Murphy from their acquaintance with him at this Council. With the other gentlemen named they have had a long acquaintance, and we think it a matter of great importance in sustaining our friendly relations and good faith with the Indians that the change and appointments referred to, be made through the proper channels, we have therefore called your attention

10-17-65

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to the matter and respectfully recommend ap-
propriate actions.

We will to day hold a Council with
the Comanche, Kiowa and Apache Indians
the proceedings of which will be reported to
you in due time.

Respy Yours

Obedient Servants.

John B. Sanborn,

James Steute

Wm. Hearney

Kit Carson

Wm. Bent

Thos. Murphy

J. H. Seaman

Commissioners

Attest.

M. R. Swin

Secretary.

551 Camp on
Rt. Little Rock 1848
Oct. 24. 1865.

Colorado

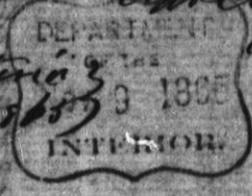
J. B. Sanford, Et al.
Commissioners

transmit records of
Council with apaches
Comanches and
Kiowas.

Also treaties concluded
with said tribes.

Respectfully referred to the
Com. of Ind. Aff. with the treaty
papers alluded to for examina-
tion & return. Am. Whiting

Dep. Interior
10 Nov 1865



any paper

Camp on the Little Arkansas, Kansas

October, 24th 1865.

Hon James Harlan,
Secretary of the Interior,

Sir:-

We have the honor to trans-
-mit herewith the following, viz:

- 1- Record of proceedings of Council with the Apaches,
Comanches, and Kiowas, on the 16th 17th 18th
and 24th inst. (also includes conference with the
Cheyennes and Arapahos and parting remarks
of Little Raven, Chief of the Arapahos.)
- 2- Treaty with the Apaches dated October. 17 1865.
- 3- Treaty with Comanches and Kiowas dated
October. 18th 1865.
- 4- Record of Meetings of the Commission from the 5th to 24th inst.
The records referred to contain a full account
of the Councils held with the above tribes, and
for your full information reference is made

thereto.

By the terms of the treaty of the 17th inst. the Apaches became detached from the Comanches and Kiowas, and became confederated with the Cheyennes and Arapahoes, and subject to the same terms and conditions, with these tribes, included in the treaty concluded with them on the 14th inst.

The treaty with the Kiowas and Comanches, was made by a full representation on the part of the Kiowa tribe, and by six out of nine bands which compose the Comanche Tribe.

The reasons that have governed the Commission in making these treaties, in fixing the amount of annuities &c, have been to so provide, that hostilities between these tribes and the Government, shall never be induced either by dissatisfaction or want on their part, and compared with the amount

95

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that it would require to carry on hostilities for the most limited period, on the smallest scale in this locality, these annuities will prove a matter of great economy, and we firmly believe that if these treaties are ratified and the provisions they contain are carried out, peace will be permanent with these Tribes.

The Commission deem it of vital importance, that the government should pursue a generous course, for the time being with the Indian Tribes that have been hostile, and until friendly relations are established upon a firm and permanent basis, and therefore respectfully recommend, that so much of the Annuity Goods belonging to the Comanche and Kiowa Tribes, as have been used for presents at this treaty be supplied to their agent at an early a day as possible.

We are - (over)

Very Respectfully

Your Obedient Servants.

John B. Harbom,

Wm. S. Harvey

James Stule

Wm. Murphy

J. A. Leonard

Commissioners

Attest.

W. B. Lowin

Secretary.