ANNUAL REPORT
OF THE
COMMISSIONER OF INDIAN AFFAIRS
TO THE
SECRETARY OF THE INTERIOR
FOR
THE YEAR 1883.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1883.
miles from the agency. 3d. The San Carlos, who halt between two opinions, race prejudice and the memory of former glory inclining them to continue fraternal relations with the mountain tribes, while the Government bounty they have learned to enjoy is a temptation to remain at peace they are fast losing the power to resist. 4th. The Tontos who, having been greatly reduced in numbers by war with the whites a few years ago, are so broken in spirit as to be easily held in subjection and may be relied upon for efficient service against hostile tribes. 5th. The Mojave and Yumas, two tribes that have for many years been living on reservations and yet can claim no superiority as workers over any of the other tribes, except the Chiricahuas, have lost courage and self-reliance and fallen to the lowest estate of dependence. Such are the facts; the moral I shall not attempt to point.

The arrangement entered into between the Secretary of War and the Secretary of the Interior, whereby all police authority was conferred on General Crook, has been carried into effect, and that duty is now entirely in the hands of Captain Crawford, who has been designated to execute it. Its success will depend entirely on the judgment and discretion of the officer in charge. The plan is open to serious objections, and will lead to many difficulties in case the cordial co-operation that has heretofore been maintained between the military and civil authorities should be interrupted. I am willing to yield much, that success may attend the efforts of General Crook to lure the hostile Chiricahua from their safe retreat in the mountains of Mexico, and will do all in my power to aid him in keeping the peace on the reservation; but when the causes that led to this extremely liberal concession shall have passed away, I am of the opinion that the powers and duties conferred on Indian agents, by law, should be resumed by the agent at San Carlos, or the full management of the agency should be placed under the control of the War Department. Indians can no more serve two masters than can the white man, and of the two who attempt to stand in that relation to them, one will be despised.

I must not close my report without giving credit for the manner in which the cows purchased at this agency last May have been cared for. The Indians to whom they were issued evince a laudable pride of ownership, and I am hopeful that, in the case of cattle, they will, in a few years, become efficient managers. The number should be largely increased as soon as money can be provided for that purpose.

P. P. WILCOX,
United States Indian Agent.

The Commissioner of Indian Affairs.

HOOPA VALLEY AGENCY, CALIFORNIA,
August 1, 1883.

SIR: In compliance with your letter of instructions of the 13th ultimo, I have the honor to submit the following annual report of this agency, of which I took charge August 1, 1882, relieving First Lieut. Gordon Winslow, United States Army, who had been ordered to another military station.

Considering the length of time this reservation has been established, the energy, liberality, and industry with which it has been managed, and considering the benevolence, care, and attention which have been extended towards these Hoopa Indians, their present condition appears far from satisfactory. Even before the reservation was established they had reached a certain grade in civilization fully as far advanced as their position of to-day. Many of them are still indolent, immoral, and unsteady, feeble in their domestic and family attachments, untruthful, and extremely superstitious. Their present condition is one of self-complacent lethargy and moral and mental stagnation. They evince no desire to acquire knowledge, to learn useful trades, to gain possession of and cultivate lands of their own, or to better their condition in any respect, when the doing so necessitates exertion, application, or self-denial. Pledging industry, constant application, and steady work are their especial abhorrences. Only the presence of some actual necessity or of some extra inducements will induce them to work. Even when hired by citizens for good wages they work merely long enough to "raise a stake," which is almost invariably wasted in idleness, frivolity, and dissipation.

Their natural indolence seems to have been fostered and intensified by the system of distributing annuity goods and flour. Like all charities indiscriminately distributed according to the apparent wants of the individual and without regard to his conduct or merits, those given to these Hoopa Indians seem to have had a most demoralizing effect and influence. As long as a hungry or destitute Indian felt reasonably certain that on representing his necessities he would receive from the Government sufficient aid and assistance to tide over his immediate wants, just so long would he neglect all efforts to make provision for himself and his family. Their reliance upon the Government supplying their pressing wants during the winter season has been
the cause of their abandoning ordinary forethought, economy, and provision. It has
furthermore caused them to imagine and believe themselves absolved and relieved from
all care or anxiety as to the welfare and support of their families. In short,
the Government charities have come to be regarded by these Indians as their unques-
tionable rights and legitimate allowances. It is not strange, therefore, that many
of them have degenerated into a condition of arrogant, importunate, and persistent
mendicity. Some of them, whilst expecting Government aid and assistance, never-
theless refuse to work for the reservation unless paid regular wages in money. Even
during my brief administration it has several times been found difficult to get suffi-
cient Indians to do the necessary work on the reservation, and it was found necessary
in consequence to inform the Indians that those who did not work either for the
reservation or for themselves need not expect to receive any assistance of any character
from the Government.

Very few of these Indians can be induced to undertake the occupancy and cultiva-
tion of land for themselves. Their garden patches, though numerous, are on a scale
of total insignificance when compared with the wants of the cultivators. In fact their
cultivation seems to be regarded as a pastime and as a concession to the wishes of
the agent rather than as a means of contributing to their self-support. Owing to their
unsteadiness and aversion to steady work the success of their gardens depends almost
altogether upon chance and nature. After the plowing is done the rest of the work
is left to the squaws. Even on these small garden patches the agency is asked to do
the plowing, although the Indians may and do have horses of their own.

For this valley, as the home of their fathers, they exhibit no attachment. It is
merely a good place for them and their families to loaf in when other localities are
unavailable or undesirable. Some of them believe or at least assert that their condition
would be preferable if the lands on this reservation were once more in the hands of citi-
zens for whom they, the Indians, could work for regular wages. I have called their
attention to the present predilection of the Klamaths on the Klamath River Reserva-
tion, how they are now petitioning the Government for lands for themselves before the
abandonment of their reservation. I have endeavored to impress upon these Hoopa
Indians that the Government would eventually become tired and disgusted with sup-
porting a reservation where the Indians were too lazy, thriftless, or careless to take
advantage of its benefits. I have endeavored on all occasions to explain to them the
objects and purposes which the Government has in view in establishing reservations,
that it is not done for the purpose of supporting a lot of Indians in idleness and laziness,
but that the object is to show them how to be self-sustaining in a civilized fashion.
I have shown them that there was great probability that the Government might after
a while leave them to their own unassisted resources as the Klamath Indians have
been left for years, and that, when that time came, they, the Hoopas, could not claim
as their own one foot of the reservation except what they were actually occupying
and cultivating.

I have advised them to select some piece of land of proper size for occupancy
and cultivation with the view of their self-support, and that I would en-
devor to have the land so selected, set apart for and guaranteed legally to the occu-
pant. But precept and example are alike unavailing. The garden patches under cul-
tivation may indeed have increased in number, but, for the reasons already given, this
increase furnishes no indication of the determination of the Indians to be self-sup-
porting. It is more likely to be a sort of concession to my oft expressed wishes.
In other respects I am afraid that either the Indians do not believe my statements as to
the future in store for them, or that they think that sufficient unto the day is the evil
thereof.

A striking commentary upon what this reservation has done for these Hoopa Indians
is afforded by contrasting their position of to-day with that of their Klamath brethren.
The original status of the two tribes as regarded civilization was not dissimilar. The
Klamaths have been left to their own resources for about the same length of time
this reservation has been in existence. The Klamaths are now self-supporting and
self-reliant, neither asking nor expecting from the Government anything but justice
and humanity. The Hoopas, on the other hand, expect to receive from the Govern-
ment almost everything necessary for their comfort, subsistence, and welfare, their
expectations being bounded only by the understood limits to the Government's gen-
erosity, for which many of them are disinclined to render any equivalent or make any
return. Notwithstanding the aid and assistance the Hoopas have received they have,
as regards mental, moral, and physical condition, no advantage over the unassisted
Klamaths, whilst in many elements of character, such as self-respect and self-reliance,
the Klamaths are infinitely superior.

The morals of the Hoopas are very lax and indifferent. Their honesty seems to be
more a matter of policy than of conscience. In dealing with the whites they are
generally up to the prevailing standard, but in dealings with one another, where the
consequences of fraud and dishonesty are not so much dreaded, they are apt to be less
scrupulous. In their sexual relations morality, according to our standards, is frequently
disregarded. Adult females are sold by the male relatives, whose property they are,
to the highest bidder—Indian, half-breed, or white man. This constitutes, with some formalities, an Indian marriage. It is scarcely to be wondered at that marriages so made are frequently severed unceremoniously. All that is necessary for a legal Indian separation is that a certain portion of the purchase money be returned to the husband. Conjugal infidelities are not severely regarded, and are more frequently condoned than punished. Venereal diseases are fearfully and often disgustingly prevalent among them.

These Indians are deeply sunk in superstition. It seems almost impossible to weaken their faith or shake their confidence in the supernatural powers of their medicine men and other arrant humbugs who traffic off the Indian's credulity and superstition. The agency physician has found great difficulty in inspiring confidence in his own professional ability owing to the medicine men depreciating and ridiculing white man's medicines and treatment. As a rule Indian patients will not consult the agency physician until the disease from which they are suffering has made such progress that they themselves regard the case as desperate. Should death occur after the agency physician has undertaken the case, the medicine men invariably take advantage of the opportunity to attribute the death to disregard of his directions and to the invariable fatality of white man's treatment. His own power and gains depend altogether upon his being a predominating influence and infallible in his judgments. It is his object accordingly to encourage ignorance and credulity.

The tribal relations of the Iloopas have been almost completely discarded and abandoned. They have no headmen or hereditary chiefs. This, although a step in the right direction as regards civilization, renders it difficult to treat or deal with them. They are divided among themselves into innumerable factions. Ranches and families are at chronic feud with one another, and the hatchet is never buried. Quarrels and brawls, with more or less serious consequences, are of frequent occurrence. Between the parties at feud a regular vendetta exists, which includes all their relatives of certain degrees. The law of blood atonement is vigorously enforced, unless a compromise is effected by means of cash payment. This payment produces merely a temporary cessation of hostilities—the several offenses being neither forgotten nor forgiven. In executing their measures of retaliation, and in wreaking their vengeance against one another they exhibit the most revolting cruelty, treachery, and cowardice. These intestine dissensions and quarrels seem to monopolize all their belligerent feelings and capacities.

Their attitude towards the whites is peaceful and well disposed. Of course the white settlers complain occasioned by petty depredations alleged to have been committed by the Indians. On the other hand, the Indians occasionally complain of the white man's capacity or double-dealing. Such criticisms and recriminations are, however, inevitable in frontier communities bordering on Indian reservations. No serious or apparently well grounded complaint has been heard from either party.

Among many of the older Indians considerable discontent with their present restrained condition exists. Lessons of dire and bitter experience have taught them the necessity of accommodating themselves to the changed conditions. But none of them really believe in the propriety, advantages, or justice of their compulsory change of life, although its necessity has been enforced upon their understandings by the appreciation of the futility of resistance. This can be gathered from talks with some of their once prominent men. It is not a little to their credit that they have become conscious of the necessity and expediency of adapting themselves to their changed circumstances. It would be unreasonable to expect that they would appreciate all the advantages of the change, or that they would look with exceptional favor upon the race which has rendered the change inevitable. It is not astonishing that in their hearts these older Indians are longing for the flesh-pots of Egypt, and regretting the good old days of their unhindered vagabondage. I allude to this feeling in these older men because I believe that to their advice and example, together with that of the medicine men and other Christians interested in preserving the former state of affairs, the backward condition of the tribe and its suspended progress in arts and usages of civilized life are largely, if not exclusively, to be attributed. Being men of years and experience, it is more than probable that their influence is felt and their counsels heeded to a certain extent. These influences and counsels, if felt or heeded at all, are "potent for evil, and for evil only good." They are liable to, and, in my experience, do, create discontent and discord, and encourage idleness. To them can be traced the belief or assertion that since the Government had placed these Indians on a reservation it is morally and otherwise bound to provide everything requisite for their comfort and welfare. To their (these older men's) training and experience in early life can be traced the want of respect prevalent among these Indians for all arguments or reasoning which is not supported by the presence of physical force. Even for the agent's orders and instructions they entertain but little consideration unless they are satisfied that he is prepared to, and will, enforce obedience thereto. For orders and arguments so supported they have the respect entertained by all Indians.
The reservation is cursed with an irrepressible liquor traffic. On all sides of it are small towns and villages where the Indians can, by judicious management, procure all the liquor they are able to pay for. All possible means have been used to break up this abominable traffic, but so far but little good has been accomplished. The Indians are passionately fond of whisky, and will do anything to obtain possession of it. Unless bribed to do so, they will not inform on the venders of whisky. If once the system of detection by means of rewards were practiced, a class of informers would arise who would follow that business for a living, and whose testimony would accordingly become valueless. One great difficulty in proving the actual sale of whisky to Indians is that it is seldom sold directly to them. Around the places where Indians can purchase whisky there is sure to be some disreputable white man or some Chinaman who, for a share of the purchase or for money, is ready to act as an intermediary between the vender and the Indian. Being essentially nomadic, these intermediaries change their abiding-place when an effort is made to detect and punish offenders.

For the purpose of assisting in breaking up this traffic and for the preservation of order on the reservation an effort was at one time made to organize an Indian police force. The project was soon abandoned as impracticable. It was impossible to find Indians suitable for the purpose—i.e., Indians upon whose courage, fidelity, and impartiality sufficient confidence could be placed. The delicate nature of the duties and the unquestioning obedience required of an Indian police force render their possession of the mental qualities I have mentioned absolutely indispensable. Their numerous internal quarrels and dissensions render these Indians wholly unfit for such employment. Their obedience and impartiality could not for an instant be relied upon. They would favor and connive at the offenses of their friends, and would use their position to "get even" with their enemies. The result would have been a mere aggravation of disorder and existing animosities. Partly as a matter of expediency, but principally because of its impracticability, the project of organizing a police force was abandoned.

For the same reason it would have been a mere travesty of justice to have had any of them act as a tribunal for the investigation, trial, and punishment of one another's offenses. The actions and judgments of such a tribunal would have been regulated and decided by the interests, prejudices, or prepossessions of the judges. An impartial investigation would not have been conducted, a verdict in accordance with facts and the testimony was almost certain not to be rendered. It is more than probable a verdict would never be reached. The testimony would have been as complicating as the different passions, prejudices, and sympathies of the witnesses could have made it. Diagonally conflicting statements would have been made, sworn and adhered to with equal force, directness, and pertinacity. The opinions of the judges would have been equally as divergent. The judicial character and ability are totally absent. Their friends would always have been right and their enemies always wrong. In investigating complaints made by them against one another I have, invariably, the greatest difficulty in discovering the true state of affairs, and have not always succeeded owing to the cloud of falsehood which surrounds all the circumstances. Furthermore, the only men among themselves for whom these Indians have any respect whatsoever, who for that reason might properly have been selected as judges, are the older men and medicine men already mentioned; as to their utter unfitness for judicial duties nothing additional can be added.

The results of Indian education at this agency are discouraging. Few of the Indians can read at all, and none of them can read with fluency or with apparent comprehension of the subject matter. Fewer still can write with any accuracy. Of the other branches of elementary education they are as ignorant as if they never had the benefits of instruction. The little learning they acquire at school seems at best to be but a parrot-like acquirement. Those who have been taught and have learned something at school soon contrive to forget it most completely. The attendance at school, small as it is and has been, is to all intents and purposes compulsory, neither parents nor children manifest the slightest interest in education or the acquisition of knowledge. Parents send their children to school to be fed; the children sometimes go voluntarily for the same reason. Were the supply of food withheld there would not be one pupil in attendance. Judging from the result so far, it might with justice and correctness be said that attendance at school has been of no practical benefit to the pupils in after life. Many reasons combine to make this the case. I think the Indians themselves have noticed it, and that their indifference to education is caused thereby. If there were some practical method of showing Indian pupils the actual benefits of education, it is almost beyond doubt that in a short time a genuine interest in and desire for instruction would be awakened; but in the absence of their seeing some prospect of their learning being of use to them in after life, their attendance at school will be merely perfunctory, a concession to the proper authorities into making which they are bribed or cajoled.

A short time before I took charge of this agency an Indian named "Duck Billy" had
been murdered by three Hoopa Indians. The assigned cause for the murder was Buck Billy’s reputation as a poisoner. The Indians, at least his enemies, alleged or believed that he was able to “bowl poison” from a distance and thereby to cause the death of parties to whom he had a dislike. Several deaths, which appeared to the Indians very sudden, mysterious, and unaccountable, were attributed to his malignt power and influences. He himself evidently gloried in the reputation he had acquired, and did not care to take the trouble to deny specific accusations. This, according to their Indian laws and usages, was good and sufficient reasons for disposing of him. The murderers immediately after the deed left the reservation, and have not since returned to it except by stealth. Whilst they remained beyond my jurisdiction, I have made no effort to arrest them. Their arrest could have been effected only by the aid of other Indians as scouts. Had a regular hunt after them been organized it would have driven them into the mountains and into committing depredations, in which they would have had the support and assistance by connivance of their friends on the reservation. There would have been no use in having them arrested and tried before a United States court. There was no evidence against them but the admissions of their friends. An acquittal would have followed as a matter of course. Several attempts have been made by both parties to settle the affair according to Indian law. Hitherto they have been unsuccessful; but as the ill-feeling decreases, it is probable that in a short time the matter will amicably arranged according to their customs.

Another Indian named “Dick” was killed here on June 26, 1853, by an Indian named “Mat.” The murderer or homicide, immediately after the commission of the deed, came and gave himself up to me. He has been in the guard-house at Fort Gaston ever since. Investigations showed that there had been an old feud between “Mat” and the dead man’s son, “Haden”; that Haden had attempted to run off Mat’s wife; that he had threatened and tried to burn Mat’s house; that he had been invariably the aggressor, and had been in his aggressions aided and abetted by his father—the man who was killed. Great provocation and insult had been showered upon Mat; his life had been threatened by Dick and Haden, and the day for his “taking off” had been set. Some of his friends came to bid him “good-bye.” It is scarcely to be wondered at that under the circumstances he should have initiated operations. Everything considered, it appears a case of justifiable homicide. Mat is retained in the guard-house more for his own safety than for punishment. Measures are now in progress to settle the matter according to Indian laws; as the ill-feeling and desire for vengeance have not yet sufficiently subsided, the present attempt at compromise is rather premature, and will probably prove abortive.

In this case I tried to have the Indians formally investigate and adjudge, but it would have been the merest absurdity to have continued such proceedings. There were only two opinions existing, and these opinions no evidence could have shaken or modified. Mat’s friends believed that he was not only justified in what he had done, but that he had performed a somewhat praiseworthy action. Dick’s friends insisted that Mat had committed an unpunished and cowardly murder. The topic could not be discussed with calmness; the parties would not agree to be present at the same time to submit their statements; and the witnesses were unwilling to confront the accused or each other. That method of investigating the offense had to be dropped, because its only result would have been to aggravate the ill-will and trouble already existing.

The agency farm has been during the year moderately successful. Late frosts injured the oat crop greatly, so that there will be scarcely enough to feed the public animals. The yield of wheat has been up to the usual standard. The acreage in wheat is not equal to that of last year, owing to lack of sufficient animals. With increased facilities and additional animals a much greater number of acres could be placed under cultivation. But all farming operations have been seriously hampered and interfered with, owing to the insufficiency of competent workmen and public animals. It requires at least one white employed to be present with each band of working Indians. The agency being allowed only one farmer and one laborer, it follows that only two parties of Indians can be kept at work at one time, no matter what may be the necessities of the situation. Owing to the insufficiency of public animals, preventing its being housed in good season, the entire wheat crop was in imminent danger of being completely spoiled by the early rains of last fall. By great care and attention, however, only a small loss was inflicted.

More animals are needed now than formerly. Logging operations are becoming every year more difficult and tedious; the distance of the pines is increasing. The agency has only one team which can be used for logging purposes. It will be necessary during the coming winter to break in and fence about sixty acres of pasture land. An unusually large number of logs will consequently be required. The agency storerooms are old and insecure shells; they must either be rebuilt or undergo a renovation and reconstruction equal to rebuilding. In fact, all the agency buildings require extensive repairs and renovation, and for this a large quantity of lumber will be needed. Last winter a large number of logs were hauled and sawed for the In-
Their demands for lumber became so excessive that I promised to haul and have sawed all the logs each Indian would cut for his own use. A greater portion of the lumber sawed for Indians remains piled at the saw-mill.

The renovated and remodeled saw and grist mill was finished last December and has worked satisfactorily. The machinery of the flour-mill needs improvement; owing to some fault therein too much flour is passed off with the bran.

The conduct of the agency employees has been exemplary. Their salaries are, in my opinion, utterly inadequate; they may seem very liberal in the Eastern States, but they do not compare with the salaries paid for similar duties by other branches of the Government or by citizens in this vicinity. If the appropriations do not admit of their salaries being increased I would recommend that the Government give each employee a ration in kind.

To diminish the constant demands for flour by Indians applying for relief I confined charitable issues to the old and infirm, who were unable to work and who had no one to support them, and to those whom the agency physician certified to as being sick and in need of assistance. This curtailing of charitable issues occasioned at first great discontent, but the system has been adhered to nevertheless. Even to those who were sick, aged, or infirm it was found necessary to give a regular and never exceeded monthly allowance, because if allowed to get flour when in need of it they would feed all their relatives, who would thus be spared the labor and trouble of providing for themselves.

To compel the children to attend school I have with your approval informed the Indians that no clothing will be issued to their children unless they attend the agency school; this plan has not so far increased the attendance, but I have no doubt of its doing so eventually. At present but little clothing is required for the children. This fact and their disbelief in your word in this respect makes them for the present indifferent. Exception to this rule will, of course, have to be made in the case of those children whose parents live at too great a distance from the school.

I have also found it necessary and most advisable to regulate issues of "annuity goods" proportionately to the amount of work an Indian has done for himself or the number of days he has worked for the reservation. I found last year, when a general issue of annuity goods was about to be made, that all the Hoopa Indians were on hand. Some of them had never made their appearance here since the last general issue. Others had not done a day's work for themselves or for the Government—the terms are identical on the reservation—and others again were known to have sold or illegally disposed of the annuity goods they had previously received. I have given the Indians to understand that these annuity goods are sent here by the Government only for the deserving, and that they would be distributed accordingly. The chronic loafers are invariably the greatest malcontents and the most persistent and exacting in their demands for Government aid and assistance. Of course such a state of affairs could not be tolerated without its having a most demoralizing influence. It would, however, not only be tolerated but approved were aid and assistance to be given equally and indiscriminately to all the Indians, deserving or undeserving.

During the year numerous Klamath Indians have visited this agency, generally for medical treatment for wounds or injuries. Medicines and medical treatment, together with such other aid and assistance as were necessary and practicable under the circumstances, were invariably given. The aid and assistance these Klamaths asked for or required were generally within the power of this agency to grant, and were such as the claims of humanity would in any case have afforded.

Very respectfully,

CHARLES PORTER,
Captain U. S. Army, Acting U. S. Indian Agent.

The Commissioner of Indian Affairs.

MISSION AGENCY,
San Bernardino, Cal., August 13, 1883.

SIR: I have the honor to submit this my fifth annual report:

The Indians known as the Mission Indians of Southern California, are composed of the following tribes, viz., Serrano, Cahuilla, Diegueño, and San Luis Rey, aggregating a population, according to the census of 1880, of 3,010. Their number has increased since then; but owing to their scattered settlement over so large an area of territory it has been impracticable to enumerate them, except at great expense.

AGRICULTURE.

It is impossible to give any certain data as to the quantity of cereals raised during the year. The lands set apart for them are adapted to agriculture contingent upon
the rainfall in the winter season, or upon the quantity of water that may be otherwise obtained for irrigating purposes. The past year has not been favorable in this respect, although the aggregate of crops raised has not been inconsiderable.

EDUCATION.

During the year one day school was established, making five schools in operation among these Indians. The average daily attendance in these schools has been good, considering that the necessities of many families oblige them at certain seasons to go into neighboring settlements to labor, taking their children with them. Their progress in learning has been commendable, equal to that shown in any of the public schools attended by white pupils. To afford all educational facilities would require the establishment of as many more day schools as are now in operation. The Indians demand them, but it has seemed to me impracticable till some consolidation of the scattered families has been effected.

MISSIONARY WORK.

No active missionary work is carried on, except what is effected by the teachers among the children. During the past year I represented this matter to the General Synod of the Lutheran Church to which this agency stands assigned. At their recent meeting in Springfield, Ohio, action was taken looking to active missionary work among these Indians. What will be done remains to be seen.

INDIAN INDUSTRY.

The Indians of this agency sustain themselves by labor, no subsistence being issued to them except as a gratuity to such sick or infirm and destitute ones as apply for aid. The subsistence granted upon application by such has exceeded in cost very little over one hundred dollars during the year. Those who do not subsist themselves by labor on the reservations go out as laborers among the whites in adjoining settlements, where their labor is in demand at remunerative wages. They are considered good hands in any department of manual labor.

CIVILIZATION.

They wear civilized dress, are industrious, peaceable, and law abiding, aiming to adopt the white man's ways, not excepting some of his vices, and to have what the white man has, to the extent of their means to procure it.

The liquor traffic among these Indians has been their greatest curse in the past; but it has in great measure been suppressed by the prosecution of offenders. My purpose has been to root it up entirely by a rigid system of detection and prosecution, and had my efforts been followed by a rigid enforcement of law, this result might have been attained. Unfortunately the United States district judge at San Francisco, before whom these cases are prosecuted, regards the selling of liquor to Indians as a "trivial offense." He has repeatedly refused, and after meting out "trivial" penalties to offenders of this character, has aided to encourage rather than to suppress the traffic. The Mission Indians will prosper and be self-sustaining only in proportion as the liquor traffic among them can be suppressed.

Very respectfully, your obedient servant,

S. S. LAWSON,
United States Indian Agent.

The Commissioner of Indian Affairs.

ROUND VALLEY AGENCY,
Corelo, Cal., August 10, 1883.

Sir: I have the honor herewith to submit my sixth annual report for this agency:

OUR LANDS

are still occupied by settlers and trespassers to such an extent as greatly to cripple our industries and discourage the Indians in their advance toward civilization.

THE POPULATION.

The number issued to during the quarter past was 628. This does not comprise all, for there are numbers who live either on or adjacent to the agency who have drawn nothing during the quarter past. The number, therefore, is about what it was last year (less the excess of deaths over births), or 635. There have been 21 deaths and
11 births. The small number of births among so many is largely due to their licentious habits, commencing at an early age.

AGRICULTURE.

As stated in former reports, it is impossible to give the Indians sufficient lands to raise all crops, on account of the occupancy of said lands by others under shadow of law; yet all are furnished with sufficient land for gardens, and are required to raise their own vegetables, &c.

Many of them raise more than they need for their own use, and sell the surplus to others. Some have fields of grain, wheat, barley, and oats, but the most of the cereals are raised by a "community of interest," i.e., all able-bodied Indians are required to assist in the raising of these general crops for the benefit of the whole. The Indians are not paid wages for this work, but receive their rations of beef and flour, with such clothing as they need.

PRODUCTIONS.

The estimated productions for this year are as follows: For the general supply: 6,000 bushels of wheat, 4,000 bushels of oats, 2,500 bushels of barley, and 700 tons of hay. By the Indians for themselves, 1,000 bushels of wheat, 1,000 bushels of oats, 500 bushels of barley, and 150 tons of hay. The yield of hops last year was 28,431 pounds, as against 18,592 pounds the year before on the same ground. The prospect this year is for about 23,000 pounds, but at a much lower price than for several years. A number of the Indians have planted hops for themselves, amounting in all to about 30 acres. Some of them will have enough hops this year to pay all expenses, while others will not, owing to want of proper care. They will raise about 1,000 bushels of corn, 1,000 bushels of potatoes, 5,000 pumpkins, 10,000 melons, 200 bushels of onions, 100 bushels of beets, 50 bushels of turnips, &c. We shall have but very little fruit this year, on account of heavy and late frosts last spring.

STOCK.

There are 67 horses and mares, and 12 mules, one-third of which are unseerviceable on account of age and hard work done. We have not enough teams to do our regular necessary work. Of cattle there are 390, mostly young. We have 11 yokes of cattle, used at the saw-mill and on the ranch. There are 275 hogs, old and young; we kill from 90 to 100 a year. The increase in stock has been 2 horse and 2 mule colts, 151 calves, and 293 pigs.

MILLS.

The grist-mill runs during the rainy months only, and during January to May, inclusive, ground 184,561 pounds of grain for the agency, 10,783 pounds for the Indians, and 261,230 pounds for customers.

The saw-mill, that can only be run during the dry season, sawed no lumber for the past year for want of funds to pay expenses, except a few days in June of this year, when 17,000 feet of lumber was sawed.

APPRENTICES

have been at work at carpentering, blacksmithing, milling, herding, and office labor during the year, and have made commendable progress.

FINANCIAL.

This agency is only allowed a physician, clerk, and teachers, paid by public funds. All other help we must pay for out of miscellaneous funds, Class II, or the proceeds of what we raise on the reservation. During the past year we have received of such funds: From sale of hops, $3,365, and from the mill and other sources, $1,860, or a total of $15,171.76, of which $7,329.14 has been expended for labor and $2,073.50 for necessary supplies not purchased by Government. Of this $7,329.14, $3,517.80 was paid to Indian employees, and only $1,941.66 was paid for all white labor.

THE SANITARY

condition of the Indians on this reservation is gradually improving, while that of those who live off of it is not, owing to their excesses and lack of home comforts and protection.

EDUCATIONAL.

July 1, 1882, there were 46 children in the boarding and industrial school. There were added during the year 15 new scholars, making 61 that have attended during the year. Of this number 5 have died—1 girls and 1 boy; while 4 large boys left the school, leaving 52 on the roll June 30, one of whom was at home sick. The progress in the school during the year has been very marked, considering all the embarrass.
ments under which we labored. The usual departments of labor have been maintained in the house and out, so that each has contributed his or her share toward the work to be done. A garden was made this year which has supplied the school with onions, radishes, lettuce, peas, turnips, &c., while potatoes, corn, squashes, melons, &c., are still growing.

Considerable trouble has been given this year by the interference of parties who have no business connection with the school, making the older scholars uneasy by telling them that the agent had no right to keep them there, and that they could leave whenever they pleased, thus fostering a spirit of discontent and insubordination which culminated in the burning of both of our school buildings during July past, with a total loss of not less than $7,000. At this writing I have in custody five of the largest boys of the school, who have confessed that they either burned the building or were accessory before the burning.

Another difficulty I find is in procuring teachers; to get those who will go far enough, and yet not too far, in the education of the Indians - i.e., some think that education can only be obtained in the school-room, and would neglect the physical and the manual. Others again would give all the luxuries, and train them to the luxurious habits of the white race, while it would seem that just that education of mind, hand, eye, ear, and habit as shall best fit them for the life that they must live is the great desideratum.

Music is very attractive to them, and a great incentive to other duties as well as a means of recreation. All people have their games and means of diversion, many of which true civilization looks upon with disfavor, and yet if we deny them the indulgence of their old ways, must we not give them something in the place thereof? This applies to the old and the young, to all races alike. Hence, would not the ideal government contain less of the repressive and more of the suggestive and leading?

MISSIONARY WORK.

There can be no field of labor where true missionary work is needed more than among these Indians. Nine years ago a "wonderful revival" broke out among them, and about all at that time on the reservation joined the church, and many were baptized. But just at that time changes were taking place by which it was hoped the Indians would soon get the land they all desired. They were promised by Commissioner, inspectors, and agent that if they were "good" Government would soon give each of them a piece of land. In the revival meetings they were exhorted to become good, and in their minds becoming good became connected with getting lands; and as all wanted lands, they became good - i.e., joined the church - and for a time left bad habits. Some were really converted and have lived exemplary lives, considering their knowledge and surroundings. The large part, however, when they saw that their religion did not bring the land they sought, became discouraged and gave up even the semblance of religion, and relapsed into old habits and customs; many, became even worse, and skeptical as to all religion. Hence it is far harder to reach them now, and the greater the necessity of earnest, self-denying Christian labor to save them.

CIVILIZATION.

I do not know that our Indians have had less whisky the past year than before, but I have been unable to get any evidence to convict those who supply them. One Indian was killed while drunk in the adjoining town (Covelo) last winter, but we have never been able to find who stabbed him. That the Indians can get all the liquor they want, or have money to buy, is a well-known fact, but men are not willing to submit to the expense of two trips to San Francisco as witnesses when the fees received will not pay traveling expenses, to say nothing of time. Our State laws are severe on those who furnish liquor to Indians, but the sellers find ways and means to evade the law or the penalty. If Indians could not get liquor, one of the greatest obstacles to their civilization would be done away. I hope Congress will change existing laws and give us still stronger ones, so that this evil can be done away.

I have the honor to remain, your obedient servant,

H. B. SHELDON,
United States Indian Agent.

The Commissioner of Indian Affairs.

TULARE RIVER AGENCY, CALIFORNIA,
August 11, 1883.

Sir: In accordance with instructions, I have the honor of submitting my eighth annual report for this agency.

Although there are over 40,000 acres of land embraced in this reservation, wo
have been unable to utilize more than 250 for farming purposes. All except about this amount is rough and mountainous and too sterile for cultivation. About one-half of the tract affords good pasture for stock, while the other half is too rocky and barren for any purpose whatever.

This reservation was originally designed for five or six tribes of Indians, numbering, as was stated in early reports, some 3,000 or 4,000. When I took charge, eight years the 16th of November next, there were 316 Indians by actual count. They were then occupying a rented farm in the vicinity of Porterville, the reservation being considered by the former agent inadequate. The poor return of the rented farm and its close proximity to whisky mills induced me to recommend the transfer of the agency to the new reservation. The transfer was effected in December, 1870. Quite a number of the Indians were dissatisfied and never came to the reservation. The most of these have since died, while others, including a portion who were transferred, have moved to other localities. Year by year our number has decreased by death and removal, until now there are only 149 Indians, embraced in 30 different families, residing on the reservation. These are so located that each family can control about 100 acres of land.

No real division of land has been allotted to the Indians in severalty, except what is cultivated. This has been fenced into small tracts, and each family has exclusive control of all within their respective enclosures. Some of the Indians have fenced in 200 or 300 acres as a range for their stock, but the most of them let their stock run at large.

The Indians are all living in board houses, with fire-places and chimneys, and some with cooking stoves and furniture to render them quite comfortable.

AGRICULTURE.

For two years past we have had very little rain, so that the crops have been exceedingly light. The Indians have produced on their little farms about 320 bushels wheat, 200 bushels corn, 60 bushels barley, 60 bushels potatoes, 20 bushels onions, 20 bushels beans, 20 bushels other vegetables, 20 tons melons, 20 tons pumpkins, and about 20 tons hay.

It has been my policy to use a small portion of land to cultivate as an agency farm. This consists of some 30 acres, and is used exclusively to produce hay for the work animals in the service. This has yielded about 20 tons of hay the present season.

EDUCATION.

There has been a day school in successful operation four months during the year. This has been a difficult part of the work in connection with the management of this agency. The most of the older Indians have been averse to the education of the children beyond a very rudimentary knowledge of matters. It is not an Indian boy over sixteen years of age, or a girl over thirteen, but what is married, and that they think should exempt them from all claims of the school-room. The present teacher is struggling against all these embarrasments, and is having some success.

I think by persistent effort the school can be continued the entire year. This I have found to be the better plan in the management of the school at this agency. The children read so little out of school that in a vacation of three months half is forgotten that they have acquired the previous nine.

MISSIONARY.

All missionary work for the benefit of these Indians, since they have been connected with this reservation, has been performed by the agents and employees, except an occasional visit of a Catholic priest. Their intercourse with the Mexican element of this country early brought them in contact with the Roman Catholic religion, and nearly all of them have embraced that form of Christianity. But for their drinking habits these Indians could be easily influenced to become moral and exemplary Christians. This seems to be almost, if not quite, an insuperable barrier.

INDIAN INDUSTRY.

The Indians during the past year have worked with more than usual zeal. I can see a little improvement each year both among the men and women.

By authority of the Indian Department, I have issued 15 head of cows and calves and 41 head of horses and colts to the Indians during the past summer. The Indians all promised to exchange their horses for stock cattle, and not to dispose of any of their cattle except under the direction and by the advice of the agent. This is a step in the right direction, as is manifest by their increased interest in and attention to their property.
SANITARY.

During the most of the year their sanitary condition has been good. For three months past, however, there has been an unusual amount of sickness. Several contagious diseases have passed through the reservation; these, in connection with typhomalarial fevers, have been very difficult to manage. There have been six births and eight deaths during the year.

CIVILIZATION.

But for the curse of the rum traffic civilization with these Indians would be an accomplished fact. For nearly eight years I have been with this people. I know the character and habits of every Indian. During these years my mind has alternated with hope and fear. For weeks and sometimes for months together there seemed to be but one object uppermost in all minds, that of advancement in the scale of civilization; and then, perhaps just as I would indulge in the thought of realizing my desire, that of seeing a temperate and prosperous people, my hopes would be dashed to pieces by some vandal selling whisky to my Indians. I was successful last fall in prosecuting two of these infamous characters and securing their conviction. They were each fined one hundred dollars and sentenced to imprisonment for one year. My course was commended by all good citizens, but the whisky element has been harassing me ever since. I am satisfied nearly all of the Indians desire to be temperate, but they cannot withstand the temptation to drink when one offers to treat them, and after once tasting liquor they become an easy prey to the seducer, and then some of my best Indians spend in a single drunken spree the accumulated proceeds of months of industry. Whisky and civilization with Indians are antipodal.

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

C. G. BELKNAP,
United States Indian Agent.

The Commissioner of Indian Affairs.

SOUTHERN UTE AGENCY, COLO.,
August 10, 1883.

Sir: In obedience to instructions received, I have the honor to submit my second annual report of the condition of affairs at this agency.

The Southern Utes are still located on their old reservation in Southwestern Colorado, which is well adapted to grazing purposes. They number 963, composed of Munches, 269; Capotes, 203; Weominuches, 491.

The Utes are natural herders, as is shown by the increase of their herds. They have large bands of horses, which, from natural increase and purchase, are increasing very fast. During the past year the Government purchased 4,800 ewes, which were distributed among the Indians at this agency. They take to sheep very well; they have clipped and sold to the trader about 6,000 pounds of wool from the sheep issued to them last May.

AGRICULTURE.

The Utes at this agency are not inclined to agricultural pursuits, although I think they would do well if they were permitted to do so. So far as my observation extends, the tribe is poor and has been for years, and it is probable that their condition will remain the same unless some provision of law is made to protect them. They have no rights to land in the public domain, and cannot obtain any but by purchase. They have no means to purchase by which to subsist, and must, therefore, continue to be a pauperized tribe.