

The Pueblo of San Felipe raises grain and many sorts of fruits, enjoys perfect health, and owns some animals. It is habitually superstitious, but wants to learn.

The Pueblo of Santo Domingo is a large one, having extensive and beautiful lands, and a great number of animals. It raises an abundance of grain, is in good health, and its habits are filthy, fanatic, and immoral. It is slow about education.

The Pueblo of Cochiti raises a great deal of all sorts of grain; works pottery, has good herds of horses and donkeys. It is filthy and immoral, but favors education.

The Pueblo of San Ildefonso is a very small one; most of its lands are owned by the whites, who have obtained them by purchase. It has draught animals, raises enough for its living, is obedient, and wishes to learn. The small-pox has killed about thirty of its little ones lately.

The Pueblo of Pojoaque is almost extinct. Its best lands have been sold to the whites and the few remaining Indians hardly live. They are well.

The Pueblo of Nambé owns good lands and is well. It is lazy, antiquated, and superstitious. It scarcely lives, but seems to favor education.

The Pueblo of San Juan is a large one, has good lands, grows horses, donkeys, and a few cattle. It works pottery for sale. The small-pox has found its way to this Pueblo and made victims of all those whose parents did not believe in vaccination, on account of their stale superstitions. It is very disobedient, abides by its old habits, and wants to keep them.

The Pueblo of Picuris is small, and the greater part of its lands has been sold to the whites. It has very few animals and its habits are filthy, vicious, and retrograded. It is not inclined to learn.

The Pueblo of Taos owns a beautiful tract of land on the lap of the Sierra Madre and at the gap of the Cañon of Taos River. The small-pox is there now, and has wrought a great havoc. These Indians are superstitious, fanatic, and vicious, being yet in their old darkness, and go more on their ESTUFAS (secret chambers) than on education, but some inclination, however, can be seen in them for education.

The Pueblo of Tesuque is small and its soil very dry; raises very little; owns some cows, horses, and donkeys. Its habits are antiquated and cares not for morality.

The Pueblo of Santa Clara is very poor, fighting always among itself, and its habits are unclean and superstitious. In its disposition bad and lazy.

There are three schools under my care; one at Zuñi, one at Laguna, and one at Jemes. These are supported by the Government partly, and partly by the Presbyterian church. The teachers at these schools have to struggle with the laziness and little application of the Indians; progress, however, is there visible.

I would wish to have been more concise in this report, but could not, as I had to refer to every Pueblo, ever so slightly. From the time I took charge of this agency I have visited the Pueblos, spoken to the Indians of each respectively, and had the opportunity of making them understand the necessity of a change of life. I have patiently noticed their actual condition, habits, and disposition, and I would consider myself happy, if, with the aid of Providence and the Government, I could see these Indians respect the moral law and social order, as well as make them understand the love and fidelity that each husband ought to have for his wife, and vice versa; the duty of parents to bring up and care for their children properly, and, above all, to appreciate and care for the virtue of their maidens.

Very respectfully, your obedient servant,

PEDRO SANCHEZ,  
*United States Indian Agent.*

The COMMISSIONER OF INDIAN AFFAIRS.

NEW YORK INDIAN AGENCY,  
*Randolph, August 20, 1883.*

SIR: I have the honor to submit herewith my third annual report of affairs at this agency.

The year past has been an uneventful one with the Indians under my charge. Crops have been good, and the Indians have been generally well supplied with subsistence from the products of their own farms. Some, however, work off the reservation, and, for such as desire to do so, plenty of work is found at good wages.

A good demand exists, and is growing constantly, for the services of Indian girls as cooks and household assistants in the best families in the vicinity of the reservations. Such especially are sought after as have had a course of training in the industrial schools. Good wages are paid them and they soon become very efficient. Many Indian parents fully appreciate the advantage to their daughters of residing for a time in white families, and progress in housekeeping among them is very noticeable from this practice. If it were more common for the Indian boys to work for white farmers several seasons each before undertaking farming on their own account, I think their

improvement in agriculture would be more rapid. And yet they are making constant progress.

During the year a number of stump machines have been procured for the Seneca Indians, by direction of the honorable Commissioner of Indian Affairs. These have proved a great help to the Indians. They are kept in almost constant use, and many fields, which before were filled with large numbers of unsightly stumps, are now smooth, and the whole surface is brought into cultivation.

Many of the Indian women keep up the old custom of working in the fields, planting, hoeing, and harvesting, either alone or with the male members of the family. But among the more advanced this practice is rapidly becoming obsolete, and as the women learn the art of housekeeping more perfectly, they find their time fully occupied with household matters, and abandon the field work to the men.

The fight against the sale of intoxicating liquors to the Indians has been kept up during the past year. But the work of suppressing this evil is truly Herculean. The appetite is so strong in many cases that the victim will procure the drink at any cost, and too many stand ready to furnish it. Fine and imprisonment are risked unhesitatingly, and the difficulty of procuring evidence sufficient to convict is such that but few can be punished.

The schools upon the various reservations in my charge have in general been well sustained through the year, and the attendance has been good.

Upon the whole I think very satisfactory progress is being made by these Indians toward that citizenship which they all look upon as inevitable at some not very distant time.

Very respectfully,

BENJ. G. CASLER,  
*United States Indian Agent.*

The COMMISSIONER OF INDIAN AFFAIRS.

NORTH CAROLINA CHEROKEE AGENCY,  
*Nantahalal, N. C., August 20, 1883.*

SIR: I have the honor to submit my first annual report of the Indian service of this agency.

One thousand members of this tribe live within the Qualla boundary situate in the counties of Swain and Jackson, North Carolina; these are mainly of full blood. In the counties of Graham and Cherokee about 600 reside, half of whom are full blood, and the other half being more or less mixed. In the counties of Buncombe, Yancy, Madison, and Clay, are near 400, none of whom are of full blood.

The Qualla boundary contains about 50,000 acres, mostly mountain land. Through it pass two beautiful streams—Ocona Lufty and Soco. Along their banks and at their confluence some fine bottom land is situated, nearly all of which is under cultivation, and yields abundantly of corn, wheat, rye, oats, potatoes, and garden vegetables. The mountain portion of this land, which is by far the greater portion, is an excellent range for cattle and sheep. The Indians, however, are but little benefited by this, as only a few of them own stock except for farming and dairy purposes. The mountain portion also has an abundance of excellent timber on it.

These Indians own about 30,000 acres in detached tracts outside of the Qualla boundary, the larger portion of which lies in the counties of Cherokee and Graham, much of which is occupied and cultivated by them. The title for these lands is held by the Commissioner of Indian Affairs in trust for the tribe. Some of these lands have been entered by white men and are now occupied by them, they claiming that the grantor to the Indians had never acquired a title from the State of North Carolina for the same. This has thrown a cloud upon the title of a portion of the lands belonging to the Indians and has given them much annoyance.

The condition of the persons composing this tribe compares favorably with their white neighbors. There are nine ministers of the Gospel, full-blood Indians, in this band, who "break the bread of life" each Sabbath to well-attended congregations at some eight or nine different points. Denominationally they are Baptist and Methodist. Well-attended Sabbath schools usually precede church services. They use no instrument of music in their churches, the human voices constituting this part of their devotion, which is rendered in a most beautiful manner. Among them there are some intelligent minds, and had they enjoyed our civilization earlier would probably now have been occupying higher spheres in life; but what the fathers have failed to achieve can be reasonably looked for among the children of the present generation, who are now enjoying excellent educational advantages, through the beneficent acts of Congress, and a fund of their own set apart for this purpose by the wise forethought of the Commissioner of Indian Affairs.

Of the members of this tribe there is only one demented person, and suicide is