to the authorities of the government and were not sent to the Crow Creek reservation. And for the Cuthead band of Yanktonais and for all other members of the Sissetons and Mahpetons not before provided for, the reservation lying on the south side of Devils Lake, now known as the Fort Totten reservation. That the Indians should be induced to engage in agricultural pursuits, each man was allowed to take a farm of 160 acres, and the government agreed to expend \$350,000 in the year 1867, \$250,000 for the year 1868, \$100,000 for 1869, and \$50,000 for 1870, and \$30,000 annually thereafter. At the Lake Traverse and at the Devils Lake reservation \$100,000 was to be expended the first year, 350,000 the fourth year, and 350,000 annually thereafter. All traders in furs were excluded from these reservations as an incident, to the Indians in farming. But all of these goods and money were encourage / to be paid out, not as annuities, but in payment of labors actually performed or for produce delivered. Gabriel Renville was recognized as head chief of the Sissetons and Wahpetons at Lake Traverse, and Little Fish as chief of the Indians at Devils Lake. Most of the Sissetons and Wahpetons and Cutheads at once returned to and settled upon theme reservations.

A few of the recalcitrants and hostiles of 1862, still fearing the vengeance of the whites, remained in Canada, and they and their descendants are in the British dominion to this day, Inkpaduta, as has been seen, took the most vicious of the Sissetons and Yanktonais into the Powder River country, where they remained until after the war of 1876, with the few exceptions who came in and signed the treaty of Laramie. Of those who did sign the treaty of Laramie, Wapasha went to the Santee agency in Nebraska, and Big Eagle and his party returned to the Yellow Medicine near the Upper agency and settled down to farming, and have become industrious and self-respecting citizens.

In the spring of 1870 a considerable party of the Presbyterian Santees, who