
(533) (Fort Vermillion, September 17, 1808. Journal of Alexander Henry.)

The Blackfeet, Bloods, and Piegans may be considered under one grand appellation of Slave Indians (term usually applied to a northern tribe of the Athapascan linguistic stock, and not to the Blackfeet, Blood and Piegan, who belong to the Algonquin linguistic stock). The tract (534) of land which they call their own at present begins on a line due S., from Fort Vermillion to the South Branch of the Saskatchewan and up that stream to the foot of the Rocky mountains; then goes N. along the mountains until it strikes the N. Branch of the Saskatchewan, and down that stream to Vermillion river. Painted Feather's band of Blackfeet are the most eastern; next to them are the Cold band of Blackfeet; near these again are the Bloods; and the Piegans or Picanaux dwell along the foot of the mountains. These people in general are remarkably stout, tall, and well-proportioned men. The language is the same among the three tribes. Their complexion is rather swarthy, (535) although they frequently have a fair skin and gray eyes, with light hair. In dress and manners they nearly correspond with the natives of the Missouri, which I have already mentioned in my journal.

These Slave Indians daub their bodies, robes, and garments profusely with red earth, which appears to be the principal article of their toilet. They have another favorite pigment, which they procure on their excursions beyond the Rocky mountains, of a glossy lead color, which is used to daub their faces after red earth has been applied. This kind of paint tends to give them a ghastly and savage appearance. The elder men allow their hair to grow, and twist it in the same manner as the Assiniboines; but instead of forming the coil on the crown, they wear it on the forehead, projecting seven or eight inches in a huge knob, smeared with red earth. The young men allow theirs to flow loose and lank about their necks, taking great care to keep it smooth about the face; they also wear a lock hanging down over the forehead to the tip of the nose, thence cut square, and kept smooth and flat, as if to hide the nose. They wear no breech-clouts and are quite careless about that part of the body. Their dress consists of a leather shirt, trimmed with human hair and quill-work, and leggings of the same; shoes are of buffalo skin dressed in the hair; and caps, a strip of buffalo or wolf skin about nine inches broad, tied around the head. Their necklace is a string of grizzly bear claws. A buffalo robe is thrown over all occasionally. Their ornaments are few — feathers, quill-work, and human hair, with red, white, and blue earth, constitute the whole apparatus, but they are fond of European trinkets to decorate their hair, the young men appear proud and haughty, and are particular to keep their garments and robes clean. The women are a filthy set. Their dress consists of leather; their hair, never combed except with the fingers, is worn loose about the neck and always besmeared with the red and lead-colored earth. This gives them a savage countenance, though the features of many of them would be agreeable, were they not so incrusted with earth. Some of them keep their coverings white, I presume they are cleaned with white clay, and when trimmed with fringe and quill-work look tolerably well. They are a most licentious people. Many of them have six or seven wives. The men, when inclined to treat a stranger with civility, always offer him the handsomest. At our establishment
The Doctor Explains by Ralph F. Major, M.D., New York, 1931.

(171) Syphilis was apparently unknown in Europe until the close of the fifteenth century, r to first appeared, according to the historians of the time, during the siege of Naples by the army of the French King Charles VIII in 1494. Armies in those days were in a certain sense mixed, for every well-organized army had its large female following, consisting of the wives, mistresses, and concubines of the soldiers— the last two groups forming the large majority of the female contingent. The general moral tone of the camp life of Charle's army can be easily imagined. The disease broke out like an epidemic in Naples and rapidly spread throughout Italy. The French called it the Neapolitan disease, because they maintained they had contracted it at Naples. The Italians, however, insisted that the French had brought it with them. It spread into Germany from France and Italy, and the Germans called it the French disease. From Germany it spread into Poland, and the Poles called it the German disease. No nation claimed the waif as its own, and at first each nation called it after the nation from which it came. The Italians called it the French disease— morbus gallicus—a name later accepted by all Europe except France. The French, with quite pardonable pride, declined to accept the honour and with praiseworthy chivalry did not attempt to fasten the blame on their neighbours, but said that, since it was acquired through illicit love, it should be called the disease of Venus. This demonstrated anew the extraordinary flair of the French for diplomacy, since Venus had no way of protesting against the use of her name. This designation, however, found little favour outside of France, although an adjective which they formed from Venus, "venereal," lived and is still used to designate diseases acquired in this manner. Another term, however, "lues venerosa" (the venereal plague), which was employed by the early French physicians, found ready acceptance. This designation, particularly in its shortened form, "lues," is still extensively used by physicians.

(175) The historians pursued their studies of its (syphilis') origins, and their investigations, unmixed with the vagaries of speculation, form the basis of our present-day knowledge of the spread of this malady. The date of the appearance of the French disease at Naples, in 1494, was shortly after one of the great events of history— the discovery of America by Columbus. Agustin Maria Oviedo, a Spanish historian and a friend of Columbus, was at Barcelona, when Columbus and his crew returned from America. He stated that the disease had been contracted from the Indian women by the Spaniards of Columbus. These sailors brought the disease to Spain and, transmitted first to the Spanish soldiers in the army of Charles VIII, was carried by them to Naples. Therefore, he remarked, the disease should be called neither the Neapolitan disease nor the French disease, but the West Indian disease. Another Spanish historian, Las Casas, whose father accompanied Columbus on his second voyage and who himself was in Haiti in 1498, records that he, too, found the disease very common in the West Indies. He adds that the disease was of great antiquity in America and not so severe as in Spain. These fragments of evidence have been doubted at times, but the mature judgment of the years has been that they are correct and that the disease was introduced into Europe by the sailors of Columbus. So the discovery of America, many must have felt, was not an unmixed blessing.

The Human Body by Logan Clendening, M.D. New York, 1927 and 1930.

(315) (The Venereal Diseases.) Gonorrhoea has been known from the earliest times. It is caused by a paired germ, the gonococcus. It affects the mucosa of the genital tract in both sexes, causing a catarrhal discharge of pus. In males it affects particularly the urethral canal, being in fact a urethritis. It may extend backward to the base of the bladder and even into the testes. In the female it affects the vagina, the opening of the bladder, and the crypts around the cervix. It goes back into the uterus and tubes, causing a very serious localized peritonitis and often sterility.
PIEGAN INDIANS, 1808-1811. - 83 - ALEXANDER HENRY, (1789-1814)
1808.

They are a nuisance in offering women, as they would ballders of grease, and often feel offended if their services are not accepted. The women appear to be held in slavery, and stand in awe of their husbands.

They are notorious thieves; when we hear of a band coming in every piece of iron or other European article that can be carried off must be shut up. They have not yet begun to steal horses - no doubt because they have such vast numbers of their own; some of the Blackfeet own 40 or 50 horses. But the Piegan have by far the greatest numbers, I heard of one man who had 300. Those animals are got from their enemies southward, where they are perpetually at war with the Snakes (Shoshoni), Flat Heads, and Other nations, who have vast herds, and who appear to be a defenseless race; having no firearms, they easily fall a prey to the Slaves (Blackfoot, Blood and Piegan), who are tolerably well provided with arms and ammunition. A common horse can be bought here for a carrot of tobacco, which weighs about three pounds, and costs in Canada four shillings. The saddles these people use are of two kinds. The one which I suppose to be of the most ancient construction is made of wood well joined, and covered with raw buffalo hide, which in drying binds every part tight. This frame rises about ten inches before and behind; the tops are bent over horizontally and spread out, forming a flat piece about six inches in diameter. The stirrup, attached to the frame by a leather thong, is a piece of bent wood, over which is stretched raw buffalo hide, making it firm and strong. When an Indian is going to mount he throws his buffalo robe over the saddle, and rides on it. The other saddle, (527) which is the same as that of the Assiniboines and Crees, is made by shaping two pieces of parchment on dressed leather, about 30 inches long and 14 broad, through the length of which are sewed two parallel lines three inches apart, on each side of which the saddle is well stuffed with moose or red deer hair. Under each kind of saddle are placed two or three folds of soft dressed buffalo skin, to keep the horse from getting a sore back.

Their tents are large and clean. The devices generally used in painting them are taken from beasts and birds; the buffalo and the bear are frequently delineated, but in a rude and uncouth manner. They are great warriors, and so easily prey on their enemies that many of the old men have killed with their own hands, during their younger days, 15 or 20 men. Women and children are never reckoned; and he is considered but a moderate warrior who has killed only 10 men. Like other tribes of the plains, these people appear much afflicted with venereal disease (whether syphilis or gonorrhoea, or both), is not stated, but at this period syphilis was usually referred to as the pox, or the great pox), for which they have no remedy. They are exceedingly superstitious in all their actions, even their smoking is done with many superstitious maneuvers. Some rest the pipe on a small stone which they carry about for that purpose; others, on dry buffalo dung; others again, on a particular piece of earth, clay, wood, or metal. Some of them have a small bone whistle suspended to their necks, and on taking a fresh-lighted pipe, whistle several times before they smoke, at the same time waving the hands on each side of the stem. The pipe is always passed round in rotation with the course of the sun; and they never press down its contents with the finger after it is once lighted, a small stick being used for that purpose. Each man draws only a few whiffs, and instantly hands it to the next on his left.

The ideas the Blackfeet have of the creation and a future state are much confused. The following information, which I obtained from old Painted Feather, was all I could collect: At first the world was one body of water inhabited by only one great white man and his wife, who had no children.
Piegan Eschatology:
Old Indian Trails by Walter Mcclintock, Boston, 1923. (Among Piegs in 1896)
(115) Then the owl flew away, and I asked Little Creek: "What is the spirit world like?" He said: "We call it the Sand Hills, a white alkali country—far east on the plains. It is surrounded by quicksands that the living may not enter. The ghost people chase ghost buffalo and antelope. They have wild berries and other things such as we like to eat. Old Person once died for a day and a night, but his spirit returned to his body. He told the watchers he had been to the Sand Hills, but was not allowed to enter, his time to die had not yet come. His body was wet with sweat when his spirit came back, they drove him from the Sand Hills."

(496) (En route up the North Branch of the Saskatchewan river, between The Elbow and Eagle Hills creek. Alexander Henry. Thursday, September 8, 1808.)
Sept. 8th. At daybreak, when the canoes proceeded, we mounted and went to examine the thicket where we had left our wounded bear, but found only his tracks in the sand where he had gone toward the plain. The Sandy Hills are near two leagues in length and one in breadth, the country is very uneven, with alternate hills and valleys of pure sand, in many places without a blade of verdure, our horses sink over their hoofs, which makes it very fatiguing. In some places we find clusters of cherry-bushes, now bending to the ground with fruit. Grizzly bear tracks are numerous, I presume they resort to those sands to partake of the fruit. Having passed those sands, we came to a beautiful level
(497) country, covered with buffalo. Eagle hills then appeared at no great distance, on the S.
This man, in the course of time, made the earth, divided the waters into lakes and rivers, and formed the range of the Rocky mountains, after which he made the beasts, birds, fishes, and every other living creature. He then made a man out of clay, and gave him the power to make a wife for himself, which he did out of clay also. They were then man and wife, and in course of time had a numerous offspring, who intermarried, and from whom originated all the white men. The Indians were afterward made by the great white man out of the same material. But in the course of time he grew jealous of his wife for some unknown cause, and one day in a fit of rage he cut off one of her legs. She fled to the moon, where she is still seen sitting with only one leg, and for her misconduct is doomed to appear only at night. The great white man himself retired from the earth in disgust, and took up his abode in the sun, where he still remains. They both still live, and will do so forever. He is the great ruler of all things — what they term Nah-toos (Natos), which signifies Great Spirit and Supreme Being. (Natos is the word for the Sun) He is of middling stature, and has an enormous beard and eyebrows, he never raises his head or eyes to look upon the earth, for, if he did so, all nature would instantly perish. Time has no effect upon him. In the winter he appears old and loses his vigor; in summer he resumes his natural strength and renews his youth, thus he is always the same thing. He is displeased when they murder each other, but delights in their wars, and is pleased to see them destroy their enemies. They have no knowledge of any bad spirit. An eclipse of the sun or moon denotes bloody wars. When a Blackfoot dies his spirit instantly goes to a great hummock situated between Red Deer river and the South Branch of the Saskatchewan, in sight of the Rocky mountains. Here the spirit ascends into the air and proceeds southward to a delightful country, well stocked with horses, buffalo, and women, and there lives happy to all eternity, making pounds, chasing buffalo, and enjoying handsome women.

But everyone who has lived a wicked life on earth, committed murder in his own nation, or been guilty of suicide, must pass by a different route to the Elysian fields. He has a steep precipice to climb, which gives him much pain and trouble; having surmounted this, he comes to a large camp of tents. There, if the inhabitants come out to welcome him, he will be happy forever. Perhaps those individuals will not receive him, but desire him to return to his life upon the earth. This is considered as a great punishment, but it must be done. A woman who hangs herself is regarded as the most heinous criminal, and never arrives at the Elysian fields; she disappears and is never heard of again. Men killed by enemies in war fly instantly up into the air and proceed eastward, where they remain in perpetual motion, halloowing and whooping as if in battle: many of them have been heard to fly past. If an Indian is terrified at the cries of the deceased he shall surely die himself in a short time; but if, on the contrary, he is undismayed and not afraid to join in the whoop, he shall then live to old age. Thunder is a man who was very wicked and troublesome to the Indians, killing men and beasts in great numbers. But many years ago he made peace with the Blackfeet, and gave them a pipestem in token of his friendship; since which period he has been harmless. This stem they still possess, and it is taken great care of by one of their chiefs, called Three Bulls. Lightning is produced by the same man that makes thunder when he visits the earth in person and is angry; but they know not what causes his wrath.

The principal occupation of the Slaves (Blackfoot, Blood and Piegans) is war, and, like all other savages, they are excessively cruel to their
The hunter chases buffalo at full gallop, discharges his gun, and reloads without slackening speed. To accomplish this he holds the weapon close within the bend of his left arm and, taking the powder horn in his right hand, draws out with his teeth the stopper, which is fastened to the horn to prevent its being lost, shakes the requisite amount of powder into his left palm, and again closes the powder horn. Then he grasps the gun with his right hand, holding it in a vertical position, pours the powder down the barrel, and gives the gun a sidelong thrust with the left hand, in order to shake the powder well through the priming hole into the touchpan (hunters at this place discard percussion caps as not practical). Now he takes a bullet from his mouth and with his left hand puts it into the barrel, where, having been moistened by the spittle, it adheres to the powder. He dares never hold his weapon horizontal, that is, in position taken when firing, for fear that the ball may stick fast in its course, allowing sufficient air to intervene between powder and lead to cause an explosion and splinter the barrel. So long as the ball rolls freely down there is no danger. Hunters approach the buffaloes so closely that they do not take aim but, lifting the gun lightly with both hands, point in the direction of the animal's heart and fire. They are very often wounded on the face and hands by the bursting gun barrels, which, especially when the weather is extremely cold, are shattered as easily as glass.


The buffalo is very heavy forward and turns differently from a horse, which has to be pulled up and pivots on his hind feet, while the buffalo pivots on his fore feet like a shot without pulling up. His hind quarters swing around in a flash when his fore feet are planted, and if you are too far forward his head is under your horse's belly, throwing horse and rider twenty feet, with the horse's belly perhaps ripped open. In the running season in July the old bull may stop running and gore and tramp a man who is helpless with a broken leg or other injury. The bull behaves very badly in July, far more so than at any other time. The Indian used to fight and run buffalo bareback, often with nothing on his horse but a lariat around the lower jaw trailing behind, which made it easier to catch the animal if the rider was thrown. The horse is pointed at the intended victim, and a good buffalo horse will then do everything himself but the shooting and butchering. As said before, he lays a little abash the beam, and the rider drives a single arrow in behind the last rib, ranging forward, which skewers many of the interior organs on the arrow. These organs are suspended in the interior by membranes attached to the ribs, which the next jump pulls different ways, and the pain is so great that the animal stops where he is, and you can continue doing the same thing to others, without fear your previous victims will escape. When you fall behind you can go back and despatch the wounded one at a time at your leisure. They won't go away, they will wait for you and will sometimes bleed to death through the lungs. There have been many cases when the arrow meeting with no bone, has been put clear through the body of a buffalo, to fall on the ground on the other side. When the pony hears the discharge of bullet or arrow, he sheers away from the animal, which is liable to plant his fore feet and swing his head under the pony if too far forward. The pony may sheer so quickly as to jump out from under one, throwing one to the ground at the mercy of the bull, who is not apt to stop and gore one, unless in July, though this is possible at all times.


(Continued: Opposite Page 68.)
enemies. I have heard of instances that chilled my blood with horror. The country they inhabit abounds with animals of various kinds; beaver are numerous, but they will not hunt them with any spirit, so their principal produce is dried pro-
(530) visions, buffalo robes, wolves, foxes, and other meadow (prairie) skins, and furs of little value. In summer they chase buffalo on horse-
back, and kill them with the bow and arrows, and in winter they take
them in pounds. Smallpox has destroyed great numbers; however, they are
still very numerous, and increasing fast. The following is the present
population, as nearly as I could ascertain it:

<table>
<thead>
<tr>
<th>Tents</th>
<th>Band/Type</th>
<th>Warriors</th>
</tr>
</thead>
<tbody>
<tr>
<td>130</td>
<td>Painted Feather's</td>
<td>360</td>
</tr>
<tr>
<td>80</td>
<td>Cold</td>
<td>160</td>
</tr>
<tr>
<td>100</td>
<td>Blood</td>
<td>300</td>
</tr>
<tr>
<td>350</td>
<td>Pegsuns or Picanaux</td>
<td>700</td>
</tr>
<tr>
<td>650</td>
<td>Slaves, or about</td>
<td>1,430</td>
</tr>
</tbody>
</table>

*(Blackfoot, Blood and Pigan Indians)*

Painted Feather's band are the most civilized, and well disposed toward
us. The Cold band are notoriously a set of audacious villains. The Bloods
are still worse, always inclined to mischief and murder. The Peguns are
the most numerous and best disposed toward us of all the Indians in the
plains. They also kill beaver. The other tribes stand in awe of them, and
they have frequently offered us their services to quell disturbances made
by other tribes.

The Big Bellies, or Rapid Indians (Ataina), are now stationed S. of the
Slaves (Blackfoot, Blood and Pigan), between the South Branch (Saska-
thewan) and the Missourie. Formerly they inhabited the point of land between
the North and South branches of the Saskatchewan to the junction of those
two streams; from which circumstance, it is supposed, they derived the
name of Rapid Indians. They are

(531) (not) of the same nation as the Big Bellies of the Missourie, whom
I have already mentioned. Their dress, customs, and manners appear to me
to be the same. Formerly they were very numerous, and much dreaded by
the neighboring nations. But since the smallpox their numbers have dimin-
ished very much, through the effects of that baneful disease, and in
consequence of depredations committed upon them by tribes with whom they
have been at variance. The Slaves (Blackfoot, Blood and Pigan) have
fought many bloody battles with them, though they are now on amicable
terms. They are a more illustrious people, and commonly bring us a good
trade in dried provisions, beaver skins, and grizzly bear and buffalo
robes. In dressing these robes they are far superior to the Slaves
(Blackfoot, Blood and Pigan) and fully equal to the Mandanes (Mandans).
They are an audacious, turbulent race, and have repeatedly attempted to
massacre us. The first attack was made at old Fort Brule in 1793, when
they pillaged the H.B.Co. (Hudson's Bay Company) fort, and were about to
commit a similar outrage upon that of the N.W.Co. (Northwest Company); but
through the spirited conduct of one of the clerks, they were repulsed, and
fled with the booty already acquired from the H.B.Co. (Hudson's Bay
Company) establishment. The summer following they assembled and formally
attacked the H.B.Co. (Hudson's Bay Company) fort on the South Branch
(Saskatchewan), which they destroyed, massacred the people, and pillaged
them of everything they could find, leaving the place in ashes. At the
same time they attempted to destroy the N.W.Co. (Northwest Company) fort,
which stood near that of the H.B.Co. (Hudson's Bay Company); but, meeting
with an unexpected resistance, they retired with the loss of one of their
principal chiefs, and some others killed and wounded; since which they
have been more peaceable. They may now form about 80 tents, containing
340 men bearing arms.

The Sacres (Sarc) are a distinct nation, and have an entirely
"We were now beginning to get more guns" he said, "as though he had just returned to us from a distance. "We traded furs and robes to the white traders for them. But it was a long time before we saw a breech-loading gun. I do not believe they were yet made in the day I speak of. When they finally came I did not rest until I owned one, giving ten finely dressed robes for it. Such a gun could be loaded on a running horse, and I laid my bow away forever. But some of the older men stuck tight to their familiar (107) weapon. I could understand why they did so before the cartridge gun came, but after that the bow seemed only a plaything."


Example of the Chepaway Tongue.

David Thompson's Narrative, 1784-1813, Champlain Society, XII, Toronto, 1916.

Chapter VII. Chepawayans. Dinnae or Chepawayans - Origin of Name - Character - Hard lot of women - Religion - Tradition as to Creation of Man - Kind - Morals - Migration.

Hitherto my remarks have been on that portion of the great Stoney Region hunted on by the Wahathaway (Cree) Indians, the northern portion of this region, interior and north of Hudson's Bay to far westward is hunted upon, and claimed by a distinct race of Indians, whom, however dispersed, claim their origin and country to be, from Churchill River at its sortie into the sea; and, since the building of the Stone House, they call the place by the name of Stone House. Their Native name, by which they distinguish themselves, is "Dinnae," to some hunting on a particular tract of country, an adjective is added. "Tza Dinnae": Beaver Dinnae. Their southern neighbours, the Wahathaway's (Cree) call them "Chepawayans" (pointed skins), from the form in which they dry the Beaver skins. By the Hudson's Bay traders (they are called) "Northern Indians."

*Memoirs of General W.T. Sherman, written by Himself, New York, 1875. Vol. III (394) (Military Lessons of the War, 1861-1864) Our war was fought with the muzzle-loading rifle. Toward the close of it I had one brigade (Walcott's) armed with breech-loading "Spencer's"; the cavalry generally had breech-loading car-

(395) bines, "Spencer's" and "Sharp's," both of which were good arms. Jeb Stuart by John W. Thomason, Jr., Captain, U.S. Marine Corps, New York, 1834. (1861-1864, equipment of Confederate Cavalry with firearms.)

(75) Firearms were a harder problem. Colt's revolvers were plentiful in time, from the same unfulfilling source (the enemy). Rifled muskets were issued to the cavalry regiments as they became available, and very early Stuart was managing to arm at least one squadron in each regiment with weapons of precision. Carbines were always hard to get, and by the time that they could be generally distributed, the Federals were using breech-loading carbines to great advantage. The indefatigable Corgas reconditioned, and even manufactured, and some supply of these - and by that time the blue troopers were carrying a repeating carbine - a terrible gun, said the gray people, mournfully, which a Yank could load on Monday and shoot all the rest of the week. From time to time large captures of Federal breech loaders were made in Virginia, but the Confederates were never able to manufacture ammunition for them, having no brass for cartridges.
PIEGAN INDIANS. 1808-1811.  -  86 -  ALEXANDER HENRY. (1798-1814)

1808-1809.

(533) different language from any other of the plains; it is difficult to acquire, from the many guttural sounds it contains. Their land was formerly on the N. side of the Saskatchewan, but they removed to the S. side, and now dwell commonly S. of the Beaver hills, near the Slave (Blackfoot, Blood and Piegan), with whom they are at peace. They have the name of being a brave and war-like people, with whom neighboring nations always appear desirous of being upon amicable terms. Their customs and manners seem to be nearly the same as those of the Cree, and their dress is the same. Their language greatly resembles that of the Cheyewyans (both belonged to the Anascan linguistic family), many words being exactly the same; from this, and their apparent emigration from the N., we have reason to suppose them of that nation. They affect to despise the Slave (Blackfoot, Blood and Piegan) for their brutish and dastardly manners, and, though comparatively few in numbers, frequently set them at defiance. Formerly they killed many beavers; but, from the proximity of tribes who were indolent, they have become nearly as idle as the others. Of late years their numbers have much augmented; in the summer of 1809, when they were all in one camp, they formed 90 tents, containing about 150 men bearing arms.

The Missouri on the S., the Rocky mountains on the W., and the North Branch of the Saskatchewan on the N., seem to be the bounds of the foregoing numerous tribes, beyond which all are considered as enemies. It is true (533) they frequently have bloody battles among themselves, but it is seldom long before peace is restored.

A person thoroughly acquainted with the following short Vocabulary (not here included) of the four principal languages used in the interior of the North West, E. of the Rocky mountains, is seldom at a loss to make himself understood by the other different tribes, who in general have a smattering of one or another of the following tongues. N.B. The Ojeebois (Ojibways) are commonly called by the English Algonquins, by the Canadians Saulteurs, and by the H.B. Co. (Hudson's Bay Company) servants Bungees. The Kinistinaux are called by the Canadians Kree or Crees, and by the servants of the H.B. Co. (Hudson's Bay Company) Southern Indians. The Assiniboines are commonly called Stone Indians or Mandowesis (Sioux). Under the appellation of Slave Indians are understood the Piegan, Blackfeet, and Bloods.

(539) (Fort Vermilion, September 13, 1808, Alexander Henry journal.)

On arrival at Fort Vermilion, I found about 300 tents of Indians, all on the S., on both sides of Vermillion river. They were a part of two tribes of Blackfeet, Painted Feather's and the Cold band, who had for some days awaited our arrival to get their usual supplies. Most of them had just returned from war, on the upper Missouri, (540) toward the Rocky mountains. They were unsuccessful in finding either their Indians or their American enemies; so they were deprived of their usual spoils in scalps and horses of the former, and missed a supply of beaver and merchandise from the latter, from whom they took considerable booty last year in an excursion of this kind (attack on John Colter at Three Forks may be meant). They desired to cross this evening, in hopes of getting a dram, but I would not allow them; however, many of the young men swam over on horseback, perfectly naked. I found my people had passed the summer busily, building and Indian house, store, and shop, outside the fort near the gate, which I intended to surround also with stockades. The natives have become so troublesome that we find it necessary to keep them at a proper distance while at our establishments, and not allow them to come in numbers inside our principal fort;
so that, should they be unruly, we might have full scope to defend ourselves. The frequent disturbances between the Slaves (Blackfoot, Blood and Piegan) and Crees cause a certain jealousy (suspicion) which they often wish to revenge upon us, saying that we are more partial to one tribe than to the other. This may some day be attended with serious consequences to the establishments on this river. The Crees have always been the aggressors in their disturbances with the Slaves (Blackfoot, Blood and Piegan), and no sooner is a crime committed than they fly below, or to the strong wood along Beaver river, which makes the others suppose we are concerned in secreting them. That affair of last summer (1808), when the Piegans were murdered, has exasperated the Slave (Blackfoot, Blood and Piegan) tribes, and they all appear determined to be revenged, either on the Crees or ourselves, although they know that we are innocent of that affair, and that we have always abused the Crees for their rascally conduct. At sunset the gates were shut, and the Indians retired to their camps.

Sept. 14th. (1809) At 10 a.m. the brigade arrived, the canoes were instantly unloaded, and everything was carried into the fort. We took inventories, unpacked the goods, and made up the assortment for this post. While this business (541) was going on in the storehouse, I sent to invite Painted Feather and his band, who came in with 30 principal men, heads of families, who usually trade with us. I gave them a nine-gallon keg of Indian rum and a fathom of tobacco, informing them at the same time what would be our system of trade this winter, what kind of skins were of value, and what otherwise. They were thankful for the present, and promised to behave well and do all in their power to hunt. I sent them back to camp, with directions for the Cold band to come over, which they accordingly did in a short time. They consisted of 40 principal men, heads of families, to whom I gave a similar present and the same advice, for which they were equally thankful. To the young men we pay no particular attention, all our transactions being with the elders. The trade with the Slaves (Blackfoot, Blood, Piegan) is of very little consequence to us. They kill scarcely any good furs; a beaver of their own hunt is seldom found among them, their principal trade is wolves, of which of late years we take none, while our H.B. (Hudson’s Bay) neighbors continue to pay well for them. At present our neighbors trade with about two-thirds of the Blackfeet, and I would willingly give up the whole of them. Last year, it is true, we got some beaver (1808) from them; but this was the spoils of war, they having fallen upon a party of Americans on the Missourie (John Colter and Potter), stripped them of everything, and brought off a quantity of skins.

Having sent the Cold band across, we proceeded to other business; they did not trouble us in the least. Ten Sarcees afterward came in to trade a few beavers and musk-rats; I gave them some rum, and sent them over to drink with the Blackfeet.

Sept. 15th (1809) Early this morning we made our assortment of goods, and packed up all that was intended for above. The Blackfeet were all sober, and wanted to trade what trash they had. I accordingly stationed three men to ferry them to and fro. Tedium business it is to ferry savages, for no sooner does the boat touch the shore than they rush on board pell-mell until it is so crowded that (542) she grounds, as the water is shoal for some distance from shore. Our men attempted to show them the impropriety of crowding on board in this manner, being ready to take over as many as they could, and return at once for others. But they might as well have talked to so many stones; all were mute, the boat was fast aground, and not one would get into the
water to push her off. The way our people managed an affair of this kind was to deliberately go ashore, sit down on the beach, and wait till the Indians began to debark, which was seldom long, and then, when the boat floated, instantly embark and push off. This crossing continued from sunrise until dark; some of the young men were insolent to our ferry-men, and one of them discharged an arrow into my neighbor's boat; but no accident happened. Their trade consisted of dried berries, pounded meat, grease, back fat, buffalo robes, dressed buffalo skins, and horses, all of which we got very cheap. The price of a common horse is a gallon keg of Blackfoot rum, a fathom of new twist tobacco, 20 balls and powder enough to fire them, 1 awl, 1 scalper (apparently for 'falchion,' which means a fleshing, or knife used for flaying), 1 worm, 1 P.C. glass, 1 steel, and 1 flint. We do not mix our liquor so strong as we do for tribes who are more accustomed to use it. To make a nine-gallon keg of liquor we generally put in four or five quarts of high wine and then fill up with water. For the Crees and Assiniboines we put in six quarts of high wine, and for the Saulteurs (Chippewa) eight or nine quarts.

This evening we were informed that another large band of Painted Feather's tribe were expected early to-morrow morning. Their principal man, a chief, was Three Bears. We had a dance at my house, to which I invited my neighbor and his family. All were merry — our men as alert as if they had already rested for a month, but we were much crowded, there being present 73 men, 37 women, and 65 children, and the room being only 38 by 45 feet made it disagreeably warm.

(Sept. 16th. 1808) Early this morning the baggages were given out, the canoes loaded and sent off for Fort Augustus, and soon afterward Mr. Hughes followed on horseback. Three Bears and his band were ferried over the river; a small band of Bloods arrived also. This was a day of bustle and confusion — the boat going continually, and the shop always full. A misunderstanding arose between a Blackfoot and some of our people; the fellow threatened to shoot, but the affair ended without accident, as some of their principal men interfered. Soon after this another affair happened, and, as luck would have it, at the water's side, where the freemen were employed. A Blackfoot had been promised some rum by me, unknown to the young men who traded with them, and on going away he demanded the small keg, which was refused him. Without coming to me, the fellow went down to the river to cross, threatened to shoot one of my men, and actually primed his gun for that purpose, saying we had deceived him. He was a notorious scoundrel, who had murdered three of his own countrymen, and frequently said that he must kill a white man before he died. However, one of the principal men, who happened to be present, interfered and thus settled the affair, which might have been attended with serious consequences. The Indians also appeared very troublesome in crossing at our neighbor's. I therefore thought proper to set a watch during the night. It was late before we got them all over to their camp.

Sunday, Sept. 17th. (1808). The chief of the Cold band arrived, accompanied by the rest of his tribe. This man is called Gros Blanc (Big White), being extraordinarily corpulent. I had the curiosity to measure his bulk, and found he was around the shoulders 5 feet 7 inches, and around the waist 6 feet 4 inches. He appears to be upward of 60 years of age, and generally rides a white mule, he is now in mourning for his brother, called the Sun, who died about 15 days ago. Our bustle and confusion continued; from daylight till dark the men were ferrying to and fro. I sent my Cree in-

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for our sustenance, otherwise we should be in a sad dilemma, as it would be imprudent to send out a hunting party while they are among us. It was late before we could get clear of them all. I kept watch during the night as usual.

Sept. 16th. (1809) A party of young men came over on horseback to inform me that a band of Bloods were to arrive to-day. I sent as usual to each principal man six inches of tobacco. The young men had great diversion in swimming their horses. They wear not the least article of covering; therefore, during their stay, which is generally most of the day, they remain perfectly naked, walking or riding about the fort with the greatest composure. Some of them have modesty enough to use their hands to cover the parts, while others find means of putting it into the body, and then fastening the orifice so tight with a string that scarcely anything appears. The hind parts they care nothing about. At ten o'clock the Bloods arrived, their chief, called Le Boeuf qui Boit (Drinking Bull), appeared to be a person of consequence. A few Piegans came with them. This day was as troublesome as usual, our houses continually crowded with Indians, going and coming, trading and begging. The Slaves (Blackfoot, Bloods and Piegans) are the most arrant beggars I ever saw, refusing them an article is to no purpose, they plague me as long as they can get within hearing. Refuse them an awl, they ask a gunworm; refuse them that, they ask a knife, and so on, till I must either give them something, or retire. At noon the Sarcees set off to return to their camp on the upper part of Vermillion river. I made arrangements with my (545) neighbor to keep the Indians in order and save our property—a precaution necessary on this part of the river, where the natives are so numerous and good furs so scarce.

Sept. 16th. (1809) Three H.B. (Hudson's Bay) boats arrived from York Factory, each loaded with 70 pieces and manned by eight men, John Parks, conductor. I began to equip the freemen I found here, who were anxious to be off. Jerome returned from the Cree camp, where there are 30 tents. Finding our stock of fresh meat short and no appearance of supply from the Indians, I sent four men to the strong wood for moose and red deer. There were buffalo on the S., but it would be imprudent to send there, surrounded as we are with Indians who are insolent even in the fort.

Sept. 20th. (1809) Heavy rain. The soil of the fort is a heavy, black mold, which, when soaked with rain, adheres to the feet in large clods; and the crowd of people in our houses soon covers every flooring and passage with mud. Our men got out of patience with the Indians, and hauled their boats on the bank, 100 yards from the water's edge, as we do every evening after the Indians are all over. A number of the young men swam over, pushed a boat into the water, and began to ferry themselves back, but they could not manage her for want of the oars, which we always keep in the fort. I sent down a party and got her hauled up out of their reach, the Indians fired several arrows, but without doing any harm. I finished equipping and settling with the freemen. A drunken Blackfoot had a quarrel with the H.B. (Hudson's Bay) house, which nearly came to something serious, but Painted Weather pacified him, and exerted himself in making speeches to his countrymen, advising them to be quiet and peaceable toward the whites, without whom they would be pitiful indeed, etc.

Sept. 21st. (1809) All my freemen decamped toward the strong wood to hunt beaver and other furs, as we will take no wolves nor provisions from them. A small band of Bloods arrived, accompanied by a few Fall (Atsina) Indians and Piegans. Crossed them over and traded. Two H.B. (Hudson's Bay) boats set off (546) for Fort Augustus. Having purchased a number of horses, I sent
three men with them to the horse keeper's tent at Dog Rump creek (present Dog Creek). This afternoon word was brought that the Slaves (Blackfoot, Blood, Piegan) had fired arrows at the R.B. (Hudson's Bay) boats about three miles above, but that no accident had happened. Indians troublesome at the water-side in crossing, and wishing to steal our boats, some appear inclined to quarrel, while others take great pains to prevent any disturbance. However to guard against a surprise, I was careful to keep my swivel loaded, frequently fresh-primed in their presence, and always pointed at their camp across the river, giving them to understand that, if they misbehaved, I would instantly fire the big gun and sweep their tents away. This had the desired effect, and the old men redoubled their exertions to keep the young ones in order. I engaged Francois Deschamps and his son (Francois, Jr.) as hunters for the season, as it would be imprudent to keep Cree hunters near the fort in such troublesome times as these.

Sept. 33d. (1809) Peschamps and family decamped to hunt on the S. side opposite Fort George, where there is a considerable space of strong wood, in which moose and red deer are numerous. The Indians on the S. filed off, directing their course S.W. toward the plains. Another small band of Blackfeet arrived, crossed over, and traded, strolling about and selling their horses, I gave out equipments and advances to the summer men, and set all hands to work at the Indian house.

Sept. 33d. (1809) The last band of Blackfeet arrived, consisting of 16 principal men, headed by Ermine Tails, one of the best and most respected among them; we had no trouble in crossing this band. He took his station on the beach near the boat, and gave my men to understand that not one Indian should cross excepting his own band, who wished to trade. Some of our troublesome old customers (547) were coming toward the boat, but he made a short speech, and not one of them appeared on the beach while he and his party were crossing. This man has more authority than Painted Feather himself; they are afraid of him. Mr. House set off for Fort Augustus on horseback. Indians on the S. seemed to be moving off in large files; as far as we could see the track was covered all day with men, women, children, horses, and dogs. A band of Sarcees arrived, headed by a chief called Little Broken Knife; they remained all day. A young Cree arrived with letters from Fort Augustus, informing us that the Piegans intended to pillage our Columbia canoes on their way to the Rocky mountains; but I calculate that those canoes will have passed Rocky Mountain house (on the Saskatchewan at the mouth of Clearwater river) before the Piegans camp on the river. (see Thompson Narrative, p. 439, quoted on p. opposite p. 67, these notes, in October, 1810, Piegans on Saskatchewan forced Thompson to go north and cross Rocky mountains by Athabasca Pass on his way to Flatheads.)

Sunday, Sept. 34th. (1809) The Sarcees crossed over. My people returned from hunting, with four moose and four red deer. The young Cree set off for Fort Augustus. At noon not a Blackfoot was to be seen on the S.; but one of them returned to inquire about a horse that had been stolen from him by one of his own people and sold to me. Three Assiniboines came for tobacco for a band who were about to arrive. I gave them 23 pieces of six inches each for the principal men, and sent them off. We are heartily glad to be clear of those Slaves (Blackfoot, Blood, Piegan) for some time notwithstanding our precautions to prevent theft, we found they had plundered several axes, kettles, and other small articles. One of my men found that, in lieu of a new gun he had hung up in his house, the cover contained a stick, which must have been put in when the gun was taken away. Even cassettles have been rifled. Sent Mr. Rocque to shoot geese and ducks.
Four young men arrived for tobacco for a band of Blackfeet who were coming in. Sent tobacco to six chiefs, each six inches. The Blackfeet arrived and traded fresh and dried provisions.

Sunday, Oct. 33d. (1809) Ten young men came in for tobacco. A large band of Blackfeet arrived on the S. side. We allowed only the principal men to cross; we gave them liquor and sent them back to drink, so as not to trouble us (557) until to-morrow. Three Crees from the Moose hills arrived. I could not but reflect upon their impudence in coming when the Crees (Blackfeet) are here; it cannot be called bravery, for it is well known that Crees are the most arrant cowards in the plains, afraid of their own shadows. They depend upon us for protection, and it gives us a great deal of trouble to keep both parties quiet. The Blackfeet are as foolhardy as the Crees. Two of them appeared last fall on the S. side, (558) and called out to be crossed over, while there was a Cree camp of 80 tents, all drinking, who, on observing the Blackfeet, had flown to arms and declared they would murder them. My neighbor and myself crossed over to them, and with the utmost difficulty prevailed upon them to return to their friends, telling them the Crees were determined to kill them if they crossed. They appeared perfectly unconcerned, and said they did not care, as they would have the satisfaction of dying at the white people's fort. However, we insisted upon their going back, which they did with great reluctance. Thus we are plagued and tormented to keep peace among those different nations at our houses, where a disturbance at this early season might prove pernicious to our trade.

Oct. 23d. (1809) Sent eight men with 30 horses to hunt buffalo on the S. side, and 10 men to the N.W. of the Moose hills to raise birch to make houses and dog sleds for the winter, as we have no good wood of that kind at hand. The river is now choked with drifting ice, and it was with the utmost difficulty my people got their horses over. Crossed the Blackfeet, 30 traded with me, most of them chiefs, and twice that number with my neighbor, principally for provisions. They brought in wolves, but I sent them to my neighbor, as wolves were not in season. A light fall of snow last night extinguished a fire we had perceived raging toward Dog Rump creek on the N. side of this river, due W. This had threatened to devastate the country, and a famine would have been the consequence.

(568) (New Fort Augustus) Oct. 31st. (1809) This morning early Le Boeuf qui Boit (drinking Bull), a chief of the Bloods, appeared on the S., and called out to be crossed over, which was done accordingly. It was something uncommon for a great chief to thus come ahead, without sending young men in for tobacco, but the cause was this: During the summer the tribe had formed a war-party against the crees, and crossed the river below this place, but, failing in their undertaking, they desired to wreak their vengeance upon this establishment. Fortunately their tracks were discovered, and our people kept watch during the night. The fellows came near the fort, but seeing our people on their guard, they dared not attack us, and contented themselves with taking all the horses they could find — only 13. To-day was the first time since that affair that any of them appeared here, and they were doubtful of their reception. This chief came over alone, and informed Mr. Hughes that he had brought back eight of the 13 stolen horses, the other four, he said, were too lame to walk. But the truth was that these four were good buffalo hunters and the others cart horses. He got a severe reprimand, and soon after the whole band arrived, consisting of about 100 men, Rum was given them, and they went to drink on the S. side. They appear more troublesome than they were at Fort Vermillion last September.

(569) Wednesday, Nov. 1st. (1809) The Bloods crossed and began to trade —
The manner in which they hunted before firearms were introduced (by driving the buffaloes into pens) was infinitely more destructive than at present. Hundreds, perhaps thousands, were necessarily killed when a camp of a few Indians was stationed and when a small number would have sufficed. That commerce stimulates them to hunt is true, and a great many buffaloes are annually destroyed for the hides. Yet even this destruction is limited. An Indian family can only dress a certain number of hides during the hunting season. The hides in their raw state are of no value, and not traded, and cannot be packed and carried when they move, which they are obliged to do in the spring; therefore no more are killed than the Indians can handle.


Having returned to camp they had a holiday that day and the next, as it was the feast of Senor San Francisco, and on the 5th of October they continued their march so as to reach the main herd of the cattle. In three days they travelled fourteen leagues (46,876 miles), at the end of which they found and killed many cattle. Next day they went three more leagues (7,903 miles) farther in search of a convenient and suitable site for a corral, and upon finding a place they began to construct it out of large pieces of cottonwood. (They were now fifty-one leagues, or perhaps from one hundred and twenty-five to one hundred and forty miles from Pecos. This took them near to, if not beyond, the borders of New Mexico. Since they found cottonwood timber, they must have been near a stream, which, I infer, was the Canadian.) It took them three days to complete it. It was so large and the wings so long they thought they could corral ten thousand head of cattle, because they had seen so many, during those days, wandering so near to the tents and houses. In view of this and of the further fact that when they run they act as though fettered, they took their capture for granted. It was declared by those who had seen them that in that place alone there were more buffalo (328) than there are cattle in three of the largest ranches in new Spain. The corral constructed, they went next day to a plain where on the previous afternoon about a hundred thousand cattle had been seen. Giving them the right of way, the cattle started very nicely towards the corral, but soon they turned back in a stampede towards the men, and, rushing through them in a mass, it was impossible to stop them, because they are cattle terribly obstinate, courageous beyond exaggeration, and so cunning that if pursued they run, and that if their pursuers stop or slacken their speed they stop and roll, just like mules, and with this respite renew their run. For several days they tried a thousand ways of shutting them in or of surrounding them, but in no manner was it possible to do so. This was not due to fear, for they are remarkably savage and ferocious, so much so that they killed three of our horses and badly wounded forty, for their horns very sharp and fairly long, about a span and a half, and bent upward together.
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1809.

40 principal men at our fort, and 60 at the H.B. (Hudson's Bay) They brought a great quantity of wolves and provisions, but few beavers.

(571) (Fort Vermillion) Sunday, Nov. 15th. (1809) Early this morning ten young Blackfeet came in for tobacco for a band who were to arrive later; sent, as usual, six inches to each principal man. They arrived at noon and pitched their tents, each party near the gates of their own trader. Gave them liquor as usual, one pint of Indian rum to each principal man, and they began to drink.

Nov. 16th. (1809) The Blackfeet traded and set off.

(573) Sunday, Nov. 26th. (1809) A band of Blackfeet arrived, loaded with fresh buffalo meat. They informed us of a quarrel between Painted Feather's band and the Cold band, caused by a woman who had been debauched from the latter, the young men belonging to the former went for her; a dispute arose, four of the party were wounded, and the woman was shot in the leg. This affair has caused the Cold band to separate from the others; they have gone up to Fort Augustus to trade, and we shall see no more of them this winter.

(575) Dec. 30th. (1809) The Blackfeet have repeatedly sent for my neighbor and me to come to their camp and see buffalo driven into the pound. Painted Feather's brother being here for that purpose, we determined to accompany him, and as we were told there was a vast quantity of meat already staged for us, we took each a dozen men with horse-sleds to bring it home. We set off at sunrise on the sleds, and, after a pleasant ride, came at noon to the Blackfoot tents at the elbow of Vermillion river (some 13 or 15 miles south of Fort Vermillion). We were received by Painted Feather and some other principal men, who informed us the young men were all out, but that the wind was wrong, and they doubted that the buffalo would run as long as it held in that direction. They had prepared a large tent for Mr. Hamel and myself, and dispersed our men in others. They were very civil and kind to us, but their object was to get what they could from us. Like all Indians, when once they find there is nothing more to be had for the asking or otherwise, they become careless about us. In this camp we found three tents of Assiniboines, who had lately committed murder among their own people and taken refuge among the Blackfeet. We were invited into several tents, to eat, and our men were in their glory, as the Indians were officious in giving them plenty to eat and offering their wives on easy terms.

(Dec.) 31st. (1809) Another party of young men endeavoured to impound the buffalo, but the weather continued unfavorable; the fog did not clear away until toward evening, and the wind was still contrary. A principal chief of a neighboring pound came to invite us to his camp, where he said the buffalo were numerous; but old Painted Feather would not consent to our going. The day passed, no buffalo came, and we had only the satisfaction of viewing the mangled carcasses strewn about the pound. The bulls were mostly entire, none but good cows having been cut up. The stench from this enclosure was great, even at this season, for the weather was mild.

(Dec.) 32d. (1809) We were called early to see the buffalo, and instantly were on the lookout hill, whence we saw plenty indeed; but the wind was still unfavorable, and every herd that was brought near the ranks struck off in a wrong direction. We could plainly discern the young men driving whole herds from different directions, until these came within scent of the smoke, when they dispersed. We remained until noon, when I lost all patience, and came away much disappointed. The Indians desired us to remain, as they were certain of getting at least one herd in before dark; but I would not listen to them. After a pleasant ride, we reached home at
four o'clock, having run several races on the road.

(Dec.) 33d. (1809) Some Blackfeet arrived from the camp where I had been, bringing a quantity of fat meat. They informed me that we had scarcely left when a large herd was brought in; they called to us, but we did not hear, as we were too busy racing.

(578) Sunday, Dec. 31st. (1809) Dubois and Cote came from Fort Augustus with bad news concerning the Slaves (Blackfoot, Blood, Piegan). They behaved rascally at the fort, and threatened an attack, but our people were so well prepared to defend themselves that it kept them in awe. They happened to meet two of our men in the plains, whom they pillaged, and probably would have murdered, had not a chief interfered. The Cold band and Bloods appear the most maliciously inclined toward us. It proceeds from the sudden change the H.B. Co. (Hudson's Bay Company) have made on this river in not taking wolves as usual; for this has exasperated those savage brutes (i.e., the Indians - not the wolves!) to the last degree. This afternoon my men returned with meat, and the hunters also accompanied them.

(588) (February) 38th. (1810) (Fort Vermillion) Painted Feather's band, including 35 principal men, arrived; there were no young men with them, for these have all been to war since the middle of last month toward the Rocky mountains, in search of Snake (Shoshoni) Indians, and are expected to return soon. Gave them liquor, they were quiet during the boisson (drinking), and informed us of a great deal of bad talk they had heard among the Assiniboines concerning the whites. They say that a few days ago they saw a party of 36 Assiniboines who had stolen many horses from above, and were then on their way below; that there were too many horses to count, among them seven handsome piebalds; and further, that three days ago another band of 30 Assiniboines, armed with guns, had slept at their tents on their way to Fort Augustus to steal horses, that during the night six of this party stole 74 horses belonging to the Blackfeet and went below. Two Assiniboines accompanied four Blackfeet in pursuit of them, while the remaining 18 Assiniboines went up to Fort Augustus to steal all the horses they could find. This evening late the four Blackfeet who had pursued the horse thieves returned, not having been able to overtake them. The two Assiniboines who went with them appeared inclined to murder them, but dared not attempt it.

(586) Thursday, March 1st. (1810) We held a council with the Blackfeet this morning concerning our horses. I offered them four kegs of Indian rum and one roll of tobacco if they would go for the horses peaceably, but they did not relish the proposal. However, before they set off they returned us some of the tobacco, informing us that they had been agitating for some time a plan to be revenged upon the horse-thieves, and that as soon as the snow was gone and their young men returned from war, the Indians below would feel the weight of their anger. They had already heard of the war-party that was forming against them, and were determined to be beforehand with their enemies; for which purpose they had some time ago sent tobacco about to invite the other tribes of Slaves (Blackfoot, Blood, Piegan) to assemble on Red Deer river, whence they would all in a body go below and find out the Assiniboines and Crees. If the latter should be then inclined to peace, and would return all their and our horses, very well; if otherwise, they would act accordingly. At all events, we might expect to see our horses. This afternoon the remainder of the Blackfeet went off. I sent Mr. Small up to Fort George to desire the men to prepare for Terre Blanche (White Earth). We had an alarm during the night, supposed to be horse-thieves lurking about the fort; but could see none.
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1810, IV. 11th. (525) Sunday, Apr. 23d. (1810) Crees off to steal horses from the Blackfeet, which did not come to our knowledge until they were away, and one returned to inform us. Three only went back to their camp with the tobacco I sent to their principal men. This is a daring, rascally enterprise of the Crees, and will undoubtedly make war between them and the Slaves (Blackfoot, Blood, Piegan) if they succeed in stealing horses. I forwarded the tobacco that was sent here from the Piegans to Beaver hill by the Crees — those very scoundrels who are now gone to commit depredations upon the people who are holding out the olive branch to them. Three more Crees arrived from below, saying they are also determined to kill Slaves (Blackfoot, Blood, Piegan) if opportunity offers. We had a great commotion to-day between our houses (rival establishments of Northwest Company, Henry, and Hudson's Bay Company) and those of my neighbor, regarding the many stories in circulation to our prejudice, supposed to have originated there.

(528) May 10th. (1810) We are informed by way of Fort Augustus, where old Painted Feather has been with a party of Blackfeet, that their young men have returned from war victorious, having killed a number of Flat Heads, brought a good many scalps, and about 300 horses.

(642) (Rocky Mountain House, October 5, 1810) Upon coming in sight of the old fort, we were surprised to see some people standing at the gate, and smoke arising from within the stockades; on nearer approach our surprise increased when we observed them to be whites and Indians. The current was too swift to cross opposite the house, where there is a strong rapid, we therefore passed about 1/4 of a mile above, to the head of the rapid, where we crossed with ease. On coming down to the fort we found the Columbia brigade had been in possession since the 24th ult. (September). (See Thompson's Narrative, p. 438, given in these notes, supra, facing page 57.)

(643) This brigade had been stopped by the Piegans, who, having been severely defeated last summer (1809) by the Flat Heads (388, Thompson Narrative, p. 65, supra), were determined to cut off the latter's supply of arms and ammunition, and had kept a strict watch for that purpose. Mr. Thompson had not been seen by his people since he left Upper Terre Blanche (White Earth) on the 15th of September, nor did they know whether he and his party were above or below (Thompson was then preparing to take his Brigade across Athabasca Pass, to avoid the Piegans). The people tell me they have been strictly watched since they appeared here; but no insult has been offered them. We found one of the principal Piegans, a brother of Black Bear, named Big Throat, who seemed happy to see us. Soon after our arrival, the Piegan chief, Le Borgne (the Blind), came in with three others, bringing four fresh beavers, and aslo seemed well pleased to see us. One of the Iroquois came from hunting; he had killed a red deer. This evening I gave the Piegans rum; they were not very troublesome, but drank quietly and soon went to sleep.

Oct. 6th. (1810) The Piegans set off early; two of the Columbia men brought in the meat of a moose. Two Bloods arrived with a few beavers, and soon after they came three Piegans, with the same. I was obliged to break open the Columbia goods, to satisfy the demands of these people, whom I wished to keep ignorant of the real destination of our canoes, and did not despair of finding a favorable moment for sending them on their voyage, though I was (644) sadly perplexed to know whether Mr. Thompson was above or below. I broke open a keg of powder, a keg of high wine, a roll of tobacco, and a bag of balls, which are the principal articles these people require.
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1610.

I gave them some liquor, took an account of baggage, and laid aside 20 pieces to keep here, as the water is too low for canoes to proceed with full loads; 10 pieces each is as much as they can carry to the Kootenay plains at present, and perhaps even that is too much. The Indians appear suspicious of our motions, and talk secretly among themselves; unfortunately, I have no person who understands their language well enough to learn their ideas about the business. However, they gave us to understand that the Flat Heads had killed 18 Piegans; that all the relations of the deceased were crying in the plains; that no Cree should go there in future, to take them arms and ammunition, and that, to crown all, four tents of Piegans were camped on the river at the first ridge of the mountains, one day's ride hence, to prevent supplies from going across (see facing p. 87, supra, Thompson Narrative, p. 452). This was a sad piece of intelligence, as I knew not how to avoid them.

Sunday, October 7th. (1610) The men gummed and repaired the canoes, having previously told the Indians that the low water obliged us to leave behind a part of our lading for which the canoes were to return soon. I set a party at work taking off the rotten old covering of the houses. On looking about we found the Piegans had uncovered the bodies of two Crees, buried here some years ago, and had dispersed the bones. The graves were left open—an omen of their bad intentions. They have not forgotten the murder of their countrymen at Rivier au Calumet (Calumet River). The villains had also opened the grave of the deceased daughter of Willy Flat (William Flett); but, finding the coffin, perceived their mistake, and molested the corpse no further. This open grave, with the remnants of the deceased's dress, and her bones half-eaten by wolves, was a melancholy sight.

At noone the Indians left us, and we made every preparation to send off the Columbia canoes this night. But they were scarcely out of sight when Black Bear, his brother, and six others arrived, with a few fresh beavers. It was this chief who had stopped these canoes. He told me that, as this was the time when he expected us, he had come with his brother to see if we had arrived. On crossing the river he observed footsteps that proceeded upward (they were those of our people, hauling with the line); he followed them accordingly, and overtook the party next day, above the Loge de Médécine (Medicine Lodge), while they were gumming. We suspected they were the Columbia canoes, although our people told him they were going to winter here, and that I had merely sent them ahead to search for a convenient place for building above the Ocean house. He replied that there was no place so convenient as the fort; that he desired them to return accordingly and await me there, that if they proceeded upward, there were four tents on the river that would send them back, for we should not be allowed to take any further supplies to the Flat Heads, etc. He then left them and returned to his camp, in order, as he said, to inform his countrymen of our arrival. Our people remained for two days at the spot where Black Bear had overtaken them, and kept watch day and night; they saw nobody during that time, but observed they were watched by the Indians, as they daily saw fresh tracks about their camp. This convinced them it would be folly to attempt to proceed on their voyage at present; they therefore returned down river to await me here. I gave Black Bear and his band a large keg of liquor as a present, and sent him to his camp, which was not far off, on the S. side.

We now flattered ourselves the coast was clear, and that we might get the canoes off this night. But about sunset another band of Piegans arrived, which proved to be the four tents that had been watching the Columbia canoes at the first ridge of the mountains. We noticed among
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1810.

their horses one which we knew belonged to Mr. Thompson; this convinced us he was above. The Indians said they (846) found him three days ago on the river, and had also seen the camp and tracks of a party of whites, but could not find them out, a heavy fall of snow having covered their tracks (see Thompson Narrative, 440, facing p. 67, supra). They also showed me a pair of blue cloth leggings which they found at the camp, and which I knew belonged to my cousin (William Henry). I was convinced that Mr. Thompson and his party were above, and supposed him to be waiting for his canoes at the Kootenay plain. I was therefore anxious to get them off; but this could not be done while any Indians were at the fort, as they were suspicious of our every movement. However, I kept everything in readiness, until a favorable opportunity should present.

Oct. 8th. (1810) Traded with the Indians for what few trifles they had, and purchased six horses from them very cheap - one fathom of tobacco and 30 balls and powder. Got from them what intelligence we could concerning our people above, without letting them know who they were, but telling them they were a party of freemen hunting beaver in that quarter, whom I expected here shortly. These Piegans had the fresh hide of a bull they had killed at the foot of the Rocky mountains. This was really a curiosity, the hair on the back was dirty white, the long hair under the throat and fore legs iron gray, and the sides and belly were yellow. I wished to purchase it, but the owner would not part with it on any consideration. They also had an extraordinarily small horse, three feet seven inches high, and four feet four inches from ear to tail. He was a stallion about six years old, stout for his size, of a cream color, with a white mane and tail. At three o'clock eight mounted young Piegans came on a visit. These fellows tormented us for ammunition, and desire to come in with their families to trade; but that would not answer my purpose, as I am anxious to get the Columbia canoes off. I am under some extra expenses to prevent Indians from coming in at present.

Oct. 9th. (1810) The eight young men set off, and the people (847) of the four tents also; the latter stole three of our horses on going away. At two o'clock five Bloods arrived, one of them a good old man, who gave us a great deal of information concerning the Piegans; he slept here with his son only, having sent the others away. He informed us who had stolen our horses, and promised they should be sent back. This old man drinks no rum; he will only taste a little shrub or wine, is the most quiet Indian I ever met anywhere, and an excellent hunter for beaver. This afternoon arrived Charlo the Iroquois and Cotte (Joseph Cote), two of the Columbia men, whom Valle had sent down to Upper Terre Blanche (White Earth), before my arrival here, to see what had become of Mr. Thompson; they had heard nothing of him or his party. They left my canoes at Sturgeon river, the water being exceedingly low.

Oct. 10th. (1810) The Indians all off early. The coast being clear, I proposed to the Columbia men to set off; but to my great surprise they all declined to embark unless either myself or Mr. Bethune accompanied them. This was an unexpected demand for which I was not provided; for, having told so many falsehoods to the Indians concerning those canoes, should they perceive that either Mr. Bethune or myself were gone above, the consequences might prove serious to this establishment. While I was reflecting upon this affair, Black Bear returned with a few others, who brought back two of our stolen horses. Flat Ham, with his band, came in to sell horses, and I purchased two (848) mares; but soon after the bargain had been made and paid for, some Piegans arrived, one of whom went directly to the fellow who had sold me the mares and jerked his horse from him, saying something we did not
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1810.

Understand, we then informed me that the mares belonged to him; that his countryman had stolen them from him; but that, as I had paid for them, they were mine, and he would settle with the thieves for payment. Mousseau and Pierre, an Iroquois, set out on foot for the Kootenay plains to find Mr. Thompson and inform him how matters stood.

Oct. 11th. (1810) Black Bear and the others off; I gave them ammunition to kill buffalo for us. The coast being once more clear, I proposed to Mr. Bethune that he should remain in charge for the present and that I would accompany the Columbia canoes until I found Mr. Thompson. To this proposal he objected, alleging that the charge was too great, situated as we were, with every reason to suppose the natives would wreak vengeance on us, should they discover that those canoes had gone up river. I therefore proposed that he should go along with them, and I would remain here alone, although I had scarcely ever seen a Piegan before, did not understand a word of their language, and had no interpreter who understood Saulteur (Chippewa) - Cree being the only tongue in vogue here, of which I understand a little. However, rather than detain the canoes, I consented to remain alone, and Mr. Bethune agreed to go for a few days with them, as the men would not stir without one of us. Everything being settled, at three o'clock the canoes were put into the water, and the men's baggage was taken down to the river, ready to embark; the goods only remained in the fort, to be taken out at dark. This had scarcely been done when a long string of (649) horsemen appeared on the beach below, coming up. Our plan was thus again deranged; my only resource was to put the baggage on board, and send the four canoes down river, as if I intended to fetch up the remainder of our goods, as I had informed the Indians I should do; but directing them to pass up with the towing-line about mid-night when whatever Indians might arrive I would keep dead drunk until the goods were conveyed above the rapids and there embarked. So down the stream they went, while the arrivals stood gazing at them from the opposite side, surprised to find my canoes had reached this place so soon - for who should the string of horsemen prove to be but the H.B. (Hudson's Bay) people from Terre Blanche (White Earth), coming to winter along side me here. They had scarcely got over when a Sarcee came with some beavers to trade for liquor; and about dusk three Bloods arrived, who were tented with four others and their families at the entrance of Clearwater river, on their way hither. This was a sad affair for us; however, I gave them a gallon of high wine and sent them back to their tents to drink. I also sent a man to inform the canoes of this unexpected arrival, and to tell them not to pass this camp until they were convinced all hands were drunk. Having settled things thus far I soon made the sarcee beastly drunk and put him to sleep. I then waited anxiously until 11 p.m., when I saw the canoes coming up along shore with a line. The night was clear and the moon favorable for our undertaking. They passed unperceived, although the H.B. (Hudson's Bay) tents were near the river, and they had a number of dogs; but fatigue seemed to have overcome both men and beasts. The canoes had scarcely rounded the point when we heard the singing of the Bloods, who were coming up along shore; they soon reached the house, knocked at the gates, and demanded liquor; but I would not allow them to enter. At 1 a.m. I saw the crews lurking at a distance, not daring to approach for fear of being discovered. I was obliged to open the gates and bring the Indians in; I gave them a good dram and put them fast (650)asleep in my tent. No time was to be lost in getting the goods away. I called the men, who were concealed below the bank, hastily loaded them each with two pieces (180 lbs.) and sent them off through the woods to the canoes, about a mile above us. At 3 a.m. I was clear of them,
and the Indians were all dead drunk.

Oct. 13th. (1810) Early this morning I went up river to efface any marks our people might have made during the night; I found many, even several pounds of provisions lying on the rocks where the men had embarked. They certainly are a careless set of fellows. The Bloods came to trade 35 beavers, some dried provisions, and other trash, berries, turnips, etc. At noon I got them off, soon after their departure two Piegtans arrived for tobacco, and at sunset my cousin, William Henry, arrived with three of my canoes. I was astonished to hear that he came from below, and had left Mr. Thompson near the North Branch (Saskatchewan) waiting for his people. He informed me that on their way up they followed an old route which they hoped would bring them to the Saskatchewan, about this place, where he expected to use his canoes; but, instead of that, they had sighted the river near the first ridge of mountains, at Jacques (Jacke's creek) brook, where they fell in with the horses belonging to the four tents of Piegtans. This alarmed them and made Mr. Thompson suppose he was watched by the Indians, and that his canoes had been stopped below; he therefore sent an express to (551) Berceier, at Kootenay plains, telling him to come down with the horses and follow him quickly to the North branch by the interior route. At dusk Mr. Bethune returned, having left the canoes near the Lode de Medicine (Medicine Lodge), the men having consented to proceed alone. I immediately sent Clement on foot to stop the canoes until further orders from Mr. Thompson.

Oct. 13th. (1810) I gave all hands a dram, and at eight embarked in a light canoe that was returning to Terre Blanche (White Earth). The wind kept us back, and at 11 a.m. we put ashore to gum at Baptiste's river. Notwithstanding the extremely low water, the current is very strong, and in many places runs with extraordinary velocity over a bed of round white and gray stones. The beach is broad, and consists of either such stones or of sand. In almost every bend, on the S. (South), the water washes the foot of a stupendous whitish rock, in some places upward of 300 feet high. On the other side the points are low, bound in by a range of high land which in some places approaches the river, but does not present a face of rocks as upon the opposite side, and is generally wooded. There are many shoals and islands; some are wooded, and on these are great vestiges of beaver. The country on both sides is dreary; thick woods and burnt trees occur in many places, with a few small spots of plains at intervals. At noon we embarked, and at 4 p.m. reached Mr. Thompson's camp, on the N. (rather W.) side, on top of a hill 300 feet above the water, where tall pines stood so thickly that I could not see his tent until I came within 10 yards of it. He was starving, and waiting (552) for his people - both his own canoes and those men who were coming down with his horses. His canoes having been stopped by the Piegtans induced him to alter his route and endeavor to open a new road from North branch by Buffalo Dung lake to Athabasca river, and thence across the mountains to the Columbia - a route by which a party of Nipissings (Nipissings) and freemen passed a few years ago. By this route we should never be subject to the control of the Slaves (Blackfoot, Blood, Piegan), but should avoid their country and warlands entirely; for it lies far N., in a rugged country, which those Meadow (Prairie) Indians never enter. It was therefore determined that the canoes should be ordered to return below as privately as possible, to avoid any misunderstanding with the natives.

(553) (On the Saskatchewan) Oct. 15th. (1810) At dawn we were on horseback; the road was through burnt woods and cross-sticks, which gave us a deal
of misery. We crossed the Saskatchewan several times, and kept along the beach. Tracks of buffalo, moose, red deer, cabbrie (Antelope), and grizzly bear were numerous. At noon we met a party of H.B. (Hudson's Bay) people with horses, going down to meet their boats with a view to lighten them. At 1 p.m. we arrived at the fort (Rocky Mountain House).

I sent Wm. Henry and Dumont on horseback to desire the Columbia canoes to return to Mr. Thompson. Clement returned, having overtaken them above the Loge de Medicine (Medicine Lodge). Two men, who had been for meat to Black Bear's tent on Clearwater river, brought in four buffalos. I found myself much inclined to eat, having fasted since I left this place on the 13th. At 4 p.m. a band of Indians - five Bloods and two Sarcees - came with their families to trade. I presented them liquor, which they drank during the night, they also traded some trash for rum, all were very quiet.

(Oct. 16th, 1810) The Indians traded what they had left, and set off. Black Bear and band soon arrived and camped with their families - nine principal men; made them the usual present of rum - a quart to each man. Black Bear having given me 10 large beavers, I gave him a chief's coat and hat, with which he was highly pleased, and they began to drink. Mr. Wm. Henry and Dumont returned, having left the canoes at hand, as I intended they should pass down during the night, unknown to strangers, so that my trick of sending them above may remain a secret both to the Indians and the H.B. (Hudson's Bay) people. I sent men to take some pieces out of the Columbia canoes, to replace the same number which Mr. Thompson had kept, they soon returned with the goods, the canoes immediately passed down the rapids, and took on board the rest of the cargoes that had been left here when they went up. The night was dark, with a few drops of rain, and thus favorable to our undertaking. As the Piegons were roaring drunk, the canoes got away unperceived, and my cousin went with them. I was happy to get clear of those canoes, that had caused me so much trouble and anxiety ever since my arrival.

(Oct. 17th, 1810) Early I sent off some of the Columbia men with the horses which they had purchased here from the Indians, and one of my own men to guide them. I found myself unpleasingly situated for want of an interpreter for the Piegons. The Indians traded, but did not decamp. Le Borgne (The Blind) and other Piegons arrived, but I gave them no liquor. My people prefer to purchase fat dogs from the Indians to eat rather than to live upon lean buffalo meat.

(Oct. 18th, 1810) This afternoon the H.B. (Hudson's Bay) boat arrived; these poor fellows have suffered much in the cold water, snow, and ice, having had to track (cordel) continually. Their boats are not constructed for pulling up the current as our canoes are. Thirteen mounted Bloods came to trade, but I forbade any of that tribe to come to this establishment in future, as we did not come here to deal with them; they must go to Terre Blanche (White Earth) for their necessaries. We are here merely for the Piegons, Fall (Atsina) Indians, and Sarcees. The scoundrels plagued us a long time for liquor, to open a drinking-match, but I was determined they should have none. About dusk Middle Bear, a Sarce chief, and two others arrived; they also troubled me for liquor, but to no purpose. This evening we had trouble to clear the fort of the young men, some of whom were insolent, one fellow menaced us with his gun.

(Oct. 19th, 1810) I complained to Black Bear of the unruly behavior of the young men; he immediately made a long speech to them, in both fort and camp, and promised me that nothing of the kind would happen again. The Bloods traded what few things they had. Black Bear and his brother were troublesome in demanding liquor, the latter was inclined to quarrel,
but I thought it prudent to avoid coming to extremities. Notwithstanding
the speech and promises of Black Bear, I was obliged to turn one of
the young men, Shaved Head, out of the fort, much against his inclination.
They are very troublesome, and frequently complain of our having supplied
the Flat Heads with arms and ammunition to kill Piegans.
Oct. 20th. (1810) The Bloods set off and a few of the Piegans also.
I sent two men up river for clay to whitewash our houses. Our repairs go
slowly, the rotten old buildings are falling to pieces, and the men
extremely lazy. Four Piegans from the large camp on Bow river came for
tobacco and to learn the news.
Sunday, Oct. 21st. (1810) Traded with two Piegans. The H.B. (Hudson's
Bay) sent two men with letters to Terre Blanche (White Earth). I wrote
to Mr. Hughes. Men were searching for their horses, and putting them in
the muskoke (muskeg). Begin (or Beger) returned from below. I received
a letter from Mr. Thompson, who had deprived me of Baptiste Pruneau, my
last hunter, and kept him for himself. The other is much
(656) burnt (scared?), and it is doubtful whether he will come up, being
afraid of the Piegans.
Oct. 22d. (1810) One of Mr. Thompson's canoes arrived here light, for a
supply of dried provisions, etc. Another band of Piegans came to trade.
Those people are all affected with the bad colds and ugly coughs which
prevail here; several of my people are also attacked - men, women, and
children. Mawkoose, a Cree, came on board the canoe in search of his
family, who had accompanied the H.B. (Hudson's Bay) people to this place.
He has just come across the mountains, having gone with the H.B. (Hud-
son's Bay) people to the old Kootenay house, where he left Mr. House
and party with the free-men, together with Messers. McMillan and Montour;
these having been prevented from descending further by the Piegans and
Fall (Atsina) Indians, who were watching our people on McCullivary's
(present Kootenay) river. He had killed a red deer, which was a very
seasonable supply for us, being destitute of fresh meat. He informed the
Piegans that Mr. Thompson was below (correct: see Thompson Narrative, 441,
facing p. 68, supra) and did not intend to come up (Thompson started
across the mountains via Athabasca Pass in the latter part of October and
arrived among the Flatheads, see Narrative facing p. 68, supra). This
was agreeable intelligence, and they appeared much pleased to think that
their enemies would receive no supplies this year. I gave them liquor,
and they drank noisily all night, but were not troublesome. We perceived
the plains afire on the S. side, and were told it proceeded from the
carelessness of the Fall (Atsina) Indians when decamping.
Oct. 23d. (1810) Sent two men in search of one of my hunters, to endeavor
to bring him up, but particularly not to allow him to come to the fort
while the Piegans were here. Indians traded, but none decamped; Mawkoose
and family went below. Apistiscoue and seven other Sarcees arrive with
beavers to trade, they brought also five cows, which were of great
service. Black Bear came into the house and gave the Sarcees chief a
welcome kiss upon the mouth, telling him he was happy to see him. I gave
them liquor; all the camp got drunk and were troublesome during the night.
The fire continued to rage.
Oct. 24th. (1810) The Sarcees traded and set off; they are
(657) a beggarly tribe, never satisfied. Little Iron and other Piegans
arrived with a flag; this gave rise to jealousy (suspicion) between them
and the Sarcees, who view each other with an anxious eye.
Oct. 25th. (1810) Piegans traded; one Fall (Atsina) Indian, Chies, and a
Piegan soon arrived, gave them liquor, and another drinking match commenced.
Le Borgne (The Blind) and other Piegans decamped. More young men
came in for tobacco for a band that were on their way. They swarm in like
mosquitoes, and are in no hurry to leave.

Oct. 36th. (1810) Haranguer and nine other Piegans arrived; soon after them came Flesh Eater and eight other Fall (Atsina) Indians. Gave them liquor and traded with those who arrived yesterday. All were troublesome in their demands for rum. My room being finished, I removed from my leather tent, happy to get clear from that smoky dwelling, which I gave up to the men for their residence.

Oct. 37th. (1810) The Fall (Atsina) Indians traded and set off; they brought but little. Their principal trade was in horses, which they sold very cheap - about one carrot of tobacco each. More Piegans arrived, and soon afterwards three Sarcees, drinking, begging, and plaguing us out of all patience. I asked Haranguer to prevail on the Piegans to decamp; as for Black Bear, he seemed determined to remain with us.

Sunday, Oct. 38th. (1810) Haranguer made a long speech, telling the Piegans to decamp, and immediately set off himself. Black Bear spoke to the same purpose, and most of the tents were soon struck, but he remained, being very ill with a cold. A band of ten principal Piegans arrived, and soon after them came Middle Bear and seven other Sarcees, with a flag. He laid down 30 large beavers, for which I gave him a complete clothing and a large keg; three others laid down ten beavers and a horse, and demanded the same. We had much trouble to settle with them, they were exorbitant in their demands, and it was dark before we could get clear of them. To crown all, Beger arrived with Batailleur, his wife, and Little Assiniboine; however, I got the fort clear and the gates shut, to prevent any accident to the Cree during the night. I had him narrowly watched, and did not allow him to stir out or drink any liquor.

Oct. 39th. (1810) I traded with the Piegans, during which time Batailleur got out of the fort and went to the Sarcee's tents; before I could find him it was quite dark. Having got him into the house, he was very unruly, demanded rum, and threatened to kill the Piegans, who had said nothing to him until then. But finding themselves insulted soon raised their savage blood, and they talked of killing him. The Sarcees interfered and took part with the Cree, all was bustle and confusion. Willy Flat came to inform us he had heard that the Piegans were determined to murder the Cree. I was anxious to get the fellow off, but he was drunk and insensible to danger. However, he was taken away by some of my people, whom I had sent to his tent for meat. A Sarcee conducted him, and the danger was then over, as we had pacified the Piegans who were the most bent on mischief, by giving them a small keg of rum and a bit of tobacco. It was this man's relations that were killed by the Cree last year, and a surly dog he is; but had he been killed, the consequences would have proved serious to us. The Sarcees and Piegans would have fought immediately, the former would have remained in the fort and demanded our assistance, but even then we should have been few in number to oppose the fury of the Piegans, who could have called in a great re-enforcement in a few hours. To abandon our fort would have been impossible, the water being too low and we having but two canoes; it would have required at least six to embark us all; we therefore should have been obliged to defend ourselves to the last man. All this, through the imprudence of that stupid brute Beger, and the still greater folly of the Cree in coming to a place where he knew the natives were badly inclined toward his countrymen.

(653) At noon I sent off Mr. Thompson's canoe, with all the dried provisions I could spare, and sent also two men with Bobbashaw down to Upper Terre Blanche (White Earth) for a few pieces of high wine and tobacco, of which we were short. A number of Piegans decamped; there remained
only Black Bear's tent at my house, and White Buffalo Robe's at the H.B. (Hudson's Bay House). Those men seemed to remain with us as a guard to prevent any disturbance when their countrymen come in. The Sacrees plagued us for liquor, but sobered up and traded. After a most turbulent, troublesome day, we had a quiet evening — only Dumont's wife was drunk.

Oct. 30th, (1810) The Sacrees set off, having plagued us a long time for liquor and debt (i.e., advance of goods to be credited against a future catch of furs, or credit). The Piegans who arrived last night traded this morning. There soon arrived a band of six principal men, to whom I gave liquor, and a drinking-match commenced. White Buffalo Robe was very ill with a cold at the H.B. (Hudson's Bay) house; Black Bear struck his tent and pitched it at my neighbor's, to assist his relative and others. Baptiste Desjarlais and Little Assiniboine went below to join my hunter. At dusk another band of Sacrees came to trade. Gabriel, whose horse was stolen by a young Sacree a few days ago, and who had gone with Middle Bear to recover him, returned, saying the danger was too great, he might be murdered, as his horse was a good one, and the thief would probably not give him up.

Oct. 31st. (1810) Piegans and Sacrees traded; the latter set off, the former remained, on purpose to offer their women to my people, which is very common amongst the Slaves (Blackfoot, Blood, Piegan); a mere trifle is sufficient payment. But the Fall (Atsina) Indians are the most lavish of such favors, and actually a nuisance in offering their women, anything satisfies them.

Nov. 1st. (1810) The Piegans set off, having had several customers for their ladies during the night. Fox Head and others arrived, gave them liquor, and they began to drink. Middle Bear arrived with a horse and a few beavers, for which he demanded a large keg of liquor. Men did not work to-day (All Saint's Day).

Nov. 3d. (1810) Middle Bear and others set off, Piegans traded and also left. Two Sacrees came for ammunition and tobacco; these fellows plagued me much for liquor. We have mild, clear weather; no snow to be seen, except on the Rocky mountains, which are in full view from the W. gate, apparently running E. and W.

Nov. 3d. (1810) Clear, cold, with severe frost; ice drifting. A Blackfoot informed us that Gros Blanc (Big White), chief of the Cold band, died a few days ago of the prevalent disease. All the Indians of the plains are affected with it.

Sunday, Nov. 4th. (1810) Much ice drifting. We have in store 730 beavers, 33 grizzly bears, 30 buffalo robes, 300 musk-rats, 100 lynxes. A small band arrived — four principal men; gave them liquor as usual, and they drank very quietly. Beger arrived with a young bull from the hunter's tent, near which Batailleur had killed five buffaloes, but grizzly bears were so numerous that they devoured three before Beger could convey them to the tent. Strong wood buffaloes are numerous below, but as wild as moose. Mawkoose, the Cree who is camped with my hunter, killed a large grizzly (bear) which he found feeding on the buffalo.

Nov. 5th. (1810) The Fall (Atsina) Indians traded and set off; they are the easiest tribe we have to deal with, accepting what is offered, and not dunning us like the Sacrees and Piegans. Six principal Piegans came to my house, and as many to my neighbor's (the rival trader of the Hudson Bay Company), which is the first time since our arrival that he has had an equal share of the natives; three-fourths have (681) generally come to me. I gave them liquor as usual, and they began to drink.

Nov. 6th. (1810) My people finished the necessary repairs of the old
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Buildings and a length of 30 feet for a yard. Much ice is floating down the river.

Nov. 7th. (1810) The Piegan began to decamp early, but it was 11 a.m. before we got clear of them all, Black Bear has at last left us, and there remains but one young Piegan, who complains of being lame, and has no horse. This is the first real quiet day we have had since our arrival. Weather cloudy, excepting in S.W., directly over the Rocky mountains, where I have observed the sky to be perfectly clear for many days past, while every other part of the heavens is overcast with thick black clouds, particularly northward, where there is every appearance of snow.

At 11 a.m. Pichette and Pierre arrived with three horses from Mr. Thompson's camp. They had left him on Pambian river, with all his property, on his way to the Columbia, cutting his road through a wretched, thick, woody country, over mountains and gloomy muskaguas (swamps), and nearly starving, animals being very scarce in that quarter. His hunter, Baptiste Pruneau (or Bruneau), could only find a chance wood buffalo, upon which to subsist; when that failed they (632) had recourse to what flour and other dainties Mr. Thompson had - in fact, their case is pitiful.

We got our property into the shop and storehouse, and everything in good order. The men began to repair their own houses, which are in a wretched state and require to be almost entirely renewed.

Nov. 8th. (1810) I passed an uncomfortable night, with a cold and sore throat. Mr. Bethune put the horses safely in the muskague. Men worked at their own dwellings. Three Piegan arrived; I gave them liquor, one quart per man, which having drunk, they plagued us for more, but would buy none, as usual with these fellows.

Nov. 9th. (1810) I rode up river about three miles to a rising ground on the N. side, where Mr. (Peter) Pangman cut his name on a pine in 1790. This spot was then the utmost extent of discoveries on the Saskatchewan toward the Rocky mountains, of which indeed we had a tolerable view from this hill. The winding course of the river is seen until it enters the gap of the mountains; a little E. of which appears another gap, through which I am told flows a south branch that empties into the Saskatchewan some miles above this place. The mountains appear at no great distance, all covered with snow, while we have none. This is the spot where we get the clay to whitewash our houses, the best I have seen in the country; it is taken out of a miry place, whence issues a spring of good water. At two o'clock I returned, and found my two men from below had arrived; they brought six pieces on three horses - a heavy load through such a rugged country (180 lbs. per horse). This is their eighth day from Mr. Rowand's, they tell me there is a foot of snow at that place, and they had snow all the way to Baptiste's river, where it ceased. The Piegan, with whom we had traded and settled this morning, were off before my return, and with them also the fellow that has been on our hands since Oct. 15th, so we are entirely clear of Indians, excepting Bobbisha, who accompanied my two men up here as guide. At three o'clock three H.B. (Hudson's Bay) people (663) from Lower Terre Blanche (White Earth) arrived with letters from Mr. Hughes, Mr. Bird had arrived there Oct. 30th. No extraordinary news, excepting the Act of Parliament prohibiting spirituous liquors among the Indians. This law may ease the trader, but will not enrich him. We hear the French and Americans are at war.

Nov. 10th. (1810) Two Bloods and their families brought in 14 fresh beavers - the meat, but no skins, these they preserve to enhance the value of the wolves they may kill this winter (i.e. they bring in the
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beaver skins with their wolf skins, so that they will get more in trade for the wolf skins, in consideration of the fact that they have brought in the beaver skins. Traded with them, and as they brought no tents, allowed them to remain in the Indian hall.

(666) Nov. 28th. (1810) A Piegan and three Fall (Atsina) Indians arrived with dog travails (travois). They informed us that a Piegan had been murdered at Terre Blanche (White Earth) by the Crees, that a war-party of Piegans and Fall (Atsina) Indians had just returned with 60 horses stolen from the Flat Heads, that a fresh party were off for the same purpose; also, that a Fall (Atsina) Indian woman, taken prisoner last summer, had escaped from the Flat Heads, with whom she said our people were camped. If this report be true, Mr. Finan McDonald must have abandoned his house.

Dec. 1st. (1810) Pichette finished the fort gates, and the bastions were put in order (Rocky Mountain House), but they are wretched buildings for defense.

Dec. 4th. (1810) Nine young Fall (Atsina) Indians arrived, each with a dog travails (travois) and a few bad wolf skins, for which they wanted tobacco.

Dec. 5th. (1810) Fall (Atsina) Indians off with most of their wolves, as we took only the best. Every chimney in the fort smokes, which renders our house very disagreeable.

(670) Sunday, Jan. 6th. (1811) Eleven young Fall (Atsina) Indians arrived from Bow river with a few wolves to trade for tobacco an ammunition.

Jan. 7th. (1811) Indians traded and set off at noon. Mr. Thompson's men raised trains and snow shoes. Three of our horses crossed the river and we supposed them stolen by the Fall (Atsina) Indians.

Jan. 14th. (1811) Nine men off with dog sleds to the Piegans for buffalo meat, and the H.B. Co. (Hudson's Bay Company) off with as many horses. Jacques went to shift our horses to a point below where they were. Bafooche and others were employed in making snow-shoes and trains for Mr. Thompson's men.

Jan. 15th. (1811) Two young Piegans, who came for tobacco for their countrymen who are coming in to-morrow, had been told by Black Bear to inform us that he had made a pound near Red Deer river for the purpose of supplying us with buffalo. They say that the Piegans and Fall (Atsina) Indians are still on Bow river.

Jan. 17th. (1811) The young men off. Grosse Gorge (Big Neck) and one Fall (Atsina) Indian came in ahead for rum.

Jan. 16th. (1811) Indians arrived and pitched their tents, three here and six at the H.B. Co. (Hudson's Bay Company), all drinking.

Jan. 19th. (1811) Indians traded and set off with Dumont and Clement to collect meat at the pound. A warm gale, (Chinook wind) and snow melting fast; thermometer 58°.

(571) Sunday, Jan. 20th. (1811) Two Piegans and three Fall (Atsina) Indians arrived to trade.

Jan. 31st. (1811) They traded and left; we bought three horses for from six to seven skins. Dumont's men returned with meat, but could not bring all, the road being choked with mud and fallen wood in the gale of the 19th.

Jan. 32d. (1811) Three of Mr. Thompson's men off to North Branch to cache the pemmican I expect from Terre Blanche (White Earth).

Jan. 33d. (1811) Le Blanc and La Course off for meat. Two young Piegans in for tobacco; the rest soon arrived, four to us and four to H.B. Co. (Hudson's Bay Company). I gave them liquor.

Jan. 34th. (1811) Piegans traded very little - wolves and provisions;
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1811.

They said all the Slave (Blackfoot, Blood, Piegan) tribes had been starving. The plains being burned, buffalo are to be found only at a great distance beyond Bow river, which has been the cause of their not coming in as usual.

Jan. 35th. (1811) McInenue off to remain with the hunter, Le Blanc went with him to inquire into some reports we had heard that they intended to watch and murder a Piegan now at the house, which would be attended with serious consequences for us here, and indeed to the whole river. At two o'clock the Piegans set off, and at the same time our seven men, who have been with Le Borgne (The One Eyed) since the 14th, arrived with 3½ buffaloes. They had met the Fall (Atsina) Indians who left on the 31st. The latter were insolent and pillaged a blanket from Berger, besides some meat. White Head, a Piegan, was also so insolent that I complained of his behavior to the Piegans here, who seemed highly offended.

(675) Friday, Feb. 1st. (1811) Batoche, Dumont, and Clement returned from the Piegan's pound near the Bow hills. Ten young men arrived at the H.B. (Hudson's Bay) house. Parisien and Tom came from Mr. Rowand's with letters from Lower Terre Blanche (White Earth). David came in.

Feb. 2d. (1811) Three young Piegans came in for tobacco; they remained to-night and do not intend to go till Monday morning, having left Black Bear and others beyond Red Deer river, who are coming slowly, with lean horses loaded with fresh meat.

I made preparations for my intended jaunt in the Rocky mountains to the Height of Land (Continental Divide), where the waters of (Blueberry creek) a branch of the Columbia arise within a very short distance of the Saskatchewan.

(676) Sunday, Feb. 3d, 1811. Clear and calm; thermometer 13° below zero. At 5.30 a.m. I set out on my journey, accompanied by two men, each of us with a sled and dogs. There being some Piegans at my house, I gave them to understand I was going to my establishment below. We took that track accordingly, and having proceeded about a mile, turned off from the road and made a circuit behind the fort, to avoid giving any suspicion that we were going above. Those people are so jealous (suspicious) of any movement toward the Rocky mountains that it would require but a trifle to make them troublesome. Having passed the fort and fallen upon the track leading above, we drove on briskly until sunrise, which found us at the bas fond (river bottom) where our horses are wintered.

(707) (Feb. 13th, 1811.) The Kootenays have the reputation of a brave and warlike nation, though the whole tribe does not exceed 50 families. They are always at peace with their neighbors to the S. and W. The Flat Heads and others frequently mix with them, and join their excursions southward in search of buffalo. These people are mild to their women, and particularly attached to their children. They are generally in amity with the Piegans, who are their nearest neighbors on the E. They have fought many desperate battles, but the Piegans now consider it their own interest to be at peace with them, to be better enabled to encounter the Flat Heads, from whom they plunder the vast number of horses they possess - the Kootenays being stationed upon the frontiers, and having but few horses, as their country will not admit of the use of those animals further N. than the head-waters of Kootenay river.

(710) The numerous Saleeish, or Flat Head Indians, dwell further S., along Saleeish (Clark's Fork and Flat Head) river, where the open country permits the use of horses, of which they have great numbers. Buffalo are numerous upon the plains toward the S., which quarter they frequent at particular seasons to make provisions. There they generally encounter the Piegans, and fight desperately when attacked.
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(712) (Feb. 13, 1811) All the tribes I have mentioned (Kutenai, Flathead, Pend d'Oreille, Lake, Spokane, Coeur d'Alene, Nez Perce) seem to live in peace and amity with one another, and heartily join in opposing the depredations of the Slaves (Blackfoot, Blood, Piegan, Atsina), who perpetually harass them, even in the heart of their own country.

Formerly, all those tribes became an easy prey to their enemies, having no other weapon than the bow and arrows. But within a few years they have learned the use of fire-arms and acquired supplies of arms and ammunition from us, thus becoming formidable enemies whom the Slaves (Blackfoot, Blood, Piegan, Atsina) can no longer attack with impunity; though the latter still steal the former's horses in great numbers. The first severe (713) check the Piegans ever received from the nations on the waters of the Columbia was in the summer of 1810 (see Thompson's Narrative, pp. 384-385, at page 67, supra), when they met the Flat Heads and others marching to the plains in search of buffalo. The meeting was so sudden and unexpected that the Piegans could not avoid giving battle. They fought with great courage all day, until the Piegans had expended their ammunition and been reduced to defend themselves with stones. A small rising ground which divided the two contending parties enabled them to come to close quarters. At last the Piegans were obliged to retreat, leaving 16 of their warriors dead upon the field. This defeat exasperated the Piegans against us, for strengthening their enemies by supplying them with arms and ammunition. They fain would wreak their vengeance upon us, but dread the consequences, as it would deprive them in future of arms and ammunition, tobacco, and, above all, their favorite liquor, high wine, to which they are now nearly as much addicted as those miserable tribes eastward.

(718) (February, 1811) On my return from the Height of Land (Continental Divide) Feb. 13th, I intended to take a trip S. to Bow river, to visit the different Piegans camps and ascertain their exact numbers. I was only awaiting the expected arrival of a band with whom I proposed to depart for the plains. We had already been informed that the Fall (Atsina) Indians contemplated some designs against us, but from the known envy and jealousy (suspicion) of the Slaves (Blackfoot, Blood, Piegans), I supposed the story fabricated to get a few inches of tobacco from us. However, about this time a Piegans came (719) to my house (Rocky Mountain House) to trade. He had three wives, two of his own tribe, the third a Cree who had been for several years with the Piegans and was considered one of their own people. Having a misunderstanding with this woman, he went off in a rage, and left her at my house (Rocky Mountain House). As it would have been instant death for her to follow him, I sent her to remain with my Cree hunters, who were her distant relations. During her stay she confirmed the report of the bad intentions of the Fall (Atsina) Indians toward us, and said she supposed them to be actually coming in for some evil purpose. Of this I was instantly informed, but could not believe that people whom I had always treated so well could be such villains as to meditate mischief. But fresh arrivals confirmed the report, while others who were in the plot, and as great scoundrels as the Fall (Atsina) Indians, sternly denied that there was any truth in the story. However, I imagined it would be imprudent to leave my fort in that state of affairs, and all my people were much against my going, as I should inevitably fall into hostile hands if those Indians were on their way in. Shortly after I had given up my intended jaunt, there came in a small party of Piegans, among whom was one of our particular friends, an old man called White Buffalo Robe, one of the first of his countrymen who had ever come to our
establishments. He came in for no other purpose than to warn us of the
danger, and sincerely hoped we would keep on our guard. He said that
not long since, while he was camped with his countrymen, they were
surprised to see the Fall (Atsina) Indians assemble from the plains in
one camp, directly on the route to this house, at a time when they had
nothing to trade and were actually starving. When the cause of this
rendezvous was inquired into by the Piegons, they were given to un-
derstand by the Fall (Atsina) Indians that it was the ill treatment they
had received of late years from the traders at Fort Augustus; for they
had not received the same supplies as the other Meadow (Prairie) Indians,
and when they took in wolves to trade, one-half, or three-fourths,
(730) and sometimes even the whole of the skins were kicked out of the
fort, and they got nothing for their trouble in killing them; while as
for guns and ammunition, they could get none from the traders. All this
chagrined them much and made their hearts bad toward the whites. To
crown their misery and render their insecure situation still more pre-
carious, a party of them had just returned from war upon the Crows, with
whom they had fought a battle on the Yellowstone river, where they had
seen a fort which they supposed to be occupied by Americans. One of
their chiefs had been killed and several wounded, of the enemy they
knew not how many had been killed, but they had taken some prisoners.
In the heat of battle, the Crows called out that in future they would
save the Fall (Atsina) Indians the trouble of coming to war, for next
summer the Crows, in company with Americans, would go to war on the Sas-
katchewan. (William Henry and the overland expedition to Astoria met the
Crows in their camp near the Big Horn mountains August 30 to September 3,
1811, and traded with them. Hunt left Edward Rose among the Indians. He
built no trading post among the Crows. 1st. Ed. Irving's Astoria, 159-160,
Chittenden, History American Fur Trade, vol. I, 180. No attack by the
Atsina or other Indians is recorded during Hunt's visit in the Crow camp.)
This information caused no little commotion and uneasiness among the Fall
(Atsina) Indians. They knew their enemies were numerous and brave, and, if
headed by Americans, would carry all before them. Retreat would be in
vain, the strong woods could not furnish animals enough for their support,
the Crees and the Assiniboines were not their friends, and destruction
stared them in the face. (Manuel Lisa built a post on the Yellowstone at
the mouth of the Big Horn in 1807-1808. Chittenden, American Fur Trade,
vol. I, p. 138. This abandoned post may have been the one the Atsina
reported seeing, and the Crow threats referred to their trade with the
Hunt expedition, which amounted to little.) They had but one resource —
to enter our forts under pretense of trade, take us unawares, murder us,
and steal our property, which having done, they would be enabled to
defend themselves against their enemies. Their plan was known by the
Piegons to be for the whole tribe of Fall (Atsina) Indians to come in to
our fort in one body, pick a quarrel with us, kill every white man, loot
the place, and make off with the plunder. Though this plan did not suit
the ideas of a majority of the Piegons, some of them would willingly
join the Fall (Atsina) Indians in its execution. The principal Piegons
assembled, made several smoking-matches and feasts, gave the Fall (Atsina)
Indians all the dried provisions they needed, and represented to them the
fatal consequences of such an affair, for surely never more would they
see any traders in
(731) their lands, and where then could they get arms, ammunition, tobacco
and liquor? They would then be miserable indeed. The Piegons advised them
to make buffalo robes with which to purchase ammunition to defend them-
selves, and promised to assemble for the summer with them, to watch the
motions of the Crows. To all this the Fall (Atsina) Indians were deaf; they would not listen to reason, but said they were pitiful, they had no guns; we had plenty; our hearts were bad; therefore they would take advantage of the situation and help themselves to all we had. The Piegans, seeing them fully bent on mischief, and knowing that they themselves would be the greatest sufferers in the sequel, as they stood in absolute need of us, and that it was on their own account that we had established the Rocky Mountain house, considered themselves as the party most concerned, and thought that they ought to assist us. They so informed the Fall (Atsina) Indians; telling them that, if they fought with us, they must fight the Piegans also, as all the latter would assemble at that place, and there await the return of the Fall (Atsina) Indians from the fort; when, if any mischief had been done, they should be made to suffer severely for it. This harangue from the Piegans kept the peace. The Fall (Atsina) Indians agreed to disperse into four camps, make buffalo robes, and trade them with us peaceably. But White Buffalo Robe told us to be on our guard and keep a watchful eye when any of them came to the fort.

Having such convincing proofs of their bad intentions, I prepared to fight in case they were insolent. I repaired the bastions, and made a number of loopholes in the shop and garret bearing directly upon the Indian hall, where, if there should be any quarrel, it would of course begin. We should thus be able to destroy a good many before they could get out of the house, and then the guard in the bastions could take them in their retreat toward the gates, where also the bastions bore full upon them, and many could be killed as they crowded through. Furthermore, the bastions would (332) bear upon those who should get out of the fort until they retreated beyond the reach of our guns. All this was well enough planned, but I doubted the courage of my men, as I had frequently suffered in consequence of their cowardly behavior on such occasions, when, at the first fire from Indians, three out of four men ran to hide themselves, leaving me in the lurch to defend myself and property as best I could. Such dastardly actions are usual among the lower class of Canadians, though they are noisy, dashing fellows when they apprehend no real danger.

The Piegans, though the same people as the Blackfeet and Bloods, imagine themselves to be a superior race, braver and more virtuous than their own countrymen, whom they always seem to despise for their vicious habits and treacherous conduct. They are proud and haughty, and studiously avoid the company of their allies further than is necessary for their own safety in guarding against their common enemies. They have frequent quarrels, which may end in bloodshed and death. These quarrels are generally occasioned by debauching their women; for, though they are lavish in offering their women to the whites, from whom they always expect remuneration, they are exceedingly jealous among themselves. These quarrels, however, seldom last long, nor do they affect the whole tribe; the woman being killed, reconciliation is immediate, and all are friends again. About 30 years ago (1781) the Piegans amounted to only 150 tents, so much had the smallpox reduced that once numerous tribe, but their numbers are now increasing fast. They have always had the reputation of being more brave and virtuous than any of their neighbors; indeed they are obliged to be so, surrounded as they are by enemies with whom they are always at war. They are too busy in this way, and in providing for their families, to have leisure to indulge the grosser vices or to arrogate to themselves the attributes of supreme beings though all the nations eastward, who have just as much war as they choose and no more, are in general vicious and vainglorious in proportion.

(386) (1808) (We) embarked the Furr, and with five men set off for the Rainy River House and arrived July 33, where we landed our cargo of Furr, then made up an assortment of Goods, for two Canoes, each carrying twenty pieces of ninety pounds weight, among which I was obliged to take two Kgs of Alcohol, over ruled by my Partners (Messrs Donald McTavish and Jo Mc Donald (of) Gart(h) for I had made it a law to myself, that no alcohol should pass the Mountains in my company, and thus be clear of the sad sight of drunkenness, and it's many aviles: but these gentlemen insisted upon alcohol being the most profitable article that could be taken for the Indian trade. In this I knew they had miscalculated; accordingly when we came to the defiles of the Mountains, I placed the two Kgs of Alcohol on a vicious horse; and by noon the Kgs were empty, and in pieces, the Horse rubbing his load against the Rocks to get rid of it; I wrote to my partners what I had done; and that I would do the same to every Keg of Alcohol, and for the next six years I had charge of the Furr trade on the west side of the Mountains, no further attempt was made to introduce spirituous Liquors.


(176) (Fort Union, October 10, 1851) Mr. Denig declares that the drinking of whiskey does Indians no harm whatever. To be sure, here as elsewhere, brawls and murders not infrequently occur as a result of drinking, but wild Indians think nothing of such things as that. On the other hand, they were more reliable, more industrious, and cared more for their personal ap-

(177) pearance at the time when Uncle Sam allowed them to barter for whiskey than at present, for the simple reason, universally accepted as true, that people work more diligently for their pleasures than for the necessities of life. They find in whiskey, Mr. Denig says, a keen incentive to work, in order to enjoy a drink the man went more frequently on the chase, his wife dressed a larger number of hides. Since that time they have brought fewer skins for exchange, not for the reason that buffaloes have decreased in number but that Indians, so long as they have meat, which is the food they prefer, will not exert themselves at all for bread and coffee. But for whiskey they are willing to suffer hunger, cold, and most strenuous exertions for days together.

This is all doubtless very true, but let us consider also the other side of the question. The fur trader's principal reason for wishing whiskey back again as a commodity for trade with Indians, notwithstanding the attending peril to their own lives, is the enormous profit they derive from the sale of it - a profit out of all proportion to the one now realized.

They made a gain earlier ranging from 300 to 400 percent; their gain today is not more than 30 percent. Fur traders form their judgments and carry on business as such. The regard civilization of the Indians with detestation, because that means the end of their traffic. They know that when Indians begin to cultivate their land they will become independent. They will no longer follow the chase as their chief occupation, consequently there will be no longer a supply of furs and skins, present source of the fur trader's ready money. Anyone who investigates the history of the disposessed Indians will find fur traders always among them warning the tribes against the whites, their own countrymen, and yet at the same time abetting the plunderers.
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(723) to their immunity from danger. But how far the Piegans deserve their reputation is a matter of doubt with me. That power for all evil, spirituous liquor, now seems to dominate them, and has taken such hold upon them that they are no longer the quiet people they were. (Henry ought to know) They appear fully as much addicted to liquor as the Cree, though, unlike the latter, they will not purchase it. They cannot be made to comprehend that anything of value should be paid for what they term "water." This is the cause of all our misunderstandings with them; they will not pay for drinks, and will absolutely insist upon our treating them with their favorite liquor. They are arrant beggars, whose haughty souls cannot brook the idea of refusal. Aside from this, they resent our supplying the Columbia Indians with arms and ammunition, and have thus become fully as troublesome and turbulent at our houses as any other tribe. Still, they boast of never having murdered one of us, or stolen any of our horses. Whether they will have such forbearance to brag about much longer is doubtful, as they seem likely to commit as many depredations as their neighbors.

The country which the Piegans call their own, and which they have been known to inhabit since their first intercourse with traders on the Saskatchewen, is, as I have already observed, along the foot of the Rocky mountains, on Bow river, and even as far S. as the Missouri. The buffalo regulates their movements over this vast extent of prairie throughout the year, as they must keep near these animals to obtain food. In summer they are obliged to assemble in large camps of from 100 to 200 tents, the better to defend themselves from enemies. In winter, when there is not so much danger, they disperse in small camps of 10 to 30 tents, make pounds for buffalo, and hunt wolves and kits (Vulpes velox). There are 30 or 40 tents who seldom resort to the plains, either in summer or winter, unless scarcity of animals or some other circumstance obliges them to join their countrymen. This small band generally inhabit the thick, woody country along the foot of the mountains, where they kill a (724) few beavers, and, being industrious, they are of course better provided for than those Piegans who dwell in the plains. The latter despise labor, and will not kill a beaver or any other fur animal to enable them to purchase an ax or other European utensil, though beaver are numerous in every stream throughout their country. When we ask why they do not kill beaver, they say the ground is too hard for their hands to work in, and their women are too lazy to make buffalo robes or provisions. In a word, they frankly avow that war, women, liquor, and horses are all their delight. Many families are still destitute of either a kettle or an ax. The women, who are mere slaves, have much difficulty in collecting firewood. Those who have no axes fasten together the ends of two long poles, which two women then hook over dry limbs of large trees, and thus break them off. They also use lines for the same purpose, a woman throws a line seven or eight fathoms long over a dry limb, and jerks it until the limb breaks off. Others again set fire to the roots of large trees, which having burned down, the branches supply a good stock of fuel. The trunk is seldom attacked by those who have axes, as chopping blisters their hands. Axes broken in two pieces are still used by putting the fractured ends together and stretching over them the green gut of a buffalo, which, when dry, binds the pieces tightly. As such repairing soon wears loose, a fresh gut is put on. Kettles are very scarce, particularly among those who dwell in the plains. They generally roast their meat on a wooden spit before the fire or broil it on coals. The paunch of the buffalo or other animal serves to contain water. They
The American Fur Trade of the Far West by Hiram Martin Chittenden, U.S. Army
New York, 1903. Vol. II.

(317) (Footnote: quoting Dr. F.V. Hayden, 1850-1860, in Transactions of the
American Philosophical Society, Vol. XII, New Series, p. 151.) Besides the
(buffalo) robes which are traded to the whites by the Indians, each man,
woman, and child requires from one to three robes a year for clothing.
are not nice or clean in their cooking. They have no particular hour for meals; all day meat of some kind is on the fire. Their culinary utensils are few and very rough. Wooden dishes of different dimensions are made of aspen or poplar knots, spoons are formed of the same material, or more commonly of buffalo's or ram's horn. Some of the latter are very large, holding about two quarts, and answer as both dish and (735) spoon. They are seldom entirely out of food, for they keep a stock of dried provisions on hand for emergencies, as buffalo sometimes disappear, and it may be several days before they can get a fresh supply. When they are reduced to dried provisions they call it starving. So much do these people abhor work that, to avoid the trouble of making proper pounds, they seek some precipice along the bank of the river, to which they extend their ranks and drive the buffalo headlong over it. If not killed or entirely disabled from the fall, the animals are generally so much bruised as to be easily dispatched with bow and arrow. But this method sometimes proves dangerous; for if the leading buffalo, on coming to the edge of the precipice, is not entirely exhausted, she may refuse to make the leap, suddenly turn about, and break through the ranks, followed by the whole herd, carrying before them everything which offers to obstruct their progress. No effort of man suffices to arrest a herd in full career after the cow that leads them, and thus lives are sometimes lost, as the natives standing near the precipice, to form the ranks and see the buffalo tumble down, have no time to get out of the way. The ordinary dress of these people is plain and simple, like that of all other Meadov (prairie) Indians; plain leather shoes, leather leggings reaching up to the hip, and a robe over all, constitutes their usual summer dress, though occasionally they wear an open leather shirt, which reaches down to the thigh. Their winter dress differs little from that of the summer, their shoes are then made of buffalo hide dressed in the hair, and sometimes a leather shirt and a strip of buffalo or wolf skin is tied around the head. They never wear mittens. I have frequently seen them come in to our houses after a 10 or 15 days' march over the plains, in the depth of winter, with the thermometer 30 to 40 degrees below zero, dressed with only shoes, leggings, and a robe - nothing else to screen them from the cold. At the Rocky Mountain house, in January, 1811, when the snow was knee-deep and no track yet beaten, during the severest cold (736) we experienced that winter, a party of Little (Atsina) Indians arrived with a few wolves to trade. They had slept ten nights on their way in. Among them was a young man who had become perfectly blind from smallpox, which raged among them about 16 years ago (1795). He was dressed in the above manner, without either shirt, cap, or mitts. The young men have a more elegant dress which they put on occasionally, the shirt and leggings being trimmed with human hair and ornamented with fringe and quill work, the hair is always obtained from the head of an enemy. Young Piegan are not so much addicted to fineries as the Blackfeet, their only ambition being for war, their manners, however, are the same. The gun which they carry in their arms, and the powder-horn and shot-pouch slung on their backs, are necessary appendages to the full dress of a young Slave (Blackfoot, Blood, Piegan). The bow and quiver of arrows are also slung across the back at all times and seasons, except that, when the Indian is sleeping or setting his tent, these weapons are hung on a pole within reach.

War seems to be the Piegan's sole delight, their discourse always turns upon that subject; one war-party no sooner arrives than another sets off. Horses are the principal plunder to be obtained from their enemies on the W. Formerly the Flat Heads and other tribes became an easy prey, and were either killed or driven away like sheep, but within a few years they
Trade in alcohol among the Chippewa. (See note opposite p. 108, Opinion.)


(71) Aug. 29, 1806. The Indians drank very quietly, but the least noise alarmed them, and they supposed the enemy to be upon them. However tumultuous the Saulteurs (Chippewa) may be in their drinking-bouts when they apprehend no danger, they acted so differently on this occasion that they did not seem like the same band who had been roaring drunk at Riviere la Sale. At night I was troubled by the visit of a young woman from the other side, which nearly occasioned an 'ugly affair. About ten o'clock she came into my tent without solicitation. I was asleep, she awoke me and asked for liquor. I recognized her voice and knew that her husband, the greatest scoundrel among them all, was exceedingly jealous. I therefore advised her to return instantly, and not let him know she had been here. She requested a dram, although she was sober. I offered her a little mixed liquor, which she refused, telling me she wanted 'augumacbane.' I was obliged to open my case and give her a glass of French brandy, which I made her swallow at one draught; but whether it actually choked her or she was feigning, she fell down as if senseless and lay like a corpse. I was anxious to get her away, but my endeavors were in vain; it was totally dark and I began to believe her dead. I thought to draw her to the tent door, and wake up my servant, whom I desired to assist me. I sent him for a kettle of water, which I poured over her head while he held her up, a second was applied in the same manner, but, to no purpose. I became uneasy about her, and sent for a third kettle, the contents of which I dashed in her face with all my strength. She groaned, and began to speak. I lost no time before sending the man to conduct her to her canoe. In half an hour she returned, having shifted her clothes and dressed very fine; her husband being an excellent hunter and without children, she always had plenty of finery. She told me in plain terms that she had left her husband and come to live with me. This was news I neither expected nor desired. I represented to her the impropriety of her doing so, her husband being fond of her and extremely jealous. Her answer was, that she did not care for him or any other Indian, and was determined to stay with me at the risk of her life. Just then we heard a great bustle across the river, and the Indians bawling out "take care!" We were going to be fired on. We saw the flash of a gun, but it appeared to miss fire. I had no doubt the woman was the cause of this, and I insisted on her returning to her husband; but she would not. Observing that the men had made a fire, I called my servant and desired him to take her to the fire and keep her from troubling me again. This he did against her inclination, being compelled to use main strength, and by good luck got her on board a canoe that was crossing. The noise we had heard on the other side was made by the husband, who, knowing his wife's intention, had determined to shoot at my tent, but his gun only flashed, and his brothers took it from him. On his wife's return he asked her where she had been. She made no (Continued: Opposite P. 111.)
have acquired firearms and become formidable. The severe defeat the Piegans sustained last summer (1810, Thompson's Narrative, pp. 424-425, quoted pages 66-67, supra, gives an account of this fight) did not discourage them from renewed enterprises of the same nature. They are always the aggressors; there never has an instance been known of a native coming to war from the W. side of the mountains. The Crows are the only nation that sometimes venture northward in search of the Slaves (Blackfoot, Blood, Piegan). The Snakes (Shoshoni) are a miserable, defenseless nation, who never venture abroad. The Piegans call them old women, whom they can kill with sticks and stones. They take great delight in relating their adventures in war, and are so vivid in rehearsing every detail of the fray that

(727) they seem to be fighting the battle over again. A Piegan takes as much pleasure in the particulars of the excursion in which he engaged as a Saulteur (Chippewa) does in relating a grand drinking match—how many nights they were drunk and how many kegs of liquor they consumed.

The Slaves (Blackfoot, Blood, Piegan), indeed, all the Meadow (prairie) tribes I have seen, are much given to gusts of passion; a mere trifle irritates them and makes a great commotion, which a stranger would suppose must result in bloodshed. But the matter is soon adjusted, and their passion as quickly subsides. They are fickle and changeable; no confidence can be placed in them, the most trifling circumstance will change their minds. In smoking there is more ceremony among the Piegans than I observed in any other tribe. Some of them will not smoke while there is an old pair of shoes hanging up in the tent, some of them must rest the pipe upon a piece of meat; others upon a buffalo's tongue. Some will smoke only their own pipe, which they themselves must light; others, again, must have somebody to light it for them, and then it must be lighted by flame only; no live coal must touch it, nor must the coal be blown into a blaze. No person must pass between the lighted pipe and the fire, particularly in a tent. The first whiff from the pipe is blown toward the earth, while the stem is pointed up; the second whiff is blown up, and the stem is pointed down, or sometimes to the rising sun, the midday and setting sun may also receive their share of attention. These ceremonies being over, the pipe is handed around, as usual. I once observed a fellow who would not smoke in our houses, but having been given a bit of tobacco, he took his own pipe, went out of doors, and made a hole in the ground in which to rest the bowl while he smoked. Such proceedings are tedious and often troublesome to us in our business when a large band comes in, as the whole performance is slow and serious. They are superstitious to the utmost in various other things, some must have a person to cut their meat into small pieces ready to eat;

(728) others always eat and drink out of one particular bowl or dish, which they carry for that purpose, some never taste wild fowl or fish; some never eat particular kinds of flesh, or allow their victuals to be cooked in a kettle used for such viands. Every movement of the Slaves (Blackfoot, Blood, Piegan) is a parade. When coming in to trade, young men are sent on ahead to inform us of their approach and demand a bit of tobacco for each principal man or head of a family. Six inches of our twist tobacco is commonly sent, neatly done up in paper, to which is tied a small piece of vermilion, both being considered tokens of friendship. The young men are treated to a glass of liquor, four inches of tobacco, and a small paper of vermilion, with which they immediately return to their friends. The tobacco is delivered, and a smoking-match takes place, while the messengers relate the news of the place, and give an account of
(Continued: From Opposite P. 110.)

(73) secret of the matter, but said she was determined to go with me. "Well, then," said the Indian, "if you are determined to leave me, I will at least have the satisfaction of spoiling your pretty face." He caught up a large fire-brand, thrower on her back, and rubbed it in her face with all his might, until the fire was extinguished. Then letting her up, "Now," says he, "go and see your beloved, and ask him if he likes you as well as he did before." Her face was in a horrid condition. I was sorry for it; she was really the handsomest woman on the river, and not more than 18 years of age. Still, I can say I never had connection with her, as she always told me if I did that she would publish it and live with me in spite of everybody. This I did not wish, as I was well aware of the consequences. Thus ended a very unpleasant affair, with the ruin of a pretty face.

Aug. 30, 1800. The Indians continued drinking; one of them, who had received a stab in the knee during the night, came over for me to dress it. The wound was deep an in an ugly place. I had no doubt he would be lame the whole winter. Several of my men purchased dogs from the Indians for liquor. I was surprised to find they were drinking steadily, as I supposed the rum I had let them have must have given out. On inquiry I was informed they had a 9-gallon keg of high wine. I instantly examined my baggage, and found one keg wanting in Lagasse's canoe. I could get no intelligence of this keg, though I found the place where it had been hauled ashore, a little below camp, I quarreled and abused them all, but everyone pretended ignorance. I came back, telling them I would be soon revenged for this roguery. Not long afterward we saw an Indian coming down the riverside with the keg on his shoulder. I compensated the fellow for his trouble, and wished him to inform me who had stolen the keg; but he would not tell me, only saying he had found it in the woods.

(105) Sept. 30th, 1800. The Indians continued drinking (from the 28th). About the o'clock I was informed that old Crooked Legs had killed his young wife. I instantly sent Desmarais to inquire into the business. He soon returned, and told me she was not dead, but had received three dreadful stabs. I went to see her, she was stretched at full length in Crow's tent, with her relations around her, bawling and crying; they were all blind drunk. The old man had retired to his own tent, where he sat singing and saying he was not afraid to die. We examined the wounds, and found the worst one just under the shoulder-blade; another was through the arm, and the third where the knife had glanced from the elbow and entered the side between two ribs. At every motion of the lung the blood gushed out of the first and last wounds. I really thought she had not many minutes to live, and, therefore, left her to the care of her own people, who were sucking the blood out of the wounds. Having done his for some time, they applied some roots and leaves. She soon fell asleep. The cause of the quarrel was jealousy. She was a stout, strong young woman, and he a poor infirm old man, very small and lean. He had reproached her for infidelity, and even threatened her with death if she continued to misbehave. She was wicked and full of resentment against the old man, (106) whom she always despised and detested. She thought this a favorable opportunity to be revenged, and, taking up a long stick, she gave him a blow on the head, which laid him senseless; then she ran off and hid in Crow's tent, as soon as he recovered he took his knife, and went for her; having found her, without any further quarrel or ceremony, he took her by the left arm, drew his knife, and began to stab her. He would have continued the blows, had not some of the women taken the knife from him. I thought it extraordinary that she did not attempt to defend herself, but was told she made no resistance or attempt to get away from him, which she easily could have done, but allowed herself to be butchered, although she was but little intoxicated. I have frequently observed this to be the case with these people. When they conceive themselves to have been revenged, they are careless as to consequences, and in a manner have no sense of fear. Even when death seems certain, they scorn to avoid it, but should the assailant fail in his undertaking, he may rest assured the consequences will be fatal to him some day.

(Continued: Opposite P. 113.)
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1611.

their reception. This ceremony being concluded, they move on their journey in one long string. On the day of their arrival the men assemble at a convenient spot in sight of the fort, where they make a fire and smoke, during which time the women and children come to the fort and erect their tents near the stockades. Observing that business to be nearly completed, the men rise and move toward the fort in Indian file, the principal chief taking the lead, the others falling in according to rank or precedence, derived from the number of scalps taken in war. The master of the place is always expected to go out and shake hands with them at a short distance from the gates, and the further he goes to meet them, the greater the compliment. This ceremony over, he walks at their head, and thus conducts them to the Indian hall. There he desires the principal chief to take the seat of honor, in the most conspicuous place; the others sit according to rank around the room on benches provided for that purpose. The pipe is then lighted and presented to the chief, who having performed the usual ceremonies, takes a few whiffs and passes it to the next person on the right, always in rotation, with the course of (739) the sun. All having taken a few whiffs of the trader's pipe, the principal chief produces his own, which he fills and presents to the trader, who must take a few whiffs before it is sent around. The compliment is greater if the chief presents the pipe to the trader to light. If the Indians are numerous their own pipes are then demanded, filled by us, and presented to them, each one lighting according to his own particular notions of ceremony; but we must always have people to hand them fire, as their consequential impertinence does not permit them to rise for that purpose. The more pipes there are in circulation at once, the greater is the compliment. After the first round we give them each half a gill of Indian liquor, beginning always with the principal chief, who is about as ceremonious in taking a drink as he is in smoking. He dips his finger into the liquor and lets a few drops fall to the ground; then a few drops are offered above, but he drinks the rest without further delay. Each chief has some particular ceremony to perform before tasting the first glass, but after that he gets drunk as fast as possible.

Smoking continues till the room is filled with smoke, and in half an hour another glass is served, and soon after that we present each man with a one-quart keg of Indian liquor, a dram then finishes the business, and all are ordered to retire to their tents to enjoy their liquor. Should the party exceed 15 or 30 heads of families, we give them their quantum in one large keg; this they prefer, as one gallon in a large keg looks bigger to them than double that quantity in several small kegs. Such is the common method of receiving them when no person of distinction bears a flag. In this case the flag-bearer walks ahead, though he may not be the principal man, precedence being allowed him, on such occasions, out of respect for the flag. The trader meets them as before, receives the flag, and carries it into the house, where the ceremonies already described are performed. The principal chief frequently advances, leading a horse by a line, which he delivers to the trader after (730) shaking hands. This is considered as a present, and sometimes the horse has a small parcel of furs or skins on his back to enhance the value of the gift. The owner often wears a handsomely painted robe, which he takes off his own back to cover the trader. His dressed fox-skin cap may be added, and this he must be allowed to adjust upon the trader's head. His ceremonies being over, if there be any other individuals inclined to make a present, they rise up and cover the trader with their robes, and if they have a fox-skin worth presenting, it is adjusted on the top of the first one. Thus, when a large party arrives, the trader often finds himself covered with eight or ten heavy robes, and wears on his
I attribute to this impulse... and Indian, having failed in a premeditated murder, and being well aware of the consequences, will injure or kill all who come in his way, until his passion is satisfied, when he will suddenly throw down his arms and give himself up to the judgment of the camp. Sitting with his head between his legs, he will allow even a child or an old woman to dispatch him, without saying one word in his own defense. If lenity is shown him he afterward becomes a mean devil, and in almost every drinking-bout will do some black deed until he receives his death-blow; this happens generally very soon, but sometimes immediately—particularly should he not belong to the clan (totem). I had trouble in preventing the Indians from killing old Crooked Legs. Even his son seemed anxious to dispatch him. We took all their arms from them, and when at last I got them quiet, they promised to respite the old man until the woman was dead; when (107) they would certainly kill him. During all this bustle he sat in his tent singing and saying he was not afraid to die; he had not even a knife with which to defend himself. At four o'clock the wounded woman awoke. Her friends insisted upon her drinking with them, telling her it would do her good, she accordingly did so and was drunk all night. Toward evening I took my gun and went out for a walk in the meadow (prairie) to evade the Indians, as they were drunk and troublesome.

(156) Nov. 35th, 1800. Crooked Legs and his family arrived from below. His young wife is now perfectly recovered, and enjoys a glass. All who had any skins to trade held a drinking match, during which the lady gave her old husband a cruel beating with a stick, and then, throwing him on his back, applied a firebrand to his privates, and rubbed it in, until somebody interfered and took her away. She left him in a shocking condition, with the parts nearly roasted. I believe she would have killed him, had she not been prevented, if he recovers, it will be extraordinary. This was done in revenge for his having stabbed her some time ago.

Nov. 36th, 1800. Indians sober. Crooked Legs too ill to stir, his old wife waits on him, and the young one makes fun of him.

(160) On the 18th (Dec. 1800) some of the Red Lake Indians, having traded here for liquor which they took to their camp, quarreled among themselves. Caustoquincie jumped on Terre Grasse (Productive Earth), and bit his nose off. It was some time before the piece could be found; but at last, by tumbling and tossing the straw about, it was recovered.

(161) stuck on, and bandaged, as best the drunken people could, in hopes it would grow again. The quarrel proceeded from jealousy.

Dec. 38th, 1800. I was informed of a cruel affair which happened two years ago at Red Lake. The woman is here to whom the affair happened. It seems her husband was a young Indian by whom she had one child, but who thought proper to have two wives. Not liking this, she joined another camp, where she took a new husband. Soon after this second marriage, the two camps met and had a drinking match. The first husband went to his rival, and insisted upon taking the child, telling him he might keep the woman, as he did not want her. They were both scoundrels; the child was not many months old. The father caught hold of one leg of the child, saying he would have him; the husband caught hold of the other leg, saying the father should not take him away. They began to pull and haul, on a sudden the father gave a jerk, and the other resisting, the child was torn asunder. Charlo lies here very sick, he is troubled with an ugly cough, and can scarcely move. His brothers have only been once to see him, they have no more feeling than brutes, and have (163) left him to care for his two young children, on five and the other seven years of age. In a drinking match a few days ago one of the women bit an Indian's finger off. She came to me for salve to cure it as best I could.

Jan. 1st, 1801. I gave my men some high wine, flour, and sugar, the Indians... (Continued: Opposite P. 113.)
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head as many fox-skins. All this he must endure, and sit with a serious
countenance until the principal smoking ceremonies are over, when he is
at liberty to order the robes and skins into the storehouse. It is always
expected, however, that these presents will be paid for, even to double
their value. After the Indians have retired to their tents and drank up
all their liquor, if they are inclined to purchase any more, they bring
some bits of meat, tongues, or other trash, which we must buy with liquor.

Piegans will not consent to pay for in skins or furs. The drinking-
match continues all day and until about midnight, when they all fall
asleep, and next morning finds them sober; for a drinking-match among the
Slaves (Blackfoot, Blood, Piegan) seldom lasts over night. The next day,
when they trade, we pay them for their previous presents. But if what
we offer for the horse does not answer the owner's expectations, he demands
the horse, and it must be delivered up to him. Altercation is useless, for
he gets sullen, and walks away with his horse. But a present of skins
and furs is never demanded to be returned; whatever is offered for it
being accepted. If a flag has been brought in, it is returned to the
owner on his departure, tied up with a few yards of gartering, to which
is attached a foot of tobacco. They seldom remain longer than one day at
cour forts. The women are all sent off first, while the men remain to
smoke with the

(731) trader, and put him out of all patience by begging. The women being
all gone, each man gets four or five balls and powder, about four inches
of tobacco, and a dram; but they never set off till they have so pestered
us for different articles that we are heartily tired of our customers.

While drinking at our houses almost every man is provided with a rattle,
to keep chorus to his rude singing. These rattles are made of raw hide,
sewed and stretched in the shape of a calabash, and stuffed with sand
until they are dry, when they are emptied and small pebbles put into
them. The Piegans are noisy when drinking, but not insolent. Singing and
bellowing seem to be their pleasure, while the men and women all drink
together. They are not so much given to thieving at our houses as the
Blackfeet and Bloods. The greatest oath a Slave (Blackfoot, Blood, Piegan)
can possibly utter is that the earth and the sun hear him speak; this
they consider sacred and invaluable in all their transactions. The Piegans
are less given to gaudy dress than any other tribe on the plains, as I
have already observed; warlike exploits are their great pride. The ten
different colors of earth and clay they use in painting and daubing
their garments, bodies, and faces are: a dark red, nearly a Spanish brown;
a red, inclining to pale vermillion, a deep yellow; a light yellow; a
dark blue; a light or sky-colored blue, a shining and glossy lead color; a
light green; a white, and charcoal. Medicines they have few or none, except
some simples they use to cure wounds. They are perfectly ignorant of
internal applications, and seem to have no medicines for the relief of any
inward complaint. Notwithstanding their own ignorance in quackery, they
are perpetually begging medicine from us, and place the greatest confide
in whatever we give them, imagining that everything medical which comes
from the trader must be a sovereign remedy for all diseases. I have often
done wonders by giving them a smell of eau de Luce (Luce water, Luce being
the inventor of this compound, which is also known as aqua Luciae and
spiritus ammoniae succinatus, the basis is aqua ammoniae, in alcohol, with
lavender, amber, and mastic), as something warranted to cure all
(732) kinds of internal maladies. Next morning after drinking they
generally swarm into the house for medicine to relieve the effects of
the liquor, and we often have some diversion by assuming a solemn
purchased liquor, and by sunrise every soul of them was raving drunk— even the children. Buffalo in great abundance; some within gunshot of the fort. The plains are entirely covered; all were moving in a body from N. to S. An Indian who, pretended to be a medicine man was employed by Maymiutch to cure his sick brother. The fellow came accordingly with his drum and medicine bag, half drunk, and began to make a terrible noise, beating the (185) drum, singing and dancing, tumbling and tossing, and blowing upon the sick man, until he worked himself into a foam; when, redoubling his exertions, with one heavy, stroke he burst his drum, trampled it to pieces, and went away quite exhausted, leaving his patient almost worried to death. However, this affair got him two blankets, a large kettle, and Charlo's gun. I saw a curious farce, during the night between my men and some old woman about 70 years of age (details omitted). Liard's daughter took possession of my room, and the devil could not have got her out.

Jan. Ed. 1801. Berdash, a son of Sucrie (Sucre, Sweet, or Wissocup), arrived from the Assiniboine, where he had been with a young man to carry tobacco concerning the war. This person is a curious compound between a man and a woman. He is a man both as to members and courage, but pretends to be womanish and dresses as such. His walk and mode of sitting, his manners, occupations, and language are those of a woman. His father, who is a great chief amongst the Sauleurs (Chippewas), cannot persuade him to act like a man. About (184) a month ago, in a drinking match, he got into a quarrel and had one of his eyes knocked out with a club. He is very troublesome when drunk. (Berdash is mentioned by Tanner, 105, Narrative of His Captivity. Berdash lived as the wife of a number of Chippewas. A.C.J. Farrel, of Olai, California, who was brought up among the Turtle Mountain Chippewas in 1806-1809, and knew Little Shell, grandson of the Little Shell mentioned by Henry, and Flying Eagle, says that they had this to tell, about Chippewa tradition concerning Berdash: He was very brave, so much so, that the young men, before setting out on war parties, sodomized Berdash, in order, by such close contact, to acquire some of his courage. JGC)

(186) Aug. 30th. 1801. Indians still drinking, and very troublesome. I gave the summer men their equipments and advances, and made up an assemblage of goods of 35 pieces for Grandes Fourches (present Grand Forks, North Dakota), and another of 15 pieces for the Hair hills. An Indian arrived with his family in a small canoe, 15 days from Leech Lake, bringing intelligence of several Sauleurs (Chippewas) having murdered one another in a drinking match at that place a few days before he left. This caused a terrible uproar in camp here, the deceased persons being near relatives to some of our Indians, among whom were also persons related to the murderers, the former insisted on retaliating, and it was with great trouble that we prevented them by taking away their arms. They were all drunk, and kept up a terrible bawling, lamenting the deaths of their relations. The liquor tended to augment their grief.

(184) Mar. 14th. 1802. In a drinking match at the Hills yesterday, Gros Bras (Thick Arms) in a fit of jealousy stabbed Aupussoi to death with a hand-dague (dagger), the first stroke opened his left side, the second his belly, and the third his breast; he never stirred, although he had a knife in his belt, and died instantly. Soon after this Aupussoi's brother, a boy about 10 years of age, took the deceased's gun, loaded it with two balls, and approached Gros Bras' (Thick Arms') tent. Putting the muzzle of the gun through the door the boy fired the two balls into his breast and killed him dead, just as he was reproaching his wife for her affection for Aupussoi, and boasting of the revenge he had taken. The little fellow ran into the woods and hid. Little Shell (Petite Coquille) found the old woman, Aupussoi's mother, in her tent, he instantly stabbed her. Ondainoiache then came in, took the knife, and gave her a second stab. Little Shell, in his turn taking the knife, gave a third blow. In this manner did these two rascals continue to murder the
countenance, and letting them taste or smell some kind of trash; and
the more poignant the application, the greater faith they put in its
efficacy. Their dreams are much attended to. If a Piegan dreams some-
thing particular, on awakening, he instantly rouses his wife, makes a
speech about his dream, and begins to sing, accompanied by his woman,
and sometimes all his wives join in chorus. If he dreams of having
drunk liquor, he gets up, relates the circumstances, sings for a long
time with his women, and then, if not too far from the fort, comes in
to have his dream accomplished. During my short stay here (Rocky Mount-
ain House) I have frequently been awakened by such speeches and songs in
the dead of night. Early in March (1811) a party of Piegans came in,
some of whom had just returned from war upon the Crows. They had crossed
the Missouri to the southward, where they saw a fort inhabited by
white people (Andrew Henry and Pierre Menard built a fort two miles above
the forks of the Jefferson and Madison rivers, near the Three Forks of the
Missouri in the early spring of 1810, the fort was attacked April 13 and
33, 1810, and May, 1810 George Drouillard was killed by Blackfeet. Those
who attacked the fort said to be Atsina, but reported to Thompson as
being Piegans. See Chittenden, American Fur Trade, vol. I, pp. 141-143,
and Thompson's Narrative, p. 418, p. 86, supra), they found a camp of
the enemy, whom they immediately attacked, and say they drove from the
field of battle, but got no scalps; they found some plunder in the
abandoned camp, but the enemy had carried off everything of value. Only
one Piegan was wounded; he received a ball in the arm, which broke the
bone near the wrist and tore the flesh. He sadly wanted some medicine
from me to cure the wound, which, however, was then in a fair way of
recovery by their method of splitting the fracture and applying some
simples to the external wound. The Piegans wear necklaces formed by
several strings of minique root, which they have in great abundance.
This has an agreeable smell, and is frequently used by Indians to the E.
and as a medicine, or mixed with
(733) their weed and tobacco for smoking. The joints of this root are
from half an inch to an inch long, and two inches in circumference,
bearing a great resemblance to the jointed backbone of a fish. They tell
us they collect this root southward on their war excursions, as they
also do several kinds of earth and clay which they use in their toilets.
The Fall (Atsina) Indians I have already mentioned formerly inhabited
the tract of land between the North and South branches of the Saskatchewan.
They always had the reputation of a brave and warlike nation — indeed,
their turbulent disposition was the principal cause of their abandoning
their former lands. They were then very numerous, but the smallpox
carried off most of them. They are now augmenting in number very fast,
and more so, I believe, than any other tribe. I have always observed a
greater proportion of young men than among their neighbors. I have not
been able to ascertain the exact number, but am fully confident they
exceed 100 tents. They are no doubt from the same stock as the Big Bellies
of the Missouri and the Crows (Henry is mistaken: the Hidatsa, Minnetare,
or Gros Ventres or Big Bellies of the Missouri are of Siouan linguistic
stock, while the Atsina, Gros Ventre of the Prairie, or Fall Indians are
an offshoot of the Arapaho, and belong to the Algonquin family.). Their
dress, manners, and customs are the same throughout. In their language
there is some difference, still they comprehend each other perfectly well.
The Fall Indians are notorious for their vicious and bloodthirsty
disposition toward their foes. They are the only nation
(734) of Slaves (Blackfoot, Blood, Piegan, Atsina) who have actually
attacked our establishments on the Saskatchewan. In both of two
instances they succeeded in plundering the forts and murdering the ser-
old woman, as long as there was any life in her. The boy escaped into Langlois' house, and was kept hid until they were all sober.

May 2d, 1803. The river Indians are camping and all drinking hard — men, women, and children.

May 7th, 1803. Finished the fort. I gave the men a gallon of high wine and some sugar. DesFond (Duford) quarreled and parted from his wife; he wished to detain his son, a boy about nine years of age; but the little fellow preferred to go with his mother, and on leaving the house fired three arrows at his father, but missed him; for, although the old man was intoxicated, he had sense enough to avoid the arrows, and allowed the child to walk off with his mother.

May 18th, 1803. We take plenty of sturgeon. Indians tormenting me for liquor gratis.

Jan. 1st, 1803. Plugged with the ceremonies of the day — men and women drinking and fighting, pell mell.

Apr. 30th, 1803. Indians drinking. Le Boeuf (The Bull) quarreled with his wife and knocked her senseless with a club, which opened a gash on her head six inches long and down to the bone. She lay so long before she recovered her senses that I believed her dead.

Apr. 30th, 1803. Fire raging all over the plains, causing a great smoke, Indians still drinking. One woman stabbed another with a knife in four places, but I supposed none of them dangerous, being all flesh wounds.

May 1st, 1803. Our men and the X.Y. (rival fur trading company) fighting and quarreling. Augustin Cadotte and his men arrived with their baggage from Financetwayning. Indians drinking, two of them stabbed, but not dangerously.

June 8th, 1803. The Indians who had decamped returned to drink; Lambert beat Le Sieur. Indians fighting among themselves and with us also — very troublesome drinking match.

June 13th, 1803. At nine o'clock I embarked on board my canoe with eight men, leaving M. Langlois in charge of the fort, with six men. I gave the Indians six kegs of liquor, and bade them adieu.

Nov. 25th, 1803. I gave Little Shell, a troublesome drunken Indian, 120 drops of Laudanum in high wine, but it had no effect in putting him to sleep; he took it in doses of 40 drops in the course of an hour. A young Mascougan stabbed Capot Rouge (Red Coat) with a knife in the back.

Nov. 25th, 1803. An Indian arrived from above, a Sioux having killed Ondainco ache and two other Saulteurs (Chippewas) who were working beaver on Folle Avoine (Wild Rice) river. This was one of the fellows who assisted Little Shell to murder the old woman at the hills. Charles Hesse cut an ugly gash in his woman's head with a cutlass this morning, through jealousy.

Feb. 23d, 1804. I started Mr. Hesse and his wife for Red Lake to bring down sugar and bark, with him go two men. Grande Gseaule (Big Mouth) stabbed Perdix Blanche (White Partridge) with a knife in six places; the latter, in fighting with his wife, fell in the fire and was almost roasted, but had strength enough left, notwithstanding his wounds, to bite her nose off. He is very ill, but I don't suppose he will die.

Feb. 26th, 1804. Heavy snow. Indians daily going and coming, and tormenting us for liquor.

Mar. 23d, 1804. Winter express from the North arrived, via Portage la Prairie, two men brought it. Grous Gseaule (Big Mouth) and myself had a serious dispute; he wanted to give his furs to the X.Y. (the rival fur company), which I prevented, at the risk of my life, he was advised by them to kill me.

Apr. 30th, 1804. We found several strayed horses. Indians having asked for liquor, and promised to decamp and hunt well all summer, I gave them some. Grande Gseaule (Big Mouth) stabbed Capot Rouge (Red Coat), Le Boeuf (The Bull) stabbed his young wife in the arm, Little Shell almost beat his old mother's brains out with a club, and there was terrible fighting among...
PIEGAN INDIANS, 1808-1811.  - 114 - ALEXANDER HENRY. (1792-1814)

...vants of the H.B. Co. (Hudson's Bay Company), but were repulsed by the persons in charge of the N.W. Co. (Northwest Company) forts (see Henry, supra, p. 561, these notes, p. 68; attacks referred to made on Fort Bruce in 1793 and Hudson's Bay post on south branch of Saskatchewan in 1794), who obliged them to retire with the loss of some of their principal men. Since then they have thrown off the mask and committed depredations, pillage, and murder wherever opportunity offered. Their cruelty to a party of Iroquois and whites, whom they murdered on Bow river a few years ago, was horrid - cutting the bodies open, tearing out the still quivering hearts, and devouring them with the freecity of tigers in the presence of our people, whose fate it was to winter in that quarter, and who could not attempt to save that party, as it was only with the utmost difficulty that they secured peace for themselves through the winter. Yet the Fall (Atsina) Indians at our forts, when they perceive we are on our guard, are the most peaceable of any in the country and the easiest people to trade with, nowise troublesome or beggarly. They take whatever we offer them in exchange for their produce, without demanding a higher price. They are excessively fond of liquor, and always purchase that article without asking for even one glass gratis. This extraordinary docility may be attributed to the depredations they commit upon the whites Of course they are dubious of a kind reception, being convinced in their own minds that they deserve no leniency from us. Their principal trade consists of buffalo robes, in dressing which they have a particular method of their own, far superior to that of other Meadow (prairie) tribes. They also kill some wolves, foxes, grizzly bears, etc., and make dried provisions. They are more industrious than the Pieans. The Fall (Atsina) Indians are fond of keeping their robes and other coverings white by frequent application of white earth (their name for themselves was A-e-nen-na, or White Clay people); when they use red, it is always of a light color, inclining to pale vermillion. The dark red or Spanish brown, so much in vogue among the other Meadow (prairie) tribes, does not suit their taste. In offering their women (735) they surpass all other nations I have ever seen. They appear to be destitute or ignorant of all shame or modesty. In their visits to our establishments women are articles of temporary barter with our men. For a few inches of twist tobacco a Gros Ventre (Atsina) will barter the person of a wife or daughter with as much sangfroid as he would bargain for a horse. He has no equal in such an affair, though the Blackfoot, Blood, or Piean is now nearly as bad - in fact, all those tribes are a nuisance when they come to the forts with their women. They intrude upon every room and cabin in the place, followed by their women, and even though the trader may have a family of his own, they insist upon his doing them the charity of accepting of the company of at least one woman for the night. It is sometimes with the greatest difficulty that we can get the fort clear of them in the evening and shut the gates; they hide in every corner, and all for the sake of gain, not from any regard for us, though some of the men tell us it is with a view of having a white child - which frequently is the case. While on a war excursion, last summer (1810), these people fell upon a party of Americans or freemen (free trappers) from the Illinois, whom they confess they murdered and robbed of considerable booty in utensils, beaver skins, etc. Some of the beaver skins I observed were marked Valley and Jumell (see Chittenden: American Fur Trade, vol. I, 141-143 for account of this attack on Lisa's fort on Three Forks of Missouri, August 13 and 23, 1810, cited supra), with different numbers - 8, 15, etc. I purchased from a Fall (Atsina)
them. I sowed garden seeds.

May 6th. 1804. Engaged my men, settled their accounts, and gave them a treat of high wine; they were soon merry, then quarreled and fought. I saw five battles at the same moment, and soon after they all had bloody noses, bruised faces, black eyes, and torn clothes.

(350) Sept. 33d. 1804. Indians daily coming in by small parties; nearly 100 men here. I gave them 15 kegs of mixed liquor, and X.Y. (the rival fur company), gave in proportion; all drinking. I quarreled with little Shell, and dragged him out of the fort by the hair. Indians very troublesome, threatening to level my fort to the ground, and Tabashaw breeding mischief. I had two narrow escapes from being stabbed by him, once in the hall, and soon afterward in the shop. I perceived they were bent on murdering some of us and then pillaging. I therefore desired all hands to keep on their guard, and knock down the first Indian who should be insolent. The fellows soon saw we were ready for them, and dropped away. I would not give cut one drop more rum, and all was soon quiet.

(357) May, 1805. In the first drinking match a murder was committed in an Assiniboine tent, but fortunately it was done by a Saulteur (Chippewa). L'Hiver (Winter) stabbed Mishewashence to the heart three times, and killed him instantly. The wife and children cried out, and some of my people ran to the tent just as L'Hiver (Winter) came out with the bloody knife in his hand, expecting we would lay hold of him. The first person he met was William Henry, whom he attempted to stab in the breast; but Henry avoided the stroke, and returned the compliment with a blow of his cudgel on the fellow's head. This staggered him, but instantly recovering, he made another attempt to stab Henry. Foiled in this design, and observing several coming out of the fort, he took to his heels and ran into the woods like a deer. I chased him with some of my people, but he was too fleet for us. We buried the murdered man, who left a widow and five helpless orphans, having no relations on this river. The behavior of two of the youngest was really pitiful while we were burying the body; they called upon their deceased father not to leave them, but to return to the tent, and tried to prevent the men from covering the corpse with earth, screaming in a terrible manner; the mother was obliged to take them away.

(428) May 10th. 1806. The Assiniboines, Crees, Sonnants, and Saulteurs (Chippewas) having camped at the fort for some time and emptied some kegs of high wine, must have a parting drop, as they propose to decamp soon. Mr. Henry gave out a 10-gallon keg of high wine gratis. During the boisson (drinking match) Porcupine Tail's son was murdered by a Courte Oreille (Short Ears) his beaufrere (brother-in-law); he received 15 stabs in the belly and breast and fell dead on the spot. A few days before this affair the same Courte Oreille (Short Ears) had fired at him, but as the gun was only loaded with powder, only a few grains entered the skin and did no serious injury. About ten days ago another Saulteur (Chippewa) was murdered by his wife, who put the muzzle of his gun in his mouth and blew the back part of his head away. They were a young couple, with a boy about a year old; she had the handsomest face of all the women on this river, and he was a good, honest young fellow, called La Biche (The Hind). Murders among these people are so frequent that we pay little attention to them. Their only excuse for such outrages is that they are drunk.
Indian a stout black dog, of a breed between a hound and New-Founland, which he had taken on that occasion. I was
(756) surprised at the docility of this poor animal. He would not allow himself to be attached to a sled to haul any weight on their way, and therefore came in perfectly light and free. He entered my house without any ceremony, looked about, jumped and fawned upon us, and would not return to the Indian tents. His master had to take him away with a line, and keep him tied to a tent-pole, where a wolfskin was spread for him to lie upon. On their going away I purchased him for a fathom of tobacco and a scalper, and the poor beast was rejoiced to remain with us.

The Bloods were at war on the Missouri about the same time as the Fall (Atsina) Indians. They fell upon a party of Americans, murdered them all, and brought away considerable booty in goods of various kinds, such as fine cotton shirts, beaver traps, hats, knives, dirks, handkerchiefs, Russia sheeting tents, and a number of banknotes, some signed New Jersey and Trenton Banking Company (see Chittenden: American Fur Trade, vol. I, p. 148, for killing near three Forks of Missouri of George Drouillard and party of Delaware Indians, May 1810, by "Blackfeet."). From the description the Bloods gave of the dress and behavior of one whom they murdered, he must have been an officer or a trader; they said he killed two Bloods before he fell. This exasperated them, and I have reason to suppose they butchered him in a horrible manner and then ate him, partly raw and partly broiled. They said his skin was exceedingly white and tattooed from the hips to the feet.

The Bloods in general bear fully as bad a reputation as the Fall (Atsina) Indians; they are equally vicious, bloodthirsty, and turbulent, but, I believe, not so brave. At our forts they are very troublesome, beggarly, difficult to trade with, and always inclined to mischief. They are notorious thieves; every movable piece of metal must be put out of their sight and reach, as they will steal all they can lay hands upon. Idiocy is rather uncommon among the Slaves (Blackfoot, Blood, Piegan, Atsina); but I knew a full-grown Blackfoot of Painted Feather's band who was deaf and dumb from infancy, yet frequently accompanied his countrymen to war, and they said he was brave and fool-hardy, never wishing to retreat.

(757) Blindness is rare, except from accident or old age. The Slaves (Blackfoot, Blood, Piegan, Atsina) generally appear to be the most independent and happy people of all the tribes E. of the Rocky mountains. War, women, horses, and buffalo are their delights, and all these they have at command. The Sarcees, who all traded at this post in the winter of 1810-11, were excellent beaver hunters while on the N. side of the Saskatchewan, but from intercourse with the Slaves (Blackfoot, Blood, Piegan, Atsina) have become fully as lazy and indolent. A quarrel which they had last summer with the Assiniboines has caused them to remain near the mountains for the present; the environs of the Beaver Hills are generally their station. These people have the reputation of being the bravest tribe in all the plains, who dare face ten times their own numbers; and of this I have had convincing proof during my residence in this country. They are more civilized and more closely attached to us than the Slaves (Blackfoot, Blood, Piegan, Atsina), and have on several occasions offered to fight the others in our defense. None of their neighbors can injure them with impunity, death is instantly the consequence. I have already mentioned their (Athapascan) origin. Their manners and customs are nearly the same as those of all the other Meadow (prairie) Indians. They are a hard
people to deal with; the most arrant beggars known. A refusal makes
them sullen and stubborn, for being, as they term themselves, our real
friends, they imagine we should refuse them nothing. Most of them have
a smattering of the Cree language, which they display in clamorous and
discordant strains, without rule or reason. Their own language is so
difficult to acquire that none of our people have ever learned it.

(748) (Footnote) Ross Cox's Adventures.

(749) On the Columbia River, etc., was pub. London, 1831, 3 vols., 8vo, pp. 358 and 400, and repub. New York, 1832, 1 vol. 8vo, pp. 335, it covers six years, 1811-17, during which the author went up the Columbia nine times and down it eight times, it is highly entertaining and full of details found nowhere else, which were a main reliance to Irving— for that inimitable raconteur based his Astoria largely on Franchere and Cox.

(787) (Footnote) Russel Farnham --- returned to Astoria May 11th, 1813; left June 39th, 30th, or "31st," 1813, under John Clarke, was at mouth of Snake r. July 31st, up Snake r. Aug. 3d-15th; at Spokan house soon, and sent with R. Cox, Oct. 17th, to oppose Finan McDonald, N.W. Co., among the Flat Heads.

(774) (Footnote) Pierre Michel --- wintered with Cox on Flat Head r. 1813-14.

(893) (Footnote) Farnham and Cox were sent Oct. 17th, to oppose Finan McDonald, N.W. Co., among the Flat Heads, and Fillel to oppose Mr. N. Montour among the Kootenays. Cox returned Jan. 1st, 1813.

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(905) Biographical Notes. Cox, Ross, was one of the clerks of the Pacific Fur Company, came to Astoria in the Beaver and entered the Northwest service in 1813. He was commonly known by the sobriquet of "Little Irishman." He remained on the Columbia six years, ascending the river nine times and descending it eight. His chief importance in Astorian history arises from the fact that he published an account of the enterprise which, although the least trustworthy of the original authorities, is still an important work. Its title is Adventures on the Columbia River, London, 1831.


(137) (Leslie M. Relation on cruelties of the Iroquois Indians, 1659-1860.) And as for cruelty, I would make this paper blush, and my listeners would shudder, if I related the horrible treatment inflicted by the Agnierenons upon some of their captives. This has indeed been mentioned in the other relations; but what we have recently learned is so strange that all that has been said on (158) the subject is nothing. I pass over these matters, not only because my pen has no ink black enough to describe them, but much more from a fear of inspiring horror by recounting certain cruelties never heard of in past ages. It is only a neat trick with them to make a cut around the thumb of a captive, near the first joint; and then, twisting it, to pull it off by main strength, together with the sinew which usually breaks near the elbow or near the shoulder, so great is the violence employed. The thumb, thus removed with its sinew, is hung to the sufferer's ear like an ear-pendant, or attached to his neck in place of a carcanet.


(166) (Fort Union, October 5, 1851) After Mr. Denig and I had washed and dressed Packinah's wound he brought the conversation round to the name of a Herantaa (Hidatsa) woman who is called "Fifty." On her account fifty men suffered the penalty (an evident euphemism) because she ran away from her husband twice, all on the same evening. For like misdoing, fifteen paid the penalty on account of an Assiniboine woman. Carafeal happened to be in the camp at the time and had been invited to join them but declined (briefly, a rape en masse.). The latter woman, from indulgence in the practice for such a long time, lost the use of her legs. In Belle Vue I saw a Pawnee woman who had been taken a prisoner on the prairie by thirty Omaha brave and so abused by all thirty of them that she remained a cripple for life.