David Thompson's Narrative of his Explorations in Western America, 1784-1812, Edited by J.B. Tyrrell, Toronto, The Champlain Society, XII, 1916.

(311) The whole of the great western forest had very many Beaver, it had few Lakes, but what was better for the Beaver many small brooks, and streams which they dammed up and made Ponds for their Houses, and the Natives had thus an annual supply of furrs to trade all they required, and had the furr trade been placed in the hands of one company under the control of govern(ment) might have continued to do so to this time; but from Canada the trade was open to every adventurer, and some of these brought in a great number of Iroquois, Nepissings and Algonquins*(*This influx of eastern Indians occurred about 1798). who with their steel traps had destroyed the Beaver on their own lands in Canada and New Brunswick; The two latter, the men were tall, manly, steady and good hunters, the few women they brought with them were good looking and well behaved and their dress came to the feet and both sexes (were) respected by the Natives. The Iroquois formed about half the number of these immigrants, they considered themselves superior to all other people, especially the white people of Canada, which they carried in their countenances, being accustomed to show themselves off in dances and flourishing their tomahawks before the civilized people of canada, and making speeches on every occasion, which were all admired and praised through politeness to them, gave them a high opinion of themselves: The few women they brought with them were any thing but beauty and their dress was careless with the shirt on the outside and petticoats to only a little below the knees, the toes and feet turned inwards which made them walk like (312) ducks, so different from the slender tall forms of the women of the Plains, their easy, graceful walk, and dress touching the ground. Part of these went up the Red Deer River, and about 250 of them came up the Saskatchewan River, in company with the canoes of the Fur Traders to one of the upper Posts called Fort Augustus (Thompson was at Fort Augustus in 1799) where the River passes through fine Plains, upon the banks and in the interior country are numerous herds of Bisons and several kinds od Deer, and many Bears of several colours. The Algonquins and Nepissings paid every attention to the advice given to them, and performed the voyage without accident; but the Iroquois treated our warnings with contempt; When advised to be cautious in the hunting of the Bison, especially when wounded; they would laugh and say they killed an ox with the stroke of an axe, and should do the same to the Bisons. The second day in hunting one of them wounded a Bull which ran at him, and although he avoided the full stroke of the head, yet was so much hurt that it was about two months before he was well. The next day as two of them was crossing a low point of wood near the river, they saw a Bull, fired at and wounded him, the Bull rushed on one of them who to escape ran behind an old rotten stump of a tree of about ten feet high, the furious animal came dash against it, threw it down and the man lay beneath it, the Bull also fell on it, and rolled off; The comrades of the poor fellow ran to the river and hailed the canoes; several of the Men came, the Bison was dying, they took the stump away, but the Iroquois was crushed and dead. These two accidents somewhat
(313) lowered their pride as they found that even their guns could not always protect them.

A few days after, as two of them were hunting (they always went by two) they met a coloredd Bear (Grizzly Bear, Ursus horribilis Ord.) which one of them wounded, the Bear sprung on him, and standing on his hind

feet seized the Iroquois hugging him with his fore legs and paws, which broke the bones of both arms above the elbow, and with it's teeth tore the skin of the head from the crown to the forehead, for the poor fellow had drawn his knife to defend himself, but could not use it; fortunately his comrade was near, and putting his gun close to the Bear shot him dead. The poor fellow was a sad figure, none of us were surgeons, but we did the best we could, but for want of proper bandageing his arms were three months in getting well. These accidents happening only to the Iroquois made them superstitious and they concluded that some of the Algonquins had thrown bad medicine on them, and a quarrel would probably have taken place had we not been with them. These accidents were the fault of their mode of hunting, being accustomed to hunt only timid animals, and keeping about one hundred yards from each other, to cover more ground did very well for Deer; but to hunt the animals of the upper countries as the Bison and Bear and which are fierce and dangerous, requires the two hunters to be close to each other, the one reserving his fire in case ofethe wounded animal being able to attack them; they were faulty in their hunting until experience taught them better.

The native hunt mostly alone, and from the precautions very seldom meet with an accident. On arrival at Fort Augustus all these people had to disperse and go to some place to pass the winter and make their furr hunts. The hills to the southward, at the foot of the mountains were known to have many Beavers, and thither they were disposed to go; but at a kind of council, we pointed out the dangers they
(314) would encounter, as it was the country of the powerful tribes of the Plains who had gained the country by war, and held it as a conquered country open to the incursions of their enemies, in which they would probably be destroyed, or at least plundered; by some of the war perties; and advised them to go to the forest lands of the north where there were also many Beavers the Natives few and peaceable, and where they could hunt in safety. This advice was directly followed by the Algonquins and Nepissings, they separated themselves into small parties and passed the winter in safety and made good hunts. This advice had a very different effect on the Iroquois, who determined to send off a large party to examine the country to the southward and see what the disposition of the Natives were to them, whom they appeared to despise. Accordingly part hunted near the Fort while a party of about seventy five men well armed went off, foolishly taking their self conceit and arrogance with them. They soon came to a small camp of Peeagans the owners of the country, and all their enquiry was where the Beavers were most plenty as if they were masters of the country. As they did not understand each other, the whole was by signs, at which the Indians were tolerably expert. The Peeagans did not know what to make of them, but let them pass. In this manner they passed two more small camps to the fourth which was a larger camp of Willow Indians (Atsina, Fall or Prairie Gros ventres, a sub tribe of the Arapaho formerly allied with the Blackfoot, Blood and Piegan.), Having now proceeded about eighty miles, they agreed to go no farther spend a few days and return.

Although the Natives did not much like their behaviour, they treated them hospitably as usual to strangers. After smoking and feasting, they performed a dance; and then sitting down, by signs invited the Willow Indians (Atsina) to a gambling match, this soon brought on a quarrel, in which
(315) the arrogant gestures of the Iroquois made the other party seize their arms, and with their guns and Arrows lay dead twenty five of them;

the others fled, leaving their blankets and a few other things to the Willow (Atsina) Indians, and returned to Fort Augustus in a sad state. This affair made the Indians of the Plains look on them with contempt for allowing so many to be killed like women, without even firing a shot in their defense, for the Willow (Atsina) Indians were but a few more than the Iroquois, and mostly armed with Bows and Arrows, which whatever may be thought by civilized men, is a dreadful weapon in the hands of a good Archer. The defeated Iroquois sent word of their misfortune to the parties that were hunting, and alltogether collected about 120 men; Councils were held and war parties to be formed for revenge, to which the Nahathaway (Cree) Indians, (the natives and masters of the country) were invited, in hopes they would join them; but all to no purpose, the Nahathaways (Crees) told them they would not enter into their quarrel against their old allies, and pointed out to them that three times their numbers would make no impression on the Indians; they were numerous, good cavalry and accustomed to war, adding, you, yourselves, may go and take your revenge, but we do not think any of you will return. All this lowered their self conceit and arrogance, they saw plainly the Natives of those countries had no great opinion of them, and giving up all thought of revenge, as they were now to separate for the winter agreed to make a feast and perform all their dances, to which the Nahathaways (Crees) were invited; the next day they all appeared in their best dresses; and the feast took place about noon of the choice pieces of the Bison and Red Deer; at which as usual, grace was said and responded to by the guests.

The feast being over the dances began by the Iroquois and their comrades; after a few common dances, they commenced their favorite dance of the grand Calumet, which
(316) was much admired and praised, and they requested the Nahathaways (Crees) to dance their grand Calumet, to which they replied, they had no smoking dance; this elated the Iroquois and they began their War Dance, from the discovery of the enemy to the attack and scalping of the dead, and the war hoop of victory. The Nahathaways (Crees) praised them. The Iroquois being now proud of their national dances, requested the Nahathaways (Crees) to see their War dance, and intimating they thought they had none, which was in a manner saying they were not warriors.

I felt for my old friends and looking round, saw the smile of contempt on the lips of Spikanoggan (the Gun Case), a fine, stern warrior of about fifty years of age, with whom I had been long acquainted, and whom I knew excelled in the dance. I asked if he intended to take up the challenge, he said, he had no wish to show himself off in dancing before these strangers; "You certainly do not wish them to return to their own country and report of you as so many women. You, Spikanoggan, your eye never pitied, nor your hand ever spared an enemy, is the fittest man to represent your country men in the War dance; and show these strangers what you are. Somewhat nettled, he arose, put on a light war dress, and with his dagger in his right hand he began the War dance, by the Scout, the Spy, the Discovery, the return to camp, the Council, the silent march to the ambuscade, the war whoop of attack, the tumult of the battle, the Yells of doubtful contest and the war whoop of victory; the pursuit, his breath short and quick the perspiration pouring down on him his dagger in the fugitive, and the closing war whoop of the death of his enemy rung through our ears. The varying passions were strongly marked in his face, and the whole was performed with enthusiasm. The perfect silence, and all eyes rivetted on him, showed the admiration of every one, and for which I rewarded him. The Iroquois seemed lost in surprise, and after a few minutes said, our dances please our-
(317) selves and also the white people and Indians wherever we go, but

your dance is war itself to victory and to death. It was evident they were much mortified and at length one of them remarked that he did not scalp his enemy to which he replied in contempt; "any old woman can scalp a dead man." I was much pleased with the effect this dance had on the Iroquois, it seemed to bring them to their senses, and showed them that the Indians of the interior countries were fully as good Warriors, Hunters, and Dancers, as themselves. They lost all their self conceit and arrogance but became plain well behaved men, left off talking of war, and turned to hunting. Having taken on credit from the Traders their necessaries for the winter, they separated into small parties of two or three, each having about six steel traps for beaver, of light workmanship with strong elastic springs of which the bait is the castorum of the beaver called the beaver medicine. They chose their hunting grounds to the westward and northward among the forests at the east foot of the Rocky Mountains. None of the Natives formed a favourable opinion of the Iroquois; for their whole number they had only about six women with them, each had a husband; and they could not conceive how men could live without women; they also looked on them as a dirty people for sleeping in their clothes, for the dress that an Iroquois put on in November he will walk and sleep in till the month of April, and longer if it does not wear away, so very contrary to the customs and habits of the Natives.

SMALLPOX.

(322) From the best infromation this disease was caught by the Chipaways (the forest Indians) and the Sieux (of the Plains) about the same time, in the year 1780, by attacking some families of the white people, who had it, and wearing their clothes. They had no idea of the disease and its dreadful nature.

(323) From the Chipaways it extended over all the Indians of the forest to it's northward extremity, and by the Sieux over the Indians of the Plains and crossed the Rocky Mountains. More Men died in proportion than Women and Children, for unable to bear the heat of the fever they rushed into the Rivers and Lakes to cool themselves, and the greater part thus perished. The countries were in a manner depopulated, the Natives allowed that far more than one half had died, and from the number of tents which remained, it appeared that about three fifths had perished; despair and despondency had to give way to active hunting both for provisions, clothing and all the necessaries of life; for in their sickness, as usual, they had offered allmost everything they had to the Good Spirit and to the Bad, to preserve their lives, and were in a manner destitute of everything. All the Wolves and Dogs that fed on the bodies of those that died of the Small Pox lost their hair especially on the sides and belly, and even for six years after many Wolves were found in this condition and their furr useless. The Dogs were mostly killed.

With the death of the Indians a circumstance took place which never has, and in all probability, never will be accounted for. I have already mentioned that before that dreadful disease appeared among the Indians they were numerous, and the Bison, Moose, Red, and other Deer more so in proportion and Provisions of Meat, both dried and fresh in abundance. Of this all the Traders and Indians were fully sensible, and it was noted by the Traders and Natives, that at the death of the latter, and there being thus reduced to a small number, the numerous herds of Bison and Deer also disappeared both in the Woods and in the Plains, and the Indians about Cumberland House declared the same of the Moose, and the Swans, Geese, and Ducks with the Gulls no longer frequented the Lakes in the same number they used to do; and where they had abundance of eggs

during the early part of the Summer, they now had to search about to find them. As I
(324) was not in the country at this time I can only give the assertion of the Traders and the Natives, who could have no interest in relating this sad state of the country. In the early part of September 1786 I entered these countries and from that time can speak from my own personal knowledge.

In the following October, six men and myself, were fitted out with a small assortment of goods, to find the Peeagan Indians and winter with them: to induce them to hunt for furrs, and make dried Provisions; to get as many as possible to come to the houses to trade, and to trade the furrs of those who would not come. Each of us had a Horse, and some had two furnished by ourselves. Our road lay through a fine country with slight undulations of ground, too low to be called Hills, everywhere clothed with fine short grass and hummocks, or islands of wood, almost wholly of Aspin and small, but straight, growth. About the tenth day we came to the "One Pine." This had been a fine stately tree of two fathoms girth, growing among a patch of Aspins, and being all alone, without any other pines for more than a hundred miles, had been regarded with superstitious reverence. When the small pox came, a few tents of Peeagans were camping near it, in the distress of this sickness, the master of one of the tents applied his prayers to it, to save the lives of himself and family, burned sweet grass and offered upon its roots, three horses to be at it's service, all he had, the next day the furniture of his horses with his Bow and Quiver of Arrows, and the third morning, having nothing more, a Bowl of Water. The disease was now on himself and he had to lie down. Of his large family only himself, one of his wives, and a Boy survived. As soon as he acquired strength he took his horses, and all his other offerings from the "Pine Tree," then putting his little Axe in his belt, he ascended the Pine Tree to about two thirds of it's height, and there cut it off, out of revenge for not having saved his family; when we passed the branches were withered and the tree going to decay.
(325) For three and twenty days we marched over fine grounds looking for the Indians without seeing any other animals than a chance Bull Bison, from the killing of a few we procured our provisions.

We found a Camp on the south side of the Bow River from its tender grass the favorite haunts of the Bisons, yet this camp had only provisions by daily hunting, and our frequent removals led us over a large tract of country, on which we rarely found the Bisons to be numerous, and various camps with whom we had intelligence were in the same state with the Camp we lived with. It is justly said, that as Mankind decrease, the Beasts of the earth increase, but in this calamity the natives saw all decrease but the Bears. And dried provisions of meat before so abundant that they could not be traded, were now sought as much as furrs. The enquiries of intelligent Traders into this state of the Animals from the Natives were to no purpose. They merely answered, that the Great Spirit having brought this calamity on them, had also taken away the Animals in the same proportion as they were not wanted, and intimating the Bisons and Deer were made and preserved solely for their use; and if there were no Men there would be no Animals. The Bisons are vagrant, wandering from place to place over the great Plains, but the Moose and other Deer are supposed to keep within a range of ground, which they do not willingly leave, but all were much lessened in number. A few years after I passed over nearly the same grounds and found the Bisons far more numerous.

Voyages from Montreal to the Frozen and Pacific Oceans, 1789 and 1793 by Alexander Mackenzie, Reprint of 1801 London Edition, "Master Works of Canadian Authors", Toronto, Canada, 1927.

(167) (Descending Mackenzie River, Sunday July 5, 1789, Dog-rib and Athapuscow or Slave Indians. Athapascan stock.) Their arms and weapons for hunting, are bows and arrows, spears, daggers, and pogamagans, or clubs. The bows are about five or six feet in length, and the strings are of sinews or raw skins. The arrows are two feet and a half long, including the barb, which is variously formed of bone, horn, flint, iron, or copper, and are winged with three feathers. The pole of the spear is about six feet in length, and pointed with a barbed bone of ten inches. With this weapon they strike the reindeer in the water. The daggers are flat and sharp-pointed, about twelve inches long, and made of horn or bone.

(326) The Indians of the Plains are of various Tribes and of several languages which have no affinity with each other.

The Stone (Assiniboine) Indians are a large tribe of the Sieux Nation, and speak a dialect, differing little from the Sieux tongue, the softest and most pleasing to the ear of all the Indian languages. They have always been, and are, in strict alliance with the Nahathaways (Crees), and their hunting grounds are on the left bank of the Saskatchewan and eastward and southward
(327) to the upper part of the Red River, and their number 400 Tents each cohtaining about eight souls, in all 3200.

The Fall (Atsina) Indians, their former residence was on the Rapids of the Saskatchewan, about 100 miles above Cumberland House; they speak a harsh language, which no other tribe attempts to learn, in number about 70 tents at ten souls to each tent. They are a tall well made muscular people, their countenances manly, but not handsome. Their Chief was a bad character, and brought them into so many quarrels with their allies, they had to leave their country and wander to the right bank of the Missisourie to near the Mandane villages (not correct: Thompson is here confusing the Atsina or Falls Indians, called the Prairie Gros Ventres, with the Hidatsa, or River Gros Ventres, who were allied with the Mandan) The Sussees (Sarsi) , are about ninety tents and may number about 650 souls. They are brave and manly, tall and well limbed, but their faces somewhat flat, and cannot be called handsome. They speak a very guttural tongue which no one attempts to learn.

The next of the three tribes of the Peeagan, called Peeaganakoon, the Blood Indians (Kennekoon) and the Blackfeets (Saxeekoon) these all speak the same tongue, and their hunting grounds (are) contiguous to each other; these were formerly on the Bow River, but now (extend) southward to the Missisourie.

All these Plains, which are now the hunting grounds of the above Indians were formerly in full possession of the
(328) Kootanaes (Kutenai), northward; the next the Saleesh (Flatheads) and their allies, and the most southern, the Snake (Shoshoni) Indians and their tribes, now driven across the Mountains. The Peeagan in whose tent I passed the winter was an old man of at least 75 to 80 years of age; his height about six feet, two or three inches, broad shoulders, strong limbed, his hair gray and plentiful, forehead high and nose prominent, his face slightly marked with the small pox, and alltogether his countenance mild and even, sometimes playfull; although his step was firm and he rode with ease, he no longer hunted, this he left to his sons; his name was Saukamappee (Young Man); his account of former times went back to about 1730 and was as follows.

The Peeagans were always the frontier Tribe, and upon whom the Snake (Shoshoni) Indians made their attacks, these latter were very numerous, even without their allies; and the Peeagans had to send messengers among us to procure help. Two of them came to the camp of my father, and I was then about his age (pointing to a Lad of about sixteen years) he promised to come and bring some of his people, the Nahathaways (Crees) with him, for I am myself of that people, and not of those with whom I am. My father brought about twenty warriors with him. There were a few guns amongst us, but very little ammunition, and they were left to hunt for the families; Our weapons was a Lance, mostly pointed with iron, some few of stone, A Bow and a quiver of Arrows; the Bows were of Larch, the length came to the chin; the quiver had about fifty arrows, of which ten had iron points,
(329) the others were headed with stone. He carried his knife on his

Bulletin 30, Smithsonian Institution, Bureau of American Ethnology, Part 2, Washington, 1910, Pages 546-547, "Shields" by James Mooney. Extract.

(546) The shield of the equestrian warrior of the plains was round, varying from 12 to 36 in. in diameter, and averaging about
(547) 17 in. The ordinary material was thick buffalo hide, with one or two covers of soft dressed buffalo, elk, or deer skin, but a few instances are known of shields of netted rods covered with soft dressed skin, the supposed protecting power in such cases being wholly due to the "medicine." The design upon the outside cover was different from that upon the inside cover, which last was exposed only at the moment of going into the fight, by loosening and throwing back the outside cover. The protecting "medicine" and the head and bridle pendant were usually kept between the two covers. The shield was carried upon the left arm by means of a belt passing over the shoulder, in such a way as to permit the free use of the left hand to grasp the bow, or could be slung around to the back in a retreat. It was sufficient to stop an arrow or turn the stroke of a lance, but afforded but slight protection against a bullet. (Pima, Navajo, Pueblo shields, for use on foot, large siz

The Publications of the Champlain Society, VI, A Journey from Prince of Wales's Fort in Hudson's Bay to the Northern Ocean in the years 1769, 1770, 1771, and 1772, by Samuel Hearne, Edited by J.B. Tyrrell. Toronto, 1911.

(149) (Copper Indians prepare for war on Esquimaux, May, 1771, near the Coppermine river.) Accordingly, each volunteer, as well as those who were properly of my party, prepared a target, or shield, before we left the woods of Clowey. Those targets were composed of thin boards, about three quarters of an inch thick, two feet broad, and three feet long; and were intended to ward off the arrows of the Esquimaux.

(189) (Esquimaux of Copper River, and around Bloody Falls, July, 1771.) Their arms and fishing-tackle are bows and arrows, spears, lances, darts, &c. which exactly resemble those made use of by the Esquimaux in Hudson's Straits, and which have been well described by Crantz; but, for want of good edge-tools, are far inferior to them in workmanship. Their arrows are either shod with a triangular piece of black stone, like slate, or a piece of copper; but most commonly the former. (Esquimaux weapons)

(175) (Copper Indians paint their shields, preparatory to battle with the Esquimaux, July 15, 1771, near Bloody Falls, Coppermine River.) When we arrived on the west side of the river, each painted the front of his target or shield; some with the figure of the
(176) Sun, others with that of the Moon, several with different kinds of birds and beasts of prey, and many with the images of imaginary beings, which, (149) according to their silly notions, are the inhabitants of the different elements, Earth, Sea, Air, &c.

On enquiring the reason of their doing so, I learned that each man painted his shield with the image of that being on which he relied most for success in the intended engagement. Some were contented with a single representation; while others, doubtful, as I suppose, of the quality and power of any single being, had their shields covered to the very margin with a group of hieroglyphics, quite unintelligible to every one except the painter. Indeed, from the hurry in which this business was necessarily done, the want of every colour but red and black, and the deficiency of skill in the artist, most of those paintings had more the appearance of a number of accidental blotches, than "of any thing that is on the earth, or in the water under the earth"; and though some few of them conveyed a tolerable idea of the thing intended, yet even these were many degrees worse than our country sign-paintings in England.

breast and his axe in his belt. . Such was my fathers weapons, and those with him had much the same weapons. I had a Bow and Arrows and a knife, of which I was very proud. We came to the Peeagans and their allies. They were camped in the Plains on the left bank of the River (the north side) and were a great many. We were feasted, a great War Tent was made, and a few days passed in speeches, feasting and dances. A war chief was elected by the chiefs, and we got ready to march. Our spies had been out and had seen a large camp of the Snake (Shoshoni) Indians on the Plains of the Eagle Hill, and we had to cross the River in canoes, and on rafts, which we carefully secured for our retreat. When we had crossed and numbered our men, we were about 350 warriors (this he showed by counting every finger to be ten, and holding up both hands three times and then one hand) they had their scouts out, and came to meet us. Both parties made a great show of their numbers, and I thought that they were more numerous than ourselves.

After some singing and dancing, they sat down on the ground, and placed their large shields before them, which covered them: We did the same, but our shields were not so many, and some of our shields had to shelter two men. Theirs were all placed touching each other; their Bows were not so long as ours, but of better wood, and the back covered with the sinews of the Bisons which made them very elastic, and their arrows went a long way and whizzed about us as balls do from guns. They were all headed with a sharp, smooth, black stone (flint) which broke when it struck anything. Our iron headed arrows did not go through their shields, but stuck in them; On both sides several were wounded, but none lay on the ground; and night put an end to the battle, without a scalp being taken on either side, and in those days such was the result, unless one party was more numerous than the other. The great mischief of (330) war then, was as now, by attacking and destroying small camps of ten to thirty tents, which are obliged to separate for hunting: I grew to be a man, became a skilfull and fortunate hunter, and my relations procured me a Wife. She was young and handsome and we were fond of each other. We had passed a winter together, when Messengers came from our allies to claim assistance.

By this time the affairs of both parties had much changed, we had more guns and iron headed arrows than before, but our enemies the Snake. (Shoshoni) Indians and their allies had Misstutim (Big Dogs, that is Horses) on which they rode, swift as the Deer, on which they dashed at the Peeagans, and with their stone Pukamoggan (war clubs) knocked them on the head, and they had thus lost several of their best men. This news we did not well comprehend and it alarmed us, for we had no idea of Horses and could not make out what they were. Only three of us went and I should not have gone, had not my wife's relations frequently intimated, that her father's medicine bag would be honored by the scalp of a Snake (Shoshoni) Indian. When we came to our allies, the great War Tent (was made) with speeches, feasting and dances as before; and when the War Chief had viewed us all it was found between us and the Stone (Assiniboine) Indians we had ten guns and each of us about thirty balls, and powder for the war, and we were considered the strength of the battle. After a few days march our scouts brought us word that the enemy was near in a large war party, but had no Horses with them, for at that time they had very few of them. When we came to meet each other, as usual, each displayed their numbers, weapons and shiel(d)s, in all which they were superior to us, except our guns which were not shown, but kept in their leathern cases, and if we had shown (them), they would have taken them

David Thompson's Narrative, 1784-1813, Champlain Society, XII, Toronto, 1916.
(166) All the Natives of North America, except the "Dinnae" (Chepweyans) in drawing the Arrow, hold the Bow in a vertical, or upright position, which gives to the arms their full action and force, but the Dinnae, or Chepawyans, hold the Bow in a contrary, or horizontal position, the Arrow is held on the string, by two fingers below and the thumb above and with the Bow string thus drawn to the breast, which does not allow to the Bow two thirds of its force, practice has made them good marksmen, but the arrows are feeble in effect.
American, the Life Story of a Great Indian by Frank B. Linderman, New York, 1930. Life of Plenty Coups, a Crow Indian, as dictated by him to Linderman, with comments by Linderman. Covers a period about 1850-1880.
(14) Gripping it (the bow) firmly with his left hand, he (Plenty Coups) deftly placed the arrow with his right, the index and second fingers straddling the shaft and, with the third finger pulling the bow-string. The thumb's end was against the arrow notched into the string. "Both hands and both arms must work to-
(15) gether - at once," he said. "The left must push and the right must pull at the same time (so) if an arrow is to go straight or far. The left hand, grasping the bow, must be in its center. The right hand, palm toward one (like this), its fingers straddling the arrow (so), must know and keep the center of the bow-string without the eyes having to look."
(18) "Speed in shooting was very necessary, since both in war and hunting a man must be quick to send a second arrow after his first. We were taught to hold one, and sometimes more arrows in the left hand with the bow. They were held points down, feathers up, so that when the right hand reached and drew them, the left would not be wounded by their sharp heads. Sometimes men carried an extra arrow in their mouths. This was quicker than pulling them from a quiver over the shoulder, but was a method used only in fighting, or dangerous situations."
Ab-Sa-Ra-Ka, or Wyoming Opened, being the experience of an officer's wife on the Plains, with an Outline of Indian Operations and Conferences Since 1865, by Col. Henry B. Carrington, U.S.A. (sixth edition of Mrs. Carrington's narrative). Philadelphia, 1890.
(187) At fifty yards a well-shapen, iron-pointed arrow is dangerous and very sure. A handful drawn from the quiver and discharged successively will make a more rapid fire than that of the revolver, and at very short range will farther penetrate a piece of plank than the ball of an ordinary Colt's navy pistol. The arrow head varies in length and shape, and the shaft itself slightly changes, according to the tastes of different bands or tribes; and yet so constantly are arrows exchanged in gambling or
(188) barter that the character of the arrow used does not invariably determine the tribe engaged. Such were many of the arros taken from the bodies of Captains Fetterman, Brown, Lieutenant Grummond, and others, after the massacre of December, 1866 (Fort Phil. Kearny massacre). All the peculiarities there found have been seen in the quivers of the Kittekehas, Chowees, Petropowetaws, and other Pawnees, all of whom are friendly, and some of whom are now, as in the winter of 1865-6, in the employ of the United States. The head is often barbed, but not generally, and is from two to three and a half inches in length, made of iron, and ground to a double edge. The shaft, which is about twenty-five inches in length, is winged by three feathers of the eagle, sage-hen, or wild-goose, and from the sinew wrapping of the head to that which binds the feathers is deeply marked by three grooves or blood-seams, so that when the flesh of man or beast closes about the shaft, these seams act as conduits and gradually bleed the victim to death. These grooves are with some Indians straight, and with others are zigzag or winding from midway down to the feathers. The bows of the Ogillalla and Brule Sioux, Arrapahoes, Cheyennes and most of the Indians east of the Rocky Mountains, are from thirty-two to forty inches long, of great elasticity and tension, so that they easily drive an arrow through
(189) a two inch plank, and even through a man or buffalo.
(See: Note opposite p. 68, Clark on superiority of bow to rifle.)

for long clubs. For a long time they held us in suspsnse; a tall Chief was forming a strong party to make an attack on our centre, and the others to enter into combat with those opposite to them;
(331) We prepared for the battle the best we could. Those of us who had guns stood in the front line, and each of us (had) two balls in his mouth, and a load of powder in his left hand to reload.

We noticed they had a great many short stone clubs for close combat, which is a dangerous weapon, and had they made a bold attack on us, we must have been defeated as they were more numerous and better armed than we were, for we could have fired our guns no more than twice; and were at a loss what to do on the wide plain, and each Chief encouraged his men to stand firm. Our eyes were all on the tall Chief and his motions, which appeared to be contrary to the advice of several old Chiefs, all this time we were about the strong flight of an arrow from each other. At length the tall chief retired and they formed their long usual line by placing their shields on the ground to touch each other, the shield having a breadth of full three feet or more. We sat down opposite to them and most of us waited for the night to make a hasty retreat. The War Chief was close to us, anxious to see the effect of our guns. The lines were too far asunder for us to make a sure shot, and we requested him to close the line to about sixty yards, which was gradually done, and lying flat on the ground behind the shields, we watched our opportunity when they drew their bows to shoot at us, their bodies were then exposed and each of us, as opportunity offered, fired with deadly aim, and either killed or severely wounded, every one we aimed at.

The War Chief was highly pleased, and the Snake (Shoshoni) Indians finding so many killed and wounded kept themselves behind their shields; the War Chief then desired we would spread ourselves by two's throughout the line, which we did, and our shots caused consternation and dismay along their whole line. The battle had begun about Noon, and the Sun was not yet half down, when we perceived some of them had crawled away from their shields, and were taking to flight. The War
(332) Chief seeing this went along the line and spoke to every Chief to keep his Men ready for a charge of the whole line of the enemy, of which he would give the signal; this was done by himself stepping in front with his Spear, and calling on them to follow him as he rushed on their line, and in an instant the whole of us followed him, the greater part of the enemy took to flight, but some fought bravely and we lost more than ten killed and many wounded; Part of us pursued, and killed a few, but the chase had soon to be given over, for at the body of every Snake (Shoshoni) Indian killed, there were five or six of us trying to get his scalp, or part of his clothing, his weapons or something as a trophy of the battle. As there were only three of us (Crees), and seven of our friends, the Stone (Assiniboine) Indians, we did not interfere, and got nothing.

The next morning the War Chief made a speech, praising their bravery, and telling them to make a large War Tent to commemorate their victory, to which they directly set to work and by noon it was finished.

The War Chief now called on all the other Chiefs to assemble their men and come to the Tent. In asshort time they came, all those who had lost relations had their faces blackened; those who killed an enemy, or wished to be thought so, had their faces blackened with red streaks on the face, and those who had no pretensions to the one, or the other, had their faces red with ochre. We did not paint our faces until the War Chief told us to paint our foreheads and eyes black, and the rest of the face of dark red ochre, as having carried guns, and to distinguish us from all the rest. Those who had scalps now came forward with the scalps neatly streched on a round willow with a handle to the frame; they appeared

14th. Annual Report of the Bureau of American Ethnology, Part 1, Washington, 1892-1893. The Coronado Expedition, 1540-1543, by George Parker Winship. Translation of Relacion Postrera de Sivola. 1541.

(570) These people have dogs like those in this country, except that they ar somewhat larger, and they load these dogs like beasts of burden, and make saddles for them like our pack saddles, and they fasten them with their leat er thongs, and these make their backs sore on the withers like pack animals. When they go hunting, they load these with their necessities, and when they move- for these Indians are not settled in one place, since they travel wher ever the cows move, to support themselves - these dogs carry their houses, and they have the sticks of their houses dragging along tied to the (571))pack-saddles, besides the load which they carry on top, and the load may be, according to the dog, from 35 to 50 pounds.

Original Narratives of Early American History. Spanish Exploration in the Southwest, 1541-1706, Edited by Herbert Eugene Bolton, New York, 1916.

(336) (The Onate Expedition, 1598-1599, Report of Mendoca, 1599) The sargent mayor bartered for a tent and brought it to this camp,

(227) and although it was so very large, as has been stated, it did not weig over two arrobas (an arroba is 35 pounds)..To carry this load, the poles tha they use to set it up, and a knapsack of meat and their pinole, or maize, the Indians use a medium-sized shaggy dog, which is their substitute for mules. They drive great trains of them. Each girt round its breast and haunches, and carrying a load of flour at least one hundred pounds, travels as fast as his master.

Early Western Travels, 1748-1846, Edited by Reuben Gold Thwaites, Vol. XXIV, Part III, Travels in the Interior of North America, 1832-1834, by Maximilian, Prince of Wied, Cleveland, 1906. (Fort Clark, Mandans, Dec. 26, 1833,)P. 51. These dogs, if they are not broken in, are quite unfit for the sledge; when, however, they are accustomed to the work, they draw a sledge over the snow more easily than the best horse. If the snow is frozen, they run over it, where the horse sinks in, and they can hold out much longer. They can perform a journey of thirty miles in one day; and if they have rested a hour on the snow, and had some food, they are ready to set out again. A horse must have sufficient food, frequent rest, and a good watering place, and when it is onc once tired it cannot be induced to proceed. I have been assured by some persons that they had made long journeys, for eight successive days, with dogs, during which time the animals did not taste any food. In the winter, when the Indians go to hunt the buffalo, they drive, in light sledges, over the frozen snow, into the midst of the herd; the Indian, with his bow and arrows, sits or kneels down in the sledge; and dogs that have been trained, cannot be held back when they perceive the buffalo herd.

Life, Letters and Travels of Father Pierre-Jean De Smet, S.J., 1801-1873. Edited by Hiram Martin Chittenden and Alfred Talbot Richardson, New York, 1905 (vol. II, p. 509) (Woods Assiniboine, September 19, 1845) They had a long file of famished dogs, loaded with their little provisions, etc. Every famil has a band of six to twelve of these animals, and each dog carries from thirty to fifty pounds weight.

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

(441) Having furnished ourselves with leather Tents and dressed leather for shoes; we loaded our Horses in proportion to their strength from 160 to 240 pounds weight each Horse.

The Expeditions of Zebulon Montgomery Pike, Edited by Elliott Coues, New York, 1895. 3 Volumes. Vol. II. (Mexico, 1806).

(767) Some persons make large fortunes by being carriers from Mexico to Chihuahua, the freight being 8 dollars per cwt., and they generally putting 300 pounds on each mule.

Forty Years a Fur Trader on the Upper Missouri by Charles Larpenteur, 1833-1872. Edited by Elliott Coues, New York, 1898. (St. Louis, March-April, 1833

(7) To see the mules rolling and dusting is interesting and shocking at the same time, most of them having carried their burdem of 300 pound's weight for about 3,000 miles.

to be more than fifty, and excited loud shouts and the war whoop of victory. When this was over the War Chief told them that if any one had a right to the saclp of an enemy as a war trophy it ought to be us, who with our guns had gained the victory, when from the numbers of our (333)enemies we were naxious to leave the field of battle; and that ten scalps must be given to us, this was soon collected, and he gave to each of us a scalp. All those whose faces were blackened for the loss of relations, or friends, now came forward to claim the other scalps to be held in their hands for the benefit of their departed relations and friends, this occasioned a long conversation with those who had the scalps, at length they came forward to the War Chief, those who had taken the trophy from the head of the enemy they had killed, said the Souls of the enemy that each of us has slain, belong to us, and we have given them to our relations which are in the other world to be their slaves, and we are contented. Those who had scalps taken from the enemy that were found dead under the shields were at a loss what to say, as not one could declare he had actually slain the enemy whose scalp he held, and yet wanted to send their Souls to be the slaves of their departed relations. This caused much discussion; and the old Chiefs decided it could not be done, and that no one could send the soul of an enemy to be a slave in the other world, except the warrior who had actually killed him; the scalps you hold are trophies of the Battle, but they give you no right to the soul of the enemy from whom it is taken, he alone who killes an enemy has a right to the soul, and to give it to be a slave to whom he pleases. This decision did not please them, but they were obliged to abide by it. The old Chiefs then turned to us, and praising our conduct in the battle said, each of you have slain two enemies in battle, if not more, you will return to your own people, and as you are young men, consult with the old men to whom you shall give the souls of those you have slain; until which let them wander about the other world. The Chiefs wished us to stay, and promised to each of us a handsome young wife, and (to) adopt us as their sons, but we told them we were anxious to see our relations and people, after which, perhaps we might come back. After all the war ceremonies were
(334) over, we pitched away in large camps with the women and children on the frontier of the Snake (Shoshoni) Indian country, hunting the Bison and Red Deer which were numerous, and we were anxious to see a horse of which we had heard so much. At last, as the leaves were falling we heard that one was killed by an arrow shot into his belly, but the Snake (Shoshoni) Indian that rode him, got away; numbers of us went to see him, and we all admired him, he put us in mind of a Stag that had lost his horns, and we did not know what name to give him. But as he was a slave to Man, like the dog, which carried our things; he was named the Big Dog. (1730-1735)

We set of for our people, and on the fourth day came to a camp of Stone (Assiniboine) Indians, the relations of our companions, who received us well and we staid a few day(s). The Scalps were placed on poles, and the Men and Women danced round them, singing to the sound of Rattles, Tambours and flutes. When night came, one of our party, in a low voice, repeated to the Chief the narrative of the battle, which he in a loud voice walking about the tents, repeated to the whole camp. After which, the Chiefs called those who followed them to a feast, and the battle was always the subject of the conversation and driving the Snake (Shoshoni) Indians to a great distance. There were now only three of us to proceed, and upon enquiry, (we) learned a camp of our people, the Nahathaways (Crees) were
(335) a days journey's from us. and in the evening we came to them, and

The Publications of the Champlain Society, No. VI, Toronto, 1911. A Journey from Prince of Wales's Fort in Hudson's Bay to the Northern Ocean In the Years 1769, 1770, 1771, and 1772 by Samuel Hearne, New Edition. J.B. Tyrrell.

(178) (July 17, 1771. Massacre of Esquimaux by Chipewyan Indians near Bloody Falls on Coppermine River.) By the time the Indians had made themselves thus completely frightful, it was near one o'clock in the (153) morning of the seventeenth; when finding all the Esquimaux quiet in their tents, they rushed forth from their ambuscade, and fell on the poor unsuspecting creatures, unperceived till close at the very eves of their tents, when they soon began the bloody massacre, while I stood neuter in the rear.

(179) In a few seconds the horrible scene commenced, it was shocking beyond description; the poor unhappy victims were surprised in the midst of their sleep, and had neither time nor power to make any resistance; men, women, and children, in all upward of twenty, ran out of their tents stark naked, and endeavoured to make their escape; but the Indians having possession of the landside, to no place could they fly for shelter. One alternative only remained, that of jumping into the river; but, as none of them attempted it, they all fell a sacrifice to Indian barbarity!

The shrieks and groans of the poor expiring wretches were truly dreadful; and my horror was much increased at seeing a young girl, seemingly about eighteen years of age, killed so near me, that when the first spear was stuck into her side she fell down at my feet, and twisted round my legs, so that it was with difficulty that I could disengage myself from her dying grasps. As two Indian men pursued this unfortunate victim, I solicited very hard for her life, but the murderers made no reply till they had (154) stuck both their spears through her body, and transfixed her to the ground. They then looked me sternly in the face, and began to ridicule me, by asking if I wanted an Esquimaux wife; and paid not the smallest regard to the shrieks and agony of the poor wretch, who was twining round their spears like an eel! Indeed, after receiving much abusive language from them on the occasion, I was at length obliged to desire that they would be more expeditious in dispatching their victim out of her misery, otherwise I should be obliged, out of pity, to assist in the friendly office of putting an end to the existence of a fellow-creature who was so cruelly wounded. On this request being made, one of the Indians hastily drew his spear from the place where it was first lodged, and pierced it through her breast near the heart. The love of life, however, even in this most miserable state, was so predominant, that though this might justly be called the most merciful act that could be done for

(180) the poor creature, it seemed to be unwelcome, for though much exhausted by pain and loss of blood, she made several efforts to ward off the friendly blow. My situation and the terror of my mind at beholding this butchery, cannot easily be conceived, much less described; though I summed up all the fortitude I was master of on the occasion, it was with difficulty that I could refrain from tears, and I am confident that my features must have feelingly expressed how sincerely I was affected at the barbarous scene I [illegible] then (155) witnessed; even at this hour I cannot reflect on the transactions of that horrid day without shedding tears.

The brutish manner in which these savages used the bodies they had so cruelly bereaved of life was so shocking, that it would be indecent to describe it, particularly their curiosity in examining, and the remarks they made, on the formation of the women, which, they pretended to say, differed materially from that of their own.

all our news had to be told, with the usual songs and dances; but my mind was wholly bent on making a grand appearance before my Wife and her Parents, and presenting to her father the scalp I had to ornament his Medicine Bag: and before we came to the camp we had dressed ourselves, and painted each other's faces to appear to the best advantage, and were proud of ourselves. On seeing some of my friends I got away and went to them, and by enquiries learned that my parents had gone to the low countries of the Lakes, and that before I was three Moons away my wife had given herself to another man, and that her father could not prevent her, and they were all to the northward there to pass the winter.

At this unlooked for news I was quite disheartened; I said nothing, but my heart was swollen with anger and revenge, and I passed the night scheming mischief. In the morning my friends reasoned with me upon my vexation about a worthless woman, and that it was beneath a warrior anger, there were no want of women to replace her, and a better wife could be got. Others said, that if I had staid with my wife instead of running away to kill Snake (Shoshoni) Indians, nothing of this would have happened. My anger moderated, I gave my Scalp to one of my friends to give to my father, and renouncing my people, I left them, and came to the Peeagans who gave me a hearty welcome; and upon my informing them of my intention to remain with them the great Chief gave me his eldest daughter to be my wife, she is the sister of the present Chief, and as you see, now an old woman.

The terror of that battle and of our guns has prevented any more general battles (1787), and our wars have since (since 1735) been carried by ambuscade and surprise, of small camps, in which we have greatly the advantage, from the Guns, arrow shods of iron, long knives, flat bayonets and axes from the Traders.

(336) While we have these weapons, the Snake (Shoshoni) Indians have none, but what few they sometimes take from one of our small camps which they have destroyed, and they have no Traders among them. We thus continued to advance through the fine plains to the Stag River (This refers undoubtedly to the Red Deer River, which joins with the Bow River to form the South Saskatchewan) when death came over us all, and swept away more than half of us by the Small pox (1780), of which we knew nothing until it brought death among us. We caught it from the Snake (Shoshoni) Indians. Our scouts were out for our security, when some returned and informed us of a considerable camp which was too large to attack and something very suspicious about it; from a high knowl they had a good view of the camp, but saw none of the men hunting, or going about; there were a few Horses, but no one came to them, and a herd of Bisons (were) feeding close to the camp with other herds near. This somewhat alarmed us as a stratagem of War, and our Warriors thought this camp had a larger not far off; so that if this camp was attacked which was strong enough to offer a desperate resistance, the other would come to their assistance and overpower us as had been once done by them, and in which we lost many of our men.

The council ordered the Scouts to return and go beyond this camp, and be sure there was no other. In the mean time we advanced our camp; The scouts returned and said no other tents were near, and the camp appeared in the same state as before. Our Scouts had been going too much about their camp and were seen, they expected what would follow, and all those that could walk, as soon as night came on, went away. Next morning at the dawn of day, we attacked the Tents, and with our sharp flat daggers and knives, cut through the tents and entered for the fight; but our war whoop

(337) instantly stopt, our eyes were appalled with terror, there was no

Population. (See Venereal diseases, note opposite P. 83, and p. 83.)
The Indians of North America selected and edited by Edna Kenton, from the Jesuit Relations and Allied Documents, Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791, edited by Reuben Gold Thwaites. In Two Volumes. New York, 1937.
(I:7) (Jouvency, 1610-1613, Concerning the Country and Manners of the Canadian or Savages of New France) The pursuits of hunting and war belong to the men. Thence arise the isolation and numerical weakness of the race. For the women, though naturally prolific, cannot, on account of their occupation in these labors, either bring forth fully developed offspring, or properly nourish them after they have been brought forth, therefore they either suffer abortion or forsake their new-born children, while engaged in carrying water, procuring wood and other tasks, so that scarcely one infant in thirty survives until youth. To this there is added their ignorance of medicine, because of which they seldom recover from illnesses which are at all severe.
(I:41) (Biard, 1611-1616, Relation of New France, of Its Lands, Nature of the Country, and of Its Inhabitants. 1616) They are astonished and often complain that, since the French mingle with and carry on trade with them, they are dying fast, and the population is thinning out. For they assert that, before this association and intercourse, all their countries were very populous, and they tell how one by one the different coasts, according, according as they have begun to traffic with us, have been more reduced by disease; adding, that the reason why the Armouchi-
(I:42) quois do not diminish in population is because they are not at all careless. Thereupon they often puzzle their brains, and sometimes think that the French poison them, which is not true, at other times that they give poison to the wicked and vicious of their nation to help them vent their spite upon some one. This last supposition is not without foundation, for we have seen them have some arsenic and sublimate which they said they had bought from certain French Surgeons, in order to kill whomsoever they wished, and boasted that they had already experimented upon a captive, who (they said) died the day after taking it. Others complain that the merchandise is often counterfeited and adulterated, and that peas, beans, prunes, bread, and other things that are spoiled are sold to them, and that it is that which corrupts the body and gives rise to the dysentery and other diseases which always attack them in Autumn. This theory likewise is not offered (107) without citing instances, for which they have often been on the point of breaking with us, and making war upon us. Indeed there would be great need of providing against these detestable murders by some suitable remedy if one could be found. Nevertheless the principal cause of all these deaths and diseases is not what they say it is, but it is something to their shame; in the Summer time, when our ships come, they never stop gorging themselves excessively during several weeks with various kinds of food not suitable to the inactivity of their lives; they get drunk, not only on wine but on brandy; so it is no wonder that they are obliged to endure some gripes of the stomach in the following Autumn. ---
(I:43) Returning to the sparseness of the population, there are still some other reasons for it; this being the principal one, that in a life so irregular, so necessitous and so painful, a man's constitution cannot hold out against it unless it be very strong, and even then he is liable to accidents and irremediable injuries. Their wives, on account of their heavy work, are not very prolific, for at most they do not have children oftener than every two years, and they are not able to nourish their offspring if they have them oftener, as they nurse them for three years if they can. Their confinement lasts hardly two hours, often the children are born on the march, and a little while afterward the mothers will go on with their work as before.
(I:86) (Le Jeune's Relation of what occurred in New France in the year 1633) The father told me that he was astonished at their waste of meat. This is a great misfortune for these miserable people, for they have nothing but feasts when they have plenty, and are generally dying of hunger the next day.
(Continued: Opposite P. 47.)

one to fight with but the dead and dying, each a mass of corruption. We did not touch them, but left the tents, and held a council on what was to be done. We all thought the Bad Spirit had made himself master of the camp and destroyed them. It was agreed to take some of the best of the tents, and any other plunder that was clean and good, which we did, and also took away the few Horses they had, and returned to our camp.

The second day after this dreadful disease broke out in our camp, and spread from one tent to another as if the Bad Spirit carried it. We had no belief that one Man could give it to another, any more than a wounded Man could give his wound to another. We did not suffer so much as those that were near the river, into which they rushed and died. We had only a little brook, and about one third of us died, but in some of the other camps there were tents in which every one died. When at length it left us, and we moved about to find our people, it was no longer with the song and the dance; but with tears, shrieks, and howlings of despair for those who would never return to us. War was no longer thought of, and we had enough to do to hunt and make provision for our families, for in our sickness we had consumed all our dried provisions; but the Bisons and Red Deer were also gone, we did not see one half of what was before, whither they had gone we could not tell, we believed the Good Spirit had forsaken us, and allowed the Bad Spirit to become our Master. What little we could spare we offered to the Bad Spirit to let us alone and go to our enemies. To the Good Spirit we offered feathers, branches of trees, and sweet smelling grass. Out hearts were low and dejected, and we shall never be again the same people. To hunt for our families was our sole occupation and kill Beavers, Wolves and Foxes to trade for our necessaries; and we thought of War no more, and perhaps would have made peace with them (the Shoshoni) for
(338) they had suffered dreadfully as well as us and had left all this fine country of the Bow River to us.

We were quiet for about two or three winters, and although we several times saw their young men (Shoshoni) on the scout we took no notice of them, as we all required young men, to look about the country that our families may sleep in safety and that we may know where to hunt. But the snake (Shoshoni) Indians are a bad people, even their allies the Saleesh (Flatheads) and Kootanaes (Kutenai) cannot trust them, and do not camp with them, no one believes what they say, and (they) are very treacherous, everyone says they (the Shoshoni) are rightly named Snake People, for their tongue is forked like that of a Rattle Snake, from which they have their name. I think it was about the third falling of the leaves of the trees (1783-1784) that five of our tents pitched away to the valleys of the Rocky Mountains, up a branch of this River (the Bow) to hunt the Big Horn Deer (Mountain-Sheep) as their horns make fine large bowls, and are easily cleaned; they were to return on the first snow. All was quiet and we waited for them until the snow lay on the ground, when we got alarmed for their safety; and about thirty warriors set off to seek them. It was only two days march, and in the evening they came to the camp, it had been destroyed by a large party of Snake (Shoshoni) Indians, who left their marks, of snakes heads painted black on sticks they had set up. The bodies were all there with the Women and Children, but scalped and partly devoured by the Wolves and Dogs.

The party on their return related the fate of our people, and other camps on hearing the news came and joined us. A War Tent was made and the Chiefs and Warriors assembled, the red pipes were filled with Tobacco, but before being lighted an old Chief arose, and beckoning to the Man who had the fire to keep back, addressed us, saying, I am an old man, my hair is white and (I) have seen much: formerly we were healthy and strong and many of us, now we are few

(Continued from: Opposite P. 46.)
(II:34) (Ragueneau's Relation from the Huron Mission, 1649-1650) We had passed all the winter in the extremities of a famine, which prevailed over all these regions, and everywhere carried off large numbers of Christians, never ceasing to extend its ravages, and casting despair on every side. Hunger is an inexorable tyrant, one who never says "It is enough"; who never grants a truce, who devours all that is given him, and, should we fail to repay him, repays himself in human blood, and rends out bowels, - ourselves without the power to escape his rage, or flee from
(II:35) his sight, all blind though he be. But when Spring came, the Iroquois were still more cruel to us, and it is they who have indeed blasted all our hopes. It is they who have transformed into an abode of horror - into a land of blood and carnage, into a theatre of cruelty, and into a sepulcher of bodies stripped of their flesh by the exhaustion of a long famine - a country of plenty, a land of Holiness, a place no longer barbarous, since the blood shed for love of it had made all its people Christians.
(II:39) (Bressani's account of certain Missions in New France. 1653) The inhabitants reflect the poverty of the soil, in their food, dress, dwellings, sleeping accomodations, and manner of travel. The roving barbarians, before knowing the French, lived solely on hunting or fishing, and, through necessity, fasted more than half the year - having no notion of economy, and frequently lacking the means of preserving game or fish a long time, when these abounded, as they had no salt; while the smoke which they used in place of salt, was not adequate for preserving provisions for a long time, whence they frequently died of hunger, or sometimes inflicted death out of pity.
(II:336) (Gravier's Relation of a Voyage from the Country of the Illinois to the mouth of the Mississippi, 1700) (Tonika Indians on Yazoo River) They are very docile, polygamy
(II:337) is rare among them; but their caprice and the custom of the country authorizes divorce for almost nothing, - the result being that the village is but little populated, and I saw hardly any children there. The girls are not lewd or bold as among the Natchies and Taensa.
Voyages from Montreal on the River St. Laurence through the Continent of North America to the Frozen and Pacific Oceans in the years 1789 and 1793 by Alexander Mackenzie, Reprint from First London Edition, 1801, in Master Works of Canadian Authors, Toronto, Canada, 1927.
(361) The women are not very prolific: a circumstance which may be attributed, in a great measure, to the hardships that they suffer, for except a few small dogs, they alone perform that labour which is allotted to beasts of burden in other countries.
Indians of the Enchanted Desert by Leo Crane, Boston, 1939. Hopi Indians.
(353) Often too, young people were forced into these marriages, and the results were highly pleasing to the Hopi elders, and four-fold: Rachel's mother procured labor in the form of Jacob. Jacob's family received the ton of corn meal that Rachel would grind. Certainly
(354) Rachel, and often both contracting parties, were prevented from attending the schools, as the old Hopi earnestly desired; and the Hopi traditions as to fruition were completely satisfied. There was an even more serious result. This grinding corn meal early and late, crouched over the stone metate, ended in the young mother's losing her first-born. At one time there was no Hopi woman at the First Mesa whose first-born child was living.

(339) to what we were, and the great sickness may come again. We were fond of War, even our Women flattered us to war, and nothing was thought of but scalps for singing and dancing. Now think of what has happened to us all, by destroying each other and doing the work of the bad spirit; the Great Spirit became angry with our making the ground red with blood; he called to the Bad Spirit to punish and destroy us, but in doing so not to let one spot of the ground, to be red with blood, and the Bad Spirit did it as we all know. Now we must revenge the death of our people and make the Snake (Shoshoni) Indians feel the effects of our guns, and other weapons, but the young women must all be saved, and if any has a babe at the breast it must not be taken from her, nor hurt, all the Boys and Lads that have no weapons must not be killed, but brought to our camps, and be adopted amongst us, to be our people, and make us more numerous and stronger than we are. Thus the Great Spirit will see that when we make war we kill only those who are dangerous to us, and make no more ground red with blood than we can help, and the Bad Spirit will have no more power on us. Everyone signified his assent to the old Chief, and since that time, it has sometimes been acted on, but more with the Women than the Boys, and while it weakens our enemies makes us stronger. A red pipe was now lighted and the same old Chief taking it, gave three whiffs to the Great Spirit praying him to be kind to them and not forsake them, then three whiffs to the Sun, the same to the Sky, the Earth and the four Winds, the Pipe was passed round, and other pipes lighted. The War Chief then arose, and said Remember my friends that while we are smoking the bodies of our friends and relations are being devoured by wolves and Dogs, and their Souls are sent by the Snake (Shoshoni) Indians to be the slaves of their relations in the other world. We have made no war on them for more than three summers (since 1780), and we had hoped to live quietly until our young men had grown up, for we are
(340) not many as we used to be; but the Snake (Shoshoni) Indians, that race of liars, whose tongues are like rattle snakes, have already made war on us, and we can no longer be quiet. The country where they now are is but little known to us, and if they did not feel themselves strong they would not have dared to have come so far to destroy our people. We must be courageous and active, but also cautious; and my advice is, that three scout parties, each of about ten warriors with a Chief at their head, take three different directions, and cautiously view the country, and not go too far, for enough of our people are already devoured by wolves and our business is revenge, without loosing our people.

After five days, the scout parties returned without seeing the camp of an enemy, or any fresh traces of them. Our War Chief Kootanae Appe was now distressed, he had expected some camp would have been seen, and he concluded, the Snake (Shoshoni) Indians had gone to the southward to their allies, to show the scalps they had taken and make their songs and dances for the victory, and in his speech denounced constant war on them until they were exterminated. Affairs were in this state when we arrived, (1787) and the narrative (of the) old man having given us the above information, (he) lighted his pipe, and smoking it out said, the Snake (Shoshoni) Indians are no match for us; they have no guns and are no match for us, but they have the power to vex us and make us afraid for the small hunting parties that hunt the small deer for dresses and the Big Horn for the same and for Bowls. They keep us always on our guard.

A few days after our arrival (1787), the death cry was given, and the Men all started out of the Tents, and our old tent mate with his gun in his hand. The cry was from a young man who held his Bow and Arrows, and showed one of his thighs torn by a grizled (grizzly) bear, and which had killed two of his companions. The old Man called for his powder horn and shot bag, and seeing the priming of his gun in good order, he set

(341) off with the young man for the Bear, which was at a short distance. They found him devouring one of the dead. The moment he saw them he sat up on his hind legs, showing them his teeth and long clawed paws, in this, his usual position, to defend his prey, his head is a bad mark, but his breast offers a direct mark to the heart, through which the old Man sent his ball and killed him. The two young men who were destryoed by the Bear, had each, two iron shod Arrows, and the camp being near, they attacked the bear for his skin and claws. But unfortunately their arrows stuck in the bones of his ribs, and only irritated him; he sprung on the first, and with one of his dreadful fore paws tore out his bowels and three of his ribs; the second he seized in his paws, and almost crushed him to death, threw him down, when the third Indian hearing their cries came to their assistance and sent an arrow, which only wounded him in the neck, for which the Bear chased him, and slightly tore one of his thighs. The first poor fellow was still alive and knew his parents, in whose arms he expired. The Bear, for the mischief he had done was condemned to be burnt to ashes, the claws of his fore paws, very sharp and long, the young man wanted for a collar but it was not granted; those that burned the Bear watched until nothing but ashes remained.

The two young men were each wrapped up separately in Bison robes, laid side by side on the ground, and covered with logs of wood and stones, in which we assisted. By the advice of the civil chief in his speeches in the early part of every night; we pitched southward to about eighty miles beyond the Bow River. We had a few showers of snow, which soon melted, the herds of Bisons were sufficient for daily use, but not enough for dried provisions. However a council was held, and as they did not intend to go farther south towards the Snake (Shoshoni) Indians, but after hunting about where they were for a Moon, return to the northward to trade their furrs, whether it would not be advisable to know if their enemies
(342) were near them or not. After consultation it was agreed to send out a war chief, with about fifty warriors to examine the country for a few days journey. The Chief soon collected his warriors and having examined their arms, and (having seen) that every one had two pairs of shoes, some dried provisions and other necessaries, in the evening the principal War Chief addressed the Chief at the head of the party, reminding him that the warriors now accompaning him would steadily follow him, that they were sent to destroy their enemies, not to be killed themselves, and made the slaves of their enemies, that he must be wise and cautious and bring back the Warriors entrusted to his care. Among them was the eldest son of the Old Man in whose tent we lived. They all marched off very quietly, as if for hunting. After they were gone; the old man said it was not a war party, but one of those they frequently sent, under guidance of those who had showed courage and conduct in going to war, for we cannot afford to lose our people, we are too few, and these expeditions inure our men to long marches and to suffer hunger and thirst. At the end of about twenty days they returned with about thirty five Horses in tolerable condition, and fifteen fine mules, which they had brought away from a large camp of Snake (Shoshoni) Indians. The old Man's son gave him a long account of the business. On the sixth evening the scouts ahead came and informed the Chief, that we must be near a camp, as they had seen horses feeding: night came on, and we went aside to a wood of cotton and poplar trees on the edge of a brook, in the morning some of us climbed the trees and passed the day, but saw nothing. In the night we went higher up the brook, and as it was shoal, we walked in it for some distance, to another wood, and there lay down.

Early the next morning, a few of us advanced through the wood, but we had not gone far, before we heard the women with their dogs come for wood for fuel. Some of us returned to the Chief, and the rest watched the women, it was near
(343) midday before they all went away, they had only stone axes and stone clubs to break the wood; they took only what was dry, and cut down none. Their number showed us the camp must be large, and sometimes some of them came so close to us, that we were afraid of being discovered. The Chief now called us round him, and advised us to be very cautious, as it was plain we were in the vicinity of a large camp, and manage our little provisions, for we must not expect to get any more until we retreated; if we fire a gun at the Deer it will be heard, and if we put an arrow in a deer and he gets away, and they see the deer, it will alarm them, and we shall not be able to get away. My intention is to have something to show our people, and when we retreat, take as many horses as we can with us, to accomplish which, we must have a fair opportunity, and in the mean time be hungry, which we can stand some time, as we have plenty of water to drink. We were getting tired, and our solace was of an evening to look at the horses and mules. At length he said to us to get ready, and pointing to the tops of the Mountains, (said) see the blue sky is gone and a heavy storm is there, which will soon reach us; and so it did: About sunset we proceeded thro' the wood, to the horses, and with the lines we carried, each helping the other, we soon had a horse or a mule to ride on. We wanted to drive some with us, but the Chief would not allow it; it was yet daylight when we left the wood, and entered the plains, but the Storm of Wind was very strong and on our backs, and at the gallop, or trot, so as not to tire our horses, we continued to mid-night, when we came to a brook, with plenty of grass, and let them get a good feed. After which we held on to sun rising, when seeing a fine low ground, we staid the rest of the day, keeping watch until night, when we continued our journey. The storm lasted two days and greatly helped us.

The old Man told his son, who, in his relation had intimated he did not think the Chief very brave; that it was
(344) very fortunate that he was under such a Chief, who had acted so wisely and cautiously, for had he acted otherwise not one of you would have returned, and some young men coming into the tent whom he supposed might have the same opinions as his son, he told them: "that it required no great bravery for a War Party to attack a small camp, which they were sure to master; but that it required great courage and conduct, to be for several days in the face of a large camp undiscovered; and each of you to bring away a horse from the enemy, instead of leaving your own scalps."

(345) The Peeagans, with the tribes of the Blood, and Blackfeet Indians, who all speak the same language, are the most powerful of the western and northern plains, and by right of conquest have their west boundary to the foot of the Rocky Mountains, southward to the north branches of the Missisourie, eastward for about three hundred miles from the Mountains and northward to the upper part of the Saskatchewan. Other tribes of their allies also at times hunt on part of the above, and a great extent of the Plains, and these great Plains place them under different circumstances, and give them peculiar traits of character from those that hunt in the forests. These latter live a peaceable life, with hard labor, to procure provisions and clothing for their families, in summer they make use of canoes, and in winter haul on sleds all they have, in their frequent removals from place to place. On the other hand the Indians of the Plains make no use of canoes, frequently stay many days in a place,

(346) and when they remove have horses and dogs, both in summer and winter to carry their baggage and provisions: they have no hard labor, but have powerful enemies which keep them constantly on the watch and are never secure but in large camps. The manners and customs of all these tribes of the Plains, are much alike, and in giving those of the Peeagans, it may serve for all the others. Being the frontier tribe they lead a more precarious and watchful life than other tribes, and from their boyhood are taught the use of arms, and to be good warriors, they become martial and more moral than the others, and many of them have a chivalrous bearing, ready for any enterprise. They have a civil and military Chief. The first was called Sakatow, the orator, and (the office) appeared hereditary in his family, as his father had been the civil Chief, and his eldest son was to take his place at his death and occasionally acted for him. The present chief was now about sixty years of age (1800) about five feet ten inches in height, remarkably well made, and in his youth a very handsome man. He was always well dressed, and his insignia of office, was the backs of two fine Otter skins covered with mother of pearl (ablone shell?), which from behind his neck hung down his breast to below the belt; When his son acted for him, he always had this ornament on him. In every council he presided, except one of War. He had couriers which went from camp to camp, and brought the news of how things were, of where the great herds of Bisons were feeding, and of the direction they were taking. Thenews thus collected, about two or three hours after sun set, walking about the camp, he related in a loud voice, making his comments on it, and giving advice when required. His language was fluent, and he was admired for his eloquence, but not for his principles and his advice could not be depended, being sometimes too violent, and more likely to produce quarrels than to ally them yet his influence was great.

The War Chief was Kootanae Appe (Kootanae Man)
(347) his stature was six feet six inches, tall and erect, he appeared to be of Bone and Sinew with no more flesh, than absolutely required; his countenance manly, but not stern, his features prominent, nose somewhat aquiline, his manners kind and mild; his word was sacred, he was both loved and respected, and his people often wished him to take a more active part in their affairs but he confined himself to War, and the care of the camp in which he was, which was generally of fifty to one hundred tents, generally a full day's march nearer to the Snake (Shoshoni) Indians than any other camp. It was supposed he looked on the civil Chief with indifference as a garrulous old man more fit for talking than anything else, and they rarely camped together. Kootanae Appe by his five wives had twenty two sons and four daughters. His grown up sons were as tall as himself and the others promised the same. He was friendly to the White Men, and in his speeches reminded the people of the great benefit of (which) the Traders were to them, and that it was by their means they had so many useful articles, and guns for hunting, and to conquer their enemies. He had acquired his present station and influence from his conduct in war. He was utterly averse to small parties, except for horse stealing, which too often brought great hardships and loss of life. He seldom took the field with less than two hundred warriors but frequently with many more, his policy was to get as many of the allies to join him as possible, by which all might have a share of the honour and plunder, and thus avoid those jealousies and envyings so common amongst the Chiefs. He praised every Chief that in the least deserved it, but never appeared to regard fame as worth his notice yet always took care to deserve it, for all his exped(it)ions were successful.

The Peeagans and their allies of the Plains, with us, would not be counted handsome. From infancy they are exposed to the weather and have

not that softness of expression in their countenances which is so pleasing, but they are a fine
(348) race of men, tall and muscular, with manly features, and intelligent countenances, the eye large, black and piercing, the nose full and generally straight, the teeth regular and white, the hair long, straight and black; their beards, apparently would be equal to those of white men, did they not continually attempt to eradicate it; for when (they are) grown old and no longer pluck out the hairs they have more beard than could naturally be expected. Their color is something like that of a Spaniard from the south of Spain, and some like that of the French of the south of France, and this comparison is drawn from seeing them when bathing together.

In questioning them of their origen and from whence they formerly came they appear to have no tradition beyond the time of their great grand-fathers, that they can depend on, and in their idle time, sometimes (this) is the subject of their conversation. They have no tradition that they ever made use of canoes, yet their old men always point out the North East as the place they came from, and their progress has always been south west. Since the Traders came to the Saskatchewan River, this has been their course and progress for the distance of four hundred miles from the Eagle Hills to the Mountains near the Missisourie but this rapid advance may be mostly attributed to their being armed with guns and iron weapons. Of their origen, they think themselves and all the animals to be indigenus, and from all times existing as at present

The Indians are noticed for their apathy, this is more assumed than real; in public he wishes it to appear that nothing can affect him, but in private he feels and expresses himself sensible to every thing that happens to him or to his family. After all his endeavours to attain some object in hunting, or other matters, and cannot do it, he says, the "Great Spirit will have it so," in the same manner as we say "It is the will of Providence." Civilized Men have many things to engage their attention and to take up their time,
(349) but the Indian is very different, hunting is his business, not his amusement, and even in this he is limited for want of ammunition hence his whole life is in the enjoyments of his passions, desires and affections contracted within a small circle, and in which it is often intense.

The Men are proud of being noticed and praised as good hunters, warriors, or any other masculine accomplishment, and many of the young men as fine dandies as they can make themselves. I have known some of them to take full an hour to paint their faces with White, Red, Green, Blue and Yellow, or part of these colors, with their looking glasses, and advising one another, how to lay on the different colors in stripes, circles, dots and other fancies; then stand for part of the day in some place of the camp to be admired by the women. When married all this painting is at an end, and if they will paint it (is) only with one color, as red, or yellow ochre.

The country affords no ornaments for the men, but collars of the claws of the fore paws of the Bear. The Women, as usual with all women are fond of ornaments, but the country produces none, except some of the teeth of the deer, which are pierced, strung together, and form bracelets for the wrists and sometimes a fillet of sweet scented grass round the fore head, the rest of their ornaments are from the Traders, as Beads of various colors, Rings, Hawks Bells, and Thimbles. Scarce any has ear rings, and never any in the nose.

On the first arrival of a stranger in a camp, who has never seen them, he may not find the young women so handsome as he could wish, for there

is a line of beauty in women which is somewhat different in every people and nation, but where, if the features are regular, we soon get habituated. These women have in general good features, though hardened by constant exposure to the weather, their dress is of deer skin mostly of the Antelope, white and pliant which is fastened over the shoulders, belted round the waist and descends to
(350) their ancles, or to the ground, show them to advantage. The dress of the Men is very simple, a pair of long leggins, which come to the ground and would reach to the breast, are secured by a belt, over which the rest hangs down. Some few wear a shirt of dressed leather, and both sexes wrap a Bison robe round them. Their walk is erect, light and easy, and may be said to be graceful. When on the plains in company with white men, the erect walk of the Indian is shown to great advantage. The Indian with his arms folded in his robe seems to glide over the ground; and the white people seldom in an erect posture, their bodies swayed from right to left, and some with their arms, as if to saw a passage through the air. I have often been vexed at the comparison.

The young men seldom marry before they are fully grown, about the age of 22 years or more, and the women about sixteen to eighteen. The older women who are related to them are generally the match makers, and the parties come together without any ceremony. On the marriage of the young men, two of them form a tent until they have families, in which also reside the widowed Mothers and Aunts. Polygamy is allowed and practiced, and the Wife more frequently than her husband (is) the cause of it, for when a family comes a single wife can no longer do the duties and labor required unless she, or her husband, have two widowed relations in their tent, and which frequently is not the case; and a second Wife is necessary, for they have to cook, take care of the meat, split and dry it; procure all the wood for fuel, dress the skins into soft leather for robes and clothing; which they have also to make and mend, and other duties which leaves scarce any part of the day to be idle, and in removing from place to place the taking down of the tents and putting them up are all performed by women. Some of the Chiefs have from three to six wives, for until a woman is near fifty years of age, she is sure to find a husband. A young Indian with whom I was acquainted and who was
(351) married often said, he would never have more than one wife, he had a small tent, and one of his aunts to help his wife; Nearly two years afterwards passing by where he was, I entered his tent, and (found) his first wife, as usual, sitting beside him, and on the other side three fine women in the prime of life, and as many elderly of the sex, in the back part. When I left the tent, he also came out, and telling me not to laugh at him for what he formerly said of having only one wife and he would explain to me how he had been obliged to take three more. "After I last saw you a friend of mine, whom I regarded and loved as a brother would go to war, he got wounded, returned, and shortly after died, relying on my friendship, when dying he requested his parents to send his two wives to me, where he was sure they would be kindly treated and become my wives. His parents brought them to me, with the dying request of my friend, what could I do but grant the claim of my friend, and make them my wives. Those are the two that sit next the door. The other one was the wife of a cousin who was also a friend of mine, he fell sick and died, and bequeathed his wife to my care. The old women at the back of the tent are their relations. I used to hunt the Antelopes, their skins make the finest leather for clothing, although the meat is not much, yet it is good and sufficient for us, but now I have given that over, and to maintain seven women and myself am obliged to confine myself to hunting the Red Deer and the Bison, which give us plenty of meat, tho' the leather is not so good."

The old Indian (Sarkamappee) whom I have already mentioned, pointed out to me, a curious kind of polygamy. Besides his old wives, on the other side of the tent, sat three young women of about sixteen or eighteen years of age, whom about two months before, had been given to him for wives by their parents; I noticed that he treated them as if they were his daughters; he told me that they were placed with him on trust. "You must know (that) among us are families
(352) far more numerous and powerful, than other families and of which some of the relatives make a bad use of their influence, and oppress those that are weak, tho' as brave as themselves. Two of these young women are sisters and the whole three were betrothed to three young men, and would have been given to them, had not three Men of two powerful families who have each already four or five wives, demanded that these young women should be given to them; as their parents are not powerful to prevent this, these three young women have been given to me, and in my tent they will remain until this camp separates, and they go some distance, when they will be given to the young men for whom they are intended, And thus each of them will regard me as their father. He has always been a friend to the weak, and has thereby gained great influence.

Some time after, I met an old Warrior whom I had known for a long time, I spoke to him of what Sarkamappee had told me of the three young women in his tent, and that I had never known such a custom among the Indians of the Woods, and enquired if it was common among those of the plains. He said "it is not common, yet it happens too often, "Had one of those Men who wanted those young women come to Sarkamappee tent, and demanded them, what would he have done." "If any had been fool enough to have done so he would have shot him, as he would a Bear, and as careless of the consequences.

The grown up population of these people appear to be about three men to every five women, and yet the births appear in favour of the boys. The few that are killed in battle will not account for this, and the deficiency may be reckoned to the want of woollen or cotton clothing. Leather does very well in dry weather, but in wet weather, or heavy rains it is very uncomfortable, and as is frequently the case on a march, cannot be dried for a few days; it thus injures the constitution and brings on premature decay. Of this the
(353) Natives appear sensible, for all those that have it in their power, buy woollen clothing.

The Indians of the Plains all punish adultery with death to both parties. This law does not appear to be founded on either religious, or moral, principles, but upon a high right of property as the best gift that Providence has given to them to be their wives and the mothers of their families; and without whom they cannot live. Every year there (are) some runaway matches between the young men and women, these are almost wholly from the hatred of the young women to polygamy. When a fine young woman, proud of herself, finds that instead of being given to her lover, she is to be the fourth, or fifth wife to some Man advanced in years, where she is to be the slave of the family, and bear all the bondage of a wife, without any of it's rights and privileges, she readily consents to quit the camp with her lover, and go to some other camp at a distance where they have friends. In this case the affair is often made up, and the parents of the young woman are more pleased, than otherwise; yet it sometimes ends fatally. But the most of these elopements are with the young woman given to be the third or fourth or fifth wife, in this case the affair is more serious, for it is not the father, but the husband that is wronged, and revenges the injury. If the young couple can escape a few months the affair is sometimes settled by a present of

one or two horses, but if the young man is considered a worthless character, which is often the case, his life pays the forfeit of his crime, and if thw woman escapes the same fate, her nose is cut off as a mark of infamy, and some of these unfortunate women have been known to prefer death to this disgrace. Yet some cases are very hard.

Poonokow (the Stag) was a son of the War Chief, Kootanae Appee. He was betrothed to a young woman, and only waited until the leather for a tent could be dressed to be a tent for them; during which, upon an insult from the Shaké (Shoshoni)
(354) Indians, his father collected his Warriors to revenge it, and some of his sons accompanied him, among whom was Poonokow (the Stag), the expedition was successful and he proudly returned with two fine horses one of which he intended for his father in law. During the expedition, by present and promises the father of another young man obtained her for his son. A friend went off (to) his fathers camp to inform him of the disposal of his intended bride, and (to tell him to) think no more of her, but his love for her was too strong to follow this advice. With his two horses he went near the camp, but did not enter it, here his friend parlied with him, whom he requested to send one of his aunts to him; she came, and he explained to her how he was dealt with and that he was determined to have his bride, tho' he should kill the man that had her. His aunt seeing his resolution, promised to speak to her and she what she would do, the young woman, as soon as she was informed of it, went to him, and they both set off for the Trading House on the Saskatchewan River, a journey of six days. When near the House he saw a number of horses belonging to it, and not wishing to make his appearance on jaded horses, he unsaddled his own, and was putting the saddles on other two horses, when an Indian who was guarding them perceiving him and thinking he was stealing them shot him thro' the belly. He lnew the wound was mortal, but had strength to reach the House, where he lay down and related what had passed; The next morning finding himself dying he took his sharp dagger in his hand, and held it ready to plunge into the heart of the young woman who had accompanied him and who was sitting beside him, he said to her, "Am I to go alone; do you really love me?" She burst into tears, held down her head, but said nothing. "I see you do not love me and I must go alone, tell my brother of what has happened and that I die by my own hand," then with his dagger (he) cut his belly from side to side, and with a hysteric laugh fell dead. The Traders
(355) buried him. The Peeagan young woman remained two days and as her fate appeared certain she was advised to go to some camp of the Blackfeet, but she refused, saying, he told me to go to his brothers, and to them I must go. And requesting a horse, which was given to her, with provisions she went to the camp of the brothers of her deceased lover, and to them related the sad story, they pitied her, as they knew the Man to whom she was given would kill her, and told her so, and enquired what she intended to do. She said I know what I ought to have done, but my heart was weak, it is not so now, my life is gone, if I die by the hand of the man to whom I was given, I shall die a bad death, and in the other world wander friendless, and no one to take care of me; your brother loved me, he is in the other world, and will be kind to me and love me, have pity on me and send me to him; an arrow thro' her heart laid her dead, for her soul to rejoin her lover, and they buried her as the widow of their brother. Whatever may be the idea of some civilized atheists, the immortality of the soul is the high consolation of all the rude tribes of North America.

The character of all these people appear(s) to be brave, steady and deliberate, but on becoming acquainted with them there is no want of individual character, and almost every character in civilized society can be traced among them, from the gravity of a judge to a merry jester, and from open hearted generosity to the avaricious miser. This last character is more detested by them, than by us, from their precarious manner of life, requiring assistance from each other, and their general character. Especially in provisions is great attention (paid) to those that are unfortunate in the chace, and the tent of a sick man is well supplied. (Note. We had been bunting the Bison, and every horse was loaded with meat, even those we rode on; returning we came to a few Aspins, where everyone made a halt, and from the load of every horse a small bit was cut and thrown on the decayed
(356) root of a tree, to appease the spirit of a Man who had died there of hunger many years past, and all the conversation until we came to the camp, turned upon such an uncommon death). They have a haughtiness of character, that let their wants be what they will they will not ask assistance from each other, it must be given voluntarily and disgrace they cannot bear, especially in publick. Upon some business I was at one of their camp(s) with five men, in the afternoon as we were about going away, and talking with some twenty men, sitting on our horses, about furrs and provisions an Indian passed us on foot, apparently somewhat irritated at something that had happened in hunting, he had let his horse loose, and his little horse whip was at his wrist; his wife was outside the door of her tent as well as many other women listening to us. When he came to her he said something to her, and struck her gently with his whip; she entered the tent, and in an instant came out, and passed about three yards from him, then facing him, she said to him, you have before all these disgraced me, you shall never do it again, and drawing a sharp pointed Knife she plunged it into her heart, and fell dead. The whole camp seemed to regret her death, and blamed him for it; but not a word(was said) against her suicide, for a blow especially in public, is a high disgrace. She was carefully buried, and what belonged to her, broken or killed. Her husband was fond of her; he sat quietly in his tent all day, but at night went to some distance, and there (would) call upon and lament her. Before her death he was an active and successful hunter, but since then never went a hunting and lived upon any thing that was given him: After he had passed more than two months th this way, his friends became alarmed, and represented to him that he was acting more like a woman than a man, and that he must become again the Warrior and Hunter; and brought him two young women, the cousins of his former wife, to be his wives; but he never regained his former cheerfulness. The affections of
(357) an Indian are deep, for he has nothing to turn them to other things.

The Natives of all these countries are fond of their children, they have faults like other children but are not corrected by being beat. Contempt and ridicule are the correctives employed, these shame them, without breaking their spirit. And as they are all brought up in the open camp, the other children help the punishment. It sometimes happens that Husbands and Wives separate, if they have children the boys are taken by the father, and the Mother brings up the girls, but even in this case the father always retains his rights to them until they are married.
(358) In every large camp the Chiefs appoint a number of young men to keep peace and order in the camp; in proportion to it's size; these are called Soldiers, they are all young men lately married, or are soon to

be married, they have a Chief, and are armed with a small wooden club. They have great power and enforce obedience to the Chiefs.

The Hunters having informed the old Men, that the Bisons were driven to too great a distance for hunting, they called the Soldiers to see that no person went a hunting until the herds of Bisons came near of which they would inform them; The same evening a Chief walked through the camp informing them that the Bisons were too far off for hunting they had given orders to the Soldiers to allow no person to hunt until further notice. Such an order is sure to find some tents ill provided. While we were there hunting was forbidden on this account. Two tents which had gambled away their things, even to their dried provisions, had to steal a march on the Soldiers under pretence of looking after their horses; but finding they did not return were watched. In the evening of the second day, they approached the camp,

(359) with their horses loaded with meat which the Soldiers seized, and the owners quickly gave up, the former distributed the Meat to the tents that had many women and children, and left nothing to the owners; but those that had received the Meat, in the night sent them a portion of it. Not a murmur was heard, every one said they had acted right.

But the great business of the Soldiers is with the Gamblers, for like all people who have too much time on their hands, they are almost to a man, more, or less given to gambling day and night. All these the Soldiers watch with attention, and as soon as they perceive any dispute arise, toss the gambling materials to the right and left, and kick the stakes in the same manner, to which the parties say nothing, but collect everything and bgein again, In the day time the game generally played is with a round ring of about three inches diameter, bound round with cloth or leather, and the game is played by two men, each having an arrow in his right hand: one of them rolls the ring over a smooth piece of prepared ground, and when it has rolled a few yards, each following it, gently throw their arrows through it to rest about half way on the ring, which now lies on the ground and according to the position of the arrows, one has gained and the other lost, each of these acts for a party who have an interest in the game, and it sometimes requires two or three hours to decide the game. They have also sometimes horse racing, but not in a regular manner; but bets between individuals upon hunting in running down animal(s), as the Red and Jumping Deer, or the killing of so many Cow Bisons at a single race. Another game is small pieces of wood of different shapes, which are placed in a bowl and then (thrown) up a little way and caught in the bowl, and according as they lay the game is won or lost, if the holder of the bowl has gained, he continues until he has completed twenty, or ten, as the number may be agreed on. He then hands the Bowl to his opponent to try his luck, or if during any part he has

(360) lost, the Bowl is handed to the other, until the first has gained the number agreed on, who is declared the final winner. All games are played by either individuals for themselves or as acting for parties; and I do not know any game where parties act against parties, it would prove too dangerous, altho' this is the case with the Indians of the low countries.

The Game to which all the Indians of the Plains are most addicted, and which they most enjoy is by hiding in one of the hands, some flat thing generally the flat tooth of a Red Deer, and the other party (has) to tell in which hand it is. It is played by two persons but generally by parties It takes place in the early part of the night and continues a few hours. It is played in a large tent, the opposite parties sitting on different sides of the tent. In the hind part of the tent the Umpire sits with

the stakes on each side. Both parties throwing their robes and upper dress off, and sit bare above the belt, and each having chosen it's lucky man; the Umpire shows the Red Deer's tooth, which is marked to prevent being changed, he hides it in one of his hands, and the party that guesses the hand in which it is begins the game, it's lucky man showing he has the tooth, begins a song in which his companions join him, he in the mean time throwing his arms and hands into every position; the other party are all quietly watching all his motions. In a few minutes he extends his arms straight forward with both hands closed and about six inches apart, and thus hold them until the opposite party guess in which hand the tooth is; this is not always immediately done, but frequently after a short consultation; if they guess wrong, the other winning party continue with the same gesticulation and song as before; until a good guess is made and the tooth handed to the lucky man of the other party, and thus the game is continued until one of them counts ten, which is game. When the guess is made in which hand is the tooth, both hands are thrown open. The Umpire now takes the stakes of the losing party (361) and places them on the side of the winning party, but keeps them separate. The losing party now hand to the Umpire another stake to regain the one they have lost. Thus the game continues with varied success until they are tired, or one party cannot produce another stake; in this case the losing party either give up the stakes they have lost to the winners, or direct the Umpire to keep (them) for the renewal of the game the next night. However simple this game appears, it causes much excitement and deep attention in the players. The singing, the gesticulation, and the dark flashing eyes as if they would pierce through the body of him that has the tooth, their long hair, and muscular naked bodies, their excited, yet controlled countenances, seen by no other light than a small fire, would form a fine scene for an Artist.

The stakes are Bison Robes, clothing, their tents, horses, and Arms, until they have nothing to cover them but some old robe fir for saddle cloths. Yet they have some things which are never gambled, as all that belongs to their wives and children, and in this the tent is frequently included, and always the Kettle, as it cooks the meat of the children, and the Axe as it cuts the wood to warm them. The Dogs and horses of the women are also exempt.

The Languages of this continent on the east and north sides of the Mountains as compared with those of Europe may be classed as resembling in utterance. The Sieux and Stone Indians to the Italian. The Nahathaway (Cree) and Chipaway with their dialects to the French. The Peeagan with their allies, the Blood and Black feet Indians to the English, and the northern people, the Dinnae, or Chepawyans to the German.

Of the several Tribes that hunt on the great Plains none of them have what we call a creed. Yet there is a general belief in some things, and to directly question them on their religion is of no use, as those that have lived long with them, know very well. Persons who pass through the country often
(362) think the answers the Indians give is their real sentiments. The answers are given to please the querist.

The Sacred Scriputres to the Christian; the Koran to the Mahometan give a steady blief to the mind, which is not the case with the Indian, his ideas on what passes in this world is tolerably correct so far as his senses and reason can inform him; but after death all is wandering conjecture taken up on tradition, dreams and hopes. The young people seldom trouble themselves beyond the present time, but after thirty, their precarious life of hunting and war, the loss of parents, relations and friends with much spare time brings on reflection, and turns their

thoughts to futurity. They all appear to acknowledge that there is one great power, always invisible, that is the master of life and to whom every thing belongs, that he is kind and beneficent; and pleased to see mankind happy, but how far he is pleased to interfere with the concerns of Mankind, they are not agreed; some think that his providence is continuall exerted, that they can have nothing but what he allows to them, founding their arguments on his power and being the master of everything; but the greater part believe every man to be the master of his own fortune, and that this depends on his own conduct. yet they all allow the Great Spirit to be the master of the seasons, and of the animals with everything else, that is not under their control. but on all these things their ideas are very vague, and sometimes from their conversation they believe in fatality, which is no part of their belief as grounded on the ever varying visissitude of their lives. Living in the open wide plains, where everything is visible and can be brought within the range of their reason, they are free from the superstition of the natives of the forests, and seldom address the Great Spirit but on public occasions as on going to War; and for the herds of Bisons to continue to feed in their country or any epidemic sickness.

They believe there are inferior Beings to the Great Spirit,
(363) under whose orders they act, that have the care of the animals of the Plains and the Forests; but do not allow them the power, or reverence, which the Natives of the Forests bestow on their Manitoes. All the Natives of north America, from Ocean to Ocean, however unknown to each other, and dis-similar in language, all believe in the immortality of the sould, and act on this belief. Although this heavenly belief has not the high sanction of the holy Redeemer of mankind who alone has brought life and immortality to light, yet vague and obscure as it is, it is the mercy of the Almighty to them. They have no ideas of a judgement in the other world with rewards and punishments, but think the other world is like this we inhabit only far superior to it in the fineness of the seasons, and the plenty of all kinds of Provisions, which are readily got, by hunting on fleet horses to catch the Bisons and Deer, which are always fat. The state of society there is vague yet somehow the good will be separated from the bad and be no more troubled by them, that the good will arrive at a happy country of constantly seeing the Sun, and the bad wander into darkness from whence they cannot return. And the darkness will be in proportion to the crimes they have committed.

Their morals appear to proceed from an inherent sense of the rights of individuals to their rights of property, whether given to them, or acquired by industry, or in hunting. All these belong to the person who is in possession of them, and which give him a right to defend any attemp to take them from him. No man is allowed connexion with his female relations nearer to him than his second cousins, and by many these are held too near. Two sisters frequently become the wives of the same husband, and (this) is supposed to give harmony to their families. Among people who have no laws, injuries will arise, without any authority to redress them; this is felt and acknowledged, and most would willingly see a power that could proportion the punishment to
(364) the offense, but to whom shall the power be given, and who would dare take it, even when offered to him; not One. The Chiefs that are acknowledged as such, have no power beyond their influence, which would immediately cease by any act of authority and they are all careful not to arrogate any superiority over others.

When out on the Plains one of these Chiefs had rendered me several services, for which I had then nothing to pay him. On my return to

the house, by the interpreter, I sent him a fine scarlet coat trimmed with orris lace, and a message that as I understood he was going to war, I had sent him this coat as a recompense for his services with some tobacco. But the interpreter, not thinking this homely message sufficiently pompous, on the delivery of the coat, told him I had sent it to him as being a great Chief and to be his dress on going to War as a Chief. He was surprised at such a message; and the next day, by a young man, sent it with the message to the Chief at the next camp, who not liking the tenor of the message, sent both to another camp, and thus it passed to the sixth hand, who being something of a humourist, sent it to a very old chief, who was not expected to live. He kept it, telling the messenger to thank the Trader for sending him such a fine coat to be buried in. Some time after, the Chief to whom I had sent the coat came in to trade and enquired if the message sent with the coat came from me, I told him the message I had sent, and that the coat was a recompense for his services. He was very angry with the interpreter, and told me not to employ him among his people as he was looked on as a pompous fool, and that his lies would cause his death, (which happened two years after;) he then related how the coat and message had been sent forward till it came to the old dying chief, and that the message as delivered by the interpreter had caused much conversation, as I am, as yet, but a young chief. Had the coat with such a message have been sent to the War or civil chief, they would have taken the
(365) Coat, and laughed at the message, but for this I am not old enough. The consequence was, that I had to pay him the value of the coat in other goods. Even the War and Civil Chiefs have no authority beyond their influence of what their good conduct gives to them.

The natives of the forest pride themselves on their Medicine bags, which are generally well stocked with a variety of simples which they gather from the woods and banks of the Lakes and Rivers, and with the virtues of which they are somewhat acquainted. The Indians of the Plains, have none of these, and collect only sweet scented grasses, and the gums that exude from the shrubs that bear berries and a part of these is for giving to their horses to make them long winded in the chase. But these people must also have something to which they can attach somewhat of a supernatural character for religious purposes; and for this purpose they have adopted the Red Pipe, and Pipe Stem, and which seems to have been such from old times, for until the year 1800 they had always raised tobacco in proportion to their wants. When they became acquainted with the tobacco of the U States brought by the traders, which they found to be so superior to their own, that they gradually left off cultivating it and after the above year raised no more. The tobacco they raised had a very hot taste in smoking, and required a great proportion of bears berry weed to be mixed with it. The white people gave it the name of devil's tobacco. As very few of them can find furrs to trade the quantity of tobacco they require, I enquired of them, why they did not ... (A page of manuscript is here missing)
also for a medicine pipe there are certain ceremonies to be gone through. and a woman is not allowed to touch a medicine pipe; and their long pipe stems are equally sacred. These are of three to more than four feet in length, and about three to five inches in girth, and well polished. Each re-
(366) spectable man has from three to four of these pipe stems, which are tied together when not in use and hung on a tree, on removing from place to place the owner slings them over his back and at the encampment again hangs them up.

That equality among the Natives however strictly held does not prevent

a great part from wishing to distinguish themselves, in some manner and as there cannot be many remarkable Warriors and Hunters, a few mix with other tribes and learn their languages, and become acquainted with their countries and mode of hunting. Others turn Dreamers, and tell what other tribes are doing and intend to do; where the Bisons and Deer are most plenty, and how the weather will be, and the boldest Dreamers point out the place of the camp of their enemies, and what they intend to do Some shrewd men, by their dreams procure influence, and become Chiefs. And in general dreams are very useful for making bargains, exchanging and buying horses, making marriages, and giving advice, which in any other manner would not be taken,- and dreams also indulges the innate love of mankind for prying into, and predicting futurity. If which they have foretold come to pass they are accounted wise men, and if it fails, it was only a dream. Time often hangs heavy on them, and for this gambling is their greatest relief.

The civilized man from very early youth is accustomed to hear numbers spoken of from one to one Million; thus fifty, five hundred, or five thousand, &c. are to him as units, his mind gives no individuality to each unit that compose the number be it of what it will. But the Indian forms his numbers of individuals, and appears to have no idea of numbers independent of them. Perhaps formerly the uneducated Shepherds, and Herdsmen obtained their ideas of numbers in the same manner, and (I) have frequently been told of Shepherds who could not by numbers count their Sheep in his flock, but by his own way could quickly tell if there was one missing.

(367) The Nahathaway (Cree) Indians count numbers the same manner as we do to the numbers of 100 which they call the great ten; and a thousand, the great, great ten; beyond which they do not pretend to number; and even of this they make no use, and any things, as of birds and animals that would amount to this number, they would express it by a great many. But the Indians of the plains count only by tens, and what is above two tens, they lay small sticks on the ground to show the number of tens they have to count and in describing the herds of Bisons or Deer, they express them by a great, great many, and the space they stand on, for numbers is to them an abstract idea, but space of ground to a certain extent they readily comprehend and the animals it may contain; for they do not appear to extend their faculties beyond what is visible and tangbile.

The Peeagan Indians, and their tribes of Blood and Blackfeet, being next to the Mountains often send out parties under a young Chief to steal Horses from their enemies to the south and west side of the Mountains, known as the Snake (Shoshoni), the Saleesh (Flatheads) and the Kootanae (Kutenai) Indians. this is allowed to be honourable, especially as it is attended with danger and requires great caution and activity. But the country of the Stone (Assiniboine) Indians and Sussees (Sarci) are full from four to six hundred miles in the plains, eastward of the Mountans, and too far to look for horses; the Sussees (Sarci) content themselves with rearing horses, but the Stone (Assiniboine) Indians are always in want of horses which appears to be occasioned by hard usage. They are most noted horse stealers and where ever they appear in small parties, the horses are immediately guarded. They steal horses from other tribes, but frequently at great risque. Those who are near the trading settlements too often steal the horses of other tribes when they come to trade; and also those of the Traders, in doing of which they are very expert. When the Traders leave their stations to proceed with their furrs to the different depots to exchange for goods:

the horses
(368) of the trading House are sent some few miles under the care of two or three Men well armed, to where there are plenty of good grass, water, and a wood of Poplar and Aspin, the latter to make a smoky fire to relieve the horses from the torment of the Musketoes and horse flies. One summer (I think 1802) a large camp of Stone (Assiniboine) Indians, had sent some young men to a Blackfoot Camp, who brought away about thirty horses, they were quickly followed to the Stone (Assiniboine) Indian camp, and about three nights afterwards, the Blackfeet young men took not only the greater part of the horses stolen from them, but collected as many more and drove them all off to their own camp.

This distressed the Stone (Assiniboine) Indian camp and as they knew the other camps were guarding their horses, they determined to steal horses from the trading Houses. Accordingly six smart young men were selected and sent to the Upper House on the Saskatchewan River (Rocky Mountain House), a distance of five or six days journey. When within a few miles of the house they came to about fifty horses guarded by three men whose station was on a low bank that overlooked the place where the horses were feeding, all the mares had, as usual, the fore(feet) tied together with a leather thing to prevent them strolling about and more readily kept together. The Men kept strict watch, only one man slept at a time and in the night two of them walked among the horses well armed. Thus for six days they watched for an opportunity; during which time, with their Arrows they had killed three buck Antelopes. They were now tired of waiting and were determined to try their
(369) fortune: In the afternoon when they perceived the Men had dined three of them with the skins of the Antelopes and their horns, disguised themselves to appear like deer, the other three also, put horns on their heads of which there were plenty on the plains; the latter went behind the horses and there entered among them and untied the feet of the horses; those with the Antelope skins pretended to feed as deer, and got among the horses for the same purpose, the Men were deceived, but remarked it was the first time they had seen Antelope feeding among horses. As soon as the horses were all untied, the Indians gave a signal to each other, with the lines bridled the best horses and jumping on them as they were, horns and all, gave the hunting halloa, and drove the whole of the horses off at a round gallop. The men were so surprised that they could scarce,y believe what they saw, and before they could recover themselves to use their guns, the whole of the horses were far out of shot.

The Stone (Assiniboine) Indians brought them all to the camp, and were received with the praises of the men, and the dances of the women. Some time after at another trading House, in the month of July, two of (us) went off to hunt and early walked off to the Horse tent, on account of the flies, all the horses were crowded round the smoke of the fires; we saddled two of the best and rode off a few miles but the flies were so numerous the horses were frequently for throwing themselves on the ground to get rid of them, and seeing nothing, we returned to the Horse tent, where we found the three men in a violent passion and swearing with all their might. On looking at them, one of them ... (a page of manuscript is here missing)

In the latter end of August, he took his outfit for the winter's hunt, and with his two horses carrying his traps and baggage set off for his winter quarters. A few days after we were surprised to see him return: he informed us that as he
(370) proceeded on his journey the Horses with their load struck a

wasp's nest and were severely stung by the wasps, that in running away and rolling themselves on the ground they had lost one of his steel traps and broke another, and spoilt some of his gunpowder, which he wanted to replace, and informed us that this was not the first time he had suffered from them. The old man sat very serious smoking his pipe, and shaking his head, said "I can never get my Horses accustomed to the Wasps." When removing their Tents, the Men going before destroy the wasps and nest before the Women and Children come on.

I have already remarked the tribe of the Peeagans have their country along the east foot of the Mountains from the Saskatchewan southward to the Missisourie, and are the frontier people and their enemies on the west side of the Mountains must break through them to make war on their allies, who thus live in security in their rear. This station has given to this Tribe something of a chivalrous character and their war parties carry on their predatory excursions to a distance scarcely credible in search of their enemies, the Snake (Shoshoni) Indians. In the year 1807 (It is apparent from another account by Thompson of this raid that this date should be 1787.), in the early part of September a party of about two hundred and fifty Warriors under the command of Kootana Appe went off to war on the Snake (Shoshoni) Indians; they proceeded southward near the east foot of the Mountains and found no natives, they continued further than usual, very unwilling to return without having done something, at length the scouts came in with word that they had seen a long file of Horses and Mules led by Black Men (Spaniards) and not far off. They were soon ready and formed into one line about three feet from each other, for room to handle their Bows and Shiels, having but a few guns; the ground was a rough undulating plain, and by favor of the ground approached to near the front of the
(371) file before they were discovered, when giving the war whoop, and making a rush on the front of the file, the Spaniards all rode off leaving the loaded Horses and Mules to the war party, each of whom endeavoured to make prize of a Horse or Mules. They were loaded with bags containing a great weight of white stone (Silver)which they quickly threw off the animals on the ground; in doing which the saddle girths were cut, except a few, and then (they) rode off. I never could learn the number of animals, those that came to the camp at which I resided were about thirty horses and a dozen mules, with a few saddles and bridles. The Horses were about fourteen hands high finely shaped, and though very tired yet lively, mostly of a dark brown color, head neat and small, ears short and erect, eyes fine and clear, fine manes and tails with black hoofs. The saddles were larger than our english saddles, the side leather twice as large of thick well tanned leather of a chocolate color with the figures of flowers as if done by a hot iron, the bridles had snaffle bits, heavy and coarse as if made by a blacksmith with only his hammer. The weight and coarsness of these bits had made the Indians throw most of them away.

The place this war party started from is in about 53' 30" N. and the place where they met the Spaniards conveying the silver from the mines is about the latitude of 32 degrees north a distance of 1500 miles in a direct line.

(375) I believe that I have said enough (about the country) on the east side of the Mountains, I shall therefore turn to the west side; Ihhave already related how the Peeagans watched us to prevent our crossing the Mountains and arming the Natives on that side; in which for a time they succeeded, and we abandoned the trading Post near the Mountains in the spring of 1807 (an outpost of Rocky Mountain House on Kootenay Plain);

(see pages 77-81 of these notes, for account of this fight in Lewis and Clark Expedition History.)

the murder of two Peagan Indians by Captain Lewis of the United States (This refers to an attck on Capt. Meriwether Lewis of the Lewis and Clark expedition, July 27, 1806, on the Marias river, by the Blackfoot, in which two Indians were killed. History of the Expedition of Lewis and Clark, Reprinted from the Edition of 1812, Edited by James K. Hosmer, Chicago, 1917, vol. II, pp. 378-379.), drew the Peagans to the Mississouri to revenge their deaths, and thus gave me an opportunity to cross the Mountains by the defiles of the Saskatchewan River, which led to the head waters of the Columbia River, and we there builded Log Houses, (Kootanae House, near the source of the Columbia river), and
(376) strongly stockaded it on three sides, the other side resting on the steep bank of the River: the Logs of the House, and the Stockades, Bastion &c were of a peculiar kind of a heavey resinous Fir, of a rough black bark
(377) In my new dwelling I remained quiet hunting the wild Horses, fishing, and examining the country, two Canoes
(378) of goods arrived for trade, on Horses, by the defiles of the Saskatchewan River, half of these goods under the charge of Mr. Finan McDonald I sent to make a trading
(379) Post (At Kootenai Falls in the autumn of 1808) at a considerable Lake in McGillivray's River; the season was late, and no more could be done, about the middle of November (according to Thompson's note book Piegans arrived on August 26 and september 26, 1807) two Peeagans crossed the Mountains on foot and
(380) came to the House, to see how I was situated; I showed the strength of the Stockades and Bastions, and told them I know you are come as Spies, and intend to destroy us, but many of you will die before you do so, go back to your countrymen and tell them so; which they did, and we remained quiet for the winter, I knew the danger of the place we were in, but could not help it: as soon as the Mountains were passable I sent off the Clerk and Men with the Furrs collected, among which were one hundred of the Mountain Goat Skins with their long silky hair, of a foot in length of a white color, tinged at the lower end with a very light shade of yellow. Some of the ignorant self sufficient partners of the Company ridiculed such an article for the London Market, there they went and sold at first sight for a guinea a skin, and half as much more for another Lot, but there were no more. These same partners then wrote to me to procure as many as possible, I returned for answer, the hunting of the goat was both dangerous and laborious, and for their ignorant ridicule I would send no more, and I kept my word.

I had now to prepare for a more serious visit from the Peagans who had met in council, and it was determined to send forty men, under a secondary Chief to destroy the trading Post, and us with it, they came and pitched their Tents close before the Gate, which was well barred. I had six men with me, and ten guns, well loaded, the House was perforated with large augur holes, as well as the Bastions,
(381) thus they remained for three weeks without daring to attack us. We had a small stock of dried provisions which we made go as far as possible; they thought to make us suffer for want of water as the bank we were on was about 30 feet high and very settp, but at night, by a strong cord we quietly and gently let down two brass Kettles each holding four Gallons, and drew them up full; which was enough for us: They were at a loss what to do, for Kootanae Appee the War Chief, had publickly told the Chief of this party, (which was formed against his advice) to remember he had Men confided to his care, whom he must bring back, that he was sent to destroy the Enemies not to lose his Men, Finding us always on the watch, they did not think proper to risque their lives, when at the end of three weeks they suddenly decamped; I thought it a ruse de guerre, I

afterwards learned that some of them hunting saw some Kootanaes who were also hunting, and as what was done was an act of aggression, something like an act of War; they decamped to cross the mountains to join their own Tribe while all was well with them: the return of this party without success occasioned a strong sensation among the Peeagans. The Civil Chief harangued them, and gave his advice to form a strong war party under Kootanae Appee the War Chief and directly to crush the white Men and the Natives on the west side of the Mountains, before they became well armed. They have always been our slaves (Prisoners) and now they will pretend to equal us, no, we must not suffer this, we must at once crush them. We know them to be desperate Men, and we must destroy them, before they become too powerful for us; the War Chief cooly observed I shall lead the battle according to the will of the Tribe, but we cannot smoke to the Great Spirit for success, as we usually do, it is now about ten winters since we made peace with them, they have tented and hunted with us, and because they have guns and iron headed Arrows, we must break our word of peace with
(382) them: We are now called upon to go to war with a people better armed than ourselves; be it so, let the Warriors get ready; in ten nights I will call on them. The old, and the intelligent Men, severely blamed the speech of the Civil Chief, they remarked, "the older he gets, the less sense (he possesses)." On the ninth night the War Chief made a short speech, to have each man to take full ten days of dried provisions, for we shall soon leave the country of the Bison, after which we must not fire a shot, or we shall be discovered: On the tenth night he made his final speech, and exhorting the Warriors and their Chiefs to have their Arms in good order, and not forget dried provisions, he named a place; there I shall be the morrow evening, and those who now march with me, there I shall wait for you five nights, and then march to cross the Mountains; at the end of this time about three hundred Warriors under three Chiefs assembled, and took their route across the Mountains by the Stag River, and by the defiles of another River of the same name, came on the Columbia, about full twenty miles from me; as usual, by another pass of the Mountains, they sent two Men to see the strength of the House, I showed them all round the place, and they staid that night. I plainly saw that a War Party was againg formed, to be better conducted than the last; and I prepared Presents to avert it: the next morning two Kootanae Men arrived, their eyes glared on the Peagans like Tigers, this was most fortunate; I told them to sit down and smoke which they did; I then called the two Peagans out, and enquired of them which way they intended to return. They pointed to the northward. I told them to go to Kootanae Appee and his War Party, who were only a days journey from us, and delivering to them the Presents I had made up, to be off directly, as I could not protect them, for you know you are on these lands as Enemies; the Presents were six feet of Tobacco to the Chief, to be smoked among them, three feet with a fine pipe of red porphyry
(383) and an ornamented Pipe Stem; eighteen inches to each of the three Chiefs, and a small piece to each of themselves, and telling them they had no right to be in the Kootanae Country: to haste away; for the Kootanaes would soon be here, and will fight for their trading Post: In all that regarded the Peeagans I chanced to be right, it was all guess work. Intimately acquainted with the Indians, the Country and the Seasons, I argued and acted on probabilities; I was afterwards informed that the two Peeagans went direct to the camp of the War Party, delivered the Presents and the Message and sat down, upon which the War Chief exclaimed, what can we do with this man, our women cannot mend a pair of shoes, but he sees them, alluding to my Astronomical Observations;

then in a thoughtful mood he laid the pipe and stem, with the several pieces of Tobacco on the ground, and said, what is to be done with these, if we proceed, nothing of what is before us can be accepted, the eldest of (the) three Chiefs, wistfully eyeing the Tobacco, of which they had none; at length he said, You all know me, who I am, and what I am; I have attacked Tents, my knife could cut through them, and our enemies had no defence against us, and I am ready to do so again, but to go and fight against Logs of Wood, that a Ball cannot go through, and with people we cannot see and with whom we are at peace, is what I am averse to, I go no further. He then cut the end of the Tobacco, filled the red pipe, fitted the stem, and handed it to Kootanae Appee, saying it was not you that brought us here, but the foolish Skaatow (Civil Chief) who, himself never goes to War; they all smoked, took the Tobacco, and returned very much to the satisfaction of Kootanae Appee my steady friend; thus by the mercy of good Providence I averted this danger; Winter came on, the Snow covered the Mountains, and placed us in safety: The speeches of the Indians on both sides of the Mountains are in plain language, sensible and to the purpose; they sometimes repeat a few
(384) sentences two or three times, this to impress on the hearers the object of the speech, but I never heard a speech in the florid, bombastic style, I have often seen published as spoken to white men, and upon whom it was intended to have an effect. Although through the mercy of Providence we had hitherto escaped, yet I saw danger in my situation. I therefore in the early part of the next spring took precautions to quit the place.

(388) (A Journey from Kootenai House. April 23, 1808.) The next day we came to ten lodges of Kootanae and Lake Indians. They had nothing to give us but a few dried Carp and some Moss bread, this is made of a fine black moss, found on the west side of the Mountains attached to the bark of a resinous rough barked Fir and also to the larch. It is about six inches in length, nearly as fine as the hair of the head; it is washed, beaten, and then baked, when it becomes a cake of black bread, of a
(389) slightly bitter taste, but acceptable to the hungry, and in hard times, of great service to the Indians. I never could relish it, it has just nourishment enough to keep a person alive. They informed us that a few days ago, forty seven Peeagans crossed the Mountains and stole thirty five of their Horses, in doing of which, the old Kootanae Chief killed one of them; thus this war continued, for want of the old Men being able to govern the young men.

(410) (Kalispel House, September 11, 1809, near mouth of Clark's Fork river.) On the 11th we made a scaffold to secure the provisions and goods, helved our Tools ready to commence building; our
(411) first care was a strong Log building for the Goods and Furrs, and for trading with the Natives. Our arrival rejoiced them very much, for except the four Kootanaes their only arms were a few rude lances, and flint headed Arrows. Good bowmen as they are, these arrow heads broke against the Shield of tough Bison hide, or even against thick leather could do no harm; their only aim was the face: these they were now to exchange for Guns, Ammunition and Iron headed arrows, and thus be on an equality with their enemies, for they were fully their equals in courage: but I informed them, that to procure these advantages they must not pass days and nights in gambling, but be industrious in hunting and working of Beaver and other furrs, all which they promised: some few distant Indians, hearing of our arrival came with a few furrs, but took only iron work for them, everything else they paid no attention to, even the women preferred an awl or a needle to blue beads, the favorite of the sex for ornament. All those who could procure Guns soon became good

Narrative of David Thompson, 1784-1813, Champlain Society, XII, 1916.
(413) (1809) September 27th. In order to examine the Country along the River below us, with four Horses, one of my Men, by name Beaulieu and an Indian Lad, set off, my view was to see if we cannot change our Route to cross the Mountains, as at present we are too much exposed to the incursions of the Peeagan Indians; we found the country along the River of a rich soil well clothed with grass, as low meadows; the River about three hundred and fifty to four hundred yards wide, the current moderate, and many Fowl, the most numerous, was the Brent Goose, the smallest of the species of wild goose, but equal to the others in flavor abd taste.

(Hell Gate, Medicine Rock, Easy Pass or Mullan Pass. see Palladino, notes on Missoula, name of, and Hell Gate, page 76, these notes.)

shots, which the Peeagan Indians, their enemies in the next battle severely felt; for they are not good shots, except a few; they are accustomed to fire at the Bison on horseback, within a few feet of the animal, it gives them no practice at long shots at small marks. On the contrary, the Indians on the west side of the Mountains are accustomed to fire at the small Antelope at a distance of one h ndred and twenty yards, which is a great advantage in battle, where everyone marks out his man.

(419) (Saleesh House, nearpresenttown of Thompson, Montana, February, 1810) On the evening of the 24th the Indians informed me, that the Peeagans had attacked a hunting party, killed Mr. Courter (perhaps John Colter, who was captured by Piegans, but escaped) (a trader and Hunter from the U States) and one Indian, and wounded several others. My Hunter hearing that two of his brethren were wounded, requested to go, and see them, which I readily granted, my Guide deserted and went to a distant camp for safety; but I soon procured another: On the 26th in the afternoon (we) came to twenty one Tents of Sallesh Indians, who received us with their usual kindness; they seemed to think that the imprudence of Mr. Courter, in going on the War Grounds, with a small party to hunt the Bison and set traps for the Beaver, which were numerous, was the cause of his death; and the accidents to the Indians; during my time the Traders and Hunters from the United States were most unfortunate, there seemed to be an infatuation over them, that the Natives of the Plains were all skulkers in the woods, and never dared shew themselves on open ground, and they suffered accordingly being frequently attacked in open ground and killed by the Peeagans until none remained.

(420) March 1st. At a camp of Kootanaes, and traded a good Horse for Tobacco and Ammunition, on the 10th while at the Saleesh Camp (on Flathead River, twenty miles above its mouth), an alarm came of the tracks of Peeagans being seen near the Camp, everything was now suspended, scouts went off and came back reporting having seen a body of Cavalry about three miles from us. About one hundred Men now mounted their Horses proud of their Guns and iron headed Arrows to battle with the Enemy; they soon returned, having found these Cavalry to be the Kootanaes under their old Chief who had quitted hunting the Bison and were returning to their own country; but (it) gave me, as well as the old Men, great pleasure in seeing the alacrity with which they went to seek the enemy, when before, their whole thoughts and exertions were to get away fron, and not meet, their enemies.

(423) (March-July, 1810, Saleesh House among the Flatheads) The Saleesh Indians during the winter had traded upwards of twenty guns from me, with several hundreds of iron arrow heads, with which they thought themselves a fair match for the Peeagan Indians in battle on the Plains. In the month of July when the Bison Bulls are getting fat,

(424) they formed a Camp of about one hundred and fifty men to hunt and make dried Provisions as I had requested them; accompanied by Mr. Finan McDonald, Michel Bourdeaux and Bapteste Buche with ammunition tobacco &c to encourage them: they crossed the Mountains by a wide defile of easy passage (probably Hell Gate or Medicine Rock Pass, called Easy Pass by the Piegans, and now called Mullan Pass, over which the Northern Pacific Railroad crosses the Continental Divide, between Helena and Missoula, Montana), eastward of Saleesh (Flathead) Lake, here they are watched by the Peeagans to prevent them hunting the Bison, and driven back, and could only hunt as it were by stealth; the case was now different, and they were determined to hunt boldly and try a battle with them: they were entering on the grounds, when the scouts, as usual, early each morning

David Thompson's Narrative, 1784-1812, Champlain Society, XII, Toronto, 1916.

(430) (1810) On the 9th of June, thank God, we arrived safe at McGillivray's Carrying Place, which leads to the source of the Columbia River; and crossed all the Horses, they are in poor condition, the grass (being) scant, and bruised in the many rapids we have crossed to this place: we now go direct for the defiles of the Rocky Mountains. When we landed we saw the fresh tracks of Peeagan Scouts, they had this morning broken the branch of an Aspin Tree, and peeled the bark, on examining the tracks, (we) found they had gone up the River to recross the Mountains. Had we been a few hours sooner, we should have had to fight a battle, which, thank God, is thus avoided.

(439) (Return Journey to Columbia by defiles of Athabasca River.) This was on the 13th October 1810, and we expected the Canoes to arrive late on the 16th or early on the 17th at latest, but they did not make their appearance; our oldest Hunter of about forty years of age as usual rose very early in the morning and looking at the Stage of Meat, said to me, I have had bad dreams, this meat will never be eaten, he then saddled his Horse and rode off. Somewhat alarmed at his ominous expression and the non arrival of the canoes, I told Mr. Henry and the Indian to proceed thro' the Woods down along the River in search of the Canoes, and see what detained them, with positive orders not to fire a shot but in self defence; about eight in the evening they returned, and related, that a few miles below us they had

(440) seen a camp of Peeagans on the bank of the River (the Saskatchewan), that a short distance below the camp, they had descended the bank to the River side, and found where the Canoes had been. They had made a low rampart of Stones to defend themselves, and there was blood on the Stones; they went below this and fired a shot in hopes of an answer from the Canoes, but it was not returned: I told them they had acted very foolishly, that the Peeagans would be on us very early in the morning, and that we must start at the dawn od day, and ride for our lives; on this we acted the next morning, leaving the meat: the country we had to pass over was an open forest, but we had to cross, or ride round so many fallen trees that active Men on foot could easily keep up with us, the Peeagans had very early arrived at the Stage of meat and directly followed the tracks of the Horses, would in the evening have come up with us, but providentially about one in the afternoon snow came on which covered our tracks and retarded them; about

(continued facing page 68)

sent to view the country came riding at full speed, calling out, "the Enemy is on us;" instantly down went the Tents, and tent poles, which, with the Baggage formed a rude rampart; this was barely done, when a steady charge of cavalry came on them, but the Horses did not break through the rampart, part of pointed poles, each party discharged their arrows, which only wounded a few, none fell; a second, and third charge, was made; but in a weak manner; the battle was now to be of infantry. The Saleesh (Flatheads), about one hundred and fifty Men, took possession of a slightly rising ground about half a mile in front of their Tents, the Peeagans, about one hundred and Seventy men drew up and formed a rude line about four hundred yards from them; the Saleesh (Flatheads) and the white Men lay quiet on the defensive; the Peeagans, from time to time throughout the day, sent parties of about forty men forward, to dare them to battle; these would often approach to within sixty to eighty yards, insulting them as old women, and dancing in a frantic manner, now springing from the ground as high as they could, then close to the ground, now to the right, and to the left; in all postures; their war coats of leather hanging loose before them; their guns, or bows and arrows, or a lance in their hands; the two former they sometimes discharged at their enemies with
(425) little effect: : Buche, who was a good shot, said they were harder to hit than a goose on the wing. When these were tired the returned, and a fresh party came forward in like manner, and thus throughout the day, the three men had several shots discharged at them, but their violent gestures prevented a steady aim in return; the three men were all good shots, and as I have noticed the Indians allow no neutrals, they had to fight in their own defence. Mr. Finan McDonald fired forty five shots, killed two men and wounded one, the other two men each fired forty three balls, and each wounded one man; such were their wild activity, they were an uncertain mark to fire at, the evening ended the battle; on the part of the Peeagans, seven killed and thirteen wounded; on the part of the Saleesh (Flatheads), five killed and nine wounded; each party took care of their dead and wounded; no scalps were taken, which the Peeagans accounted a disgrace to them; the Saleesh (Flatheads) set no pride on taking scalps, This was the first time the Peeagans were in a manner defeated, and they determined to wreck their vengeance on the white men who crossed the mountains to the west side; and furnished arms and ammunition to their Enemies.
(465) (At Spokane House, at junction of Spokane and Little Spokane Rivers, June 14-17, 1811.) On conversing with the Natives I learned they were preparing to form a large War Party, in company with the Kullyspel and Shawpatin (Pend d'Oreille and Nez Perce, the Natives being Spokanes), against the Teekanoggin (Okinagan) Indians, a defenceless Tribe to the southwestward of us; I was very sorry to find that all I could say, or preach to them against warring on defenceless Natives was of no avail. Proud of their Guns and iron shod arrows, they were anxious to try these arms in battle. As I could not break up the War Party, which was at some distance from me, my endeavour was to change it's direction; accordingly I made up a small present of Tobacco and Vermillion for each of the Chiefs, which I sent by two respectable Spokane Indians, with a Speech, reminding them of the defenceless state in which three winters ago I found them, hiding themselves from their enemies, living on roots and fish, in the same state in which the poor Teekanoggans (Okinagan) now were, and whom I should soon visit and let them have guns and iron heads for their arrows, that if they were the brave men they pretended to be, they would go against the Peeagans, and their allies who had destroyed

David Thompson's Narrative, 1784-1812, Champlain Society, XII, Toronto, 1916.
(440) an hour after, as they related, they came on three grizled (Grizzly) Bears direct on the track (they were smelling the tracks of the Horses) they were fully perswaded that I had placed the Bears there to prevent any further pursuit, not could any arguments to the contrary make them believe otherwise and this belief was a mercy to us: we rode on through the Woods until it was nearly dark, when we were obliged to stop; we remained quiet awaiting our fortune, when finding all quiet, we made a small fire and paseed the night with some anxiety; my situation precluded sleep, cut off from my men, uncertain where to find them, and equally so of the movements of the Indians, I was at a loss what to do, or which way to proceed; morning came and I had to determine what course to take, after being much perplexed whether I should take to the defiles of the Mountains and see if the Men and Horses were safe that were left there, or try and find my Men and Canoes. I determined upon the latter as of the most importance; on
(441) the second day we found them about forty miles below the Indians, at a trading Post larely deserted, here after much consultations, we perceived we had no further hopes of passing in safety the defiles of the Saskatchewan River, and that we must now change our route to the defiles of the Athabasca River which would place us in safety, but would be attended with great inconvenience, fatigue, suffering and privation; but there was no alternative. We therefore directed the Men to proceed through the woods to the defiles of the Mountains and bring down the Horses to take the Goods across the country to the Athabasca River, and on the 28th October (1810) they arrived with twenty four Horses and we were now in all twenty four Men, having furnished ourselves with leather Tents and dressed leather for shoes, we loaded our Horses in proportion to their strength from 180 to 340 pounds weight each Horse, and arranged the Men, four to hunt and procure provisions, two Men to clear a path thro' the woods, the other taking care of the Horses, and other duties; with Thomas an Iroquois Indian as Guide; our road lay over the high grounds within about thirty miles of the Mountains; the Woods were mostly of a kind of Cypress of small clean growth, and not close. With occasional cutting away of few trees we should have made several miles a day, but the forests are so frequently burned and occasions so many windfalls, that the Horses made very slow progress, thus the dense forests are destroyed and meadows formed. We went eight miles in six and a half hours, and put up, without any supper. The country tolerable good with Pine and Aspin Woods.
(463) (Among Kalispel Indians, June 8, 1811)
Since the introduction of fire arms, their battles are decided more by their effects, than the number of Men; a very old Indian told me, when a young man he made a heavy war club, with which he felt himself confident of victory, they formed a very large party against the Peeagans, and hoped for success, when for the first time their enemies had two Guns and every shot killed a Man, we could not stand this, and thought they brought bad spirits with (them), we all fled and hid ourselves in the Mountains, we were not allowed to remain quiet, and constant war parties now harassed us, destroyed the Men, Women and Children of our Camps and took away our Horses and Mules, for we had no defence until you crossed the Mountains and brought us fire arms, now we no longer hide ourselves but have regained much of our country, hunt the Bison for food and clothing, and have good leather Tents.

The Indian Sign Language, by W.P. Clark, U.S. Army, Philadelphia, 1885.
(76) (Bow) Until the invention of the breech-loader it is a fact well known to frontiersmen that the bow was a far more deadly weapon at close range than the best rifle. A warrior could discharge his arrows with much greater rapidity and precision than the most expert woodsmen could charge and fire a muzzle-loading rifle.
(See: Opposite p. 45, Notes on bow and arrows.)

very many of them: this had the effect of about fifty warriors marching to the assistance of
(466) the Saleesh (Flatheads) and Kootanae Indians who were encamped against the Peeagans and their allies, and the others went to the Columbia for the Salmon fishery.
(539) (Ascending Columbia River from Astoria, August 9, 1811) The number of Natives along the banks of the Columbia River may be estimated at 13,615 souls, reckoning each family to average seven sould; This estimation is not above the population; the manner in which this estimation was made was by counting the number of married men that smoked with us, and also that danced, for we remarked that all the Men of every village, or lodge came to enjoy smoking Tobacco, they speak of Tobacco as their Friend, especially in distress, as it soothes and softens their hardships. Their subsistence appears to be about ten months on fresh and dried Salmon, and two months on berries, roots, and a few Antelopes; those on the upper part of the River, once a year cross the Mountains to hunt the Bison, and thus furnish themselves with dried Provisions and Bison Robes for clothing, during which they are too
(530) frequently attacked by the Peeagans and their Allies; their Horses stolen and some of themselves killed and wounded, but as soon as these Natives are armed, this warfare will cease.
(541) (Saleesh House, near Thompson, Montana, November 23, 1811) We arrived at the Seelish House, which we found in a ruinous state, here we learned our steady enemies the Peeagans had sent a War Party to intercept us, thinking we must pass by the head of the River; they had come in a Tent of Kootanae Indians, and disregarding the Peace between them had put every one to death; such
(542)is the peace they make; and meeting three of the Iroquois hunters, stripped them naked and robbed them of all they had. The House was situated in a small bay of the river, close to us was a spur of the hills which came on the River in a cliff of about sixty feet in height, beyond which to the south eastward the country opened out to a great extent of fine meadow ground, the scene of many a battle; the Saleesh (Flatheads) Indians with their allies, when hard pressed always made for this rock as their natural defence, and which had always proved a shield to them, and (they) shewed us, the bones of their enemies slain at different times in attempting to force this pass; to me it appeared easy to become master of it, to proceed farther up the River was to be still more exposed.
(543) (Saleesh House moved to junction of Missoula and Flathead Rivers, December 30, 1811) As we were all anxious to find a place of greater security for a trading post (In his note Thompson says that it was "in order to remove ourselves further from the Peeagans."), on the afternoon of the 30th, with an Indian and one Man with three Horses
(544) we set off to examine the south branch of this River (Missoula or Clark's Fork River), the confluence of which is a few miles above the House; when we had gone about four miles we came to the three Tents, in one of which was a fine old Indian whom we had named "13 bon Vieux," smoking with him, we explained the object of our journey; looking at our Horses he told us they were too poor for the country of the South Branch, which was hilly and required strong Horses, and sent a young man to bring three of his Horses, which he lent us for the journey; sending ours to feed and rest; In the afternoon of the next day we came to a few Tents, the Men were all away hunting the Deer by surrounding them, in the evening they arrived with eight deer, they would have killed a few more if they had more Men, as they were only twenty two Men and Lads, whereas thirty

Men are required for this mode of hunting; and although they have several fine active young women, they are never employed in hunting, but are restricted to what are considered female duties. Having examined the country for full thirty miles; we found the River to be about eighty to one hundred and fifty yards in width about three feet deep, and a strong current, flowing thro' a hilly country, clothed with good short grass and open woods of Cypress and Firs, with Aspins in the low ground, and from the top of a Hill the country to the south eastward, from whence the River came, appeared the same and hilly lands, and from what we saw, the Hills came boldly on the River and left no space of low ground; and on the twnety fourth we returned to the House.

(546) The Peeagans and their allies, for these two years past, had been anxiously watching the progress of the tribes on the west side of the Mountains in procuring Arms and Ammunition, and their boldness in hunting the Bison on part of their old lands. The Peeagans were the frontier and most powerful tribe and covered their allies from many (an) attack; they were safe, and no retaliation could be made on them, the Peeagans bore the brunt of the war. Deeply sensible of this, five respectable Men had approached the camp on horseback and called to the Saleesh (Flatheads) for five old Men to meet them, as they wished for Peace: this was accorded, and on meeting, the Peeagans briefly explained to them, that their people had held a great council, and were desirous of making peace with them and their allies, upon

(547) which they were invited to the camp, a Tent provided for them, into which they entered, their Horses were taken to pasture, the best of provisions set before them, and smokingin common pipes took place; in the meantime the Saleesh (Flatheads) held a private council, in which they agreed to return the answer, that they would willingly make a sure peace, if it could be depended on, but the affair was of too much consequence for them to decide and they must take the sense of their allies, at the same time remarking that they saw none of their allies with them. The Peeagans replied our Allies do more harm to us than to you, for on pretence of making an inroad on you, they often setal our Horses. After some conversation an answer was to be given at the end of the time of one Moon. The evening passed away in amicable enquiries after the wounded and missing, particularly the Women and Children; the Saleesh (Flatheads) spoke to them that the white men had told them, that it was a disgrace to them to kill Women and Children, and if War should continue they would make prisoners of them, but not destroy them. The next morning their horses were brought, some dried Provisions given them and they returned. After some consultation, messengers were sent to the different tribes accustomed to hunt the Bison in company with the Saleesh (Flatheads) requesting them to send some of their Chiefs to the Council to be held near the House of the White Men, to consider whether they would be for Peace, or continue the War. From every tribe several of the most respectable Men came, and were now assembled; of the Shawpatins (Nez Perces) only two came, but they were remarkably fine, tall, good looking, well dressed Men, they said their tribe was hunting near the enemies and could spare no more, and that they came with the mouth of their people. We were invited to attend, with Michel the Interpreter and two men, we took our place; Michel informed us that from the expressions he heard he expected a severe contenst of opinions; the Saleesh (Flathead) Chief spoke first, briefly

(548) reminding them for what purpose they were assembled, to allow the aged Men to speak first, and each tribe to speak truly the mouth of their people. He then sat down in his place, next to the old men, the smoking

continued for a few minutes in silence, when an old Spokane throwing aside his robe showed a breast well marked with scars, and in a tone of bitterness, said, So our enemeis have proposed peace, how often have they done so, and whenever we trusted to their mouths, we separated into small parties for hunting the Bison, and in this situation they were sure to attack us, and destroy the Women and children, who is there among us that has not cut off his hair several times, and mourned over our relations and friends, their (flesh) devoured, and their bones gnawed, by Wolves and Dogs. A state of peace has always been a time of anxiety, we were willing to trust and sure to be deceived; who is there among us all that believes them; then waving his hand over the old men, (he) continued, we were foremost in the battle, but now we can only defend the Tents with the Women and Children. Do as you please, I now sleep all night, but if you make peace I shall sleep in the day, and watch all night. Several of the old men followed, in much the same feeling of insecurity, yet wishing for peace, if it could be depended on, for they were now too old for active warfare; several from the other Tribes all made speeches and spoke freely, yet calmly of the line of conduct to be followed by them, then the Saleesh (Flathead) Orator in his usual flowery, declamatory language, which seemed to make no impression: after some conversation, the Saleesh (Flathead) Chief rose up, and made a long, and animated speech, following the harangues of each Tribe, and concluded by saying, you all know we are the frontier tribe, the enemies must break thro' or elude us, before they can attack you, it is our Horses they steal, and our Men that are slain in battle far more than any other people, as a proof of the truth of what I say, we have now twenty Tents of Women who have
(549) no husbands, with their children, whose fathers are in the land of Spirits, and as many tents of aged Women whose Sons have fallen in battle, the different speakers have all noticed the arrival of the White Men among us for these three years bringing us Guns Ammunition and shods of iron for the heads of our arrows. Before their arrival we were pitiful and could not defend ourselves, we are as well armed as our enemies, and our last battle has obliged them to give up to us great part of our lands for hunting the Bison. Now we do not fear to war with them, but it is a hard life to be constantly watching, and the lives of our Women and Children liable to be destroyed; to prevent this harassed state of life I am very willing to make peace, but who are we to make peace with. It is the Peeagans only to offer us peace, none of their allies were with them, and peace with the Peeagans will not prevent their allies from making war with us. We wished for Peace, but we do not see how we can obtain it. Let us hear what the Chief of the White Men says, he is well acquainted with all the people on the other side of the Mountains, his mouth is straight, he will tell us who they are, and what can be our hopes of peace. My reply was, You are all of the belief that the Great Spirit has made the ground to look green, and hates to see it red with the blood of Men and war is the cause of the ground being red: the enemies you have against you are the three tribes of the Peeagans, they have all the same mouth, the next to them are the people of the Rapids (Atsina), they are on the Missisourie (Missouri), eastward of those named are the Sussekoon (Sarci), they are not many, and no one learns their speech (Athapascan), then the Assinikoon (Assiniboine), they are very numerous, and speak well; over all these people the Peeagans have no control, and cannot prevent their making war on you, so that your making peace with the tribe which proposes peace to you, will not ensure your being in safety from the other tribes for they do not offer to make peace with you, my advice is, that you do not make

(550) peace with only one Tribe, and leave yourselves exposed to the inroads of all the others, and let your Answer (be) that you claim by ancient rights the freedom of hunting the Bison, that you will not make War upon any of them but shall always be ready to defend yourselves; the Chief said my advice was good; but the Men in the prime of life, remarked, that if they promised never to make inroads on them, this would place the Tents of their Wives and Children in safety, and leave the Men to war on whom they pleased, as their Tents would be safe; we are now as well armed as they are; while we had no Guns, nor iron heads for our arrows, we had to yield to them, and were called cowards. We must therefore show ourselves on their lands, as they have been seen on our grounds, and for which purpose we are ready. Silence ensued for a few minutes; when the Chief again took up his speech. You have all heard what has been said, and from the Chief of the White Men we know the names and numbers of our enemies; and learn there can be no hopes of peace. It has been truly said, our enemies have often been seen on our lands and have left their marks in blood, we are not now as we were then, and those that are for war, shall have a fair field to show themselves in, for in the summer at the time the Bull Bisons become fat, we shall then not only hunt upon the lands we claim, but extend our hunting on the lands of the Peeagans, which will be sure to bring on a battle between us, and you may all prepare yourselves for that time, and our answer to the Peeagans shall be,"that as we are now, such we will remain." They all signified their assent by repeated Oy Oy Oy, and after smoking they quietly went to their Tents. The next day Messengers were sent to their allies, to notify them of what had passed, and that war must be prepared for. The next day the Chief, the Orator and some old Men, came to the House (Trading Post) and discoursed a long time; their opinions were not all the same, but all came to the same conclusion, that they could not make apeace that
(551) would place them in safety and give them the freedom of hunting in small parties; you see the hearts of our men are sore. We have suffered so much from those on the east side of the Mountains that we must now show ourselves to be men, and make ourselves respected, we shall muster strong, but although the Shawpatins (Nez Perces) are many and good Warriors, they cannot send many men to our assistance, as they are the frontier tribe on the south, and next to them is the great tribe of the Snake (Shoshoni) Indians of the Straw Tents (the Paiute built their lodges of tule), who are their enemies. We advised them to be cautious, saying you cannot afford to lose many men, and you have already about forty Tents of Widows and aged women to maintain. Time passed on. August came, when the Bull Bisons are fat. The Chief kept his word, and at the appointed time a strong party was formed, and marched to the hunting of the Bison. With these people when they went on the Bison grounds two or three men were sent to assist the Chief in encourageing them to make dried provisions, and do what they could to prevent gambling, in which they lose much time, the two Men now sent were Michel Bourdeaux, the Interpreter, and Michel Kinville who also spoke the language, they were the sole survivors of about three hundred and fifty free hunters (This number must be taken as approximate, and applicable to free-hunters of Algonquin, Iroquois, or mixed blood that had been killed by the Piegan or Blackfeet during Thompson's acquaintance with the tribe. T.C.E.) almost all of them of french origen; the hunting was carried on with cautious boldness into the lands of their enemies, this insult brought on a battle, the Saleesh (Flatheads) and their allies had chosen their ground, on a grassy ridge with sloping ground behind it. Horses were not brought into action, but only used to watch each others motions, the

ground chosen gave the Saleesh (Flatheads) a clear view of their enemies, and concealed their own numbers. The action was on the green plains, no Woods were near; the Peeagans and their allies cautiously (552) advanced to the attack, their object being to ascertain the strength of their enemies before they ventured a general attack, for this purpose they made slight attacks on one part of the line, holding the rest in check, but no more force was employed against them than necessary, thus most of the day passed. At length in the afternoon, a determination was taken to make a bold attack and try their numbers. Every preparation being made, they formed a single line of about three feet from each other, and advanced singing and dancing, the Saleesh (Flatheads) saw the time was come to bring their whole force into line, but they did not quit their vantage ground; they also sung and danced their wild war dance, the Peeagans advanced to within about one hundred and fifty yards, the song and dance ceased, the wild war yell was given, and the rush forward; it was gallantly met, several were slain on each side, and three times as many wounded, and with difficulty the Peeagans carried off their dead and wounded and they accounted themselves defeated: In the assault both Michel Bourdeaux and Michel Kinville were shot dead. They were the last of those free hunters. I deeply regretted them. I found them brave faithful and intelligent. The combatan(t)s were about three hundred and fifty on each side, the loss in killed and wounded made them withdraw to where they could hunt in safety. War in the open plains between the Natives is very different from War in the woods; in the former they act as a body in concert in all their movements, in the Woods it is almost Man to Man.

Christmas and New Years days came and passed. We could not honour them, the occupations of every day demanded our attentions; and time passed on, employed in hunting for a livelihood. On the 15th January (1812) the ground was entirely bare of snow even on part of the Hills, and the rest of the month had many rainy days; Swans were numerous, and many flocks of Geese with a few Ducks.

In February with an Indian and a Man I examined the (553) country to the south eastward (to the Flathead River near the mouth of Jocko Creek), it was hilly, with sufficient woods of Aspin Cypress and some Pines and Firs with Cedar in places, having several Brooks of good water will become a fine country for raising Sheep, Cattle and Horses. A few days afterwards we made an excursion to the Saleesh (Flathead) Lake, and beyond it, the Lake is a fine sheet of water of about twenty miles in length by three to four miles in width; the haunt in all seasons of aquatic fowl, the country around especially to the eastward and southward for many miles very fine, and will become a rich agricultural country, for which its mild climate is very favorable; on the fine grounds many battles have been fought, the bones of the slain mark the places. These meadows are admirably adapted for hunting the Antelope by surrounding them, but this mode is not attempted with the Red Deer, they are too bold to be encircled, though frequently driven over high steep banks; it was from about the Lake most of our winter provisions came. At the end of the month several Indians of a Tribe we had (not) yet seen came to trade, they informed us, that near the time of one Moon past the Meadow (Plains or Prairie) Indians (the Peeagans and their Allies) hadattacked a Fort built at the head of the south branch of the Missisourie (Missouri) River; the account they gave us was that a number of free hunters (Pierre Menard and Andrew Henry built a post two miles above the confluence of the Jefferson and Madison Rivers, and were attacked by Piegans April 13 and 23, 1810) had come up the Missisourie River to trap Beaver and proceed to the Snake

(Shoshoni) Indian country, but that tempted by hunting the Bison, and making dried provisions they had built a Fort on the above River, and had been successful in trapping Beaver and hunting; they had extended their hunting excursions beyond the bounds of prudence, and their shots had been heard by the Indians of the Plains, these
(554) ever watchful people ever alive to what is passing soon found by their scouts, that a strong house was built on their lands; they had for several years been hostile to the Trappers who destroyed the Beaver on their lands and had shot several of them, for the loss of the Beaver deprived them of the means of supplying by trade their wants; they (Chittenden, History of American Fur Trade in the Far West, vol. I, p. 142, says the Indians attacking Menard and Henry were Atsina or Prairie Gros Ventres) formed a strong party and approached the fort, they first made themselves master of the port holes of the bastions, and then cut down two of the Stockades, but was prevented from entering by a heavy fire from the house, the battle continued for some time and the Meadow (Prairie) Indians retired; my informant said he had lately been there, and found (entry to) the House through the door and the windows marked by many round balls, and the Stockades with very many rifle balls; these Men had ten killed (Chittenden, supra: they lost five men killed in the attack of April 12, 1810. Loss in attack of April 23, not given) whom they buried in a pit which they filled with stones and set a single Cross on it, they then retreated to the camp of the Snake Indians (Menard was back in St. Louis a few days before July 26, 1810, Chittenden, 143), where they arrived in a famished state. He knew nothing of their wounded; nor the loss of the Meadow (Prairie) Indians (Chittenden, 142, two of the Indians known to have been killed), they had taken (them) away to the perogues, four of them he described as long and about five feet in width, in which the Indians descended the River. (May, 1810, George Drouillard and two Delaware Indian companions killed by Piegans near Three Forks of the Missouri. Chittenden, supra, 143) All these free Hunters come infatuated with the idea that the Indians are cowards, and that they themselves are the bravest of men, for which they have dearly paid.

Voyages from Montreal on the River St. Laurence, through the Continent of North America to the Frozen and Pacific Oceans in the years 1789 and 1793 by Alexander Mackenzie, Esq. London, 1801. Reprint of First Edition in Master Works of Canadian Authors, Toronto, Canada, 1927.

(75) There are on this river (Saskatchewan) five principal factories for the convenience of trade with the natives. Nepawi House, South-Branch House, Fort-George House, Fort-Augustus House, and Upper Establishment. There have been many others, which, from various causes, have been changed for these, while there are occasionally others depending on each of them.

The inhabitants, from the information I could obtain, are as follows:

At Nepawi and South-Branch House, about thirty tents of Knisteneaux (Cree), or ninety warriors; and sixty tents of Stone-Indians, or Assiniboins, who are their neighbours, and are equal to two hundred men: their hunting ground extends upwards to about the Eagle Hills. Next to them are those who trade at Forts George and Augustus, and are about eighty tents or upwards of Knisteneaux (Crees): on either side of the river, their number may be two hundred. In the same country are one hundred and forty tents of Stone-(Assiniboine) Indians: not quite half of them inhabit the west woody country; the others never leave the plains, and their numbers cannot be less than four hundred and fifty men. At the southern head-waters of the north branch (Saskatchewan) dwells a tribe called Sarcees, consisting of about thirty-five tents, or one hundred and twenty men. Opposite to those eastward, on the head-waters of the south branch (Saskatchewan) are the Picaneaux (Piegans), to the number of from twelve to fifteen hundred men. Next to them, on the same water, are the Blood-Indians, of the same nation as the last, to the number of about fifty tents, or two hundred and fifty men. From them downwards extend the Black-Feet Indians, of the same nation as the two last tribes:

(76) their number may be eight hundred men. Next to them, and who extend to the confluence of the south and north branch (Saskatchewan), are the Fall, or Big-bellied (Atsina) Indians, who may amount to about six hundred warriors.

Of all these different tribes, those who inhabit the broken country on the north-west side, and the source of the north branch (Saskatchewan), are beaver-hunters; the others deal in provisions, wolf, buffalo, and fox skins, and many people on the south branch (Saskatchewan) do not trouble themselves to come near the trading establishments. Those who do, choose such establishments as are next to their country. The Stone-Indians here, are the same people as the Stone-Indians, or Assiniboins, who inhabit the river of that name already described, and both are detached tribes from the Nadawasis (Sioux), who inhabit the western side of the Mississippi, and lower part of the Missisoury. The Fall, or Big-bellied (Atsina), are from the south-eastward also, and of a people who inhabit the plains from the north bend of the last mentioned river, latitude 47.32 North, longitude 101.35. West, to the sputh bend of the Assiniboin River, to the number of seven hundred men. Some of them occasionally come to the latter river to exchange dressed buffalo robes and bad wolfskins for articles of no great value.

The Picaneaux (Piegans), Black-Feet, and Blood-Indians, are a distinct people, speak a language of their own, and, I have reason to think, are travelling north-westward, as well as the others just mentioned: nor have I heard of any Indians with whose language that which they speak has any affinity. They are the people who deal in horses, and take them upon the war-parties towards Mexico; from which, it is evident, that the country to the south-east of them consists of plains, as

(77) those animals could not well be conducted through a hilly and woody country, intersected by waters.
(484) (western and Northern Canada) The whole of this country will long continue in the possession of its present inhabitants, as they will remain contented with the produce of the woods and waters for their support, leaving the earth, from various causes, in its virgin state. The proportion of it that is fit for cultivation, is very small and is still less in the interior parts; it is also very difficult of access; and whilst anyland remains uncultivated to the South of it, there will be no temptation to settle it. Besides, its climate is not in general sufficiently genial to bring the fruits of the earht to maturity. It will also be an asylum for the descendants of the original inhabitants of the country to the South, who prefer the modes of life of their fore fathers, to the improvements of civilization. Of this disposition there is a recent instance. A small colony of Iroquois emigrated to the banks of the Saskatchiwine, in 1799, who had been brought up from their infancy under the Romish missionaries, and instructed by them at a village within nine miles of Montreal.

David Thompson's Narrative, 1784-1812, Champlain Society, XII, Toronto, 1916.
(311) (See Page 36, supra) (Iroquois, Nippising, Algonquin migration.)
(457) (1811) On the third of May we proceeded a short distance, and on the fourth met a Canoe with two Nepissing Indians (their country is near Montreal in Canada) and the next day the Grand Nepissing and three Iroquois Indians, they are all on their way to the Valley of the Canoe River (one of the sources of the Columbia) to trap Beaver, and Hunt Moose Deer, three of these I engaged to assist in the Canoes and hunt for my Men, and by them wrote to Mr. William Henry who is in charge of the Men and Goods; and engaged Charles a fine, steady Iroquois to accompany us as Bowsman, being an excellent Canoe Man; We passed a large Valley bearing N 70' E. having a fine navigable River (probably Bush river)for twenty miles, being the junction of three branches; we camped as usual on the snow, our legs and feet benumbed walking the Canoe up a strong Rapids, and when on shore with wet feet and shoes walking on Snow Shoes.

Indian and White in the Northwest by L.B. Palladino, S.J., First Edition, Baltimore, John Murphy & Company, 1894.
(9) As far back as the seventeenth century French Jesuits had crossed the ocean to Christianize the savages of Canada. Among the number was Father Ingace Jogues, who became the apostle of the Iroquois, sealing with his blood and a most cruel death, his laborssand the faith he had come to preach.

Did he ver think whilst laboring in their midst and shedding his blood in their behalf, that he was preparing apostles for the unknown regions of the Northwest and that seed he was planting and fertilizing with his blood on the banks of the St. Lawrence, would be borne beyond the Mississippi, across the Rockies and even to the Pacific coast by those very savages who treated him so barbarously? Yet so it was to be.

Between the years 1812 and 1820 a band of these Iroquois left the Mission of Caughnawaga, near Sault St. Louis on the St. Lawrence, and crossing the Mississippi valley, directed their course to the unknown regions of the great Northwest. What the real object of their wandering may have been is not known, but surely though unconsciously they were fulfilling the designs of Providence for the conversion of those who were to become their adopted nation. The leader of the band was Ignace La Mousse, better known among the Indians and to history as Big Ignace or Old Ignace, because of his moral

(10) and physical superiority, and also to distinguish him from another and younger Ignace who, as will be seen later on, figures also conspicuously in the early history of the Flat-Heads.

Having reached the land of the Flat-Heads they were kindly and hospitably received, and here the wandering Iroquois concluded to remain. The ties of freindship soon ripened into stronger ones by intermarriage, and from this on those Iroquois became mebers of the Flat-Head or Selish nation. Old Ignace easily acquired an ascendancy and great influence over the tribe, and these he wielded not only for the temporal, but also the spiritual welfare of the nation. He would speak time and again to those Indians of the Catholic religion, its doctrines, its prayers and its rites. The conclusion of his discourses was ever the same, the advantage and necessity of having some Black Robes in their midst to instruct them and teach them the way to Heaven.

(313) The name Missoula,* seems to have been formed from some derivative of the Flat-Head radical "i-sul," which means "cold," "chilly," either through a want of natural heat or from surprise, fear, etc., as,chilled with fright, and conveys, therefore, the idea of a place of surprise, of threatened, impending, or apprehended danger, arising, for instance, from a foe in ambush.

*(The full Indian name was likely "Lm-i-sul-etiku" or "Nm-i-sul-etiku," contracted in pronunciation into "Lm-i-sule" or "Nm-i-sule," as we have hear it pronounced hundreds of times by both the natives and all the half-breeds in this part of Montana. "l" and "n" are prepositions, and stand for "at," "in," "to," etc., the former being more in use with the Flat-Heads, while the Spokanes and Kalispels employ more frequently the latter. "l" and "n" besides, when followed by "m," are scarcely heard in pronunciation, and "m" or "nm" stands frequently for "nem," which is the prefix or sign of the future tense.

From the radical "i-sul," or rather "sul," since "i" is here a prefix, expressing "truly," "altogether," etc., and emphasizing the meaning of the root, are formed the derivative verbs "i-chin-sul," I am taken by surprise, frightened, chilled with fear, etc., and "jes-sulem," I take him by surprise, I chill him with fright, etc. The future tense of the latter verb would be "nem-sulem," or "nm-i-sulem." Whence "Lm-i-sul-etiku" or "Nm-i-sul-etiku" would seem to signify "at the stream or water of surprise, ambush," etc., "etiku" standing in composition for water.)

Thus the Indians called the mouth of the canyon and its approaches lying where the limpid Rattlesnake enters the roiled waters of the larger stream, a few hundred yards east of the site upon which Missoula stands to-day. This canyon, about one-eighth of a mile wide at its mouth, was the natural gate through which the Indians west of the range, the Flat-Heads, Pend d'Oreilles, Kalispels and Nez Perces had to pass on their annual trips eastward to hunt the buffalo, and here in these fastnesses and narrow passes always lurked war parties of Blackfeet or Piegans to give them battle and steal their horses. Hence the ominous Indian name, which some French speaking Iroquois and trappers who had wandered into the country, rendered very significant by Porte d'Enfer, or Hell's Gate. The appellation, in both its French and English

(314) renderings, passed to the river and to the first white settlement on its banks, a short distance below, while the Indian name, as frequently pronounced by the natives and half breeds, and further euphonized by the whites into Missoula, was given to the town built upon the original spot and later on also to the County.

(see Page 66, these notes, David Thompson, p. 434, "wide defile of easy passage."Piegans called Hell Gate Pass by name of Easy Pass.)

History of the Expedition of Captains Lewis and Clark, 1804-5-6, Reprinted from the Edition of 1814, Introduction and Index by James K. Hosmer, Fourth Edition, Chicago, 1917. Two Volumes. Vol. II.
(363) (Captain Lewis, en route on Missouri, from Great Falls to the mouth of the Marias river, Thursday, July 17, 1806.) After travelling twenty miles we reached Tansy river, and as we could not go as far as Maria's river this evening, and perhaps not find either wood or water before we arrived there, we determined to encamp. As we approached the river we saw the fresh track of a bleeding buffaloe, a circumstance by no means pleasant, as it indicated the Indians had been hunt-
(364) ing and were not far from us. The tribes who principally frequent this country are the Minnetarees of fort de Prairie (Atsina) and the Blackfoot (Piegan) Indians, both of whom are vicious and profligate rovers, and we have therefore everything to fear, not only from their stealing our horses, but even our arms and baggage, if they are sufficiently strong. In order, therefore, to avoid if possible an interview with them, we hurried across the river to a thick wood, and having turned out the horses to graze, Drewyer went in quest of the buffaloe to kill it, and ascertain whether the wound was given by the Indians, while the rest reconnoitred the whole country. In about three hours they all returned without having seen the buffaloe or any Indians in the plains. We then dined, and two of the party resumed their search, but could see no signs of Indians, and we therefore slept in safety.
(365) (Friday, July 18, 1806.) After dinner we left the creek, which we called Buffaloe creek, and crossing the plain for six miles, came to Maria's river and encamped in a grove of cottonwood on its western side, keeping watch through the night lest we should be surprised by the Indians.
(370) (Captain Lewis en route up Marias river, near its source, Wednesday, July 23, 1806.) Wednesday, 23d, Drewyer was sent to examine the bearings of the river till its entrance into the mountains, which he found to be at the distance of ten miles, and in a direction south 50' west; he had seen also the remains of a camp of eleven leathern lodges, recently abandoned, which induced us to suppose that the Minnetarees of fort de Prairie (Atsina) are somewhere in the neighbourhood - a suspicion which was confirmed by the return of the hunters, who had seen no game of any kind. As these Indians have probably followed the buffaloe towards the main branch of Maria's river, we shall not strike it above the north branch.
(372) (Saturday, July 26, 1806.) At twelve miles distance we reached a branch of Maria's river, about sixty-five yards wide, which we crossed and continued along its southern side for two miles, where it is joined by another branch nearly equal in size from the southwest, and far more clear than the north branch, which is turbid, though the beds of both are composed of pebbles. We now decided on pursuing this river to its junction with the fork of Maria's river which we had ascended, and then cross the country obliquely to Tansy river and descend that stream to its confluence with Maria's river. We therefore crossed and descended the river, and at one mile below the junction halted to let the horses graze in a fertile bottom, in which were some Indian lodges that appear to have been inhabited during the last winter. We here discern more timber than the country in general possesses, for besides an undergrowth of rose, honeysuckle, and redberry bushes, and a small quantity of willow timber, the three species of cottonwood, the narrow-leafed, the broad-leafed, and the species unknown to the Columbia, though here seen for the first time on the Missouri, are all united at this place. Game, too, appears in greater

abundance. We saw a few antelopes and wolves, and killed a buck, besides which we saw also two of the small burrowing foxes of the plains, about the size of the common domestic cat, and of a reddish brown colour, except the tail, which is black.

At the distance of three miles we ascended the hills close to the river side, while Drewyer pursued the valley of the river on the opposite side. But scarcely had Captain Lewis reached the high plain, when he saw about a mile on his left a collection of about thirty horses. He immediately halted, and by the aid of his spy-glass discovered that one-half of the horses were saddled, and that on the eminence above the
(373) horses several Indians were looking down towards the river, probably at Drewyer. This was a most unwelcome sight. Their probable numbers rendered any contest with them of doubtful issue; to attempt to escape would only invite pursuit, and our horses were so bad that we must certainly be overtaken, besides which, Drewyer could not yet be aware that the Indians were near, and if we ran he would most probably be sacrificed. We therefore determined to make the best of our situation, and advanced towards them in a friendly manner. The flag which we had brought in case of any such accident was therefore displayed, and we continued slowly our march towards them. Their whole attention was so engaged by Drewyer that they did not immediately discover us. As soon as they did see us, they appeared to be much alarmed and ran about in confusion, and some of them came down the hill and drove their horses within gunshot of the eminence, to which they then returned as if to wait our arrival. When we came within a quarter of a mile, one of the Indians mounted and rode at full speed to receive us; but when within a hundred paces of us he halted, and Captain Lewis, who had alighted to receive him, held out his hand and beckoned to him to approach; he only looked at us for some time, and then, without saying a word, returned to his companions with as much haste as he had advanced. The whole party now descended the hill and rode towards us. As yet we saw only eight, but presumed that there must be more behind us as there were several horses saddled. We, however, advanced, and Captain Lewis now told his two men that he believed these were the Minnetarees of fort de Prairie (Atsina), who, from their infamous character, would in all probability attempt to rob them; but being determined to die rather than lose his papers and instruments, he intended to resist to the last extremity, and advised them to do the
(374) same, and to be on the alert should there be any disposition to attack us. When the two parties came within a hundred yards of each other all the Indians except one halted; Catpain Lewis therefore ordered his two men to halt while he advanced, and after shaking hands with the Indian, went on and did the same with the others in the rear, while the Indian himself shook hands with the two men. They all now came up, and after alighting, the Indians asked to smoke with us. Captain Lewis, who was very anxious for Drewyer's safety, told them that the man who had gone down the river had the pipe, and requested that as they had seen him, one of them would accompany R. Fields to bring him back. To this they assented, and Fields went with a young man in search of Drewyer. Captain Lewis now asked them by signs if they were the Minnetarees (Atsina) of the north, and was sorry to learn by their answer that his suspicion was too true. He then inquired if there was any chief among them. They pointed out three; but though he did not believe them, yet it was thought best to please them, and he therefore gave to one a flag, to another a medal, and to a third a handkerchief. They appeared to be well satisfied with these presents, and now recovered from the agitation into which our first

interview had thrown them, for they were really more alarmed than ourselves at the meeting. In our turn, however, we became equally satisfied on finding that they were not joined by any more of their companions, for we considered ourselves quite a match for eight Indians, particularly as these have but two guns, the rest being armed with only eye dogs and bows and arrows. As it was growing late Captain Lewis proposed that they should encamp together near the river; for he was glad to see them and had a great deal to say to them. They assented; and being soon joined by Drewyer, we proceeded towards the river, and after descending a very steep bluff,
(375) two hundred and fifty feet high, encamped in a small bottom. Here the Indians formed a large semicircular tent of dressed buffaloe skins, in which the two parties assembled, and by the means of Drewyer, the evening was spent in conversation with the Indians. They informed us that they were a part of a large band which at present lay encamped on the main branch of Maria's river, near the foot of the Rocky mountains, and at the distance of a day and a half's journey from this place. Another large band were hunting buffaloes near the Broken mountains, from which they would proceed in a few days to the north of Maria's river. With the first of these there was a white man. They added that from this place to the establishment on the Saskashawan, at which they trade, is only six days' easy march; that is, such a day's journey as can be made with their women and children, so that we computed the distance at one hundred and fifty miles. There they carry the skins of wolves and some beavers, and exchange them for guns, ammunition, blankets, spirituous liquors, and the other articles of Indian traffic. Captain Lewis in turn informed them that he had come from a great distance up the large river which runs towards the rising sun; that he had been as far as the great lake where the sun sets, that he had seen many nations, the greater part of whom were at war with each other, but by his mediation were restored to peace; and all had been invited to come and trade with him west of the mountains; he was now on his way home, but had left his companions at the falls, and come in search of the Minnetarees (Atsina), in hopes of inducing them to live at peace with their neighbours, and to visit the trading houses which would be formed at the entrance of Maria's river. They said they were anxious of being at peace with the Tushepaws (Kutenai, and Nez Perces), but those people had lately killed a number of their relations, as they proved by showing several
(376) of the party who had their hair cut as a sign of mourning. They were equally willing, they added, to come down and trade with us. Captain Lewis therefore proposed that they should send some of their young men to invite all their band to meet us at the mouth of Maria's river, and the rest of the party to go with us to that place, where he hoped to find his men, offering them ten horses and some tobacco in case they would accompany us. To this they made no reply. Finding them very fond of the pipe, Captain Lewis, who was desirous of keeping a constant watch during the night, smoked with them until a late hour, and as soon as they were all asleep he awoke R. Fields, and ordering him to rouse us all in case any Indian left the camp, as they would probably attempt to steal our horses, he lay down by the side of Drewyer in the tent with all the Indians, while the Fields were stretched near the fire at the mouth of it. At sunrise,
Sunday, (July) 27th, (1806) the Indians got up and crowded round the fire near which J. Fields, who was then on watch, had carelessly left his rifle near the head of his brother, who was still asleep. One of the Indians slipped behind him, and unpreceived took his brother's and his own rifle, while at the same time two others seized those of Drewyer and

Captain Lewis. As soon as Fields turned round he saw the Indian running off with the rifles, and instantly calling his brother, they pursued him for fifty or sixty yards, and just as they overtook him, in the scuffle for the rifles, R. Fields stabbed him through the heart with his knife; the Indian ran about fifteen steps and fell dead. They now ran back with their rifles to the camp. The moment the fellow touched his gun, Drewyer, who was awake, jumped up and wrested her from him. The noise awoke Captain Lewis, who instantly started from the ground and reached to seize his gun, but finding her gone, drew a pistol from his belt and turning about saw the Indian
(377) running off with her. He followed him and ordered him to lay her down, which he was doing just as the Fields came up, and were taking aim to shoot him, when Captain Lewis ordered them not to fire as the Indian did not appear to intend any mischief. He dropped the gun and was going slowly off as Drewyer came out and asked permission to kill him, but this Captain Lewis forbid as he had not yet attempted to shoot us. But finding that the Indians were now endeavouring to drive off all the horses, he ordered three of them to follow the main party who were chasing the horses up the river, and fire instantly upon the thieves; while he, without taking time to run for his shot-pouch, pursued the fellow who had stolen his gun and another Indian, who were driving away the horses on the left of the camp. He pressed them so closely that they left twelve of their horses, but continued to drive off one of our own. At the distance of three hundred paces they entered a steep niche in the river bluffs, when Captain Lewis, being too much out of breath to pursue them any farther, called out, as he did several times before, that unless they gave up the horse he would shoot them. As he raised his gun one of the Indians jumped behind a rock and spoke to the other, who stopped at the distance of thirty paces, as Captain Lewis shot him in the belly. He fell on his kness and right elbow, but raising himself a little, fired, and then crawled behind a rock. The shot had nearly been fatal, for Captain Lewis, who was bare-headed, felt the wind of the ball very distinctly. Not having his shot-pouch he could not reload his rifle, and having only a single load also for his pistol, he thought it most prudent not to attack the Indians, and therefore retired slowly to the camp. He was met by Drewyer, who, hearing the report of the guns, had come to his assistance, leaving the Fields to pursue the Indians.
Captain Lewis ordered him to call out to them to
(378) desist from the pursuit, as we could take the horses of the Indians in place of our own, but they were at too great a distance to hear him. He therefore returned to the camp, and whilst he was saddling the horses, the Fields returned with four of our own, having followed the Indians until two of them swam the river; two others ascended the hills, so that the horses became dispersed. We, however, were rather gainers by the contest, for we took four of the Indian horses, and lost only one of our own. Besides which we found in the camp four shields, two bows with quivers, and one of the guns, which we took with us, and also the flag which we had presented to them, but left the medal round the neck of the dead man, in order that they might be informed who we were. The rest of their baggage, except some buffaloe meat, we left; and as there was no time to be lost, we mounted our horses, and after ascending the river hills, took our course through the beautiful level plains in a direction a little to the south of east. We had no doubt that we should be immediately pursued by a much larger party, and that as soon as intelligence was given to the band near the Broken mountains, they would hasten to the mouth of Maria's river to intercept us. We hope, however, to be there

before them, so as to form a junction with our friends. We therefore pushed our horses as fast as we possibly could; and ofrtunately for us, the Indian horses were very good, the plains perfectly level and without many stones or prickly pears, and in fine order for travelling after the late rains. At eight miles from our camp we passed a stream forty yards wide, to which, from the occurrence of the morning, we gave the name of Battle river. At three o'clock we reached Rose river, five miles above where we had formerly passed it, and having now come by estimate sixty-three miles, halted for an hour and a half to refresh our horses; then pursued our journey seven-
(379) teen miles farther, when, as the night came on, we killed a buffaloe, and again stopped for two hours. The sky was now overclouded, but as the moon gave light enough to show us the route we continued along through immense herds of buffaloe for twenty miles, and then, almost exhausted with fatigue, halted at two in the morning,
Monday,(July) 28th, (1806) to rest ourselves and the horses. At day-light we awoke, sore and scarcely able to stand; but as our own lives, as well as those of our companions, depended on our pressing forward, we mounted our horses and set out. The men were desirous of crossing the Missouri at the Grog spring, where Rose river approaches so near the river, and passing down the southwest side of it, and thus avoid the country at the junction of the two rivers, through which the enemy would most probably pursue us. But as this circuitous route would consume the whole day, and the Indians might in the meantime attack the canoes at the point, Captain Lewis told his party it was now their duty to risk their lives for their friends and companions; that he would proceed immediately to the point to give the alarm to the canoes, and if they had not yet arrived, he would raft the Missouri, and after hiding the baggage, ascend the river on foot through the woods till he met them. He told them also that it was his determination, in case they were attacked in crossing the plains, to tie the bridles of the horses and stand together till they either routed their enemies, or sold their lives as dearly as possible. To this they all assented, and we therefore continued our route to the eastward, till at the distance of twelve miles we came near the Missouri, when we heard a noise which seemed like the report of a gun. We therefore quickened our pace for eight miles farther, and about five miles from the Grog spring now heard distinctly the noise of several rifles from the river. We hurried to the bank, and
(380) saw with exquisite satisfaction our friends coming down the river.

(As reported by the Indians to David Thompson, Thompson's Narrative, p. 375, as given in these notes supra, p. 63, Captain Lewis had this encounter with the Piegan Indians, who then went to the Missouri river to avenge the deaths of their comrades. The fight above described took place in Piegan territory.)