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History of the Sioux, By James H. Bradley, pp. 29-140.

pp.

34-35: (34) On the fifteenth of July, 1695, the first Sioux braves who ever visited the white settlements arrived at Montreal in the person of the chief, Teeoskahtay (Tioscate), who had come in the company of some Chippeways, under the conduct of Le Sueur, to seek the protection and favor of the French. Three days afterward they were received by Frontenac, the governor, in the presence of a number of persons of distinction. The speech made upon that occasion by Teeoskahtay is interesting as being the earliest recorded specimen of Dakota oratory. Having first pread out before him a beaver robe and laid near by some presents for the governor he indulged himself in a copious flood of tears then dried his eyes and began:

"All the nations have a father who affords them protection; all of them have iron. But I am a bastard in quest of a father. I am come to see him and beg that he will take pity on me."

By the word iron in the chief's address is to be understood all kinds of goods, it having been adopted by the Sioux as a synonym for merchandise.

Teeoskahtay then named twenty-two Sioux villages that desired Frontenac's protection, at the mention of each name placing an arrow upon the robe and resumed:

"It is not on account of what I bring that I hope that he who rules this earth will have pity on me. I learned from the Chippeways that he wants nothing; that he is the

(35) Master of the Iron; that he has a big heart, into which he can receive all the nations. This has induced me to leave my people to come to seek his protection, and to beseech him to receive me among the number of his children. Take courage, Great Captain, and reject me not; despise me not though I appear poor in your eyes. All the nations here present know that I am rich, and the little they offer here is taken from my lands.

"Take pity on us; we are well aware that we are not able to speak, being children; but Le Sueur, who understands our language, and has seen all our villages, will next year inform you what will have been achieved by the Sioux nations, represented by those arrows before you."

Having been assured of Frontenac's protection for the Sioux as his children, provided they were obedient, Teeoskahtay concluded in a happier strain. He said:

"I speak like a man penetrated with joy. The Great Captain, he who is the Master of the Iron, assures me of his protection; and I promise him that if he condescends to restore my children, now prisoners among the Foxes, Ottawas, and Hurons, I will return hither and bring with me the twenty-two villages whom he has just restored to life by promising to send them iron."

In the intervals of this speech a Sioux woman, the wife of a leading chief of that nation, whom Le Sueur had redeemed from captivity at Mackinaw, came forward and having with downcast eyes embraced the knees of Frontenac and those near him, said with emotion: "I thank thee, Father; it is by thy means I have been liberated and am no longer captive."

Unfortunately, Teeoskahtay did not live to return home. Having been taken sick in Montreal he lingered thirty-three days and breathed his last, receiving Christian burial.

p. 114. (1844-1848. Pig's Eye, town of: Later St. Paul).

As with all Indian tribes with whom the white race comes into contact, whiskey found its way freely among the Sioux. The headquarters of the traffic were a collection of huts near where the city of St. Paul now stands, then known as Pig's Eye, so named from the peculiar appearance of the single optic of a principal dealer in the beverage, but from this point, in spite of all the efforts of the commanding officer of Fort Snelling to prevent it, whiskey was carried all over the Sioux country. Such was the excess practiced by the Sioux that at one time they were, in the words of Neill, "a nation of drunkards." Their condition at that period has been so graphically portrayed by the editor of the Dakota Friend that we quote his words. He says:

"Twelve years ago they bade fair soon to die, altogether, in one drunken jumble. They must be drunk - they could hardly live if they were not drunk. Many of them seemed as uneasy when sober as a fish does when on land. At some of the villages they were drunk months together. There was no end to it. They would have whiskey. They would give guns, blankets, pork, lard, flour, corn, coffee, sugar, horses, furs, traps, anything for whiskey. It was made to drink - it was good - it was wakan. They drank it - they bit off each other's noses - broke each other's ribs and heads - they knifed each other. They killed one another with guns, knives, hatchets, clubs, firebrands - they fell into the fire and water and were burned to death and drowned - they froze to death, and committed suicide so frequently that for a time the death of an Indian in some of the ways mentioned was but little thought of by them selves or others. Some of the earlier settlers of St. Paul and Pig's Eye remember something about these matters. Their eyes saw sights which are not exhibited nowadays."

During the existence of this state of affairs a missionary was once invited to a dog feast where a revel was in progress and improved the occasion to remonstrate with them upon the subject. "If an enemy had come in the night," he said to them, "and had killed and scalped one of your number, on finding him in the morning would you have embraced and kissed him, or would you not rather have taken his life and danced around his scalp? But here is an enemy that you have found and brought into your lodges; he has killed one, and another, and another, and yet the more of you he kills, the more you love him and the more do you press him to your lips." One of the revelers, Gray Leaf, responded: "What you say is true; we all know it is bad; we know it has killed many of us; it has cut up our tents and driven our women and children into the woods; it has killed our dogs and our horses. We know all this, and some of us do not wish to use it, but when we are called to a feast, and our hearts are all glad, if then a little spirit water is passed around we can not be so unmanly as not to drink."

Beside the other evils attending it, their intemperance also interfered with their success in war. Upon one occasion, in July, 1842, a war party of about forty Chippeways penetrated unseen to Pig's Eye, where just across the river was Kaposia, or Little Crow's village. There they killed two squaws and an infant. The alarm being given, the Sioux turned out of the village and dashed over the river in large numbers to exterminate these impudent foes. But their proximity to

(115, concluded). to the rum holes of Pig's Eye kept them in a state of perennial intoxication, and upon this occasion they were mostly drunk. The Chippeways, therefore, easily repelled their attack and escaped, having inflicted upon their assailants a loss of thirteen men, one of whom it is said they completely skinned.

1832. Jedediah Smith reports that some bands of the Sioux are rich in horses, but that many of them do their packing principally on dogs.
1845. Samuel Hancock encountered a band of wild horses on the north fork of the Platte. Met a band of two hundred Sioux Indians on the same river who had about eighty head of horses which they used to drag travois. Later on the same river he encountered a band of Indians with no horses, but using wolf like dogs to drag their travois.
1846. Lewis H. Garrard camped with a band of Cheyenne Indians near Lamar, Colorado. There were eighteen or more bands or groups of Cheyennes, and they had almost two hundred head of horses. But the used dogs dragging travois with the horses, the dogs carrying meat.