Kanzas and Nebraska: the history, geographical, and physical characteristics, and political position of those territories; an account of the emigrant aid companies and directions to emigrants

Section 1, Pages 1 - 30

This volume is generally accepted as the first book on Kansas. It dealt with Nebraska Territory also. The author, Edward Everett Hale indicated that he had researched the various memoirs and exploration journals of white men who had visited the area before its creation as a territory. This research resulted in a narrative history that focused on Native Americans and events in the area prior to 1854. Hale also included information about emigrant aid companies and the volume included some printed letters from emigrant aid company agents. The volume included the charter and "objects" of the Massachusetts Emigrant Aid company, which was organized in March 1854. Hale also provided some information on the Emigrant Aid Company of New York and Connecticut, which was organized in July, 1854 and the Union Emigration Society. The Appendices include the constitution of the Worcester Co. Kanzas League and a letter from George S. Park describing the Kansas and Smoky Hill river valleys.

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KANZAS AND NEBRASKA:

THE

HISTORY, GEOGRAPHICAL AND PHYSICAL CHARACTERISTICS,
AND POLITICAL POSITION OF THOSE TERRITORIES;

AN ACCOUNT OF THE

EMIGRANT AID COMPANIES,

AND

DIRECTIONS TO EMIGRANTS.

BY

EDWARD E. HALE.

WITH AN

ORIGINAL MAP FROM THE LATEST AUTHORITIES.

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PREFACE.

Stansbury, Capt. Gunnison, Gov. Stevens, Lieut. Williamson, and others.

I have used some recent letters published in newspapers, and have been favored with personal narratives of agents of the Emigrant Aid Company.

The interest which is now sending into these territories a large and well-trained population has been roused by the interest felt in their political condition. I have, therefore, given such a sketch of their political history as the size of the volume admitted. I have drawn my materials for a history of the great Missouri debate from the copious contemporary files in the library of the Antiquarian Society. The memoranda of other political passages in the history of a region, of which the civilized government has not yet begun, are from official documents. So few people have read "the Nebraska Act," of which so many have talked, that I have thought it desirable to publish an accurate copy of it, as the constitution of the new states.

Since the formation of the Emigrant Aid Companies, I have been deeply interested in their success. The trustees of the Boston company offered me, very kindly, any assistance in their power; but they are in no sense responsible for my opinions, as expressed here. I should never have undertaken this work, however, but from a wish to assist in the great enterprise of settling Kanzas at once,—an enterprise which appears to me to open a nobler field for effort than any public undertaking which has called upon our energies for many years. To contribute as I could to the immediate settlement of Kanzas, I have given such hints to emigrants, and special information for their wants, as my materials afforded me.

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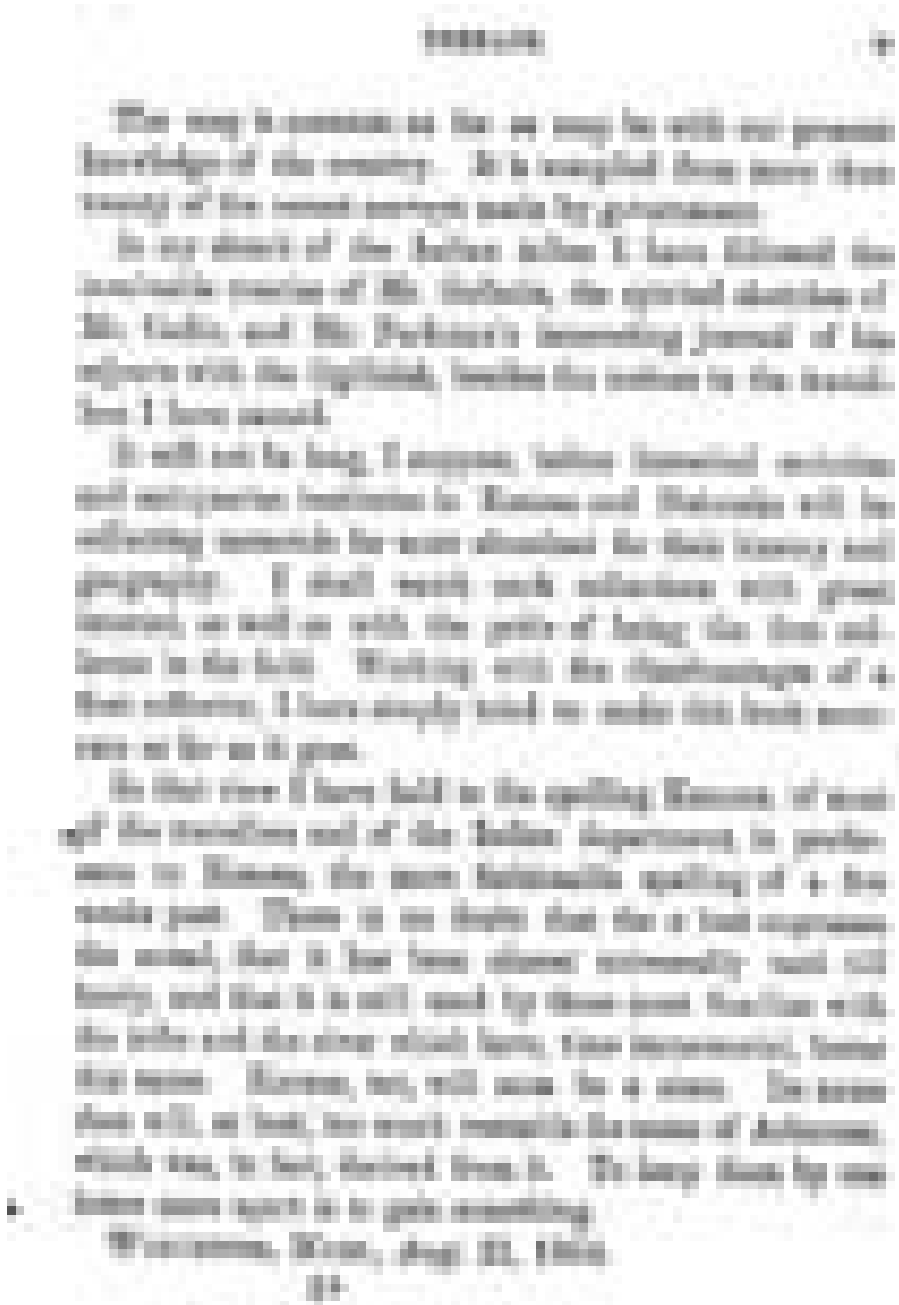

CONTENTS.

KANZAS AND NEBRASKA.

CHAPTER I.

Discovery of these regions — Marquette — La Salle — La Hontan — Crozat — The Mississippi scheme — Dutisne the discoverer of Kanzas.

THE discovery to the civilized world of the valley of the Missouri was made by Father Marquette. In writing to the Superior of Missions, in 1670, he spoke of this river, from the report he had of it from the Indians. "Six or seven days below the Ilois" (Illinois river), he says, "is another great river, on which are prodigious nations, who use wooden canoes; we cannot write more till next year, if God does us the grace to lead us there." Among these "prodigious nations" was the *Kanzas.*

His expedition down the Mississippi did not take place so soon as he had hoped. But, in 1673, accompanied by Joliet, he crossed to the Fox river portage, and, on the 10th of June, embarked on the waters of the Mississippi. In the

course of the voyage which followed, they passed the mouth of the Missouri. In the Algonquin language, this river was called the Pekitanoui, or Muddy river, and it retained that name for some time in the French books and maps.*

"We descend," says Father Dablon, in his narrative of this expedition, "following the course of the river toward another called Pekitanoui, which empties into the Mississippi, coming from the north-west, of which I have something considerable to say, after what I have remarked of this river." This "something considerable" is an intimation which our own time has proved correct, that by this river's valley would be found an overland route to California. "We judged," he says, "by the direction the Mississippi takes, that, if it keeps on the same course, it has its mouth in the gulf of Mexico. It would be very advantageous to find that which leads to the South Sea toward California, and this, as I said, I hope to find by Pekitanoui, following the account which the Indians have given me; for from them I learn that, advancing up this river for five or six days, you come to a beautiful prairie, twenty or thirty leagues long, which you must cross to the north-west. It terminates at another little river, on which you can embark, it not being difficult to transport canoes over so beautiful a country as that prairie. The second river runs south-west for ten or fifteen leagues, after which it enters a small lake,

* A branch of Rock river is still called Pekatonica.

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which is the source of a deep river, running to the west, where it empties into the sea. I have hardly any doubt that this is the Red Sea (Gulf of California), and I do not despair of one day making the discovery, if God does me this favor and grants me health, in order to be able to publish the Gospel to all the nations of this new world, who have so long been plunged in heathen darkness."

This narrative was published in 1678. It has lately been translated and edited by Mr. Shea, who publishes with it a fac simile of Marquette's manuscript map, still preserved at St. Mary's College, Montreal. The Pekitanoui or Missouri is here laid down, at its entrance into the Mississippi, and for one hundred miles back. On the map, to the westward, are the names of several tribes. Of these the Pana and Paniassa are probably our Pawnees; the Ouemessourit are the Missouri; the Ouchage, the Osages; the Tontanta, our Tetons; the Moingouena are Moingonans, and the Pewarea, the Peorias; while the names of the Kansa and Maha tribes are put down as upon our maps.

The expectation of discovering the gulf of California by following up the Missouri, and so crossing to the waters of the Pacific, is alluded to a second time in the same narrative.

The celebrated La Salle repeated Marquette's expedition, in 1681 and 1682. He was detained by ice and winter, at the mouth of the Illinois, till Jan. 13, 1682. "Then," writes Father Membre, in his narrative, "we set out, and,

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six leagues lower down, found the Ozage (Missouri) river coming from the west. It is full as large as the river Colbert (Mississippi), into which it empties, troubling it so that from the mouth of the Ozage the water is hardly drinkable. The Indians assure us that this river is formed by many others, and that they ascend it for ten or twelve days, to a mountain, where it rises; that beyond this mountain is the sea, where they see great ships; that on the river are a great number of large villages, of many different nations; that there are arable and prairie lands, and abundance of cattle and beaver. Although this river is very large, the Colbert does not seem augmented by it; but it pours in so much mud, that, from its mouth, the water of the great river, whose bed is also slimy, is more like clear mud than river water. Without changing at all, it reaches the sea, a distance of more than three hundred leagues, although it receives some large rivers, the water of which is very beautiful, and which are almost as large as the Mississippi." *

In 1687, La Salle attempted to cross, with a party of sixteen men, from his settlement called St. Louis, on the gulf of Mexico, to the Mississippi, and ascend its stream. In a mutiny among his men, he was killed, but six of the party continued on the expedition, crossing the Red river and descending the Arkansas to the Mississippi. They then went

* Father Membre in Shea's History of the Mississippi, p. 166.

up to the Canadian frontier in canoes. Father Douay, of this party, thus speaks of the Missouri: —

"On the north-west, the famous river of the Massourites or Osages, at least as large as the river into which it empties; it is formed by a number of known rivers, everywhere navigable, and inhabited by many populous tribes, as the Panimaha, who had but one chief and twenty-two villages, the least of which has two hundred cabins; the Paneassa, the Pana, the Paneloga, and the Matotantes, each of which, separately, is not inferior to the Panimaha. They include also the Osages, who have seventeen villages on a river of their name, which empties into that of the Massourites, to which the maps have also extended the name of Osages." * In these Indian names it is easy to recognize the tribes known by us as different divisions of Pawnees and Mahas. Father Douay says, also, that the Arkansas Indians formerly inhabited one of the upper valleys of the Missouri, but were driven down to the valley of the Arkansas river by cruel wars with the Iroquois.

In 1680, La Salle established fort Crêve Coeur, on Illinois river, of easy access from the mouth of the Missouri, and from this time probably its valley was visited by French traders.

In the somewhat notorious letter of La Hontan, dated Mackinaw, May 28, 1689, he describes an expedition of his

* Father Douay in Shea, as above, p. 222.

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own, which, if it were possible, would have made him the discoverer of NEBRASKA. He professes to have gone down to the Mississippi by the Wisconsin river, and then sailed westward for several days, by the "*Long river*," till he came to the neighborhood of waters flowing into the Pacific. Had he done this, he would have been the first white man in Nebraska.

But the *Long river* does not exist, and his narrative refutes itself by describing his voyage in detail, as made in January, in the parallel of 46° north latitude. In fact, all rivers of that region are closed with ice for several of the winter months. And the detail of the narrative, therefore, is enough to discredit the story as completely a romance.

His map of the Missouri indicates, however, that he had received from the savages correct general information as to its course, to a point more than a hundred miles west of its mouth, and above the mouth of the Osage river, where, he says, he burned an Indian village.

Not long after, the French establishment at St. Louis was founded. At home the valley of the Mississippi became one of the regions of romantic speculation. In 1712, Louis XV. granted the whole valley of the Mississippi to Crozat. In that grant he changed the name of the Missouri to the river St. Philip, which name, however, it never retained. In 1717, Crozat abandoned this grant, and Law's famous Mississippi scheme was started. A great impulse at once was given to emigration and exploration.

The immense funds raised in France were, in part, devoted to the purposes of the Louisiana colony. Many settlers were sent over, and efforts made to establish additional communication with the interior. To this gigantic scheme of finance and fraud we owe the discovery of the territory of KANZAS.

M. Dutisne, a French officer, was sent from New Orleans, in 1719, by Bienville, the governor, into the territory west of the Mississippi. He visited the village of the Osage Indians, five miles from the Osage river, at eighty leagues above its mouth. Thence he crossed to the north-west one hundred and twenty miles, over prairies abounding in buffalo, to the villages of the Panionkees or Pawnees. Here were two villages, of about one hundred and thirty cabins, and two hundred and fifty warriors each, who owned nearly three hundred horses. They were not civilized, he says, but readily accessible on receiving a few presents. Fifteen days more westward marching brought him to the *Padoucahs*, a very brave and warlike nation. Here he erected a cross, with the arms of the king, Sept. 27th, 1719. In his report of his expedition he gives the details which we have quoted, and notices the salines and masses of rock salt found to this day in the region he travelled over.

He found the Osage villages at the spot which they still occupy. If his measurements were exact, his first Pawnee or Panionkee village was near the mouth of Republican Fork. Fifteen days westward travel must have been up the

valleys of one of the forks of Kanzas river; but the name of the Padoucah Indians is now lost.

From the time he reached the Osage villages, Dutisne was exploring the territory of *Kanzas*. A report of an invasion of its Indians by Spaniards, in the same year, probably belongs really to the year 1722; and Dutisne, therefore, may be regarded as the discoverer of Kanzas to the civilized world.

CHAPTER II.

Native tribes — General divisions — The Dahcotah or Sioux race — Pawnees — Pahdoucahs — Arapahoes — Rapids — Blackfeet — Emigrant Indians from the East — Aboriginal Indians — Population and customs of Knistineaux or Crees, Ojibwas, Assineboins, Gros-Ventres, Blackfeet, Mandans, Sioux, Crows, Puncas, Omahas, Ottoes, Pawnees, Kanzas, Osages — The past condition and present prospects of the race.

FROM the period when thus discovered by the first white explorers, up to the present time, the valleys of the Missouri and of its western tributaries, comprising the territories of Kanzas and Nebraska, have been constantly visited by white traders, hunters or trappers. The French hunters from Louisiana and Canada were the first explorers; but, after the establishment of the British North West Company, its agents dealt with the Indians in these wildernesses. On the transfer of the Louisiana purchase to the United States, in 1803, the fur trade began to come into the hands of American merchants; and, from that time, there have been American traders among those who resorted to these territories. The great exploration by Capts. Lewis and Clarke, in 1805, 1806, 1807, gave a key to the geog-

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raphy of the region; but, up to the present moment, a few trading houses, military stations and missionary posts are the only habitations of white men west of the State of Missouri and of the Missouri river. There is not, at this moment, August 1, 1854, a town or village of whites in KANZAS or NEBRASKA.

The region is still in possession of the Indian tribes. And they, with some changes of position, retain on the whole much the same general divisions and homes as are described to us by their first discoverers. Their population has generally diminished.

The most of these tribes belong to the great Dahcotah or Sioux family of the Indian race. This is the same family which inhabited the region between the Missouri and Mississippi, now Iowa, Wisconsin and Minnesota. In NEBRASKA the Mandans, Minetaries and Crow Indians speak a variety of the Dahcotah dialect. Eight other tribes speak it with little variation. Among these are the Ogillalahs, with whom Mr. Parkman made his Indian visit, described with great spirit in "The California Trail." Two of these tribes, the Osages and Arkansas, belong only in part in Kanzas. Their homes are farther south. The Arkansas were driven from the Kanzas river not long before the discovery by the French. The Ottoes, with whom the Missouris have joined themselves, and the Omahaws, now live on the west side of the Missouri, near the mouth of the Platte or Nebraska

river. The Puncas, a hundred miles above, use the same dialect.

Of Indians using the Dahcotah language, there are, therefore,

In NEBRASKA, Mandans and Crows, or Upsarokas, neither of which tribes call themselves Dahcotahs; and Puncahs and Omahas, who acknowledge their Dahcotah origin.

In KANZAS, Ottoes, Kanzas, Osages, Arkansas and Ogillalahs. Farther west than the Ottoes and Omahas, on the Nebraska or Platte river, are the Pawnees, whose language is entirely unlike that of the Dahcotahs, and that of any other Indians known to us. They have occupied the neighborhood of this position at least since 1719.

Another division of Pawnees are the Ricaras, sometimes called the Black Pawnees.

South and west of the villages of these tribes, range small bodies, of various names, as Kaskaias and Kioways, who use a different language from any of the others, and may be regarded as remnants of the Pahdoucahs, described by the early explorers, but not now found under that name.

With these the Arapahoes have lately united themselves. They speak a distinct language, however, having emigrated from the hunting-seats of the Rapid Indians, who belong in the north-western parts of Nebraska, between the head waters of the Missouri and Saskachawin. These Rapid (or Fall, or Paunch) Indians are generally found on the Brit-

ish side of the line. Their hunting-grounds, however, come as far south as the Yellowstone.

The Blackfeet, who occupy the western part of Nebraska, are one of the most powerful Indian tribes remaining. Their hunting-grounds extend as far north as the 52d degree of latitude, and take in all the region of the Upper Missouri and its waters, from the mountains as far east as the 103d meridian of longitude. Their population is estimated at thirty thousand.

Besides these tribes, which have inhabited this region since its history begins, there are, in the territory of KANZAS, a few small tribes, which have been removed thither by treaties with the United States government. These are the Wyandots, Kickapoos, Sacs and Foxes, Peorias and Kaskaskias; Ottowas; Chippewas; Weas and Piankshaws, Pottawatomies, Shawnees and Delawares. These are, in number, very insignificant. But they hold, by treaty, the right to some of the best lands in Kanzas, and the officers of the United States government have endeavored, therefore, and with some success, for the last year, to make treaties with them for the purchase of parts of their territory. Of these treaties we shall give some account in a subsequent chapter. It is intended, in all of these treaties, to give to each individual in each tribe his own quota of land, and not to attempt again their removal to a distant location.

The Shawnees occupy a belt of country immediately south of the Kanzas river, running westward one hundred

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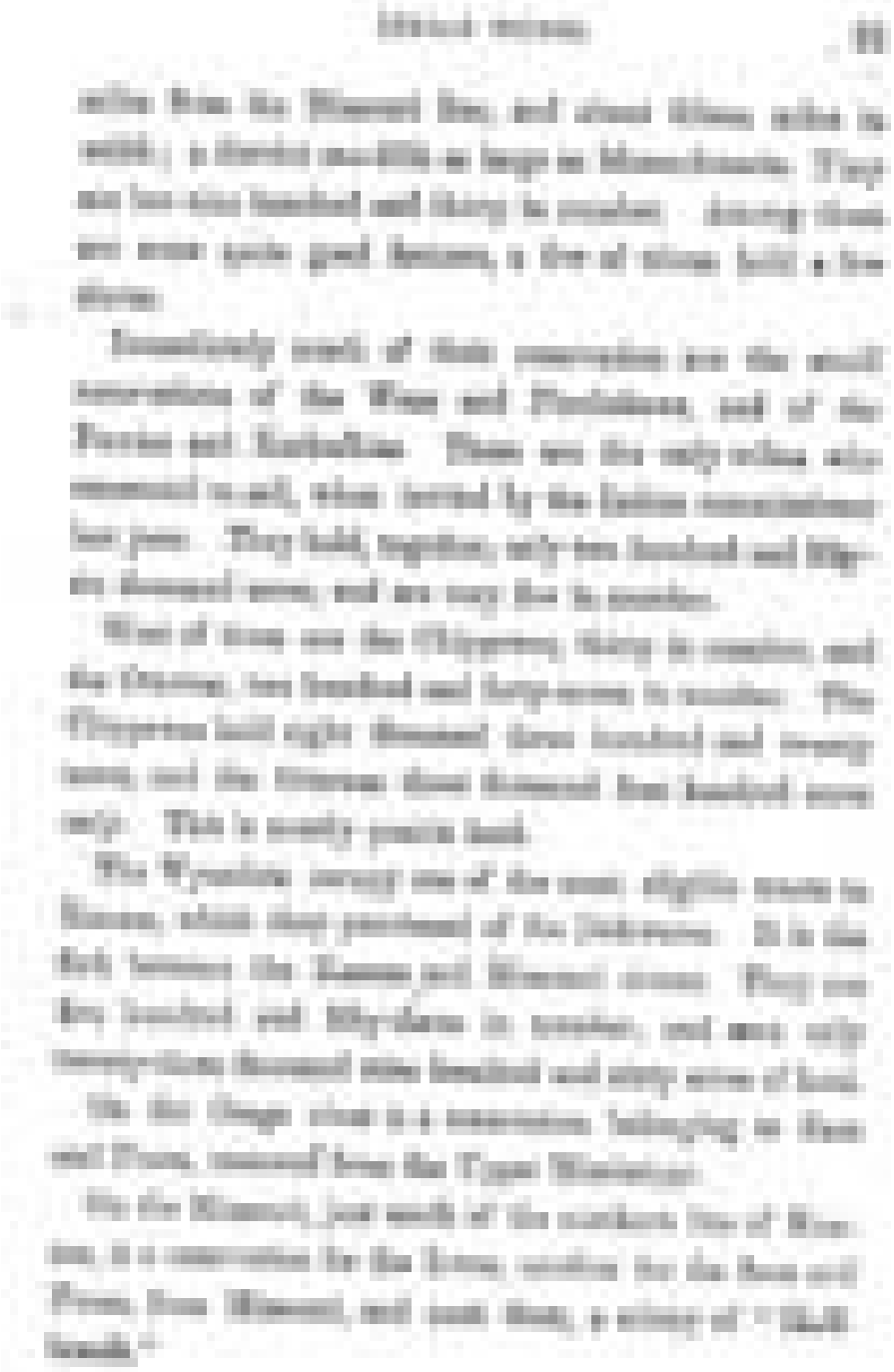

It will be seen from this brief catalogue of the Indian tribes in KANZAS and NEBRASKA, that they are very widely scattered over those immense territories; that they are of different customs and degrees of civilization, and that their origin is from so many different sources that they speak several distinct languages. Their numbers, compared with the immensity of the ground they hunt over, are very small.

Of them all, the Wyandots, Shawnees, Ottowas, and some others of the emigrant Indians, are, in part, civilized. The Wyandots and Ottowas, numbering eight hundred persons, have some simple laws. None of the others have. All of these tribes cultivate their reservations, and have such knowledge of agriculture as enables them to do so.

To name these in order, there is, first, between the Little and Great Nemaha rivers, a colony of sixty half-breeds, who have comfortable houses, large fields well fenced, and a considerable stock of cattle.

Next them, just south of the north line of Kanzas, are a body of Iowas, removed from their old homes. They number four hundred and thirty-seven. They have profited but little from the payments annually made to them; are seduced into a loitering, lazy life, by the emigrants passing to the Pacific; improvident in their habits, and consequently decreasing in numbers. From eight hundred and thirty, they have diminished, in sixteen years, to four hundred and thirty-seven; having been all that time receiving annuities from government, and most of it under the care of mission-

aries and government agents. They wear no dress but the blanket. Their crops are short, and the houses built for them by government have gone to decay.

Of the Iowas and Sacs nineteen girls and seventeen boys were last year at school. They live at the school, under the care of the teacher. There is not in the Iowa reservation one adult professing Christianity, and the reports of those in charge of them are truly disheartening.

The Kickapoos are next south of them on the Missouri river; their condition is better than their neighbors', and the agent seems to consider that it will improve with the stoppage of their annuities, which, by treaty, were to cease last year. Two hundred and eight Winnebagoes have lived on the same agency, but were to remove last spring. Two hundred and fifty Pottawatomies have also homes on the Kickapoo land; but were to remove in the spring to their own reservation south of the Shawnees.

The Delawares, Wyandots and Shawnees hold the lower valleys of the Kanzas, and the rivers which flow into it. Among them are six missionary stations; and four circuit preachers attempt to preach the Gospel to them. Of these stations, the Friends' Shawnee Labor-school has won an honorable name from its patient and successful care of the children confided to it. It is more than fifty years since the Friends first labored for the civilization of the Shawnees. In this school there are forty-nine scholars, and a good farm is connected with it. About twenty-five scholars are

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at the Delaware school, twenty at the Baptist Mission; and Mr. Johnson, the superintendent of the "Indian Mission" established in 1851, reports that he has as many as he can take care of. It is understood that they prove effective work-people on his valuable farm.

The Shawnees, Delawares, Pottawatomies and Wyandots, hold the best parts of Kanzas. They are addicted to liquor, which they obtain from traders of their own nation. Half of them, it is said, are drunkards, and the estimate that a quarter part are Christians, made by Mr. Robinson, the agent, must be made with reference to some very low standard of Christianity.

South of the Shawnees, as has been said, are the Sacs and Foxes of the Mississippi, the Ottowas, and the Chippewas (of Swan Creek and Black River). There are emigrant tribes also. The Sacs and Foxes numbered, in 1853, two thousand one hundred and seventy-three persons, who draw from the government, annually, seventy-one thousand dollars in money, forty kegs of tobacco, and forty barrels of salt. Twenty thousand dollars of this annuity, with the salt and tobacco, ceases after 1862; the rest is a perpetual payment. They are a roving people, supporting themselves chiefly by the chase; but they have had the sense to agree to "spill" all whiskey, or other liquor, brought into their country. This is the tribe in which Keokuk and Black Hawk were chiefs, in their war against the United States.

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The Chippewas are but five families, holding thirteen sections of land, and drawing a perpetual annuity of three hundred dollars.

The Ottowas are a farming people, honest, industrious and prosperous. They receive a perpetual annuity of two thousand six hundred dollars. Their land is good, lying on the Osage river. These two little communities have a surplus of their crop for sale. The Ottowas are increasing in numbers. They are now two hundred and forty-seven, which is forty-two more than they were six years ago. The influence of Rev. Jotham Meeker, supported by the Baptist Union among them, seems to have been of enduring and real value.

These comprise all the tribes removed by the government into the territory of Kanzas. The government cannot fairly be charged with intentional cruelty or neglect to them. The annuities awarded to them by treaty have been large, and have been paid; and attempts have been made to initiate them in the arts of civilized life.

But it appears to be the universal impression now, among those concerned in the management of these tribes, that the payment of a money annuity to them is anything but an advantage. It renders them improvident, indolent and dissolute. The most energetic officers fail to keep liquor from the tribes. The Indians themselves go for it to the white settlements in Missouri; and the strictest prohibition of the trade in it is of no avail.

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In Michigan, and in some of the reservations which have now been named, it has proved that where each Indian family has had its own house and farm, and the same stimulus has thus been brought to bear as an inducement to labor which acts among the settlers themselves, they really fall into the habits of civilized life, and, in some instances, redeem themselves from those vices which have seemed almost inseparable from savage life on the borders. It is to be hoped, indeed, that, by such a policy, and the care of the new government now to be established in Kanzas, these remnants of the Indian tribes may be saved from a further downward progress, and secured the blessings of improvement, like that which has been made by two of the smallest communities of their number.

With the exception of the little community of Half-Breeds, on the Nemaha rivers, all the tribes now described are in KANZAS, whither they have been removed from old homes. We proceed to speak of the tribes, of which the names are given above, which retain their aboriginal position within the borders of these two territories.

The map will show how extensive the regions are which they occupy. NEBRASKA is bounded on the north by the parallel of 49°, the northern boundary of the United States; on the south by the parallel of 40°, which separates it from Kanzas. Its eastern boundary is the (northern) White Earth river and the Missouri, which divide it from Minnesota and Iowa; and its western, the ridge of the Rocky

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Mountains. KANZAS extends three degrees, or two hundred and eight miles, further south. Its eastern boundary is the state of Missouri; its northern, the line of 37°, which divides it from the Cherokee reservation; its western, the Rocky Mountains.

We have given a general catalogue of the native Indian tribes which are now scattered over this vast domain. We proceed to speak of their different characteristics in more detail, beginning with the tribes in the northern part of Nebraska, and speaking in succession of those further south.

North of the valley of the Mississippi river are the head waters of some streams which flow into the British possessions. The tribes of Knistinaux or Crees, of Ojibwas and Assineboins, hunt on these waters, and frequently pass further south into the territory of Nebraska.

The Crees are the most northern branch of the great Algonkin Lenape family of Indians. Their language is a different dialect from that spoken by the New England Indians and the Delawares, with which, however, it agrees in its basis. Their hunting-grounds extend as far north as Lake Athapasca, and as far east as Hudson's Bay. Mr. Catlin speaks of those who reside on one side of the frontier of Nebraska as "a very pretty and pleasing tribe," about three thousand in number. They cultivate the soil with some success.

The Ojibwas are a section of the great Chippewa race.

Their principal trade is with the British trading-houses, and their hunting-grounds within the British territory.

The Assineboins give the name to the Assineboin river, which flows east into the Lake of the Woods, just north of the parallel of 49°. This name means "stone-boilers." For this tribe, from want of better utensils, had formerly the habit of boiling their meat in holes made in the ground, lined with hide. The meat and water were put in these holes. Large stones, heated red hot, were then dropped in successively, until the meat was cooked, and the tribe took the name of "Stone-boilers" accordingly. An acquaintance, however, with the Mandans, who made earthen pottery, and their trade with the whites, have done away with this custom, except at public festivals, where it is still preserved.

The Assineboin language is a dialect of the Dahcotah.

The Gros-Ventres, Paunch, Fall or Rapid Indians, range over the northern and western parts of Nebraska. They number four hundred and twenty lodges, each lodge averaging nine inhabitants. Their language is said to be the same as the Arrapahoes', who live in the neighborhood of the Arkansas. They are a wild, roving people, subsisting entirely by hunting. Mr. Catlin supposes that they intermarry with the Blackfeet, who are the enemies of every other race of Indians. This is not the impression of Mr. Vaughn, the Indian agent for the Upper Missouri.

The Blackfeet are the largest and most warlike nation of

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all the native tribes. The traders, in former years, have fixed their number as high as fifty thousand, but this is undoubtedly an exaggeration. Mr. Vaughn thinks it is not more than eleven or twelve thousand. They live altogether by the chase, roving in every direction, as far as the head waters of the rivers of Hudson's Bay on the north, and as far as the Great Salt Lake to the south-west. They are rich in horses, bold in war, and the avowed enemies of all the other tribes, unless the Gros-Ventres be an exception. The whole eastern slope of the Rocky Mountains, north of the Platte river, may be regarded as their country, though their roving life admits of no fixed home.

Neither they nor the Gros-Ventres have ever entered into any treaty with the United States government. Several years since, however, they made a friendly treaty with Messrs. Pierre Chouteau, Jr., & Co., to trade with them near the falls of the Missouri.

So adventurous are the warriors of this nation that it is said there is among them a great preponderance of women. But few of the men have less than two wives, the common number is four, and many have ten.

A few of the Gros-Ventres have separated themselves from the great body of the tribe, and pay some attention to agriculture in villages near the Missouri river. The Ri-caras or Arick-a-rees do the same, and the small remnant of the unfortunate Mandans, in their village on the Missouri, is the most civilized native tribe in the whole region.

Kanzas and Nebraska: the history, geographical, and physical characteristics, and political position of those territories; an account of the emigrant aid companies and directions to emigrants

The history, customs and position of this remarkable tribe, now so nearly extinct, are so singular as to deserve a fuller notice than their present population would seem to demand.

Their history is known, from civilized authorities, as far as a hundred years ago. They were then settled in nine villages, seven on the west, and two on the east side of the Missouri, eighty miles south of the Fort Mandan of Lewis and Clarke. Their life being in a fixed locality, they were constantly exposed to the attacks of other tribes; and, gradually wasting away before the Sioux, they removed again and again, till, in 1805, Lewis and Clarke found them in two villages, one on each side of the river, near the point called Fort Mandan, where those explorers spent the year of 1805–6. Their population was then estimated at one thousand two hundred and fifty; they numbered three hundred and fifty fighting men.

They had a decided superiority over any of the other western tribes in the arts of domestic life. Their pottery was quite convenient, and they relied, without fear, upon their crops of corn, squashes and pumpkins. They did not make war, unless attacked, but fortified their positions with skill and care.

They presented an additional peculiarity in the frequent whiteness of their skin, and light color of their hair. Many of them, who are full-blooded, have beautiful white complexions.