





CH 183. S164

2514

2370a

Published

John McDonald

Copied by order of Hon. R. M. Young  
in bound volume returned by  
Hist. Society of Quebec

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Terrebonne

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7<sup>me</sup> Tribune

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After leaving the North West Company's Fort,  
entrance  
at the bottom of the River Quinipique we have near  
Eighteen leagues of the lake that goes by that name,  
to Coast along, before we come to the Entrance of the  
Red River. This River enters Lake Quinipique at its  
S.E. corner by three different Channels; the middle  
Channel is the deepest and most practicable; the others  
being <sup>now</sup> choaked up by sand at their entrance into the  
Lake. — It is <sup>lined</sup> encompassed with very tall Reeds; the  
wood being only discernible at a distance. This middle  
Branch is the Road of all Canoes &c. that enter the River.  
All the branches join a league above the entrance, &  
two leagues higher the banks tho' still very low begin  
to be covered with wood. Three leagues from the lake,  
the River and Mouth enters the R. River on the North  
side, here a large camp of Assiniboits, Trees, and  
Saulters were massacred by the Sioux or ~~Sauvages~~ <sup>at</sup> same.

2  
Aundawessei ~~nation~~. The most powerfull Nation in  
all the interior country - Ever since this Slaughter  
the River has been Call'd with Propriety Riviere aux  
Morts - Two or three Leagues above R. aux Morts is a  
clear Spot on which M<sup>r</sup>. Joseph. Frobisher is said  
to have pass'd a winter, which <sup>was</sup> place we call Fort a  
Mon<sup>s</sup> Frobisher - The first Rapid we come to is Le  
Sault a la Piche, about three leagues above M<sup>r</sup>.  
Frobisher's Fort, and three more leagues long, at low  
water it is a great obstacle, but any other time  
the men push up the Canoes with Setting-Poles -

Near the head of the Sault a la Piche the plains come  
to the very brink of the River, but only in small  
openings of an acre & a half but the Grass & other ~~weeds~~  
weeds are so tall, <sup>owing to the moistness of the soil</sup> that it is very disagreeable walking  
There is always plenty of water from the Sault a la Piche  
to the Forks reckoned Six Leagues - At the Forks  
the remains of several old Ports are still to be seen, some of  
which were built as far back as the times of the French

Government. — It as well as the River and Mouth is a favorite

Indian Encampment. — On these places we generally find some straggling Sauteurs or Pilleurs, from Lake Rouge, who generally have Provisions to Barter for Liquor on present.

Here we leave the Red & enter the Assiniboit River the smallest branch of the two, which is very Shoal & full of sand banks. — And one of the most crooked that fancy can conceive. A man on foot that marches straight thro' the plain in three Hours time can go as far as the Canoes can in a day.

The Red River properly so called takes its water near the head of the Mississippi and by it the Southern Traders from La prairie du Chien enter the Assiniboit, but is a long way about and very tedious as they are forced to come thro' <sup>the</sup> territories of the Sioux the most savage & barbarous of any ~~Indi~~ nation of the plain Indians. — This road is called (passer par l'aile du Corbeau) after a portage of that name.

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all along the bank of the Red River & a considerable distance from it on each side is very little frequented except by war parties, being a Road to war between the Sautterys and their Enemies the Sioux who are ever at variance. — From the Forks of the upper part of Red River the plains are quite near the Banks and so extensive that a man may travel from here to Fort Des Prairies, Rocky Mountain, Missouri, Mississippi, and many other places without passing a wood a mile long. — all the wood here as in the rest of the plains being only small tufts here & there (called by the French *Tete de Bois*, being surrounded by the plain the same as an Island is circumvented by water) and slips that grow on the richest lands on low points near the River & on its banks. — Half a days march for the Canoes



Higher than the Forks, is the passage so called  
from its being a good landing place & the first we  
come to of the Buffalo Fords. Here we often meet  
the first Buffalo being generally some straggling  
Bulls and can get here in three days from the  
Entrance of the River into the Lake Quiniqué

Besides the Buffalo we have another resource  
in the fish that abounds in this little River &  
take care to supply the canoes with fishing tackle  
on that account. The Sturgeons of this River is  
reckoned the best in the North West, but are  
only caught in small drawing nets of two fathoms  
long, chiefly in the Spring of the year. The  
fish we catch with lines are Barbue or Cat-fish  
Poisson d'Oré, Pike, & La Caishe, a small spe-  
cies of the white fish well known in the Saint  
Laurence about Montreal. And so common here,  
that I have seen them catch 30 or 40 <sup>one man</sup> while smoking their <sup>pipes</sup>

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6 All along the Assiniboil River may be seen the  
vestiges of many commercial settlements; <sup>some of</sup> many  
of which claim an ancient date. Plonchies  
Fort is first we come to, next is Fort La  
Reine, according to some, but others say Fort La  
Reine stood at the portage La Prairie after  
coming to Adhemar's Fort we get to the portage  
La prairie in a day (that is the Canoes) for  
by land the distance does not exceed six miles.

Portage La prairie, so call'd by the  
Indians <sup>eight</sup> time out of mind, is about days  
march by water for the Canoes from the Rivers mouth  
Across this portage which is about 12 miles  
over, the Fort Dauphin goods used to be carried  
under the French commandants to the lake  
Manitou-Ban. & from thence to the River Dauphine  
At this place Mr. St. May, in behalf

of the North west Company, pass'd the winter 1794/5 &  
had M<sup>r</sup>. Réaume, Dejardou for La Violette, and  
Linklater for the Hon<sup>ble</sup>. H. B. Comp<sup>y</sup>. to cope with  
against a Superior quantity of Merch<sup>andize</sup> & Still  
made good returns. — Three Leagues above the  
Portage La Prairie stood Le Fort des Trembles  
(or Poplar Fort; in the year 1780 or 81 ~~where~~ the  
Indians made an attempt to pillage the Traders Mess<sup>rs</sup>  
Brue & Boyer & in the Scuffle that ensued two French  
men & Seven Indians were kill'd upon the spot,  
Owing to this affair the traders were obliged for  
fear of being cut off to reembark in their Canoes  
and return to winter at the Forks of the Small  
Por seizing the Natives & Sweeping off three fourths  
of them compelled them to lay aside their intentions  
of cutting off all the white men in the interior  
country as providence would have it. — Above the  
Fort des Trembles is a wood call'd La grande Tremblecure

which stretches a considerable distance out into  
2518 the plains so that the common road of ~~land passages~~  
is thro' the centre of <sup>it,</sup> this wood is about three leagues  
long but may be avoided by striking out thro' the  
plains at Portage La Prairie. Above the Grande  
tremblere the Soil changes suddenly, the lower parts,  
from the River out North to the extremity of the  
Grande Tremblere being generally a good Soil very  
susceptible of culture & capable of bearing rich  
crops; whereas above it the Soil has attained  
such a mixture of yellow sand that it is only  
in some places covered with grass which seldom  
exceeds ankle height, covering the grounds but very  
sparingly — The Pine Fort the lowest post the  
M<sup>rs</sup> Co. had in the Assiniboit<sup>ne</sup> River we were obliged  
to abandon in the Year 94 as the Hon<sup>ble</sup> H. B. Co.  
and other new comers had settled the year before  
at River La Sourie about seven leagues by land.

higher up the River & three days travelling for the  
craft by water; the posts being <sup>too</sup> near each other as  
we had planned ourselves along-side of the others at  
the above mentioned new Station - It is sometimes  
commanded the Summer men to meet the Canoes any  
place above the grand Tremblie with provisions on  
Horseback & if such a step be necessary an express  
is hurried off over land from any place above the  
Forks to give them warning - The Bourgeois go always  
up by land from the place they first meet the Horses  
& generally from the River du Milieu Horses or  
not - The River du Milieu is ten Leagues below the  
pine Fort - The face of the Country from the grand  
Tremblie to the westernmost end of the Mountain du  
Diable is very poor & Barren & the Soil mostly  
yellow sand all broken into little hillocks, separ-  
ated from one another by as many little gleys -

But at the Mountain du Diable which commences

at the pine Fort & continues nearly for two  
Leagues to its westward the country turns one  
great plain to the head of the Assiniboil River  
And even to ~~the~~ Fort George and the Rocky  
Mountain — The Indians that trade at the

River La Source are a mixture of all the  
Nations in the Assiniboil River, but the Krees are  
the most numerous; the others are soving Sault  
teux that are sometimes here sometimes at Fort  
Dauphin, sometimes at the lac du Manitouban  
and other places wherever fancy leads them.

and Assiniboils the same as at Fort des  
Prairie but much more indolent than those to  
be met with in the River du Pas — From  
the River La Source the trade with the Mandans &  
gros Ventres inhabiting both sides of the Missouri  
has been carried <sup>on</sup> since the pine Fort was thrown  
up — This trade was carried on by the men taking a

certain number of Skins as Suits their circumstances at  
the prices of this Post upon Credit & Paying their  
Credits at their return. But many of the Co's  
servants deserting from the Mandan country  
with an intention of going to the Illinois &  
other places on the Mississippi; the trade has  
since been entirely neglected —

The distance of the Mandan Village up  
on the Missouri from our factory at River  
La Source is ten or 12 days march in winter  
supposed to be one Hundred leagues due South  
of this place. In going to the Mandan Country  
the people are sometimes obliged to sleep with-  
out any wood, & in such cases experience  
has taught them to make fires of Buffalo  
Dung, dried in the Sun, after the Indian man-  
ner; of which there is always plenty to be had; which  
shows the vast <sup>number</sup> quantities of those animals there

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2520

frequent the plains. There is so little snow at  
 the Missouri that the natives run down the Buf-  
 falo on horse back the whole winter through  
 These Indians live in settled villages fortified  
 round about with Palisades which they sel-  
 dom ever abandon & are the best husbandmen  
 in the whole North west, for they raise  
 Indian Corn, or (maize), Beans, Pumpkins,  
 Squashes, &c. in considerable quantities; not  
 only sufficient to supply their own wants  
 with the help of the Buffalo, but also to  
 sell & give away to all Strangers that enter their  
 villages. They are the mildest & most honest  
 Indians Savages upon the whole Continent, and withal  
 very fond of the white people. They report  
 that the Missouri from their settlements to  
 the Rocky Mountains is not obstructed with a

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single water fall; and French Travellers from the Illinois & Perreault affirm that it is one continued series of Smooth Current till its junction with the Mississippi near the latter place. - The Missouri Indians say its only fall is down the eastern side of that Ridge of Hills call'd the Rocky Mountain, which they describe as very high so much so that they cross the River under the sheet of water without its coming near them. They suppose it to take its water near the Summit of the Rocky Mountain. The Mandan Village on the Missouri by Mr. Evans Chart is 460 Leagues distant from the Illinois -

But to return to the Assiniboil River, it is very shallow & full of rapids for a Day & a halfs voyage for the Canoes to the Barriere about five leagues over land from the Post at River La Source but after that they go on well till they meet the

14 Sand banks after passing Mountain La Pape  
2521 Near a league above the Parriere on each  
side of the River, begins a ridge of hills about  
the distance of a mile on each side, & the  
Summit of this ridge is only level with the  
rest of the plain Country above, forming a  
deep ~~the~~ vale between them, at  
the bottom of which runs the Assiniboit River  
which keeps a continual winding from one side  
to the other of the hills called by the French  
Grands Cotes in the valley below. Those  
that go up the River by land, owing to  
the continual windings of the River have plenty  
of time to Hunt Buffalo, Elk, Moose, Deer,  
Caribou and Fowl of all kinds which abound  
in this country & nevertheless keep up with  
the Canoes. The Country is so very plentiful  
that the Canoes have always either fresh meat

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or Fowl for their Kettles - The country here <sup>is</sup> as  
below - one large plain interspersed with small  
Islands of wood here & there but the low points of  
land near the water are frequently shaded by groves  
of venerable oaks & Elms, the Soil of the Plains  
a mixture of Sand, Clay, Gravel & Stones in many  
places, but the Glen wherein the River Rung is a  
mixture of Clay & black mould -

The Mountain a la Boebe the nearest post to  
the Abbot Comp's Settlement at River La Sourie &  
distant from it 6 Days voyage for the Canoes &  
two days for foot men thro' the Plains, has been  
frequently established & as often abandoned owing  
to the Oppositions that come into the quarter - As  
these Gentlemen when by themselves, establish a  
few posts as they conveniently can in Order to  
save property, On the contrary, when incumbe-  
ded by new comers they subdivide & divert the

16 Trade into as many little channels as they  
2522 have clerks & men to occupy, well knowing that  
their opponents (who have but a <sup>few</sup> goods generally)  
cannot oppose them at every place. This Post  
turns out about Sixty Packs at an average  
for the Northwest Comfy. exclusive of Opposition,  
Trades, but the returns from it are mostly  
Solves of Buffalo robes. — Six days march  
from the <sup>Montagne</sup> Mountain a la Poudre the River qui appelle  
enters the Aspiniboil River, & on it about two  
Short days march <sup>in Canoes</sup> farther up is Fort Esperance  
which has been settled these ten years past & was  
chiefly Mr. Robert Grants residence while he su-  
perintended the Red River affairs; & has always  
been inhabited Summer & winter ever since. — It is  
at this post of <sup>Montagne</sup> Mountain la Poudre that most  
of the Red River provisions has been traded,  
being both Aspiniboil Posts; — provisions

are their chief returns —

River La Coquille is the nearest port to the River qui appelle & distant from it about a days march over land, tho' in the fall it takes the Canoes four days by water, a trifling post & most of y<sup>e</sup> Indians about it go to the River Tremblante & R. qui appelle; those that trade chiefly at this Post are Sautteux —

River Tremblante is next to River La Coquille & distant from it little farther than it is from R. qui appelle. This and the temporary posts established above it furnish most of the Beaver & Otter in the Red River Returns. — But this trade has been almost ruined since the H. B. Company entered the Assiniboil River by the way of Swan River carrying their Merchandise from one River to the other on horse back three days Journey; who by that means & the short distance

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2523  
between Swan River & their factory at York Fort  
from whence they are Equipped ~~they~~ can arrive at  
the Coude de L'homme on the Assiniboil River  
a Month Sooner than we can return from the  
Grand Portage, & <sup>secure</sup> get All the fall trade,  
and besides Give Credits to all the Indians  
and send them <sup>to</sup> hunting before our  
arrival. So that we see but very few in that  
quarter upon our arrival. — River Tremblante  
has <sup>always</sup> ever been Mr. Culbert Grants favorite  
residence since <sup>he came to</sup> the Red River.

Amongst the Sautteux in the Assiniboil  
River the same customs of superstitions pre-  
vail as in their native places, Lake Lapluis  
and Lac Rouge. When a relation or  
friend of theirs die, to testify their sorrow  
they pierce their arms & thighs in divers  
places with arrows, & in their Mournings dance

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their faces over with a mixture of earth & coal  
and frequently cut off their hair - A Corpse is sel-  
dom taken out at the door of their Lodge; but the place  
opposite to where the deceased's head lays is  
raised up in order to make a passage for it  
The body is gathered up with his knees in his belly  
to make him as short as possible & every thing  
he used about his person is interred with  
him viz. his arms & accoutrements, provisions  
for his journey, tobacco to smoke, a Dish &  
a wooden spoon, Shoes & his best cloathing  
upon his back - Their favorite manner of  
disposing of the dead is upon Scaffolds raised  
a mans height above ground tho' they sometimes  
inter them in the ground - After the funeral  
succeeds the funeral feast which is eaten sitting  
round the grave or Scaffold where the deceased  
is deposited, of which feast he is supposed to

<sup>20</sup>  
partake as well as of the Calumet of which the  
252A  
Stem end is pointed towards him in order  
that he may smoke. A lock of his hair  
is cut off before the interment which is care-  
fully wrapped up & carried about with them  
for the space of twelve Months wrapped in a  
piece of the best Cloth to be had and garnished  
with porcupine Quills &c after their fancy.

Almost every great man or chief among the  
Indians is likewise a juggler or doctor of  
Phisick. Their medicines being simple they  
collect themselves, & when one teaches to an-  
-other the virtue of an herb he knew not,  
there is scarce any bounds to his liberality  
in repaying his instructor: but since traders  
frequent those parts several Indians make use  
of European medicine. Every juggler pretends  
to have a familiar spirit who pays him

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21  
frequent visits when his attendance is required &  
in emergencies directs by his answers, which are  
generally as dark & ambiguous as those of the  
ancient Oracles among the heathens, and which  
may be interpreted many different ways, but this  
spirit never appears but in the jonglerie a small  
circular apartment raised a mans height, &  
inclosed with raw hides &c. bound with thongs;  
into this place the juggler is thrust sometimes tied  
neck & heels, & a few minutes after the Tabor & Chi-  
chiquoi begin beating, he kicks the Cords that  
bound him out of the juggling place tho' there  
~~could~~ be no person seen within; the jonglerie is about  
three feet in diameter — All the answers he gets  
from his familiar are during his stay in this jug-  
gling house — Most Indians put an implicit  
belief on what the person in the jonglerie says  
for he speaks in two different voices to deceive  
his hearers —

22 The Creeps were formerly a great & numerous  
2525 Nation; their language is spoken still by their  
descendants which is a Dialect of the Chippeway  
or Saultes; they extended formerly from Lake  
Ouinipique (by some call'd Cristineau or Killis-  
tinoe Lake) as far north as Athabasca and  
a considerable way into the Plains by the River  
du Pas, Assiniboil River, & Swan River;  
covering several hundred leagues of territory.

But owing to their wars with their neighbours,  
the Small Pox in 1780/81 and other misfor-  
tunes the Third of the Nation does not now  
remain - Silver works and Wampum are of no value  
in trading with them, & they never wear any of these  
articles as ornaments - They dress generally after the  
Assiniboil manner all in leather, that is a leather  
shirt & Leggings, a Buffalo Robe or a Blanket  
by way of covering above the whole.

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When an Indian Swears, he takes the Master of  
life to witness, likewise, the Earth, the fire & the  
water. They seldom pray to the Master of Life but  
when they are in imminent danger of Perishing -

At all other times their petitions are to Gog  
and Magog, or the evil Spirit, whom they very  
much dread; for they have such a sublime Idea  
of the Bounty of the Master of life that they think  
it incompatible with him to afflict them -

But the evil Spirit they say is always meditating  
~~some mischief or other~~ to them and therefore they  
sacrifice to him to <sup>appease</sup> ~~appease~~ his anger and to divert  
him from his evil purposes - Their only bloody  
sacrifice is to hang a Dog; All the other sacrifices  
they use consist of European Merchandise, Country produce  
such as their own hunt &c - which they chiefly de-  
posit upon Scaffolds raised a certain height above  
the earth so as to be out of <sup>the</sup> reach <sup>of</sup> malicious beasts -

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The Indians of the Red or aspiniboit River in general have no ceremonies in their Marriages or union of the sexes; a Young man that has taken a wife for the first time is under great difficulties & out of modesty, bashfulness, or custom, appears but seldom in his father-in-law's Tent, or Lodge, in the day time. They always come to Sleep with the bride after nightfall, & retire at day break. They hunt the whole day to the emolument of their father-in-law, & in this Service condition they are obliged to remain the space of a year & sometimes longer if the bride does not ~~not~~ bring forth a son or daughter to deliver the young Indian from his Slavery; after that is done he

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is at liberty to chuse for himself any residence  
he thinks proper; tho' he still remaining in a manner  
tributary to his father-in-law & generally makes  
him some present according to his abilities as often  
as they meet or see each other ~~in convenient situ-~~  
~~ations.~~ And thus daughters are as much  
esteemed as sons by the Indians & indeed they  
bring them greater emolument; for a young man  
as soon as he commences husband forsakes his father's  
tent, to which he seldom or ever returns as a  
residenton (for women have in general a great  
ascendant over their Indian Husbands & they always  
prefer living amongst those with whom they have been  
accustomed from their childhood) Tho' Sons are much  
esteemed by them to make hunters & Warriors, the  
two great business of all Indians ~~is~~ —

The <sup>nes</sup> Apinibou<sup>nes</sup> are numerous in the Red River, and are divided into many tribes or families among themselves, such as Les gens des Canots, or the Canoe tribe; Les gens des Filles, or the Girls' tribe; Les gens du Bois fort, or the wood tribe &c. all speaking the same <sup>language</sup> ~~language~~ with the Sioux, or Soudawepie; and originally, a tribe of that numerous Nation. — Their dress consists like that of many of the Cree of a Buffalo Dressed Skin, which they wear as the Sautteux or ~~Anglois~~ do the Blanket; under this Robe ~~and~~ <sup>in</sup> winter time, they wear <sup>a</sup> leather shirts, sometimes with the hair on, <sup>but</sup> Dressed in the same manner <sup>as</sup> their Robes; ~~are, and having~~ ~~leaves~~

~~which are tied around their wrists with leather thongs,~~  
~~on their legs the most Leggings, made of Dressed lea-~~  
~~ther - without the hair and long enough to reach~~  
~~the middle of their Bodies & made of a conve-~~  
~~nient width, those for the young folks are made~~  
~~of Wolf, Carverie, & other skins of a finer quality,~~  
~~which they dress as white & pliable as ~~flannel~~~~  
~~Chamois~~  
~~the ~~the~~ Slamm -~~ Their Shoes as well as those of the  
 Creeks are always made of Buffalo leather. The  
 hair turned inward which serves them as Socks;  
~~On their Heads their most fashionable caps~~  
~~are of Foxes & Fishers' skins with the hair outward,~~  
~~as well as to the head, it generally being only~~  
~~a cap like skin the belly of which is cut & ripped~~  
~~open & the head & tail of the beast tied so that~~

the head <sup>of the wearer</sup> is encompassed by it all round & the tail

2528

~~hangs down below their two shoulders~~ leaving the top or crown of the head without any covering but the hair ~~is~~ <sup>supplied</sup> it with

As for their hair they generally allow it to grow ~~as long as they can & it is~~ <sup>of</sup> ~~any length they find to~~ <sup>it</sup> ~~be necessary~~

~~strings~~ (of ~~gun~~ ~~war~~ ~~of~~ ~~which~~ ~~this~~ ~~part~~ ~~of~~ ~~their~~ ~~hair~~ ~~is~~ ~~full~~) till they find it of

sufficient length ~~that is from three feet~~ <sup>that is on one</sup> till it reaches their knees ~~this only on one~~

side of the head; <sup>and</sup> for they take as much pains to keep it short on the other side as

~~they do to lengthen it on this;~~ <sup>lest</sup> ~~lest~~ this lock which hangs down on one side over their shoulder should come to <sup>meet</sup> any violence



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when <sup>they</sup> intend to <sup>become</sup> get intoxicated, they ~~tie up~~

or coil it like a cable on the top of their

head in ~~the form of a turban~~ <sup>which</sup> gives

them <sup>a very</sup> ~~an~~ uncomely aspect. — It is generally

~~so entangled having never been combed that~~

~~if ever washed they must lose the half~~

~~of it~~; this ridiculous custom is not

peculiar to the Assiniboins; ~~or Esquimaux~~

~~or the Cree~~ call them ~~but the latter~~

~~are as fond of it as~~ follow it as much

as they do — These people, generally, winter

together in large Camps, & make what the

French call Pares, an enclosure of wood in

the form of a fence & circular, into which

they drive whole herds of Buffalo

2528  
This seems to be an antient custom amongst all the  
Indians inhabiting the plains being a method that  
all travellers thro' these parts speak of & which they  
want neither powder or Ball to execute - The night  
previous to their Sending for the Buffalo two, or  
more young men are prevailed upon to make them-  
selves ready by a Harangue the chief makes (for  
Indians know no command) to go & fetch the Buffaloes  
two & sometimes one is sufficient to bring them to  
the ranks, where tufts of Bushes & other <sup>obstacles</sup>  
are stuck up in the Snow, <sup>or ground</sup> to hide a person behind  
it from the Buffaloes & thus every man, woman & child  
in the Camp have their Stations - A good Runner fre-  
quently goes before the band with the hair of his robe  
outward, & half bent so as to represent a Buffalo,  
& by that means deceives them into the park which  
has a small door behind to make him a passage -



Tents or  
Lodges

Camp

Door

Rank

fold

three

or Young man stand

Rank

to guard the band

men before the band

Band of Buffaloes

Band of Buffaloes

Young man

Young man

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After the whole band is entered the women stand upon the door which has an easy ascent upon the outside but is quite steep within and the paramount of the camp lights a pipe & offers the end to the Buffaloes or to some old Bull among them whom he takes for the father or chief of the band, ~~whom~~<sup>+</sup> Le Haranques sometimes to that effect. After thanking the master of life for sending them food ~~for~~<sup>to</sup> themselves & his children "My grandfather we are glad to see you, & happy to find that you are not come in a shameful manner for you have brought plenty of your young men with you; be not angry at us; ~~we~~ we are obliged to destroy you to make ourselves live." After the Haranque is over they smoke their pipes sitting round the Parc & then they shoot all the herd down with their arrows; for fire arms are prohibited upon this occasion. The Slaughter being finished the chief of the Parc distributes a little

swans down coloured in Vermilion upon each Buffaloes

head, & leaves every person at liberty to take what

he thinks proper. But so superstitious are these ~~country~~ <sup>people</sup>

that the chief of the Park thinks, if he ~~was~~ <sup>were</sup> to eat

any of the meat thus killed, it would be out of

his power to make ~~the~~ <sup>that</sup> Buffaloes enter his Park

ever after; and so, he must have meat killed in

the open fields for his own use.

They testify their sorrow for their deceased much in

the same manner, ~~that~~ <sup>that</sup> the Creeks & Saulteux do, by Piercing

their thighs & arms with arrows, Cutting their Hair

& covering their heads with patches of earth, ~~and~~

Their women cut their hair & Scarify their legs.

Their Men as well as <sup>them of</sup> the Creeks have no dancing

but the women of both nations dance, ~~by themselves~~

by moving all at the same time from right to left

and then back again, without giving themselves any other

Motion than Shifting their toes, & heels alternately, & without breaking their Order in the least; having all their faces the same way, & being drawn up in one or two lines according to their numbers or as the ground permits. — The Assiniboin<sup>nes</sup> of the Red

River are in general a very lazy, indolent, perfidious set; & I believe the worst hunters of any Indians in the <sup>North West</sup> who have traders among them.

Their whole hunt consists of Wolves, Foxes, Kitts, &

Buffaloe Robes. As for Beavers, otters & other

good furs they seldom <sup>take</sup> catch <sup>any</sup>. They are likewise

great thieves & will steal from a rusty Iron nail, to a Horse or any thing else they <sup>can</sup> get at.

~~an opportunity~~ of taking — Stealing Horses is quite

a necessary trade <sup>among</sup> ~~with~~ them; & they steal them

from ~~the~~ <sup>Traders</sup> ~~in~~ their country, as well as from

the <sup>Indians</sup> Mandans & ~~Country~~ of the Missourie, ~~The~~ ~~ap~~

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~~about the Fort des prairies & amongst the  
Indians & their neighbours the~~

Most of the Red River Indians go to war during the absence of the Canoes at the grand Portage upon the Rocky Mountain Snake Indians or any of the nations at some distance from their own country. ~~upon which they~~

In these excursions they take 40 days, or two months sometimes travelling night & day especially on their return, if they have been successful for fear of a pursuit & they mostly return by different routes; leaving the wounded to drift for themselves if they cannot follow them.

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