Themes:

- Ritual
  - Food
  - Bones
- Life history
  - Ownership- who owns the dogs?
  - Housing- where do they sleep, where are they kept?
  - Breeding- programs and decisions associated with reproduction
  - Castration- part of breeding, but mentioned independently as well
  - Injury- Injury, ailments, and disease
  - Puppies- treatment of puppies, consumption of puppies, etc.
  - Hybrids- mentions of cross-breeding or look like wild species
  - Food- what the dogs ate
  - Sold/Traded- any form of commerce related to dogs, including gambling, prices, and gifts
  - Description- what did the dogs look like?
  - Training/behavior: any mention of training, behavior, personality
  - Death: how do they die? What happens when they die?
- Tool (use)

    - Barking
    - Moving Camps
    - War Party
    - Wood
    - Travois
    - Hunting
    - Guard
    - Thong/rope
    - Harness
    - Collar
    - Bags
    - Water
    - Boat
    - Sanitation/waste disposal
    - Muzzle
    - Hood
    - Sled
- Wild Species
- Horse
- Counts

Procurement: wild species, sold/traded
Manufacture: Breeding, castration, puppies, hybrids
Use/Utilitarian: barking, moving camps, war party (War), firewood, hunting, guard, sanitation, children
Use/ritual: food, ritual, dances, songs
Maintenance: food/water, housing, training/behavior, injury, elderly
Discard: death, loss
Recycling: bones
Associated technology: travois, collar, bags, boat, muzzle, hood, sled, harness, thong/rope

Search Terms: Dog, wolf, wolves, coyote, mongrel, beast, travois, animal, sled

Notes: Discussions of British hunting and house dogs excluded from the study.
NOTE: did not include Dog-society discussion unless dogs take on real dog traits, which thus reflect how they view dogs and their normal behavior.

Contents

Gilbert Wilson 1908-1918

Wilson, Gilbert L.
1917 *Agriculture of the Hidatsa Indians: An Indian Interpretation*. Vol. 9. Studies in Social Sciences. University of Minnesota, Minneapolis, MN.

Pg. 53: Cobs
All day long, as we threshed, we had watched that no horses got at the cobs to trample and nibble them, or that any dog ran over them, or any children played in them.

Pg. 54: Cobs
We did not make ash balls if the dogs or horses had trampled on the cobs; or if children had mussed in the fire; nor would we make ash balls if the day had not been rather calm, for a high wind was sure to blow dust into the cobs.

Pg. 74: Squash

Two forked posts, about as high as my head, supported a pole ten or twelve feet long; and over this pole the strings of squash were looped, care being taken that they hung at a height to let the dogs run under without touching and contaminating the squash.

Pg. 89: Grass Bundles
Besides the four bundles loaded on my pony, my mother packed one bundle back to the village, and three or four dogs dragged each a bundle on a travois. We reckoned that three of these bundles would be needed to line and close a large cache pit; and two and a half bundles, for a smaller pit.

Pg. 110
There was a road that went down to some June-berry and choke-cherry patches, in the small timber that stood beyond the gardens ; it was a mere path used by villagers afoot, by women with their dogs, and sometimes by horsemen.

Pg. 127: Tobacco Garden Fence
The posts of the fence stood about two and a half feet apart, making, •with the rails and the interwoven twigs, a barrier so dense that even a dog could not push through it.

Wilson, Gilbert L. 1924 *The Horse and Dog in Hidatsa Culture*. Vol. 15(2). Anthropological Papers. American Museum of Natural History.

Pg. 141 Wolf-Chief Narrative
In the old tales my father used to tell me about our tribe, he always spoke of the use of dogs in transporting the household goods, whenever the Hidatsa went to hunt in the Bad Lands, or moved to the winter village. He never mentioned the use of horses. . . One of these stories told of a buffalo hunt up the Little Missouri River, at the time the Hidatsa lived at Five Villages, at the mouth of the Knife River. On this hunt they killed a great many buffalo, dried the meat, and brought it home on travois dragged by dogs. "Had we no horses then?" I asked my father. "I never heard that we had," he answered.

Pg. 146 Castration of Horses: 'Castration naturally raises the question as to European influence. It can be assumed that the idea and the technique were taken over from the European colonists along with many other aspects of horse culture. Yet, the castration of dogs is reported as a fixed custom among the Northern Plains tribes, as if it were aboriginal. . .However, as the case stands, we cannot be sure that the idea of castration did not come in with the horse and then, by suggestion, was applied to dogs. The probabilities, at least, favor the European origin of the idea.

Pg. 174: A winter stage was not used for drying corn, of course, but for drying meat. Dried in the cold winter air, meat tasted differently from that dried in the summer sun, or in the smoke of a fire, and I liked it best. Meat hung on the winter stage, or anything laid on the stage floor, was out of reach of the dogs. It was upon the floor of the winter stage, out of reach of the dogs, that my mother used to toss buffalo bones, to await the time when they could be pounded up for boiling to make bone grease or marrow butter.

Pg. 175: The women gathered the grass at intervals as it was convenient or as they had need. The gathered store would be exhausted say, in ten days, and three more bales would be gathered and brought in. No great store was kept on hand; just two or three bales, as I have said, would be seen on the stage. Laid on the stage floor, the grass was out of reach of the dogs, for our horses did not readily eat hay that had been trampled or which dogs had fouled or run over.

Pg. 193: Carrying Tipi Poles. In olden times, tipis were transported sometimes by dogs, sometimes by horses.
Pg. 196-197: Descriptions by other explorers

The best systematic study of the Indian dog is the recent paper of

Glover M. Allen, Dogs of the American Aborigines.' Among others this author distinguishes two types of dog for the Missouri country, the Plains-Indian dog and the Sioux dog. To quote:

Characters.-Size medium, slightly smaller than the Eskimo Dog; ears large, erect; tail drooping or slightly upcurved; coat rather rough, usually 'ochreous tawny' or 'whitish tawny,' or sometimes black and gray, mixed with white.

Distribution.-Western North America from British Columbia south perhaps to the Mexican Boundary and eastward through the Great Plains Region.

Notes and Descriptions: It is apparently to this dog that most of Lord's description (1866, 2, p. 222) applies in his Naturalist in Vancouver Island and British Columbia. So impressed was he by the general similarity of these dogs to coyotes, that he believed the one derived from the other, and makes one general description do for both, with the addition that in the dog the hair "becomes shorter, softer, and more uniform in coloration, although the tail retains its bushy appearance." The general color is an "ochreous gray," the hairs tipped with black, those of the neck tricolored, having their "lower two-thirds reddish brown; then a ring of white, and a black tip." This pattern gives "a most curious speckled look" to the bristling neck of an enraged dog.

Coues (1873) was equally impressed by the general resemblance of these dogs of the Plains Indians to coyotes, and considered the two animals essentially the same in structural points, though he thought it " unnecessary to compare the skulls." Indeed, he accepted it as unquestionable that in every Indian community mongrel dogs are found, shading into coyotes in every degree."

The Sioux dog:

Characters.-A large wolf-like dog, probably closely related to the Plains-Indian Dog but larger and gray rather than tawny in color.

Distribution.-Probably the north-central plains area, from the Missouri north perhaps to Saskatchewan.

Notes: No doubt the carrier-dogs differed slightly among the various tribes of Plains Indians covering the wide stretch of country from Northern Mexico to Saskatchewan, so that local breeds of the general type could be distinguished did we have opportunity to compare them. Morton (1851), who tried to obtain information from frontier officers in the earlier half of the last century, quotes a letter from H. H. Sibley, a correspondent in Minnesota, who avers that " the Indian Dog differs much in size and appearance among different tribes" but that they all have small, sharp, erect ears. He particularly recalls that "among the Sioux, it is large and gray, resembling the Buffalo Wolf." Packard (1855) has mentioned "whitish tawny".

Figures probably representing this dog, are shown in some of the plates of Catlin's Indians (1841, colored edition, 2) small to be sure, but showing the gray coloring, large erect ears, and scimitar-shaped tail carried out behind. His Plate 103 in 2 is a spirited drawing illustrating a dog-fight in which all the dogs of the party, though burdened with their loads "en travois " are rushing to participate.' If the ideas of our informants are to be credited, the Hidatsa dog was approximately of the Sioux type (pp. 197, 204, 212, 213).

Maximilian says of the Sioux dogs:-

...Smaller-articles were conveyed by the dogs. . . The dogs, whose flesh is eaten by the Sioux, are equally valuable to the Indians. In shape they differ very little from the wolf, and are equally large and strong. Some are of the real wolf colour; others black, white, or spotted with black and white, and differing only by the tail being rather more turned up. Their voice is not a proper

barking, but - howl, like that of the wolf, and they partly descend from wolves, which approach the Indian huts, even in the daytime, and mix with the dogs. A great number of Indians' dogs surrounded this village, which did not differ from those we have already described. Many of them were perfectly similar to the wolf in form, size, and colour; they did not bark, but showed their teeth when any one approached them. On the other hand, Maximilian seems to distinguish between the Hidatsa dog and the Sioux type, as:

. . .When they quit their huts for a longer period than usual, they load their dogs with the baggage, which is drawn in small sledges, made of a couple of thin, narrow boards, nine or ten feet in length, fastened together with leather straps, and with four cross-pieces, by way of giving them firmness. Leather straps are attached in front, and drawn either by men or dogs. The load is fastened to the sledge by straps. . . The Mandans and Manitaries have not, by any means, so many dogs as the Assiniboins, Crows, and Blackfeet. They are rarely of the true wolf's color, but generally black, or white, or else spotted with black and white. Among the nations further to the north-west they more nearly resemble the wolf, but here they are more like the prairie wolf (Canrs latrans). We likewise found, among these animals, a brown race, descended from European points, hence the genuine bark of the dog is more frequently heard here, whereas among the western nations they only howl. The Indian dogs are worked very hard, have hard blows, and hard fare; in fact, they are treated just as this fine animal is treated among the Esquimaux.Brackenridge, who resided for a time with the Arikara, close neighbors of the Hidatsa, gives the following:

The dogs, of which each family has thirty or forty, pretended to make a show of fierceness, but on the least threat, ran off. They are of different sizes and colors. A number are fattened on purpose to eat, others are used for drawing their baggage. It is nothing more than the domesticated wolf. In wandering through the prairies, I have often mistaken wolves for Indian dogs. The larger kind has long curly hair, and resembles the shepherd dog. There is the same diversity amongst the wolves of this country. They may be more properly said to howl, than bark.

Pg. 198-199: Origins
Yellow-dog's medicine was a dog. His father was a wolf.

The mother of Yellow-dog, was an Indian woman, an Hidatsa. I do not know how she came to marry the red-chested wolf. Yellow-dog also had supernatural power from an eagle and when the Sun's wife was in the village Yellow-dog got after her.

Those invaluable but greatly abused members of the community, the dogs, take advantage of the temporary inattention of the women to prowl among the lodges, in hopes of being able to steal something edible. . . The disturbance, however slight, is sufficient to draw the attention of one of the squaws, who picks up whatever comes first to hand, be it a billet of wood, a kettle, or an axe, and hurls it at the assembly with the complimentary remark 'Nar-har-ah-suk-kuk,' (Go away, you fools,) which advice is promptly heeded." (Boiler, ibid., 68-69.)

Pg. 199-200: Breeding and Temperament
Yellow-dog taught our people about dogs. "That dog, Highcatcher," he said, "jumps up and seizes meat on the drying stage. If you do not like him because he leaps up and steals your meat, kill him.' That dog, Forehead-raised, has a bad temper and is surly. If you do not like this, kill him. You may also kill, Lodge-digger, for he, also is a bad dog. When he digs into the earth roof at the foot of the lean-to poles on the outside of the lodge, it is a sign that someone within the lodge is going to die or that enemies or Sioux will kill somebody. But do not kill gentle dogs like Four-eyes. Dogs are magic friends. They have mystery power. When I die I shall go up in the sky; the village dogs will call to me early in the morning, about daylight, like coyotes and again at noon; and in the evening they will howl and bark at me." We did as Yellow-dog told us. In my own day, I know that it was a rule to kill any dog that dug outside at the foot of the earth-lodge roof. We also killed any dog that was surly, but we kept the dogs that were gentle and did not steal.

Pg. 199-200: Breeding and Temperament
Dogs bred at any time of the year. As we Indians knew, gestation lasted for two months. As soon as we noticed that a bitch was gravid we were careful not to put a travois on her or kick her abdomen or otherwise hurt her, lest her young be injured. Some bitches were very surly and cross when gravid; others were always gentle, whether gravid or not.

Pg. 199-200: Breeding and Temperament
Usually, there were from seven to ten puppies in a litter. As we wanted only big dogs, and those of the first litter never grew large, we always killed them, sparing not even one. From the second litter, we kept three or four of the puppies with large heads, wide faces, and big legs, for we knew they would be big dogs; the rest we killed. In order that the mother might stay in good condition, we never saved more than three or four puppies out of any litter. When there were too many to nurse, the mother became poor in flesh, very often grew weak and sometimes died. Of the three or four puppies saved, we might choose one bitch and the rest males.

Pg. 199-200: Breeding and Temperament
Sometimes a neighbor might ask that a puppy be kept for him. In that case one of those we had intended to kill was left alive with the rest. We always gave such a puppy as a gift and never expected anything in return.

Pg. 199-200: Breeding and Temperament
After they were ten days old, puppies began to eat food that we gave them; but before we fed them, we smoked them. We burned some of the larger kind of sage on some coals, and I, or someone of the family, held a puppy with his head in the sage smoke (Fig. 36a) until white saliva, like soapsuds, dribbled from his mouth. Then I took the puppy from the smoke. Lifting him up, I said, "I want to test this dog to see if he will carry a tent " and then let him drop a few inches to the ground. If the dog fell over, I knew he would not grow up strong, but if he held his place and did not fall, I would say, "Hey! hey! this dog will carry my tent." Smoking the puppy was good for him; it gave him a good appetite so that he ate anything and everything, with no worms in his intestines.

Pg. 199-200: Breeding and Temperament

For food for the puppies we cut any kind of meat into small pieces and boiled it. After a meal, scraps of cooked meat were cut up and given to them. We would not give puppies raw meat, because if we did, they would have worms. This rule applied only to puppies; to old dogs we gave either raw or cooked meat. Puppies should be fed often so as to keep them fat and make them grow big. When a puppy was ten days old, his teeth appeared, growing sharper and sharper every day. Very soon he began to bite his mother's teats; then she would grow restless and wean him. As a puppy grew up he sometimes developed a surly disposition. He would bite and snap at people or fight other dogs. Such a dog was killed. Sometimes the owner would kill him with the blow of a stick or he would ask some young man to shoot him with a gun or arrows. We never ate the body of a dead dog nor saved the hide. The carcass was taken down to the Missouri River and thrown over the bank.

Pg. 201: Castration

Male dogs were castrated to make them gentle and keep them fat. Uncastrated dogs were apt to be surly and would run away with other dogs that came around the lodge. A dog was castrated when about a year old; but if fat and in good condition, he might be castrated much earlier; but the year age was the rule. It was not necessary to castrate sooner, because dogs did not breed until they were about a year old.

My aunt's husband, Blacks-his-shield always castrated the dogs of our family. Because he was our relative, he made no charge for doing this; if any other family hired him, they had to give him a big dinner. The dog was muzzled by a thong bound about his jaws; his forelegs were bound together; and a thong was passed around his body and over his forelegs. A robe was thrown over him and his hind legs held firmly by an assistant while the castrator worked, opening the skin of the scrotum and pulling the testicle from the dog's body, without cutting it.

Wolf-chief adds the following supplementary data: To castrate puppies two men wrought together. One, sitting on the ground, legs apart, held the puppy by its legs, with its back to the ground, one foreleg and one hind leg in each hand, and the puppy's head toward him; the other, the castrator, cut out the scrotum with a knife and drew out the stone in its sack. The inner sack was also cut open and the stone pulled out with the white muscle to which it was attached and which was an inch or two long. This was drawn out, not cut off. During the operation, the puppy howled, but was too young to bite or otherwise injure the operators. One of the male puppies of a litter might be saved uncastrated, for breeding, if the owner had need.

Pg 201-202: Feeding

As dogs became adult we fed them meat and also cooked corn for them, boiling it into a kind of mush. Anything that turned sour in the lodge, like boiled corn, we gave to the dogs. Any food that was spoiled or for some reason was rejected by the family, was set aside for them. If, on the hunt, an animal was killed that was lean and poor in flesh, it was given to the dogs. A man who killed a buffalo, saved the parts that he did not want for himself and gave them to the dogs. Sometimes he would gather up for his dogs the cast-away, pieces of another man's butchering. The tough outside part of a buffalo's ham was stripped off for the dogs, while the meat near the bone was kept. The parts of the leg below the knee were also thrown away or given to the dogs.

When buffalo were abundant, the hunters kept only the best parts, for when two or three buffalo were killed not all the meat could be carried home. The next day after the killing anyone who wished meat for his dogs could go to the place where the carcasses were butchered and get the cast-away pieces.

In times of scarcity the people cared for their dogs as best they could. They ate the bones that were crushed and broken in cooking and then thrown away. The dogs could chew and gnaw at them and get some food in this way.

Pg. 202-204: Kennels

Ordinarily, if the weather was warm, dogs slept outside of the lodge. If the weather was windy, they usually huddled down on the ground on the lee side of the covered entrance to the door of the earth-lodge. They also very commonly lay on the roof of the covered entrance or on the flat part of the roof of the lodge that surrounded the smoke-hole. Our village was rather crowded and the roofs of the lodges were used by both men and dogs as lounging places, so that one often saw dogs sitting or lying on them. If the night were quite cold, dogs might be permitted inside of the lodge, in the rear beyond the fire; but usually the dogs were kept out of the lodge.

Pg. 202-204: Kennels

When a bitch was about to litter, a kennel about three and one half feet high, with a circular floor about four feet in diameter, was often built. Poles were united at the top as for a tipi and grass spread over this framework. Then a few small logs were leaned against the grass to hold it down. No earth covering was thrown over it. The floor inside was bedded down with grass, but it was not dug out. Fig. 36b was drawn by my son, Goodbird, under my direction, to show one of these kennels. The door, which was closed by leaning a short plank over it, had a kind of lintel or cross piece above it with small logs leaning against it. Kennels like this were used only for housing a bitch and her puppies. Old dogs had no need for it.

Pg. 202-204: Kennels

Some of the lodges in the village were roofed with loose earth dug out of pits nearby and not with sod. To make a dog kennel, some of the families who lived on the edge of the village sought one of these pits made by digging earth for the roof and leaned sticks against the wall of the pit, leaving a place for the door. The frame thus made was covered with grass and logs laid against it, as in the case of the kennel described above.

Pg. 202-204: Kennels

Wolf-chief gives the following supplementary information: When a litter of puppies was expected to be born, a kennel was prepared for them. A pit five or six feet in diameter and about foot and a half or two feet deep was dug. Across the center was laid a log as for the ridge pole of a cabin roof and against this were laid split planks. These planks were covered with earth and grass like an earthlodge, but with a space left for the door. The pit was dug deep enough so that small puppies could not climb out. In cold weather or when it rained, the door was covered with an old skin, which was weighted down with an old log or a heavy stick. I have made a model of the frame of such a kennel (Fig. 37).

Pg. 204-205: Village Dogs
We did not like to keep too many dogs around as they made everything dirty; and, as I have said, we gave away or killed the puppies we did not want. In very old times I never knew a dog to be sold, though later, our customs changed, and dogs were purchased for the feast at war dances. Young puppies were usually killed by dashing them against the ground; sometimes this was done by boys, sometimes by women.

Pg. 204-205: Village Dogs
I never knew anyone to pen up a bitch to prevent breeding. As nearly as I can recollect, we expected our bitch to litter once a summer. I do not know how many times she could have littered during the year.

Pg. 204-205: Village Dogs
In 1914 the narrator said that some households had as many as twenty dogs, but that this was regarded as a very large number.

Pg. 204-205: Village Dogs
We had but one breed of dogs in the village in old times, but the colors of the dogs varied greatly. We have none of the old pure breed left on the Reservation of which I know. White men's dogs have mixed with ours so that the old pure-blooded breed has been lost. Our old breed of dogs all had straight wide faces, heavy, but not short legs, and ears that stood erect like those of a coyote. The dogs were about the size of a wolf. Their hair was not very long and lay smooth and silky over the body. Our old Indian dogs had tails in general rather shorter and not so bushy as those I now see on the Reservation; and their tails curved upward somewhat at the end, not like a coyote's which lies straight.

Pg. 204-205: Village Dogs
20 years later [1934], Buffalo-bird-woman made the following statement: Some of our dogs were pure black, some white, some blue (iron-grey?), some red, and some spotted with every color. The majority of our dogs were spotted; there were only a few of one color. Some of our dogs were shaggy; some half short tails. A bitch might litter and have two puppies that would grow up with short tails about two and one-half inches long, while the rest of the litter might have bushy tails. Dogs with shaggy faces were apt to be mean and fight and be surly and cross.

Pg. 204-205: Village Dogs
All our dogs were about the same size. We had no small-sized dogs as we have now. All these dogs were, of course, of the old breed, which is now about extinct. There are a few of what we called " Four Eyes," the kind with spots over their eyes, but I do not know of any pure-blooded example of the old breed now left. There is one which Butterfly says is of the old "Four Eyes" variety at Mrs. Packswolf's cabin.

Pg. 204-205: Village Dogs
Early in the night, about nine o'clock, before we were ready for bed, some dog was sure to begin barking or howling, "Wu-wu-wu! " and was soon joined by all the other dogs in the village, even the puppies. However, they did not bark very long. Again, the barking was almost certain to be

repeated about midnight and a third time just before daylight. If any dog in the village set up an outcry during the day, the rest were sure to join.

Pg. 204-205: Village Dogs
In 1914 the narrator stated that: Dogs barked at all times, so I do not know whether our village was ever warned of the approach of enemies by the barking of dogs or not. But the dogs of our enemies were different. We knew they would bark at us if we came near their camp. For that reason a man starting on a war party should not eat the entrails taken from near a game animal's backbone; if he ate these, the enemy dogs would be sure to announce his approach by barking.

Pg. 204-205: Village Dogs
When hunters returned with meat, someone on the lookout would spy them and cry out, "Hida-e! Hida-e'! Hida-"!" At once, all the dogs knowing what the cry meant, would join in with "Wu-u-u-u! ", for the dogs, too, rejoiced at the prospect of meat. Our dogs barked just like white men's dogs. A stranger coming to an earth-lodge would be beset by the dogs belonging there and probably also by the dogs of the neighboring lodges. The dogs contented themselves with barking; they did not bite.

Pg. 204-205: Village Dogs
A Sioux who came to our village to steal horses at night would very likely be detected by the dogs, I think, but in my lifetime I never knew of the village dogs announcing the discovery of enemies by barking. We always had men in the village on the lookout. If an enemy were discovered, as sometimes happened, from some roof in the village, the men would call out, "Ahahidts, they come against us!" Then all the dogs would join in the hubbub too. There were always men watching on the roofs. Early in the morning they ascended the roofs and looked around over the hills and over their horses to see if all were well. We were always careful not to approach too closely to our neighbors' dogs when they were nursing. All-blossom was once bitten by a dog on the calf of her right leg. The dog came behind her, caught her, and held on, tearing the flesh of the leg open. That is the way our dogs bite. This happened at old Fort Berthold or Like-a-fish-hook-village. All-blossom is now about sixty. She was then a young woman and married. The dog had young and she went too close to her.

Pg. 204-205: Village Dogs
The mournful howl of a dog, mounted on the top of one of the lodges, breaks the almost deathlike stillness. The notes are instantly caught up by others, and directly every cur in the village is taking his part with commendable energy. Commencing soft and low, the noise grows louder and deeper until it finally dies away in a prolonged wail; modulated by distance, the sound is not unmusical. This canine matinge, rouses up the sleepers; a stir is evident in the village, and soon the curling smoke from the lodges floats in the morning air. The squaws, old and young, followed by the usual retinue of dogs, hasten down to the river to fill their kettles while the warriors from the tops of the lodges anxiously scan the prairies to discover 'signs' of enemies. Everything appearing quiet, the horses are driven forth, each band guarded by a young brave, who takes them where the best pasture is to be found, and brings them back at sundown. As the horses in the course of the day often stray to a distance of five or six miles from the village, the guards act also as scouts, and ranging over the surrounding hills, serve not only to

discover game (i.e., buffalo), but also the approach of a war party. Timely alarm can thus be given, and the horses hurried in, while the warriors prepare for battle." Boller, ibid., 51-52.

Pg. 204-205: Village Dogs
Henry, who visited the Hidatsa in 1806, gives one a different impression: "We found it dangerous whilst in this village to stir out of the hut without a good stout cudgel to keep off the dogs; they were so numerous and savage as sometimes to defy the brandishing of our clubs, so that we were actually obliged to engage them. Therefore, it is necessary for a person to be constantly upon his guard against the equally troublesome children and dogs. At the Mandanes' we were not incommoded in this manner; they have no dogs to annoy strangers, and the children are not so impertinent. They have not the same occasion for dogs as the Big Bellies [Hidsatsa], being a stationary people, whose longest excursions are only for a few days to hunt buffalo, for which purpose, and to convey home the meat, they always use horses."-Henry, A. and Thompson, D., New Light on the Early History of the Great Northwest. 350-351.

GOT THIS

Pg. 206: Wolf-chief

The dogs of our family belonged to all the women of the household. Ownership was not divided among them. Dogs were bought and sold. If we had a dog that was poor in flesh, weak, or otherwise of little account, we might buy a well-favored puppy to take its place. We bought the puppy after the teeth appeared and he was old enough to care for himself, that is, when he was independent of his mother. A small gift was given in exchange for the puppy.

I never knew of a trained dog being sold. I cannot say that they were never sold, but I never knew of an instance in which it happened. For a well-favored puppy, a knife or a piece of tent skin, cut out ready to trim for a pair of moccasins, or some other small article, might be given. The woman receiving the gift might keep it or present it to her husband or brother. In my family, so far as I know, neither my wife nor my mother or sister ever bought or sold a dog. However, if someone had come to our lodge to buy a dog, and the women of the household were willing to sell one, I think all the women of our household would have agreed together about the sale. If just oneof the women had sold the dog to someone who wanted it, the rest of the women would not have thought this to be right. They would have said, "You have not done right. That was a good dog; we needed him ourselves."

Pg.206-207

One of the chief uses for dogs was to carry the wood gathered for fuel.' In our family, sometimes my sister, Cold-medicine, or my two mothers, or all four of us would gather wood. We always took the dogs and travois with us. I was two years older than Cold-medicine, my sister. When she and I and our two mothers went out for wood, we usually started just after breakfast, say about seven thirty in the morning and returned about noon. From our summer village, we usually went about a mile and a half to the timber, but when we were in our winter village, the wood was nearer.

Pg.206-207: When we took the travois out of the lodge preparatory to going after wood, the dogs would bark, “Wu, wu, wu! " and wag their tails with joy. Between the three or four dogs our family usually kept, there was not much preference, since all of them were good working animals.I never found a dog to be lazy when bringing in wood. All that was needed to make him go faster was to call him. We never whipped our dogs. It was never necessary to whip one, in my experience, to call him was enough. I would cry, " Na'! na'!" "Come! come! " and that was enough.
Pg.206-207: We set out, the four dogs following in single file. As they were hitched to the travois, they never tried to escape or run away; when we stopped they invariably lay down in the road. When we reached the timber we cut the wood into lengths two feet two inches long and piled it in the road near the dogs. A load of wood for a dog consisted of a double armful or a little more. It was tied down by the two pack thongs. Besides the travois loads each woman carried a load on her back, the sticks being cut about two feet six inches, the proper length for our fireplace. The shorter sticks were made up into loads for the travois, because the roads were narrow and the dogs could not turn to avoid trees, as the women could. We collected any kind of dry wood; gathering it among the trees, on the sandbar, or in fact wherever we could find it. The foregoing description of the manner of gathering wood is true for any time of the year.
Pg.206-207: I have said that when we came to the woods we piled up our wood, cut in lengths of about two feet two inches, in the path near the dogs, who meanwhile were lying down quietly awaiting their loads. First, we loaded the last dog to arrive, or the one nearest the village. As the dogs always traveled in single file and lay down in the path as soon as we stopped, the last in line lay in the path on the side nearest the village. One of us would approach him, grasp the back of the travois basket, and turn the dog around with his head toward the village. Then we loaded the travois. In like manner, each of the other dogs was turned with his head toward the village.
Pg. 208: In spite of the fact that the sticks were about four inches shorter, the load which a dog dragged contained rather fewer sticks than that which the woman bore on her shoulders. The travois poles were cut flat at the lower end so as to run smoothly over the ground. In summer, a dog travois could not be loaded so heavily as in winter, when it was so much easier for the dog to drag it over the snow-covered ground. Of course, we gathered wood much less frequently in the summer than in the winter.
Pg. 208: On the return from the woods we walked in single file, our loads on our backs, my two mothers leading, talking and laughing and telling funny stories. The dogs, also in single file, followed us. We never had to lead a dog by a thong. If for some reason a dog stopped, it was sufficient to call him by name, and the dog would obey and follow.

Pg. 207 One year later the narrator stated: We did not whip a lazy dog as we do the horse that does not go, for we had no lazy dogs. Sometimes the women struck a dog that wanted to bite the men. No woman ever carried a dog whip of any kind.

Pg. 207: When we arrived at home we unloaded our packs and piled them with the loads from the travois, just back of the corral in the lodge, or where the fire screen met the atu'ti. In the winter village the firewood was piled on either side of the door in the forward half of the lodge, sticks being driven into the ground to hold the pile in place. The unloaded travois were sometimes laid against the fire screen, on one side of the door, or any other convenient place inside the lodge. Wolf-chief adds the following on this subject: When the women went out for

wood they sought almost any kind, cottonwood, elm, box alder. Diamond willows were an exception because they threw off a great many sparks.

Pg. 207: Three women could load about twenty dogs by noon. The women went about one-quarter to one-half or even a mile from camp for wood. A good' dog could bring in nearly one hundred pounds. One or more women with fifteen or twenty dogs could bring in enough wood to last the family a month,' I think, but a family with only four or five dogs would have to go out every week. If, on the return home, a dog dragging a load of wood had his travois stuck between two trees or between a couple of stumps, the women would go back and free him and call him on again.

Pg. 207: The paths leading in all directions through the timber were beaten hard and smooth as a floor, by the constant tread of moccasined feet, and the passage of numerous dog-travees loaded with wood." (Boller, ibid. 192.)

"Then harnessing up some eight or ten dogs to as many travees, they shouldered their axes and led the van, followed by the dogs trotting demurely along in single file. Before long, the woods resounded with the dull strokes of the axes, mingled constantly with the shrill voices of the women, scolding their dogs, who, very naturally, liked to vary the dull routine of every-day life by getting up a little rough-and tumble fight among themselves. When a dog had his full load he was led to the main pathway, and after receiving a couple of practical reminders on his head from the axe-handle, to attend to his own business, started for his lodge, dragging his trav'e with great steadiness. Unless caught on some obstruction (in which casehe patiently awaits his release),he quickly arrives at his destination, and finds some of the family ready to relieve him of his load and turn him loose to steal or fight among his brethren for his dinner. Several hours later, the squaws are seen coming back in parties, with a retinue of dogs, all loaded as heavily as possible." (Boller, ibid., 193-194.)

Pg. 209: Dogs were also used to bring in dry grass or hay for the horses. Hoes were taken along; the grass was cut, tied on a travois, and brought home. This was done in the winter village. It was very much easier for the travois to run on snow than on the bare ground.and for this reason travois were used a great deal in the winter.

Pg. 210: Once I went hunting with my husband. We took a dog and carried a boat on a travois.1 We stayed all night in the woods and returned to the village in the evening of the next day. We came back in the bull-boat, carrying a doe and two fawns, and the dog, besides ourselves. We bound our travois to the boat in such a way that the skin saddle of the travois was out of the water, but the basket and lower ends of the poles dragged in the current…It was difficult to carry a boat on one's back in an adverse wind. For this reason in windy weather we preferred to take a dog rather thanto carry the boat, since a dog was not very high and the wind did not strike the boat with the same force as it did if the boat were on a woman's back. It was not at all unusual for my husband when going upstream to hunt deer to take one of our dogs with a bull-boat on his travois. He would then float downstream in the boat with his game as I have described.

Pg. 210: Once Son-of-a-star and Charging-enemy went up the river afoot from old Fort Berthold to the upper Knife River. They took a dog with them to carry their bull-boat. They hunted in the

evening and morning and got a great deal of meat which they brought back in the boat. Their dog rode with them in the boat on the way back.

Pg. 211-212: Training a dog: It took about four days to train a dog to drag a travois. At first, when he was hitched to the travois and called by name, he struggled and whined with fear, but the woman coaxed and called to him, until he started toward her. The first three days the woman tied a thong around the dog's neck collar and led him. By the fourth day the dog had learned and would follow his owner. For the first trip very little wood was loaded on the travois, but the amount was increased from day to day until the dog could drag a full load. Some dogs were much stronger than others and could carry a much larger load. We always knew which dog to load the heaviest.

Pg. 211-212: Wolf-chief gives the following supplementary data: Sometimes a hungry dog ate so fast that the food stuck in his throat and he fell dead. We Indians say he fell dead, but I think you would say that the dog lost consciousness or swooned. At such a time the woman would take up the dog and bring him down against the ground on his hips as in Fig. 41, alternating with thumps of her fists on his backbone just above the hips. In a moment the dog would come to life again with a yelp.

Pg. 211-212: As a dog grew up he was broken to dragging a travois. When a travois and harness were put on him he whined and tried to squirm away from it. But the woman coaxed and called him and with a string tied to his collar under his throat pulled him gently to the timber where she loaded the travois very lightly. The load was increased from day to day as the dog learned. 'I never saw a dog bear any burden but a travois and its load, but I have heard that a war party once took a dog along that was broken to carry a burden on his back.' They put a saddle on the dog and bound moccasins and food on it. Perhaps the dog guarded the camp from the approach of a wolf or an enemy and was taken along for this purpose, but I do not know. A dog sometimes fell sick and died. A woman would give him a few blows on his legs with a withe and he would come to life again. Dogs gave this power to some people in a vision. Dogs had sacred uses; they were used in certain ceremonies.

Pg. 212-216: Descriptions
Let us suppose a woman in the old times had a dog she wished to have named. In that case she would call upon some man who had won honor marks and he would give the dog some such name as Strikeslodge, or the like. Sometimes, however, the women in the lodge named the dog after some peculiarity he had.

When I was about eighteen years old we had five working dogs, the largest number we ever had in our family. They were as follows: Mida-padapa-e-ec, or Feather-lance-carrier, a bitch. She was named by Big-cloud for an enemy whom he struck and who carried a feathered lance. She belonged to my grandmother, Otter. She was a bobtailed black dog with spots. Ita-wid'aka-kaic or Took-away-his-shield, named by Big-cloud; a castrated male; belonged to Strikes-many-women; had black spots and a tail like a wolf. Goodbird has made a sketch of this dog. (Fig. 43). He has shown it to me and it looks very much as the dog looked. I have shown him where to draw the spots on his body. Nuwatsa-kit6c, or One-killed; named by Big-cloud; a castrated male; belonged to Strikes-many-women; white, with black spots; had a tail like a wolf. Nahi-kutic, or First-killed; named by Big-cloud for an enemy that he helped kill; a

castrated male; belonged to Red-blossom; White with black spots; tail like a wolf. Aduxa-xitsidic, literally Spot-red; in English we would call the dog, Red-spot. He was a castrated male; belonged to Red-blossom. We women named this dog from his appearance. He had a tail like a wolf. Of these five dogs, the first-named, Feather-lance-carrier, was the mother of the other four.

Pg. 212-216: Descriptions: There were a good many bobtailed dogs in the village, at least enough of them to make them common, although they were not as numerous as the others.' There were perhaps about ten bobtailed dogs in the village. The bobtailed dog was born so and not made so artificially. A bobtailed dog or a dog with a tail like a wolf was equally good as a worker-it made no difference. My aunt had a bobtailed bitch which gave birth to a litter of puppies. I looked over the litter and found one that I liked very much and my aunt gave it to me. It was the first born of the whole litter, quite a large puppy, and was the only bobtailed puppy in the litter. I do not remember how many there were in the whole litter. The first-born puppies of a litter were always stronger and better dogs. In Fig. 42 is a good likeness of this bobtailed puppy after it grew up. As you see, the tail is short. The dog was all black.

Pg. 212-216: Descriptions

Wolf-chief gives the following supplementary data on the subject of names:

Although the women of the household owned the dogs, they did not name them. A woman did not name even her own dog, but got her " brother " to do it. I gave names to two female dogs; one I called Itsi-deca, meaning Foot-none or No-foot; the other dog I called Caki-d'eca, or No-hand. The reason for these names is as follows: Once, about in August, at Like-a-fish-hook village, two enemies attacked us. We gave chase and killed them both. I was the second to count coup on one of them and we found that he had a hand that was small and withered. Therefore, I called one dog, No-hand. On another occasion, our people were picking juneberries in the woods when they noticed two men on a high hill who were looking toward the village. They told the villagers. At night we went out and found these two men attempting to steal a pony. We gave chase. One of them turned to fire at me, but his flint did not set fire to the powder. The man next to me shot at him and killed him. I reined in my pony ' and scalped the enemy. In the morning we found that this enemy had a full-sized moccasin on his right foot, but that he had lost part of the foot itself. Therefore I named one dog, No-foot. The men who killed these two enemies cut off the right leg of the man who had an imperfect foot and took it to the village. They removed the moccasin and showed the foot to the people. The villagers could not tell whether it was a man's foot or not, it was of such a strange shape. It looked like a hammer. I could have named the dog, Took-a-scalp, from the fact that I scalped the enemy, but we usually named the dog from something that we observed about the dead enemy, or from something that struck us as humorous. It was because we laughed at this strange foot that I called the dog, No-foot. My father, Small-ankle, once called a dog, Ita-mA6tsi'-da-iada-kdtsic, his-knife-with-his-own-hair-take. A free translation of this would be, "took his hair with his own knife," that is, with the dead man's knife. The dog belonged to us and I remember the circumstances very well. It was my father who scalped an enemy with his own knife.

Once when my father was a member of a war party they came near an enemy village and watched in the hills for someone to stray from the village. A man came out of the village. My father and his friends shot the man's horse with a gun; he tried to escape, but they overtook and killed him. They found the slain man had his face painted black, which

was a sign that the villagers were rejoicing over a dead enemy. For that reason my father named one of our dogs, Ita-cipfhe-nakap6c, "his-face-black-leader's-honor-mark." The word nakepc, means the honor mark that belongs to a leader who has commanded a war party that killed an enemy. Symbolic of this honor mark some human hair is fastened on the shirt of the leader. Another one of our dogs was named Matax'-apihec, from mat,6xi, turtle, and ape'hes, necklace. Once there was a great battle at the mouth of the Knife River, with thousands on each side. One man from the other side rode forward against the Hidatsa. Small-ankle leaped from his horse and awaited him. The Sioux, who was riding, shot at Small-ankle as he came forward, but since Small-ankle did not retreat the Sioux turned to go back to his own men. Small-ankle fired and the Sioux fell. The Hidatsa ran forward and cut up the body, for it was our custom at that time to scalp an enemy, cut off his hands and feet, and mash in his head bones. The Hidatsa found that the dead enemy had a necklace made of a strip of red cloth with a green turtle shell fastened to it. The shell was just a turtle back scraped clean of the flesh. The red cloth was drawn through a hole in the shell. Very likely the turtle shell was a mystery object.

Other names' of dogs are as follows: First-strike; Last-strike; Caught-with-thehand; Crying-one; Killed-many-enemies; Stabbed; Shot-with-an-arrow; Killedby-a-club; Ran-over-him; Brought-an-enemy's-horse; Took-an-enemy's-horse; Brave-man; Chased-an-enemy; One-enemy-struck; One-enemy-killed; Cut-loose (i.e., cut a picketed horse loose); First-to-see-an-enemy; Captured-a-horse-inbattle; Dismounted-in-big-battle; Knife-carrier; and He-wept-being-caught-bythe-hair.

Pg. 214-216 We kept one dog in our lodge for breeding. He was quite large, red, and his name was Akikahic, or Took-away-from-him. Once in battle, enemies captured Big-cloud's horse. He gave chase and recaptured it. For this reason he named the dog, Took-away-from-him, in memory of the horse he had recaptured.

Although we had only four working dogs in our family, we often had more in the lodge, for there might be one or two dogs too old to work, or young ones we were raising that were not yet old enough to be broken to dragging a travois. Four dogs were quite enough for our work; but we were always careful to have young dogs growing up to take the place of the old ones whenever they were needed. One of our dogs lived to be about twelve years old. When a dog grew too old to work we kept him in the lodge without working. When he died, his body was thrown into the river or far away in the woods. We never shot an old worn-out dog, that I remember.

Note from Gilbert Wilson pg. 213: No other mention of bobtailed dogs is known to the Editor; hence, it seems likely that this was a mixed-breed from trader stock. Such could well have been introduced long before the birth of the informant.

Notes from Gilbert Wilson pg. 212

The Crow did not use the travois very much, while the tribes to the northwest of them seemed not to have used it at all. Instead, they used dogs as pack animals. See this series, vol. 21, 220.

Notes from Gilbert Wilson pg. 212:

Harmon, Daniel Williams, A Journal of Voyages and Travels in the Interior of North America (New York, 1903) writes as follows:

"Those Indians, who live in a woody country, make no use of horses, but employ their large dogs, to assist in carrying their baggage from-place to place The load is placed near their shoulders, and some of these dogs, which are accustomed to it, will carry sixty or seventy pounds weight, the distance of twenty five or thirty miles in a day.

Notes from Gilbert Wilson pg. 212
Harmon in writing of Indians in general states that:
"The Indians, throughout the whole country that I have visited, have no other animals domesticated, excepting the horse and the dog. Of the latter, they have several different species. Some of them are very large and strong, and are employed in carrying burdens; while others, which are small, assist their masters in the chase. All Indians are very fond of their hunting dogs. The people on the west
side of the Rocky Mountain, appear to have the same affection for them, that they have for their children; and they will discourse with them, as if they were rational beings. They frequently call them their sons or daughters; and when describing an Indian, they will speak of him as father of a particular dog which belongs to him. When these dogs die, it is not unusual to see their masters or mistresses place them on a pile of wood, and burn them in the same manner as they do the dead bodies of their relations; and they appear to lament their deaths, by crying and howling, fully as much as if they were their kindred. Notwithstanding this affection, however, when they have nothing else with which to purchase articles which they want, they will sell their dogs." (289-290.)

Pg. 216: Children Ride on Dog Travois
Small boys sometimes jumped on a dog travois to ride just for the fun of it. Once I asked my husband to go for wood with me to the timber east of the village. I had three dogs and travois. My son, Goodbird, who was then four or five years old, wanted to go along. My husband and I said, "No, you cannot go." Goodbird wept and wept, so at last we took him with us. As we went along, my little son jumped on and off the travois, walking and riding, and playing with the dogs. The dogs
got into a fight and ran off with my little son. He was much frightened and we laugh about it to this day.

Pg. 216: Children Ride on Dog Travois
Goodbird: I remember that. There was a road down to the timber and another road that led to the chokecherry hills crossed it. We were going along the latter, my father and mother walking ahead, when a woman came down the first road on her way to the village. She had two or three dogs with travois. Fig. 44 shows the relative positions of our two parties. Our dogs saw the others and started across the triangle that lay between the two roads. The other dogs also turned toward ours barking. I yelled, "Ai, ai, ai!" I was dreadfully frightened; the dogs were leaping along at such a rate that I was afraid to jump off. The other woman ran between the dogs with her arms up in the air. "Na'! na'!" she cried. "Go away! Go away!" That stopped our dogs. I jumped off the travois and ran to my mother. I did not want to
ride on that travois again! We never put small children tied in their cradle bundles on the travois because the dogs lie down often, indeed, every time the march
stops. It was common, however, to ride a few miles on a horse travois to rest oneself. Sometimes a boy or girl or perhaps both were permitted to ride on top of the load on a horse travois. At

times a bull-boat, mouth up, was bound to a horse travois. We often put a boy or girl old enough to run about, but not old enough to be very strong, in the bull-boat, but a baby was always carried and cared for by the mother. We would not have risked putting a baby in a bull-boat unless the mother was with it.

Pg. 216-221: Making a Dog Travois

When I needed a new dog travois frame I made it of two long cottonwood poles or of poplar (birch?). This last has a white bark with leaves similar to, but smaller than, cottonwood. It is very light and for that reason valuable for a travois. We always kept new travois poles on hand. My father cut the green poles in the timber, peeled off the bark, and laid them on the corn-drying stage to dry. They were always dried thoroughly before binding them together to make a frame. The poles of a travois frame had to be replaced about every two years, but the basket and its woven cushion were merely transferred to the new travois. The travois frame poles were usually about.one and one-quarter inches in diameter at the upper ends and increased to about one and three- quarter inches at the lower ends which were cut flat so they could rest on the ground like runners. The best travois poles were a little curved and were so bound together that the curve arched upward so that the
basket was carried on the top of the arch. The weight of the loads tended to bear the poles down so that if a travois were made of new, straight poles, it was not long before the frame sagged out of shape. The travois frames built to arch upward a little, were only straightened by the basket weight and therefore lasted much longer. For this reason, when we went out to cut travois poles we were careful to search for young trees that were slightly bent.

To make a new travois frame, I notched two poles at the upper or smaller ends, tying them firmly with itstu'al tendon of the buffalo. There were two of these tendons, one lying on either side of the neck vertebrae. One of these was cut into strips about three-eighths of an inch wide. The green tendon was drawn around the poles three times and tied. When it dried it held the poles firmly together. A green rawhide did not make a very good tie as it was apt to loosen as it dried. As will be seen in Fig. 45, a transverse notch was cut across the upper and lower pole to receive the tendon. Fig. 45A shows the two poles ready to be joined. In Fig. 45B
the poles are joined with the transverse notch on the upper pole, while in Fig. 45C the two poles are bound together by the itsu'ta tendon. In Fig. 45D the ends of the two poles are viewed from different sides. The stumps of the joint in Fig. 45C (a and b) were very short, only a couple of inches long.

I cut the green ash pole for the basket hoop in the timber myself. I cut a pole tall enough to reach to my shoulder when standing (Fig. 46) and about five-eighths of an inch in diameter. In the figure drawn by Goodbird (Fig. 46) the section of pole above my hand is to be cut off. I am measuring on the pole with my palm, the place where it is to be cut. After cutting the pole, I tested it, bending it under my foot to see if it was tough and elastic. At home I heated it over a fire, passing it back and forth over the coals to keep it from burning. When it was well heated, I bent it under my feet, moving it around and treading on it to make it pliable. I shaved down the heavier end for the joint, bent the pole to form an oval, and tied it with thong. As the bark formed a protection against breaking while heating and making the pole pliable, it was not peeled off until the hoop was bent into shape. Then a rawhide thong was tied across the center of the hoop

to make it hold its shape while it dried (Fig. 48). It was now left on the drying pole in the earthlodge,
near or over the fire, for three or four days. I always hung it just a little way from the chain on which the pot was hung.

Then I soaked a dry rawhide with the hair scraped off, either in a pail of water or in the broth made by boiling dried meat. The broth had to be tepid; if too warm, the hide would spoil. We saved this meat broth to drink. When the hide was well soaked and softened, I took it to my father, Small-ankle, to be cut. To do this, he cut the corners round, and then cut a spiral toward the center, resulting in a long thong about three-eighths of an inch wide, which he colored red by drawing the thong through the palm of his hand in which he held some moistened red paint, such as we obtained in the hills. It was a rule that all our travois baskets be red, though I do not know why. After cutting the thong, Small-ankle tied one end to the basket hoop and looped the rest into a bundle tied with a strip of hide (Fig. 47). As he wove the thong back and forth on the frame (Fig. 49), the looped bundle (Fig. 47) unraveled loop by loop without tangling or knotting.

Fig. 49 is drawn from a small model I have made, but the principle of the weave and the pattern hold for the full-sized travois basket. In the small model sections between the thong *are one-half an inch in diameter; in the full-sized model they average roughly one and one half inches. This type of weave is used both for the dog travois and the hoop game basket; that for the horse travois basket is different.
When Small-ankle finished weaving the basket, I hung it to one of the posts of the corn-drying scaffold by a string. The wet thongs dried in about a day. Then I bound the basket to the travois poles with thongs of tent skin at the four places where the basket crossed the poles. It will be noted (Fig. 49) that the joint of the basket hoop always lies uppermost. This was always true of the dog travois basket. On the horse travois, however, the basket might have a joint on either side, either on the
side toward the top or the bottom of the frame. On neither a dog nor a horse travois was the joint placed on the sides of the basket where it was bound to the travois poles.

A dog travois was in almost daily use, while the horse travois was used less frequently. We regarded the horse travois as having been recently introduced into our tribe, but we had the dog travois from very old times. After the travois frame was completed and the basket bound on, I put on the buffalo skin saddle, or cushion, to protect the dog's back and shoulders from the hard poles. This was made of buffalo skin, hair side fur rested on the dog's shoulders. Then I sewed on the two oiled rawhide loops, one longitudinally and the other transversely with the poles. Then I fastened on two rawhide packing thongs. The breast band and neck
collar were also of rawhide. A load should be bound to the lower edge of the basket with the two packing thongs mentioned above. Each thong should be tied on its proper side, to the lower edge of the basket at the same place that the basket is tied to its pole. The packing thongs should be made to pass around both the pole and the basket hoop (Fig. 50). Sometimes women made their own travois baskets. When they did, they painted the baskets red. We also painted the hoop for the hoop
game red. We used red a great deal for decoration. I never saw new, unpainted, dog travois baskets; they were always painted red, as were also the game hoops. Horse travois were unpainted.

I never knew of dogs being used to drag sledges or anything like a sledge, such as a boy's buffalo rib slider or a buffalo skin laid down on the snow and hitched to a dog. As far as I know, we had no such customs. We ceased to use dog travois about thirty-four years ago when we obtained wagons from the Government (about 1879). At about the same time horse travois passed out of use. Fifteen wagons were issued the first summer and fifteen the next summer. Pretty soon everyone in
the village used them. We often borrowed wagons, one from another.

Wolf-chief adds:
Usually, the travois, when not in use, were leaned against the entrance way to the lodge or against its side. They were stacked one against the other like folding chairs, but if there were too many for one pile, the stacks were separated. In order to carry the loads travois had baskets with skin lacings, usually painted red, bound to the poles. These baskets were about 36 inches long and 25 inches wide. These baskets were woven only by skilled persons who were paid for their labor. Small-ankle was very skillful in weaving these baskets. The men also wove snowshoes
and game hoops. The red-painted thongs for the basket lacings signified that the weaver had obtained an honor mark for striking an enemy. For example, Small-ankle, who had been a successful leader of war parties, had the privilege of painting his face red as a symbol of joy. Thus, if a woman whose husband had never been to war should come to Small-ankle to have her travois basket woven he had the privilege of painting it red because of his war record. The red paint on the basket always referred to the deeds of the weaver and not the owner. There were, however, unpainted travois baskets in the village because the maker had no honor marks. My father, Smallankle, told me this and taught me how to make a travois, but I am not very good at it.

My father did not think it a very important matter to make a travois basket as it was not sacred. Besides, he had an opportunity to paint it red and he knew the woman would be sure to show the travois to others in the village so that he would be raised high in the esteem of the people. Because of this it was not thought necessary to make any payment for the making of a travois basket, though a small gift was very often offered. However, when the duty to be performed was a sacred matter, a good price was offered, as for instance, when my sister, Buffalo-bird-woman, was called in to put up the four central posts of an earth-lodge or to cut the skins for a tent cover, and prayed while doing so.

The lacings of a travois basket were made of the skin of a buffalo bull, taken from the belly and legs, where the skin is always thin. The skin of the back and neck of a buffalo is too thick for this purpose. Sometimes green hide was used; sometimes a dry rawhide was softened by soaking, cut into strips, and used. A dressed hide would sag soft if it became wet. The object of the weave was to have a good spring to the basket.

The woman, or her husband if she had one, who desired the travois, furnished all the materials. The two poles were of cottonwood and the basket hoop of ash. If the woman did not know how to make the hoop, she brought it to the maker. If she did know how, she bent and braced the hoop into shape while her husband held it. As a

rule, the woman prepared the hoop and left the weaving to the maker. She and her husband prepared the hide for the lacings, but left their cutting to the weaver. Sometimes, instead of taking the material to the weaver's lodge, she might call him to her lodge.

The travois saddle was made of skin from the shoulders and neck of the buffalo where the hair is thickest. It was not stuffed with hair inside. The joint of the poles was firmly bound with buffalo neck sinews that are strong and heavy and the skin saddle was then sewed on with buckskin thongs. The saddle was made by the owner. The harness was made and put on by the woman. A dog travois was about eight feet long. The flat part of the travois poles that dragged on the ground was about eighteen inches long.

Pg. 223: Shelter from dog travois
We were able, however, to make a tent, or perhaps I should say, shelter, with our dog travois. Three travois were stood up about five feet apart in a line and each propped at the top against a forked stick, bound securely to it. Thus each travois and its forked stick support made a tripod. A railing ran along the tops of the three tripods and a second railing ran along the sides just above the baskets. All the baskets of the travois lay toward the weather side of the frame. At each end of this frame two extra poles were bound, one to the travois, the other to the forked stick support. These extra poles were to give the tent a rounded form at the top.

Pg. 225: Dragging Tent Poles: (Narrative of Wolf-chief.)
Before a dog was made to drag tent poles, a light load of something that was not fragile, like a robe or a few blankets, was bound down over the travois and then the travois was harnessed to the dog. As dragging tent poles was heavy work a good strong dog was chosen, perhaps one called Short-tail or Four-eyes from his looks. The poles, ten, twelve, or thirteen in number, were strung together by a thong through holes pierced at their smaller ends. Then the tent poles were fastened at, or near, the fork, the smaller ends of the tent poles projecting about two feet beyond the dog's head. The tent poles were then spread out over the travois basket and bound down. A big tent might have poles six paces long. Such poles, when bound to the dog travois, might extend three feet beyond the dog's head (Fig. 56).

Pg. 225-226: Carrying Water For Dogs
There was a warm weather custom of carrying water for a dog in a buffalo paunch. A piece of a skin tent, two and one-half to three feet in diameter, was laid flat on the travois basket, and some grass spread over it. A buffalo paunch was filled with water, the mouth skewered with a stick, and tied with a buckskin thong (Fig. 58). Then the water-filled paunch was placed on the grass-covered tent skin with the mouth of the paunch-upward and the whole was tied with rawhide thongs. When the dog became thirsty on the road, the woman untied the paunch and held the mouth open while the dog lapped up the water. If there was more than one dog, they were allowed to lap one after another. If there was any water left when they had all quenched their thirst, the paunch was tied up again. Otherwise, the paunch was kept and filled up again at the next opportunity.

Dogs dragging heavy loads could not go very far without water. When five or six dogs were taken out, perhaps two of them might carry buffalo paunches filled with water.In winter, if water was ever needed by a party on the road, snow was melted with hot stones. A hole was dug in the

ground and a green hide or a buffalo paunch spread in it; snow was shoveled into the hide and hot stones placed on it. I do not mean that in the winter a party would stop and melt snow so their dogs could have water, but merely that if water were needed while on the road it was to custom to melt snow this way.

Pg. 226-228: Bringing In Meat By Travois.
Because dogs required a good deal of water in the summer they were not used so frequently for bringing in meat in the summer months as they were during the winter, when they could quench their thirst with snow. During the summer they suffered a good deal if they had to drag loads a long distance without water. In going uphill in winter a dog frequently lay down on his belly and bit off the snow which balled between his toes. At such a time the owner would wait and when she
thought the dog had had sufficient time to rest, she called and the dog would follow. The dogs followed the owner in single file. If one got tired and stopped, all the others stopped too. After a wait, the owner would call out and the dogs would resume the march. When the owner stopped all the dogs lay down to rest, not upon their sides, but upon their bellies.

Pg. 226-228: Bringing In Meat By Travois.
When a man killed buffalo in the hills in the winter he usually brought home some of the meat when he returned. The next day, he and his wife went out with the dogs and travois and brought in the rest of the meat and the bones. The killing may have been as many as seven miles away, but such a distance was no hardship to the dogs as the travois dragged easily on the crust of snow always found on our prairies.

When the dogs came to the butchering place they did not struggle to get at the meat. "Lie down!" the owner would say, and the dogs obeyed. They were not fed much at the butchering place, for if a dog was allowed to gorge himself he would vomit it up on the way home. If they were hungry, they might be given a very little to eat. On the way home, the dogs might be fed two or three times. They were not given very much, only a little piece to each dog, for fear that the dog would vomit and get heavy on his feet and break through the snow crust. When they arrived home, the dogs were given all they wanted to eat.

Pg. 226-228: Bringing In Meat By Travois.
When the train came to the village, the other dogs of the village did not trouble them. The travois were unloaded and the dogs fed. They were given either cooked or raw meat; if the latter, some of the tough parts that were not much desired. The dogs ate eagerly, for they were big eaters. There was no danger of their getting sick, now that the haul was over. All the family, men and women alike, came out of the lodge door, unloaded the dogs and took the meat inside. The meat was unloaded just outside the earth-lodge door. Then the travois was taken off each dog, usually by the owner or someone else in the family. The women attended to this part of the work, but the men helped carry in the meat.

Pg. 226-228: Bringing In Meat By Travois.
In loading the travois, the meat was laid, raw and uncovered, on the basket and merely bound down with rawhide rope. No skin was laid over it to protect it. The dogs were too well-trained to try to eat meat from the travois in front. Perhaps a newly broken dog would, but no other.

A load for one dog was one-quarter of a buffalo, that is, an Indian quarter, cut off from the backbone. The hide which weighed about eighty pounds might make a load for a dog. When we Indians butchered, quite a strip of the flesh was taken off
the outside of the ham because it was tough. The remaining parts, together with the bones, weighed perhaps one hundred pounds. Such a piece made a load for a dog. A rawhide rope went back and forth over the travois basket to hold on the load.
I have heard some people say that they have known of one dog that brought in half of a buffalo; but this dog took sick and died afterward from the effect of the haul. I doubt this story because half of a buffalo makes a very heavy load and I do not think that any dog would be strong enough to drag it. It took about three or four hours for dogs to bring home loads from a butchering place seven miles away. The pace was not fast. On the way to the butchering place the men and women hurried, running and walking alternately, but on the return the pace was slower. When returning from the butchering place the men and women did not pack meat on their own backs, but they might take horses with them. A whole buffalo carcass could be loaded on a horse and the owner could still ride. The travois baskets were not cleaned or washed after they were brought in. They were just allowed to dry. Our dogs never chewed the travois baskets. If strange dogs came near, the dogs of the household would chase them away.

Pg. 228: The Leader
We had a good dog in our family named Face-painted-black. I do not remember things very plainly as I was a boy then, but I am pretty sure that Face-painted-black was the leader of the dogs of our household. I recollect that when the women of the lodge started out they would often call him first and then one or two others and that they did not call the whole pack. In every dog pack there was one strong, stout-limbed, reliable dog that was called first, as the leader. At least, I think this is the case from recollections which I have of things in my own family. I cannot affirm
positively that this was' so in every household, but I am pretty sure that in our dog pack we always recognized one particular dog as the leader.

Pg. 228-229: Signals for calling dogs
We used to call a small puppy in somewhat the same way [whistle]. The lips were pressed together not so much into a round shape as into a flat or oval shape and the air sucked into the mouth made much the same kind of whinnying or whistling noise. This noise was made in rapid succession two or three times and followed by a succession of clucking sounds made by doubling the tongue downward in the mouth and drawing it rapidly back and forth against the lower lip, with the mouth partly open, making what you call a kind of half cluck.

Pg. 230: Selecting Dogs
Both male and female dogs were killed if they were surly in disposition or if they were "digging-lodge" dogs. A "digger" was killed just as soon as it was discovered he was developing the habit, for we knew that if a dog dug outside at the foot of the lodge roof, some member of the household was going to die (p. 198). We also killed an "eater" that is, a dog that ate meat from the drying stages, because we feared that such a dog might "eat up" families. I mean that we feared to let such a dog live lest it be a sign that the family would be " eaten up " or destroyed by enemies. At night, if a dog howled alone, and not at the regular times with

the others, we thought it a sign that he was sorry for something that was about to happen in the household. Of a dog with an out-bulging forehead that was surly and mean and bit people, it was said, "That dog bit someone in that family. It is a sign that someone in the family is going to die."

Pg. 230: Selecting Dogs; **Sioux**
The dogs of our enemies, the Sioux, were wild and surly. If strangers came near them they barked very much. We feared these wild dogs and if we wanted to approach to attack a Sioux camp, we usually planned to do so before daylight, when everyone, even the dogs, slept. Our dogs were better trained and were not so wild. Those of the Sioux were, I think, very much like the Sioux themselves. They were always traveling about and because of this had slim legs; but it was only in the slimness of their legs that they differed in appearance from our dogs; otherwise, they were very much alike.

Pg. 230: Selecting Dogs
A dog two or three years old had acquired his proper strength and was old enough for work. Those that developed surly dispositions were shot. Often a bitch would be very surly and cross before her puppies were born, then the people would say, "That bitch will give birth to many male dogs." We also thought if a mare was savage before the birth of the colt that it would be a male. To make a dog gentle the woman owner would take up the puppy, spit in its face, and gently rub the saliva over its head and say, " I want to bring this dog up to be gentle." At night, when the dogs barked and whined the people would say, "Ghosts are around. The dogs are talking with them. They can see ghosts with their eyes." Whenever they made a whining noise we said that they were talking with ghosts.'

Pg. 230: Selecting Dogs
Dogs in our tribe were never taught to help in hunting nor were they ever taught to help in herding or driving in horses.

Pg. 229-230: We did not keep our dog skins nor use them for tanning. If a dog died we just threw the body away. During sacred ceremonies dogs were kept outside of the lodge as it was thought unlucky to allow them to be present. If one came in the people would say, "Drive that dog out!" and would throw sticks at it and drive it out. No dog was ever allowed near a fishing trap lest it eat the dead animal used for bait. I do not know of any special rule forbidding dogs to come near the fishing trap, but we just thought that no one should take a dog to a fishing trap. A dead dog was never used to bait a fishing trap.

In 1914 Buffalo-bird-woman gave the following:
Ordinarily, dogs were not eaten, partly because the dog was a sacred animal, and again because the flesh was not good; for dogs fed on carrion and human ordure. Our people did not eat dogs until about forty years ago, when we learned the custom from other tribes, I think the Santee Sioux, who gave us the grass dance. It was the rule that we should eat dogs when we danced the grass dance.' We also knew that all male animals, like the deer and buffalo, were not very good to eat in the breeding season. The flesh then tasted different from what it does at other seasons of the year.

Pg. 230: Arikara
" It may be here remarked, that horses and dogs are the only animals which the Indians domesticate: of the latter they have two varieties, one of these they employ in hunting; the other appears to be of a stupid and lazy nature, always remaining about the village, and employed as mentioned above.' (Bradbury, ibid., 119.)

Pg. 230: **Arikara**
"The Indians frequently eat the flesh of the dog; . . . These dogs are small; and in shape, very much resemble the wolf. The large dogs are of a different breed, and their flesh always has a rank taste. but this is never the case with the small kind." (Harmon, ibid., 281.)

Pg. 231: Excepts from Hunting Party Story 1870:
Though this hunt occurred about 1870, it can, with due allowance, be taken as typical of prehistoric days, before the horse and the gun were known. The narrative that follows is by Buffalo-bird-woman and was related in August, 1913:

As the horses were not in condition to stand the strain of travel over the soft and muddy ground and the swollen rivers and creeks, we went without them and carried our baggage on dog travois.

I had three dogs: The first Nhaka-kidukic, or Packs-her-baby, was a castrated male, a large, long-tailed, black dog so named by my father, Small-ankle, who in battle had once struck a woman who carried a baby on her back. On this dog was loaded a bull-boat tied over the travois basket with one edge resting upon the travois saddle. A special thong, or rawhide rope, was tied around the place where the travois poles met, and drawn double to the top of the boat. At this point, the bull-boat paddle was made fast in a knot, then the thongs were parted, each end descended over the boat and was tied to the travois poles behind. At the forward end of the boat, two thongs were made fast to a rib on either side of the frame and descending, were lashed to the travois poles as shown in Fig. 59. The boat strapped to the dog's back is shown in Fig. 60.

My second dog, named M6e'tsi-kudaec, or Knife-carrier, was a castrated male, black, long-tailed, the brother of Packs-her-baby. He was named Knife-carrier by Small-ankle because one time in battle a man with a knife in his hand pursued the Hidatsa and was shot and killed by Small-ankle. Knife-carrier carried two half tent covers on his travois.

My third dog, Maada-nidtsic, or Took-a-scalp, was also a castrated male, white with large black spots. He carried two half buffalo robes for bedding, three pairs of moccasins for myself, five for my husband, an ax, a tin pail, a tin cup, and a toothed gun-barrel flesher. As pillows were too bulky to carry, we left them behind; besides, if needed, we could make one by heaping up some dry grass and covering it with a robe or blanket.

The other members of our party took the following dogs with them:
Head-plume-woman, two dogs; Sioux-woman, two dogs; Blossom,
two dogs; the Assiniboin woman, three dogs; Bird'woman had no dog
and packed her baggage on her back. The rest of us who had dogs carried
no bundles.

As Blossom and Head-plume-woman each had one bull-boat, we carried three altogether. Each bull-boat was bound, mouth down, upon a dog travois, as I have already described. The men carried their guns, but no bows nor arrows; only mounted hunters used arrows for killing buffalo at this time. Deer and antelope
were shot with guns only; but my father told me he once killed a deer with an arrow, and another Indian, named Fire-above, I remember, also killed a deer with an arrow.

Pg. 236-237: The March
The March. We moved camp the next morning.' Our route lay along a trail that skirted the foothills along the river; we always used this trail when we went on a hunt up the Missouri River. Our order of march is indicated in Fig. 68. At the head, marched the three leaders walking together; then followed a man and his wife, walking side by side, and chatting. Three dogs with their travois, followed in single file, as dogs are trained to go. Then came another woman, the wife of one of the
leaders, followed by her three dogs. Next walked a man and his wife, followed by two dogs; then another man and his wife, in single file, their two dogs following. Then came two more women in single file; two dogs brought up the rear of the procession. The diagram (Fig. 68) is, I think, a typical representation of a day's march. The leaders always walked first; each family, or if the husband was one of the leaders, the wife, followed in line just ahead of the family dogs.

Pg. 241: Feeding the Dogs
Feeding the Dogs. On the march we fed our dogs and were always considerate of them. When the rest of us ate lunch, the dogs also ate.

Pg. 241: Dog Crossing Creek
If our dogs needed to cross a creek too deep for them to ford easily, one of the men waded into the water and held the rear end of the travois out of the water while the dog swam across (Fig. 73); in this way, the objects carried on the travois basket were kept dry. The man raised the two ends of the travois poles very much as a white man lifts the handles of a plow.

Pg. 241: Unloading the Dogs
In the evening, when we arrived at camp, the travois were removed from the dogs, the baskets unloaded, and the travois stood up on end with the smaller ends tied loosely at the top, by their neck collars, like the framework of a tent (Fig. 74). They were set up in this fashion so that they could be kept dry, for if a rain came up, the wind soon dried them again.' In the morning, each dog was harnessed to his own travois, as it was our custom never to interchange the .travois belonging to the several dogs.

Pg. 243: Water for Dogs
I never carried water for my dogs, although I heard that other people carried it with them in buffalo paunches. I have heard that the Assiniboin often did this, and though I never saw it done in my own tribe, it is quite likely that this custom was sometimes followed. (See p. 225.)

Pg. 244: The Dogs' Sleeping Place
The dogs slept wherever they chose, sometimes near the tent, sometimes farther removed. The dogs belonging to one family sometimes slept together. However, all the dogs of the camp never slept together in one place as one pack. (See Kennels, 202.)

Pg. 248: The Fifth Camp. The next morning, we crossed the Missouri about four miles further up the river at an open place where grew a few scattered willows. Both the men and women set to work to cut a path through the willows for the travois. Then we loaded the travois and the dogs dragged them to the river's edge. We had two bull-boats besides my own to use in ferrying our equipment over. These belonged to Headplume-woman and Blossom (or Squash Blossom, as it should be translated, though we usually say Blossom).

Ferrying over the Missouri by Bull-Boat. My husband and I loaded our bull-boat and pushed off, the dogs swimming after us. We bound our three travois, piled one upon the other, to the edge of the boat by a short thong attached to the saddle of each travois by a large loop in such a way that the saddle projected upward over the boat. The lower travois basket was immersed in water, but the upper ones were hardly wet. I paddled while my husband sat in the back of the boat. (See pp. 271, 285.)

When we arrived at the opposite shore, my husband and I unloaded our boat and loaned it to one of the other families; I have forgotten which one. The members of the party crossed the river, bringing over all their possessions in two trips. As it was but a short distance from shore to the new camp, we ourselves carried everything up the bank and did not put the travois on our dogs.

Pg. 248-249: The next morning, we crossed the river again, with our dogs and travois. The first trip three of us crossed in a boat, returning for the other members of the party. It was about three quarters of a mile from our landing place to the spot where the meat was staged. We made one trip to the stage, bringing back all the choicest meat, loading it partly on the travois and partly packing it ourselves. We made several trips across the river for the meat, but I do not recollect how many.

Pg. 249: Killing and Butchering
The next morning, we saw buffaloes scattered thickly on a bluff on the south side of the river about a quarter of a mile, away. The men immediately set out afoot to follow them. In camp, the evening before, we had been very careful to make no unnecessary disturbance, chopping no wood, and silencing the dogs when they barked.

Pg. 250: Our camp consisted of a single skin tent as described in Fig. 76. The following morning we went, with our dogs and travois, to bring in the meat left behind by the hunters. When we arrived at the butchering place, I saw that a stick on which a piece of white sheeting (the head cloth of one of our hunters) had been tied like a flag, had been thrust into the ground to frighten away the wolves.

Pg. 251: In winter, when the snow lay on the ground, the hunters dug a hole in the snow, put the meat in it, and covered it with a skin. Then a cloth flag was tied to a stick and driven into the pile to keep the wolves away. Very commonly, when hunters were butchering buffaloes, wolves,

coyotes, and kit-foxes sat around at a distance on their haunches, like dogs. As long as the flag waved over the meat, they did not approach, but as soon as the meat pile was removed, they ran forward at once to seize the rejected pieces. I have seen as many as ten or twelve of these animals sitting in a circle while the hunters were butchering; indeed, they appeared almost every time a killing was made' keeping just out of bow shot. All these animals were much bolder and more numerous when I was young. One time when we were camping, a kit-fox came into the tent after we had gone to bed and ran over the face of one of the sleepers. There were several foxes that smelled the meat in the tent and they were bold enough to come in where we slept and try to steal it.

When the hunters left the butchering place, the wolves, coyotes and kit-foxes rushed in to eat the rejected pieces that were left on the ground. The wolves snapped and fought with one another, but I never saw the foxes or coyotes fight. The pack soon cleared up the discarded scraps. Sometimes big red foxes also joined the pack.

Pg. 251-252: Transporting Meat with Dogs
All the members of the camp went to the butchering place the next morning to bring in the meat left there through the night. We took our dogs with us, but everyone expected to help pack the meat back to camp; however, the men carried the heaviest loads. My husband and I led our dogs to his meat pile and loaded our travois. We did not cover it, neither did we pierce holes through the viscera of the pieces. The meat was simply loaded on the basket and bound with thongs attached to the travois basket for that purpose. I knew by experience how much of a load each of my dogs could drag. I usually tested the weight of the load by raising the travois, holding the poles about half way between the basket and the dragging ends. As they were well fed, the dogs were very quiet and not at all excited when they arrived at the butchering place. However, though they were not at all hungry, as soon as we arrived we gave each dog a small piece of meat. After I had loaded both travois, I made up my own pack which consisted of one buffalo cowskin, the sinew from one side of a buffalo cow with all the meat attached, the ribs of one side with the meat attached, and one buffalo tongue. This was such a heavy load that when I came into camp the rest of the party were astonished. They came up and tried the weight of my pack and said, "This is too heavy for a woman to carry, she should not try to carry so heavy a pack."

We had started with our dogs just after sunrise. We had risen quite early, cooked our breakfast of fresh buffalo meat, boiling some and roasting the rest. We drank the broth from the boiled meat instead of coffee. I remember we boiled our meat in a tin pail and that some had tin cups from which they drank, while others had horn spoons. We made two trips to the meat pile. As I have said, the first trip I loaded both my dogs with meat and I myself carried home one skin and some meat. The second trip, each dog was loaded with one half a skin and some meat. This half skin was spread on the travois basket, flesh side up, and folded over the meat. I have already remarked that the meat on the travois basket was not covered during the first trip.

Pg. 253: My husband and I loaded one of our boats with hides and meat while my husband and I paddled the second. In the boat with us were our dogs and some additional bundles. Hereafter, I shall call the first mentioned our freight boat, and the second our passenger boat.

Pg. 255: When both boats had been loaded, I waded out and climbed into the passenger boat, being careful to sit as nearly in the middle as I could. I now called my two dogs, U'x-itic, Short-tail, and Ita-cifpihe, Painted-faceblack- killed,2 and they readily sprang into the boat. My husband, who had helped to load the boats, like myself, had taken off his moccasins, but retained his leggings which he had rolled up to his knees. He put his gun in the boat, leaning the barrel against the rim.

Pg. 256: We sat a little forward, the dogs and some bundles behind us, and a few bundles in front of us.

Pg. 258: The hunters advanced on the herd, sheltering themselves behind any rising ground they could find, while they picked out the fat cows they wanted to kill. Soon we heard the report of their guns; they killed five fat cows. While the hunters were stalking the herd, we remained quietly in camp and kept the dogs from making any outcry; but as soon as we heard the reports of the guns, we gathered sticks for a fire. I think' the first of the hunters who returned, struck fire for us with his flint. We had but one fire in camp in the open air, for we had not pitched our tent. The women prepared a meal and after we had eaten, harnessed the travois to the dogs and went to bring in the meat.

Pg. 262: Our dogs transported the bull-boats on travois. The horses from the village reached us about noon the next day.

Pg.264: The following extracts from Boller (ibid.) are also of interest in this connection.
". . We quickly fell in with the grand cavalcade of warriors, mounted and on foot; horses drawing loaded travies, upon which were sometimes tied two or three children, and as many puppies, clinging together with the most ludicrous tenacity.
Dogs also dragged their full share upon miniature travees, occasionally joining in a grand skirmish with their unemployed companions, usually resulting in the complete rout of the latter." (177.)

Pg. 264: The following extracts from Boller (ibid.) are also of interest in this connection: "
Indian dogs, like their wolfish progenitors, are exceedingly cowardly, all bark and none bite; but the moment one is harnessed to his travee, conscious of the protection it affords him, he becomes very quarrelsome, and when a number get together they make 'the hair fly' to some purpose." (177-178.)

Pg. 271: As I have said, the pestle was brought from Like-a-fish-hook Village. It was carried on a dog travois, resting with the smaller end forward and bound to the travois cushion while the larger end rested on the travois basket (Fig. 93)

Pg. 272: Our tent poles, tied in a bundle, were fastened to one of the ribs of the boat, and floated behind. In addition, a horse travois and a dog travois were floated over in the same way.

Pg. 272: On this trip our family had, for pack animals, two horses, two mules, and three dogs.

Pg. 281: Dogs and Packs. We had three dogs that dragged travois.

Pg. 281: The First Dog. My own dog was a castrated male, lYxi-tic, or Bobtail. He was black and stood about twenty-two inches high, measuring from the ground to the level of his back just back of the shoulders.

Pg. 281: Dog Travois. The travois he bore was similar to the one shown in Fig. 111. The right hand pole (Fig. lila-b) lay uppermost in every dog travois; in other words, wherever the two poles made a joint, the right hand pole lay upon the left hand pole. The buffalo hide cushion which rested on the dog's back was put on fur side out (Fig. 112A). It was sewed with thong in such a way as to give a smooth seamless surface underneath. (See cross-section, Fig. 112B). In Fig. 112A are two loops made of small strips of dressed skin, sewed, one longitudinally and the other transversely, on the cushion (Fig. 112, A, b, c). The loop or thong Fig. 112A, c, is the larger of the two. The use of these two loops is shown in Fig. 111; to the smaller is tied a short soft thong which is fastened to the breast band (Fig. llle) to either end of which is tied a longer thong which passes under the larger loop (Fig. 112A, c). This longer thong or strap passes around the left pole under the dog's belly and was finally tied to the right hand pole at h. (Fig. lllh.) The loop, Fig. 112A, c, was about three and one half inches long.

Pg. 283: The dog travois basket was woven exactly like the wheel for the hoop game, but that (for a horse travois was quite different (p. 276). The two poles of a dog travois had very Fig. 114. Buffalo short stumps above the joint where they crossed Shoulder Bone used in on the neck of the dog. When a dog was harnessed, the stumps of these poles should not touch his ears or the back of his head (Fig. 116).

The Mandan dog travois and harness were exactly like those of our tribe, as was also the Mandan horse travois. The packing straps (Fig. 1111, m) were absent on a horse travois. The measurements of a dog travois will be found under Fig. 111.

Pg. 283: Dog Travois Loads. The travois of my dog, Bob-tail, was loaded with moccasins and material for mending them. I had twelve pairs of moccasins, for myself and my husband, some old, some new, in a bag like that shown in Fig. 95. I also put in the bag a piece of buffalo skin about two and a half feet square with the hair on, for winter moccasins; a good sized piece of tent skin; an elkhorn scraper; a child's cloth blanket; a round, flat stone, two and one half inches in diameter, for sharpening the scraper; a child's robe made of a piece of buffalo skin; a buffalo shoulder bone, a porous piece (Fig. 114) used in dressing hides; an iron awl; a butcher knife wrapped in a piece of skin; and a bunch of sewing sinew, as big as my two palms, containing all sorts of sinew, of buffalo, elk, antelope, and deer. At x (Fig. 114B) is shown the place where the bone is cut out.

Pg. 284: Of the other two dogs, one was named Maxite-kikeic,' from Maxi'ite, a feather cap worn by the dog imitators' society and kikci, worn or wearing, or thing placed upon. (This cap was covered with magpie feathers. to each of which was attached a weasel tail.) The dog's name may therefore be translated, Wears-feather-cap. Wears-feather-cap was a large black and white spotted dog. Small-ankle thus named him because he once killed a Sioux who wore that kind of a feather cap. This dog, a castrated male, belonged to Strikes-many-women and Red-blossom, my mothers. The second, also a castrated male, was a large white dog with big yellow spots and also

belonged to Strikes-many-women and Red-blossom. He was named It'a-cuka-akaic, or Took-away-his-horse. Strikes-many-women's native name was Mia-ahi-nikfc; that of Red-blossom, Odakapaki-hicic, Blossom-red.

Pg. 284: As I did not pack the travois of these two dogs, I do not know just what they carried, but I feel sure that they too carried supplies for making moccasins. I remember that a stone hammer and a round stone were part of one load. These were used for pounding dry meat, for cracking bones for making bone grease, and for pounding corn into meal. A hide was spread under the stone to catch the meal. One of the dogs carried the wooden pestle belonging to the corn mortar and a skin mortar like that shown in Fig. 92c. Some wooden bowls, tin dishes, a few horn spoons, and a brass kettle formed part of the loads. This brass kettle had a mouth about twenty inches wide and was high enough to reach to my knee. I used to boil it full of bones three times to obtain bone grease enough to fill one bladder.

Pg. 285: The travois dragged by the second dog was covered with an old brown tent skin.
Pg. 285: Bull-boats. Fig. 117 is a diagram, drawn from a model, of a bullboat lying mouth down over a dog travois basket. The following measurements were taken from the model, which consisted of two long poles to represent the travois frame and two ropes coiled in circles upon the poles, one representing the travois basket, the other, the edge of the up-turned bull-boat:
a-f 8 inches
b-e 6 inches
d-g 6 inches
a-c 4 feet 9 inches

Pg. 285:How Bull-boats were borne on the March. I have said that we crossed the Missouri in bull-boats. These we carried with us, either on horse or dog travois. A dog could very readily carry a bull-boat made of buffalo cow skin, but a bull skin boat was too heavy for a dog. On a dog travois, a bull-boat was always bound mouth down, but on a horse travois, the boat might be lashed on either way. Very often it was bound on mouth up and kettles or pots were thrown into it; or else children, though never old people, rode in it. On a horse travois the bull-boat was bound either to the basket or to two cross bars. If the boat was to be carried mouth up, a blanket or robe was laid over the basket or cross bars, to prevent the skin from wearing; otherwise no blanket was necessary.

Pg. 287: While it may seem strange that it was possible for a dog to drag a bull-boat on a travois for such a distance, it was not so severe a task as might appear. In old times, our packing dogs were about the size of a timber wolf. Our old dogs looked a good deal like wolves; though they had much broader faces and had strong, firm legs. The tail was usually bushy but was sometimes quite short or nearly wanting. In Fig. 115 Goodbird has drawn a picture of one of our dogs. He has drawn the tail in the two ways I have described; one is bushy and the other is short and stumpy. Most of our dogs had bushy tails, but others were common.

Pg. 295: The meat was brought into camp by dog and horse travois and was dried there.

Pg. 295: My. husband, Son-of-a-star, and myself paddled with two oars. Following us came my two mothers, Red-blossom and Strikes-manywomen. They also had a boat bound to their own, at the tail of which Strikes-many-women had tied our tent poles so that they would float in the current. We had thrown away all our dog travois which we had brought from Like-a-fish-hook-village.

Pg. 299: Wolf-Chief's Hunt With Dog And Travois
In August 1911 and August 1915, Wolf-chief related the following account of a hunt made with dog and travois.

We had one dog and travois and on the travois we carried a small hatchet, a hoe, and a small brass kettle, also some parched corn balls and pounded parched corn for mush. All these we wrapped up in some canvas we obtained from the soldiers.

The dog's name was I'ta-c`ipih&dAkapec, or Face-painted-blackkilled. I had once owned a very gentle old dog and named this dog after him: The dog followed along in the rear. As we did not care to hurry, we did not travel very fast. We knew the place we were going to was only about forty miles from Like-a-fish-hook-village and we could reach it before sunset.'

Pg. 300: Snowblindness. It was in the month of March. There were two or three inches of snow on the ground and I remember that when our dog became thirsty he ate snow. The sun was shining brightly and the glare from the snow made me snowblind. When we camped that evening my eyes hurt frightfully.

In Camp. We reached the camping place and dismounted. My father untied our dog from the travois. He was a good dog and not very tired. As soon as the travois was removed he rolled in the snow, getting up and shaking his hide, but not barking. We also unloaded our horses, but did not hobble them. "They are tired and will not stray far," said my father. We had made about twenty miles that day.'

Pg. 300: Hunting Badgers. I had bound a handkerchief over my eyes and tried to help my father. "Make a fire," he said, "I want to see if I can get a badger. There is a prairie dog town near by, and badgers are commonly found near a prairie dog town." My eyes hurt me so that I was afraid to make the fire lest the glare make the pain worse. I went into the tent and lay face down on my saddle skins, with my dog beside me.

Pg. 301: Interior Arrangement in the Tent. We went to bed, my father on the north side of the tent; I on the south. My dog slept at my side. Our saddles were laid against the tent wall. In this case, we did not use tent pins or stones to hold down the edge of the tent covering; it merely hung to the ground.

Pg. 308: I suppose I had been pressed down with the snow and was dead (fainted). As I have said, my father felt with his hand and felt my heart beat. He put water on my face and sang mystery songs until I revived. In the meantime my dog was running around overhead.

Pg. 309: When I had tunneled through the snow my dog met me at the mouth of the tunnel. While we were still in the tent, my father and I heard a noise overhead which we thought made by a ghost, but it was only my dog on the snowdrift above us.

Wilson, Gilbert L. 1928 *Hidatsa eagle trapping*. Vol. 30(1). Anthropological Papers. American Museum of Natural History, New York, NY.

Pg. 113: Through the night I heard the "wuu-u-u-u" of the wolves and owls hooted in the trees overhead. Wolves on a quiet evening can be heard some distance. When I came to Independence there were wolves in the surrounding country and at night I could hear them howling in the hills four miles away. Our camp in the timber was on a bank about fifteen feet above the water

Pg. 128: I had kept it covered with grass near the meat pile; at this place the grass grew thick and was shaded by a tree. I had had no fear that wolves or foxes would disturb it. We kept our meat pile covered with blankets or hung these from a nearby tree. The blankets and the smell of the camp I knew would frighten off the wolves.

Pg. 135: We piled the meat on some grass and covered it with the skin, and tied our head cloths to sticks thrust in the ground about the meat pile to frighten the wolves. We all urinated on the grass not far away, knowing the smell would also keep the wolves away.

Pg. 142: The party camped in six tipis carried on travois; for we had five or six horse travois and more than twenty horses. Some of these were fast horses and were not ridden, for we wished to save them for hunting buffaloes. The women rode horses that dragged travois. Broom and I also had mounts. Five or six dogs accompanied us, following their owners.

Pg. 213: The hunter sat in an eagle pit on a bunch of grass, with his head to the north, his feet to the south. A stuffed, white jack rabbit or stuffed coyote was placed outside for bait, with the lung of a buffalo secured near by. Fresh blood was poured over the lung each day. The bait lay on the west side of the pit

Pg. 225: Blackfoot origin myth for eagle trapping will be found in this series, vol. 2, 135-137. In this account the usual form of pit is used, but for bait human flesh and the body of the coyote were employed. This is not to imply that Blackfoot eagle trappers made a practice of baiting with human flesh, that being the special procedure developed in the myth.

Pg. 227: The Northern Plains tribes had no domesticated animal but the dog. The question is frequently asked why they did not domesticate the bison. Their use of the dog for draught purposes and their quick acceptance of the horse might lead us to expect the Indians to try to domesticate or, at least, tame the buffalo.

Pg. 232: A little later, at sundown, I tried again, but still the eagle would not' eat. That night I left the eagle on the ground behind our tent. I had no fear of dogs, for those that approached the eagle appeared to be afraid of it. In the morning I tried again to feed the eagle, this time successfully. I used the stick as before, because I was afraid of the bird and the eagle was afraid of me.

Pg. 233: We stayed in this camp three days and then set out on the return journey to Like-a-fish-hook village at old Fort Berthold. My father made a travois to carry the eagle.

Meanwhile, my father had prepared a travois. It did not have a basket mounted upon it, instead six sticks were bound crosswise to the two travois poles. The cage was set upon these sticks and fastened to them. "The tail feathers of your eagle," said my father, "have soft roots. If we make the floor of your cage of these sticks, laid across like bars, he will not be so apt to injure his feathers as he would if we tied his cage over a basket."

The travois was dragged, as usual, by being thrown with the thong at the forward ends of the poles, over the horse's saddle (Fig. 24). A tale is told of one of our men who was killed in battle. His friends made a travois without a saddle and brought his body home upon it. This was exceptional, for a horse travois was nearly always slung over a saddle. When the people were ready to move, I put the eagle in the cage on the travois. The six-foot thong was still tied to the bird's foot, but I had thrown away the drag. I coiled the thong about the sticks on the floor of the cage so that the end did not drag on the ground.

Pg. 241: He put the nest of chickens to the right of the medicine bundles in the rear of the lodge. He chose this open place because the dogs were unlikely to get at them.

Pg.243: Taming a Coyote. About twelve years ago (1901), John Rush, my brother's son, found a coyote den with young ones in it. I told him to get them and I would try to raise them. The next morning he brought in three little puppies. I think he watched until the young ones came outside of the den to play and caught three. I put them in a room and said, "Let us keep these coyotes and see whether they can be made to grow up gently. I had once seen a white man picket a coyote by a chain. I thought these young coyotes might learn to follow one another around like dogs.

I knew that it is hard to tame coyotes. My father once had one, but when it grew up it ran away. " Coyotes are smart animals," he said. "They always run away when they grow up." I knew this, but I wanted to try taming one for myself.

Pg. 244: I tried both these plans with the young coyotes. From all three coyotes I pulled out all the long black hairs on the upper lip. I put my finger into the mouth of one of them, then put the same finger into the second coyote's mouth, and then the third. I thought to myself, "I will give these coyotes the food they like best," I cut out cattle fat and threw it on the ground for them and they ate it. I fed the coyotes every day, but at the end of two weeks they began to grow wild and when I opened the door they ran to a corner. I would say, " Come! Come! " but they ate the food I brought them, only after I had gone. I fed them meat and sometimes soup in a pan, but at the end of a month they were wilder than ever. They dug into the earth floor and I feared they would escape. I said to Jonnie Rush, " I am afraid that these coyotes will escape. Let us picket them." He went in and tried to catch one of the coyotes but it tried to bite him. "how are we going to catch these coyotes?" he said.

We went out and put a noose on the end of a stick and with this caught the coyotes, one by one, by throwing the noose over the animal's head.

It was the second day of May when we took the coyotes out of the cabin. I built a pen of logs outside my cabin and put a log floor in it. But in spite of this, about the sixth of August, the coyotes dug a hole in one corner and escaped. I have never seen them since. I was about twelve years of age when my father brought home a coyote. About two miles from our village there was a spring called Maha-aku-watscac, or Mean Spring. It was so named because several times wolves killed horses near it, or wounded them with their teeth. Ina coulee near this spring my father, riding along on horseback, found a coyote den. A number of young ones were outside and he gave chase, but all escaped into the den, except one which he brought home to our lodge. It was about seven inches high.

We kept this coyote in the lodge. He always hid on the floor under a bed. If anyone threw him something to eat, he took the pieces of food in his mouth and carried them into the rear of the lodge where he would eat them. We kept him for about two months and he grew to be about a foot high. He was always very wild and was never tamed. We never allowed him near the dogs. At the end of two months we were having a grass dance in the village and the coyote became frightened and ran away.

Wilson, Gilbert L. 1934 The Hidatsa Earthlodge. *Anthropological Papers of the American Museum of Natural History*, 33(5) New York, NY
Pg. 386: Then the earth-was trampled and tamped down with a stick. This palisade served doubly, as a fire screen and as an effective and efficient check to marauding dogs and pilfering boys or against organized raids by various societies whose members knew that near the atuli pole beyond the screen (Fig. 27b) was the food storage platform.

Pg. 387: Outside this partition screen, to the left of the doorway, as one entered, at the atu'ti post (Fig. 27; see also Figs. 24-26) were the bullboats, hides, and firewood.' Here too, the dogs were kept since they were never allowed to go beyond the partition.

Pg. 396: Wolf-chief gave various reasons why the Arikara did not camp with the Hidatsa, but somewhat apart from them: that the Arikara had stolen horses from them, that they had stolen offerings made by the Hidatsa, and finally that the Arikara stole and ate the Hidatsa dogs.

Weitzner, Bella. 1979 Notes on the Hidatsa Indians based on data recorded by the late Gilbert L. Wilson. *Anthropological Papers of the American Museum of Natural History*, 56(2): 183-322 New York, NY

Pg. 189: To protect the squash from the possible drip of rain from the earthlodge roof or from other sources of moisture, as well as from the ever present dogs, a tipi skin was draped over them, its edges tied at the bottom by threading a tying thong through the holes made by the tipi stakes.

Pg. 207: I will now give you four rules. First, if a dog should enter the fish trap no fish will be caught; the fish will not enter the trap. Second, if a menstruating woman enters the fish trap, again, the fish will not enter the trap.

Pg. 211: Wolf, eaten whenever slain, was said to taste somewhat like buffalo. The wolf, however, was not hunted. Neither coyotes nor foxes were eaten. According to Goodbird, dog and

beaver flesh were eaten. The flesh of both was parboiled and subjected to long cooking. Of dog flesh, that of a five month old puppy was preferred. Snakes were never eaten because they were believed to be sacred.

Pg. 211” Until eight or 10 years prior to Matthews' visit to the Hidatsa the buffalo provided their most important food (Matthews, 1877, p. 23). To this he adds fat porcupine and bear, and states that only under stress of dire necessity that foxes and wolves were eaten (Matthews, 1877, p. 24).

According to Boller (1868, p. 250), "The Gros Ventres seldom or never eat dog. " At a dance witnessed by Bradbury among the Hidatsa a feast of dog flesh was eaten (Bradbury, 1817, p. 147). Brackenridge (1816, p. 192) witnessed an Arikara feast where dog meat was served. Goodbird believed that the custom of eating dog flesh was adopted from the Arikara.

Pg. 221: The villagers went out on a hunt. They killed some buffalo and returned. Grandson (the culture hero) climbed the hollow tree, stretching his hands out in readiness. The dogs began to howl. All the boys in the village screamed.

Pg. 252: She cautioned that it must be carefully sheltered from rain. In the old days, Owl-woman said it was important to keep careful watch that neither dogs nor coyotes chewed the green hide of the drying boat.

Pg. 254: To prevent the dogs from chewing the hides, girls guarded them.

Pg. 266: When on the march, water-filled paunches were loaded on the travois so that both the children and the dogs could quench their thirst. In camp, the water buckets were hung beyond the reach of the dogs.

Pg. 271: However, cutting the wood and transporting it to the village was definitely woman's work. The logs were cut into varying lengths and were carried to the village, either on the dog travois which were loaded at the river's edge or on the backs of the women. Unusually long sticks of wood were not laid on the travois principally because they were liable to be caught on the drying stages when the dog travois were led through the village.

Pg. 271: It is possible at this point to form a mental picture of a Hidatsa woman plodding along, carrying a log or a bundle of sticks on her back, followed by her dogs dragging her loaded travois. Customarily, she dropped her own burden under the corn-drying stage, and left the logs there to dry in front of the earthlodge. Unloading the travois, she tossed the sticks up to the platform of the drying stage.

Pg. 282: Wolf-chief heard her order her daughter to go to the earthlodge roof to check to see if a dog was prowling around there. The girl's mother entered the earthlodge, passing Wolf-chief. Again she failed to notice him.

Pg. 287: Kurz reasons that the Hidatsa did not bury their dead in graves, first because they did not possess the necessary digging implements, and second, because the graves had to be dug deep enough to withstand the marauding wolves,
hence, the scaffolds. He gives a vivid description of the disintegrating scaffold burials he observed (Jarrell and Hewitt, 1937, p. 76, cf. also pp. 75-76). Later, however, Boller (1868, p.

225) witnessed the building of a scaffold in the dead of winter when it was necessary to thaw the frozen ground before digging the post holes.

Pg. 289: Transgression of the regulation against individual buffalo hunting, when discovered, was punished by the Black Mouths' society. Armed with arrows and knives, its members visited the offender's lodge, where they broke his gun, cut up all his meat, and threw it to the dogs, and finally, whipped him either with sticks or with their bows. They also shot his dogs.

Pg. 316: She drew a quantity of dried meat from her bosom. "Here," she said, "they gave me this dried meat in the ghost land. Eat it!" The people were afraid to comply; they tossed the meat to the dogs; they too rejected it.

Robert Harry Lowie, 1907

Lowie, Robert Harry 1909 *The Assiniboine*. Vol. 4(1). Anthropological Papers. American Museum of Natural History, New York.

Pg. 10-11: Buffalo were either hunted by the whole tribe in the great ceremonial chase (wana'sabi), or, like other game, by small parties and single hunters (wata'pabi). In the tribal chase, the herd was either surrounded by the hunters, or driven into a large pen (unxpa'jaxa) constructed with the aid of the entire community. The latter method was especially characteristic of the Assiniboine. At the foot, or on the declivity, of rising land, stakes were driven into the ground to the height of about four or five feet, forming a circular enclosure of about an acre in area, and the intervening spaces were filled up with logs, dry boughs and rocks. Small openings were left to allow dogs to feed upon the abandoned carcasses of the bulls.

Pg. 15: Transportation. Each family had from six to twelve dogs, which could carry from thirty to fifty pounds apiece. The frame of the Assiniboine dog travois was circular (Plate ii).1 Both from their own accounts and those of early travelers, the Assiniboine do not appear to have had as many horses as other Plains tribes. Rivers were crossed in bull-boats.

The younger Henry also mentions a hoop, not a square, frame. (Coues, 518). Cf. Maximilian's Atlas, fig. XVI. Franklin, speaking of a band of Cree in immediate contact with the Assiniboine, also mentions the hoop-travois (p. 100).

Pg. 15: Dress and Personal Decoration. The ancient dress of the Assiniboine does not seem to have possessed any distinctive features; older writers point out its similarity to that of the Plains tribes and the Cree. The men wore round, white wolf-skin caps, feathers, or a skin band for headgear. Winter shirts were decorated with a rosette in the front and back 4 (Fig. 2), while the sleeves were adorned with human hair.

Pg. 35: The authority of a chief, as among most of the Plains tribes, was dependent on his personal characteristics, such as bravery, liberality, or the possession of wakan' power.2 He erected hig lodge in the center of the circle, and directed the movements of the camp. Only on the march and during the great tribal hunt was there a strong executive force, vested in the agi'tcita, or Soldiers, braves in the prime of life, who, under the direction of the chief superintended the camp from a large lodge (wiy6'tl'bi) in the center of the circle. This lodge corresponds closely to the Dakota tiyotipi being used as a council-chamber and guest-house; in both cases admission was tabooed to women and children. In a camp-of two hundred lodges there might be from fifty to sixty Soldiers. After a hunt, the meat was first brought to the wiy't!'bi. On the march, a detachment of the agi'tcita cleared the way for the dog-travois, while another section constituted the rear-guard. In case of danger, outposts were stationed at the extremities of the camp to prevent people from passing beyond the lines and falling into the hands of the enemy. These sentries were changed from day to day. Those who disobeyed orders, especially hunters who made a premature charge on the buffalo in a tribal chase, were beaten unmercifully, or subjected to "soldier-killing" (agi'tcita wo'pota'bi). Of this disciplinary procedure I obtained the following account.

Pg. 35-36: At the end of the feast following a tribal hunt, if anyone has infringed the rules of the chase, some one asks, "Who was the first in this moiety to rush in pursuit of the buffalo ? " The leader of the section in question knows, but he will not answer in the presence of the other moiety. Then they say, "Let us tear him up." All start towards his lodge. One of the two overseers enters the lodge, takes the owner by the hand, and leads him outside, then re-enters, and leads out the offender's wife and children. The other men herd together the guilty man's horses and dogs. Then the leader says, "Turn loose, and tear up his lodge." They tear up, or burn, his buffalo skin cover, take down the lodge-poles, chop up his travois; and kill his dogs and horses. Then they depart. For four days the Soldiers wait without taking further action. If the criminal is angry and seeks revenge, they may kill him. But if he makes no show of resistance, they assemble to discuss his case. One man will say, " I have a good tent, I will give him my buffalo skin cover." Another promises to present him with lodge-poles. A third offers to give him tanned robes, a fourth, a horse, and so on, until the total property thus aggregated may equal or exceed the culprit's loss. The Soldiers separate, gather the gifts together in one place, put up the lodge for the pardoned offender, picket the horse, tie up the dogs, and put pemmican inside the tent. Then all march towards the man's resting-place, lead him to the new lodge, bid him enter, and announce that everything there belongs to him.

Pg. 41-42: Death. When a man died, his relatives washed his entire body, combed and braided his hair, and painted his face. The corpse was taken out by the ordinary exit, wrapped up in a robe, and deposited on a tree or burial stage, sometimes with several other bodies. According to Maximilian, men distinguished for bravery were laid on the ground and covered with wood and stone to protect them against wolves. According to the younger Henry, the dead were buried in a sitting posture with faces towards the east. DeSmet states that the feet of the corpse were always turned toward the west. When the scaffolds or trees containing the bodies fall, "the relatives bury all the other bones, and place the skulls in a circle in the plain, with faces turned toward the center." Bison skulls were also placed there, and in the center a medicine-pole hung with wakan' pendants was planted to protect the remains. Sometimes dogs were killed to accompany the dead to the spirit world.

Pg. 49: I walked to the lodge indicated. It was painted red all over. Right over the door was a picture of a man with outspread arms. As I entered, I bumped against something; it was a bell. An old man was sitting inside. He said, 'My son, I am the one who has summoned you. I shall give you the painted lodge (wi5'ha) and teach you how to use it.' To the right of the entrance there was the figure of a woman. I was told to copy it in my painted lodge. Then I was asked to look outside. About four feet from the ground there was painted a snake heading towards the east; it was faced by another snake from the opposite side. The space between the two animals was completely covered with red paint. Their tails encircled the entire circumference of the tent-cover. Above the heads of the serpents there extended the figure of a man, while a small snake was coiled near the top. I reentered. The top of the lodge was explained to represent the sky-opening, and the bell the heart of a man speaking. The inmate of the lodge showed me his heart, and I saw it looked like a bell. Then he told me I was to get the wakan' power to aid the sick. 'Thus you will get plenty of horses and abundance of food, besides your family will always be well. When you doctor a patient, you must act as follows: Near the fireplace plant one end of a tree-trunk not stripped of its foliage, and stick the other end into the flap-holes; get three or four dressed buffalo skins, and construct a little booth. Allow yourself to be tied-hand and foot with buckskin thongs, then have tanned robes wrapped about you and tied from the outside. Have a rock put near the fireplace. It should be painted red and ought to rest on a clean piece of calico. Have a little dog suckling cooked and set near the fireplace. Two, or three, drummers are to sit on the right-hand side of the entrance; no one else must be admitted.

Pg. 56: According to the same source, special honor was also shown to the wolf and the coyote. "Most of the women refused to dress a wolf skin at any price." The howling of a coyote was interpreted by shamans as prophetic of visits, attacks, or the advent of buffalo, and the Indians frequently regulated their movements by these prognostications.

Pg. 62: The master of ceremonies addresses a prayer for the common weal, offering a pipe to the Great Spirit, the sun, the four quarters, the water, and the land. This is followed by a general smoke, the great "medicine dance," and various dances in honor and imitation of buffalo, deer, and other animals. On the second day of the ceremony proper, there are magical performances by the medicine-men. The third day is largely occupied with banqueting, the favorite dish being dog-meat. While purely social dances were performed for amusement, "a band of young men form the great religious dance, and make a vow to the thunder, or voice of the Great Spirit. Then they perform various dances, which last three whole days and nights, with only slight intervals, without their taking the least nourishment or refreshment." At the termination of the ceremony, which lasts about ten days, each person tears or cuts his sacrificial offering to preclude its appropriation by fellow-tribesmen, whereupon the several bands taking part in the ceremony separate.

Pg. 67: It is curious to note, in-this connection, that the Stoneys never kill dogs. Some time ago, I was told, a party of Dakota came to visit the Stoneys, and desired to kill some dogs for a feast, but their hosts would not permit it. In their disappointment, the Dakota made up a song, the words being: "Cu'flga waka"' wani'ndjatc" (There are no sacred dogs here). The Assiniboine, on the contrary, as noted by De Smet, p. 938, freely indulged in dog-feasts. As this is reported of the Yanktonai (Keating, I, 433) and other Dakota tribes, the Stoneys must have lost the custom during the recent period of separation.

Pg. 67-68: Grass Dance: When the leader decides on having a dance, he orders the crier to bid the people prepare a feast. It is absolutely indispensable to cook a dog for this entertainment, otherwise no dance is held. The crier next calls the members of the society. This summons is repeated four times, and everyone is expected to be present after the fourth proclamation. The last man to appear has a large bucket of food placed before him. He is obliged to eat up

all the food on the spot. If he does not wish to do so, he must inform the four headmen, or the two whippers. He is then required to pay a forfeit, such as a blanket, to some old man or woman. Then the bucket is removed, and the food is served to other spectators.

One of the performers gives up a blanket, on which the whippers spread the officers' feather-belts. The blanket is not reclaimed by its owner. The leaders seat themselves behind their belts. The bucket containing the dogmeat has been placed outside, near a large bowl. The singers begin to sing. At the fourth song, the officers rise, put on their belts, and dance around in a circle, moving towards the right. This is repeated three times. The fourth time the leader, standing near the bucket, shows how he used to dodge the missiles of the enemy. Finally, he touches the bucket, goes around in a circle and sits down, followed by his associates, who successively go through the same actions. One of the leaders rises. The whippers begin to dip up the dog-meat into the bowl with sticks the ends of which are wrapped with quill-work. The standing officer walks around, and selects eight distinguished warriors,- men who have been wounded in battle or have scalped an enemy. The eight braves are seated in a row behind the pan. The whippers ladle out eight portions,- the four paws, the head, and three other pieces. The officer, taking up a long-handled wooden spoon decorated with feathers and horsehair at one end, approaches the drummers, who begin to sing. He then dances all alone. At the fourth dance he stops before the warriors. Now the eight portions are to be distributed. The first brave selected is entitled to the head. The man with the belts takes the spoon, touches the dog's head, and brings it close to the warrior's mouth. The brave touches the food with his tongue or lips. In similar fashion the remaining portions are taken to the other warriors. If one of the eight has slept with any woman during the previous night, he must decline to touch the meat, or a misfortune would befall him the next day. The same taboo applies to the drummers, but not to the dancers. The whippers also get a piece of dog, the officers waiting on them. Those who have not been obliged to decline, then eat, dropping bones into the bowl. A man waits on the ten eaters with a pipe, and each smokes in succession. The dog's skull-bones are kept, the other bones are thrown away.

This was a custom of the Omaha Mandan feast, J. 0. Dorsey, (a), 273; it is mentioned as an Assiniboine custom by Maximilian, I, p. 445. Some sort of ceremony with the dog-bones seems to have been common among the Dakota. Cf. Keating, I. p. 433, and Miss Fletcher, (b).

Pg. 69: Another dance follows. The man with the whistle blows it whenever the performers show signs of exhaustion, and they are obliged to continue. At last, some outsider, taking pity on the drooping dancers, approaches the drum, hits it with a stick, and retires. This act absolves the performers from continuing. When they have stopped, the outsider announces that he is going to give away a horse or a gun. A smoking-song is next started. Two women are engaged to help singing. Everyone seizes his pipe, and begins to smoke. There follows an intermission, during which people are free to-dance or cease dancing, as they please. The herald next approaches the dog's skull, points it towards the four quarters, and lays it down with the nose pointing east. The eight braves dance four times around the bones. After the fourth dance, the first one picks up the skull, and points it in the direction of the country where he accomplished a certain deed, of which he then recites the story, and finally lays it down. The second warrior picks it up, and goes through the same mode of procedure, which is likewise followed by the remaining six men. But if a man has had to decline to eat on account of recent sexual intercourse, he cannot himself lift the skull, but merely indicates the direction with his hand, whereupon one of the whippers points the skull for him. The last of the braves may throw the skull away. If at any time during the ceremony a feather, or any other part of the ceremonial raiment, falls to the ground, a man who has killed an enemy picks it up, and, before handing it to its owner, recites a war-story.'

Pg. 72: The dance was occasionally performed in the daytime, but more frequently at night. Late at night, after the conclusion of the performance, any dancer could visit a fellowmember's lodge and sleep with his wife, but this license did not extend beyond the limits of the brotherhood. According to one Indian authority, the ajfl-'dancers exercised police functions. Whenever a man had prematurely startled the game in a tribal hunt, the ajui-'dancers would take their guns, go out together, and shoot up into the air to indicate their intentions. Then they surrounded the culprit's lodge, tore it up, and killed his horses and dogs. Whether my informant confounded the ajul-'dancers with the Soldiers, whether they shared the tribal functions specified with other organizations, or possibly stood in a peculiar relation to the Soldiers, is by no means clear.

Pg. 74: In the whelp 2 (cuxngcindja) dance there are four leaders, chosen for bravery, and a crier. When these agreed to have a dance, the members were called together. All painted their bodies red. The badge of the society was a wolf-skin worn around the neck. For decoration, porcupine quillwork was placed around the wolf's eyes, the paws were wrapped with flannel, and to the jaw was attached a buckskin fringe. Four drummers, with hand-drums, sat in the center, and the performers danced around them.

Pg. 86: The wolf-dancers wore wolf skins, painted their bodies in imitation of "blue wolves," and danced like wolves.

Pg. 96: The Braves would punish the young men who did such things,- if they could catch them,- tearing up their blankets, taking away their property, and sometimes whipping them severely."' Among the Arapaho, the biitahanwu dancers (Bitahi'nena) constituted the constabulary. "They performed police duty in camp, when traveling, and on the hunt, and were expected to see that the orders of the chief were obeyed by the tribe. For instance, if any person violated the tribal code or failed to attend a general dance or council, a party of Bitahi'nena was sent to kill his dogs, destroy his tipi, or in extreme cases to shoot his ponies.

Pg. 101: Story: Inkton'mi was wearing a wolf-skin robe.

Pg. 130: Story
Inkton'mi was living in the forest. He made a lot of songs, packed them on his back, and set out traveling. After a few days, the load got so heavy, that he could only walk very slowly. He set the songs down, and considered what to do next. At last he decided to call the birds and beasts. He called the buffalo, the peha'rin (crane?), ixa'tata'n (a dark bird), the crow, the cock, the fox, the wolf, the horse, the owl, and the coyote. He told them he was going to divide his songs among them. The buffalo received the first song and the powers that went with it; he was told that people would dream of him, and get the appropriate song, dance, and costume from him. The peha'rin, ixa'tat&'n, crow and cock received corresponding instructions. The cock was given the grass-dance, the porcupine headdress representing his crest. The other animals each received his own ceremony. Then Ikton'mi bade them separate. "Wherever people live, appear to them in their dreams and give them your dances." They separated, each bearing his song; they spread over the whole world. The songs kept by Inkton'mi himself were those relating to the women's dance and the medicine men's practices. Inkton'mi went to the sky, and told its inhabitants to keep it open, so that people could get there without difficulty. "No one shall come down again," said InktonmMi.

Pg. 136: Story: **Cree?, Assiniboine**
The chief was displeased with his son-in-law, and disowned both him and his daughter. It was in the winter. He ordered that both, as well as the boy's foster-grandmother, be tied up, and moved camp. The old woman had a little dog. When the people had gone, she asked the dog to untie them, and it freed them all. Then the boy asked the two women to pick up rags of blankets and strips of buckskin. He ordered his wife to erect a sweatlodge, and went in to sing. Out of the rags he made buckskin robes and handed them outside, then he shut the door again. After a while he produced a fine white blanket. Then he transformed himself into a handsome young man. His wife was now very fond of him. He made many arrows and went out to hunt. The moose ran away, but he turned into a moose and killed many of them. They had plenty of meat now, and were very rich. They lived in the woods for a long time.

Pg. 138: Story
Two good-looking girls were living together. The older one wished to marry a poor boy, but he refused. The younger one also proposed to him. Then he married her, and lived together with the two sisters. The boy used a large bear for a dog, always tying him up inside the lodge. When he lived with his grandmother, he once said to her, " I wish we had a bear for a dog." She protested, saying she was afraid, but the next day, they had one.

Pg. 140: Story
A hostile tribe caught sight of a camp of about four hundred Stoney lodges. They waited until nightfall when all the Stoneys were asleep. Then they killed all except a young girl and her little brother, who hid in a doghouse. After the Blackfoot were gone, the children came out of their hiding place, looked about and found that everyone was killed. The girl packed her belongings and set out with her brother to look for another Stoney band.

Pg. 142: Story: **Blackfoot, Gros Ventres, Arapaho, Cheyenne, Omaha, Osage, Pawnee, Assiniboine**

Accordingly, all the people packed their travois, muzzled their dogs, and ran away. The girls, who were playing with other children, did not know what had occurred. About the time of sunset one boy asked the girls to fetch some meat. Two boys who had gone to the camp returned, saying, "All the people have gone away." The girls did not believe it, and the oldest asked her sister to go with the boys. She said, " It is impossible that our mothers have abandoned us." The girl returned crying. "All are gone." The oldest girl said, "We had better follow them." The people had gone to a thick wood. The children could not find the tracks, though one old woman who pitied them had hung up moss to point the way.

Pg. 143-144: Story: **Blackfoot, Gros Ventres, Arapaho, Cheyenne, Omaha, Osage, Pawnee, Assiniboine**
The girl caught up to the people. She was perspiring from running so fast. Her mother said, "You bad girl, go back." The girl begged her father to let her stay with them, but he refused. At last, the good old woman who had hung up the moss said, "Bring your brother to my lodge." She allowed them to sleep there. The bead-maker said to the people, "Because that girl is with us, a cannibal is going to come here. You had better tie the boy and girl to two trees, urinate on them, and abandon them once more." The old woman remonstrated, but was told she might be abandoned too. She had a dog called Muskrat. She spoke to him as follows: "After I have fastened the tipi to your back, go into the brush. After the people are gone, return, untie the children, and let them have the tipi. Also lick the people's urine from their bodies." Then she went with the people. The dog stayed behind. His mistress pretended to call him, but he did not come. At last, he appeared without the lodge. The people searched for it. When they could not find it, the old woman said, "It is lost," and pretended to whip her dog.
. . .
The boy said, "Some people are going to come to our camp." A short time after, a brother of theirs came there. He looked thin and starved. The girl fed him with pemmican and gave him food to take to his people. He did not recognize them, but told his people he had met a handsome man and his sister, who had given him all kinds of food. The people, who were famishing, came to the boy's lodge, but the girl would not give them any food. At last, the good old woman came with her dog, Muskrat. The girl called her. The dog knew her, and wagged his tail for joy. The girl fed both hospitably. Then her father came and begged for some food. She said, "Chew this up." He tried to eat some, but it was as hard as bones. Then the girl hit her father in, the neck with the dry meat. After this, she and her brother lived together with the old woman and her dog.

Pg. 146: **Cree, Blackfoot, Omaha, Ojibwa, Menomini, Assiniboine**
The young man then set out to find his lost brother. He went to the spot where he had last seen him, and found the track to be that of a boy on one side and of a wolf on the other. Whomever he met, he asked concerning his brother's whereabouts. At last, he was told, "He is living far away among the wolves." "Can't any of you bring him to me?" "No one can get him, he is too fast a runner to be caught." Then the youth said, "I '11 turn myself into a dead moose. Tell the animals and the wolves, too."' They obeyed, and all the animals came. The wolves were there, and the wolf-boy among them. The wolf-boy recognized his older brother and refused to go to the carcass. The other wolves told him to eat without fear. Then, although he was afraid, he began to eat the buttocks. After a while, his brother jumped up in human shape, and seized him by the legs. The wolf struggled, but was overcome.

Pg. 159: Adventures of two boys: Story:
A chief had two daughters. He addressed the young men, saying, "Whoever brings me a handsome dog, may marry my daughters." The young men went and brought in many dogs, but the chief always said he wanted a different kind. One of-two boys at last brought him some small dogs. The chief was satisfied, and gave him one of the girls in marriage; The second boy, while looking for a dog, got to a beautiful unoccupied lodge. He rested there. It was the dwelling of an ogre.' When the ogre came home, he said, " I am going to put you to work, you are going to cook for me." The ogre used to cook people and horses. He owned one mule. The mule once warned the boy, "After a while you will get killed." The boy said he wanted to live and asked the mule to help him. "If you run away and see a small dark cloud, that will be the ogre." The boy rode away, mounted on the mule. The mule said, "When the ogre pursues you, you will make me perspire white sweat. Bathe your body in my sweat. The ogre will try to burn you up on a heap of firewood, but with my perspiration on your body you cannot burn up."

The mule said, "Don't ride me too much and always give me plenty to eat." The boy obeyed. He returned home. On the way he found a beautiful dog. He brought it to the chief, who allowed him to marry his second daughter. The

chief had a good stable, and the boy put his mule inside. "How did you get it?" asked the chief. Then the boy told him his story. The mule told the boy not to make him sweat any more, but some people were eager to try. One man asked him very often. The boy refused to let him mount the mule, but he insisted on going through the fire. At last, the boy yielded, and the man rode through the fire, but was burnt up. Thereafter the people were afraid of the mule.

Pg. 162: The Witch: Story
A woman owned a bitch. One day the bitch said, "I am going to give birth to two pintos." The woman and the dog simultaneously gave birth to twins. Both the boys and the pintos grew fast. One day one of the boys was riding his pinto. He heard something coming. He built a fire. Suddenly he saw an old woman standing on the other side of it. Both went to sleep. The woman woke up, rose, and put medicine on the boy, killing him. When he did not return, his brother went to look for him. Finding his brother's corpse, he also went to sleep there. He heard the witch coming. "That's the one that killed my brother," he thought. The old woman lay down. "My grandson, I am tired out." "You can rest on the other side." He did not sleep, but kept watching her. She thought he was asleep. She had two medicines, one for poisoning, and the other for resuscitating people. When she tried to poison him, he seized her and killed her with her own medicine. With the other he restored his brother to life.

Pg. 167: The Old Husband and the Young Lover: Story:
A big bear, a mountain-lion, a wolf, a coyote and a lynx came into the lodge: The old man was terrified. They ate up all the food and walked out again. Then the youth caught the sunbeams and pulled them down' like a rope. It was getting hotter all the time. The old man was perspiring. He jumped into, the water, but it was boiling hot. The youth told his wife and her brother to put on porcupine clothes. Thus they escaped injury, but the old man and his friends were all burnt up.

Pg. 179: The Bear-Women: Story: **Blackfoot, Gros Ventre, Arapaho, Crow, Omaha, Wichita, Assiniboine**
Some girls were playing. Another girl came along and was invited to join them. "No, I don't like to play." At last, however, she consented, saying, "Well, I will play, but don't play with my anus." They began to play. As they were playing, the girl got bigger and bigger. The others began to tease her. She got more and more like a bear. Some of the girls ran away, but she killed them. The people in the camp shot at her, but could not kill her; she killed all of them. Her young sister hid in a doghouse. At last, the bear-woman found her. The girl cried, "Don't kill me, I'll fetch water for you and comb your hair." So the bear spared her, and they lived together. During all this time, their four brothers were away. The bear used to abuse her sister and make her work hard. One day she said, "Get wood for me."

Pg. 187-188: The Buffaloes' Ward: **Blackfoot, Assiniboine**
There once lived an orphan boy, who was raised by his grandfather and grandmother. One day his grandmother packed her travois, strapped the boy to the frame, and went to fetch wood. The dog gave chase to a jackrabbit, and ran away with the baby. After a long while, he returned, but the child had fallen off. The old woman came home crying and told her husband what had happened. The old man asked the herald to announce that he wished someone to help him in searching for the child, and that he would reward those who aided him. Several young men came to his assistance, but their search was in vain

Pg. 187-188: The Buffaloes' Ward: **Blackfoot, Assiniboine**

The lodge was erected, and the gifts were heaped up inside. Then the boy started out over the hill and called four buffaloes from the herd that had raised him. They appeared in the distance. The boy went back to camp, and bade all the people tie up their dogs. Then four buffaloes came nearer in single file. They went right to the lodge. All the people looked at them. The boy entered also, put flannel around their necks, tied feathers to their hair, and divided the other gifts among them, telling them this was their reward for rescuing him.

Pg. 200: Story: The Wolf-Wife
A man dreamt of a she-wolf and took her to wife. He slept with her in his lodge. The old man saw his son sleeping with her. After a while, the young man consorted with another woman. The wolf was angry and killed her, then she departed and gave birth to a child that looked partly human and partly wolf-like. When grown-up, the boy looked for

his father and, lived with him. He was a good hunter and ran so fast that he could catch the fleeing deer. After a while he found his mother and took her to her husband, who was very glad.

Pg. 202: Story: Wi'skedidi'n.
A man saw some elk on the other side of a river, which he could not cross. "I wish," said he, "that some one would take me across." An elk came to get him. The elk was thin and bony, so the man said, "I want to ride another one." Then a fat elk came. He rode across, and, as soon as they had gotten to the other side, he drove his knife into the elk. At first he could not pierce its skin, but with.the second stroke he killed it.' While he was skinning the elk, a wolf approached, and asked, "Where do you camp?" "My camp is over there by the river." "Wait here, I will tell your people." Then he piled up the meat, and covered both the food and the man with a skin. The cover was heavy and when the wolf was gone the man tried to get out. He got himself covered with blood. When he got out at last, he had turned into the bird Wi'skedidi'n.

Pg. 205: False Comrade: Story
Two youths were always staying together. One went on a visit. At a white man's house he got married. He went on horseback to hunt game with his double-barreled gun. A small iron dog accompanied him. Near a clump of bushes he noticed two elk. He pursued them into the brush. By nightfall he had not caught up to them. He did not know where he was. He made a fire. Suddenly an old woman appeared, warming herself by his fireplace. "My grandson, I am freezing. Do you go to sleep." Then he fell asleep. "Get up, my grandson," she said after a while, "your feet are going to get burnt." He remained silent. She untied her medicine bag, and with a stick she rubbed medicine on him. Then the youth, his dog, his gun, and all his other property were transformed into trees. After some time had elapsed, the enchanted youth's comrade said, "I am going to follow my comrade." He set out and reached the white man's house. His friend's wife came to meet him and mistook him for her husband "Where is my comrade?" "It is yourself." "No, tell me where he is." "No, it is yourself, let us two go home and eat." She took him home, and he ate. She would not let him go, thinking he was her husband, but finally he escaped.

He got to a place where he thought his friend might be. He set down his iron dog, bidding it hunt for his lost friend. The dog searched a stable, then ran on, scented, and followed the tracks. Finally, they got to a place where two elk were lying. He thought, "This is perhaps the place, these two may have killed my friend, and I will kill them." He gave chase, following them into the brush. Suddenly it got dark. He built a fire. "Here I will sleep."

Pg. 208: Story: The Waka Girl
His parents then packed up a travois, brought a lodge and its furnishings to their son, and requested him to set up house. He moved in with his young bride, and the other people gave a new lodge to the old grandmother.
. . .
The orphan girl asked her husband to get a crow for her. When he had brought one, she fleshed it, dried it, and stuffed it with grass. She bade her husband look whether any of the Indians had a calf skin. He found an old woman who kept one for storing berries in. When the young wife had secured it, she ordered the people to follow her southward where there was plenty of timber. She announced that she was going to corral buffalo. Some of the people followed her. When they had reached a certain spot, she halted and bade the men bring logs for a buffalo-drive. It was constructed in one day. Then she ordered all the dogs to be tied up inside the lodges. She sent out a crow, which flew out through the smoke-hole.

Pg. 224: Canis Stuprator: story:
A man killed a moose. His wife went to fetch it, and packed the meat on a dog. The dog barked and refused to return. She waited for him and finally went back. When she got close to him, he commenced to wag his tail and looked into her eyes. The woman said, "If you will not walk, I 'll kill you on the spot." The dog rose and embraced her with his legs, throwing her down. She tried to get away, but he prevented her. "I shall kill you, unless you let me do as I wish." Then he satisfied his lust.

The woman was ashamed and did not want to go back to camp. Her husband went to look for her, and found the meat on the ground. For a long time the dog and the woman could not be found. At last, some other people found them. The woman had given birth to seven pups. Her husband killed the dog when the woman told him what had happened. He informed the rest of the people.

Pg. 228: White Buffalo: Story
Many Stoneys were on the plains in search of buffalo. Only one old man remained at home. One of the buffalo signaled with a mirror that he was going to kill the old man. He ran straight towards the camp. The dogs pursued him, but he reached the camp. The old man took his gun and approached the bull. The women all shouted, "Shoot him from afar, or he'll kill you!" He shot at, but apparently missed the bull. Then the buffalo came slowly towards him, suddenly beginning to run. The man fled, but was hooked and thrown up into the air several times. The third time the women spectators saw the blood pouring from his body. The fourth time they saw his body and heart torn to pieces. Still the buffalo continued hooking him. At last he walked off. But the shot had not gone wide of its mark, and soon he fell dead. It was a white buffalo. The women took the man's flesh home and piled it up in a heap.

Pg. 230: The Offended Feet: Story
A man was traveling by himself. He sat eating. He put grease on both his braids. Some people came to kill him. He talked to his feet. His feet were angry. "We won't help you," they said; "feel your hair." The man said, "That is all right. When I am dead, people use my hair in scalping me. No one uses you, except dogs." Then the feet ran as fast as possible, so he was not caught. The people did not find his tracks. When they saw them at last, they said, "These tracks look old, they can't belong to the man we are after." Thus he escaped.

Pg. 232: Story: the Punitive Expedition
It was a fine, calm day. At last the old man saw the water stirring. He was frightened and warned the people not to sleep that night. The son-in-law's father was in the camp to be attacked. The young man begged his companions to spare his father's life. They bade him tell his father to stay in the dog-house during the fight, but in the darkness he mistook the bad old man for his father and warned him instead. The bad old man did not tell any of his people, but hid in the dog-house.

Pg. 234: They visited six different bands, inviting each to join them in their war-expedition. The warriors from the six bands all gathered together, then the young man sent a messenger to bid his father join them. At noon, they all set out to avenge the murder of the five boys. They got to a big river, which they crossed in two hundred canoes. One of the enemies had a wild dog, which was generally tethered. When the surviving son saw him, he said, "That dog belongs to the murderer of my brothers." The owner of the dog did not feed him well in order to keep him wild. The boys' father also had a fighting dog. The enemy retreated to the woods. The attacking party landed and tied up their canoes. The adopted boy had been born among the enemy; 'he sought his real father and told him they were going to fight. His father asked him, whether he had a wife, and he said he had, though this was not true. Some of the enemy did not believe him. The owner of the dog released his animal. The boy gave him plenty to eat to render him less savage. Returning to his own side, he said, "We had better turn back, those people have a wild dog." The people got scared and turned back. Crossing the river, there was a violent gale. One man was frightened, thinking they were going to be capsized. Then the old man counseled them to land again. They returned to shore, tied up their knives, and got ready to fight. In the night, when all the enemy were asleep, they approached quietly, tore the lodges down, and killed a great number of the sleepers. The owner of the dog was roused by the noise and released his dog, which killed many of the assailants. They could not kill him either with knives or arrows, so half of them fled. The adopted boy, finding his father slain, committed suicide. Two of the people were hiding in a canoe. The dog scented and killed them, and ate them up. One man hid in the dog's house, where the dog did not find him. One of the assailants paddled along the shore to catch up to his retreating friends, bidding them wait for him. But they took him for an enemy. The runner cried, "That's the man that killed my brothers," so they killed him.

NOTE: Wolves mentioned in tales omitted if not portraying anything about their behavior or uses

Lowie, Robert Harry 1912 *Social Life of the Crow Indians. Vol. 9(2). Anthropological Papers. American Museum of Natural History, New York.*

Pg. 218-219: Song: Crow
Crow women while rocking their babies to sleep, often sing lullabies that are supposed to have been originally heard in dreams or obtained by an ancestor who overheard the song of some female animal lulling her offspring. Of the songs noted, one is that of a wolf, another is believed to have been obtained from a bear, and a third from a dog. The following wolf lullaby is very popular and known to all the Crow.
awe'raxke ta bawasa'Ec1 wa,
On the hillside I was running,
bacii'ca daxE'tsixE re, daxEtAsixe re.
my knee I skinned, I sklined.
ts6t alcu-hi'cik.a ta, a'cu-hi'cik.a ta.'
The wolf red-headed, the red-headed one.
awaku'saat e'rusa ak
Farther off cannot ease himself.
i'sa aratpape i; awak6'wate barape'ik.A ta,
His face itches, in all seasons he kills,
ciwicil'kikata wae
gets yellow with fat.
mi'cg ex basui'rake, o pl'rake. ha'ha, hu'hu!- ha'ha, hu'hu I
The dog gets full, he smokes. Ha'ha, hu'hu! Ha'ha, hu'huI

Pg. 236: Supplementary data were obtained from Blue-bead. When a man had announced his intention to go on the warpath, the news spread rapidly and those willing to accompany him had moccasins made for the journey. They often set out after sunset or when it was already dark. Each man led a dog by a rope that was afterwards used for the horses stolen from the enemy, and the dog was laden with the moccasins and a small bucket. For a shelter they erected windbreaks of sticks interlaced with bark and sometimes roofed with foliage. Scouts were sent ahead, and if they sighted the enemy they came back to give a report to that effect, which was called batsi-k.arakie When coming back, the scouts gave a wolf howl, sang, and danced the scout dance. After this performance the party went to the spot where the enemy had been seen, and after espying them again they headed them off and hid along their path. Each sang medicine songs and tied his individual war charm to the back of his head. One man kept peeping out from behind a rock. When the enemy approached, the Crow suddenly attacked them and shot at them as they fled. When the first enemy had been struck, there was a scramble to get the honor of striking him. Some took off the scalp and stretched it in a hoop. They scraped the flesh off with a knife and blackened the dried scalp with charcoal. The scalp was afterwards produced as evidence of the killing and was held aloft at the end of a long stick.

Lowie, Robert Harry 1913 *Dance Associations of the Eastern Dakota.* Anthropological Papers of the American Museum of Natural History, 11(2). New York, NY.

Pg. 117: Elk Dance

Long ago a man might go about imitating the actions of an elk and would make himself a tent in the wood. He declared that, if shot, he should be able to cure himself. As soon as others who had had elk revelations heard his song they would join him. Sometimes there were as many as five of these, and they would go round the camp singing. The heyoka, bear dreamers, and persons with other visions, all went in pursuit of the elk. Many acted like dogs, scenting the tracks. My informant also imitated a dog. Of the five Elks only three left footprints resembling elk tracks, so the pursuers, gave chase only to these three. The Elks had their medicines' in a hole under the tent poles. The heyoka searched all over the tents, but could not find the medicines. One Elk had a looking-glass and some peji'x5'ta (sage?). The mere fact that they were overtaken would kill the Elks, but those that really had had Elk revelations were able to revive.

Pg. 122: Bear Dance

. . . During a dance presents were given away freely. Sometimes the performers killed a dog, threw it into the center of their meeting-place, and ate it raw. When they had eaten all of it, they would perform one or two dances. They were in the habit of dancing at the lodge of a chief. Their paint was yellowish-red.

Pg. 124: Raw Fish Eaters

Inside the ring is a bush for each dancer; in each bush a nest, made to resemble a cormorant's nest; and outside the ring is an Indian metamorphosed for the occasion into a wolf - that is, he has the skin of a wolf drawn over him, and hoops fixed to his hands to enable him to run easier on all fours; and in order to sustain the character which he has assumed, he remains outside, lurking about for food.

All being ready, the medicine men inside the wigwam commence beating a drum and singing. This is the signal for all the cormorants (Indians), inside the ring, to commence quacking and dancing and using their arms in imitation of wings, keeping up a continual flapping. Thus for some time they dance up to and around the fish - when the bravest among them will snap at the fish, and if he have good teeth will probably bite off a piece, if not, he will slip his hold and flap off again. Another will try his luck at this delicious food, and they continue, until they have made a beginning in the way of eating the fish. Then each cormorant flaps up, and takes a bite, and then flaps off to his nest, in which the piece of fish is concealed for fear the wolves may get it.

After a while, the wolf is seen emerging from his retreat, painted so hideously as

to frighten away the Indian children. The cormoiants perceive the approach of the wolf, and a general quacking and flapping takes place, each one rushing to his nest to secure his food.

This food each cormorant seizes and tries to swallow, flapping his wings and stretching out his neck as a young bird will when fed by its mother. After the most strenuous exertions they succeed in swallowing the raw fish. While this is going on, the wolf seizes the opportunity to make a snap at the remainder of the fish, seizes it with his teeth, and makes his way out of the ring, as fast as he can, on all fours. The whole of the fish, bones and all, must be swallowed; not the smallest portion of it can be left, and the fish must only be touched by the mouth never with the hands. This dance is performed by the men alone - their war implements must be sacred from the touch of women.

Pg. 125: Dog-Liver-Eaters' Dance

One man had the power to start this dance (cunk pi'yutapi watci'pi). David Whale never saw the dance itself, but only the party coming to perform it. All the men were holding guns and powder horns. They would circle round a spot where four dogs had been killed and their livers placed in a pan. After dancing for some time, the participants ate the four livers raw.

Fortunately this performance has been described by white eye-witnesses, and one account follows: This dance is peculiar to the Dacota tribe, and takes its name from the fact that the raw liver of the dog is eaten by the performers.

It is not often performed, and only on some extraordinary occasion. The performers are usually the bravest warriors of the tribe, and those having stomachs strong enough to digest raw food. When a dog-dance is to be given, the warriors who are to take part in it, and all others who desire to witness it, assemble at some stated time and place. After talking and smoking for awhile, the dance commences. *A dog, with his legs pinioned, is thrown into the group of dancers by any one of the spectators. This is despatched by one of the medicine-men, or jugglers, with a war-club or tomahawk. The side of the animal is then cut open and the liver taken out. This is then cut into strips and hung on a pole about four or five feet in length. The performers then commence dancing around it; smacking their lips and making all sorts of grimaces; showing a great desire to get a taste of the delicious morsel. After performing these antics for awhile, some one of them will make a grab at the liver, biting off a piece, and then hopping off, chewing and swallowing it as he goes. His example is followed by each and all the other warriors, until every morsel of the liver is eaten. Should any particles of it fall to the ground, it is collected, by the medicine-man, in the palm of his hand, who carries it round to the dancers to be eaten and his hands well licked.

After disposing of the first dog, they all sit down in a circle, and chat and smoke awhile until another dog is thrown in, when the same ceremonies are repeated, and continued so long as any one is disposed to present them with a dog. They are required to eat the liver, raw and warm, of every dog that is presented to them; and while they are eating it, none but the medicine-men must touch it with their hands.

Women do not join in this dance. The object of this ceremony is, they say, that those who eat the liver of the dog while it is raw and warm, will become possessed of the sagacity and braverv of the dog.'

Pg. 139: The principle at the bottom of this performance was probably that the gift of invulnerability could be conferred by a revelation, but apparently it was not altogether without dangerous consequences, as is also indicated by the following narrative. A man once put a buffalo robe about himself and marked it in one spot where he wished people to shoot him. Little-fish saw this man's second performance. Another man was lying in wait as if he were about to chase buffalo. The actor walked round, then stood up straight, and was shot. My informant saw the dirt fly from the marked spot where he was shot. He fell sideways and one of the spectators remarked, "He is falling down, the other time he did not fall down." However, the performer rose and went home. There a place was cleared for him and he sat down, taking some dirt in his mouth and putting some on his wound. He tried to cough up the bullet, but could not do it, and died. A man once dreamed that he should cook for dogs. Accordingly, he would cook a dog-shaped mass of pemmican painted all over. Then he would tell the owners of the dogs to tie grass to the dogs' necks and feet. When they came toward him, he began to sing, and as soon as his song was done, the dogs jumped at the meat.

Lowie, Robert Harry 1922 *Material Culture of the Crow Indians*. Anthropological Papers of the American Museum of Natural History, 21(3). New York, NY.

Pg. 210: One informant said the Crow never ate mice, moles, rats, snakes, water-snakes (ma'katsk'), frogs, turtles (masaxe), and muskrats. All the tribes to the west likewise abstained from turtle flesh. The Crow further did not eat owls. Skunks were eaten by men when on war parties. Badgers were eaten. " I have heard of some people who ate wolves, but have never done so myself." As stated elsewhere (p. 221), dogs were not eaten except ceremonially in a recently introduced dance, and only sparsely then. There is a reference in mythology to dogs being eaten by people at a time of starvation, but at this point the narrator explained that they were Hidatsa.

Pg. 220: Travois. Curtis makes the categorical statement that the Crow " never used the travois, either with dogs or with horses."'- I made inquiries on this subject again and again and obtained widely varying replies. This much seems certain, however, that the travois (ardk'3) was not used with horses except for the removal of wounded or otherwise disabled tribesmen. Leonard, however speaks of " a sort of dray formed by these poles, which is done by fastening one end to the pack saddle, and the other end dragging on the ground, on which they place their furniture." On the other hand, a number of informants declare that in the old days the travois was employed with dogs. Bear-crane even gave a brief origin account. Long ago the Crow had no dogs. Once a little boy went to a pond and saw a dog but did not know what sort of animal it was. He went to some willows and peeled off the bark of the trees for a rope. When he got back, he found two dogs there, a male and a female. He secured them with his rope and led them to camp. Before this the Indians used to pack food on their backs. The boy said to his mother, " Let us keep these

dogs for packing things on." The other people did not know what kind of animals these were. The woman did not know how to pack the dogs when they were to move the next day, so her son brought two poles and fixed them on the dogs. All the other people packed on their backs. The dogs had seven pups and their owner gave them to other Indians, so they came to have dogs too.

In both versions of the myth of the Dwarf's Ward a child is represented as strapped to a dog travois. All informants describing the Crow travois at all spoke of it as having a rectangular frame. Bear-crane makes his boy inventor first cross the poles, then change the method so as to have them almost parallel. Another Indian said the poles did cross. Warriors going on a raid packed their moccasins directly on the dog's back.

Pg. 221: The Crow kept many dogs in the old days and indeed they still do. Maximilian was impressed with the number and ferocity of those encountered in the Crow camp at Fort Clarke. There were about five or six hundred of them running about, wolf-like in appearance and representing all shades of color; and they savagely attacked the strangers, who were obliged to defend themselves with stones.' As the Prince correctly observes, the Crow did not eat dogs. In connection with the modern Hot (= Grass) dance they have doubtless eaten dog, but I learned that even then they sometimes substitute other food. One old man, possibly legendary, was spoken of as having bred dogs till he had as many as a hundred. Another informant said that the dogs were allowed to breed in their own way. Gelding was an old custom: if they saw a long-limbed dog they would castrate him and use him on the warpath for carrying moccasins. Some, but not all, dogs had names. The following were cited as examples: makdra-wasac, Runs-opposite; micg'e-c1re, Yellow-dog; micg-etsetdc, Wolf-dog. The two last-mentioned appellations were used by my informant to call his dogs in my presence and they came.

Pg. 249: Sometimes the boys would kill a young wolf or coyote, bring a lock of its hair, and make their girls dance, evidently in imitation of the scalp dance. They also enacted a victorious return after killing a rabbit in the woods, whereupon they tied its head and other parts of its body to long sticks, again making the girls dance.

Pg. 250: Sometimes, Young-crane said, the girls had little shields to play with. They would also make male dolls and when a boy came to a girl she would show him her doll, saying, "That's you." Then the boy would bring her something to eat. A girl might also take a doll and throw it into a lodge harboring a boy, saying "There's your boy!" Then his mother gave the girl some beads or other gifts. Sometimes the girls would take dogs, put articles on them and lead them around. When the boys approached, the dogs barked, making the boys run off. At times several girls jointly went toward a tipi where there was a boy and said, "We are coming to you." Then his family called them in and gave them something to eat and the girls would lie down to sleep with the little boy as though they were his wives. Or a bevy of little girls would enter such a lodge, one by one, dance and sing, and the mother would give them each some pemmican. This happened when there was abundance in camp.

Pg. 255: The duration of their journey depends on the distance of the camp. When they get near the Crow camp, they shoot into the air. They ride the captured horses round camp. The scouts carry wolf hides on their backs and sing tstua songs. At night all in the party gather in the captain's lodge, where the young women of the tribe come and sit behind them. The tettbuahs are sung. Pudding has been prepared and is given to the women after the singing; they take it home and return. Then the men and women stand in a circle.

Pg. 257: Some of the young men had gone up during the night. The ground on the other side was rather level. When we stopped to smoke, one of the scouts returned and we gave him some meat to eat. "A Dakota camp is nearby," he said. He had seen calves looking for their mothers and buffaloes looking for their offspring. They were somewhere nearby, we might expect to see them that day. We went down the other side of the mountain. Before noon we got to the foot of it. There was a good deal of timber there. Some of the men had gone to high places but had not seen us. It must have been about four o'clock. We started off towards the east along the foot of the mountains, reached a creek, and stopped at about five o'clock. Then we heard coyotes barking up on the mountain and the scouts came back. They formed in line and sang a song. They approached and we asked them questions. "We have seen the camp, they are down the creek." Some of the men were well acquainted with the country and inquired just where the camp was and then said it was not a hostile camp but rocks looking like tipis from a distance. When the sun was very low, we heard the coyotes howling again. We got up in line and sang a song. The scouts came to us and said the camp was at

the foot of the mountains. We saddled our horses, ascended the mountains, and got to where the scouts had sighted the camp. We stayed there till the next morning.

Pg. 258: The captain of a party selected as scouts, tcitce, those known for their cunning and their ability to run a great distance. When looking over a hill, a scout put a wolfskin on his head so that buffalo seeing it would take him for a wolf and not run away. I was out twice under Bell-rock; both times there were many soldiers with us, a hundred and five hundred, respectively. There were about ten captains on these expeditions.

Pg. 262-263: Sometimes a war party traveling afoot had dogs to pack their moccasins. It was hard going on a war party in the wintertime. At night they had merely a blanket for covering and they lay down on a bedding of bark and grass. The dogs did not require leading, but followed along. When stopping for the night, all helped build a shelter. The boys did the cooking. In the morning the scouts went out before any of the others were up and ascended a high hill. They stayed till the rest of the party had eaten and started on their tracks. Then the scouts ascended another high hill and continued in this fashion. They had nothing to eat that day. The scouts kept on ahead till they sighted the enemy. Then they returned to the main party and hallooed. The main party got up in a circle and put buffalo chips in the center. If the scouts had seen the enemy, they waved something in the air in token thereof. If they had only seen the tracks of buffalo killed by the enemy, they did not shake their blankets. When they got back to the party, the first scout kicked over the pile of chips and reported what he had seen. The scouts then ate meat. Then everyone painted up and made medicine. Some were left to wait for the rest; any old men, boys, and women were left behind. If anyone had the blackbird for his medicine, he was chosen as leader against the enemy. He started on the run and continued running. Those who were exhausted returned to those who were waiting. When the rest got close to the camp, the captain sent about four to steal horses. They would bring horses and,return for more if necessary. Then they started homeward. They had to run all night and all day. Having no saddles, they had a hard time riding. They continued the next night and day. Their buttocks were worn out (Apce pdtsikI). Sometimes they did not get enough horses, then some had to go back afoot and were usually killed. They liked horses very much.

Pg. 264: Among the well-established facts referred to by Beckwourth may be cited the blackening of-warriors' faces in token of victory (pp. 153, 160), the use of dogs for packing moccasins (p. 163), the glory gained through rescuing an unhorsed tribesman by riding double with him (p. 206), the practice of severing fingers in mourning (pp. 163, 267, 269, 391), and the view that there shall be no victory celebration if a Crow has been killed in the affray (pp. 163, 169, 197). In the same category may be included the giving of trophies to wives and kinswomen (p. 154), the whipping of men by the police for going on unauthorized raids (pp. 287, 367), the surprising of small parties of hostile buffalo hunters (pp. 228, 235), and the use of looking-glasses in signaling (p. 241).

Clark Wissler, 1902-1905
Wissler, Clark

1910 *Material Culture of the Blackfoot Indians*. Vol. 5. Anthropological Papers. American Museum of Natural History, New York.

Tribe: Blackfoot

Pg. 20-21: Dogs were not eaten, though the modern intrusive society of the Hair-partners, makes some pretense of serving them at ceremonies.

Pg. 24: In order that it might be out of the reach of dogs a scaffold of poles was erected, similar to that shown in Fig. 2.

Pg. 37-38: When the driving of buffalo was attempted, many dogs were muzzled to prevent barking. In a piece of tanned hide, a hole was cut large enough to pass over the nose and well up on the jaws. The edges of the piece were drawn back over the head and fastened around the neck with a draw string. By this contrivance, the dog was also hooded. In addition, they were either tied up, yoked to an anchored travois, or weighted with heavy pieces of wood to prevent their finding their way to the pound.

Pg. 44: Multiple Tribes: **Crow, Flathead, Nez Perce, Snake, Bannock, Ute, Dakota, Arapaho, Kiowa, Pawnee, Blackfoot, Stoney, Assiniboine, Piegan, Gros Ventre**

While many tribes eat the flesh of the dog, the Blackfoot show a special antipathy toward it. According to Clark the Crow, Flathead, Nez Perce, Snake, Bannock and Ute did not eat dog; but among the Dakota, Arapaho, Kiowa, Apache and Pawnee, they were regarded as a delicacy. This seems to indicate a geographical distribution of the custom, rather than a linguistic one, the Blackfoot falling in the northwestern cultural group.

It may be, that a ceremonial has been one of the chief factors in the distribution of this custom. Among the Pawnee, a dog was usually served at ceremonial feasts and it appears that among the Dakota its serving was a prominent feature of many dances. The so-called Omaha Dance is now the great occasion of a Dakota dog feast. The Gros Ventre have this dance and its dog feast. The Piegan learned it of the Gros Ventre and make some effort to eat dog-soup at the time of the ceremony. At least, there is a tendency for this ceremony to introduce the custom among the Blackfoot.

Dr. Lowie reports the Stoney Assiniboine as refusing dog in contrast to the other Assinboine and curiously enough makes no mention of this ceremony among the Stoney but reports it at length fur the Ft. Belknap division. This is in harmony with the above. P. 67, Vol. 4, this series.

Pg. 53: A crude kind of fish trap has been described and some forms of the sweat house may be interpreted as attempts at basketry, but these few exceptions seem, after all, to prove the rule. As to weaving, the wrapped technique in dog travois frames is the sole instance.

Pg. 87: According to tradition, the prehistoric Blackfoot travelled on foot, assisted by dogs in the transportation of their effects.

Pg. 88-90: The Travois. When dogs were used for transportation, they were usually harnessed to a kind of drag frame, the familiar travois. This was probably in use long before the introduction of horses, though there is little direct evidence on this point. A similar travois of larger dimensions was used with horses, and notwithstanding the fact that wagons were issued to the Blackfoot more than thirty years ago, the horse travois is still in general use among the older women. On the other hand, dog travois have not been in use for many years.

According to our information, there were two types of travois. One of these is shown in Fig. 56. The sides of the frame are two poles locked together at the top with many turns of sinew and bent so as to converge like the arms of a Y. About midway, these arms are crossed by a netted oval formed by bending a stick into the desired shape and weaving across with thongs. The warp is stretched lengthwise of the oval hoop and the weft introduced by wrapping

as figured by Mason. The ends of the oval are lashed to the poles by a thong which is spirally carried upward on one pole almost to the crotch of the Y, where it crosses over and is brought down the other pole in the same manner, in order to lash the corresponding end of the oval. The crotch is wrapped about with a piece of skin dressed in the hair, forming a pad, or saddle, for the shoulders of the dog. Soft pliable thongs are fastened to the ends of the oval by which the pack or load can be held in place. A broad band of rawhide which when in use passes around the dog's neck is fastened to the top of the saddle and carried over the legs of the Y. Two narrow thongs, one fastened to each pole just back of the saddle, serve as a cinch.

Another specimen in the collection also designed for a dog, differs from the preceding in that instead of the netted oval, there is a long rectangular frame with eight transverse bars lashed with sinew at intervals of about 10 cm., giving the whole the appearance of a ladder. The same curious mode of lashing the carrying frame is found in this specimen; the thong, however, is first tied to the saddle then carried loosely down to the lower cross bar of the frame where the lashing begins. It is then carried spirally up the pole to the second cross bar which is lashed in turn; then the thong is carried up the pole as before, crossing under the saddle and then passing spirally down the other pole, lashing the other ends to the bars, after which the lower end is brought up and fastened to the saddle as at the start. These lower ends are used in making up and securing the pack. Another difference between this and the preceding travois is in the length of the poles, 2.2 meters in the preceding case and 3 meters in this. According to our informants, the latter was about the usual length, though it naturally varied with the size of the dog. In this connection, the statement of Henry that travois poles were long and were sometimes made of lodge-poles is of interest as a check upon our informants. Also, Catlin speaks of the Sioux dog travois as having poles about fifteen feet long.

The horse travois, though much larger, is identical in structure with the type just described except that there is no saddle and that the poles cross at the apex with long slender extended ends (Plate vm). The projection of these ends out above the horse's head is probably a conventionality. In use, the travois is usually fastened to a saddle upon which the woman rides. The part of the lashing thong that crosses from one pole to the other usually passes over the horn or projecting parts of the saddle while the poles are tied down at the sides or held in place by the weight of the rider. The purpose of the peculiar lashing noticed in all travois is now apparent; the draft is by the thong and not by the poles. In the dog travois where the crossing thong is concealed in the saddle, the breast strap, or yoke, is fastened by a thong passing through the saddle and around the crossing thong. By this ingenious contrivance, the pull is upon the pack frame rather than upon the poles and the possibility of the load being lost by the poles pulling out is reduced to a minimum.

Pg. 88: For probable origin of the term, note the following: — " Travail a cheval, pi. travails a cheval, literally horse-litter, also called in English travail, travaillc, travois, traverse, and travee. The French plural is often erroneously given as travaux, as if it were the plural of travail, mean ing "work"; but it has nothing to do with this, the etymology of the word being from Lat. trabeculum , diminutive of trabs, a beam, through such forms as travalhtm and trabalc, meaning a trave. brake, or shackle." (Henry and Thompson. 142).

Pg. 91-92: An interesting point in this connection is the general belief among the Blackfoot that the net type was generally used with dogs and the ladder type with horses. It will be observed that the apex of the dog travois differs in construction from that of the horse travois, the latter being formed by a mere crossing of the poles with long diverging ends, while in the former, the poles are bent to a parallel position and securely lashed with sinew. Horse travois are still used for hauling wood and other camp supplies. In former times, the aged, the sick, and children were placed upon skins upon the frame of the travois, protected from the sun and rain by a canopy of the same material. Some of the old people state that they saw children and even aged persons transported on dog travois; that the dogs were large and stronger than now, some of them standing about seventy-five cm. in height; that many dogs were able to drag tipi poles and that the strongest ones hauled skin tipi covers. That these statements are near the truth appear from the estimates of a dog's carrying capacity by white observers; thus Gass, speaking of the Tetons, says the dogs will haul about seventy pounds each. The arrangement of the load on the frame is such that the dog bears considerably less than the total weight on his shoulders and as the friction of the ends of the drag-poles upon the ground cannot have been great, these estimates do not seem unreasonable.

Pg. 91-92: It appears that formerly, before horses became numerous, some selective breeding was practiced to provide large, strong dogs for travois use; but no detailed information could be secured. Within the memory of persons now living, male dogs were sometimes castrated " to keep them at home and make them quiet." In performing the operation, the dog was hitched to the travois and one hind leg bound firmly to one of the poles. That this was an aboriginal custom is doubtful. In recent times, horses were castrated by medicine men with the object of increasing their practical value, but no evidence was found that the idea of selective breeding was associated with the custom.

Pg. 91-92: **Dakota, Assiniboine, Ojibway, Cree, Gros Ventres, Sarcee, Arapaho, Crow, Blackfoot, Pawnee, Kiowa, Sioux, Comanche, Platte**

The distribution of the travois cannot be stated definitely, but seems to have been general in the Missouri-Saskatchewan area. Specimens of the netted hoop type from the Dakota and Assiniboine are found in the Museum's collections; those of the former for horses, the latter for dogs. Henry observed this type among the Assiniboine when dogs were used and implies that the same was used for horses. Franklin saw the same type for dogs used by the Cree. Dr. William Jones collected a model of this type among the Ojibway in Minnesota. The rectangular frame type has been reported among the Plains Cree, Gros Ventre, Sarcee and Arapaho. On the other hand, the Crow seem not to have used the travois at all. So far as the data at hand go, the Blackfoot dog travois are the only ones in which the poles do not cross at the apex; in all other cases, whether for dogs or horses, the poles cross and project as in the Blackfoot horse travois.

Among several southern tribes, the travois appears to have no fixed form but seems to be an improvised affair of tipi poles and packs, as among the Pawnee, Kiowa and Comanche. In some cases, the pack is placed upon the back of the horse while the poles drag behind; in others, two or more cross pieces are adjusted to the poles upon which the packs are placed as observed by Grinnell among the Pawnee. Catlin speaking of a moving Sioux camp, indicated that the dogs were harnessed to a real travois while the horses dragged the improvised affairs of tipi poles and packs.9 Thus, we find the same peculiar variation from the crude to the definite as noted in the case of the bull-boat and the raft made of tipi covers. So far as the information at hand goes, the real travois was prevalent among the tribes north of the Platte; the Blackfoot using both of the prevailing types, one for dogs and one for horses. Statements by Morice and Spinden make it probable that formerly, all dog transportation on the interior plateau among the Athapascan, Salish, etc., was by packing, the travois being unknown. Thus, the Crow seem to resemble the plateau tribes rather than those of the Plains.

Pg. 95: Bags of this type are mentioned by Larpenteur, as common in the Missouri Area, who implies that the shape is copied after those used by whites. Morice credits the Carriers with similar bags used on dogs.

Pg. 165: In manufactures and the arts they show striking uniformity with the other buffalo hunting tribes even in many minor details of technique, though on the other hand they show slight inclinations toward Western Cree and Dene types in contrast to the almost entire absence of such among their immediate neighbors. In all that pertains to shelter and to transportation by horse or dog they show little individuality.

Wissler, Clark 1914 The influence of the horse in the development of Plains culture. *American Anthropologist* 16(1): 1-25

Pg. 3: **Assiniboine**
Next we turn to the journal of La Verendrye's Mandan discoveries, 1738-39. He set out from a camp of Cree on the Assiniboine river and made the journey overland with a body of the Assiniboine. It is clear that the whole party were afoot, for "the women and dogs carry all the baggage, the men are burdened only with their arms; they make the dogs even carry wood to make the fires, being often obliged to encamp in the open prairie, from which the clumps of wood may be at a great distance."

Pg. 5: **Dakota (Yankton)**

Then we come to the journal of Peter Pond, 1740--45, where we are told that the Yankton division of the Dakota had horses in abundance: "Thay Have a Grate Number of Horses and Dogs which Carres there Bageag when they Move from Plase to Plase .... Thay Run down the Buffelow with thare Horses and Kill as Much Meat as thay Please.

Pg. 11: The use of dogs for transporting baggage is mentioned by Coronado's men, a date before the era of the horse. Furthermore, we have linguistic evidence in the names for horse, such as "mysterious dog" and "elk-dog," certainly implying a resemblance in the uses of the two animals. We should expect no one to doubt the assumption that dog traction, one of the most distinctive traits of Plains culture, was fully diffused over the area before the horse was known

Pg. 11-12: **All Tribes**

Obviously dogs could not have transported the tipi of horse days with its long heavy poles and bulky cover. Descriptions of the tipi have not been found by us at a period when the horse was unknown. The tents mentioned by Castaneda appear to be tipis, but we cannot be sure of their detailed structure. They were, however, transported by dogs. The distribution of the tipi among a few of the Central Algonkin and its analogous forms to the eastward among the Cree, may warrant a guess that it was diffused over the Plains in some form along with dog traction; but a mere guess will not help us here. However, in another place we have called attention to the apparent relation between the travois and dragging tipi poles. The horse travois is made of tipi poles and the few dog travois we have seen had their poles pointed at the butts precisely like the tipi poles. Yet the true travois was found in the northern part of the Plains; the tribes of the south placed the load upon the horse and dragged the tipi poles at the sides. In Castaneda's time this was the way for dogs. In short, there are several reasons for assuming that the northern travois was developed from the tipi poles dragged by dogs. If we accept this explanation, it is clear that a tipi of some form and the travois are historically associated and that the former is the older.

Pg. 12: **All Tribes** The net result of this survey is, then, that we have positive evidence of the dog travois development before the horse, but that on other traits of culture we have only presumptions for the area at large.

Pg. 14: **All Tribes** While this proves nothing as to the true Plains tribes, it raises a strong presumption that the periodical hunt of the Pawnee, etc., cited above, was practised in pre-Columbian times; so the custom observed in horse days was merely a shift from dog to horse travois, and from walking to riding, and not strictly a new trait. Indeed, why should the Plains people have had the dog travois if they did not go on long journeys by land? Hence, I believe it must be granted that the circumscribed ranging of the Plains tribes was a cultural trait before the advent of the horse.

Pg. 16: **All Tribes** The existence of former periodic ranging is proven by historical evidence in some cases and made inferential in others by the previous development of dog traction. In short, we may say that only those traits directly associated with the horse can be taken as later; the most characteristic traits, for want of evidence to the contrary, must be given priority, and that while the horse along with other European influences may have intensified and more completely diffused the various traits, there is no good evidence at hand to support the view that the horse led to the development of the important traits. In other words, from a qualitative point of view the culture of the Plains would have been much the same without the horse.

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Pg. 18-19: **All Tribes** Some of the early Spanish observers note the great use of large dogs, both for packing and travois traction, and the almost entire dependence on the buffalo; here we have at least some of the highly characteristic traits of Plains culture in horse days. To such a culture the horse would most surely be a new and

superior dog; he would like any greatly improved appliance enrich and intensify development in certain established direction.

Pg. 19: **All Tribes** We see, however, no good ground for assuming that any important traits, material or otherwise, were either dropped or added among the buffalo-hunting dog-using rovers observed by the first Spanish explorers.

Pg. 24-25: **All Tribes** At least some of the tribes had developed dog traction to meet their nomadic wants before the horse came, and needed, therefore, but to substitute the horse for the dog in their own dog-culture complex and to take over the necessary parts of the Spanish horse-culture complex.

Pg. 25: **All Tribes** Finally, it appears probable that the accidental presence on the New Mexican frontier of a well-developed dog-traction culture was the chief determining factor in the direction of horse-culture diffusion though there were other ethnic factors as well as environmental conditions that could have contributed to the result.

Wissler, Clark 1914 Material Cultures of the North American Indians. *American Anthropologist* 16(3): 447-505.
Pg. 449: The chief traits of this culture are the dependence upon the buffalo and the very limited use of roots and berries; absence of fishing; lack of agriculture; the tipi as a movable dwelling; transportation by land only with the dog and the travois (in historic times with the horse); want of basketry and pottery; no true weaving; clothing of buffalo and deerskins; a special bead technique; high development of work in skins; special rawhide work (parfleche, cylindrical bag, etc.); use of a circular shield; weak development of work in wood, stone, and bone.

Pg. 450-451: Mandan:

For example, the Mandan made some use of tipis, hunted buffalo, used the travois, worked in, skins and raw hide, and armed and clothed themselves like the typical Plains tribes

Lewis Henry Morgan, 1862

Morgan, Lewis Henry. 1993 The Indian Journals, 1859-62. Edited by Leslie Alvin White. Dover Publications, Mineola, NY.

Pg. 145: Father De Smet told me that while encamped once near the woods a slut Indian dog came out of the woods with a prairie wolf and while the wolf stopped, the slut came to his camp and he fed her after which she returned to the wolf and they both returned to the woods. Afterwards he ascertained that the same dog belonged to an Indian camp nearby to which she afterward returned. In the Upper Country they all believe that the wolf and the dog cross, but I have not heard of an authentic case. The wolf dog, so-called, is not a hybrid, but they are fertile *inter se*.

Pg. 154: **Dakota** Dogs Made Useful

They have large numbers of the wolf dogs, who grows large and fat. They say they often kill and roast them. They also make them carry burdens with they move camp. I saw several of them in the harness. Two poles about ten feet long are secured on their back with a piece of buffalo skin as a mat and held by a single strap around the neck. There are thus a pair [of] fills with the ends trailing on the ground, forming a triangle about six feet apart at the hind end. Just behind the dog, there is a rim of hickory in the form of an ellipse, about three feet by two covered [by] a network of rawhide, which is secured across the fills, upon which they fasten the burden. I saw two or three thus bearing burdens of faggots of wood. I also several empty, ready to receive their loading…They no doubt when they move camp carry with them considerable amounts of fuel in this way

Henry A. Boller, 1858, 1859, 1860, 1861, 1863

Wood, W. Raymond. 2008 *Twilight of the Upper Missouri River Fur Trade: The Journals of Henry A Boller. State Historical Society of North Dakota, Bismarck, ND.*

Pg. 84: 23 June 1858: Upper Missouri

I hope the Major is well and is properly attended to—you ought to see the Indian dogs. They are half wolf, and some half fox. And when I am fixed in my for, (I can't tell you which one it will be yet) I will have many things to tell you—tell me how you are getting on with your cars and menagerie; if you have made any more locomotives &c.

Pg. 98: 16 August 1858: Fort Atkinson

As the evening wore on, the squaws crowded into our homes; the interpreters & men's rooms, they found places under the beds, over the floor, and every vacant nook was fully occupied by their valuables, house-hold utensils and favorite dogs! Our house, the most spacious was the favorite; 'Pile in' was the order, and pile in they did with such good will, that there was left barely a narrow track, 5 inches in width to our beds. The night was close. & the effluvia arising from the closely packed bodies of the highly scented squaws, infinitely stronger than agreeable. I turned in about 10 ½ o'clock. my bed being occupied by my equipments & surrounded by a musquito bar fortunately not being invaded, so I lay down, but could not stretch out my legs as the foot had been appropriated by 3 squaws & a baby as a pillow! Sometimes in kicking out my legs, I interfered with the baby taking its supper, & as of two evils, always take the least, I preferred keeping my legs curled up to having the baby squalling. I fell into a doze, but was awakened by the interpreter calling me in a subdued whisper to "come out, the Sioux are near.

Pg. 101: 19 August 1858: Fort Atkinson

We have 6 oxen, 2 cows (dry at present) and horses of course, one pair of which is an American team. All the oxen work single, and work in the cart as quietly as a horse, also 'in the travee' by which water for the Fort is hauled up from the River. Everything in this country is turned to account, sometimes even, as was the case last winter, the cows had to be worked. I hope you have enjoyed yourself this summer, and will be glad to hear from you.

A travois consisted of two long poles that were dragged behind horses or dogs, and that carried a load suspended on cross frames or on netting. Wilson *The Horse and Dog*, 216-230.

Pg. 102: The village is surrounded by a stockade, and the lodges are built of earth & are very spacious and comfortable; part is fenced off and here and there they keep their horses at night. The women do all of the work, and have to pack all their firewood at least a mile on their shoulders; in this they are assisted by their dogs, whey they harness to travees. I have been out hunting several times; once with and Indian called "Hawk" and one of our interpreters, Patinode, the mosquitoes were so terrible bad, that after several hours tramp, we returned with only one pigeoun which Patinode shot.

Pg. 113: 23 September 1858: Fort Atkinson: Sioux

Nor for something elegant and nice in the eating line; among the Sioux, no utensil is so highly prized for cooking in, as a big, fancifully painted chamber pot! The greatest honor and compliment which they can pay to any one, is to "call him to a feast" of a fat young dog, cooked & served up in a Chamber pot. I think that you and pa appreciate & do it justice.

Pg. 118: 27 September 1858: Fort Atkinson

The Indians will winter from 30 to 50 miles off; perhaps, in two camps; we will have a trader at each, and I will have to travel a good deal to see that they are properly supplied with goods, and that the robes, peltries &c. are sent to the Fort. If there is, as we hope will be, plenty of snow, we will have a sleigh, & perhaps dog trains to transport goods & robes &c. I will of course be mounted, (if not too cold, when I would rather walk) & from the "sign," the preparations which the wild animals are making, the winter will be a severe one. Out men are cutting and hauling the winter fire-wood as fast as possible; the Indians are "caching" their corn and making preparations for their

departure, which will be in about a week or 10 days. After they go, we will have to exercise the utmost vigilance, and always be on the look-out for war parties. A guard will very likely be maintained during the night and careful survey made before opening the gates in the morning, or we might be served as the Yellowstone Post was. . .

Pg. 140: 25 January 1859: **Mandan, Minneterees**

I have travelled a good deal this winter to and from the Minneterees & Mandan wintering camp on Leau-quimont, 30 good miles from here, in charge of wagons with goods & peltries. Going down the first time, we travelled with the Indian camp, sleeping two nights on the on the way, and joining the motley procession of warriors, mounted and on foot, old men, ditto, squaws, pack-horses, dogs drawing travees loaded with "plunder," horses drawing travee with the lodges packed on, young children, babies and puppies hung on somehow & and somewhere by way of ornament. We were 9 days on the trip, including the time consumed in building 2 shanties or log huts for our Trader to live in while the Indians remained in Camp, and keep his goods in. The Indians wintered here 2 yr's ago, and many of their lodges were still standing one of which we used as a temporary shelter. Besides the Trader, his squaw & papoose, & myself, there were 4 men, voyageurs, who did the work. Our goods, harness, blankets, guns, saddles, & provisions were all stowed with us, in a little place hardly bigger than your ' Museum,' and so low, I could not stand upright. Our hands and faces were unacquainted with water the whole time, and I did not see that they suffered any by it. When the huts were done, I turned the goods over to the Trader and started back to the Fort with my team & men, sleeping one night on the way. It was so cold we could not sleep, and the wolves howled in all directions—the northern prairies were on fire and the flames flashed and faded in the distance. . .

Pg 144:26 January 1859: In the daytime, sometimes, from the Fort we can see buffalo on the prairie, a couple miles off, sometimes a herd of deer, run by the wolves, crossing the river on the ice, and sometimes a wolf prowls close enough to shoot from the gates.

Pg. 153: 15 July 1859: **Sioux:** One night, an old Sioux brought me a pan of fresh boiled dog, smoking hot. I eat heartily of it to her great amusements & satisfaction: the meat was juicy & tender fully equal, and perhaps superior to young pork. There are circumstances under which eating "dog-pork" is impossible: for instance to eat a pup that has fattened upon a corrupting human body! Perhaps, Colonel, I may call you to a dog-feast, in real Sioux style, served up in a gayly painted chamber pot! To stimulate the appetite. This will be satisfactory to you, as you are getting over you 'potomania.'

Pg. 155L 18 August 1859: The cook has shot a wolf & red fox from the pickets and was terribly excited in consequence: about 6 weeks previously I had killed out of pity, a large wolfish Indian dog that had been crippled badly. The day before one of the men in prowling around the Village saw his body & dragged him to the gates, and wanted to sell his skin for a wolfskin! I proposed to Malnouri to go and set him up where the cook could see him thro' the pickets: we went quietly out of the river gate, dragged the body around, set it on its legs, propping it up with a stick in the most natural manner around 20 yds. from the prairie gate.

He looked, by the bright, uncertain light of the moon exactly like a wolf prowling around the dead wolves there. While planning and carrying into effect our joke, we were several times overcome by laughter—the idea seemed so ridiculous! We came back quietly, & M'Bride who was in the kitchen talking to divert his attention from any outside noise, opened the door as if to go out, when he quickly came back and whispered, "By God! There's one there now." Enough said—the cook sprang to the pickets, took a hasty glance, jumped after his gun, thrust it as far thro' the pickets as he could & fired!—

Pg. 160: 4 November 1859: **Sioux**

The 'Rees went out to "Nickaway"; that is, to hunt buffalo dry a good supply of meat. They had made a very successful hunt a good supply of meat. They were preparing to "move Camp" in a day or so: in the evening, a young man left the camp to go on a butte to discover; they did not return. and early the next morning a small party started out and soon found their bodies, scalped. Returning with the utmost celerity to Camp, the alarm was given, but hardly had it been done before the Sioux made their appearance, and the fight commenced, and continued with great fury, alternate charges and repulses, in one of which the Rees were driven from their Camp and their lodges & meat

cut to pieces, travees broken, and dogs killed; in another, the Sioux were so hotly presses, that they dropped their garnished leggings & blankets.

Pg. 168: 31 August 1859: Fort Atkinson

Last winter up at the Camp, an eclipse of the Moon took place; the Indians thought the Great Spirit was angry with them; the women cried and the dogs howled, the warriors fired their guns and shit arrows at it, while the old men harangued; when the shadow passed over, and the moon shone bright again, all retired to their lodges, the young men giving a general yell of exultation. Their "Medicine" was very strong!

Pg. 187: 11 September 1859: **Assiniboine:**

They use dog travees chiefly, and are indifferent horsemen. Everywhere the squaws were dressing robes, cutting meat and making new lodges. The chief "Broken Arm" has his new one erected for our accommodation, and we found in much more spacious & comfortable than his old worn out one. About 10 of the women commenced bringing such dry meat as they had left, together with bladders of grease, which we eagerly traded, also, a few skins.

12 September 1859: Traded a little meat; the hunters went our to surround, and the day passed over slowly. There is no Sabbath among Indians. The lame man and his travee arrived, also the women who was reported to have killed one of her children came with him, bringing all three! The old fellow immediately upon arriving commenced haranguing against those who had left him, and telling how, when they were young, & he not a cripple, he had hunted them, to all of which very little attention was paid.

Pg. 194-195: 28 September 1859: Baker in his first trip broke his pole; after he came back in the evening, a new stiff one was fitted in. Hauled 4 loads of wood, traded 2 robes. Prairies still on fire to the south, brightly reddening the sky. Another false alarm in the Village during the evening, guns were fired, dogs howled, &c., &c., &c.

Pg. 199: 6 October 1859: Cloudy, very cold and stormy all day, with occasional spits of snow! Everybody within doors as much as possible; I cut my "exercise" very short in the morning, only riding the "bay" a little distance. Out dry meat gave out to day: the Indians are almost desperate for food, and their dogs are starving. The cold weather drives the flies into the houses in incredible numbers, to our very great annoyance; they are just numb enough to drop into the victuals just as you are on the point of putting them in your mouth, rendering great caution in eating necessary, as these flies are bred by the dead Indians on the prairie in the rear of the village and one swallowed instantly acts like a violent emetic!

Pg. 213: 30 October 1859: About two O'clk, we arrived at the 2d camp of the Indians which was romantically chosen in a wooded ravine by the "Mauvais Terre,." tho' about a mile from the water. (a small creek. Our cattle unharnesses, the horses fed and watered, the fire was kindled and our dinner (&supper) of dry buffalo meat, coffee, and hard bread quickly preparing. Patneau and I were call by the "Bear-on the-Water" to a feast (dry meat) in his lodge; after which we returned to our campfire, and shortly out meal was ready. The oxen were tied to the wagon wheels, the horses carefully picketed close by, and with my "Mountain Saddle" for a pillow, the prairie for a bed, and the spangled heavens for my canopy I fell asleep, waking occasionally by the Indian dogs tugging and gnawing at my robe.

31 October 1859: Cool and raw. After breakfast, we had a long hunt for out horses who had strayed off after being loosened from their pickets in search of good pasture; but all were recovered. They were driven up to the wagons, harnesses and saddled, and we worked till the Camp moved. Soon we heard the "soldiers" harangueing to "pull down your lodges & pack your horses," and then in a few moments the lodges were fluttering in the wind, a moment more and thye were flat on the ground and the squaws busy loading and packing their travee and horses. In a short time all were ready, but none durst move 'till permission is given by the "Soldiers"—presently one galloped up (Nature bountiful to old Buck Eagle) to us saying "Narborah," (go on) and we quickly fell in the "Grand Cavalcade" of Warriors, mounted and on foot, horses drawing travee's dogs drawing ditto, dogs doing nothing, children, squaws, pack horses, old men and all the grand medley which an Indian Village on the march presents. After going about 607 miles, the motley crowd pressed down into a well wooded ravine (in the "Bad Lands") where they encamped, and we did the same as soon as we could find a good road down for our teams.

Pg. 215: 2 November 1859

Raw and cloudy—snowed in the morning. Patneau and the men commenced to build, hauling the logs with two yoke of oxen. About noon the Indians arrived, and of course our shanty in which we could not stand upright was crowded. The Indians commenced at once to build, and the clattering of axes sounded like a dozen threshing machines! In the night, the dogs stole my apishamore from under my head. I used one end to stop up a crack, and they managed to drag the whole of it through.

Pg. 223: 22 November 1859

Cool and cloudy. A slight snow last night. The three Gros Ventres started to the Aricara Camp this morning. One of the men has invented, and is using with the most sanguine hopes of success a new kind of trap! It is very simple in its construction, being nothing more than a large fish-hook, tied to a line, and baited with meat! The wolf is to swallow the bait, and the hook will catch in his throat, and thus secure him. We all wait to see how it succeeds with great interest.

23 November 1859:

Raw and Cloudy, with every appearance of snow. During the night, the men visited their traps, and got two large wolves; also a small Indian dog on the patent hook. A wolf had broken and got off with one of the traps, it was recovered this morning, minus the wolf. Another wolf trapped in the morning. I took a hunt in the bottom, but saw nothing. We commenced hauling and cutting firewood; the ox-driver broke his king-bolt and coupling pole by trying to pull up the wrong road; it was repaired at once. Cool in evening, wind, S.E. The men appear to think and talk of nothing but trapping wolves!

Pg. 229: 6 December 1859

I was busy in the forenoon examining my accounts for October and November, when Malnouri rushed into the house and said “there was a bull in the cornfield and was going to run him.” Knowing the bull went into the timber near by yesterday, I was as it were “cocked and primed.” So I snatched up my rifle and powder horn and set off on full jump to “approach”; while making a detour to avoid giving him the wind, it occurred to me that as the black ox was feeding near the “dead people” he might have gone down into the bottom—however I crept on, and getting nearer found that I have been regularly “sold”, it was Nigger! I came quietly back to the Fort, and “acknowledged the corn.” If Malnouri could laugh at me, I could laugh at him, for on 3 different times, the Bourgeois’ set him running Indian dogs that remained behind in the Village!! One would be seen picking around the “dead people’s” scaffold, and he (Mr. M’B) would call to Malnouri to get his horse and run that wolf—instantly Malnouri would mount his fleet little Mustang and runt them, thro’ the bottom, and over the prairie, until he got near enough to see clearly what it was he was chasing so keenly. Wheeling short, he would canter back, and while off-saddling would make the yard ring with his prolongued “sacrrees!!” Once we chased a dog over the corn-fields, thro’ the village, to Ft. Berthold, before he discovered his mistake; since then he has shot all the Indian dogs that were prowling about, so as to make another false hunt impossible.

Pg. 237: 20 December 1859

Weather like yesterday. The men made a road over the ice, preparatory to getting out pickets to finish the Fort. The Cook shot a wolf and red fox from the pickets and was terribly excited in consequence. In the evening Malnouri and I played him a trick. About 6 weeks ago I killed out of pity a large wolfish-looking Indian dog that had been crippled badly. Yesterday one of the men, (the ‘deer trapper’) in prowling around the village saw his body and dragged him to the gates and wanted to sell his skin for wolf skin!!!....

Pg. 242: 28 December 1859

Raw and cloudy. In the afternoon Malnouri and his man returned from Camp with the cart and horses, and a load of fine fat cow meat. The yellow horse is very lame in the off hind leg, and the bob-tail-pulls like a trooper in the cart. M’Eldery and Wray also returned with meat and peltries. They report buffalo near Square Hills this side of the Knife River. They slept out 4 nights and returned loaded, having killed over 100 cows. They are going to surround again

tomorrow, buffalo being now plenty on Shell Creek, 5 or 6 miles off. The pup that we tried to fatten for Christmas in lieu of a turkey, died this morning owing to having eaten some of the poisoned wolves. Wray came over in the evening to get a pipe stem, and give us news; he was much taken with my cap which I made on Christmas Eve out of the skin of the rabbit I shot on the 16th, and wore it for the first time on Christmas day. Last night I added a pair of horns, made out of white cotton stuffed with deer's hair. The "tout ensemble" is very unique.

Washington Matthews, 1854

Matthews, Washington 1877 *Ethnography and Philology of the Hidatsa Indians*. Vol. 7. Miscellaneous Publications. U.S. Government Printing Office, Washington D.C.

Pg.24: **Gros Ventre, Arikara**

Birds of prey, foxes, and wolves are eaten, but only when food is scarce. The Gros ventres have but recently learned to eat dog-flesh, and they still eat horse-flesh only under pressing necessity; but the Arickarees seem to have less prejudice to such food. Among many belonging to these tribes, a young, fat pup is considered a great delicacy.

Pg. 55: Horses are rarely named; but names are often given to dogs, particularly to such as children keep for pets.

NAMES FOR DOGS IN HIDATSA?

Thaddeis Culbertson, 1850

Culbertson, Thaddeus Ainsworth 1952 *Journal of an Expedition to the Mauvaises Terres and the Upper Missouri in 1850*. Edited by John Francis McDermott. Vol. 147. Bureau of American Ethnology Bulletin. US Government Printing Office, Washington D.C.

Pg. 41: Thursday April 18th—My inkstand has served me a scurvy trick and spilled all my ink so that henceforth I must write with pencil. Yesterday was the dullest day I have yet had ; it snowed and we could not travel ; our quarters were a small Indian lodge crowded with children and dogs and the small intervening spaces well filled with smoke.

Pg. 42: thought we would have afforded an admirable scene [subject] for a picture illustrating travel on the prairies; in moving off we got considerable. . . . and with the strange appearance of the Indians, their pack horses and their pack dogs their squalling babes on the backs of their mothers and our own rather outlandish appearance, there was a fine scene; just as we ascended the hill and reached the plain I thought the appearance the most picturesque.

Pg. 43: It detained us a short time : the squaws waded over or made a small bridge and then had to pull the packs of their animals across, one old woman probably 80 years old had a big dog for her pack horse; he generally worked very well and kept up with the horses easily but as we started this morning there was a steep and high hill just at first; up this he appeared unwilling to go and could only be persuaded so to do by the administration of sundry blows well put on.

Pg. 51: At our arrival men, women, children, dogs, and horses all came out to look. We still continue our fatiguing march over the dreary prairie but at length as night came on we found it would be too fatiguing to go to the Fork, and we encamped under a little hill and beside a pond.

Pg. 55: Fort Pierre

The Indians were soon inviting Alex to a dog feast but he was too tired to go; however they made it and at night brought him some over and had a talk with him. I was too tired to attend, but he brought me some of the meat which I tasted ; it tasted strongly of dog I thought.

Pg. 74: **Crow**

After tea took a short walk with Mr. Hodgekiss and as we passed through the lodge I remarked to him that we ought to go armed with clubs to keep off the dogs, which were then holding a threatening attitude. He replied that in a Crow village it would be impossible for us to pass with safety as we were then doing but would have to go wrapped in a robe as an Indian and under the guidance of one and even then clubs would hardly protect us from the hordes of savage dogs that would assail us.

Pg. 77: It appears to me that this method of burial originated in a desire to protect the bodies from the wolves more than in any of their religious opinions : they frequently bury the bones after the flesh has decayed entirely.

Pg. 79: To give me [sic] some idea of their religion, I may state that they pray to the Great Spirit on any occasion when they feel the need of his aid, and then promise a sacrifice of cloth, or a feast of dogs to him.

Pg. 81: Thursday May 30:

They all came safely, except some of the bags, which had been torn by wolves which had opened the cache, eaten up all the parfleche, and opened the bags in search of something more palatable, but the unkind bags gave them stones when they asked for meat.

Pg. 83: Thursday, May 30: Cheyenne?

Oh ! for the jaw bone of an ass to murder these miserable Indian dogs; just now, as at every few minutes during the day and night they are howling like a set of fiends; they have not a decent bark like our well-bred American dogs, but it is howl ! howl ! ! howl ! ! everlastingly—but after all it is their nature, for they are more wolf than dog.

Pg. 84: Friday, May 31: Cheyenne?

The mess, consisting of two dogs, of reverend age and valuable services, judging from appearances, had been boiled in a large copper kettle and was served out in very generous shares, beginning with us, and going around to complete the circle.

Pg. 85: There was a good deal of conversation, during which one of the old men spoke of their custom of eating dogs, and said that they regarded dogs as we do cattle. And it is partly true; they are of great service to us, being much used as pack animals, so that a dog feast is really an expensive one and a great compliment. But I was surprised to learn that this custom does not extend to the mountain Indians, who eat them only when starving. Hodgekiss tells me that a fat pup, well boiled, and the water changed several times, and then allowed to cool, is a delicious dish, and has no dog taste about it.

Pg. 111: The Blackfeet do not place their dead on scaffolds but either in a hole well covered to keep off the wolves, or they leave them in the lodge with everything just as it is when they die. In that case the wolves of course eat their bodies very soon; and I am told that in this way the body of nearly every Blackfoot is disposed of.

Pg. 143: I packed them up at once; the wolves had broken into the cache in which they had been placed and torn everything apart, however nearly all had come safely to hand except the petrified wood most of which was lost. You need not look for many bones, or skeletons as they are difficult to get about here; at all seasons they are scarce and are especially so at this one; we did not even see an Antelope until the third day out and did not kill one until after that and the wolves stole the head of that one from the cache.

Rudolph Friederich Kurz

Kurz, Rudolf F. 1937 *Journal of Rudolph Friederich Kurz: An Account of His Experiences Among Fur Traders and American Indians on the Mississippi and the Upper Missouri Rivers During the Years 1846 to 1852*. Edited by J. N. B. Hewitt. Translated by Myrtis Jarrell. Vol. 115. Bureau of American Ethnology Bulletin. US Government Printing, Washington D.C.

Pg. 72: July 8. **Arikara** Reached Fort Clarke, the Arikara (Riks) village. As Mr. Picotte expected the grandees of this settlement and wished to serve them sweetened coffee and crackers when he presented gifts, I had to remain on board to issue orders, etc. In the village Mr. P. and company were invited to partake of roasted dog as a choice dish. (I should not have exchanged courtesies.) From my station behind Pere de Smet's wagon I watched what was going on there as well as at the fort and observed the people with the aid of my telescope. Had an interesting view of about 50 girls and women bathing. As they thought themselves well concealed they were sportive and animated in a natural way. There were several dainty figures among them —so slender yet round, so supple yet firm. How they splashed and romped behind the partly submerged tree that they thought screened them from observation.

Pg. 74-75: I went out immediately to the village to find out what was going on and found the place like a swarming beehive. Warriors and young men in arms were hurrying across the plain, others were mounting their horses, a crowd of women were returning in haste from the fields where they had been grubbing turnips, other women were going out, curious onlookers were standing in groups, eagerly gesticulating anxiously chattering. An Indian, called Le Boeuf Court Queue, had been shot, they said, by one of the Sioux. He had been at the fort about breakfast time. I wished to trade with him for an old style tomahawk (an elliptic stone attached to a very tough dried tail of the buffalo bull). I sat on the roof of our house and scanned the village and plain with my telescope. Though it was a gable roof, it was covered with earth instead of shingles; so I could easily walk around up there. The scene before me was most interesting: an increasing number of women and children were returning across the plain ; some on horseback, others on foot ; some with their sumpter-beasts, 19 others driving loaded "travois" drawn by dogs. Finally, toward sunset, I saw approaching the escort with the dead. Nearer and nearer they came across the plain in the golden shimmering light that soon deepened to violet, then to gray, throwing the dark forms into relief; the nearer they came, the more dull and dead appeared the heavens, until, in the dusk of the twilight, they arrived at the village.

Pg. 81-82: July 21. As there were few Indians about I made sketches of their dogs, of which there is an endless number here. Most of them look like wolves. Moreover, they do not bark but howl most dolefully. If one dog begins a chorus 100 strong immediately joins him. Continuous cold rains. Our huntsmen rowed across the river. I have worse prospects than heretofore for work in the storehouse. But I will at least show good will. Bellange gave me further instruction in the Indian language of signs.

Pg. 95: August 13. Toward sunset yesterday I heard an outcry from the direction of the village, followed, as usual, by the howling of all the dogs. Everything was in commotion. I hurried out to the gate, curious to know what was going on. The trouble was that some one from Yankton had carried off four horses belonging to an old Crow Indian. He could not find them anywhere. In a trice young braves, mounted and armed, were galloping across the prairie. By the time they reached the forest, however, .night had fallen ; to follow any trace was therefore impossible. Until late at night they were heard singing and firing off their muskets as they returned home. Today they say the horses have been found. Only a little excitement for the Indians and me. This entire day there has been rain and nothing but rain.

Pg. 101: Our courtyard is crowded with old men and women who were unable to go along when the others departed. Concerning their age, they can estimate at least that they are certainly more than a hundred years old—or I would better say a hundred winters, because they can reckon more easily by snows that have fallen ; more than 60 or 70 years they do not attempt to count, for they have not the least interest in knowing their exact ages. These old crones are disagreeable creatures. I look upon them as sentinels; each possesses, unfortunately, one or more pet dogs, some young, some old, that make the night hideous with their continual howls. Sleep is impossible. Bill, the cook, rose up in his wrath and sent an arrow through the body of one of these canines and then threw him over the palisades. That rash act made an enemy of the old woman ; she is now quarreling unceasingly about us.

Pg. 109: The tracks of a wagon and team, make one road ; the travois forms three deep paths or furrows parallel with one another, that is, a middle path along which the beasts of burden, whether horse or dog, travel, and two outer paths furrowed by the tip ends of the carrying poles. This trace we followed from the prairie down toward the river, then for a time along the bank of the stream until we came again into a plain. Near a "cut-off", ie., a lake (frequented at that time by great numbers of pelicans) ,SB which was earlier the bed of a river that had now taken another direction, we found skeleton twig huts, over which the Herantsa had merely thrown blankets, and abandoned fires. This was a trace somewhat too fresh for Bellange's comfort. He began to fear for his skin. We left the trails, therefore, and, turning from the river, we trotted off to a distant prairie surrounded by a chain of hills. After a time my horse refused to trot longer, while Le Vieux Blanc, a well-seasoned traveler, kept steadily his even gait. So, in order that Bellange and I might remain together while traversing the wide stretch of country that we had yet to cross, I was forced to urge my jade forward with a hazel rod. After we had forded the Coquille at noon we dismounted and lay down for a little while in the tall grass in order to stretch our legs and to allow our horses to recover breath.

Pg. 124: Our Smith (Gngnon) and Zimmermann gave us, more than once, evidences of their spirit ; both were thrifty fellows and tried to earn some dollars extra as trappers. One evening in winter they went together into a nearby thicket to set traps for wolves or foxes. One of them saw, in the distance, a person descending a hill ; immediately he abandoned both friend and trap and ran breathless to us, crying "Indians ! Indians !" The approaching foe proved to be merely an Indian woman accompanied by her dog!

Pg. 142: Inasmuch as some proof is demanded of the victor's having touched his vanquished enemy, if no one is present to bear witness to the fact, he takes off the scalp of the one slain; that is, he cuts off the skin of the head, together with the hair, or, in fact, only a part of it. To do that requires time, and to expose himself so long to the rage or vengeance of enemies demands courage. In an encounter where many witnesses are at hand no scalp is required as evidence of valor for which a "coup" may be accredited, but the hero must have touched the fallen enemy either with his hand or with his weapon. This explains the press about the fallen foe. Furthermore, it is regarded the worst ignominy, the utmost disgrace of a band, especially of a chieftain, if the enemy captures the body of one of his men, treats It with insult, cuts off the limbs, delivers them to women for their dance of triumph, and finally throws them to dogs for food. Therefore the furious onset in defense of a fallen savage.

Pg. 146: When on a general hunt, "mikawua cerne," the hunters shoot in full gallop. They count only the arrows or balls that miss their mark. Women follow close behind them, fall upon the first victim, and carefully rip off the hide, which is all that the hunters require. The meat belongs to those who cut it up and haul it to the settlement in travois drawn by horses or dogs.

Pg. 175: A group of a dozen soldiers in grand array greeted us first with a salvo, then came on board to welcome their acquaintances, and finally kept watch over the cargo that had been put ashore. What a welcome prize they were for me ! A dog was shot instantly through the heart because he was in the act of lifting his leg against the piles of goods. Women and children were standing in a group apart, curiously scrutinizing the white strangers.

Pg. 182: Its purpose is purely social, offering the members a variation from their usual diversions. The band of highest rank is made up of the most celebrated warriors —The Band that Never Saves Itself. Others have the names of favorite animals, but never the so-called medicine birds and beasts, the flesh of which they do not eat, the skins of which they refuse to prepare for sale; such birds and beasts are not identical in any of the tribes. They exclude as such eagles, bears, beavers, and wolves; on the other hand, they accept buffaloes, dogs, foxes, pheasants, turtles, elks, etc. At these dances eunuchs wear no clothing at all except moccasins, not even the breechcloth. They fasten an eagle feather on their limbs.

Pg. 186-187: 12 October: We reloaded our rifles with care and set forward in the direction from which the sound had come. Soon we met, on the trail leading to the fort, a group of Indians we did not know. There were four men and two women, accompanied by several dogs laden with packs of dried meat. At sight of us two of the latter ran off with their travois, and their companions followed them to a considerable distance. Mr. Denig took the redskins for Cree. He invited them by means of signs to come with him to the fort; they laughed and remained standing where they were. Well, he thought, they are going to the "Dobies", customers of the opposition. They wanted whisky. We had none to offer them. After all, they decided to follow us along the characteristic Indian trail with its three parallel

paths. Mr. Denig remarked at once to me that it would be hard to bring them over to our side, yet it would be to his discredit if his attempt failed. To be sure, they had nothing with them of any value, but they would make a great deal of fun at his expense when they arrived at the "Dobie" fort and gave their own account of all the things he had promised them. So, when we came to the parting of the ways and he saw them turning off he made signs to the effect that he would give them as much meat and coffee as their stomachs could hold. "Hou !" They followed us. They were Chippewa, who in their speech constantly reminded me of Potawatomi.

October 13. While we were weighing the meat and hanging it up so as to prevent mold and also to keep it out of the way of hordes of mice (there are no rats in the fort any more than at Fort Berthold) there arrived a great band of Assiniboin, including many women, laden horses, and dogs. Inasmuch as these caravans afford me my only chance to observe different groups of Indians in this region, they are always welcome as further means of detailed study, especially their method of laying on the loads and, during the sale of their commodities, of unloading their packs. Upon these occasions there is no evidence of festive array.

Pg. 196-197: One of the aged women was calling her dog : "Kadosch ! Kadosch !" As they entice the brutes usually with "Suk ! suk!", I asked Mr. Denig whether Indians name their dogs. "Only as illustrated in this instance", he replied. "Kadosch means son-in-law." Yes ; it is a fact ; they treat dogs as members of the family. Many people, I dare say, have, unfortunately, chosen life partners no more faithful than a four-legged beast.

Pg. 210: October 25. With the remains of a lap dog we entrapped our first wolf. In laying the snare they dig a hole 3 inches deep so that the trap lies even with the ground, and then they cover it with earth, grass, buffalo chips, etc. A wolf or a fox, attracted by carrion, steps unawares upon the springs and his leg is caught. To prevent his running off with the trap the latter is fastened by means of an attached chain to a heavy log or trunk of a tree. For fear of unnecessarily piercing his pelt, an animal caught thus is never shot, but killed by a blow on the head with a bludgeon.

Pg. 212: October 27. Caught a wolf. Brought him in to serve as model for a study. There are wolves here of great size and also prairie wolves, which are much smaller; the latter appear to be half fox. Of the large species there are many different colors, varying according to age and season of the year: black, brown, yellow, gray mixed, snow white. To set more than two traps with one carcass is useless, for noise made by the captured animals drives others away. And when the dog used for baiting the trap is consumed one has to strew small pieces of meat over the concealed trap and all round about in order to ensnare the animals.

Pg. 225-226: Tuesday, yesterday, and today I have been constantly engaged in putting Assiniboin and Crows across the river —a cold, damp business. Had to assist the women in unloading their goods and chattels, as well as in loading again, so that I could make the trip across with more dispatch and regularity. Had frequently much ado with horses and dogs that either refused to go aboard or, when on the boat, would not remain quiet —even sprang, sometimes, into the river. Mr. Denig now begins to take a hand. It is well he finds clerks necessary to back him ; otherwise, unless he were more decent to the latter, he would soon have trouble with both engagees and clerks combined.

Pg. 226: November 13: Cree First, I rowed our hunters across to the opposite shore ; then I took several Cree families over. Cree women are more businesslike in transferring their goods and chattels to the boats than Assiniboin are. Around the various campfires men and young lads sit and smoke or else stand beside their horses; boys and girls frolic among their many dogs ; children play with puppies as though they were dolls, or carry them like babies on their backs beneath their blankets; the women employ themselves with their chattels, their tent poles, and their beasts of burden.

Pg 226-227: Thirty tents swarming with Indians are there, thrown into relief against a background of forest, the bare trees of which, blackened by fire or lightning stroke, are now laden with snow. There is a confused din of voices calling, beating of drums, strokes of an ax, crash of a falling tree, whinnying of horses, shooting of guns, and howling of dogs. The barren prairie extending behind the fort on this side of the river has its attractions also; a light fall of snow gleaming through the dried prairie grass creates a bright surface that appears now dark, now golden, now rose hued. This gleaming surface is further brightened by a group of gaily painted tents with their attendant

poles from which are suspended trophies, such as scalps, buffalo beards, strips of red cloth, etc. The place is enlivened by human figures ; men walking about with majestic mien, some actively engaged, some idle ; youths at their games, girls carrying water, women trudging in with wood, cleaning and scraping hides; horses grazing or tethered near their owners' tents, saddled for use ; a multitude of dogs eager to steal something, chasing one another about, scampering away with some old bone, a piece of leather, or an ill smelling rag. These dusky forms thrown into relief against the glistening snow seem almost phantomlike; especially when often in distinctly seen through smoke or mist. There is no strife; no oaths are ever heard.

Pg. 227: The incessant drumbeat, the howling of dogs, neighing of horses, now and then a loud call, are the only sounds that come across the sandbank from that village. There are neither harsh tones of dispute nor conflict, neither glad notes of song nor yodel. Only the tattoo of the drum resounds, from beside a sickbed the music of the mountebank, not denoting joy. An Indian's ideal of enjoyment in

the home is a feast; tobacco smoking is his diversion; dancing, his excess of indulgence in pleasure.

Pg. 233: To console him Ours Fou found him another "little wife." When we started over a dog belonging to an Assiniboin remained behind. For a long time the woman called, "Kadosch ! Kadosch !" The lean wolfhound, discouraged by the bitter cold stream, ran like one possessed up and down at the river's edge, then with arched back and dragging tail began to howl distressingly. The old woman never ceased calling "Kadosch." Who could long withstand that familiar summons ? The dog sprang into the freezing water, worked his way bravely through the floating blocks of ice, now disappeared among them, now was forced to bound upon such a float to prevent his being crushed, now swept along with the yet ductile but half-frozen ice layer that almost entirely surrounded him, until a larger and more solid mass, impelled by its own momentum, moved with rapid, whirling motion through that yielding stratum and burst it asunder, bringing the poor brute again into fairway. Finally, after the gallant fellow had again been borne far downstream by the ice-blocked current, for some moments entirely lost to view, he scrambled to shore and was received by the woman with open arms. Had he gone down the old woman would no doubt have suffered the loss of her last and only friend.

Another dog did not fare so well. He was very hungry. He saw a child sucking a juicy piece of meat, and fairly itched to get possession of it. He looked slyly about him to find out whether he were being observed, turned his head this way and that, pricked up his ears. Just then the child pulled the meat out of its mouth. The hound could resist no longer; he snapped hastily for it, but in securing it, bit the small papoose. He started off with his prize. Hearing the child's scream, its father, whom we call the Platte man, seized his bow and, quick as a flash, laid the thief low with an arrow through his heart.

Pg. 239: Indian dogs differ very slightly from wolves, howl like them, do not bark, and not infrequently mate with them. Dogs of another type are brought here from the Rocky Mountains —small, lop-eared canines, covered from head to toes and tail with long shaggy hair. In spite of the widely varying species of dogs, a differentiation as marked, nay, even more marked than between the fox and the wolf, some naturalists are inclined to trace all the different breeds, just as they derive the human races, from one original pair. Why should not every separate country have its own breed of dogs? Why should any one maintain that dogs native to New Holland, to Kamchatka, Thibet, England, Turkey, etc. —that all these various types are derived from one and the same original pair ? Indians make use of their dogs as beasts of burden and as guards, never for hunting, because their baying and howling would betray the huntsman to lurking foes. Moreover, these wolfhounds are too wild to be good rangers and therefore useful on the chase; they hunt out every living thing that they might be able to catch with their teeth. To say that dogs, by reason of their toes, are suited for drawing vehicles or carrying loads is a queer statement. It is not by decree of Nature that the horse, oxen, or reindeer are destined for draught animals, but by an arrangement of mankind those animals best suited to such purposes are selected; accordingly, Indians find dogs more convenient as beasts of burden than buffaloes. Dogs are by far the best animals to draw sleds over the snow. There are certain philanthropists, however, who in their zeal for dogs' welfare give them a higher place in their esteem than they ascribe to man, of whom they exact any and every sort of work.

Pg. 247-248: Bad news has reached us from the other side. Yesterday, two of our metifs who are out of employment went to the Yellowstone with dog sled and two pack horses to hunt on their own account, in order to provision their

families with meat and, if possible, to obtain some hides. They were attacked, so the report goes, by Blackfeet. David is severely wounded and Antoine is missing. Without delay, I harnessed three dogs to the cariole, Mr. Denig got in and had Joe conduct him to the Crow settlement where David is said to be.

Pg. 248: Mr. Denig was invited by Joe Picotte to dinner at Fort William. His family and I were included in the invitation. Family did not go, so I had to accompany the bourgeois. He drove over with his dogs and sled, conducted by Joe, while I galloped along on Cendre as outrider to the equipage. Oh, how splendid, how jolly to ride a fiery racer over the frozen snow ! Sparkling sunshine but cold air ! Joe expressed a desire to return to virtue and avert punish ment. As I was indulging my whim to ride slowly to the gates on our return home, I was suddenly aroused by seeing the sled with Mr. Denig seated therein almost under Cendre's paunch; the dogs had foolishly ignored their conductor and run between Cendre's legs. If I had not kept the horse well in hand we should have been thrown topsy-turvy into a confused heap.

Pg. 248-249: December 15. Antoine has at last appeared with his skin whole. His story is as follows : After they had kindled a fire and stuck the meat on spits to roast they took off their wet moccasins to dry them and to warm their feet. Antoine put on another pair right away and told David to do likewise ; but the latter, suspecting no danger, replied "a tantot." Antoine placed his gun, which was quite wet, not only from having been fired in such cold air but also from having brushed against snow-covered boughs and shrubs as they traveled along, beside the fire to dry and began to cut up the elk cows they had killed and hang up the meat. As he was thus employed he heard a crunching of footsteps on snow and a rustling of boughs; he called his companion's attention to this. David thought the noise was made by their pack horses; the dogs were not stirring at all. Now they had stretched a lodge skin, made of several cowhides sewed together, one above the other in a row, to form a tent. These tent skins being much the worse for wear from age and long use in the packing of goods had become almost transparent. So, as the men sat beside the fire or were busy at work, their shadows could be seen by the enemy, but not clearly enough to indicate the race to which they belonged.

Suddenly there were shots and then a voice, shouting in Blackfeet dialect : "Advance, my men, and take their scalps !" Knowing well that, sitting in the firelight, they were at the mercy of an enemy concealed by darkness, they ran instinctively into the night, each trying to save his own skin. They were thus separated from each other. David does not know himself how long he was running about through the snow in his bare feet, for he was almost insensible from pain and weary wanderings in the dark when he arrived at the Assiniboin camp. Antoine fled to the Crow settlement, which was not so great a distance as the Assiniboin camp. Yesterday morning Antoine went with a band of Crows to their abandoned camping place. Along the banks of the Yellowstone they discovered 15 different footprints. Antoine met some Assiniboin to whom he related his adventure and inquired after his comrade. He let the Crows follow the tracks on farther, while he returned with the Assiniboin to the abandoned campfire. He found other members of ths Crow Tribe in possession of his pack horses ; the meat had been devoured and the elk skins had disappeared. The sled, the dogs, everything had found great favor with someone. The Crow Indians maintained that it was all legitimate booty because metifs have no right to hunt in that part of the domain. They consented to give back only the pack horse belonging to our company, and did that purely on repeated admonition of the Assiniboin, the real owners of the land.

The Blackfeet took no booty, merely shot one of the dogs that happened to be with the horses. The other two dogs were lying by the fire, and the only thing that can be said for any of them is that they were certainly very poor guards.

Pg. 250: December 20. This morning I was forced into a fight with Badger. Morgan sent him here yesterday with other dogs harnessed to a sled, which was loaded with tongues and driven by Belhumeur. Today he was to return home. Out of pure sympathy for the beast I gave him a good breakfast; whereupon, he crept under my bed and refused to come out until I poked him with a sharp-pointed rod in such a way that he became furious and sprang at me. I had to strike him sharply on the nose to make him mind me. Mr. Denig was outside stamping impatiently, while he complained of the delay. When he was told the reason for it he said that dogs used for the purpose of drawing sleds must be fed only in the evening, after the day's work is done. Otherwise, as I had just seen, if they were fed beforehand, they became drowsy and lazy. I shall let this serve as a warning to me. While Badger was

asleep in my room the whole night, his comrade, Bull, refused to be brought in but remained, in spite of severe cold, before the door on guard.

Pg. 261: When Madame David came to get "le dur" from me so that she might improve some robes Mr. Denig thought too imperfectly prepared for market, I could not understand for a long while what "le dur" could mean. I was conducted by her to the meat house, where she pointed out the liver. This organ, also the brain of a deer or, in case of emergency, fat of any sort, tallow, etc., are all used to soften hides. One woman dresses a buffalo hide in 3 or 4 days just as well, makes the skin just as soft and durable, as our leather dressers do in 6 months. First of all, they stretch the raw hide on the ground and fasten it down with pegs or wooden pins, and with some sharp instrument, or a piece of bone perhaps, they scrape off every particle of flesh, which is eagerly devoured by the hungry dogs. If the skin is not to be dressed until later they leave it spread in the air to dry until it becomes quite hard. If, on the other hand, they intend to prepare the robe at once, they rub the hide for one entire day with liver, fat, or the brain of a deer to soften the skin, leave it 2 or 3 days (according to the season or extreme temperature) until the grease soaks in, then they dry it at a slow fire, constantly beating or rubbing it meanwhile with a stone until it becomes uniformly soft and pliable. This rubbing is of the greatest importance in the dressing of skins after Indian fashion.

Pg. 285-286: How different are the Jews ! Were not the patriarchs of ancient days thrifty people, rich in lands and herds? To me it seems extraordinary, furthermore, considering the pertinacity with which the Jews hold to their Mosaic belief, that Indians, if directly descended from the Hebrews, should have lost so completely all contact with Judaism. Another unlikeness that occurs to me: Jews, as we all know, are strong on beards ; look upon the beard as more or less sacred —swear by the beard. Now, there is not a beard to be found throughout the Indian tribes; not the trace of a beard. But what surprises me most with regard to similarity in the mode of life among Hebrews and Indians is that none of the native North American tribes did anything in the way of stock raising. Though the Indian drinks with zest the milk of a buffalo just killed or of a hind or a doe, the idea seems never to have occurred to one of them to breed these animals for the sake of their milk. Nowhere do I find any inclination toward cattle breeding, not even for their meat, which Indians particularly like for food. No, the redskins' only domestic animal is the dog. Is it at all likely that Hebrew tribes, shepherds from the beginning of time, wandering into this part of the world where the buffalo and other milk-producing animals were already at hand, would have forgotten entirely that especial branch of industry? Certainly not. This total neglect of cattle breeding among Indian tribes is to me utterly incomprehensible. It seems impossible that any people who progressed as far as they in the cultivation of the soil and in other important branches of knowledge should never have thought of so simple a thing as the taming of animals and getting milk from cows.

Pg. 293: It is estimated that a dog, traveling at the rate of from 30 to 40 English miles a day, can haul a load weighing TO pounds, and can carry a load of 50 pounds. That the dog is not physically constituted to serve as beast of burden or for hauling is a mistaken idea on the part of "prevention of cruelty to animals" advocates.

Pg. 293-204: Assiniboine: February 10. This afternoon Le Gras brought news that we were to expect the early arrival of Ours Fou and members of his band, the Gens des Filles, an Assiniboin band, for whom we were directed to make ready a feast of fresh meat, mush, and sweet coffee. Only the chief's commands. As the dark-skinned Indians came forward in the glittering sunlight across the smooth surface of the frozen river, some on horseback, others on foot, accompanied by women and numbers of children, pack horses, and laden dogs, they formed a most picturesque cavalcade. But, as they failed to bring robes for exchange, nothing came of their bidding us prepare a feast.

Pg. 299: The prairie wolf is neither so large nor so strong as other wolves, has a flat forehead and is usually yellow, striped with black on his back, mixed with white on his under parts. Inasmuch as this wolf is a separate species, being a cross between the wolf and different varieties of fox, yet never herds with any of those animals or mates with them, I am inclined all the more to believe that various breeds of dogs may have been originally so derived.

Pg 302: Bear himself is much more concerned about filling his own stomach than he is about inspiring his tribesmen by his own good exam ple to be up and doing. Their emaciated dogs, with backs sharply arched and tails between their legs, watched every door, every movement made, hoping for a chance to steal something to eat. Nothing was safe; even pieces of leather that they could snatch were acceptable to them. Since I have the duty to distribute meat

to the various employees, I was forced into a constant scuffle with those beasts. If I went toward the door of the meat house I was immediately surrounded. I dared not leave the door open for an instant. Old Indian women were no better. They themselves would have suffered a beating for a piece of meat. We felt obliged to pen up all the pigs and calves ; otherwise much fine skill might have been put to the test for the sake of a goodly portion of fresh veal or pork. The Assiniboin complained of our hardness of heart, especially mine. But they should consider that the meat does not belong to me, and, furthermore, that their need is a result of their own laziness. They were not employed here. They have to be made to work; sluggards deserve neither sympathy nor assistance. On the other hand, those who wish employment should never be at a loss for something to do, should never be in need of food.

Pg. 305: March 8. Horse camp, 12 miles from Fort Union. Morgan and I left the fort day before yesterday, with our bedding loaded on an ox sled driven by Tetreaux. The sky was clear. There was little snow. A sharp, cold wind was blowing, but our blood was warm. As we were supposed to be a kind of escort accompanying the sled we had to adapt our gait to that of the oxen. Five dogs were leaping joyously about us. When the hayfield was flooded, upon the over flow of the Yellowstone, Smith had removed his camp to the forest; so we had to go a little out of our way at that point, in order to take along enough hay for the oxen overnight. We were proceeding across the marsh when Morgan caught sight of a wolf in the distance and instantly gave his dogs the signal; away went the hounds in full cry, raising a whirlwind of flying snow in their wake. We followed full tilt to see the fun. The young greyhound was in the lead, eager to win his spurs. Then came Badger, Castor, and Bull. As soon as Kadosch got scent of the wolf's track he lagged behind. The grey hound soon overtook his quarry and was instantly bitten on the nose ; whereupon Badger seized the wolf by the leg. Bull and Castor caught him by the throat and killed him. It was only a prairie wolf. In spite of the terrible cold Morgan tarried long enough to flay the beast. While he was engaged with

that the dogs found another wolf and set out at once in pursuit. We called them back, however, because we dared not stray too far from our course ; so they lost that trace. When we came to the hayfield, where Tetreaux was already setting to work, we found the flooded bottom land frozen over; the water was about a foot deep and covered with a crust of ice not thick enough to bear our weight; consequently, at every step we broke through. For the distance of a mile we had to go forward, sinking through the ice crust into the water at every stride, a most fatiguing progress. So we changed our course and blazed another trail.

Pg. 308: Morgan and I together with five dogs occupy our tent. The Spaniard, Joe Dolores, his Mandan woman, and Belhumeur live in the one next to ours. In the third Cadotte and his Assiniboin woman live with two Assiniboin families; in the fourth the half-breed, Antoine La Pierre, with his family. Our company is made up of people differing widely as to race and lineage.

Pg. 313: During the hours our place was unguarded dogs had devoured all our meat. Morgan came on behind me. Never in all my life did black coffee, without sugar, have so delicious a taste. Never did a fire seem so glorious. Even the intense cold without, in this instance, stood us in good stead; ice is always preferable to mud and slush. Anything but mud and mire, mud and marsh.

Pg. 320: April 3. Joe Dolores is once more with us. He told us about his misadventures on the beaver hunt. In the first place, he set out on his trapping expedition one day too late; reached the Yellowstone, therefore, just as the waters burst through the ice and overflowed the surrounding land. He attempted to cross in a skin canoe, but found the stream so full of floating ice he had to turn back. Even then he was forced to abandon his boat in order to save his dogs and the travois, together with three traps, from the raging flood. Then he had to wade a long distance through water breast deep, until he reached higher ground on the prairie. Under a great elm, where he was sheltered by a gigantic ice block lying near, he kindled a fire to dry his clothes and get himself warm. Next morning he walked around to get a view of his situation and decide what he was to do. He came upon an abandoned campfire. Upon such discoveries this question arises at once in a person's mind : Friend or foe ? Dolores was unaware of Assiniboin lodges in that neighborhood, so he assumed at once that Blackfeet had recently passed that way. He loaded his gun, adding, along with his bullet ball, a handful of buckshot, and went cautiously forward. Soon he caught sight of an Indian. At the instant he raised his gun and took aim he heard the whimpering of a dog. "Blackfeet have no dogs," he said to himself. "That man must be one of the Dacota."

John James Laforest Audubon, 1843

Audubon, Maria Rebecca, and Elliott Coues. 1897 *Audubon and his journals, with zoological and other notes*. Charles Scribner's Sons, New York.

Notes: Audubon and Coues had dogs with them on their expedition as did the Europeans they met. The journal of their adventures in Labrador were also included if comparisons to Plains doges evident.

Pg. 45: " My way lay through woods, and many small cross roads now puzzled me, but I walked on, and must have travelled another forty-five miles. I met a party of Osage Indians encamped, and asked in French to stay with them. They understood me, and before long I had my supper of boiled bear's-fat and pecan-nuts, of which I ate heartily, then lay down with my feet to the fire, and slept so soundly that when I awoke my astonishment was great to find all the Indians had gone hunting, and only left two dogs to keep the camp free from wolves.

Pg. 114: August 15. Green Bank^ three miles from Liverpool. I am now at this quiet country home; the morning passed in drawing, and this afternoon I took a long walk with Miss Rathbone and her nephew; we were accompanied by a rare dog from Kamschatka. How I did wish / could have conducted them towards the beech woods where we could move wherever fancy led us ; but no, it could not be, and we walked between dreary walls, without the privilege of advancing towards any particular object that might attract the eye.

Missouri River Journals (1843):

Pg. 482: May 11, Thursday: [We have] now come to a portion of the river more crooked than any we have passed; the shores on both sides are evidently lower, the hills that curtain the distance are further from the shores, and the intervening space is mostly prairie, more or less overflowed. We have seen one Wolf on a sand-bar, seeking for food, perhaps dead fish. The actions were precisely those of a cur dog with a long tail, and the bellowing sound of the engine did not seem to disturb him. He trotted on parallel to the boat for about one mile, when we landed to cut drift-wood. Bell, Harris, and I went on shore to try to have a shot at him. He was what is called a brindle-colored Wolf,[1] of the common size. One hundred trappers, however, with their axes at work, in a few moments rather stopped his progress, and when he saw us coming, he turned back on his track, and trotted off, but Bell shot a very small load in the air to see the effect it would produce. The fellow took two or three leaps, stopped, looked at us for a moment, and then started on a gentle gallop. When I over took his tracks they appeared small, and more rounded than usual. I saw several tracks at the same time, therefore more than one had travelled over this great sandy and muddy bar last night, if not this morning. I lost sight of him behind some large piles of drift-wood, and could see him no more.

[1] This Wolf is to be distinguished from the Prairie Wolf, *Canis latrans*, which Audubon has already mentioned. It is the common large Wolf of North America, of which Audubon has much to say in the sequel ; and wherever he speaks of " Wolves " without specification, we are to understand that this is the animal meant. It occurs in several different color variations, from quite blackish through different reddish and brindled grayish shades to nearly white. The variety above mentioned is that named by Dr. Richardson *griseo-albus*, commonly known in the West as the Buffalo Wolf and the Timber Wolf. Mr. Thomas Say named one of the dark *varieties Canis nubilus* in 1823; and naturalists who consider the American Wolf to be specifically distinct from Canis lupus of Europe now generally name the brindled variety C. nubilus griseo-albus. — E. C.

Pg. 493: May 16, Tuesday: …We have seen a great number of Black-headed Gulls, and some Black Terns, some Indians on the east side of the river, and a Prairie Wolf, dead, hung across a prong of a tree. After a while we reached a spot where we saw ten or more Indians who
had a large log cabin, and a field under fence. [Near Vermillion River]

Pg. 519: Sunday, May 23
Near Fort George: This morning was beautiful, though cool. Our visiting Indians left us at twelve last night, and I was glad enough to be rid of these beggars by trade. Both shores were dotted by groups of Buffaloes as far as the eye could reach, and although many were near the banks they kept on feeding quietly till we nearly approached them ; those at the distance of half a mile never ceased their avocations. A Gray Wolf was seen swimming across our bows, and some dozens of shots were sent at the beast, which made it open its mouth and raise its head, but it never

stopped swimming away from us, as fast as possible ; after a while it reached a sand-bar, and immediately afterwards first trotted, and then galloped off.

Pg. 520:
We are about thirty miles below Fort Pierre. Indians were seen on both sides the river, ready to trade both here and at Fort Pierre, where I am told there are five hundred lodges standing. The Indian dogs which I saw here so very closely resemble wild Wolves, that I feel assured that if I was to meet with one of them in the woods, I should most assuredly kill it as such.… I saw an abundance of semi-wolf Dogs, and their howlings were distressing to my ear.

Pg. 521: Monday, May 20:

… I looked at the Indian Dogs again with much attention, and was assured that there is much cross breeding between these Dogs and Wolves, and that all the varieties actually come from the same root.

Pg. 531-532: June 3, Saturday:
… Just before dinner we stopped to cut drift-wood on a sand-bar, and a Wolf was seen upon it. Bell, Harris, and someone else went after it. The wily rascal cut across the bar and, hiding itself under the bank, ran round the point, and again stopped. But Bell had returned towards the very spot, and the fellow was seen swimming off, when Bell pulled the trigger and shot it dead, in or near the head. The captain sent the yawl after it, and it was brought on board. It was tied round the neck and dipped in the river to wash it. It smelled very strong, but I was heartily glad to have it in my power to examine it closely, and to be enabled to take very many measurements of this the first Wolf we have actually procured. It was a male, but rather poor; its general color a grayish yellow; its measurements are as follows \omitted\.

Edwin Denig, 1833

Denig, Edwin Thompson 1930 *Indian tribes of the upper Missouri*, edited by John Napoleon Brinton Hewitt. Smithsonian Institution Bureau of American Ethnology Annual Report 46, Washington D.C.
Tribe: Assiniboine

Pg. 423: This object he displays to the lookers-on. stating he has extracted the cause of the disease. This operation is repeated several times with like results, and after he and the accompanying band of music partake largely of a dog or other feast provided for them they leave for the time.

Pg. 442: Of a dog, the head, paws, and grease—bouillon—are the most honorable parts. There is great etiquette shown in this respect, and it is too long a story to record when there is so much yet to be written.

Pg. 444: Very Small Children, Yaque-ske-pe-nah, are carried about on the backs of their mothers, or packed on dogs; they stand severe cold well, do not cry much, and are suckled for two or three years.

Pg. 444: The ahkitchetah regulate the hunt. The buffalo are not hunted by a large camp as each individual chooses, but surrounded by the whole camp at one time, which we will describe in that part of the report which refers to hunting and to game laws. The dogs for these hunts are determined by the chief and soldiers in the soldiers' lodge, and the people are individually forbidden to hunt or in any manner to raise the buffalo before that time.

Pg. 445: Should any person or persons violate these laws, after the decree of the soldiers' lodge has been published, they (the soldiers) meet him on his return home, take his meat, kill his dogs, or horses, cut his hides up, cut his lodge to pieces, break his gun and bow. etc.

Pg. 448: Different councils have different ceremonies. Some open and some close with feasts of dog meat.

Pg. 448: Lodges thus situated are invariably forced to come and join the camp or to remove so far as to be no obstruction to the passage and advance of the buffalo, and to move them against their will is often a serious and always a dangerous undertaking: They do it, however; that is, the soldiers turn out in a body, kill their dogs, and keep doing damage until they leave

Pg. 458: A party of Indians, many or few, leave their camp for the trading post, packing on dogs and horses all their buffalo robes and other skins.

On arrival they are received at the fort gate by the interpreter, who conducts them to a large reception room. The dogs, horses, etc., are unpacked and each Indian takes charge of his own skins in the same room.

Pg. 489: After this he returns to his lodge, kills a dog, makes a feast, and invites his neighbors, by whom the flesh is eaten and small portions thrown on the ground as a respect to Wakonda. It does not appear, however, that the killing and eating of the animal is considered as part of the sacrifice further than to add to the importance of the ceremony.

Pg. 491: Dogs and other animals that are killed in sacrifice, are eaten by those invited, and only appear to be part of the ceremony, not of the sacrifice. The entrails of the animal thus killed are neither eaten nor burned, but thrown away as on any other occasion.

Pg. 504: **Crows, Sioux, Assiniboine** Indians who have numbers of horses, like the Crows and Sioux, follow the buffalo at all seasons, with their camp, but those who have but few horses, like the Assiniboin, can not follow them through the deep snow. When they are far from their lodges the men go over the snow on snowshoes and pack the hides to camp on dogs.

Pg. 505: The usual occupations of the women are, to prepare the skins and dress them, which is a tedious and laborious operation; to cut up the meat in thin slices and dry it ; to make all the clothing for the family, make lodges, cook, take care of their children and dogs, bring wood and water, pack and unpack animals, erect the tents, strike them, arrange the interior, carry burdens in traveling, render grease, pound meat, work at garnishing with beads and porcupine quills, make dogs travailles, saddle and unsaddle the master's horse, etc.

Pg. 508: To present a more lucid idea of these locations in the interior, we submit the drawings (pis. 74 and 75), with the additional remark that the skin door "is locked on the inside on going to bed by the mistress of the lodge to prevent the entrance of dogs and other intruders.

Pg. 509: When no meat can be found they eat up their reserve of dried berries, pomme blanche and other roots, then boil the scrapings of rawhide with the buds of the wild rase, collect old bones on the prairie, pound them and extract the grease by boiling. A still greater want produces the necessity of killing their dogs and horses

for food, but this is the last resort and approach of actual famine, for by this they are destroying their means of traveling and hunting. One thing is remarkable, be they ever so much in want of food, the grown persons never murmur nor complain, though the children sometimes cry.

Pg. 516: When the time has come a dog is killed and cooked or some other good dish is provided, and invitations are sent to some 20 or 30 of their friends and relatives to attend.

Pg. 522: Another woman had her son (a young man) killed by the Blackfeet, and immediately afterwards another of her children died from disease. Several persons were appointed to watch the mother, suspecting her intentions; but they all fell asleep and she hung herself at the door of the lodge, between two dog travailles set on end.

Pg. 527: The passage of war parties is distinguished from hunting parties of their own people by the absence of boys' tracks or traces of dog travailles in the former, and by the precautions they take in their encampment.

Pg. 531: Then the foot hunters, and lastly the women with their dogs and travailles. The soldiers ride along each side the line (which is sometimes a mile and more in length) and observe whether the line of march is preserved, and that no one leaves singly. Were a dog to run out of the line it would be shot with an arrow immediately.

Pg. 531: The meat is cut in long, thick slices, merely detaching it from the bones, and leaving the carcass on the plains. It is packed home on their horses and dogs.

Pg. 535: If the hunter goes out on horseback he leaves his horse near the buffalo, and after having killed in the manner stated, packs him home with the meat and hide, but in the deep snow horses can not travel, the dogs do not sink much in the snow and the men and women go over it on snowshoes.

Pg. 536: If more than one is wanted he hangs the first on a tree thus cut up, and proceeds in quest of others, sometimes killing three or four in a day, which he returns for with his horse or dogs the next day.

Pg. 541: Robes and skins are packed up in small bundles, the hair side out, each bundle weighing 30 or 35 pounds, and when a sufficient number are collected for supplies, one of these bundles is tied on each dog travaille and they go to the trading house to dispose of them.

Pg. 544: It being determined in favor of hostilities, the partisan soldier or chief who intends leading the expedition proceeds to fast, sacrifice, and dream in the manner before pointed out in these pages, and having had favorable visions makes a feast of dog in his own lodge, and invites thereto the persons he wishes to accompany him, opening to them the object and plan of the expedition, after the feast has been concluded.

Pg. 563: The warrior resumes his place, another leads off, and the same behavior is repeated until all get through, the whole ending with a feast of dog meat given by the chief of the soldiers in the Soldiers' Lodge, to which the strangers, if any in the camp, are invited.

Pg. 569: At this stage of the game the excitement is very great, the spectators crowd around and intense fierceness prevails, few words are exchanged, and no remarks made by those looking on. If the loser be completely ruined and a desperate man, it is more than likely he will by quarrel endeavor to repossess himself of some of his property, but they are generally well matched in this respect, though bloody struggles are often the consequence. We have known Indians to lose everything—horses, dogs, cooking utensils, lodge, wife, even to his wearing apparel, and be obliged to beg an old skin from someone to cover himself, and seek a shelter in the lodge of one of his relations.

Pg. 573: When women die their favorite dogs are killed and all their tools for scraping and dressing hides, with their pillow and porcupine quills, are enveloped with them.

Pg. 575: A repast is made of corn or pounded meat mixed with grease and sugar, sometimes a dog is cooked by some medicine man, and a crowd of people being assembled round the grave after lamenting the dead by howling, smoke, and pray to the spirit, leave a portion of the feast for it, and the rest is eaten by those who attend the ceremony

Pg. 584: Then those who have not laid up a stock of some of these roots the previous summer are driven to the necessity of killing and eating their horses and dogs, which being exhausted and nothing more to be found they are compelled to eat human flesh.

Pg. 609-: Fable

Pg. 609: I have killed a deer some distance off; go and get the meat. After having received instructions as to where the meat was to be found, the woman departed with her dogs to bring it.

Pg. 611: A wolf this time came near the Head and, as with the fox and badger, was desired by the Head to become her husband. " You are nothing but a frightful ghost," exclaimed the wolf, and ran into his hole. The Head followed, the wolf dug, and in the end the Head again came out near the children.

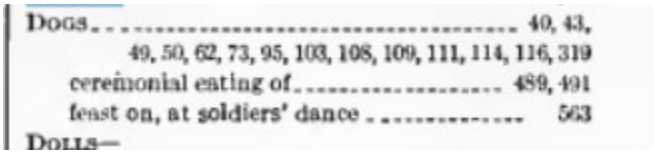
Pg. 611-612: He brought cords, bound the children's hands, and taking them outside the camp raised them into a tree, tied them both together and to the top limb of a large tree. He then ordered the whole camp to move off and thus left his children to perish. After all had gone he again looked that his children were secure and examined the camp to see that no one remained behind, but perceived nothing but a little old dog lying on an extinguished fire, with his head in a large shell for a pillow, apparently sick. "Why do you remain behind the camp? " inquired the man. "Because I am sick and can not travel," answered the dog. The man was enraged, told the dog to begone, kicked it, but he only howled and would not raise his feet. The chief after beating the old dog so that he thought him dead left and followed his people. As soon as he departed and was out of sight the dog rose and sought the tree where the children were, commenced gnawing at the root of it, and in four days and nights it fell to the ground. He then gnawed off their cords, which occupied two nights more, and the children found themselves free but so very weak they could not travel. The little old dog rambled through the ground where the camp had been placed, discovered a piece of rotten wood afire, and brought it to where the children were. He gathered other branches and made them a comfortable fire, at which they warmed themselves.

Pg. 612: They went to them, and, having no knife wherewith to skin them, the boy wished them skinned, and in a moment they were so. He now began to see the power granted him, which was to look upon and wish for anything he desired. By the same means he produced the elk skins dressed and made into a large lodge, far larger than any of his people, which was erected, and the meat of the elk piled around the lodge on scaffolds outside. In the interior was an apartment for the little old dog. They were now happy.

Pg. 612-613: The second day after their arrival his sister said, " Do, my brother, come out and look what a fine camp of our people are here." He went, looked, and all fell dead in* their lodges, or wherever they happened to be. At this the little old dog began to cry and besought the boy to revive his (the dog's) relations, who fell with the others. " Show me them," said the boy. " They shall live."

He went with the dog through the camp, who pointed out his sisters .and brothers, all lying dead. The boy revived them by looking upon them. After a short time the little girl said, "My brother, it is a great pity so many fine men and women should die. Look upon them and let them live again." The boy did as desired and the whole camp was again called to life and motion.

Pg. 613: The boy was made chief of the camp, the little old dog was transformed into a man and became the first soldier, and the father was degraded to be a scullion and bearer of burdens for the whole.



George Catlin, 1832-1833

Catlin, George *1842 Letters and Notes on the Manners, Customs, and Condition of the North American Indians: Written During Eight Years' Travel in 1832-1839*. Volumes I & II. Tilt and Bogue, London

Volume I:

Pg. 14, 1832, Mouth of Yellowstone and Missouri rivers:
Interesting (as I have said) and luxurious, for this is truly the land of Epicures; we are invited by the savages to feasts of dog's meat, as the most honorable food that can be presented to a stranger, and glutted with the more delicious food of beavers' tails, and buffaloes' tongues. You will, no doubt, be somewhat surprised on the receipt of a Letter from me, so far strayed into the Western World; and still more startled, when I tell you that I am here in the full enthusiasm and practice of my art. That enthusiasm alone has brought me into this remote region, 3500 miles from my native soil; the last 2000 of which have furnished me with almost unlimited models, both in landscape and the human figure, exactly suited to my feelings.

Pg. 20, Yellowstone and Missouri rivers:
These poor and ignorant people, for the distance of 2,000 miles, had never before seen or heard of a steam-boat, and in some places they seemed at a loss to know what to do, or how to act ; they could not, as the Dutch did at Newburgh, on the Hudson River, take it to be a floating saw-mill—and they liad no name for it—so it was, like everything else (with them), which is mysterious and unaccountable, called medicine (mystery). We had on board one twelve-pound cannon and three or four eight-pound swivels, which we were taking up to arm the Fur Company's Fort at the mouth of Yellow Stone; and at the approach to every village they sere all discharged several times in rapid succession, which threw the inhabitants into utter confusion and amazement— some of them threw their faces to the ground, and cried to the Great Spirit—some shot their horses and dogs, and sacrificed them to appease the Great Spirit, whom they conceived was offended—some deserted their villages, and ran to the tops of the bluffs some miles distant; and others, in some places, as the boat landed in front of their villages, came with great caution, and peeped over the bank, of the river to see the fate of their chiefs whose duty it was (from the nature of their office) to approach us, whether friends or foes, and to go on board. Sometimes, in this plight, they were instantly thrown neck and heels over each other's heads and shoulders—men, women and children, and dogs — sage, sachem, old and young— all in a mass, at the frightful discharge of the steam from the escape-pipe, which the captain of the boat let loose upon them for his own fun and amusement.

Pg. 37: These curious appendages to the persons or wardrobe of an Indian (plate 18,^), are sometimes made of the skin of an otter, a beaver, a musk-rat, a weasel, a racoon, a polecat, a snake, a frog, a toad, a bat, a mouse, a mole, a hawk, an eagle, a magpie, or a sparrow sometimes of the skin of an animal so large as a wolf; and at others, of the skins of the lesser animals, so small that they are hidden under the dress, and very difficult to be found, even if searched for.
Pgs 44-45: Sioux?, Mouth of Yellowstone River
Their horses and dogs, of which they had a vast number, had all been secured upon the spot in readiness; and each one was speedily loaded with the burthen allotted to it, and ready to fall into the grand procession. For this strange cavalcade, preparation is made in the following manner; the poles of a lodge are divided into two bunches, and the little ends of each bunch fastened upon the shoulders or withers of a horse, leaving the butt ends to drag behind on the ground on either side; just behind the horse, a brace or pole is tied across, which keeps the poles in their respective places; and then upon that and the poles behind the horse, is placed the lodge or tent, which is rolled up, and also numerous other articles of household and domestic furniture, and on the top of all, two, three, and even (sometimes) four women and children! Each one of these horses has a conductress, who sometimes walks before and leads him, with a tremendous pack upon her own back; and at others she sits astride of his back, with a child, perhaps, at her breast, and another astride of the horse's back behind her; clinging to her waist with one arm, while it affectionately embraces a sneaking dog-pup in the other. In this way five or six hundred wigwams, with all their furniture (PLATE 21), maybe seen drawn out for miles, creeping over the grass-covered plains of this country; and three times that number of men, on good horses, strolling along in front or on the flank, and, in some tribes, in the rear of this heterogeneous caravan; at least five times that number of dogs, which full into the rank, and follow in the train and company of the women ; and every cur of them, who is large enough, and not too cunning to be enslaved,is encumbered with a car or sled (or whatever it may be better called), on which he patiently drags his load—a part of the household goods and furniture of the lodge to which he belongs. Two poles, about fifteen feet long, are placed

upon the dog's shoulder, in the same manner as the lodge poles are attached to the horses, leaving the larger ends to drag upon the ground behind him ; on which is placed a bundle or wallet which is allotted to him to carry, and with which he trots off amid the throng of dogs and squaws ; faithfully and cheerfully dragging his load 'till night, and by the way loitering and occasionally "Catching at little bits of fun and glee, That's played on dogs enslaved by dog that's free."

Pg. 60: Mouth of Yellowstone River. Through the whole of this strange land the dogs are all wolves—women all slaves —men all lords.

Pg. 82: **Mandan**
On the top of, and over the poles forming the roof, is placed a complete mat of willow-boughs, of half a toot or more in thickness, which protects the timbers from the dampness of the earth, with which the lodge is covered from bottom to top, to the depth of two or three feet; and then with a hard or tough clay, which is impervious to water, and which with long use becomes quite hard, and a lounging place for the whole family in pleasant weather—for sage—for wooing lovers—for dogs and all ; an airing place—a look-out—a place for gossip and mirth—a seat for the solitary gaze and meditations of the stern warrior, who sits and contemplates the peaceful mirth and happiness that is breathed beneath him, fruits of his hard-fought battles, on fields of desperate combat with bristling Red Men.

Pg. 87: Mandan
There are several hundred houses or dwellings about me, and they are purely unique—they are all covered with dirt—the people arc all red, and yet distinct from all other red folks I have seen. The horses are wild—every dog is a wolf—the whole moving mays are strangers to me; the living, in everything, carry an air of intractable wildness about them, and the dead are not buried, but dried upon scaffolds.

Pg. 88: Mandan
On other lodges, and beyond these, groups are engaged in games of the "moccasin," or the "platter." Some are to be seen manufacturing robes and dresses, and others, fatigued with amusements or occupations, have stretched their limbs to enjoy the luxury of sleep, whilst basking in the sun. With all this wild and varied medley of living beings are mixed their dogs, which seem to be so near an Indiana heart, as almost to constitute a material link of his existence.

In ranging the eye over the village from where I am writing, there is presented to the view the strangest mixture and medley of unintelligible trash (independent of the living beings that are in motion), that can possibly be imagined. On the roofs of the lodges, besides the groups of living, are buffaloes' skulls, skin canoes, pots and pottery; sleds and sledges—and suspended on poles, erected some twenty feet above the doors of their wigwams, are displayed in a pleasant day, the scalps of warriors, preserved as trophies ; and thus proudly exposed as evidence of their warlike deeds.

Pg. 89: Mandan
These people never bury the dead, but place the bodies on slight scaffolds just above the reach of human hands, and out of the way of wolves and dogs; and they are there left to molder and decay.

Pg. 123: Mandan
Men form the first group at the banquet, and women, and children and dogs all come together at the next, and these gormandize and glut themselves to an enormous extent, though the men very seldom do.

Pg. 124: Mandan
The choicest parts of the flesh from the buffalo are cut out by the squaws, and carried home on their backs or on horses, and there cut " across the grain," in such a manner as will take alternately the layers of lean and fat ; and having prepared it all in this way, in strips about half an inch in thickness, it is hung up by hundreds and thousands of pounds on poles resting on crotches, out of the reach of dogs or wolves, and exposed to the rays of the sun for several days, when it becomes so effectually dried, that it can be carried to any part of the world without damage.

Pg. 125: Mandan
A general carouse of banqueting ensued, which occupied the greater part of the day: and their hidden stores which might have fed an emergency for several weeks, were pretty nearly used up on the occasion—bones were half

picked, and dishes half emptied and then handed to the dogs. I was not forgotten neither, in the general surfeit; several large and generous wooden bowls of pemican and other palatable food were sent to my painting-room, and I received them in this time of scarcity with great pleasure. After this general indulgence was over, and the dogs had licked the dishes, their usual games and amusements ensued—and hilarity, and mirth, and joy took possession of, and reigned in, every nook and corner of the village; and in the midst of this, screams and shrieks were heard!

Pg. 133: Mandan
Sacrificing is also a religious custom with these people, and is performed in many different modes, and on numerous occasions. Of this custom I shall also speak more fully hereafter, merely noticing at present, some few of the hundred modes in which these offerings are made to the Good and Evil Spirits. Human sacrifices have never been made by the Mandans, nor by any of the north western tribes (so far as I can learn), excepting the Pawnees of the Platte; who have, undoubtedly, observed such an inhuman practice in former times, though they have relinquished it of late. The Mandans sacrifice their fingers to the Great Spirit, and of their worldly goods, the best and the most costly ; if a horse or a dog, it must be the favourite one; if it is an arrow from their quiver, they will select the most perfect one as the most effective gift ; if it is meat, it is the choicest piece cut from the buffalo or other animal; if it is anything from the stores of the Traders, it is the most costly—it is blue or scarlet cloth, which costs them in this country an enormous price, and is chiefly used for the purpose of hanging over their wigwams to decay, or to cover the scaffolds where rest the bones of their departed relations.

Pg. 136: Mandan
War-rah-pa (the l)eaver) was the next ; he also spent his breath in vain upon the empty air, and came down at night—and Wak-a-dah-ha-hee (the white buffalo's hair) took the stand the next morning: . . . and he commenced thus: "My friends ! people of the pheasants! you see me here a sacrifice—1 shall this day relieve you from great distress, and bring joy amongst you ; or I shall descend from this lodge when the sun goes down, and live amongst the dogs and old women all my days.

Pg. 137: Mandan
In this promiscuous throng of chiefs, doctors, women, children, and dogs, was mingled Wak-a-dah-ha-hee (the white buffalo's hair), having descended from his high place to mingle with the frightened throng.

Pg. 158: Mandan
This exciting and appalling scene, then, which is familiarly (and no doubt correctly) called the " Mandan religious ceremony," commences, not on a particular day of the year, (for these people keep no record of days or weeks), but at a particular season, which is designated by the full expansion of the willow leaves under the bank of the river; for according to their tradition, " the twig that the bird brought home was a willow bough, and had full grown leaves on it," and the bird to which they allude, is the mourning or turtle- dove, which they took great pains to point out to me, as it is often to be seen feeding on the sides of their earth-covered lodges, and which, being, as they call it, a medicine-bird, is not to be destroyed or harmed by any one, and even their dogs are instructed not to do it injury. On the morning on which this strange transaction commenced, I was sitting at breakfast in the house of the Trader, Mr. Kipp, when at sun-rise, we were suddenly startled by the shrieking and screaming of the women, and barking and howling of dogs, as if an enemy were actually storming their village...

Pg. 159: ... and all were screaming, and dogs were howling, and all eyes directed to the prairies in the West, where was beheld at a mile distant a solitary individual descending a prairie bluff, and making his way in a direct line towards the village!

The whole community joined in the general expression of great alarm, as if they were in danger of instant destruction; bows were strung and thrummed to test their elasticity—their horses were caught upon the prairie and run into the village —warriors were blackening their faces, and dogs were muzzled, and every preparation made, as if for instant combat.

Nu-mohk-muck-a-nuh (the first or only man). The body of this strange personage, which was chiefly naked, was painted with white clay, so as to resemble at a little distance, a white man; he wore a robe of four white wolfskins falling back over his shoulders; on his head he had a splendid head-dress made of two ravens' skins, and in his left hand he cautiously carried a large pipe, which he seemed to watch and guard as something of great importance.

Pg. 160: Mandan
During the first night of this strange character in the village, no one could tell where he slept ; and every person, both old and young, and dogs, and all living things were kept within doors, and dead silence reigned everywhere.

Pg. 166: Mandan
But alas! in the last of these dances, on the fourth day, in the midst of all their mirth and joy, and about noon, and in the height of all these exultations, an instant scream burst forth from the tops of the lodges!--men, women, dogs and all, seemed actually to howl and shudder with alarm, as they fixed their glaring eye-balls upon the prairie bluff, about a mile in the west, down the side of which a man was seen descending at full speed towards the village!

Pg. 201-202: Hidatsa: Minataree
I rode out to gee this curious scene; and I regret exceedingly that I kept no memorandum of it in my sketch-book. Amidst the throng of women and children, that had been assembled, and all of whom seemed busily at work, were many superannuated and disabled nags, which they had brought out to assist in carrying in the meat; and at least one thousand semi-loup dogs, and whelps, whose keen appetites and sagacity had brought them out, to claim their shares of this abundant and sumptuous supply. I staid and inspected this curious group for an hour or more, during which time, I was almost continually amused by the clamorous contentions that arose, and generally ended, in desperate combats; both amongst the dogs and women, who seemed alike tenacious of their local and recently acquired rights; and disposed to settle their claims by " tooth and nail"—by manual and brute force.

When I had seen enough of this I rode to the top of a beautiful prairie bluff, a mile or two from the scene, where I was exceedingly amused by overlooking the route that laid between this and the village, which was over the undulating green fields for several miles, that laid beneath me ; over which there seemed a continual string of women, dogs and horses, for the rest of the day, passing and repassing as they were busily bearing home their heavy burthens to their village, and in their miniature appearance, which the distance gave them, not unlike to a busy community of ants as they are sometimes seen, sacking and transporting the treasures of a cupboard, or the sweets of a sugar bowl.

Pg. 229: Sioux?

“My father, I hope you will have pity on us, we are very poor—we offer you to-day, not the best that we have got; for we have a plenty of good buffalo hump and marrow—but we give you our hearts in this feast—we have killed our faithful dogs to feed you—and the Great Spirit will seal our friendship. I have no more to say."

Pg. 230: Sioux

In this case the lids were raised from the kettles, which were all filled with dogs' meat alone. It being well-cooked, and made into a sort of a stew, sent forth a very savoury and pleasing smell, promising to be an acceptable and palatable food. Each of us civilized guests had a large wooden bowl placed before us, with a huge quantity of dogs' flesh floating in a profusion of soup, or rich gravy, with a large spoon resting in the dish, made of the buffalo's horn. In this most difficult and painful dilemma we sat; all of us knowing the solemnity and good feeling in which it was given, and the absolute necessity of falling to, and devouring a little of it.

Pg. 230-231: All Missouri River tribes

Since I witnessed it on this occasion, I have been honoured with numerous entertainments of the kind amongst the other tribes, which I have visited towards the sources of the Missouri, and all conducted in the same solemn and impressive manner ; from which I feel authorized to pronounce the dog-feast a truly religious ceremony, wherein the poor Indian sees fit to sacrifice his faithful companion to bear testimony to the sacredness of his vows of friendship, and invite his friend to partake of its flesh, to remind him forcibly of the reality of the sacrifice, and the solemnity of his professions.

Pg. 230-231: All Missouri River tribes

The dog, amongst all Indian tribes, is more esteemed and more valued than amongst any part of the civilized world ; the Indian who has more time to devote to his company, and whose untutored mind more nearly assimilates to that

of his faithful servant, keeps him closer company, and draws him nearer to his heart; they hunt together, and are equal sharers in the chase—their bed is one ; and on the rocks, and on their coats of arms they carve his image as the symbol of fidelity. Yet, with all of these he will end his affection with this faithful follower, and with tears in his eyes, offer him as a sacrifice to seal the pledge he has made to man; because a feast of venison, or of buffalo meat, is what is due to everyone who enters an Indian's wigwam; and of course, conveys but a passive or neutral evidence, that generally goes for nothing.

Pg. 230-231: All Missouri River tribes

I have sat at many of these feasts, and never could but appreciate the moral and solemnity of them. I have seen the master take from the bowl the head of his victim, and descant on its former affection and fidelity with tears in his eyes. And I have seen guests at the same time by the side of me, jesting and sneering at the poor Indian's folly and stupidity; and I have said in my heart, that they never deserved a name so good or so honourable as that of the poor animal whose bones they were picking. At the feast which I have been above describing, each of us tasted a little of the meat, and passed the dishes to the Indians, who soon demolished everything they contained. We all agreed that the meat was well cooked, and seemed to be a well-flavoured and palatable food ; and no doubt, could have been eaten with a good relish, if we had been hungry, and ignorant of the nature of the food we were eating.

Pg. 230-231: All Missouri River tribes

The flesh of these dogs, though apparently relished by the Indians, is, undoubtedly, inferior to the venison and buffalo's meat, of which feasts are constantly made where friends are invited, as they are in civilized society, to a pleasant and convivial party ; from which fact alone, it would seem clear, that they have some extraordinary motive, at all events, for feasting on the flesh of that useful and faithful animal ; even when, as in the instance I have been describing, their village is well supplied with fresh and dried meat of the buffalo. The dog-feast is given, I believe, by all tribes in North America; and by them all, I think, this faithful animal, as well as the horse, is sacrificed in several different ways, to appease offended Spirits or Deities, whom it is considered necessary that they should conciliate in this way; and when done, is invariably done by giving the best in the herd or the kennel.

Pg. 254:
There are several varieties of the wolf species in this country, the most formidable and most numerous of which are white, often sneaking about in gangs or families of fifty or sixty in numbers, appearing in distance, on the green prairies like nothing but a flock of sheep. Many of these animals grow to a very great size, being I should think, quite a match for the largest Newfoundland dog.

While the herd of buffaloes are together, they seem to have little dread of the wolf, and allow them to come in close company with them. The Indian there has taken advantage of this fact, and often places himself under the skin of this animal, and crawls for half a mile or more on his hands and knees, until he approaches within a few rods of the unsuspecting group, and easily shoots down the fattest of the throng.

Pg. 259: Hundreds and thousands were strewed upon the plains—they were flayed, and their reddened carcasses left; and about them bands of wolves, and dogs, and buzzards were seen devouring them. Contiguous, and in sight, were the distant and feeble smokes of wigwams and villages, where the skins were dragged, and dressed for white man's luxury!

PLATE 12, PLATE 47, PLATE 109, PLATE 110

Catlin, George 1848 *Catlin's Notes of Eight Years' Travels and Residence in Europe: With His North American Indian Collection. With Anecdotes and Incidents of the Travels and Adventures of Three Different Parties of American Indians Whom He Introduced to the Courts of England, France, and Belgium.* Cambridge University Press, Cambridge.

Pg. 257: Extinction of the Mandan

There was but one continual crying and howling and praying to the Great Spirit for his protection during the night and days; and there being but few living, and those in too appalling despair, nobody thought of burying the dead,

whose bodies, whole families together, were left in horrid and loathsome piles in their own wigwams, with a few buffalo robes &c. thrown over them, there to decay, and be devoured by their own dogs.

Volume 2:

Pg. 10 Sioux:
They often deposit their dead on trees, and on scaffolds; but more generally bury in the tops of bluffs, or near their villages ; when they often split out staves and drive in the ground around the grave, to protect it from the trespass of dogs or wild animals.

Pg. 64-65 Comanche:
This village with its thousands of wild inmates, with horses and dogs, and wild sports and domestic occupations, presents a most curious scene; and the manners and looks of the people, a rich subject for the brush and the pen.

I have had the good luck to witness (PLATE 166) ; where several thousand; were on the march, and furnishing one of those laughable scenes which daily happen, where so many dogs, and so many squaws, are travelling in such a confused mass ; with so many conflicting interests, and so many local and individual rights to be pertinaciously claimed and protected. Each horse drags his load, and each dog, i. e. each dog that will do it (and there are many that will not), also dragging his wallet on a couple of poles ; and each squaw with her load, and all together (notwithstanding their burthens) cherishing their pugnacious feelings, which often bring them into general conflict, commencing usually amongst the dogs, and sure to result in fisti cuffs of the women ; whilst the men, riding leisurely on the right or the left, take infinite pleasure in overlooking these desperate conflicts, at which they are sure to have a laugh, and in which, as sure never to lend a hand.

Pg. 66 Comanche

Our encampment is surrounded by continual swarms of old and young of middle aged of male and female of dogs, and every moving thing that constitutes their community; and our tents are lined with the chiefs and other worthies of the tribe.

Pg. 113: Columbia river tribes? Chinook?
Besides these, the visitor will find in the Collection a great number of their very ingenious articles of dress; their culinary, war, and hunting implements, as well as specimens of their spinning and weaving, by which they convert dog's hair and the wool of the mountain-sheep into durable and splendid robes, the production of which, I venture to say, would bid defiance to any of the looms in the American or British Factories.

Pg. 124: Choctaw?

All this preparation was made by some old men, who were, it seems, selected to be the judges of the play, who drew a line from one bye to the other ; to which directly came from the woods, on both sides, a great concourse of women and old men, boys and girls, and dogs and horses, where bets were to be made on the play. The betting was all done across this line, and seemed to be chiefly left to the women, who seemed to have martialled out a little of everything that their houses and their fields possessed. Goods and chattels knives dresses blankets pots and kettles dogs and horses, and guns ; and all were placed in the possession of stake-holders, who sat by them, and watched them on the ground all night, preparatory to the play.

Pg. 136: Dog Dance, Fort Snelling Chippeway

Considerable preparation was made for the occasion, and the Indians informed me, that if they could get a couple of dogs that were of no use about the garrison, they would give us their favourite, the "dog dance." The two dogs were soon produced by the officers, and in presence of the whole assemblage of spectators, they butchered then and placed their two hearts and livers entire and uncooked, on a couple of crotches about as high as a man's face (PLATE 237).

PLATE 166

Francis Chardon, 1834-1839

Abel, Annie Heloise (editor) 1982 *Chardon's Journal at Fort Clark, 1834-1839*. Department of History, State of South Dakota, Pierre, SD.

Pg. 9: **Sioux**: September 16 1834 — Preparations for feast — gave a small present to the Sioux and commenced trading Robes & Beaver — Sold three horses — four dogs lost their lives to day for the soldier feast — rain in the afternoon —

Pg. 16: December 7 1834 — J. Andrews with a dog train left here for Dick son's Post with goods for that place —

Pg. 17: December 15 1834: Monday 15 — Set the Men at work to make dog trains

Pg. 17: December 17 1834: 17 — Cloudy — appearance of snow — Wind from the North West — Durant arrived from below with wood for making dog trains —

Pg. 17: December 18 — Light fall of snow last night — finished sawing wood for Dog trains —

Pg. 20: January 8, 1835: Dull and Lonesome,"2 Not so brisk as at this day 20 Years ago, at New Orleans. Mr May arrived from Little Miss0 — No News in that quarter, Buffaloe scarce all over that country J. Andrews with 2 dog trains and one Horse train arrived from Dickson's Camp,343 in quest of Merchandises —

January 10: Started the Men for the Yanctonais — with 1 Horse, and 2 dog trains — loaded with Merchandises — for that Post — Mitchel arrived with fresh Meat Out 7 Days —

January 11: Molleur with one dog train, with Provisions, started up to the Gros Ventres —

January: 13: 13 — Commenced cutting ice — cleared out the ice house - Dauphin345 arrived from the Gros Ventres, with 1 dog train, with robes and beaver, all starving in that quarter. 0. B. F.

Pg. 22: February 3, 1835: Tuesday 3 — Sent a dog train to the Gros Ventres for robes —

Wednesday 4 — Fine pleasant weather, 1 dog train arrived from the Gros Ventres with Robes — 3 others arrived from the Yanctons in search of corn as they are all starveing in that quarter. Newman arrived in the afternoon.

Friday 6 — 3 Dog trains left here for Beaver River"

Monday 9 — Sent a dog train to the Gros Ventres, feast and Council with the heads of Departments —

Pg. 23: February 18, 1835: Wednesday 18 — Sent a dog train to the Gros Ventres, Commenced pressing packs —

Thursday 19 — Fine pleasant day — Primeau's horse train and two Men started for the Yanctonais Post — Dog train arrived from the Gros Ventres.

Pg. 24: 1 March 1835: Sunday 1st — The first fine day we have had since several days past — 3 Dog trains arrived from Dixons Camp in quest of something to eat — No cattle in their neighbourhood —

Monday 2 — Sent two trains to the Gros Ventres to bring down Bijoux and his Merchandises to the summer Village —

Tuesday 3 — The Dog trains left here today for Apple Creek — The Mandans went out in search of Cattle — Came back without finding any —

Friday 6 — Sent 1 dog train with Merchandises to the Gros Ventres — Snow — One of Dicksons Men (Lenfant351) who deserted from below arrived to day with news of Buffaloe at the square Hills —

Saturday 7 — Dog train arrived from Gros Ventres — No news in that quarter except that Old Bijoux is still lodging Complaints. Mandans started out to make dryed Meat — Primeaus horse train with goods arrived —

Pg. 27: April 3 1835: Friday 3 — A dog who passed the winter with Lachapelle at the Yanctonais, came to the Fort last Night — Sent a cart to the Gros Ventres for Robes, 100 Robes — Durant Jonca, Garreau & Co. arrived to day — the Yanctonais pillaged them on Knife river…

Pg. 49-50: 12 September 1835: Saturday 12 — Morning cloudy and calm — last night, it lightened, Thunder 'd, raind and the wind blew, every appear ance of rain to day — Yesterday the Yanktonas stole 4 of the best horses belonging to the Mandan Village and crossed the River with them, I anticipate h—l among them Yet before they leave this — Shot at one of the Sioux dogs for chasing my chickens, but unfortunately missed him in consequence of m pistol being too hard in triger — had a little rain at (10) -O.C., fine day from that to (4) O.C. rained again — MT Charboneau was taken sick yesterday, with something like the Cholic, — the 4 Bear, and two or three others of the Mandans have pursued the Yanktonas who stole the horses —

Pg. 50: 13 September: **Sioux: Sunday 13 —** Morning cloudy — Saw a flock of wild Geese — The Sioux danced the bear dance in the fort, we made them a small present ; they also danced at the Village : there to imitate the bear more thoroughly, they killed a dog and devoured him raw — In the afternoon, another company of the big dog band danced also in the fort — had to make them a small present, Oh! God, but I am tired of dancing — The Mandan Squaws danced at the Sioux Camp, received some pretty good presents, — a horse or two, worth dancing for — The day partially cleared off — The Ree Squaws, married to the Saons, have disappeared 7 or 8 in number , there will be the devil to pay about it before they leave this I expect, as they must be secreted at the Mandan Village — The Yanktonas returned to the Mandans two horses in part pay for the 4 they pillaged a fieu days Since — everything appears almost like the Yanktonas were trying to pick a quarrel with the Mandans, I hardly think it possible they can leave without a fight —

Pg. 78: 28 August 1836: **Mandan** Sunday 28 — To day is the time specified by J. Andrews, for the arrival of the Wounded face, and his party — they have not made their appearance — the Mandans have now given them up as lost — We hear Nothing at the Village but Men & Women crying — Children squalling — and dogs barking — all Mixed together Makes a first rate Bedlam —

Pg. 90: 7 December 1836: Wednesday 7 — Allert at the Village last Night, Cloudy all day, sent Garreau in serch of a lost horse, Prepared my dog harnesses —

Pg. 94: 12 January 1837: Thursday 12 — Sent Alcrow, with one horse, and one dog train to the Yancton Camp —

Pg. 103: 14 March 1837: **Mandan:** Tuesday 14 — The Cold Weather still continues, snow during the day, the Mandans of the Little Village arrived with some poor Bull meat, out five days, Cattle scarce in all directions — The Medicine Man, that undertook to Make his Medicine, for to Make Cattle approach, has given it up as a bad job — The Indians Killed one of my dogs — retaliated by Killing two others in his place — sweet revenge —

Pg. 109: 29 April 1837: **Cree:** Saturday 29 — Sent a Cart up to the Gros Ventres with a few goods — set the Men to Cooking a feast of 10 Kittles for the Rees. Invited to a feast at the Ree Camp — Six dogs lost their lives, for the feast — Gave them a feast in return, of ten Kittles of Corn — and a great deal of good talk, great Promises Made on both sides. The cart returnd from the Gros Ventres with 70 Robes.

Pg. 153: 18 March 1838: Sunday 18 — The water rose last Night two feet. Garreau started back to the Ree Camp. Last Night I Killed an Indians dog for entering of the Fort gate, the owner of the dog says that he will retaliate. Since eight Oclock this Morning, the Water commenced riseing — at 10 A. M. the ice broke up in fine stile; at 3 P.M. the ice stopped running occassioned by a bridge of ice formeing a few miles below — since Morning the water has rose 12 feet —

Pg. 166: 2 July 1838: Monday 2 — Set the Men to cover the houses with dirt. The Indians are busily engaged in dancing the scalps that were taken in the fight of yesterday. Drums are beating, squaws singing, children crying, Dogs Barking, all combined together, Makes a fine Musick, for one that has never been accostomed to such noise.

Pg. 183: 25 January 1839: **Yancton** Friday 25 — Set the Men to Make Packs — An estray dog came to the Fort, suposed to belong to the Yanctons.

Charles Larpenteur, 1833-1872

Larpenteur, Charles 1898 *Forty years a fur trader on the upper Missouri: the personal narrative of Charles Larpenteur, 1833-1872*, edited by Elliott Coues. Francis P. Harper, New York.

Pg. 110: The party started up the Missouri river with dog-sleds, to haul a few presents for the Indians.

Pg. 126: I was called on again, and started next day with three dogsleds and some liquor, to recover the stolen horses if possible.

Pg. 154-155: Fort Clark: Brazo, who was in the habit of coming into camp last, said he had heard dogs barking, and also thought he had heard squaws talking, and added, " There's Indians close by.

Pg. 186: Wounded Knee's camp: The morning was so stormy that we would not have left camp had we not learned that the Opposition had gone by with dogsleds.

Pg. 197-198: A little before dark, when we came to camp, we were surprised by the barking of Indian dogs, which appeared to be not far off.

Pg. 205: We are starving, our dogs also; they would eat up your saddles and the cords of your packs. You had better go to camp in the cherry bushes," which he then showed me about a mile off.

Pg. 207: I got a squaw to cut them up fine and boil them; besides which, as a great favor, I got an Indian dog killed and boiled. That I knew would be good; and as I could not obtain more than one dog, the cords, if the cooking proved successful,would help to fill up. I am sorry to say that I was defeated there, for the longer they boiled the harder they got, and they could not be brought into condition to swallow. So there was only the dog for supper. I had sent it to a squaw to cook for us, and when she gave it to us some of the boys cried, " Mad dog! mad dog!" Sure enough, he did look like a mad dog; for there was his head sticking partly out of the kettle, with a fine set of ivories, growling as it were, and the scum was frothing about his teeth. After the mirth had abated, and no one offered to dish out the " mad dog," I appointed Pitcher master of ceremonies, thinking a pitcher could pour out soup and hold some of it too. He commenced with great dignity, but some of the boys refused to partake, saying they would rather be excused, and could stand it until they got to the fort. This made the portions so much the larger for the balance of us; the biggest part of the thigh fell to my share, which I soon demolished, and I must say it sat very well on my stomach. But some of the boys began to say the " mad dog " was trying to run out the same way he went in; and some noises heard outside might have been taken to signify that the animal was escaping.

Pg. 209: Here," said the Indian, " I killed a dog last night. Take him in and shut the door." This dog was Mr. Hand, whose corpse had been wrapped up in his robe and bundled on a dog-travaille. So much for him, and we were not sorry, as he was a devil.

Prince Alexander Philipp Maximilian zu Wied-Neuwied, 1833

Thwaites, Reuben G. 1905 Travels in the Interior of North America By Maximilian, Prince of Wied, vol. I. In *Early Western Travels*, vol. 22. Arthur H. Clark Co., Cleveland, OH

May 13th to June 24th, 1833

L'eau qui Court to Fort Union (291-end)

Pg. 306: All these Indians have great numbers of horses and dogs, the latter of which often serve them as food.

Pg. 309-310: Besides this operation, we took particular notice of the harness of the dogs and horses, banging up near the tent, both these animals being indispensable to the Indians to transport their baggage on their journeys. Even the great tent, with many long, heavy poles, is carried by horses, as well as the semi-globular, transparent wicker panniers, under which the little children are protected against sun and rain, by spreading blankets and skins over them. Smaller articles are conveyed by the dogs, as we shall relate in the sequel.

Pg. 310: The dogs, whose flesh is eaten by the Sioux, are equally valuable to the Indians. In shape they differ very little from the wolf, and are equally large and strong. Some are of the real wolf colour; others black, white, or spotted with black and white, and differing only by the tail being rather more turned up. Their voice is not a proper barking, but a howl, like that of the wolf, and they partly descend from wolves, which approach the Indian huts, even in the daytime, and mix with the dogs.

Pg. 318: A great number of Indian dogs surrounded this village, which did not differ from those we have already described. Many of them were perfectly similar to the wolf in form, size, and colour; they did not bark, but showed their teeth when any one approached them.

Pg. 349: Crow

We were struck with the number of wolf-like dogs of all colours, of which there were certainly from 500 to 600 running about. They all fell upon the strangers, and it was not without difficulty that we kept them off by throwing stones, in which some old Indian women assisted us.

Pg. 351: Crow

The dogs were partly taken into the tents, and we were less exposed to their attacks than in the day time, yet still we had to fight our way through them.

Pg. 352: Crow

They roam about with their leather tents, hunt the buffalo, and other wild animals, and have many horses and dogs, which, however, they never use for food.

Pg. 357: Assiniboine
As we proceeded, the whole population accompanied us along the steep bank on foot and on horseback, followed by many of their large wolf dogs.

Pg. 384: Assiniboine: The scene of destruction, which has often been mentioned, namely, the whitening bones of buffaloes and stags, recurs everywhere in the prairie, and the great dogs of the fort frequently seek for such animal remains

Pg. 386: The snow is often three, four, or six feet deep in many places, and then dog-sledges are used, and the Indians wear snow shoes.

Pg. 390: These Indians frequently suffer hunger, when the chase or other circumstances are unfavourable; this is particularly the case of the northern nations, the Crees, the Assiniboins, the Chippeways, and others, as may be seen in Tanner,'" Captain Franklin, and other writers, when they consider dead dogs as a delicacy. In the north, entire

families perish from hunger. They eat every kind of animals, except serpents; horses and dogs are very frequently killed for food, which is the reason why they keep ~ many, particularly of the latter

Pg. 391: Assiniboine, Mandan
Their dogs are of great help to the women in their heavy work; and they are loaded with the baggage in the same manner as among the Manitaries.

Thwaites, Reuben Gold. 1906 Travels in the Interior of North America, Maximilian, Prince of Wied, vol. II. Early Western Travels, vol. 22. Arthur H. Clark Co., Cleveland, OH

July to November 1933

Pg. 14: Cree

The Crees live in the same territory as the Assiniboins, that is, between the Saskatschawan, the Assiniboin, and the Missouri. They ramble about in small bands with the others, are poor, have many dogs, which carry their baggage, but only a few horses

Fort Union, 1833, Assiniboine

Pg. 14: Fort Union, 1833, Assiniboine

Towards the north-west, the whole prairie was covered with scattered Indians, whose numerous dogs drew the sledges with the baggage; a close body of warriors, about 250 or 300 in number, had formed themselves in the centre, in the manner of two bodies of infantry, and advanced in quick time towards the fort.

Pg. 15: Fort Union, 1833, Assiniboine

The loaded dogs, guided by women and children, surrounded the nucleus of warriors like the sharp-shooters that hover about the line. Thus this remarkable body advanced towards us, and many interesting features appeared the nearer they approached.

Pg. 16-17: Fort Union, 1833, Assiniboine

While tranquillity was gradually restored within the fort, a new and very interesting scene took place without. On the west side of the fort the· Indian women were engaged in erecting temporary travelling or hunting huts, composed of poles, fixed in the ground, and the dog sledges set up against them, and covered with green boughs, as they had brought only a part of their baggage. Horses were everywhere grazing, dogs running in all directions, and groups of the red men dispersed all round.

Pg. 20: Fort Union, 1833, Assiniboine

I now saw the Indian women returning in all directions from the forest, panting under the weight of large bundles of wood, which were fastened on their backs. Their dogs lay about the tents; they were large, quite like wolves, and of different colours, chiefly of the colour of the wild grey wolf, and some spotted black and white. Reduced to skeletons by want of food, they could not stretch out their sharp backbone; but, for the most part, went crooked and contracted, looked about for old bones, and growled at each other, showing their white teeth. They were not so savage to strangers as the dogs of the Crows, at Fort Clarke, and if one of them seemed inclined to bite us, he was immediately very roughly kicked and beaten by the Indians.

He had not been long in this camp when another band of Assiniboins appeared at a distance. To the west, along the wood by the river-side, the prairie was suddenly covered with red men, most of whom went singly, with their dogs drawing the loaded sledges.

Pg. 21: Fort Union, 1833, Assiniboine

We witnessed many. amusing scenes; here, boys shot their arrows into the air; there, a little, brown, monkeylike child was sitting alone upon the ground, with a circle of hungry dogs round it.

Pg. 70: Gros Ventres
They fired their pieces, and sat down on the bank, on which Mr. Mitchell and Decbamp immediately rode over to them. Several women, with their dogs drawing sledges, soon joined them, and the boat brought four men and a woman, who had a thick club in her band, on board.

Pg. 71: The whole prairie was covered with Indians, in various groups, and with numerous dogs; horses of every colour were grazing round, and horsemen galloping backwards and forwards, among whom was a celebrated chief, who made a good figure on his light bay horse.

Pg. 76: Crow?
They possess many dogs, and at present more horses than they formerly had. In case of distress, they sometimes eat the dogs; of late they have conducted themselves very well in trading, and behaved peaceably towards the Whites; whereas they were formerly enemies to the American

Pg. 95: The grass was trodden down or fed off by the people and numerous horses, and on every side were horsemen, groups of pedestrians and dogs, besides the horses belonging to the fort, which were brought out in the morning, under the care of four well-armed horsemen, and conducted back in the evening at sunset.

Pg. 104: Blackfeet
The leather tents of the Blackfeet, their internal arrangement, and the manner of loading their dogs and horse~, agree, in every respect, with those of the Sioux and Assiniboins, and all the wandering tribes of hunters of the Upper Missouri.

They are often surrounded by fifteen or twenty dogs, which serve, not for food, but only for drawing and carrying their baggage. Some Blackfeet, who have visited the Sioux, have imitated them in eating dogs, but this is rare. Near the tent they keep their dog sledges, with which they form conical piles resembling the
tents themselves, but differing from them in not being covered
with leather. On these they bang their shields, travelling bags, saddles and bridles; and at some height, out of the reach of the hungry dogs, they hang the meat, which
is cut into long strips, their skins, & etc.

Pg. 123: Blackfeet

Having made our arrangements on the first day of our arrival, and viewed the Indian camp, with its many dogs, and old dirty brown leather tents, we were invited, on the following day, together with Mr. Mitchell, to a feast, given by the Blackfoot chief, Mehksk~hm~-Sukahs (the iron shirt).

Pg. 124: Blackfeet: We crept through the small door, which was besieged by numerous dogs, and stepped over the foremost, who grinned at us maliciously.

Pg. 141: Blackfeet: Towards noon, on the same day, a number of Indians, with their loaded dog sledges, and all their baggage, were seen descending the heights on the other side of the Missouri.

Pg. 147: Blackfeet: In the fort itself only one man was wounded, having had his foot pierced by an arrow, and likewise a horse and a dog

Pg. 150-151: Blackfeet: As the Indians near the fort believed themselves to be now quite safe, they carried the wounded into the leather tents, which were injured and pierced through and through by the enemy's balls, round which many dead horses and dogs were lying, and the crying and lamenting were incessant.

Fort Union

Pg. 202: Many women arrived with their loaded dogs, and I never saw such miserable, starved animals. Their backs were quite bent, and they could hardly walk, yet they were cruelly beaten. One of them was lame, and could not go on, and at every blow the poor animal howled most lamentably; another, quite starved, fell down dead near the tent. The Indians themselves frequently suffer hunger, and their dogs, of course, suffer still more; so that the poultry in the fort was in constant danger. Many of these dogs were very handsomely marked; a pale yellow, with greyish-blue, or blackish stripes; there were some of all colours.

Pg. 205: Assiniboine
Most of the Assiniboins now gradually withdrew, and only a couple of tents remained near the fort, so that the prairie, already naked and desolate, was scarcely animated by a living creature, except that a hungry wolf or dog sometimes prowled about in search of food.

Pg. 235: There were only three dogs in the fort, which were always shut out in the evening... The dogs have also to pass the night in ice and snow.

Fort Clark

Pg. 236: Men, women, children, and dogs, drawing little sledges, are seen on it all day long; and the people of the fort amuse themselves with skating, and the children with sledges, especially on Sundays

Pg. 273-274: Fort Clark
When they quit their huts for a longer period than usual, they load their dogs with the baggage, which is drawn in small sledges, made of a couple of thin, narrow boards, nine or ten feet in length, fastened together with leather straps, and with four cross-pieces, by way of giving them firmness. Leather straps are attached in front, and drawn either by men or dogs. The load is fastened to the sledge by straps. When the snow is deep, they use snow shoes, which are described by Captain Franklin, only those of the Mandans are much smaller, about two feet and a half long; whereas in the north their length is from four to six feet.. The Mandans and Manitaries have not, by any means, so many dogs as the Assiniboins, Crows, and Blackfeet. They are rarely of the true wolf's colour, but generally black, or white, or else spotted with black and white. Among the nations further to the north-west they more nearly resemble the wolf, but here they are more like the prairie wolf (Canis latrans). We likewise found, among these animals, a brown race, descended from European pointers, hence the genuine bark of the dog is more frequently heard here, whereas among the western nations they only howl. The Indian dogs are worked very hard, have hard blows, and hard fare; in fact, they are treated just as this fine animal is treated among the Esquimaux.

Pg. 339: Another curiosity of a similar nature is the Medicine Stone, which is mentioned by Lewis and Clark, and which the Manitaries likewise reverence. This stone is between two and three days' journey from the villages on Cannon-ball River, and about 100 paces from its banks…The stone is described as being marked with impressions of the footsteps of men, and animals of various descriptions, also of sledges with dogs.

Pg. 343: Folk story

One night, while she was asleep, a man lay down by her side, on which she awoke, and saw him go away in a white buffalo robe. As he returned on the two succeeding nights, she resolved to mark him, and stained her hand with red. He appeared, and she gave him a blow, with her hand, on his back, not being able to hold him. On the following day she examined all the robes in the whole village, but could not find the mark of her hand, till at length she discovered it on the back of a large white dog. Some months after, as the Indians are fully persuaded, she was delivered of seven young dogs.

Pg. 346: It is remarkable how instantly their famished dogs know and take advantage of the hunting excursions of their masters. When the horses return laden with the spoils of the chase, the children in the village utter a cry of joy,

of which the dogs seem perfectly to understand the import, for they simultaneously set up a loud howl, run towards the prairie, the scene of the chase, and partake, with their relations, the wolves, of what the hunters have left behind.

Pg. 346: Dogs are not employed in hunting by the Mandans and Manitaries. They shoot deer and elks in the forests, antelopes and bighorns in the prairies, the Black Hills, and the neighboring mountains.

Pg. 370: Mandan
They have about 250 or 300 horses in their three villages, and a considerable number of dogs.

Pg. 383: Mandan
Neither women, children, nor dogs, are suffered to remain in the hut while he is smoking, and someone is always stationed to keep the door.

Pg. 387: Pawnee
At the time when they left the Missouri, they amounted to between 3000 and 4000 souls, of whom 500 were warriors, and possessed a great many horses and dogs; they can now bring 6oo men into the field, and are still a warlike people.

Wied, Maximilian, and Stephen S. Witte. 2008 *The North American Journals of Prince Maximilian of Wied*. Edited by Marsha V. Gallagher. University of Oklahoma Press, Norman OK.
Volume 2:

Pg. 156: Fort Pierre 31 May 1833: From here we visited the Indian [tipis], the inhabitants of which quickly crept in because it was so cold that one had cold hands. Dog harnesses and weapons, including shields and spears, hung on poles in front of them. Large numbers of big dogs, built just like wolves, most of them with their tails chopped off , lay around the [tipis]. In color, one of them could not be distinguished from a wolf; many were spotted black and white. They did not bark but bared their teeth as we came closer to the [tipis]

Pg. 159: Dakota or Ponca? June:

In all the [tipis] there were packs of dogs, which the Dacotas eat. They often keep puppies, which play with the children.

Pg. 180: Sahnisch/Arikara; 12 June

They plant corn and hunt as well, but because they had no harvest the last year, they moved away. They have horses and dogs but rarely eat the latter, since [these] are not big

Pg. 186: This morning we saw several wolves, which the ship's crew called "Indian dogs."

Pg. 199: Crow 18 June
A striking sight in this camp were the packs of large wolf like dogs of all colors, certainly three to four hundred. Barking and howling, they attacked me, and I could scarcely reach the [tipis].

Pg. 199: Mandan 18 June

Here, too, many dogs ran about, and [with]in the outside palisades are located the large earth lodgings with this shape and an opening on top for smoke; [the opening] is covered with a basket like a lid made of twigs.

Pg. 200: Mandan 18 June

Some of the dogs had already gone into the lodges, but there were still enough of them to bark at us

Pg. 201: **Mandan, Arikara, Hidatsa** In all the Indian nations there are special societies or bands, that carry names of animals, for instance, Wolves, Bears, Dogs, etc., always [names] of animals. They hold these animals in high regard, like a patron. The Mandans, for instance, have the band of Dogs, who have a certain dance and festival. [Th en] they fall upon the first dog they come across in the village, kill it with a weapon, [and] tear it apart, and each

[member of the band] must eat some of it. Later I will have the opportunity to discuss in detail the three tribes of the Mandans, Arikaras, and Hidatsas mentioned here.

Pg. 203: Crow 18 June

[They] live along the Yellowstone River, as their northern boundary, up to the Rocky Mountains and on the other side as far as the Cheyennes and the Gros Ventres (Hidatsas). Six years ago they numbered 1,000 warriors; now [there are] about 1,200 [warriors] and 6,000 people in all. They roam, hunt buffalo and all kind of game, live in leather [tipis], have many dogs (which they do not eat), and very many horses, more than the Missouri Indians. . . [They] have extremely many dogs.

Pg. 205: 19 June Mandan
On the prairies herds of horses grazed; big dogs ran about like wolves.

Big, wolf-like dogs ran about with the Indians, especially with those on horseback

Pg.206: Mandan We had already seen more than one hundred of them, with many dogs, some of which pulled travois, a wooden frame for dragging wood or other loads home.

Pg. 227: Assiniboine

During our hunting excursions, however, when the wind was blowing from the north, we heard noise and the barking of dogs in the distance, proof that some were staying there.

Pg. 228: Assiniboine: They have few horses but very many dogs, which have to do the major work and greatly lighten chores for the women.

Pg. 231: 25 June: Assiniboine
Big dogs, which one could have taken for wolves, were out individually on the prairie

Pg. 233: 27 June; Cree: already seen more than one hundred of them, with many dogs,

Pg. 237: Hunting or traveling huts—only some of them covered with hides, most with green twigs, supported with poles—were immediately set up. Here horses were grazing, there countless dogs were lying or moving about, and everywhere the Indians had dispersed in diverse groups.

Pg. 238: The dogs [each] have a skin pad on their backs on which rest two long poles that are connected above at an acute angle; at the lower end they are separated from each other. On the middle of these poles, there is an elliptical hoop with netting stretched over it on which are tied the packs, wrapped in hides

Pg. 241: 30 June: One makes use then of dog sleds, but the snow is often too deep (four, five, six feet) for traveling.

Pg. 245: Blackfoot: A [tipi] like this does not last longer than a year. Beside [them] they always place poles together, in a conical form, on which they suspend the equipment for their dogs. Travois trailing shafts function as poles of this kind because they have this shape:

Dogs lay around in packs outside the huts; they looked just like wolves, of all kinds of colors but mostly spotted black and white, completely white, or of the genuine wolf color. As emaciated as skeletons, they could scarcely stretch out their sharp backbones, and they all picked up old bones scattered in great number on the prairie; at the same time, they bared their wolves' teeth at each other. They were not as bad toward strangers as the dogs of the Crows (Corbeaux), which had attacked us so violently at the Mandan village. If they wished to attack our legs, then the Indians kicked them back very ungently.

We had not been in the camp very long when, from the west along the woods on shore, we saw the whole prairie covered with Indians. Most of them came individually, with their loaded dogs creeping along, scattered about.

Pg. 246: Here, boys were shooting their arrows high into the air; there, a small, brown, monkeylike child was set on the ground, and a circle of hungry dogs stood around

Pg. 300: **Assiniboine, Cree, Ojibway**: He told us [that] the Assiniboines, Crees, Ojibwes, and some northern Indians very often suffered from hunger, and that whole families die because of this sad misfortune. Therefore, they eat every living thing they can find, except for snakes. They have only a few dogs, because they usually kill and eat them in an emergency.

Pg. 234: August 5 Several women also arrived with a dog, which was pulling on a frame (dog train)

Pg. 333: Gros Ventre

Their big wolflike dogs ran around them; some of [the dogs] were partly whitish, others whitish and reddish brown on top, others black or blackish brown; they barked at us.

An hour and a half later, we reached a stony place on the left bank where there were several Indian women with at least twenty dogs, some of which were pulling loads.

Pg. 337: Gros Ventre

The entire plain was covered with reddish brown figures, groups, innumerable dogs, and single riders and horses, a charming, most unusual sight.

Pg. 361: Bears: [They were] very lively, well fed, not ill-tempered, and always teasing each other, keeping their distance from the dogs but not fighting.

Pg 361: Gros Ventre: Packs of dogs and horses swarmed around the [tipis], which stood intermingled with one another in complete disorder.

Pg 361: Gros Ventre We crept through the small door, besieged by old and young dogs. As we climbed over the wolf-like dogs, some of them looked at us menacingly.

Pg. 375: Toward noon we saw a large number of Indians descending the opposite hills [leading] their loaded travois, some on dogs [and] some on horses.

Pg. 379: 20 August: Their travois were all arranged this way for horses [see fig. 12.11]. The two long spruce poles, 'e' and 'f ', are tied together at 'a' with leather straps. [At] 'b' there is a wide leather strap, which rests on the horse's back like a saddle. [At] 'ccc' there are three crosspieces tied over [the frame]—in some cases without second crosspieces; in others, [as at] 'dddd', provided with [additional] cross bars. At 'gg' the poles are wrapped with leather straps. They are the length of medium- size [tipi] poles. Those for dogs are somewhat shorter, and in the place of the crossbars 'ccc', one attaches to the [frame] an oval object, an elongated hoop, over which leather straps are stretched in the form of a net. This is a practice of the Blackfoot and the Assiniboines as well as of the Dacotas, Crows, and other nomadic nations

Fig. 12.11. Diagram of horse travois (see text for description).

Pg. 388: 25 August: During the night the Indians' dogs had howled frightfully; one heard hundreds of voices of all kinds simultaneously, and this concert was no different than the howling of the wolves we had heard so often in the evening in the lonely wilds of the Missouri.

Pg. 391: Shoshone

The engagés tied up a big fine dog in the courtyard of the fort and shot it in order to eat it. They singed it in the fire. It was very fat.

Pg. 396: Assiniboine: A horse and several dogs lay dead.

Pg. 416: Gros Ventre: They had several very good horses and a large number of wolf-dogs, some of them beautiful.

Pg. 417: After a good hour, the Indians still had not descended into the Missouri valley. Mr. Mitchell assumed they were the Blood Indians who were here recently, and last evening Dreidoppel had heard dogs howling in the direction of the Marias River, from where I just saw them coming this way.

Pg. 419: Blackfoot: While I was still in the woods, I saw the Blackfoot arriving: three men and two women with three dog travois.

Pg. 427: Blackfoot: Also, the manner in which they load dogs and horses with travois is the same.

Pg. 427-428: Blackfoot: The [tipis] are always surrounded by a pack of big wolf-like dogs, of which they have very many, fifteen to twenty and more, but [the Blackfoot] do not eat [their dogs], as the Dacotas do, but use [them] only as pack animals and for hauling

Pg. 428: Around the [tipis] the travois are placed upright [and] form small, conelike frames like the [tipis], except that they are not covered with leather. On [these frames] they suspend their shields (parflèches), travel bags, hides, meat horses' gear, and the like [and] also the thinly sliced meat of slain animals, high up on strings so that the hungry dogs cannot reach it.

Pg. 428: Blackfoot: Five or six young dogs had been stuck into a pot and boiled with their skin and hair. The host took them, tore off their noses, and gave them first to the guests. As among the Dacotas, these dogs come in all colors. I heard them howling but never barking. At times this howling is frightful: fifty to sixty all unite at the same time to intone at a high and low pitch and loudly in every key, so that one cannot sleep at night. The concert starts suddenly and is quickly ended. They frequently starve to death. Some have handsome markings, ash-gray with small black spots; others are reddish brown, black, white, spotted; some are exactly like the wolf in its original state, etc.

Pg. 440 Blackfoot: Later they threw wood on the dead man and burned part of him, so that several days later one could still see roasted flesh and charred bones, which attracted the dogs.

Pg. 444: Crow: They are estimated at three hundred to four hundred warriors and about two hundred [tipis]. They have many pack dogs and more horses now than formerly. In an emergency they probably also eat dogs.

Pg. 448: Shoshone
They] do not have as many horses as the Blackfoot but [do have] leather [tipis] and dogs, which they do not eat. They do not load travois but [instead use] horses.

Pg. 473: Cheyenne: They have dogs, which they do not eat but use as pack animals.

Pg. 473 Dakotas: At the festivals for the brave, everything must be eaten, usually very fat dogs.

Volume 3:

Pg. 8: 8 October: The Indians' dogs had killed some chickens belonging to the fort last night. They are like wolves and foxes; when starved, nothing is safe from them. The fort's dogs barked all morning long. They seem to be of some European mixed breed. I have only heard Indian dogs howl.

Pg. 9: 9 October: Dreidoppel went after a wolf early, the animal leading him far away. Another wolf came as close as 50 feet to the back gate of the fort, where clerk Moncravie killed it. It was a female gray wolf, very pale, and not very big.

Pg. 23: Assiniboine: Several [tipis] had been put up in the meantime. Travois [pulled by] dogs [and accompanied by] women and children arrived [momentarily]. The poor animals looked terrible: their bones were showing and hunger had turned them into real ghosts. Some were pale yellow with grayish blue and black wolf 's stripes. They could be seen in all colors.

In the afternoon I took a walk on the prairie without seeing living beings except Indians, their mangy dogs, and a few crows

Individual handsome men and women could be seen coming from the forest, where they had fetched dry wood with their travois.

Pg. 24: Indian dogs ran around in large numbers. Many of them came into the fort, and [their] howling and biting in front of our windows drove us crazy.

I bought a beautiful blackish wolfskin for half a dollar and a small Crow bow made from a bighorn for 3 dollars.

Pg. 25: 22 October: This afternoon I saw how the poor dogs of the Indians are mistreated. A lame dog had to pull a loaded travois and could not move. He [was beaten] at times and howled pitifully. He was as emaciated as a skeleton. Another dog lay dead beside a [tipi]; without doubt he had died of hunger. These dogs gnaw on old hides, hard as wood, and nothing is safe from their hunger. The chickens of the fort were in constant danger.

Pg. 27: No living being could be seen on the prairie except for the fort's horses and individual dogs roaming around because of their hunger.

Pg. 47: Hidatsa:
A beautiful brown dog stood a little farther away on the bank; an Indian woman followed him; still farther on, a wretched Indian dog was standing, totally starved, drinking the cold river water. It seemed to be sick.

A Hidatsa on horseback stopped there with his dog.

Pg. 49: Soon two more Indians showed with brown and white short-and-smooth-haired dogs with long, hanging ears.

Pg. 54: Mandan: Everywhere on the prairie, Mandan women, loaded with bundles, could be seen moving from the villages toward the forest. They panted under their burdens. Many horses were loaded, as well as dogs. . .

Pg. 58: Mandan: I also saw an Indian dragging a skinny dead dog on a strap, probably used to catch or shoot fox[es] or wolves.

Pg. 61: The Mandan women moved continuously across the creek with loaded horses and dogs, following the path they had made to get to their forest. They always had large dogs with them.

Pg. 63: 16 November: They had two dogs with travois with them and intended to get there in seven days.

Pg. 71: 20 November: Mandan: Síh-Sä was with the fort's horses in the forest and was bitten on his leg by an Indian dog [that] he immediately shot with an arrow

Pg. 72: 21 November: Mandan: In the evening a white wolf came so close to the fort that the dogs attacked it.

Pg. 96: 7 December: Indians brought me a wolf, but it was not very big, a female again.

Pg. 97: 8 December: wolves. At the creeks [and] in bushes or small brush [on] the banks and hills, we saw tracks of foxes and mice everywhere, for which we [planned to] set traps. Dreidoppel skinned the wolf, emaciated to a skeleton, bought yesterday afternoon for two sticks of tobacco (worth about 25 cents). It had a good skin.

Some brought Indian sleds, which they pulled themselves. These sleds are made of two narrow boards tied together side by side with leather straps. The [end] is bent upward, and [from] the back to the front, [it is] about 10 feet long. At 'a' the front is bent up and tied back with leather laces so that it cannot move downward. Four cross-slats unite the two [parallel] boards. In front, leather traces are attached [for] dogs or humans to pull.

Pg. 98: 10 December: In the night, the dogs of the fort had barked terribly loudly and were very wild. Wolves must have been close by. At two and three o'clock, we heard the schähäckä bark close to the fort. I thought [at] first there were Indians (enemies) nearby.

Pg. 99: 11 December: In the afternoon a wolf ran through between the fort and Mih-Tutta-Hangkusch. The fort's dogs pursued and chased it into the village, where two Indians came toward it. It thereupon ran onto the prairie again

Pg. 106: 24 December: The Indian dogs are biting each other terribly this morning. They could not be separated. They fell upon each other again and again

Pg. 110: 28 December: They caught a shy wild dog [rather] early in the fort that [they intended] to pull a sled. It behaved so wildly, pulled, strained, bit, and barked so loudly that they needed a long time to catch it with snares. When it was caught, a man kneeled on its chest, and the dog was dead. Dogs unaccustomed to it are not fit to pull sleds. If they are used to it, however, three strong dogs pull a sled far better than the best horse..If the snow has a crust, they can run right across it, while [a] horse would fall through. They have far more endurance. After One can travel thirty miles a day with them. If they lie on the snow for an hour and eat something, not much, one can drive on with them again. A horse needs sufficient fodder, frequent rest, [and] always a good place to water; if it is tired, one cannot make it go any farther. I have been assured [that people] have done long day-marches, for almost eight days, without giving the dogs anything to eat. While buffalo hunting in winter, when the snow has a crust, they can drive a light dogsled into the herd, while the archer sits or kneels. The dogs cannot be restrained when they see the buffalo.

Pg. 110: In the north they seldom pay below a hundred dollars for three good dogs. A single one, if it is very strong and good, costs 60 to 70 dollars. On the Missouri the dogs are not that valuable by far.

Fort Clark?

Pg. 112: 28 Fort Clark? December: He [planned] to leave tomorrow with three or four men and therefore bought Indian dogs, some of which howled terribly, [while] others ran away. There was hustle and bustle in the fort all day long. The afternoon, pleasant and rather calm. Several Hidatsas slept in the fort; among them was an elderly man, known as a good Indian, with a high white cap of buffalo cow [skin]. The dogs that were locked up in the fort—Mr. Kipp bought eighteen today—howled terribly, making an unbearable noise. Night bright, not very cold, rather calm.

Pg. 112: 29 December: The dogs howled all night long. Early in the morning, they were caught [amidst] loud shouting. Then the Indian dogsleds were readied and packed. Finally, at nine o'clock they got away, after they had worked a long time [on packing] and hitching them

Pg. 125: They did not have enough dogs in the fort. Right now there were only eight— too few to be used for the sleds. They were locked out during the night and roved around the outside of the fort, the gates of which were closed before dusk.

Pg. 126: The dogs also have to spend the nights in snow and ice. When it is not too cold and the snow is not too deep, the horses are driven out during the day. A young Mandan Indian, Síh-Sä, was sometimes in charge.

Pg. 126: Mandan: Women, children, men, and dogs pulling small sleds can be seen all day long.\

Pg. 135-136: The variable wolf (Canis variabilis), surely a special species, was considered that by Lewis and Clark. [It] is very common along the whole upper Missouri and [shows] much variation in color. It can be found wolf-gray, whitish, or all white. It never has a dark stripe down its legs, like the wolf of the eastern United States and also European wolves, [the] head and ears seem shorter, and so on. It does not seem to get as large as Canis lupus in Europe. It has its young in a burrow in the ground. The animals are very famished in winter, and some [are] extremely thin. They follow the buffalo herds and catch many weak, sick, or young animals. When hunters come, it is [the wolves'] harvesting season. They [even] bite and devour each other, [although] they did not often touch the dead wolves we threw on the prairie; at that time, the famine was probably not yet [so] severe.

Pg. 136: The prairie wolf, or schähäckä in Mandan (Canis latrans Say), is exactly in the middle between wolf and fox. The color and shape [are] more similar to the former. [The prairie wolf] is numerous in the vicinity of the fort, like the wolf, and the skin of neither animal is sought-after. They have their young in the ground and bark clearly and loudly, like a dog.

Pg. 154: Around the inside edge of the lodge lies or hangs the luggage (sacks of parchment and skins, the former painted colorfully); saddles; horse harnesses; [and] dogsleds. Weapons [are] often hung on racks, as [are] meat and corn.

Pg. 155: Mandan: [When] they leave their lodges for an extended period of time, the dogs are loaded with luggage, which is put on a travois (meníssischan). And in winter they pull small sleds (mánna-jürutáhne), which have been further described above. In case of heavy snow, they most likely use snowshoes, too, which ought to be described and sketched here.

Pg. 155: Mandan: Incidentally, they do not have many dogs. Most of them are spotted white and black or (though seldom here) have the real color of the wolf. Those of the Dacotas and Assiniboines are closer to the wolf. Here they are often similar in shape to the schähäckä, or prairie wolf. Among the Mandans and the Hidatsas there is also a breed of bird dog, brown or brown and white, originating from European dogs.

Pg. 155: Mandan: There are therefore two different breeds of dogs here, too, one [that] originates from the wolf or schähäckä—it is local—[and] another [that] originates from European dogs. [The latter] barks regularly. Because the Mandan dogs are more mixed, they bark more than [those of] the Sioux, Assiniboines, and Blackfoot.

Pg. 157: The Mandans eat almost every kind of animal: bear (especially when it is young and fat), wolf, fox, dog—everything except for horse.

Pg. 199: It is strange how the hungry dogs are aware of their masters' hunting trips and take advantage of them. When the Indians' horses return packed with meat, the children in the village have a habit of breaking out in a certain cry of joy. The dogs understand this right away; they howl loudly, run on the prairie to the place where the meat came from, and feast on the hunt leftovers. When a hunter has shot an animal, he usually immediately eats the raw liver, kidneys, [and] the third stomach, or the aorta and the marrow from the large leg bones.

The Mandans and the Hidatsas do not use any dogs for hunting.

Pg. 214: Hidatsa
They have a moderate number of dogs, just like the Mandans. They use them in [the same] manner—that is, only to carry loads. They do not eat them.

Pg. 224: Neither women nor children are permitted to be in the lodge at that time, and someone constantly watches the door so no woman, child, or dog may enter.

Pg. 228: Sanish: They numbered about 500 warriors when they left the Missouri and had many horses and dogs

Pg. 235: He and almost all his people had frozen some part of their bodies. Eight dogs had run away; therefore, others had to be gotten. Mr. Kipp had sent two people to look for the lost dogs in the villages. Hugron, one of [Kipp's] people for whom it became too cold, had unhitched his dogs on the middle of the ice on the Missouri, left the sled with the merchandise, and gone to the next Indian village. Later on, the Mandans found the sled.

Pg. 246: About four o'clock in the afternoon, after Síh-Chidä had just left us, an engage came and announced Mr. Kipp's imminent return. In half an hour he arrived himself with three [or] four sleds. His three sled dogs had their neckbands, or horse collars [sic], decorated with large arches [wrapped in] red, yellowish white, [and] blue woolen fringe [strips?] and [adorned with] several bells.

Pg. 247: At the beginning they had nothing to eat, and his dogs starved for nine days—such [deprivation] that they staggered. Therefore [the dogs] could not be loaded down, and [the travelers] had to make the whole trip mostly on foot.

Pg. 247: When he arrived, his dogs had not eaten for three days. They gave them some cut-up buffalo skins, because there was no meat

Pg. 248: 1 February: At seven thirty, 29°F [−1.7°C]. Today Mr. Kipp sent three engagés with two dogsleds downriver to Picotte, to get meat, fat, and a few other things. They got ready early [and] hitched the dogs—who

howled pitifully, because their feet were still bloody and injured from the last trek [and] they already had to leave again. Animals, dogs as well as horses, are terribly maltreated in this country. They do not have any pity on them and, moreover, have nothing for them to eat for long periods.

Pg. 250: 4 February: In the fort I saw the skinny, unfortunate dogs being fed. Because they do not want to eat corn, old dry skin is cut up and fed to them; they get absolutely nothing else. They look like skeletons.

Pg. 261: The dogs made beds for themselves in the hard frozen snow and lay curled up in them

Pg. 262: 23 February Neither animals nor people were to be seen, except for a few Indians who drove horses onto the prairie and a few dogs that followed them.

Pg. 266: 2 March: About noon Belhumeur and Hugron departed with letters to Fort Union. They had a dog travois with them

Fort Pierre

Pg. 272: 10 March Fort Pierre: The departure—singly, by twos, threes, [and] fours—of women, children, horses, [and] travois with dogs lasted until about noon, because Indians never leave together.

Pg. 287 Fort Pierre: For today, Mr. Laidlaw bought an Indian dog for twelve dollars. Because of the lack of [fresh] foods, they had to eat dogs every day, so these were expensive and hard to obtain

Pg. 288 Fort Pierre: After we sat down on a new buffalo robe decorated with porcupine [quills], dog meat was taken out of the kettle. More and more Indians arrived and sat in a circle. The meat was very fat and looked blackish, like mutton. It was delicious, however, and the prejudice [against eating dog] was quickly overcome

We returned to the house and found that fat dog meat was served again at lunch

Pg. 307: During the night a dog had stolen some of our meat supply from a cabin where three people were sleeping

Pg. 342: In the vicinity of the town, on the prairie, we found a large number of turkey buzzards assembled around some dead animals. They landed on neighboring fences when we approached. A large dog had harmoniously shared their meal.

NOTE: The device described and drawn here by Maximilian is commonly called a travois. They aee are shown propped upright together in a Bodmer watercolor of an Assiniboine camp (JAM, MBC, KBA 197); a charcoal drawing of the same scene includes a woman harnessing a dog to a travois (Newberry Library, Bod 15, KBSA pl. 8). Both are related to Vignette XVI in the Reise.

100. Bodmer made several pencil sketches of women carrying burdens (JAM , MBC, KBA 291 and 292); he also made a finished watercolor and ink scene of a laden sled being pulled on the ice by a harnessed dog (JAM , MBC, KBA 293; see also Newberry Library BO D 6 in pencil) that was the model for Vignette XXIX (KBNAP).

The Atkinson-O'Fallon Expedition: 1825
Reid, Russell and Clell G. Gannon (eds) 1929 Journal of the Atkinson-O'Fallon Expedition. *North Dakota Historical Quarterly 4(1):5–56.*

Pg. 27: Monday 4th July
At 8 this morning the chiefs & Braves of the Shyans came in and were seated at the council place & Maj.O'F & Gen. A. explained to them the object of calling them to us. At 3 o.c. the commissioners accompanied by most of the officers went to the Ogelalla· camp by invitation of the chiefs & partook of a feast. It consisted of the flesh of 13 dogs boiled in plain water. in 7 kettles, much done. Our drink was water from the Missouri bro't up in the paunches of Buffalo, which gave it a disagreeable taste.

Pg. 47: Tuesday 6 Sept.
Proceeded at l/2 past 4 and ran till 1/2 past 7 & came to on the right bank where were 20 lodges of Sione Sioux who had been up to the Aricara village to trade for corn & were on their return to their own district of country. Six Braves- there being no chief - came on board & expressed both by words and actions great friendship. We gave them a present of tobacco some balls & a case bottle of whiskey. They gave us some fresh Elk meat & offered us a dog feast which last we declined as we are in a hurry to get on.

John C. Luttig, 1812-1813

Luttig, John C. 1920 *Journal of a Fur-trading Expedition on the Upper Missouri: 1812-1813*, edited by Stella M Drumm. Missouri Historical Society, Saint Louis, MO

Pg. 83:6 October 1812:Last night the Dogs made alarm we went patrolling, heard some whistling of Men, but found in the Morning our horses safe, raised the right wing of the out houses and Kept our horses housed.

Pg. 86: 15 October 1812, This Morning Immel, Papin and Charbonneau started for the Grosventer, Mr M. Lisa having engaged Charbonneau for some good reasons at 8 A. M. a Band of Chajennes about 12 Lodges arrived their Chief named Lessaroco, they had plenty Women & Children and a great Number of Dogs, traded some Beaver, and about 50 Bushels of Corn.

Pg. 98: 26 November 1812: Cree, Cheyenne: Rees went off, and our hunters started with 8 horses, at noon the Chajennes arrived with 26 Lodges and made their camp at the Point above us, 5 of their Chiefs came to the fort, they have a vast quantity of horses and Dogs.

Pg. 106: Rees went out and Killed 20 Cows head and foot was received this Evening, purchased a fine Dog of the Chajennes

Pg. 126: Cree: we also saw Dogs on the Ice which returned to the Woods at the point above us, and made us certain there was some hid in the Woods.

John Bradbury, 1811

Bradbury, John 1904 *Travels in the interior of America: in the years 1809, 1810, and 1811*. In Early Western Travels (1748-1846), edited by Rueben Gold Thwaites, Vol. 5. AH Clark Company. Cleveland, OH.

Pg. 118-119 June 3

I remarked this day, that the wolves were more numerous and more daring than in any former part of our voyage. Within the last week we frequently saw a few every day, but now, some of them were almost constantly in sight, and so fearless, as frequently to stand at no great distance to gaze. For the present, they were protected by their worthlessness, their skins the wolf is a diurnal animal; but in the neighborhood of condensed and stationary population its habits change, and it becomes nocturnal*

*During the autumn, whilst the Indians are employed in killing game for their winter's stock, the wolves associate in flocks, and follow them at a distance to feed on the refuse of the carcasses; and will often sit within view, waiting until the Indians have taken what they chose, and abandoned the rest.— Bradbury.

Pg. 135 June 14: Arikara

In this dilemma, no means could be thought of for the removal of our difficulties, but to purchase from the Indians some of their spare dogs, particularly those employed in dragging their sledges, and this measure was resolved on. It may here be remarked, that horses and dogs are the only animals which the Indians domesticate: of the latter they have two varieties: one of these they employ in hunting; the other appears to be of a stupid and lazy nature, always remaining about the village, and employed as above mentioned….

15th.—In conformity with the measure determined upon last evening, a number of dogs were purchased this morning, brought to the camp, and shot for breakfast.

NOTE: Consumption of dog for food by Europeans mentioned frequently

Pg 159-160 June 24: Arikara

The dance did not last more than an hour, and I was informed by Jussum that it would be followed by a feast of dog's flesh, of which it was expected I should partake. I excused myself by saying I wished to collect some plants, and set out alone.

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Pg. 166 July 1

On his pointing to a little distance from us, I perceived a squaw coming up, followed by two dogs, each of which drew a sledge, containing some moccasins and other small articles. The signs which he afterwards made were of a nature not to be misunderstood, and implied a wish to make a certain exchange for my shirt, wherein the squaw would have been the
temporary object of barter.

Henry Marie Brackenridge, 1811

Brackenridge, Henry Marie 1904 *Journal of a Voyage Up the River Missouri in 1811*. In Early Western Travels (1748-1846), edited by Rueben Gold Thwaites, Vol. 6. AH Clark Company. Cleveland, OH.

Pg. 62 April 27, Friday: Osage Indians

I was also informed that it proceeded from another cause; ·when· any one, on awaking in the morning, happens [56] to think of a departed friend, or even of some lost dog or horse, which has been prized by the owner, he instantly begins this doleful howl; ·no sooner is this heard than the whole village, hark in, man, woman, and child, and at least a thousand dogs, with a howling still more horrible. I never had before, so good a conception of Virgil's fine description of that place of the infernal regions, set apart for the punishment of the wicked.

Pg. 114-115 June 13, Thursday: Arikara

The village is swarming with dogs and children. I rank these together, for they are inseparable companions. Wherever I went, the children ran away, screaming and frightened at my outre and savage appearance. Let us not flatter ourselves with the belief, that the effect of civilization and refinement, is to render us agreeable and lovely to the eyes of those whom we exclusively denominate savages! The dogs, of which each family has thirty or forty, pretended to make a show of fierceness, but on the least threat, ran off. They are of different sizes and colors. A number are fattened on purpose to eat, others are used for drawing their baggage. It is nothing more than the domesticated wolf. In wandering through the prairies, I have often mistaken wolves for Indian dogs. The larger kind has long curly hair, and resembles the shepherd dog. There is the same diversity amongst the wolves of this country. [142] They may be more properly said to howl, than bark.

Pg. 136-137 June 23 (or 25), Tuesday: Mandan

At ten o'clock passed the remains of a Mandan village, and at some distance espied a great number of Indians on shore, moving down the river. We soon discovered them to be Mandans. They sometimes go on hunting parties by whole villages, as was the case at present. They appeared to be about five hundred in number, some on horseback, the greater part on foot. A numerous train of dogs were employed in dragging their baggage, tent poles, &c. On the great hunting parties, the women are employed in preserving the hides, drying the meat, and making provisions to serve them during winter.

Pg. 142 July 5

Some of the scaffolds, had nearly fallen down, perhaps overturned by the wind, or the effect of decay, and a great number of bones were scattered on the ground underneath. This mode of exposing the dead has something peculiarly horrible in it. The wolves of the prairie, the birds of the air, and even the Indian dogs, are attracted to the place, and taught to feed on human flesh. This custom prevails amongst all the wandering tribes; but amongst the Arikara, the dead are deposited in a grave as with us, which I think clearly proves their origin to be different from that of their neighbours; for there is nothing, in which men in all ages and countries, have manifested more solicitude, than in the treatment of the remains of their deceased friends.

Pg. 145-146 ~10 July: Arikara and Sioux War Party

I must not omit a piece of hospitality, which exhibited more refinement than I had expected to meet with. Several of the principal chiefs came amongst us, and selecting each two or three, invited us to their lodges to partake of the feast. This was somewhat in the stile of an invitation to dine: I had the honor of being invited by the *Grey eyes,* the leader of the war party. I found various dishes, of buffaloe, of dog meat, and of homony prepared with marrow. I had no inclination to touch the dog meat, although regarded as a great delicacy.

Charles MacKenzie, 1804-1806

Wood, W. Raymond and Thomas D. Thiessen 1985. *Early fur trade on the northern plains: Canadian traders among the Mandan and Hidatsa Indians, 1738-1818: The narratives of John MacDonell, David Thompson, Francois-Antoine Larocque, and Charles McKenzie*. University of Oklahoma Press: Norman, OK

MacKenzie, Charles 1902. In *Early fur trade on the northern plains: Canadian traders among the Mandan and Hidatsa Indians, 1738-1818: The narratives of John MacDonell, David Thompson, Francois-Antoine Larocque, and Charles McKenzie*, edited by W. Raymond Wood, and Thomas D. Thiessen. University of Oklahoma Press: Norman, OK

Pg. 236: Assiniboine: Having been disappointed in our expectations of the old man, we went to work ourselvesm and made *Raquettes* by passing thongs at right angles one across another, something like a riddle. In the evening, Mr. La Roque with the only man we then had remaining took their departure accompained by a Dog to carry their provisions---The journey to the Fort and back again we supposed might require at least twenty days to perform—I was left in charge of it all. The horses caused me much uneasiness—I was afraid the Indians might take a fancy to them and carry them off.

Pg. 283: …The Borgne then went to the Shawyens and I began to make preparations for my voyage to the Fort—myself and Mr. Caldwell were thus occupied on a fine day, when of a sudden I heard my name repeated at the door of the lodge enquiring if I was within by a voice which seeemed familiar to my ears—Dressed as I was in the Indian dress, I made haste to the door where my senses were surprised to view Mr. Charles Chaboillez, Mr. Alexr Henry, and Mr. Allen McDonnell, accompanied by 3 men standing at the door:--Their first saluatation was to reprive me for being in an Indian dress, which at all times I found most concenient in an Indian Lodge and very light and cool in the warm seasons—Let any man who lives with the Indians take the Idea of the barking of dogs upon, which generally follows a white man in a Gros Ventre Village—It was for these reasons I had worn Indian dress while in their Village, not for my desire of adopting their manners which my two years in residence might have attracted…

Father Pierre-Jean DeSmet, 1801-1873

Chittenden, Hiram Martin, and Alfred Talbot Richardson 1905 Life, Letters, and Travels of Father DeSmet among the Indians 1801-1873, vol. 1-4. Francis P. Harper, New York

Volume 1

Pg. 53: 1846: March 12th , he set out for Fort Assiniboin on the Athabasca river, traveling on a sled drawn by four dogs.

Pg. 57: He had traveled by sailing vessel, by river barge and by canoe; by dog sled and snow shoe; on horseback and in wagon; and many a long mile on foot.

Pg. 79: I did the best I could among these great personages; but I remain of the opinion that I shall always be more at my ease sitting on the grass and surrounded with savages, each one making his jokes and at the same time eating with good appetite a bear rib, or roasting a piece of buffalo or fat dog."

Pg. 105: Should I ever return to my old haunts, a great number of the lean gentry of St. Louis are determined to follow me and try their luck on buffalo, bear, badger and dog meat.

Pg. 152-153: I noticed among them certain young men well dressed, with silk ribbons of all colors entwined in their hair, a profusion of porcelain beads hung about their necks, and wolf-tails and little bells attached to their heels, knees and arms.

Pg. 153: Sauk

As we passed up by the Sauk country, the bank for more than a quarter of a mile presented nothing but groups of savages, warriors, women and children, accompanied by an army of dogs.

Pg. 155: Otoes
Groups of naked children were amusing themselves on all sides at various games, and painfully lean dogs without end were frolicking with these young sans culottes.

Pg. 156: Otoes
A dozen or more dogs, sitting on their hams in front of me, with their eyes fastened on my dish, seemed really to envy me my happiness as I approached my spoon to it, and to be offering their aid and assistance in case of need. But it was not necessary to have recourse to my canine company; I had a good appetite and the stew was excellent, a buffalo tongue with a good gravy of bear fat, mixed with flour from the wild sweet potato.

Pg. 156: Otoes
The dogs in these villages (all belonging to the wolf family) are the greatest torments to a stranger; the barking of one brings all the others together, of all sizes; they form a chorus, utter piercing yelps and roars and follow you in all directions.

Pg. 167:

Wolves come very often to our very doors; quite lately they have carried off all our chickens. They are of all kinds; prairie-wolves, small and timid; black mountain wolves, large and dangerous. We are obliged to be continually on our guard against these bad neighbors, and so I never go out without a good knife, a tomahawk or a sword-cane.

Pg. 205: Pawnee: These tombs were adorned with buffalo skulls painted red ; the body is put, in a sitting position, into a little cabin made of reeds and branches of trees, strongly interwoven to keep the wolves out.

Pg. 206: Pawnee: They had a number of horseloads of tongues, humps, ribs, etc., all the rest being left to the wolves and vultures [turkey buzzard].

Pg. 207: Pawnee: I woke my guide, to learn the cause of the noise, and that he might aid in resisting the enemy's attack. He laughed and answered, Don't be scared; that is nothing. It is the wolves celebrating after their long winter's fast; they are feasting on the carcasses of the cows that the hunters have left on the prairie.; Wolves are very numerous in this region. According to the Indians, they kill every year a third of the buffalo calves ; often when they are in strong bands, they will even attack full-grown bulls or cows, hurling themselves all together upon a single buffalo, pulling him down very skillfully and devouring him.

Pg. 212: Cheyenne

I have had my three best dogs killed in your honor; they were very fat. Do not wonder when I tell you that this is their great feast, and that the flesh of the wild dog is very delicate and extremely good; it much resembles that of a young pig. The portion bestowed upon me was large; the two thighs and the paws, with five or six ribs; the law of the feast required me to eat it all, but it was too much for me. Finally I learned that one may get rid of his dish by passing it to another guest, with a present of tobacco.

Pg. 217: They were hideously painted, armed with their clubs, and covered all over with feathers, pearls, wolves tails, teeth and claws of animals, outlandish adornments, with which each one had decked himself out according to his fancy.

Pg. 261: Cheyenne As soon as I was apprised of your coming, I ordered my great kettle to be filled, and in your honor I commanded that my three fattest dogs should be served up.

Pg. 308: 21 September 1841 Platte River

The greatest distress was felt by the dogs of the caravan. Left on the bank when all had crossed, nothing but fidelity toward their masters could have induced them to swim over a river but little less than a mile wide, and having so rapid a current that it would have carried away wagons and carts, had they not been supported on all sides, while the

mules exerted all their strength to pull them onward. The poor dogs did not attempt to cross till they found that there was no choice left between encountering the danger and losing their masters. The passage over these rivers is generally effected by means of a bull-boat, the name given to a kind of boat, constructed on the spot with buffalo hides. They are indispensable when the current is impetuous, and no ford can be found.

Pg. 344:

They abound in bucks, buffalo and sheep, whose wool is as white as snow and as fine as silk; also in all kinds of bears, wolves, panthers and carcajoux (an animal with short paws, some four feet long and remarkably powerful; when he has killed his prey, deer, antelope or bighorn, he tears off a piece of skin big enough to stick his head through after the fashion of a hood, and thus drags it off whole to his den)

Pg. 347: Wolves are very numerous and very ferocious here; last spring they carried off and devoured more than forty of the Kalispels horses.

Pg. 361: Flathead?

The Flatheads having prolonged their stay at St. Mary s as long as they possibly could, so as not to depart without receiving baptism, experienced such a famine, the first weeks of January, that their poor dogs, having not even a bone to gnaw, devoured the very straps of leather with which they tied their horses during the night.

Pg. 364: Blackfoot: But whether they wished to appear to disapprove of the deed, or that they anticipated dangers from reprisals, they left the wolves to bury the body, and took their departure.

Pg. 399: Assiniboine: The bloody remains of ten Assiniboins who had been slain were scattered here and there almost all the flesh eaten off by the wolves and carnivorous birds.

Volume 2:

Pg. 452: On one occasion it was discovered that a woman had remained two days without food; the dogs had devoured her little provision, and, lest she should miss the instruction, she was unwilling to go home for another supply.

Pg. 454: We passed by several basaltic islands, where the savages deposit their dead on scaffolds or in huts made of split cedar planks, covered with mats. This is to preserve them from the rapacity of wolves, who in this region have the same tastes as the hyenas of Barbary.

Pg. 508: It not unfrequently happens that in their unbridled fury when they hear some relative has been killed, the Blackfeet dispatch the first stranger they meet, scalp him and then abandon to the wolves and dogs the palpitating limbs of the unfortunate victim of their vengeance, hatred and superstition. I -declare to you, I was beset by a thousand disquietudes concerning the fate that awaited me.

Pg. 509: They had a long file of famished dogs, loaded with their little provisions, etc. Every family has a band of six to twelve of these animals, and each dog carries from thirty to fifty pounds weight. They are the most wretched animals in existence; from their tenderhearted masters and mistresses they receive more bastinados than morsels, consequently they are the most adroit and incorrigible rogues to be found in the forest. Every evening we find it necessary to hang all our property upon the trees, beyond the reach of these voracious dogs. We are even compelled to barricade ourselves within our tents at night, and surround them with boughs of trees; for whatever is of leather, or whatever has pertained to a living being, these crafty rogues bear away and devour. You will say I have little charity for these poor brutes but be not astonished. One fine evening having neglected the ordinary precaution of blocking up the entrance of my tent, I next morning found myself without shoes with a collarless cassock and minus one leg to my culottes de peau!

Pg. 533: 12 March: At this season the whole country lies buried in snow, and voyages are made in sledges drawn by dogs. Our provisions and baggage were conveyed in two of these sledges ; the third, drawn by four dogs, was reserved for me. I found this mode of traveling quite a novelty; and on the glittering ice of the rivers and lakes, it was particularly convenient and agreeable.

Pg. 537: Iroquois?

As the distance was not great, we accepted this invitation, and set out to the number of fifty-four persons and twenty dogs.

Pg. 556: Grand Dalles

A favorable breeze made us unfurl two blankets by way of sails, and as we were gliding rapidly up the stream we observed several islands of volcanic formation, where the Indians deposit their dead on scaffolds, or in little huts made of pieces of split cedar, frequently covered with mats and boards ; great care is taken to hinder birds of prey, or the rapacious wolves, with their hyena stomachs and plundering propensities, from breaking in upon the abode of the dead.

Piles of them are lying everywhere on the rocks, the Indian huts abound with them, and the dogs are dragging and fighting over the offal in all directions. Not less than 800 Indians were present on this occasion.

Pg. 603: The great buffalo herds are invariably accompanied or followed by bands of wolves of various species. The white and tawny kinds are most common. They devour the carcasses of buffalo that die of sickness or as a result of wounds or accidents; and lacking them they kill others as they need them. They display much boldness and sagacity in their rapacious operations, and seem to act in concert and as if by understanding. First they post themselves at proper distances in a line in the direction the victim is supposed to take ; then two or three charge into the middle of the herd, cut out the fattest and drive it toward the spot where their companions are waiting. The victim then runs between two ranks of wolves. As it goes on, fresh bands join in the chase, until at last, exhausted by fatigue, it stops and becomes their prey. They hamstring it first to prevent its escape, and then devour it alive. At other times they practice a still more cunning stratagem ; they urge their prey up some steep place, beyond which lies a deep ravine or precipice. There they form a half circle about it, closing in continually and redoubling their threats and howls. The poor buffalo, placed between two fires, hesitates a moment at sight of the abyss; but soon, bewildered by the yelping and baying, it attempts the only way to escape from its assailants, jumps off and falls crushed at the bottom of the ravine. Then our highwaymen also go down by the roundabout way, and partake together of the fruit of their industry.

Pg. 619: These sentinels also protect us against the bears and wolves which infest the wilderness, and incessantly prowl in the neighborhood of camps.

Pg. 633: Sioux

The fat dog, which with them replaces the fatted calf, is the most acceptable dish, and is reserved for great occasions.

Pg. 658: In truth, we regaled ourselves with what was most delicate, and left a great quantity of flesh in the plains for the benefit of the vultures [turkey buzzards] and wolves, whose howlings and rejoicings already resounded on every side.

Pg.664: When an Indian, his horse or his dog, has been bitten by one of these serpents, they pursue the reptile, which dies almost directly after having given its bite. They open its stomach, take out the blood that it has swallowed and apply it to the wound; the swelling subsides at once, and the dangerous effects of the poison are prevented.

Pg. 680: Grand Council

Then followed a feast, of which all partook. It consisted simply of corn, crushed and thoroughly boiled. The dogs were spared this time, for the Shoshones are an exception to the common rule among the Indians ; that is, they never eat dog flesh.

Pg. 682: Among the Indians the flesh of the dog is the most honorable and esteemed of all viands, especially in the absence of buffalo and other animals. On the present occasion it was a last resource. The carnage then may be conceived. I was invited to several of these banquets; a great chief, in particular, wished to give me a special mark of his friendship and respect for me. He had filled his great kettle with little fat dogs, skins and all. He presented me, on

a wooden platter, the fattest, well boiled. I found the meat really delicate, and I can vouch that it is preferable to sucking-pig, which it nearly resembles in taste.

Pg. 749: Because the Coeur d'Alenes refused to come out, they were called "women little dogs who only know enough to bark when danger is at hand."

Pg. 774: We often heard the howlings of the wolves ; and the grunting of the grizzly bear, the king of animals in these parts, disturbed our sleep, but without alarming us.

Volume 4:

Pg. 1252: How sleep, with the wolves howling and prowling around us!

Pg. 1322: Consequently they must see their flocks scattered and exposed to the ravenousness of the wolves without enjoying the benefit of that spiritual aid so necessary to a Christian's life.

Pg. 1372: Here is the rendezvous par excellence of the wolves, those animals so cruel, but timid and cowardly at sight of man. They will attack together a calf or a cow, which they have managed to separate from the herd ; they watch for bufifalo to cross the river and try to climb steep and difficult places ; the poor animals get mired in the mud, and often entire herds perish. The wolves throw themselves on them and devour them. On these occasions, these rivals of the jackals and hyenas express their joy in their own manner, in a kind of concert of terrifying bowlings, as if a pandemonium had been convoked. I have several times found myself close to these carnivorous animals in cases of this kind. To prevent being kept awake all night, we had to fire a few shots from time to time, which reduced the frightened wolves to silence.

Pg. 1399: After death, the animal is dressed, that is, he is stripped of his robe, quartered and divided ; the best pieces are chosen and carried off by the hunter, who, when the chase has been successful, is sometimes satisfied with the tongue alone. The rest is left for the wolves.

Of wolves we have seen four varieties, the grey, the white, the black and the bluish. The grey seems to be the most common, as they are the most frequently seen.—The black wolves are large and ferocious animals. They sometimes mingle with a herd of buffaloes, and at first appear quite harmless, but when they find a young calf strayed from its dam, or an old cow on the brink of a precipice, they are sure to attack and kill the former, and to harass the latter till they succeed in pushing it down the precipice. The wolves are very numerous in these regions. The plains are full of holes, which are generally deep, and into which they retire when hunger does not compel them to prowl about, or when they are pursued by the huntsman. There is a small sized wolf [coyote], called the medicine wolf, regarded by the Indians as a sort of manitou. They watch its yelpings during the night, and the superstitious conjurers pretend to understand and interpret them. According to the loudness, frequency and other modifications of these yelpings, they interpret that either friends or foes approach the camp, etc., and if it happens that on some occasion they conjecture right, the prediction is never for gotten, and the conjurers take care to mention it on every emergency.

Pg. 1401: He had come upon their tracks, and though armed only with a bow and arrows and accompanied by two small dogs, he had boldly followed them until he found them in a tree, where he had succeeded in killing them with arrows.

Pg. 1505: I did the best I could among these great personages; but I remain of the opinion that I shall always be more at my ease sitting on the grass and surrounded with savages, each one making his jokes and at the same time eating with good appetite a fair rib or roasting piece of buffalo or fat dog.

Pg. 1508: These kinds of dinners make a great contrast with the Indian feasts in which I have so often taken part; where they offer you with their hands a chunk of roast dog or bear or a stew of meat hashed with their teeth.

Alexander Henry (the Younger), 1806

Coues, Elliott (editor) 1897 *The Manuscript Journals of Alexander Henry and of David Thompson 1799-1814: Explorations and Adventure Among the Indians on the Red, Saskatchewan, Missouri, and Columbia Rivers*. Harper, New York, NY.

Mandan Tour

Pg. 294: Middle River

Middle r. orcr., called Middle brook by Thompson, who remarks upon the difficulty he had here on Thursday, March 1st, 1798, when it took him an hour to get his dog-train up the steep banks.

Pg. 345: The dogs also assailed us from every quarter, and were very troublesome. We, therefore, made no stop at this village, which consists of about 60 huts, but pushed through the crowd to the west end, where the road leads along the bank of Knife river, here about 50 yards wide, with a gentle current.

Pg. 349: "Big bellies"
They are well provided for these excursions, every family having a leather tent, many horses, and a vast number of stout, strong dogs.

Pg. 350: "Big bellies"
We found it dangerous whilst in this village to stir out of the hut without a good stout cudgel to keep off the dogs; they were so numerous and savage as sometimes to defy the brandishing of our clubs, so that we were actually obliged to engage with them Therefore, it is necessary for a person to be constantly upon his guard against the equally troublesome children and dogs.

Mandan: At the Mandanes' we were not incommoded in this manner ; they have no dogs to annoy strangers, and the children are not so impertinent. They have not the same occasion for dogs as the Big Bellies, being a stationary people, whose longest excursions are only for a few days to hunt buffalo, for which purpose, and to convey home the meat, they always use horses.

Pg. 356: Big Bellies

This afternoon I was present at the return of a party of Big Bellies from a hunting excursion ; they had been away eight days. It consisted of about 200 men, and as many women and children, who had accompanied them to attend to their horses and dogs and dry the flesh ; all their numerous train of beasts were heavily loaded with the spoils, such as dried meat, hides, skins, and a quantity of dried pears and chokecherries.

Pg. 361: Mandan: There were no dogs to harass nor children to tease us, and the natives were of mild, sociable, and affable disposition ; so we found ourselves quite at home.

Pg. 382: Mandan: The frames for drying dressed skins and the horse and dog travailles were erected outside the camp.

Pg. 441: August 1808: I forgot to mention the only accident that happened from the attack of the Sioux. This was the loss of an Indian dog, that received two balls through the head, on the E. side of the river, just as he was jumping on board the boat to cross the river with our Indians.

Pg. 444: Recapitulation of provisions destroyed [consumed] at Panbian River, Sept. 1st, 1807, to June 1st, 1808, by 17 men, 10 women, 14 children, and 45 dogs

Francoise Antoine Larocque, 1805

Burpee, L. J. (editor) 1910 *Journal of Larocque from the Assiniboine to the Yellowstone*. Government Printing Bureau, Ottawa, ON.

Wood, W. Raymond, and Thomas David Thiessen 1985 *Early Fur Trade on the Northern Plains: Canadian Traders Among the Mandan and Hidatsa Indians, 1738-1818: the Narratives of John Macdonell, David Thompson, Francois-Antoine Larocque, and Charles McKenzie*. University of Oklahoma Press, Norman, OK.

Pg. 26: 5 July: There was no Creek or River here for water only a few ponds of stagnant water which by reason of so many dogs and horses bathing in them was not drinkable being as thick as mud.

Pg. 64: They appear to be a healthy people. They have no other tame animals but Dogs and horses, few of the former but many of the latter whom they use on all occasions, for war and for hunting, they have them in trade from the flat head Indians in great numbers and very cheap. They sell part to the Big Bellys and Mandans at double the price they purchase them and carry a continual trade in that manner.

Pg. 67: A slip of Wolf or Skunk skin is generally worn round the ankle and is left to drag behind as they walk, bits of red Cloth are sewed to it.

Meriweather Lewis and William Clark, 1804, 1805, 1806

Thwaites, Reuben Gold (editor) 1904 *Original Journals of the Lewis and Clark Expedition, 1804-1806*. Dodd, Mead, and Co., New York, NY.

October 13, 1804 - December 31, 1804

March 1, 1805- April 27, 1805

Volume 1:

Pg. 68: 6 July 1804: Indians that accompanied M De Bourgmont crossed to the Canzes Village on floats of Cane " Those people must have been very numerous at that time as M' De B: was accompanied by 300 Warriers, 500 young people & 300 Dogs of burthen out of this Village

Pg. 108: Prairie Wolf come near the bank and Barked at us this evening, we made an attempt but could not get him, the animate Barkes like a large fierce Dog.

Volume 1, part II:

Pg. 128: 28 August, Sioux: Serj! Pryor informs me that when [they] came near the Indian Camp they were met by men with a BufFalow roabe to carry them, M! Dorion informed they were not the owners of the Boats & did not wish to be carried " the Scioues Camps are handsom of a Conic form Covered with Buft'alow Roabs Painted different colours and all compact & handsomely arranged, Covered all round an open part in the Centre for the fire, with Buffalow roabs, each Lodg has a place for Cooking detached, the lodges contain from lo to 15 persons, a Fat Dog was presented as a mark of their Great respect for the party of which they partook hartily and thought it good and well flavored.

Pg. 167: Sept 26 1804, Mandan?

Soon after they Set me Down, the Men went for Cap! Lewis brought him in the same way and placed him also by the Chief in a fiew minits an old man rose & Spoke aproveing what we had done & informing us of their situation requesting us to take pity on them & which was answered. The great Chief then rose with great State [speaking — Ed.] to the Same purpote as far as we Could learn & then with Great Solemnity took up the pipe ot Peace & after pointing it to the heavins the 4 quarters of the Globe & the earth, he made Some disertation, [then made a Speech) lit it and presented the Stem to us to Smoke, when the Principal Chief Spoke with the Pipe of Peace he took in one hand some of the most Delicate parts of the Dog which was prepared for the fiest & made a Sacrefise to the flag,

Pg. 168: A Smoke had taken place, & a Short Harange to his people, we were requested to take the Meal (& then put before us the dog which they had been cooking, & Pemitigon * & ground potatoe in Several platters Pern", is Buff" meat dried or jerked pounded &' mixed with grease raw. Dog Sioux think great dish used on festivals eat little of dog—pern". &' pot' good.) We Smoked for an hour (till) Dark & all was Cleared away a large fire made in the Center, about 10 Musitions playing on tambereens {made of hoops is" Skin stretched), long Sticks with Deer & Goats Hoofs tied so as to make a gingling noise, and many others of a Similer Kind, those Men began to Sing, & Beet on the Tamboren, the Women Came foward highly Deckerated in their Way, with the Scalps and Tropies of War of their fathers Husbands Brothers or near Connections & proceeded to Dance the War Dance {tVomen only dance jump up y down —five or six young men selected accompanied with songs the tamborin making the song extempore words i^ music every now & then one of the com' come out & repeat some exploit in a sort of song—this taken up by the young men and the women dance to it) which they done with great Chearfullness until about 12 oClock when we informed the Cheifs that they were [must be] fatigued [amusing us^ &c. they then retired & we Accomp by 4 Cheifs returned to our boat, they Stayed with us all night.

Pg. 218-219: November 6 1804: a verry hard frost this morning we continue to build our Cabens, under many Disadvantages, Day cloudy wind from the NW. Several Indians pass with flying news {reports), we got a white weasel, (Taile excepted which was black at the end) of an Indian Cap'. Lewis walked to the hill ab' ^ of a mile, we are Situated in a point of the Missouri North Side in a Cotton wood Timber, this Timber is tall and heavy containing an imence quantity of water Britle (brittle) & Soft fine food for Horses to winter (as is Said by the Indians) The

Mandans Oraze the.r horses in the Day on Grass, and at night give them a Stick (an arm full) of Cotton wood [boughs] to eate, Horses Dogs & people all pass the night in the Same Lodge or round House, CoV with earth with a fire in the middle ' great number of wild gees pass to the South, flew verry high.

Pg. 235: 9 December 1804:

The Thermometer Stood this morning at 7' above o, wind from the E. Cap'; Lewis took 18 men & 4 horses (j hired I bought) and went out [to] Send in the meet killed yesterday and kill more, the Sun Shown to day Clear, both interpeters went to the Villages to day at 12 oClock two Cheifs came loaded with meat, one with a dog & Slay also loaded with meat. Cap"- Lewis Sent 4 Hors's loaded with meat, he continued at the hunting Camp near which the[v] killed 9 buffalow.

Pg. 248: 14 January 1805: This morning early a number of Indians men women children Dogs &c. &c. passed down on the ice to joine those that passed yesterday, we Sent Serg' Pryor and five men with those Indians to hunt (Several men with the Venereal cought from the Mandan women) one of our hunters Sent out Several days [ago] arived & informs that one Man (Whitehouse) is frost bit and Can't walk home.

Pg. 296: 11 April 1805: The plains are high and rich some of them are sandy containing small pebbles, and on some of the hill Sides large Stones are to be seen. In the evening late we observed a party of Menetarras on the L.S. with horses and dogs loaded going down, those are a part of the Minitarras who camped a little above this with the Ossinniboins at the mouth of the little Missouri all the latter part of the winter, we camped on the S.S. below a falling in bank, the river raise a little.

Pg. 305: 14 April 1805: One of the hunters saw an Otter last evening and shot at it, but missed it. a dog came to us this morning, which we supposed to have been lost by the Indians who were recently encamped near the lake that we passed yesterday, the mineral appearances of salts, coal and sulphur, together with birnt hills & pumice stone still continue, while we remained at the entrance of the little Missouri, we saw several pieces of pumice stone floating down that stream.

Pg. 310: 14 April 1805:

a fine morning, a dog came to us this morning we suppose him to be left by the Ind' who had their camps near the Lake we passed yesterday not long sence, I observed several single Lodges built of stiks of [cjotten timber in different parts of the bottoms, in my walk of this [day] which was through the wooded bottoms and on the hills for several miles back from the river on the S.S. I saw the remains of two Indian incampmints with wide beeten tracks leading to them, those were no doubt the camps of the Ossinnaboin Indians (a Strong evidence is hoops of Small Kegs were found in the incampments) no other nation on the river above the Sioux make use of Spiritious licquer.

Pg. 314: 15 April 1805: Saw several gangs of Buffalow and som elk at a distance, a black bear seen from the Perogues to day. passed a rock in the Middle of the river, some smaller rocks from that to the L. Shore, the dog that came to us yesterday morning continues to follow us, we camped on a sand point to the L.S.

Pg. 323: 20 April 1805: The wind continued to blow tolerably hard this morning but by no means as violently as it did yesterday ; we determined to set out and accordingly departed a little before seven. I walked on shore on the N. side of the river, and Capt Clark proceeded with the party, the river bottoms through which I passed about seven miles were tertil and well covered with Cottonwood some Boxalder, ash and red Elm. the underbrush, willow, rose bushes Honeysuccles, red willow, goosbury, currant and servicebury &c in the open grounds along the foot o\ the river hills immence quantities of the hisop.' in the course of my walk I killed two deer, wounded an Elk and a deer ; saw the remains of some Indian hunting camps, near which stood a small scaffold of about 7 feet high on which were deposited two doog slays with their harnis. underneath this scaffold a human body was lying, well rolled in several dressed buffaloe skins and near it a bag of the same materials conta[in]ing sundry articles belonging to the disceased ; consisting of a pare of mockersons, some red and blue earth, beaver's nails, instruments for dressing the Buffalo skin, some dryed roots, several platts of the sweet grass, and a small quantity of Mandan tobacco. I presume that the bodv, as well as the bag containing these articles, had formerly been placed on the scaftold as is the custom of these people, but had fallen down by accedent. near the scaffold I saw the carcase of a large dog not yet decayed, which I supposed had been killed at the time the human body was left on the scaffold; this was no doubt the reward,

which the poor doog had met with for performing the [blank space in MS.] friendly office to his mistres of transporting her corps to the place of deposit, it is customary with the Assinniboins, Mandans, Minetares &c who scaffold their dead, to sacrefice the favorite horses and doggs of their disceased relations, with a view of their being servicable to them in the land of sperits. I have never heard of any instances of human sacrefices on those occasions among them.

Pg. 325: We set out at 7oClocl proceeded on, soon after we set out a Bank fell in near one of the canoes which like to have filled her with water, the wind became hard and waves so rough that we proceeded with our little canoes with much risque, our situation was such after setting out that we were obliged to pass round the i'.' Point or lay exposed to the blustering winds & waves, in passing round the Point several canoes took in water as also our large Perogue but without injuring our stores &' much I proceeded on to the upper part of the i" bend and came too at a butifull Glade on the S.S. about i mile below Cap' Lewis who had walked thro' the point, left his Coat & a Deer on the bank which we took on board, a short distance below our Camp I saw some rafts on the S. S. near which, an Indian woman was scaffeled in the Indian form of Deposing their Dead and fallen down She was or had been raised about 6 feet, inclosed in Several robes tightly laced around her, with her dog Slays, her bag of Different coloured earths paint small bones of animals beaver nales and Several other little trinkets, also a blue jay, her dog was killed and lay near her. Cap! Lewis joined me soon after I landed & informed me he had walked several miles higher, & in his walk killed 2 Deer & wounded an Elk & a Deer, our party shot in the river four beaver & cought two, which were verry fat and much admired by the men, after we landed they killed 3 Elk 4 Gees & 2 Deer we had some of our Provisions &! which got a little wet aired, the wind continued so hard that we were compelled to delay all day. Saw several buftalow lodged in the drift wood which had been drouned in the winter in passing the river; saw the remains of 2 which had lodged on the side of the bank & eat bv the bears.

Pg. 334: 25 April 1805:

The wind was more moderate this morning, tho' still hard ; we set out at an early hour.' the water friezed on the oars this morning as the men rowed, about 10 oclock A.M. the wind began to blow so violently that we were obliged to lye too, my dog had been absent during the last night, and I was fearfull we had lost him altogether, however, much to my satisfaction he joined us at 8 oclock this morning. The wind had been so unfavorable to our progress for several days past, and seeing but little prospect of a favourable chang ; knowing that the river was crooked, from the report of the hunters who were out yesterday, and beleiving that we were at no verv great distance from the Yellow stone River ; I determined, in order as mush as possible to avoid detention, to proceed by land with a few men to the entrance of that river and make the necessary observations to determine it's position, which I hoped to effect by the time that Capt. Clark could arrive with the party

Pg. 336: 25 April 1805: The wind was moderate & ahead this morning, we set out at an early hour The morning cold, some flying clouds to be seen, the wind from the N: ice collected on the ores this morning, the wind increased and became so violent about 1 oClock we were obliged to lay by our canoes having taken in some water, the Dog which was lost yesterday, joined us this morning.

Pg. 351: 29 April 1805: the Indians may well fear this anamal equiped as they generally are with their bows and arrows or indifferent fuzees, but in the hands of skillfull riflemen they are by no means as formidable or dangerous as thev have been represented." game is still very abundant we can scarcely cast our eyes in any direction without percieving deer Elk Buffaloe or Antelopes. The quantity of wolves appear to increase in the same proportion; they generally hunt in parties of six eight or ten ; they kill a great number ot the Antelopes at this season; the Antelopes are yet meagre and the females are big with young; the wolves take them most generally in attempting to swim the river; in this manner my dog caught one drowned it and brought it on shore ; they are but clumsey swimers, tho' on land when in good order, they are extreemly fleet and dureable. we have frequently seen the wolves in pursuit of the Antelope in the plains; they appear to decoy a single one from a flock, and then pursue it, alturnately relieving each other untill they take it. on joining Capt Clark he informed me that he had seen a female and faun of the bighorned anamal ;

pg. 361: 2 May 1805: everything which is incomprehensible to the indians they calling medicine, and is the opperation of the presnts [presence — Ed.] and power f the great sperit. this morning one of the men shot the indian dog that had followed us for several days, he would steal their cooked provision.

Volume 2:

Pg. 20: 10 May, 1805: We sent out several hunters to scower the country, to this we were induced not so much from the want of provision as to discover the Indians whom we had reasons to believe were in the neighbourhood, from the circumstance of one of their dogs coming to us this morning shortly after we landed ; we still believe ourselves in the country usually hunted by the Assinniboins, and as they are a vicious illy disposed nation we think it best to be on our guard ; accordingly we inspected the arms and accoutrements of the party and found them all in good order.

Possibly Assiniboine:

Pg. 22-23: 10 May, 1805: Soon after we landed a Dog came to us from the opposite Side, which induced a belief that we had not passed the Assinniboin Indians, parties were sent on the hills in different directions to examine but saw no tents or fresh Sign.

Pg.88 28 May 1805:Found a new Indian lodge pole today which had been brought down by the stream, it was worn at one end as if dragged by dogs or horses.

When an Indian camp is broken up, the lodge-poles are utilized as a means of transportation for the children and household goods. The small ends are fastened together with a rude yoke, which is placed over the shoulders of a horse or dog, the poles dragging on the ground ; on them are loaded the tent-covers, utensils, etc., on which some of the children often sit.

Pg. 90:28 May 1805: one of the Party saw a very large bear, picked up on the shore a pole which had been made use of by the natives for lodge poles, & hauled by dogs it is new and is a certain sign of the Indians being on the river above a football and several other articles are also found to substantiate this opinion

Pg. 334: we saw an animal which we took to be of the fox kind as large or rather larger than the small wolf of the plains, it's colours were a curious mixture of black, redis[h] brown and yellow

,Pg. 337: 12 August 1805: we had proceeded about four miles through a wavy plain parallel to the valley or river bottom when at the distance of about a mile we saw two women, a man and some dogs on an eminence immediately before us. they appeared to view us with attention and two of them after a few minutes set down as if to wait our arrival we continued our usual pace towards them…

Pg. 338: …I now hastened to the top of the hill where they had stood but could see nothing of them, the dogs were less shy than their masters they came about me pretty close I therefore thought of tying a handkerchief about one of their necks with some beads and other trinkets and then let them loose to search their fugitive owners thinking by this means to convince them of our pacific disposition towards them but the dogs would not suffer me to take hold of them ; they also soon disappeared

Pierre Antoine Tabeau,, 1803-1805

Tabeau, Pierre Antoine. 1968 *Tabeau's narrative of Loisel's expedition to the Upper Missouri*. Edited by Annie Heloise Abel. University of Oklahoma Press, Norman, OK.

Pg. 78: Wolves of the woods, gray and white, are very common and follow the buffalo-cow in hoards. In March and April, they are often met with, mad, and they attack and kill everything they meet. The Ricaras frequently lose their horses in these encounters and some people, notwithstanding their resistance, have themselves become victims. These wolves are always alone and are easy to distinguish by their walk and symptoms of madness. But, like the savage warrior, they often attack one in bed at day-break. . .

Pg. 81: . . . Whether the wolf was not mad or whether the root was truly efficacious against the madness, as it certainly is against the venom of the rattlesnake, the only result was the effects of an ordinary bite

Pg. 116: Bois Brulés (Sioux?)…gives them the right, in exercise of duties, to be severe arbitrarily towards every delinquent, to kill his dogs, his horses, to break his weapons, to tear the lodges into tatters, and to sieve indifferently up all which belongs to him.

Pg: 117-118: 7 October, 1803 . . . [The soldier] departs furious, kills the first dog he meets and loads again, not wishing to end his vengeance at that. A second soldier arrives and does as much. We listen to go a haranguer who cries to lay violent hands without distinction upon all the dogs of which there are perhaps a thousand in the camp.... It is necessary to remark that the soldiers belong to the tribe of the Partisan and that all blows fell upon the dogs of Manzonmani. This proves that there was less thought of avenging Mr. Loisel than of satisfying particular hatred. A poor old women in the tumult ventured to say a word in order to save her favorite dog, but the pistol having missed fire in his stomach the old women has not harangued.

Pg. 146: Arikara lodges: These lodges should be inhabited only by Ricaras, dogs, and bears

Pg. 194: Arikara: order of the dogs:

Men acting like dogs: Having become dogs by profession, they appear to have acquired their instinct. They imitate them in everything; they steal around furtively everywhere; and enter some lodges softly, from whence they carry away what they can, sometimes the kettles with the food. They return all that is not eatable although everything is a lawful prize, as everyone, being warned, can keep himself upon his guard and pursue them with great blows of the stick, without which they would be offended.

Dogs: The most comic thing is to see all of the real dogs of the village, trained to recognize the whistle, rush forth as the others, mingle indiscriminately with them, and receive their share.

Men acting like dogs: If anyone is disposed to treat them kindly, he allows them to enter the lodges where, without saying a word, they glide into the corners in the posture of dogs and show only the nose outside their covering. If pieces of cooked or raw meat are thrown to them, they throw themselves pell-mell upon them and quarrel voraciously over them.

Pg. 208: Whatever the fête, assemblies, and ceremonies may be, feasts are the foundation, the beginning, and the end of them. It appears even that the largest number are thought of only with this in view; for they are increased in time of stress. As the dogs are the most precious victims in the rite, the Savages have recourse, in famine, to this unique provision, which satisfies gluttony under the guise of religion or ceremony.

Pg. 210: Election of soldiers of the circle:

Two large mastiffs, cut into pieces, boil, in the meantime, in great kettles and grind one's teeth.. .The food disappears in an instant and is very soon followed by the two dogs and the broth.

Pg. 214: Ceremony for piercing children's ears: He amasses what wealth he can and, when he judges his funds sufficient, he gives a great feast, for which the dogs are nor spared.

Pg. 218: Ceremony of blessing the grain: One rightly expects that all has ended with a great feast and with cries of dogs beaten to death.

David Thompson, 1797

Tyrrell, Joseph Burr *1916 David Thompson's narrative of his explorations in western America, 1784-1812*. The Champlain Society, Toronto, ON.

Plains pg. 183 to end

Pg. 201: Swan River, Manitoba?

To determine the place of the Beavers, for the whole family of seven, or nine, are seldom all found in the house, the Indian is greatly assisted by a peculiar species of small Dog, of a light make, about three feet in height, muzzle sharp, and brown, full black eyes, with a round brown spot above each eye, the body black, the belly of a fawn color, it's scent very keen, and almost unerring. This Dog points out by smelling and scratching, the weakest part of the Beaver House, and the part where they lie ; the same in the burrows, which are then doubly staked ; the Indian with his Axe and Ice Chissel makes a hole over the place shown by the Dog, the Beaver has changed it's place, to find to which end of the burrow it is gone, a crooked stick is employed until it touches the Beaver ; another hole is made, and the Beaver is killed with the Ice Chissel, which has a heavy handle of about seven feet in length. When the dog smells and scratches at two, or three places on the beaver house, it is a mark that there are several in it.

Pg. 210: Journey to Missouri

Mons. Jussomme had one, and the men thirty dogs, their own property, each two hauled a flat sled upon which their venture was lashed ; these Dogs had all been traded from the Stone Indians, who make great use of them in their encampments. They were all like half dog, half wolf, and always on the watch to devour every thing they could get their teeth on ; they did not [do] willing work, and most of them had never hauled a flat sled, but the Canadians soon break them in, by constant flogging, in which they seem to take great delight ; when on the march the noise was intolerable, and made me keep two or three miles ahead.

With our three Horses and thirty Dogs with their Sleds, we crossed the Stone River on the ice ; the Snow on the ground was three inches in depth.

The dogs unused to hauling going anywhere, and everywhere from the Men, who employed themselves all the way in swearing at, and flogging them ; until we put up, when the Dogs were unharnessed, a piece of line tied round the neck of each, and one, or both fore feet were brought through it, to keep them quiet and from straying away.

Pg. 211: 30 November: Necessity obliged us to hunt the Bison, we killed two Bulls, we could bring only half the meat to the Tent, which satisfied ourselves and the Dogs.

2 December: We killed a Bison Cow, which kept the Dogs quiet.

Pg. 213: 5 December: We held on almost in despair of reaching the Woods ; fortunately the Dogs were well broken in, and gave us no trouble

December 6'*". A heavy westerly gale of wind with mild weather. The Horses and Dogs as well as ourselves were too much fatigued to proceed. Two Bison Bulls were killed, though very tough, kept away hunger and fed the Dogs.

Pg. 214: Stone Indians: 7 December

As the camp of Stone Indians were going to the house of M. John M'Donell to trade, we delivered the Horses to the care of an old Indian to be taken to the house. Mons. Jussomme was now without a Horse and had to purchase Dogs.

Pg. 216: 10 December: As yet the only one with me, was my servant who led the Horse, and we anxiously awaited the others ; they came hardly able to move, one, and then another, and in something more than half an hour, nine had arrived ; each with Dogs and Sleds, but one Man, and a Sled with the Dogs were missing ; to search for the latter was useless : but how to find the former, we were at a loss : and remained so for another half an hour, when we thought we heard his voice, the Storm was still rageing, we extended ourselves within call of each other, the most

distant man heard him plainly, went to him, raised him up, and with assistance brought him to the fire, and we all thanked the Almighty for our preservation.

Pg. 217: 11 December: The Dogs and Sled missing belonged to Francis Hoole and the value of sixty skins in goods, with all his things were on it, but none would accompany him to look for it, although he offered the half of all that was on it ; so much was the chance of the similar distress of yesterday dreaded.

We were all very hungry, and the Dogs getting weak ; we had seriously to attend to hunting ; a small herd of Bulls were not far off, and three of us went off to them, the two that were with me were to approach by crawling to them, and if they missed, I was to give chase on horseback, for which I was ready ; after an hour spent in approaching them, they both fired, but without effect, the herd started, I gave chase, came up with them and shot a tolerable good Bull ; This is the usual manner of hunting the Bison by the Indians of the Plains: This gave us provisions for the present and the Dogs feasted on the offall.

Pg. 218: 16 December: In the evening our conversation turned on the Sioux waylaying us : for we were approaching the Dog Tent Hills, where we were to expect them, and our situation with so many dogs and loaded sleds to take care of, was in a manner defenceless, but we had proceeded too far to return, my hopes lay in the lateness of the season, and the effects the stormy weather must have on a War Party, who frequently take no Tents with them. . .

Pg. 219: 18 December: We saw a herd of Cows about a mile from the tent, we crawled to them, and killed three, then went to the tent, harnessed the dogs to bring the meat.

Pg. 220: 21 December: An old Bull was killed for the Dogs.

Pg. 223: 29 December: The country hilly, and tiresome walking ; we lost much time, partly in viewing the country, but more so in bringing back the Dogs from running after the Bisons, of which there were many herds ; An old Bull disdained to run away, but fortunately attacked the Sled, instead of the Dogs, and would soon have had it in pieces, had not the Men made him move off, run he would not

Pg. 238- 239: We now set off, our caravan consisted of thirty one Dogs, loaded with furrs of Wolves and Foxes, with meal and corn; and two Sieux Indian women which the Mandanes had taken prisoners, and sold to the men, who, when arrived at the Trading House would sell them to some other Canadians. My Horse I left with my Host, and bought two stout Dogs to haul our luggage and provisions. Our march, as usual, commenced with flogging the Dogs, and swearing at them in the intervals ; my old soldier, who on going out, had only Horses to take [care] of, and used to reprove them, now he had Dogs could swear and flog as well as any of them.

Pg. 243: 26 February: Stone Indian and Red Rivers

With me were three Canadians and an Indian to guide us, and six dogs hauling three Sleds loaded with Provisions and our baggage.

Pg. 245: We continued our journey day after day, the Snow increasing every day in depth ; and to beat the path for the Dogs and Sleds became very tiresome work ; the Snow Shoes sunk six inches every step of the foremost man, our Guide every day became so fatigued I had to relieve him for two or three hours.

Pg. 246: Chippewa/Ojibway: As they have no Horses, and only Dogs for winter use and not many of these to haul their things in winter, they have very few tents of leather.

Pg. 247: 7-14 March: On the River, the mixture of snow and water which stuck to the Sleds, made it impossible for the Dogs to haul them, and it often required two of us to extricate Sleds with the assistance of the Dogs, and everything had to be dried in bad weather.

Pg. 252: …the season was advancing to break up the Rivers, and thaw the Snow from off the ground, I enquired if he would advise me to proceed any farther with Dogs and Sleds : he said the season was too far advanced, and my further advance must be in Canoes

Pg. 254: 30 March: Our order of march was each of us carrying upon his back [what] the water could injure, every step, from ankle to the knee in snow water ; the Dogs dragging the Sleds floating in the water. Swans, Geese and Ducks were about ; but [of] the Eagles and large Hawks which to the northward are the first to arrive, none were seen :

Pg. 258: In the night the Gale had thrown down the Pole to which the Tambour and Medicine Bag was tied ; and the Dogs had wetted them ; he was indignant, and took the gun to shoot the Dogs, but his good sense prevented him ; and looking at his Tambour and Medicine Bag with contempt, exclaimed " If you, the Wahbino had any power, the Dogs would not have treated you as they have done."

Pg. 306: Confident of their power of defence, they pursue their slow walk, careless of the barking of Dogs, the yelping of Foxes, or other animals.

Pg. 310: The Natives that live in Villages may profit by the labors of a prudent Missionary, but the wandering Indians that live wholly by hunting, and are rarely more than a few days in [one] place, and in this only by families cannot hope for the labors of a Missionary ; the little they can learn must come from the Traders, and if they cannot learn morality from them, [they] can teach them to leave off the worship and sacrificing a dog to the Mauchee Manito (the Devil) and leave off prayers to the inferior Manitoes, and direct all their prayers and thanksgiving to the Great Spirit alone, the Master of Life.

Pg. 322: The bodies lately dead, and not destroyed by the Wolves and Dogs, for both devoured them, we laid logs over them to prevent these animals.

Pg. 332: 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 fur useless. The Dogs were mostly killed.

Pg.334: But as he was a slave to Man, like the dog, which carried our things ; he was named the Big Dog.

Pg. 338: Snake Indians: The bodies were all there with the Women and Children, but scalped and partly devoured by the Wolves and Dogs.

Pg. 339: 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 Indians to be the slaves of their relations in the other world.

Pg. 342: 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.

Pg. 345: On the other hand the Indians of the Plains make no use of canoes, frequently stay many days in a place, 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.

Pg. 361: 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 wood to warm them. The Dogs and horses of the women are also exempt.

Jean Baptiste Trudeau, 1795

Trudeau, Jean Baptiste 1912-1923 *Journal of Jean Baptiste Trudeau Among the Arikara Indians in 1795,* translated by Mrs. H.T. Beauregard. Missouri Historical Society Collections, volume 4. Society Jefferson Memorial. St. Louis, MO.

Pg. 46-47: Cheyenne, Sioux, Mandan, Gros Ventres: Instead of maintaining peace with the Mandans and Gros Ventres, he had had their horses stolen. That without doubt the medal, the flag and the letter, who were great spirits, had become angry, for three of his children had died, and what is more, lightning had struck the hut of his own brother who, with his wives, children, dogs and horses tied before the door, had been reduced to ashes.

Pierre Gaultier de Varennes, le Sieur de la Vérendryes, 1738-1739

Brymner, Douglas 1925 Journal of the First Expedition of Pierre Gaultier, Sieur de La Verendrye to the Mandan Villages on the Missouri. *The Quarterly of the Oregon Historical Society* 26(2):85–115Pg. 50:

Assiniboine

They even make the dogs carry wood for fires, frequently being obliged to camp in open prairie, where the islands of timber are distant from each other.