

strike the ground afterward, because we are miserable beings, worms crawling before his face." Then he took from my dish a piece of pomme blanche (a root that they use for food) and put it in my mouth with a little piece of buffalo meat.

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I desired to speak to these honest folk of the main points of Christianity; but the interpreter was not sufficiently skilled in the language to render my words into the Sioux.

The next day, though we were still five days' journey from the dort, the chief had his son and two other young men go with me, praying me to instruct them. He desired absolutely, he said, to know the words I had to impart to them in behalf of the Great Spirit; and at the same time these young men would be a safeguard for me against evil disposed savages.

Two days afterward we met an Indian loaded with cow's meat. Seeing that we were without provisions, he threw his load on the ground, begging that we would accept it; "For," he said, "you are going toward the fort, where game is very scarce." We reached Fort Pierre on the 17th of October, 1840.

These are the names of the principal chiefs whom we met on our route: Iron Crow, Good Bear, Dog Hand, Black Eyes, Won't Eat Cow and Goes Barefoot. The last named is the chief of the Blackfeet. The principal rivers we crossed on this stretch are the Heart, Cannonball, Grand, Moreau and Big Cheyenne rivers. (La riviere du Coeur, la riviere au Boulet, la riviere Grande, le Moreau et la grande Cheyenne.)