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we found a river with clear and beautiful water. They called it "The Beautiful River." This man and his wife asked me by signs if I did not wish to bathe, as they did, because it was long since they had bathed. I told them in the same way that I also had great need of a bath, but that I was afraid of crocodiles. They made me understand that there were none here. Upon their assurance I bathed and did it with great pleasure in this beautiful water.

"We descended the Beautiful River during the rest of the day, till we arrived upon the banks of a stream which we recognized where this troop of hunters had concealed their dug-outs. My guide having drawn out his own, we three entered and descended to their village, where we did not arrive till night. I was as well received by this nation as if I had been one of them. During the journey I had picked up a few words of their language and I very soon learned it, because I was always with the old men who love to instruct the young, as the young love to be instructed and converse freely with each other. I have noted this generally in all the natives that I have seen. This nation was really the Otters whom I sought. As I was very well treated there I would willingly have made a longer stay, and it seemed to me that they also wished it. But my design occupied me always. I determined to leave with some of this people who were going to carry a calumet to a nation through which I must pass, who, being brothers of those whom I was about to quit, spoke the same language with some slight differences. I parted then with the Otters, and we descended the "Beautiful River" in a pirogue for eighteen days, putting on shore from time to time to hunt, and we did not want for game. I should have liked to push on further, following always the "Beautiful River," for I did not become fatigued in the pirogue, but it was necessary for me to yield to the reasons opposed to it. They told me that the heat was already great, that the grass was high and the serpents dangerous in this season, and that I might be bitten in going to the chase, and that moreover it was necessary that I should learn the language of the nation where I wished to go, which would be much easier when I should know that of the country where I was. I followed the advice that the old men of this nation gave me with the less hesitation that I saw that their hearts and their mouths spoke together. They loved me and I did not go to the chase except for amusement. During the winter that I passed with them, I set myself to work to learn the language of the people where I intended to go, because with it they assured me that I could make myself understood by all the people that I should find from that point to the "Great Water," which is at the West, the difference between their languages not being great.

"The warm weather was not yet entirely over when I got in a pirogue with plenty of breadstuffs [*viandes en farine*] because these nations do not cultivate maize, although the soil seems very good. They cultivate only a little as a cur. . . . I had in my pirogue only my provisions, a pot, a bowl and what I needed for my bed, and if I had had some Indian corn nothing would have been wanting. Thus, not being embarrassed with anything, I floated at my ease, and in a short time I arrived at a very small nation, who were surprised to see me arrive alone. This tribe wear long hair and look upon those who wear short as slaves, whose hair has been cut in order that they may be recognized. The chief of this tribe, who was on the bank of the river, said

<sup>1</sup> U. S. G. and G. Survey, Contributions to North American Ethnology, vol. I., 193. Tribes of Western Washington and Northeastern Oregon, by George Gibbs, M.D. The roots used [for food] are numerous; but the wappatu, or *sagittaria*, and the kamas are the principal.