

cerning the distribution of game are often unlike in different bands. Cases sometimes arise, too, which their laws do not cover, and grave disputes occur in consequence. The legend and the name Kihatsa seem to have some allusion to the Hidatsa manner of dividing game. When two members of this tribe kill a buffalo, one takes the hind quarters and hump, and is said to "take the back"; the other takes the rest of the forequarters and the entrails, and is said to "take the paunch".

During the years 1804, 1832, 1833, and 1834, we have the evidence of travelers that the three Knife River villages remained just where they stood in 1796, and it is said by the Indians that there was no change until some time after the epidemic of 1837, when the survivors of the three villages formed themselves in one on Knife River. There they remained until 1845, when the Hidatsa (and about the same time the Mandans—see § 10) moved up the Missouri, and established themselves where their permanent village now stands, some thirty miles by land and sixty by river from their old home. Here, as before stated, they were joined by the Arickarees in 1862.

It may be well here to give some account of the trading-post, which has lent its name to the village and the locality. In 1845, soon after the Hidatsa settled here, the American Fur Company began, with the assistance of the Indians, to build a stockaded post, which they called Fort Berthold, in honor of a Mr. Berthold of Saint Louis. In 1859, an opposition trading company erected in the village some inclosed buildings, which they named Fort Atkinson. In 1862, the opposition ceased, and the American Fur Company obtained possession of Fort Atkinson, which they then occupied, transferring to it the name of Fort Berthold. They abandoned the old stockade, which was afterward (December 24, 1862) burned by a war-party of Sioux, who attacked the village. One side of the newer fort still stands, and is occupied by the Indian agency; the other three sides having been burned down October 12, 1874.

§ 20. CHARACTER.—To illustrate the character of the Hidatsa, I present, first, a few extracts from the writings of