

to-day. In a few cases, however, I believe that the deductions which he drew from his observations were incorrect.*

Minnetarees.—Since the other one of the three tribes, the Hidatsas or Minnetarees, forms the principal subject of this essay, it is spoken of at length; the description forming the second part of this sketch.

§ 11. AMAHAMI.—The people who, by Lewis and Clarke, are generally called Ahnahaways, and, in this dictionary, Amahami, were closely allied to the Hidatsa, and spoke a language differing but slightly from that of the latter; yet they occupied a separate village and long maintained a distinct tribal organization. Their village, in 1804, was at the mouth of Knife River, and was one of three villages which for many years stood on the banks of that stream. (See § 19.) In 1804, they were estimated as numbering about fifty warriors.† In 1833-'34, their village was said to contain eighteen houses.‡ These estimates indicate that there was no material change in their numbers during the intervening thirty years. After the epidemic of 1837, the whole or the greater part of the survivors joined the Hidatsa, and, as before stated, merged into the latter. In what year this fusion took place, I was unable to determine; it may have been gradual. A few of the Amahamis perhaps identified themselves with the Mandans. In 1858, after the Hidatsa had left Knife River, Boller saw some persons occupying a few huts at the mouth of Knife River, probably the old Amahami village. He says, however, that the occupants were Mandans.§

Lewis and Clarke evidently regarded these people as distinct from the dwellers in the other two villages on Knife River;|| but Catlin seemed to think that the Amahami village was merely one of the Minnetaree villages, for he says that the Minnetarees occupied the three villages on Knife River;¶ and the Prince of Neuwied seems to agree with Mr. Catlin.** Perhaps in the

* Thus, in speaking of the custom of carrying small bundles of sticks (p. 356), which then existed, and still to some extent exists, among the young men of the Mandans and Minnetarees, he says, "They do not meet with many coy beauties." If such were the case, why should they display tokens of their success? Why boast of a deed which was no great achievement?

† Lewis and Clarke, p. 96.

§ p. 36.

|| p. p. 89, 95, 97.

‡ Maximilian, p. 178.

¶ p. 185.

** p. 178.