

among the Pouteouatemis; the former demanded payment for the goods; but he did not show much inclination to pay; sharp words arose on both sides, and they came to blows. The Frenchmen were vigorously attacked by the Savages, and a third man came to the aid of his comrades. The confusion increased; that Frenchman tore the pendants from the ears of a Savage, and gave him a blow in the belly which felled him so rudely that with difficulty could he rise again. At the same time the Frenchman received a blow from a war-club on his head, which caused him to fall motionless. There were great disputes among the savages in regard to the Frenchman who had just been wounded, who had rendered many services to the Village. There were three families interested in this contention—those of the Red Carp, of the Black Carp, and of the Bear.¹ The Head of the Bear family—an intimate friend of the Frenchman, and whose son-in-law was the Chief of the Sakis—seized a hatchet, and declared that he would perish with the Frenchman, whom the people of the Red Carp had slain. The Saki Chief, hearing the voice of his father-in-law, called his own men to arms; the Bear family did the same; and the wounded Frenchman began to recover consciousness. He calmed the Sakis, who were greatly enraged; but the Savage who had maltreated him was compelled to abandon the Village. These same Frenchmen's lives were in danger on still another occasion. One of them, who was amusing himself with some arrows, told a Saki who was bathing at the water's edge to ward off the shaft that he was going to let fly at him. The Savage, who held a small piece of cloth, told him to shoot; but he was not adroit enough to avoid the arrow, which wounded him in the shoulder. He immediately called out that the Frenchman had slain him;

¹ Those "families" are, in reality, the tribal divisions now known as "clans" or "gentes;" they were founded on consanguinity, and have been characteristic of savage society in all times and countries. Each clan had its distinctive symbol (called "totem" by Algonquian tribes), usually a fish, bird, or other animal. See *Jes. Relations*, xxix, pp. 293, 294; lviii, 293; lxvii, 153-157; *Minn. Hist. Colls.*, v, pp. 44, 45; U. S. Bureau of Ethnology's *Report*, 1881-82, pp. xxxviii-lxii; and *N. Y. Colon. Docs.*, ix, 175, 1052-58.—ED.