

## Ko-come-ne Pe-ca, Kootenai Bundosh Warrior, aka Madame Boisverde In the Pacific Northwest by 1780s Chalk Courchane

She was known as Ko-come-ne Pe-ca for nearly 200 years but today she is written about in about a half dozen tribal names. I stay with Ko-come-ne Pe-ca for my own purposes. She was born as Ququnok Patke, "one standing lodge pole woman."

Born of Kootenai parents she had a normal childhood being taught the ways of the tribe. Some accounts say she would become a "delicate frame" woman and others that she was a large, gangly and muscular woman.

"Among the notable individuals whose stories make up the warp and woof of northwest history, none had a more interesting life than did the Indian woman Madame Boisverde, who is known to history as by her Indian name, Ko-come-ne Pe-ca. She might honestly be called the northwest's first suffragette, and about her there was also a dash of Aimee McPherson." "Madame Boisverde, Kootenai Squaw, Was "Calamity Jane" of Indian Tribes, by Walter E. Taylor, Kalispell Times, 1940. The Pioneers, or Samuel Johns Journals, vol.1, pages 110-117.

She has been called Ko-come-ne Peca, the Letter Carrier. See: "Ko-Come-Ne Pe-ca, The Letter Carrier" - J. Neilson Barry, Washington Historical Quarterly, vol. xx, #3 July 1929, pp201-203; and "Two Kootenay Women Masquerading as Men? Or Were They One?" O. B. Sperlin, Washington Historical Quarterly, vol.xxi, #1 Jan.1930, pp120-130. Schaeffer calls her the "Mountain Woman": Qanqon, a Kutenai. She was also known as: Ququnok patke (One Standing Lodge Pole Woman), Kauxuma nupika (Gone to the Spirits), Qanqon kamek klaula, (Sitting in the Water Grizzly); Alexander Ross called her Ko-come-ne-pe-ka, John Work called her Bundosh, and William H. Gray called her Bowdash. Schaeffer, Claude. "The Kutenai Female Berdache : Courier, Guide, Prophetess, and Warrior", in Ethnohistory: vol 12, no. 3, Summer 1965. pp 193-236. She was known as Ignace Onton among the Flatheads, or Bitterroot Salish. "It was Sir John Franklin who refers to her as "the Manlike Woman" in his Narrative of a Second Expedition to the Shores of the Polar Sea (1928), and suggests the label was one given to her by the native people she influenced. Since the lack of a name contributes to obscurity, "Manlike Woman" is pressed into service, here, as the best guess available. It also has the virtue of being shorter than Thompson's "Woman that carried a Bow and Arrows and had a Wife." [https://en.wikipedia.org/wiki/Ka%C3%BAxuma\\_N%C3%BApika](https://en.wikipedia.org/wiki/Ka%C3%BAxuma_N%C3%BApika)

She was a Kootenai warrior and may have gotten the idea of a woman dressed in men's war clothes from French Canadian stories of Joan of Arc. Indians of the Pacific Northwest, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman, 1982, p32.

"There was general agreement among my informants that the Kutenai berdache was born and raised in the Lower Kutenai country...

... Informants denied that she was an intersexed individual, word of which would have been impossible to conceal from her people. Her baby name, according to Mary White Pete, was ququnok patke, 'one standing (lodge) pole woman.' As a young woman she was said to have been quite large and heavy boned. She wished to marry at this time, but because of her unusual size none of the young men were attracted to her. The Kutenai girl reached maturity at the time

employees of the North West Company were first entering the Kutenai country from the east. Eneas Abraham [a Native informant] said that a party of fur traders arrived in the Lower Kutenai region, and upon their departure she accompanied them..." Schaeffer, Claude. "The Kutenai Female Berdache : Courier, Guide, Prophetess, and Warrior", in *Ethnohistory*: vol 12, no. 3, Summer 1965. pp 193-236, <http://outhistory.org/exhibits/show/native-americans-gay-americans/1800s/schaeffer>.

She married a voyageur named Augustin Boisvert in 1808 at David Thompson's Kootenae House. "Boisvert & Ququnok Patke lived together at Kootenae House (near Athalmer, BC, at the north end of Lake Windermere, in the Rockies) for about a year, and then they separated.

But there were more Boisvert's with David Thompson:

[There was a Baptiste Boisvert with David Thompson in 1807, 1808, 1809, and 1810...who had been in the employ of the North West Company since at least 1804. He was in the Upper Saskatchewan in 1804. He was called Boisverd by Thompson. In *Columbia Journals - David Thompson* - edited by Barbara Belyea, University of Washington Press, 1994, pp-43, 49, 209, 242, and 282: "On David Thompson's trip of 1807 across the mountains to the Columbia River, he took 6 voyageurs, 1 horseherder, 1 clerk (Finan McDonald) and 1 summer man (Jocko Finlay). Boisvert was one of the "voyaging Men".

Thompson writes: "June 10th (1807) Wednesday A day of much Rain, with squalls of Wind. At 8 3/4 Am, Canoe & People arrived with the rest of the Merchandise. At 10 Am sent off 4 Men in the Canoe, light for the Kootenae Plain, there to live for the time the Portage is blocked up with Snow. Kept Boisverd with me as I think he Merchandize will require to be put in Boxes of thin Boards, in order to be safely transported across the Mountains; I looked out for Wood proper to split into such Boards but could find none - the Woods are of such a twisted knotty growth." "July 2nd (1807) Thursday A very fine day. A 3 Am sent off Bercier & Clement to look for the Kootanaes; sent 4 Men off with abt 12 Horses to bring the rest of the Goods, that are left in charge of Mr. Finan McDonald at my Campment. Staid with Beaulieu & Boisverd to make a large Canoe if we can procure Materials."

From "New Light on the Early History of the Greater Northwest: the Manuscript Journals of Alexander Henry, fur trader of the Northwest Company and of David Thompson, official geographer of the same company 1799-1814: exploration and adventure among the Indians on the Red, Saskatchewan, Missouri and Columbia Rivers" Elliott Coues, F. Harper, 1897, pages 870 & 871: "Boisvert and Boisverd are the same name, and persons bearing it were several. A. Boisverd, engage N.W. Co., left Cumberland House June 23rd, 1805, for Cranberry l., and arrived at Sturgeon Weir r., from Cranberry l. Sept. 11th, 1805. One Boisverd, jun., of the N.W. Co., wintered at the Rocky Mt. house 1806-07. One Boisverd went with Thompson to the Kootenays, and wintered in the Rocky mts, 1808-09 and 1809-10; this one was ruptured by a fall from a horse and foot catching in the stirrup, near Kootenay house, Apr. 30th, 1810, and came out of the mountains down the Saskatchewan with Thompson in June, 1810. Antoine Boisvert is listed as voyageur N.W. Co., Rat r., 1804. Augustin Boisvert, perhaps the one of the above text, is listed as voyageur contre-maitre N.W. Co., Lower Red r., 1804. Baptiste or Jean Baptiste Boisvert appears as voyageur N.W. Co., Fort des Prairies, 1804. Louis Boisvert is listed as voyageur N.W. Co., Fort Dauphin, 1804. Toussaint Boisvert is listed as voyageur N.W. Co., was with Thompson on the Saskatchewan in September, 1804, and wintered under Joseph Cartier at the N.W. Co. house on or near Cranberry l.]"

When she got back to her people, she claimed that her husband had operated on her and turned her into a man. She also claimed to have spirit powers. From then on, she dressed as a man, carried weapons, hunted, and even courted and married a variety of women. Schaeffer includes native traditions regarding her life, and talks about the possibility that her 'prophecies' as she travelled the Columbia River led to the Ghost Dance cult." Jon Towns <AMM944@prodigy.net, [http://www.xmission.com:8000/%7Edrudy/hist\\_text-arch4/msg00812.html](http://www.xmission.com:8000/%7Edrudy/hist_text-arch4/msg00812.html) "Like other Indian wives, One-Standing-Lodge-Pole-Woman went with her husband, Augustin Boisverd, when he left Kootenai country." <http://nativeamericannetroots.net/diary/316>; Gone-to-the-Spirits, a Kootenai Berdache, Native American Networks, posted December 18, 2009 by Ojibwa

Another version:

[After more than a year's absence Madame Boisverd returned to her own people. She had a strange tale to relate. According to her story, her husband had operated upon her and thereby transformed her into a man. She told her relatives, 'I'm a man now. We Indians did not believe the white people possessed such power from the supernaturals. I can tell you that they do, greater power than we have. They changed my sex while I was with them. No Indian is able to do that.'

Thereafter she changed her name to Kauxuma nupika, 'Gone to the spirits'. And whenever she encountered anyone she performed a little dance as an indication of her sexual transformation. Soon she began to claim great spiritual power. Her people were unable to understand these strange happenings and some believed she was bereft of her senses.

Following Madame Boisverd's, or Kauxuma nupika's return she began to assume the habits and pursuits of the opposite sex. Men's shirts, leggings and breech cloths were now substituted for the women's dresses she had previously worn. She seems to have had little or no difficulty adapting herself to the new garments, since she evaded detection in such garb at Fort Astoria for an entire month. She also began to carry a gun as well as bow and arrow. Now she wished to marry a person of her own sex and is said to have approached several young unmarried women in succession, all of whom refused her." Claude E. Schaeffer's "Kutenai Female Berdache.]"

...."Kauxuma nupika finally finds a partner, a woman abandoned by her husband, who agrees to them living together. Rumors circulate about the couple, along with the speculations about their sexual relationship. A claim is made that Kauxuma nupika uses an artificial phallus made of leather. Another rumor claims Kauxuma nupika has jealously accused the partner of infidelity. At some point, Kauxuma nupika loses both bow and arrows, and a bark canoe, gambling with some men. This is the final straw in the trouble relationship and the partner leaves. Thereafter Kauxuma nupika will engage in a series of liaisons with various women." Transgender History and Geography, Crossdressing in Context, vol.3, G.G. Bolich, Ph.d, Psyche's Press, Raleigh, North Carolina, 2007, p159

"The first recorded of her was in 1808 at David Thompson's post on the Kootenay river, now western Montana, where she was taken as wife by Boisverd, a Canadian. She belonged to the Kootenay tribe [Ktunaxa], which is noted for the modesty and docility of the women, but Madame Boisverd was neither modest nor docile, since she suddenly became possessed with a desire to become a man and warrior, which resulted in very greatly disturbing the routine of the trading post. Her fixed determination could not be changed, and David Thompson insisted that she be sent to her people. However, the Kootenays did not approve of a manlike woman, a Ko-come-ne Peca as they called her. She immediately adopted the opprobrious term of her name, and having dressed herself in the costume of a man she joined a war party in a foray against their enemies, probably the Blackfoot Indians. Although she was frail and of delicate frame, yet she succeeded in distinguishing herself for courage, with the result that she was able to induce a number of young men to place themselves under her command, and had soon attained considerable reputation for her bravery...." "Ko-Come-Ne Pe-ca, The Letter Carrier," J. Neilson Barry, Washington Historical Quarterly, vol.xx, #3 July 1929, pp201-203.

"Ko-come-ne Pe-ca, too, had an eye for business and she capitalized on a home-made religion. Her weird rites and prophecies made her one of the richest Indians of her time, the owner of many valuable horses and other property valuable in an Indian society. The "enfant terrible" of the Kootenai tribe, she refused to be a sit-by-the-fire, preferring to spend her time in fighting in the frequent wars between the Kootenai and Blackfeet peoples. Her lapses from the moral code of the Indians caused her exile from the Kootenai tribe, and her merry high jinks in the camp of David Thompson caused that righteous Scotch Presbyterian to request her French husband to take her away. Madame Boisverde probably thumbed her nose, or made some similar gesture of defiance, in Thompson's direction when she left, but she was destined to eat crow years later when she was forced to seek the Scotchman's protection." "Madame Boisverde, Kootenai Squaw, Was "Calamity Jane" of Indian Tribes, by Walter E. Taylor, Kalispell Times, 1940. The Pioneers, or Samuel Johns Journals, vol.1, pages 110-117.

She has been described by Thompson, Irving, Franchere, Alexander Ross, Sir John Franklin, John Work and William H. Gray, all but Irving and Franklin knew her personally.

“Upon leaving Thompson’s camp, Ko-come-ne Pe-ca also left her husband behind, dressed herself as a man, and joined a war party of Kootenais on their way to do battle with their ancient enemies, the Blackfeet.” “Madame Boisverde , Kootenai Squaw, Was "Calamity Jane" of Indian Tribes, by Walter E. Taylor, Kalispell Times, 1940. The Pioneers, or Samuel Johns Journals, vol.1, pages 110-117.

“In the battle the Indian woman revealed notable qualities of generalship and soon had a wide reputation as a war leader. She was courageous and crafty and even induced a number of young men to place themselves in her command. The Kootenais did not care to have Ko-come-ne Pe-ca around their camps, but will always willing to have her and her fighting cavalry along when there was trouble at hand.” “Madame Boisverde , Kootenai Squaw, Was "Calamity Jane" of Indian Tribes, by Walter E. Taylor, Kalispell Times, 1940. The Pioneers, or Samuel Johns Journals, vol.1, pages 110-117.

On one journey, after an unsuccessful trip to raid horses with other Ktunaxa warriors, Kaúxuma Núpika crouched down while crossing a stream so that her brother could not discern her sex (for it had not physically been transformed). After this event she changed her name to Sitting in the Water Grizzly or Qánqon Kámek Klaúla. But her brother discovered that she had not been changed into a man as she had claimed, and he refused to use the new name she adopted, Qanqon-kamek-klaula ("sitting-in-the-water grizzly").

[http://www.riabrodell.com/\\_/Current\\_Work/Entries/2011/9/8\\_Sitting\\_in\\_the\\_Water\\_Grizzly.html](http://www.riabrodell.com/_/Current_Work/Entries/2011/9/8_Sitting_in_the_Water_Grizzly.html); Hirschfelder, Arlene, and Paulette Molin. "Kauxuma Nupika." Encyclopedia of Native American Religions, Updated Edition. New York: Facts On File, Inc., 2000. American Indian History Online. Facts On File, Inc. <http://www.fofweb.com/activelink2.asp?ItemID=WE43&iPin=ind1631&SingleRecord=True> (accessed June 14, 201

After leaving her birthplace in the region that is now northwestern Montana, the remarkable Madame Boisverde next turns up in North West Company’s Spokane House in what is now the state of Washington. This was in the year 1811. It was at Spokane House that Ko-come-ne Pe-ca embarked upon the adventure that was to make her famous among Indian nations from Montana to the shores of the Pacific ocean and win for [her] the nickname, “the letter carrier.” This is when Finan McDonald sent her from Spokane House with a letter to John Stuart, who was at Fort Fraser in New Caledonia [British Columbia] hundreds of miles away to the north. “Those were days when the great wilderness was dangerous and nobody, Indian or white, wanted to undertake the job of delivering the letter. At this point Ko-come-ne Pe-ca appeared on the scene and said she would carry the letter. She didn’t know where Fort Frazier [Fraser] was, except that it was in a general northerly direction and was located on the Frazier [Fraser] river.

On this journey, as usual, Ko-come-ne Pe-ca dressed as a man and, to further deceive the Indians along the way, she took along a young Indian girl whom she passed off as her wife.” “Madame Boisverde , Kootenai Squaw, Was "Calamity Jane" of Indian Tribes, by Walter E. Taylor, Kalispell Times, 1940. The Pioneers, or Samuel Johns Journals, vol.1, pages 110-117.

As she passed from tribe to tribe on her trip, Ko-come-ne Pe-ca began to tell the Indians of her supernatural powers and of the magic she could perform. She told them how she changed her own sex and also told of a race of giants with whom she was in communication. These giants, according to Ko-come-ne Pe-ca's powers and predictions, would arrive in the not too distant future to deal misery to the Indians. The superstitious Indians were impressed and news of her coming traveled ahead to every Indian camp." "Madame Boisverde , Kootenai Squaw, Was "Calamity Jane" of Indian Tribes, by Walter E. Taylor, Kalispell Times, 1940. The Pioneers, or Samuel Johns Journals, vol.1, pages 110-117. These giants would overturn the earth as they travelled south, this may be a reinterpretation of Coyote and Old Man on their way to renew the earth. She also told the Indians that the white man was bringing the smallpox. Indians of the Pacific Northwest, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman, 1982, p32. And of the prophecy of the imminent end of the world in a great plague." Trader's Tales – Narratives of Cultural Encounters in the Columbia Plateau 1807-1846, Elizabeth Vibert, University of Oklahoma Press, 1997, p 72.

“Upon arriving at the Columbia river, Ko-come-ne Pe-ca and her companion made the mistake of following that stream. This error took them 1,500 miles out of their way, and brought them eventually to Astoria instead of Fort Frazier. Both Alexander Ross and Franchere have described Ko-come-ne Pe-ca's arrival at Astoria.” "Madame Boisverde , Kootenai Squaw, Was "Calamity Jane" of Indian Tribes, by Walter E. Taylor, Kalispell Times, 1940. The Pioneers, or Samuel Johns Journals, vol.1, pages 110-117.

"The Astorians were astonished at her arrival, in the costume of the plains Indians, with long fringed leather robe and high leggings and moccasins. By means of the Cree language which she imperfectly understood, she was able to give them very valuable information in regard to the interior...." "Ko-Come-Ne Pe-ca, The Letter Carrier," J. Neilson Barry, Washington Historical Quarterly, vol.xx, #3 July 1929, pp201-203. She and her “wife” talked in long conversations to the Astoria about the Spokane and Okanogan areas even sketching maps to illustrate their points. This prompted the Pacific Fur Company Astorians to locate post up north starting at a place on the Okanogan River.

“[Gabriel] Franchere notes that she could not speak the dialect of the coast tribes, and that she wore a costume common to Indians east of the Rockies. She showed Franchere the letter she was to deliver to John Stuart at Fort Frazier.” Alexander Ross says: “Among the many visitors who now and then presented themselves were two strange Indians – the husband, Ko-come-ne Pe-ca, was a very shrewd and intelligent Indian, from the vicinity of the Rocky Mountains and who may probably figure in our narrative hereafter.” Ross said she conversed in the Algonquin language. Ross did not realize that Ko-come-ne Pe-ca was a man masquerading as in men's clothing. He did note that her long costume was foreign to Indians in the vicinity of Astoria. Adventures of the First Settlers on the Oregon or Columbia River: Being a Narrative of the Expedition Fitted Out by John Jacob Astor to Establish the Pacific Fur Company ;” with an Account of Some Indian Tribes on the Coast of the Pacific, by Alexander Ross, One of the Adventurers, London, Smith, Elder & Co., 65, Cornhill, 1849, p85.

The Astorians communicated with her in Cree which was translated for them by Francois Pillet. Astoria and Empire, James P. Ronda, p231, University of Nebraska Press, 1990.

Most anyone else who had gone 1,500 miles out of his way would have given up the effort to deliver the letter, but not the adventurous Ko-come-pe-ca. She was enjoying herself immensely. The Indians were in awe of her, and white men came to ask her advice about travel in the interior.

She offered to guide them to the Okanogan country and so with a party under David Stuart and David Thompson (who had arrived at Fort Astoria after she had) they ascended the Columbia on July 22, 1811. David Thompson had recognized Ko-come-ne Pe-ca and told the Astorians that she was a woman.” *Madame Boisverde , Kootenai Squaw, Was "Calamity Jane" of Indian Tribes, by Walter E. Taylor, Kalispell Times, 1940. The Pioneers, or Samuel Johns Journals, vol.1, pages 110-117.*

The Astorian Duncan McDougall actually opened the letter and read it, but he did not tell its contents to the other Astorians or record its contents in his journal. But he knew that the North West Company was in the region and prone to be competitive.

She was considered such an authority on the latter subject that when she resumed her journey toward Fort Frazier a party of white traders accompanied her.

By the time Ko-come-ne Pe-ca had carried her tales of giants and other supernatural beings so far that many of the Indians were afraid of her, and one group [Chinooks] planned to kill her. It was at this juncture that she appealed to David Thompson for protection. He was camped somewhere along her route and describes her arrival at his camp. Thompson says; “A fine morning, to my surprise, very early, apparently to a young man and his wife, a woman with good clothing, came to my tent door and requested me to give them my protection. Somewhat at a loss to what answer to give, on looking at them I recognized in the man the face of a woman who three years before had been the wife of Boisverde, a Canadian, and my servant. Her conduct had then been so loose that I requested him to send her away.”

During the trip up river Thompson wrote on July 28, 1811:

"Here we met 4 men with 7 salmon, we put ashore and boiled do. They, as well as the others enquired about the Smallpox, of which a report had been raised, that it was coming with the white men, and that also two men of enormous size to overturn the Ground etc.; we assured them that the whole was false, at which they were highly pleased, but had not [the] Kootenaes been under our immediate care, she should have been killed for the lies she told on her way to the Sea." Journals - Thompson. Three days later Thompson's party separated from Stuart's.

“Thompson protected Ko-come-ne Pe-ca from her would-be murderers, and she went on her way to Fort Frazier [Fraser]. Her narrow escape from death made her realize that predicting dire calamity was bad policy in dealing with her Indian followers. She changed her tactics and began to predict nothing but good, and this move brought her more followers than ever before. Her wild tales were incorporated into the legends of many tribes. She became the leader of a cult that numbered thousands of Indians, and some historians believe that Ko-come-ne Pe-ca’s weird religion was the inspiration for the ghost dances held by Indians in the northwest years later.

As Ko-come-ne Pe-ca traveled towards Fort Frazier giving out her prophecies of good, the Indians of every tribe she passed showered her with gifts.” *Madame Boisverde , Kootenai Squaw, Was "Calamity Jane" of Indian Tribes, by Walter E. Taylor, Kalispell Times, 1940. The Pioneers, or Samuel Johns Journals, vol.1, pages 110-117.*

"It had been David Stuart's intention to remain there at the Okanogan River, but possibly her desire for protection by the whites may have been the cause of his deciding to journey to Kamloops, which was on the route for the long delayed letter. When he made his camp on the Thompson River Ko-come-ne Pe-ca and her "wife" once more set out alone, where among hostile savages she was attacked and wounded in the chest, yet nevertheless she continued and having found Fort Fraser the letter was finally delivered to Mr. John Stuart, who wrote a reply which she succeeded in taking safely to Spokane House.." "Ko-Come-Ne Pe-ca, The Letter Carrier," J. Neilson Barry, Washington Historical Quarterly, vol.xx, #3 July 1929, pp201-203.

She arrived at Fort Fraser with a string of twenty-six horses, each animal heavily laden with furs and other gifts. She did what she had set out to do and delivered the letter to John Stuart at Fort Fraser.

O. B. Sperlin writes: "No information positively identified with the remarkable Kootenay woman just described is recorded subsequent to John Stuart's account to Franklin in 1827. But we do have for consideration a Kootenay woman named Bundosh who for at least twelve years masqueraded as a man. John Work was Hudson's Bay Company trader at Flathead Post (where Kootenays had to come to trade) in the winter of 1825-26. His entries referring to her during December, 1825, follow:

"Monday 12 - The Kootenay chief with about a dozen of his men arrived and smoked but brought no furs with them as they said they intended to trade tomorrow. The chief it seems has been occasionally accustomed to get a dram on his arrival, and on asking for it got a glass of rum mixed with water, which as it was, with the smoking, took him by the head and made him tipsy. A woman who goes in men's clothes and is a leading character among them was also tipsy with 3/4 of a glass of mixed liquor and became noisy, some others of the leading men who got a little were not affected by it. Gave them some tobacco to smoke when they went off in the evening.

Tuesday 13 - The Kootenay chief with 60 to 80 of his people arrived in the morning and after smoking and conversing to about 11 o'clock a brisk trade was commenced and continued on to night, when all their furs and leather was traded, the Chief got some tobacco for his people to smoke in the night besides a small present of Ammunition and besides 4 pluis. A present was also given to Bundosh, a woman who assumes a masculine character and is of some note among them, she acted as interpreter for us, she speaks F. Head well."

In 1837 William H. Gray traveling HBC Francis Ermatinger wrote:

"June 3rd.. The three Black Feet that arrived during the dance are two young men and one woman. The woman speaks good Flat Head.

June 7th..About three hours after we had arrived in camp were told the Black Feet are coming. A few minutes after a Mr. Bird and three Black Feet arrived, bringing us the intelligence of the friendly disposition of the two camps, which they left about twelve o'clock today... [Jemmy Jock Bird]

June 13th..We have been told that the Black Feet have killed the Kootenae woman, or Bowdash, as she is called. She has hitherto been permitted to go from all the camps, without molestation,

to carry any message given her to either camp. She was with the Black Feet that came to our camp on the third, and also came with Mr. Bird on the seventh."

[Sir John] "Franklin describes Manlike Woman in an account written at Fort Chipewyan in April 1827. According to his story, Manlike Woman was at the heart of a sort of cult belief among the local natives that the future held improvements for them with regard to the material things in life. His source was a Mr. Stewart, who was the local factor for the Hudson's Bay Company. Stewart said Manlike Woman was believed to be supernatural because she excelled in male roles despite her "delicate frame". Franklin's contribution ends with a fuzzy reference to a journey undertaken by Manlike Woman, involving a packet carried between two Hudson Bay Company posts, "through a tract of country which had not, at that time, been passed by the traders, and which was known to be infested by several hostile tribes." Manlike Woman undertook this journey with her wife, was attacked and wounded in the process, but achieved her objective." Sir John Franklin is referring to the letter of Finan McDonald to John Stuart at the beginning of this piece.

[https://en.wikipedia.org/wiki/Ka%C3%BAxuma\\_N%C3%BApika](https://en.wikipedia.org/wiki/Ka%C3%BAxuma_N%C3%BApika)

O. B. Sperlin says Ko-come-ne Peca means "Fringed Manitou" not man-like woman. Speaking of Bundosh he says:

The Woman Bundosh - Bundosh appears at about the time the Astoria character fades away, and her age and position in the tribe correspond to that of the earlier Kootenay woman, if we conceive of the earlier woman as living on. Bundosh, judging from records by Work and Gray, was a woman of influence, a leading character, associating with white men and chiefs, not only chiefs of her own native tribe, but chiefs of Flatheads and Blackfeet. She was shrewd, as was the earlier Kootenay woman. Her man-like role is taken for granted, as if fully established. She speaks Kootenay, Flathead, Blackfeet; she is a recognized peace messenger, going from Flatheads to Blackfeet and return even when, according to Gray, the two tribes "are in a perfect state of anarchy." Gray speaks of Bundosh exactly as does Thompson of Ross's Ko-come-ne Peca, simply as the "Kootenae woman." She was brave, as was the woman Stuart described to Sir John Franklin. When two Blackfeet arrive in the Flathead camp in the midst of a scalp dance (five Blackfeet scalps!), Gray says, "On arriving at this moment a death paleness is on their countenances." But Bundosh seemingly goes about her mission, deliver's Bird's letter to Ermatinger, and counsels Flatheads to peace." [Bowdash is a form of "burdash" (*berdache*), a Chinook Jargon word for a hermaphrodite or neutered animal e.g. *burdash moos-moos*, "steer", and *burdash kiutana*, "mule"]

"Heroic Death of Bundosh - Bundosh had been galloping back and forth, back and forth between Flatheads and Blackfeet during the moon for digging the bitter root (May) and well on into the moon for going to the buffalo hunt (June). Three separate bands of had a single band of Flatheads virtually surrounded. Ermatinger, for a few paltry peltries, had foolishly sold abundance of ammunition to the three Blackfeet bands, enemies of the tribe of Flatheads with which he was traveling. By going stoically on that last journey to the Blackfeet (the Beaver-head band under the half-breed chief, [Jemmy Jock] Bird) Bundosh deceived the Blackfeet while the Flatheads, as she knew, were making their only possible break-away to Fort Hall and the Rendezvous, where they would be safe. She died voluntarily to save a Flathead tribe with which she had long been on intimate terms, especially in the capacity of peace envoy." "Two Kootenay Women Masquerading as Men? Or Were They One?" O. B. Sperlin, *Washington Historical Quarterly*, vol.xxi, #1 Jan.1930, pp120-130.



"In 1825, a woman named Bundosh (Ququrok patke) is mentioned in the journal of John Work, Hudson's Bay Company trader at Flathead Post. Described as a courier, a guide, a prophet, a warrior, and a peace mediator, she often dressed as a man and had a wife. Twelve years later the Kutenai berdache (or two-spirit roles formalized in 133 Native American Nations where: individuals take alternative gender roles like men doing women's work or women performing men's roles like hunting and warfare; or/and same-sex lesbian or gay relationships. Out In All Directions, p. 177) is mentioned in the journal of William H. Gray, the protestant missionary, who was journeying to the states and traveling with Francis Ermatinger, the Flathead trader. A party of Flathead had been surrounded by Blackfeet, and Bundosh had gone back and forth trying to mediate between them. On her last trip she deceived the Blackfeet while the Flathead, as she knew, were making their escape to Fort Hall. Bundosh was killed by the Blackfeet after saving the party of Flathead, the people with whom she had been intimate in her later years. Her story is still passed down through oral story telling among some Kutenai tribes. The Ways of My Grandmothers, Quill Press 1982, pp. 70, 71, "<http://users.wi.net/~maracon/lesson2.html>

Francois Saxa in 1916 told O.B. Sperlin that he knew Bundosh, as had his father, Big Ignace LaMoose, and said she was about his father's age, had been a great warrior, a peace messenger, a great prophetess, and had called herself Ignace Onton at one time. She must have been born in the 1780s.

This too: "Qánqon Kámek Kláúla was killed while trying to broker peace between the Salish and the Blackfeet. His[her] death is described as magical, his wounds healing each time he was struck until finally his enemy had to cut out his heart. He [her] is remembered as a hero, a healer and a supernatural being." [http://www.riabrodell.com/\\_/Current\\_Work/Entries/2011/9/8\\_Sitting\\_in\\_the\\_Water\\_Grizzly.html](http://www.riabrodell.com/_/Current_Work/Entries/2011/9/8_Sitting_in_the_Water_Grizzly.html)

Another version: "In 1837, Kaúxuma Núpika saved a Salish band by tricking the Blackfeet, who greatly outnumbered their Salish enemies. The Blackfeet then ambushed Kaúxuma Núpika and, fearing she would not die otherwise, cut out her heart and chopped it into pieces. That same year a smallpox epidemic decimated tribes across the Northwest, perhaps as she had foreseen."

Nineteenth-Century Indigenous Women Warriors, Women's History Matters, 2014