

Frank Monroe

A long time ago we got in some boats and went down the Missouri River with some early traders who lived at the adobe village (Fort Benton). My mother and father and sister, we got on the boat and started out. There were ten boats they had started before us and on our boat there was one jolly man. These boats were loaded with pelts and hides etc. There were no row boats they were big and flat. While they were going down I was sitting in the middle of the boat and one of the chiefs who had gone before (Little-Dog) was also on the trip and while we were going down the river some one saw a bear on the river bank and the jolly man called out to this bear and said "Grandma come on over here. I have some smoke for you and we will have a smoke." The bear was looking at them. When the sun went down we couldn't go any further so we pulled up to the shore and tied up the boats. We had no camps and, of course, slept out of doors. This man that sent the invitation to the bear liked to cut up and they all got together and went to bed and this man was sleeping about in the center and that night the bear came to answer the invitation. The bear knew where these people were. That night the bear came to camp. The bear came and was going and looking through these men and picked out the man who sent the invitation and threw the covers off of him and carried him away and the man yelled for help. Some of the men came to his rescue and he had a light and he saw the bear and he took his gun and he shot the bear and the next morning when they went to see where the bear was it was an old bear who had no teeth and couldn't bite anything. The only injury he had was a broken arm. They were going to Fort Union. Little-Dog was going down to see some men and to have a council and they took my father as interpreter and he took his family. After they arrived at Fort Union my father had to continue the journey with Little-Dog but we stayed with the head man at Fort Union who had married a Sioux Indian woman. About two months after they were gone some one came running and said there was a horseback rider coming. This

rider was coming but they didn't know who he was. When this rider came he said that Little-Dog and Rising-Wolf were coming with some soldiers. When they arrived ~~at~~ at where we were the soldiers circled around the camp. Little-Dog came and greeted us. After they had been here two days the moved on, Little-Dog leading the soldiers. We didn't have any way of going back so my father brought a horse from the Crees and my mother got busy and made a travois and the rest of us walked. We didn't go very far and we camped. We looked ahead there and we saw the soldiers feeding the horses and mules. When we came over the hill, of course, we frightened the mules and they stampeded. They gathered up the mules and some soldiers came to help them and the captain came to help them and he said take the travois apart. We will make room in the wagons for you because if you follow us up with the travois the horses will keep stampeding and get away from us. The soldiers had pitched their camp in a large circle and they moved us right in the center. About the time we were to continue with our journey there was a doctor who came along and he came and asked my father if they could use me. All this time the wagons were in the middle and the soldiers on every side. He asked why and he wanted me to walk with him and help him gather insects and bugs but he didn't want two of the same kind. He wanted them put in a bottle. I went with him to gather bugs and the only thing I fooled him on was a little red bug. I put in two little red bugs. I thought that I was going to get a ride but I walked from Fort Union to Fort Benton gathering bugs for this doctor. After we were there this doctor wanted to take me away without any one knowing it and he hid me but my father was looking for me and he found me. He took me back and went to the Nez-Pierce country and then the Blackfeet came back and in those days they were still fighting so he sneaked home. We meet the soldiers when they came to the bannocks and then they went to the Snake Indians. We stayed here at Fort Benton and pretty soon Red-Neck and Eye-Glasses came. Fort Shaw was right across on the other side of the river

and we could see the buildings. I was under Eye-Glasses and we were starting right across from Fort Shaw which was the first Blackfoot Agency. There was a missionary right above the Agency. He was called Scar-Jaw and he was a Catholic priest. You know that I was at Fort Shaw and there were no Indians there and I used to go to this missionary and he would tell me stories about religion and it would make me feel good. The soldiers had been gone about a year and we didn't know where they were and then came Batiste Champin; a man by the name of Dawson had sent him out with some grub to send to the soldiers and he took me along to take care of the horses. I was glad to go along because I was lonesome and I wanted to go. He told me that the Agent had nothing to do with me going, that it was my father. I had a sorrel horse and an Indian saddle, a stuffed saddle, and I went along. He went to the pack train and the packers began to pack up and they had lots of food and they packed the saddles with crackers, bacon, beans, sugar, coffee, rice etc. When they came to where Helena is now situated we came to a man, a very short man, and he had two boys with him and we didn't know why he was there and we found out that he had found some gold. There was a big river and we got over the mountains and we kept going until we came to another river coming into this one and we stopped at the mouth of this other river and waited for the soldiers. After we had stayed there four or five days the soldiers were coming up the big river. The rider came up. They soldiers and the army were very hungry and they didn't have any provisions. Right across from where we were they camped and they had with them an Indian half-breed and he was killing the game for them. Black-Face-Man and Chicken-Hawk were with them when they started out. We talked with one another across the river. We had food and wanted to get it across the river and the captain of the soldiers said to Chicken-Hawk you go across the river with some mail and finally Chicken-Hawk said he would take the mail across. He had a bag in which he would put the mail and the bag was water proof. He started out and went right into the

river and his horse swam along but pretty soon his horse got tangled up up in the rope and the river kept getting deeper and Black-Face-Man went out and lassoed Chicken-Hawk and pulled him to the bank but the horse went under. The soldiers were all lined up on the river bank. When they got Chicken-Hawk out of the water they asked Black-Face-Man if he would try to get the mail over. Black-Face-Man was afraid to try it because the mail was heavy. Champin said ~~for~~ me to try it and take just a little mail at a time. I told him I was going to ride a horse. I looked to where the soldiers were and the water was very deep. I went way up the river and Batiste Champin packed me on his back out in the river and I started to swim and I had a small rope so they could send it back and forth and some of the men held on to it and I started and swam with the current and one of the soldiers hung on to each other and reached for me and finally got the rope and stretched the rope across the river. After they got this rope across then they got a big rope across and they put a ring in one end of the rope and then we got wagon posts and put canvas over them and made a sort of a boat so we could send the grub across to the soldiers. I was a pretty big boy now and I went back across again and the man told me I was very good. I met the doctor again and he was very glad to see me. After we got all the things across we began to pack up because we didn't have much food because we had given it all to the soldiers. This was the first time I had ever heard of soldiers. When I got back to Fort Benton Eye-Glasses, the Indian Agent, wanted me to go back but I didn't want to go. Little-Person wanted me to go because the hunting was good but in those days it was not safe to travel across country when you went to the North country. I was lonesome the first day but he told me that I wouldn't be lonesome when I got to Canada. About ^{as} sun down we camped. We made a fire of buffalo chips and made hot tea. We camped on a high hill and when one scout would come in we could send out another. Pisikin started on top and looked with his glasses. After dark he told us to build a fire and we will

go and leave it. We did this, and then if any enemies came they will think we are here. We travelled all night and when morning came we got down in some deep wash-out and slept during the day time. Just as soon as day broke and the birds began to sing we would stop. You remember in those days we saw many war parties and we had to follow them. We got up in the Red River country and this Pisikin was a Cree and we couldn't understand it and neither could Little-Person and after a little while we went down the Red River to buy some provisions and also we bought some cows. The sister of Metty Fox was over there and Chief Bird was there also. He had his people over there. A scout came and wanted to take me as a guide on an expedition over the country. We started and came to the Beaver river and there was a trading post of the Hudson Bay Company but before we got there the Chippweas attacked us. In those days the Chippweas didn't have any horses and we had wagons and oxen but all we had left after they attacked us was what we had on our backs. We pulled out because we were afraid they would come back and we came to the trading post on Beaver creek. Then we came to the store and the scout ordered some provisions because we didn't have any. There was an officer from Canada so he made good for it. When we came here we meet Joe Kipp and some of the traders and they asked me if I would like to go back. Little-Person came back and with him was George Wren. When we came to the Sarcee tribe we had our horses and they were playing out so we traded them for robes. After we were coming from the Sarcees we were on the road about ten days and we came to the Milk river and came on to one little lonely tepee and the man was hunting and the man was gone. But he saw us and he thought we were going to kill his wife and baby. They were hungry and we told them we were Blackfeet and he treated us nicely and told us to make ourselves at home. When we got back to Fort Benton Joe Kipp asked me to go with him. He was going to trade buffalo robes. We came up to St. Mary and traded with the Bloods. When we got back to Fort Benton Joe Wall who is a Mexican half-breed and who

was selling liquor said he lost a horse and asked me to go to Canada and see if I could find it. He said the Bloods had stolen his horse. I went up to the Blood reservation and looked for his horse but I couldn't find it, so I went and told him. After we started on this trip, another trading trip, we had with us Elkwater and Running-Eagle and Bear-Cub and they had whiskey to trade and we arrived at the Piegan camp. After we got to the Piegan Camp I heard the Old-Man-White-Calf was assassinated by the whites at Fort Benton. The Piegans were going to kill us and they wanted to kill the traders. After we got to the camp we had trouble. When we came to the Piegans they saw two negroes and one white man in a party and White-Grass tried to save them and I started with them and White-Calf's brother stuck his head in the tepee and Mrs. White-Grass said don't hurt the people, Rising-Wolf is not to blame because they have the liquor. Then they said they wanted me in White-Calf's lodge and I was ready to cry because he had just received a message that his father was killed and White-Calf was on the war path and he asked me to go to Fort Benton and tell them that as soon as I move camp and I am going to fight the white man. And don't forget to tell all the tribes that we are going to fight the white man. I sent the message and also asked how much ammunition we could get. When we came to the big river we camped and there the Blood Indians had camped and they had camped for the Medicine Ceremony. When they were moving camp the next morning they were going to cross it and they asked some of the men if they knew how to swim and they said no. A few of us were continuing our trip south and one had started so I cut some logs. I made a raft in the form of a travois and on top of the cross-piece we put our saddles and clothing. We had very little grub and old White-Calf gave us a little sugar and that is all we had. We had eight horses and we drove them in the river and forded them. After the raft was built two of the men who knew how to swim, I was one of them, would hang on to the horses and onto the raft and lead the horses and made them swim. There was a negro and a white man along and

there was a big black object on one side of the raft and a white one on the other. When we got across the river we put our saddles on the horses and we saw a buffalo coming over the hill and his leg was broken. Behind this buffalo was a man who was a Chippewa and he had his coat tucked up. It was a war party of Chippewas. There were forty of them but pretty soon they saw us again. We got away again and continued our trip travelling by night with nothing to eat. All we had was a little sugar in a half-gallon pail. We came to the Yellowstone and came to a place where we could camp and sent a scout back and he saw some one coming. After they started in the morning we saw the crows flying around and we knew there must be something there, perhaps dead animals. We went around searching and we found a buffalo and one-half of the body was gone; it had been butchered by some one. This half of the carcass was eaten by the wolves and we got meat from what was left. This journey was from the Piegan camp and we were on our way to the Canadian Blood Reserve. When they got to the Yellowstone they saw many fires and it was the Chippewas again. It was their war party. When we got there we found the fires but no one was around and I told the negro to roast some meat and I sent Little-Person to the hill to watch and he went in that direction. I went over and the colored man had everything cooked and the coffee made. I told him this war party will maybe see us so we had better take what we have cooked and go on and eat it on the way. During this time there must have been a coyote and he had just been shot or something and when we were on our way we saw him and he was bloody and we thought it was an Indian all painted up and we ran and left everything behind. Across from the Missouris the Indians had already had their Medicine lodge and were on the prairie camping. At this place we ran away from I lost one of my shoes so I took the other one off and threw it away. When we came to the Medicine lodge of the Blood Indians there were some things in the lodge that had been given to the Sun and I went in and got some hide to wrap my

feet in. When we saw the camp in sight we came to a rock which was very wonderful and was the shape of a buffalo sitting on the ground. I hid behind it. We had concealed our horses in a coulee and while I was lying behind this rock I saw a crippled horse and the rider had come after this animal. We stayed here all night. When we got to the camp I said to the white man you stay here and I shall go to the camp and rustle something for my feet and I went through the camp and a good many Blood Indians were there and hardly any one was asleep but away from the camp there were two tepees. I went over there and my people were on the warpath and I was afraid they would make us trouble so I went inside and they had lots to eat. I couldn't find anything for moccasins so I should have pulled out but I didn't. While I was looking for moccasins the woman awaked and discovered me and she tells her husband. He says "hello who are you?" And I had to tell a lie; I had to get by and I said hello brother, I was inquiring for you and they told me this was your lodge and we are on a war party and he says "who is your relative" and I said Strong-Buffalo and Many-Big-Crow and he said Many-Big-Crow is up there and he said who is in your party and then I had to lie again. About this time they were ready to chase me. Of course, after we had this conversation his wife built a fire and my hair came down to my shoulders and I had a blanket but no moccasins. The society dish was pounded cherries and backfat and I had to eat it but buffalo ribs would have tasted much better to me. By this time the man was filling his pipe and he passed it over to me and I had my left arm up so that they couldn't see me. All this time the woman suspected me and I was in fear. All this time the woman had her eyes on me and I knew she knew that I was not exactly the right person in the camp. They were in mourning so they camped away from the other lodges. They were in mourning because his relative was killed at the same time White-Calf's brother was killed. I had no business here under those circumstances so I was in fear. I couldn't put on the moccasins because I had on civilian pants and had

the blanket around me and if they saw the pants they would think I was a white man because the Frenchmen looked like Indians and he asked who is in your party. I didn't know what to say. This time the woman had her hand by the shoulder and said "that is a white man"; by that time I had passed the pipe to him and he said "my friend you are a white man" and I said "no do you think a white man could speak as good Indian as I do?" This time I left and they gave me moccasins and I pulled out of there. On my way back I fell down and frightened the horses and they all stampeded. There was a white man in camp and he got his gun and started after me. Everyone in camp was after me. It was very dark and I had a hard time finding my party. If it hadn't been for the white man in our party I wouldn't have found them. I would see his face but I couldn't see the negro. We got our horses and pulled out. The following morning after we got away we saw some more camps near Gleason, Alta. Some of the north Piegan Indians and some of the Blackfeet were here and they had a fire. And then a buffalo cow and calf came along. This cow came and just about the time it came close I asked the white man, Bob-Tail, if he had a gun and he shot the calf and we took it to the creek and got some tripe and we ate it raw because we didn't have time to cook it. The negro took the heart and kept it under his arm and whittled it off piece by piece and ate it. After we had eaten the raw meat we went to the bottom of the river and I left Blackie and Bob-Tail and started for the top of the river bank where the north Piegan Indians, Bloods and Blackfeet were camped and went around about the tepees looking around as I did before. I didn't have any moccasins yet. I came to a big lodge where they were having a council and I looked in through the opening and I knew all the men that were in there and I knew their names and during this time there was one man, Medicine-Pipe-Man saw me and followed me and I started off and he followed me and I made up my mind I would go in one of the tepees and I saw a young man sleeping on a bed so I lay down and all this time he kept looking in at the door. In looking around after

I heard this man walk away I made up my mind I would go and look around there and I saw my brother's horses and I thought my brother couldn't be here so right here I thought I would do something. I thought I would steal the horses. This was my uncle and I was looking for my brother. I called out "Morning-Plume" and he answered and asked who was there and he asked who I was, are you Little-Wolf and I said I am Big-Eyes and he said what are you doing here, have you come with the soldiers and I said no I am going north to look for my brother and I have with me Bob-Tail and a colored man and they are down on the river. After we had talked a few minutes my uncle said we will go get the chief, Crow-Big-Chief. He came over and he shook hands with me. Crow-Big-Chief said now Big-Eyes I want you to tell me the truth, I believe you brought the soldiers over. You remember your father. And you know your mother was Piegan and so you have relatives among these people and I want you to tell me the truth. I said that I didn't bring the soldiers. During this time a Blood Indian and a Blackfoot Indian had gone on a war party against the Crees and had stolen some horses and the Crees got up together and killed all of the party and here we were in this tent. We heard a noise and crying and some one came. He was an aged man--sixty or seventy-- and he was very excited and he said the Crees had killed his brother. This man that was running to the Chief's tent, his son was the one that was killed. He was running towards us with his gun in his hand. This man that was running towards us was going to kill us. The woman looked out and saw him and the man stuck his feet in a nd Bob-Tail said, "now, my brother, don't kill us. Here is my gun. Don't kill us"and I jumped up and told Bob-Tail don't give him the gun we need it, keep you gun and we will stand our own ground. We will fight if we are forced to and kill them in order to get away. I knew that we were right and that we were not to blame for the person that was killed and that if they are going to do what is wrong we will do likewise so I told the man to keep the gun and at twelve that night we would sneak out. The

following morning about day break , we didn't sleep much that night because we were scouting, and we saw a man on top of the hill. It was a Sarcee Indian and he told the Crees and they were returning with stolen horses and I went and told the people there and in a short time they were after us. When they got near enough we made signs for them to stop and they didn't stop and when they got close I said we want to talk with you and the big chief, LittleChief, came up. He was chief of the Sarcees. About his time the Sarcees were around us and they wouldn't allow me to explain and they didn't let me shake hands and finally took my horse away from me and coming over the hill was Big-Eagle a sarcee. He came to where we were and he could understand a little Cree and Piegan and he said what is the matter and I told him I was looking for my brother who was at Edmonton and another Blackfoot. The Blackfeet Indians were having trouble with the white man. This man here has a brother in Edmonton and if you make trouble I will shut you off provisions. They finally gave us back our horses. We mounted our horses and started. The next day we came to the settlement the Crees, my relatives were there.

In those days the Stony Indians they were noted for not being friendly and they never fought. The chief of the Blood Indians had gone over to the Stony Indian Reservation to visit and some young man said he was going to kill the old men and so the Blood Indians had it in for the Stony Indians and at the old Charley Powell, place by St. Mary River, they were camping here. Just as some of the Bloods heard the Stony Indians had been killed they were going to kill the Stony Indians and they knew they were camping on the St. Mary near Rising Wolf. The Bloods came and they were very angry and they fired on our camp and on Rising Wolf's camp and all the time they were fighting my sister Lizzie went to help the little ones and was taking them away and drawing the children in Rising-Wolf's tepee and they killed both the Stony Indians and their wives and Lizzie was fighting to. If it hadn't of been for Lizzie all us would have been killed. She was taking knives from the Indians and was getting ~~but~~ up and everything. She said kill me but I am going to protect my children and the Blood Indians ~~was~~ hit Rising Wolf with a gun and made him unconscious and quit and today there is still a pile of bones. There were three tepees, two of the Stony Indians and one of ours. Rising-Wolf and we were camped to the north of the outlet of St. Marys and we kept living there and pretty soon my father said some of these days I believe the white man will be controller of this place; he foresaw this. I am going to give the lake a name. My father went to work and cut down some trees about twelve inches through and he made a big cross at the lake and stuck it up and named the lake St. Mary and probably now the cross is way under the ground. My father loved to hunt in this country and he travelled back and forth and used it for his hunting ground and finally White Calf travelled with him quite a bit. He liked my father and we finally decided to go up to Edmonton and in that country. The old man said I am going north. We had the horses packed heavily and we came to a creek and the horses couldn't jump across it and he fell in and we had a heavy pack and when he fell in

and he fell on his back and the old man didn't know what to do and he prayed to the Sun but when he gets angry he cusses and doesn't think about religion. I was alone this time and I lay down by the horse. Finally he started praying and asking how he could get his horse out and he went to sleep. In his sleep he saw a humming bird come to him and said he would help him and see that he got his horse out and he woke up and he pulled on a rope and he pulled him up and lead him down the creek and little by little got him to the bank and saved his horse and his pack.

August 27
Frank Monroe

The Piskun

The Piskun or buffalo fall is a corral built at the bottom of a steep bluff and there they kill them. They used and had these Piskuns when I was very young and when there were very few guns and when the Indians used bows and arrows. When they are ready to build a Piskun or have a buffalo hunt all the Indians get together and they select some high bank or cut bank usually along some river bank and all the Indians camp there at the bottom of this high bank and this is where they build the corral. The Piskun is made out of brush and trees which they cut down and build something like a corral. They push the trees down in the ground and fill or weave with the brush and make one big corral against the cliff and the buffalo jump from the cliff into the corral. On top of this cliff is a big prairie. There is quite a ceremony connected with this buffalo hunt which is called the buffalo seek ceremony. A young man in camp who is very swift, brave and a very good runner is chosen to call the buffalo. They say to this young man, "Youngman we have chosen you to call the buffalo in." After they have the Piskun built and the ceremony is on this youngman comes forward and he is told that he is to go get the buffalo. He dresses for the occasion in very light clothing, moccasins and some light clothing. They didn't have cloth then they used hides and skins. He goes out on the prairie seeking for buffalo and the herd. He will go out and always stays in direct line with the Piskun. When the buffalo are following he is always in line with this Piskun. We will go back to the ceremony connected with this buffalo hunt. While this young man is calling the buffalo they pray that the Great Spirit may be with them. The buffalo caller prepares to call the buffalo but first he must find out which way the wind is blowing so that the buffalo will not get the scent. He will take a hair, hold it high and let go of it so he may see which way the wind is blowing and he goes on the

opposite side of the buffalo so they wont get the scent. The buffalo is a very wise animal. The buffalo caller calls the buffalo and first some old cow gets up and finally the rest of the buffalo get up when they hear the caller. It is very wonderful, there are two yells which the buffalo^{know} and they know that when they are called they must go. The caller goes on still calling and going toward the Piskun which is built in a V shape and he calls as he gets along and the buffalo gets up and there is always one old cow that leads the herd. The leader is a very wise animal, when he hears the call of the caller he gets up and follows always looking at the caller. The faster the caller goes the faster the buffalo go. Pretty soon the buffalo try to get ahead of the caller. He runs fast and the buffalo gets ahead the young fellow and they are always in line with the Piskun and pretty soon the buffalo will look around and can't see the caller but next they see him on another hill always in direct line with the Piskun and he calls again and the leader goes in that direction again. All this time you remember the rocks are built in a V shape in direct line with the Piskun at the bottom of the cut bank. Behind each rock is a hunter. The two on the end get up and as the buffalo try to break through they scare them and they go back in line. They go on. As the buffalo go further and further into this V shape the hunters who are behind the rocks get up and follows them always yelling to make them go faster and stay in line, and when they come to the cliff the leader goes off the cliff and all the buffalo go into the Piskun. All the hunters are sitting around on the Piskun and the buffalo stampede but the hunters kill them with there bows and arrows and they kill all of them. In those days lots of times you will find flint arrow heads and you can see how many buffalo you killed by gathering up your arrows. They didn't have horses then they used gags, there were a very few horses. Then they move camp. They hold this in the winter time because it is cold then. They jerk some of the meat and smoke it over a fire place.

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This fire place is built of willows in the shape of a muskrat hut and the meat is put over it and then they smoke it.

They pray for the hunter so he will not get hurt. The buffalo rock ceremony is a ceremony which belongs to the buffalo rock and belongs to this Indian tribe. The women performs the ceremony. This is a very elaborate ceremony. If you go out on the prairie and see rocks in a V shape even yet. There was a lot of work connected with the building of this Piskun.

MY FATHER'S TRAPPING

He finally got ahold of strong traps and he had four or five. Long before that there were no steel traps made. He set his traps out and the first thing he got was two coyotes in the one trap and both were by their hind legs. When he went to his traps he saw both of them sitting down and he was preparing to shoot them but didn't. When they saw him they both struggled in trying to get out of the trap. He took the traps to St. Mary's Lake and set them and caught an otter and this one was black and had a white tail. There were many different kinds of animals up at St. Mary's Lake. There are a good many weasel and the Indians like weasels and also eagles. He knew where the eagles were the most plentiful. The eagles generally hang around a high butte and his mother had a coyote pelt and sewed it up and filled it with meat such as lungs and opened the side of the coyote and then sprinkled blood around the coyote head. My father would dig a pit that would be about five and one-half feet deep. They laid sticks on top and drove the ends in on top and put the coyote on top as if it were asleep. Before daylight my father would go into the pit and sit in there. While he was under there the different birds would come to feed such as crows, magpies and he would take a stick and poke them off. Sometimes a lot of these birds would be very close and all at once they would scatter and that was when an eagle was above and coming down. You can hear the eagle when he is coming down and he would light within a few yards of the coyote and walk toward it. Finally the eagle would come up to the coyote and my father would see it and he would gradually push him aside. While the eagle is feeding he is very busy and my father would push the eagle farther but the eagle did not notice it because he is busy eating. Then when he gets the feet together he gets a firm grip and he pulls the eagle in and when he gets him on the inside and finally gets him on his side he crushes the chest in. He got many eagles like that and traded them to the Indians and they would make war bonnets.

His brothers-in-law were given horses in exchange. He would trap weasels by peeling the bark off of a birch and they would fix it together so it was round and fixed a loop on the inside and when the weasels went in they would by moving the loop and catch themselves around the neck or hips. Sometimes during the night he could catch four or five like that. He would trade these skins for horses. There was in the cord or rope twisted sinew and buckskin. When winter begins to set in all the Biegan Indians would trap and travel towards the mountains which would be around here. In the month before the Indians come he would trap weasels and eagles and other pelts that he knew the Indians would want. Some of the Blackfeet go to Fort Benton and when they came up here they meet Rising-Wolf and they would exchange horses, tobacco etc. in exchange for his pelts. The Indians about this time were along the foot of the mountains and about the time the snow flies and when they move then joined the Blackfeet and some went to Fort Benton and some to the Marias River. The Grovons would come up to the mountains and up near Fort Shaw and then they would go back by the Missouri where they wintered. There were good herds of buffalo along the Missouri and the Marias on the north and south. During the winter the Grovons and the Blackfeet sometimes camped together and they inter-married and they would visit during the winter because there wasn't much to do. Towards spring they would go to trading posts and trade. They take their buffalo hides. They bale them just as you would bale hay today. They would take in their hides ten or more at a time and along towards summer they would make the rest of the trip to trade their furs. The post traders had a good many traders. Tom Dawson's father had most of the horses. Isador Sanderville was in the party too. They drove the horses from Fort Benton down and when they came to the Siouxs they take theres. The Sioux say today they are very gentle and our friends etc. His brother was one of the men who helped take the horses from Fort Benton but the Siouxs took all their horses and all their clothing and put them afoot.

Then they walked to Fort Union. The Blackfeet had heard that Governor Stevens was coming and he was very short and he was going to issue stuff to the Indians. While the Indians were camping, before they had gone to meet Governor Stevens they were camped with the Grovons. During the treaty Rising-Wolf and Tom Bird were interpreters but neither one could speak good Indian. Shorty White-Grass was there but he hardly knew what they were talking about. They had four interpreters, one was Bastite Champin and Sanderville and Joe Hall and what one didn't know the other did and they made the treaty this way--through the interpreters. Governor Stevens got up on a post and said the President of the United States had sent up all the blankets etc. and wanted all the Indians to be good friends and stop fighting. Governor Stevens said if you meet a white man with a pack on his back, leave him alone, he will be your friend. They said now we will issue the rations such as flour, coffee, bacon and sugar and blankets and the President of the United States, let us make peace. They will issue these things free of charge. They told the Indians not to dispute over grass, rock or trees, that they--no one tribe--should really claim any part of these. The Indians said that, white man is crazy, who has any use for rocks. We found out what it means now days. He was there during the treaty and the man said all the land lying from the Canadian line to the Yellowstone and also said that one-half the mountains from the Summit would belong to the Blackfeet and the other parts to the Flathead and Kootenais. That is the part of the country the white man leased at this time. He did not make statements as to how many years he was going to use the land, To this day we are trying to make a settlement with the company for a lease of land. Not all the Indians have their rations etc. That is the first time they had ever seen bacon. The Piegans and the Blackfeet were here. When they first got flour and they said, let us do as the whiteman, let us make some bread. They got an old pan and they put the flour in and she began stirring it. They had water and grease

and they made grease bread. No baking powder either. Then they said let us make some coffee as the white man does. They did not know how to do this either. They got a kettle and put the coffee in it. It was green coffee, the white man did not tell them they must parch it first. When they got the bread out they believed it would be better if they put some brown sugar on it. Some of them said it tasted like straw. The coffee was boiling and they took it off and they put sugar in it and the woman tasted it and she did not know what to make of it. She said it tasted wholly; and the man told his wife to throw it out and throw the coffee out too. The only thing that tasted good was sugar and they kept that. They took the hardtack and ate the sugar with that. All over the flat the ground was white with flour and coffee and bacon and they said the bacon was a water animal. There were a lot of bull trains and my father and mother were there and they waited and when the Indians were gone they gathered up all the stuff that was on the ground. All the white man and the leaders of different tribes were there. The Grovons would take and sprinkle some sugar on the robes and it would slide and they would say it was alive, it moves by itself. Some of them were afraid of it. They would say throw it away. They moved north, the Indians had gone. They moved into Canada and many years afterward they came back and things were changed. To this day we start talking about the treaty and trying to get our share of the land across there. They have raised everything on this land, the whites have raised cattle etc. and the Indians have nothing. They trapped all over the northwest and there were many tribes in Canada also. The Flatheads had moved out of the mountains and had joined the Grovons on the plains. There were a good many. They were going to steal horses from the Grovons. When the Flatheads stole horses from the Grovons they were on their way back and near the camps of the Blackfeet they dropped two of the horses that were played out and they got in with the Blackfeet's horses. The Grovons trailed up the Flatheads and they ran on to

the Blackfeet camp and they saw two of their horses there. They didn't wait to find out, they shot and killed a man. When they killed the old man they busted up the camp and they split camp and the youngmen would go to the Grovoons on raiding parties and vice versa. The Grovoons sided in with the Crows who were deadly enemies. The Grovoons moved towards the Blackfeet and they would take their horses out on the plains and take the buffalo robes and hand them on the rocks and it would mislead the Indians and that way they would kill them off. On ~~of~~ the chiefs of the Blackfeet said, let us go get some bones and make some pemekin. The Grovoons ran on to them gathering bones and invited them to get off their horses and smoke the pipe and they sat down and one of the Grovoons shot him from the back. After this woman's husband was killed she was taken by the enemy and put on the horse of a man and she hugged him with one arm and knifed him right there. Before they had got this old man and his wife they had a field glass and they decided they would wipe out the camp and the Blackfeet found out in the meantime their chief was killed. The Blackfeet warriors and they made a charge but the Grovoons saw it and they were not afraid because they thought there were just a few of them. Some of the Grovoons were afoot. They had no fear of the Blackfeet party. There was one of the Grovoons sick and they were hauling him in a travois and he said to his wife to put him down with his bow and arrow. But by this time the Indians were near. The mad dogs started out towards the fellow lying down and he picked up his bow and arrow and was ready to fire. The woman fled and they made short work of the man. The entire tribe made a charge on the Grovoons and they just raced right up to them and they killed men and women and some of them had a kind heart and didn't kill the women but would capture them. They drove the Indians for several miles until they ran into the thick timber and those that got into the timber got away and they killed the balance. One of the women came back to look for her daughter and as she thought she might have been killed and she stumbled

on a Grovoon Indian and his scalp was off but he wasn't dead but he recognized the Grovoon woman. This woman rode up close and he jumped up and tried to catch the horse and he grabbed and he was just ready to catch the horses tail and he fell in a badger hole. She looked back and saw that the skin was hanging over his face. He says come on back and I will explain. I am all right, I am not hurt very badly. This Grovoon woman went in amongst the Blackfeet but they recognized that she didn't belong there or to their tribe and got her. She found her daughter among the Blackfeet but never did find her son. Right to this day there are a good many women on this reversion of Grovoon blood. At that time the Grovoons pulled right for the Crows and they joined the Crows and lived with them. Many, many years afterwards, they came back to their own country. They brought all this trouble upon themselves.

Frank Monroe

Over in Canada at the Big Horn River, Rising-Wolf was camping by himself. That is were I was born. He was looking around for other people. I couldn't locate any so that evening I killed a buffalo but didn't get back to camp that night. That night I had a dream just like the Indians. A wolf came to me in my dream and said, I am chief of the plains and I will give you something by which you can live. The wolf gave me a headdress which was very complicated. There were some owl feathers and when I went home I made one but I could not get it right. The wolf kept singing and told me how to fix it and present it to him in his dream. When the wolf gave me the head gear he put it on my head. I thought the dream was so and it woke my up. The wolf said, this head-gear will help your people to exist. All the people will be your friends. The wolf said there is no one here that bothers me. When he got home he presented it to his borther-in-law, Three-Sons, and whoever took it to war would have and did have a ver successful war party. All the brothers-in-law became chiefs afther they owned it. He didn't know what became of it but whoever took it on the war trail came back with scalps, guns, horses etc. That is the reason Frank and his brother and sister have lived a long time, because of the dream and he is a very religious man. That is the reason his father lived to be one hundred-seventeen years old. I have a sister by the name of Millie Fox who is one hundred-seventeen years old. Hetraveled these plains many years by himself even when he was old and when the white man came. He eventually meant with the old man here and travelled with him. He and I are getting pretty old ourselves.

. Frank Monroe

A long time ago on the Big Horn River I and a Flathead were hunting. The Flathead wasn't horseback. We could hear some on coming. I told him you go one way and I will go the other. I got off my horse and tied him up and looked over the bluff. When I looked over the bluff I saw two bear fighting. The bank wasn't very high. Right there I knew how the bear fought. They fought like a white man. One got struck and he went down. I followed my partner and I got him to come back and look over the bluff. We leaned over the bluff and watched them all the time they were fighting. They couldn't jump on us we were on the upper side. We were laughing. After they grew tired they sat apart and rested. They were foaming. They would come up on their hind legs. The Flathead said we will kill them and I said no but we decided to kill them. After they were through resting we will shoot at them. We will have the drop and I will give the signal and we will fire. You fire on one and I will on the other. We cleaned up on all three of them. I told him he could have all of them. I am going back and look for my meat, the elk sheep or Big Horn. I started and that evening some sheep came down. There were about thirty in the herd. I shot the leader and killed it and after that I went up the mountain and I shot and killed eleven and then it was dark. I opened them up and I started for my horse and kept looking through the timber but it was dark and I couldn't find him so I lay down on my coat and went to sleep. I was lying there and just about morning I heard some bear coming. I got up and looked around and saw the bear. I had brought some ribs and the bear smelled them and the bottoms of my feet were bloody and he scented my tracks. I looked up and saw him and took my gun and threw in a cartridge. The bear was looking around and I shot him behind the ear. It was a grizzly bear. The Flathead came pretty early. He came after the bear with a pack horse from camp and came after the meat. I told him there is a lot of meat for you, I have another bear. I started for home. They made several trips back after the meat. It was all very

fat. The man I was with--when we got back to the Big Horn--had found out; he had married a Blood woman. He liked to travel with Rising-Wolf and myself because he wanted to be with the Blackfeet and ^{he} became acquainted with us.

Long time ago, ever since I can remember, it was Chief Mountain, and back of it is a bench and here he placed two buffalo skulls, that is Rising-Wolf, and this mountain will always be here long after we are gone. He had his mark on them.

The Blackfeet and Kootenais were going to have some trouble. Rising-Wolf went to the Kootenais to trade and make friends. The Kootenais wanted to fight and told Rising-Wolf you are not our friend you take you party and move out. Rising-Wolf took down his tepee and was going but the Blackfeet said you must not go. Rising-Wolf said, I have no enemies. Chief Bird took part in the battle. After they meet again they said, the only way we can tell you, you always have something to put your sign on.

PM
Frank Monroe

My father was getting very old and we had gone back to the reservation near Edmonton and we returned to Fort Shaw and here we met Boswick and Charlie Buek and when I got here I was taking care of the old people and I was a young man and I hunted for them etc. When I arrived at Fort Shaw they told me the best thing I could do .. They came to my tent and they were going to arrest some of the settlers along Sun river and they told us we had better move so they went trapping. When we travelled through the St. Mary again my father dreamed there was a big snake and they knew that that meant danger and he said "you Big Eyes you be very careful and watch during our stay here" and they came to the lake and there were some Mexicans and we, and we might as well go camp with them because I felt there was danger. When we started to pitch our tepees I looked at my father and mother and I saw that they needed my help because they were old and I kept thinking about how he had warned me and I felt sharp pains in my back and I felt that something was going wrong and all this time and all this time there were Assiniboins down at the bottom looking down on us all the time. They had us spotted and in the beginning before we started on the trip we got rations at Fort Shaw such as bacon, pork, coffee etc. and one wagon was loaded with provisions. We had two wagons. I felt bad and still I had courage and I was the only son. If anything happened we would all be in the one place and then my wife began to get something to eat. Night came and my father was telling us some stories and I was thinking by the fire and I had killed a goose that day and it was on the other side of the fire and I was watching that. We just had one little dog and it was sick. Before I went in the tepee I went out and saw that my horses pulled out and tried to get away and I told my wife I would go get the horses and hobble them and I did. When I went to

bed I had my gun handy and I told my wife to have the amunition handy and the first thing she must do is to get the amunition if anything did happen and before I went to sleep I heard a noise and I jumped up and listened. I said it must be a bear around the horses and I went out and couldn't hear any noise and I knew there was some on there. I had very good horses. They got shold of the horses and I could hear them going away. They were driving them along and at the first crossing of the Swifteurrent I could hear them. I was so angry, I hated to lose the horses. I began to think since the horses are gone I wonder how I am going to travel and we are a long way from our people and my parents are old and we are going to move. When I was coming back to the camp it was moonlight and I saw an object on one side of the tepee. I didn't know whether it was a person or a horse. It was a person and during this time I was very angry and I got up to him and first I thought and then I said in Piegan who are you but the Indian said nothing and I talked to him in English and said who are you and he started to run and he shot and I ran but he shot. I shot again and I killed him. During this time my wife was running towards me with the amunition and I nearly shot her but she hollered and during this time they fired on the camps and it was so fast it threw light and I could see the Indians with a searf and a breech elcut and then I ran for the tepee to protect my family and one of the wagons loaded with flour so I got behind it and I kept shooting and then they retreated. They kept shooting for some time then they would retreat and then they would come back. My mother wanted to go but I wanted to fight as long as my amunition lasted. I had a Winchester and stood them off. I was making my last shot and I grabed my mother and threw her over my shoulder and my father and wife and children followed and my wife was shot through the skirt. My little girl's foot was shot and they feel so I asked them if they were hurt and they said no. We went to Chief Mountain and we came to some white man, one of them was Left-Hand and they were

selling liquor. John Kennedy's party they were. The man said last night we heard shots but some of the men said it was a snow slide. As we went along that night we were near the Swiftcurrent and we looked back and I told my father and mother that I would go back and I would invite them out there and fight them. I kissed my father and mother and they said if you go we will go too. My mother didn't want me to go so I decided not to go. We made for the Sun River. We were afoot. Then we got back to our relatives at the old fort, it used to be Chouteau near Fort Shaw and our relatives gave us some provisions and bedding. We moved west to Fort Shaw and we found Boswick and we were very poor and Boswick knew what had happened to us. The Captain at Fort Shaw had a long talk with my father and then Boswick came and wanted me to go over and he gave me liquor and he tried to get me to go. I told him I don't want to go because I can't understand English. Boswick said we will go with your father. They finally got me over to the Generals and he said he wanted me for a scout but I told him you can't use me what are you going to do? I don't know the country and neither does Boswick and he said they wanted to take me along and finally they got me full and Boswick said now Frank you make up your mind that we are going with them. I was taking after this young antelope and I was running along at the side of the hill and in the deep valley there were eight people and they were a war party and they were looking for horses and when I got close they all had their guns up and I said wait I want to talk and they said go away and they said you are a Piegan go away but I said no I am a white man. They were Flatheads and I recognized Shot-Face and Little-Faced-Son. I didn't know how to get out of this and I said I am going to arrest you, all of you and Shot-Face could understand Piegan and I said I am going to arrest you, I have been looking for you and I said come along all of you and they all came and I turned them over at the Fort so I saved myself but I lied to them. I was hunting antelopes

but happened to run onto them. The Flatheads said they were out visiting but if I had been there I would have told them that they were on a war party and were going to kill me. If I knew they were going to release these people I would have gone to Milk River and told them to ~~mark~~ look out but I didn't know anything about it.

August 27
Frank Monroe

Bear Story.

It was in 1890 before this country was settled. It was when the railroads first had come through we were camping and one night I dreamt I saw myself standing on a large stump. I was standing on top of this stump. I was looking down and two bear came down and I saw them and they talked to me and told me not to go bear hunting but I did. After we came to a berry patch across the river I tracked some bear tracks. I was riding a pinto horse and I tracked these bear tracks and I followed the tracks and they lead to the foot of Two Medicine Lake. I stood on top of a ridge and still the tracks went very far so I followed them up and they lead over a little knoll and there I saw a bear. Just ^{one} bear eating berries. When I saw this one I should have shot him from the top of the hill but I made a mistake and stopped and I thought it would be best for me to shot from the bottom. So I kept going and I just had my eyes on the one bear. Other bears were all along the lane sleeping and they were filled from eating berries. I only had seven cartridges. I wanted to tie my horse so I made up my mind that I would lead him along because I wanted to shot the bear. Finally there was a berry patch and I kept getting closer and closer to the bear and I looked down and there was a bear behind the bush and I was surprised. I shot him and I wounded him and then they all jumped up standing up ready to fight. They were grizzly bears. There were four bears. I shot two of the bear and wounded them. They were all excited, and they didn't know where the shots were coming from. I only had two or three cartridges left. I turned and they saw me and they attacked me. I shot but he threw me around and everything. I don't know what was happening. When the bear attacked me I became unconscious. He bit me and tore me up. When I came to I looked up and I was under the horse and he was fighting for me. The pinto was a wild horse. I wanted to call out to some one for help so I said to

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Pinto to help me. The bear kept standing up the pinto horse kept putting him off. We kept going down the hill and down the hill and everything was strung out all along the hill. When we get to the bettem of the hill I was so unconsious I leaned against the horse and the bear went off because he was all in. I was tired. After this bear pulled out I went on the side hill and then moved again. The bear leeked back down and finally decided to come back again and came back and started for me and I knew I would have to do something. I had a knife. The bear jumped on me and I grabbed my knife and stuck him in the jugular. He had just bit and chewed on me. I didn't know a thing. After I came to I found myself bleeding, my hand was bitten up and the blood was pouring out down across my breast. The bear was bleeding too, both of us were just about dyang. The bear went over the hill and I knew I was going to die. I began to seek for my whip so I could tie my wrist so it wouldn't bleed. I put my wrist under my shirt. Everything was torn and I had hardly any clothing left. I took the horse to the side hill some way I don't know how I did it and mounted and pulled out. I don't know how I mounted the horse but I did anyway. I didn't have a gun or anything everything was gone. When I mounted it was the second time I had called on my horse for help. There was just me and my horse in this fight. This was three or four miles from camp. After I got home I asked my wife to go get the priest that I wanted to see him because I knew I was going to die. He took me down to the Missouri and stepped there and there was no medicine. They did everything they could to care for me. The bones were all sticking out and smashed and I cut some of my own bones out and one night in my dream a bear came to me again and said to me "My son, take some herb and apply it to the cuts and it will cure you". I did as the bear said, I took some herbs home and I fixed it up and it cured my hand. The weed was white dust weed.

Frank Monroe

Lame-Bull--a Blackfoot Indian--adopted Rising-Wolf. The Blackfeet went on a war party. My father was just married and living with Lame-Bull and the Blackfeet were looking for a fight and my father was along. Lame-Bull was along. The young braves went ahead and they came to a high hill near Bitte and they saw some people there and they said they were white people. My father was along and the only way you could tell he was not a full-blood was that he had a moustache. He braided his hair and he had a buckskin suit. The scouts came back. It was a custom to pile up buffalo chips and the scout would come back and if he really say anything he would make it off and he knocked over the pile and he said "over yonder I could see people and they were white people and maybe an Indian woman with them; perhaps two Indian women." This was near the Great Salt Lake. The people said we are going to fight but Rising-Wolf said no, you adopted me and he kissed Lame-Bull and said no we are not going to fight. Let me go, they are white people and you know I am a white man and I said pity me and obey me, I am going down there and they will know I am a white man and there will be no trouble. When I was walking up to the party they saw him coming and they all jumped up and they knew it was an Indian and they wanted to shoot. They all grabbed their guns and they were going over to shoot Rising-Wolf and he said I am a white man and do not shoot me. He had gone to school with this man. You know Rising-Wolf dressed just as an Indian and he hadn't dressed that way in the old country and the leader asked him what his name was and he told him and he asked him his name. He said he was ----- and they knew each other in the old country and they were very glad to see one another. He told his friend he was glad to see him. Rising-Wolf said I have a big party, my father Lame-Bull is leading the party and they were going to kill you and I told them not to but to let me go talk to you. The other party had a Flathead Indian as a scout and he had been shot by a Blackfoot and it was healing up. Right here peace took place between the white man and the Indians.

FM
Frank Monroe

My father was getting very old and we had gone back to the reservation near Edmonton and we returned to Fort Shaw and here we met Boswick and Charlie Buck and when I got here I was taking care of the old people and I was a young man and I hunted for them etc. When I arrived at Fort Shaw they told me the best thing I could do .. They came to my tent and they were going to arrest some of the settlers along Sun river and they told us we had better move so they went trapping. When we travelled through the St. Mary again my father dreamed there was a big snake and they knew that that meant danger and he said "you Big Eyes you be very careful and watch during our stay here" and they came to the lake and there were some Mexicans and we, and we might as well go camp with them because I felt there was danger. When we started to pitch our tepees I looked at my father and mother and I saw that they needed my help because they were old and I kept thinking about how he had warned me and I felt sharp pains in my back and I felt that something was going wrong and all this time and all this time there were Assiniboins down at the bottom looking down on us all the time. They had us spotted and in the beginning before we started on the trip we got rations at Fort Shaw such as bacon, pork, coffee etc. and one wagon was loaded with provisions. We had two wagons. I felt bad and still I had courage and I was the only son. If anything happened we would all be in the one place and then my wife began to get something to eat. Night came and my father was telling us some stories and I was thinking by the fire and I had killed a goose that day and it was on the other side of the fire and I was watching that. We just had one little dog and it was sick. Before I went in the tepee I went out and saw that my horses pulled out and tried to get away and I told my wife I would go get the horses and hobble them and I did. When I went to

bed I had my gun handy and I told my wife to have the amunition handy and the first thing she must do is to get the amunition if anything did happen and before I went to sleep I heard a noise and I jumped up and listened. I said it must be a bear around the horses and I went out and couldn't hear any noise and I knew there was some on there. I had very good horses. They got ahold of the horses and I could hear them going away. They were driving them along and at the first crossing of the Swiftcurrent I could hear them. I was so angry, I hated to lose the horses. I began to think since the horses are gone I wonder how I am going to travel and we are a long way from our people and my parents are old and we are going to move. When I was coming back to the camp it was moonlight and I saw an object on one side of the tepee. I didn't know whether it was a person or a horse. It was a person and during this time I was very angry and I got up to him and first I thought and then I said in Piegan who are you but the Indian said nothing and I talked to him in English and said who are you and he started to run and he shot and I ran but he shot. I shot again and I killed him. During this time my wife was running towards me with the amunition and I nearly shot her but she hollered and during this time they fired on the camps and it was so fast it threw light and I could see the Indians with a scarf and a breech elout and then I ran for the tepee to protect my family and one of the wagons loaded with flour so I got behind it and I kept shooting and then they retreated. They kept shooting for some time then they would retreat and then they would come back. My mother wanted to go but I wanted to fight as long as my amunition lasted. I had a Winchester and stood them off. I was making my last shot and I grabed my mother and threw her over my shoulder and my father and wife and children followed and my wife was shot through the skirt. My little girl's foot was shot and they feel so I asked them if they were hurt and they said no. We went to Chief Mountain and we came to some white men, one of them was Left-Hand and they were

selling liquor. John Kennedy's party they were. The man said last night we heard shots but some of the men said it was a snow slide. As we went along that night we were near the Swiftcurrent and we looked back and I told my father and mother that I would go back and I would invite them out there and fight them. I kissed my father and mother and they said if you go we will go too. My mother didn't want me to go so I decided not to go. We made for the Sun River. We were afoot. Then we got back to our relatives at the old fort, it used to be Chouteau near Fort Shaw and our relatives gave us some provisions and bedding. We moved west to Fort Shaw and we found Boswick and we were very poor and Boswick knew what had happened to us. The Captain at Fort Shaw had a long talk with my father and then Boswick came and wanted me to go over and he gave me liquor and he tried to get me to go. I told him I don't want to go because I can't understand English. Boswick said we will go with your father. They finally got me over to the Generals and he said he wanted me for a scout but I told him you can't use me what are you going to do? I don't know the country and neither does Boswick and he said they wanted to take me along and finally they got me full and Boswick said now Frank you make up your mind that we are going with them. I was taking after this young antelope and I was running along at the side of the hill and in the deep valley there were eight people and they were a war party and they were looking for horses and when I got close they all had their guns up and I said wait I want to talk and they said go away and they said you are a Piegan go away but I said no I am a white man. They were Flatheads and I recognized Shot-Face and Little-Faced-Son. I didn't know how to get out of this and I said I am going to arrest you, all of you and Shot-Face could understand Piegan and I said I am going to arrest you, I have been looking for you and I said come along all of you and they all came and I turned them over at the Fort so I saved myself but I lied to them. I was hunting antelopes

but happened to run onto them. The Flatheads said they were out visiting but if I had been there I would have told them that they were on a war party and were going to kill me. If I knew they were going to release these people I would have gone to Milk River and told them to ~~mark~~ look out but I didn't know anything about it.

Frank Monroe

A long time ago we got in some boats and went down the Missouri River with some early traders who lived at the adobe village (Fort Benton). My mother and father and sister, we got on the boat and started out. There were ten boats they had started before us and on our boat there was one jolly man. These boats were loaded with pelts and hides etc. There were no row boats they were big and flat. While they were going down I was sitting in the middle of the boat and one of the chiefs who had gone before (Little-Dog) was also on the trip and while we were going down the river some one saw a bear on the river bank and the jolly man called out to this bear and said "Grandma come on over here. I have some smoke for you and we will have a smoke." The bear was looking at them. When the sun went down we couldn't go any further so we pulled up to the shore and tied up the boats. We had no camps and, of course, slept out of doors. This man that sent the invitation to the bear liked to cut up and they all got up together and went to bed and this man was sleeping about in the center and that night the bear came to answer the invitation. The bear knew where these people were. That night the bear came to camp. The bear came and was going and looking through these men and picked out the man who sent the invitation and threw the covers off of him and carried him away and the man yelled for help. Some of the men came to his rescue and he had a light and he saw the bear and he took his gun and he shot the bear and the next morning when they went to see where the bear was it was an old bear who had no teeth and couldn't bite anything. The only injury he had was a broken arm. They were going to Fort Union. Little-Dog was going down to see some men and to have a council and they took my father as interpreter and he took his family. After they arrived at Fort Union my father had to continue the journey with Little-Dog but we stayed with the head man at Fort Union who had married a Sioux Indian woman. About two months after they were gone some one came running and said there was a horseback rider coming. This

rider was coming but they didn't know who he was. When this rider came he said that Little-Dog and Rising-Wolf were coming with some soldiers. When they arrived ~~ix~~ at where we were the soldiers circled around the camp. Little-Dog came and greeted us. After they had been here two days they moved on, Little-Dog leading the soldiers. We didn't have any way of going back so my father brought a horse from the Grees and my mother got busy and made a travois and the rest of us walked. We didn't go very far and we camped. We looked ahead there and we saw the soldiers feeding the horses and mules. When we came over the hill, of course, we frightened the mules and they stampeded. They gathered up the mules and some soldiers came to help them and the captain came to help them and he said take the travois apart. We will make room in the wagons for you because if you follow us up with the travois the horses will keep stampeding and get away from us. The soldiers had pitched their camp in a large circle and they moved us right in the center. About the time we were to continue with our journey there was a doctor who came along and he came and asked my father if they could use me. All this time the wagons were in the middle and the soldiers on every side. He asked why and he wanted me to walk with him and help him gather insects and bugs but he didn't want two of the same kind. He wanted them put in a bottle. I went with him to gather bugs and the only thing I fooled him on was a little red bug. I put in two little red bugs. I thought that I was going to get a ride but I walked from Fort Union to Fort Benton gathering bugs for this doctor. ~~xx~~ After we were there this doctor wanted to take me away without any one knowing it and he hid me but my father was looking for me and he found me. He took me back and went to the Nez-Pierce country and then the Blackfeet came back and in those days they were still fighting so he sneaked home. We meet the soldiers when they came to the bannocks and then they went to the Snake Indians. We stayed here at Fort Benton and pretty soon Red-Neck and Eye-Glasses came. Fort Shaw was right across on the other side of the river

and we could see the buildings. I was under Eye-Glasses and we were starting right across from Fort Shaw which was the first Blackfoot Agency. There was a missionary right above the Agency. He was called Sear-Jaw and he was a Catholic priest. You know that I was at Fort Shaw and there were no Indians there and I used to go to this missionary and he would tell me stories about religion and it would make me feel good. The soldiers had been gone about a year and we didn't know where they were and then came Batiste Champin; a man by the name of Dawson had sent him out with some grub to send to the soldiers and he took me along to take care of the horses. I was glad to go along because I was lonesome and I wanted to go. He told me that the Agent had nothing to do with me going, that it was my father. I had a sorrel horse and an Indian saddle, a stuffed saddle, and I went along. He went to the pack train and the packers began to pack up and they had lots of food and they packed the saddles with crackers, bacon, beans, sugar, coffee, rice etc. When they came to where Helena is now situated we came to a man, a very short man, and he had two boys with him and we didn't know why he was there and we found out that he had found some gold. There was a big river and we got over the mountains and we kept going until we came to another river coming into this one and we stopped at the mouth of this other river and waited for the soldiers. After we had stayed there four or five days the soldiers were coming up the big river. The rider came up. The soldiers and the army were very hungry and they didn't have any provisions. Right across from where we were they camped and they had with them an Indian half-breed and he was killing the game for them. Black-Face-Man and Chicken-Hawk were with them when they started out. We talked with one another across the river. We had food and wanted to get it across the river and the captain of the soldiers said to Chicken-Hawk you go across the river with some mail and finally Chicken-Hawk said he would take the mail across. He had a bag in which he would put the mail and the bag was water proof. He started out and went right into the

river and his horse swam along but pretty soon his horse got tangled up up in the rope and the river kept getting deeper and Black-Face-Man went out and lassoed Chicken-Hawk and pulled him to the bank but the horse went under. The soldiers were all lined up on the river bank. When they got Chicken-Hawk out of the water they asked Black-Face-Man if he would try to get the mail over. Black-Face-Man was afraid to try it because the mail was heavy. Champin said *for* me to try it and take just a little mail at a time. I told him I was going to ride a horse. I looked to where the soldiers were and the water was very deep. I went way up the river and Batiste Champin packed me on his back out in the river and I started to swim and I had a small rope so they could send it back and forth and some of the men held on to it and I started and swam with the current and one of the soldiers hung on to each other and reached for me and finally got the rope and stretched the rope across the river. After they got this rope across then they got a big rope across and they put a ring in one end of the rope and then we got wagon posts and put canvas over them and made a sort of a boat so we could send the grub across to the soldiers. I was a pretty big boy now and I went back across again and the man told me I was very good. I met the doctor again and he was very glad to see me. After we got all the things across we began to pack up because we didn't have much food because we had given it all to the soldiers. This was the first time I had ever heard of soldiers. When I got back to Fort Benton Eye-Glasses, the Indian Agent, wanted me to go back but I didn't want to go. Little-Person wanted me to go because the hunting was good but in those days it was not safe to travel across country when you went to the North country. I was lonesome the first day but he told me that I wouldn't be lonesome when I got to Canada. About sun down we camped. We made a fire of buffalo chips and made hot tea. We camped on a high hill and when one scout would come in we could see out another. Pisikin started on top and looked with his glasses. After dark he told us to build a fire and we will

go and leave it. We did this and then if any enemies came they will think we are here. We travelled all night and when morning came we got down in some deep wash-out and slept during the day time. Just as soon as day broke and the birds began to sing we would stop. You remember in those days we saw many war parties and we had to follow them. We got up in the Red River country and this Pisikin was a Cree and we couldn't understand it and neither could Little-Person and after a little while we went down the Red River to buy some provisions and also we bought some cows. The sister of Metty Fox was over there and Chief Bird was there also. He had his people over there. A scout came and wanted to take me as a guide on an expedition over the country. We started and came to the Beaver river and there was a trading post of the Hudson Bay Company but before we got there the Chippweas attacked us. In those days the Chippweas didn't have any horses and we had wagons and oxen but all we had left after they attacked us was what we had on our backs. We pulled out because we were afraid they would come back and we came to the trading post on Beaver creek. Then we came to the store and the scout ordered some provisions because we didn't have any. There was an officer from Canada so he made good for it. When we came here we met Joe Kipp and some of the traders and they asked me if I would like to go back. Little-Person came back and with him was George Wren. When we came to the Sareee tribe we had our horses and they were playing out so we traded them for robes. After we were coming from the Sareees we were on the road about ten days and we came to the Milk river and came on to one little lonely tepee and the man was hunting and the man was gone. But he saw us and he thought we were going to kill his wife and baby. They were hungry and we told them we were Blackfeet and he treated us nicely and told us to make ourselves at home. When we got back to Fort Benton Joe Kipp asked me to go with him. He was going to trade buffalo robes. We came up to St. Mary and traded with the Bloods. When we got back to Fort Benton Joe Wall who is a Mexican half-breed and who

was selling liquor said he lost a horse and asked me to go to Canada and see if I could find it. He said the Bloods had stolen his horse. I went up to the Blood reservation and looked for his horse but I couldn't find it so I went and told him. After we started on this strip, another trading trip, we had with us Elkwater and Running-Eagle and Bear-Cub and they had whiskey to trade and we arrived at the Piegan camp. After we got to the Piegan Camp I heard the Old-Man-White-Calf was assassinated by the whites at Fort Benton. The Piegans were going to kill us and they wanted to kill the traders. After we got to the camp we had trouble. When we came to the Piegans they saw two negroes and one white man in a party and White-Grass tried to save them and I started with them and White-Calf's brother stuck his head in the tepee and Mrs. White-Grass said don't hurt the people, Rising-Wolf is not to blame because they have the liquor. Then they said they wanted me in White-Calf's lodge and I was ready to cry because he had just received a message that his father was killed and White-Calf was on the war path and he asked me to go to Fort Benton and tell them that as soon as I move camp and I am going to fight the white man. And don't forget to tell all the tribes that we are going to fight the white man. I sent the message and also asked how much ammunition we could get. When we came to the big river we camped and there the Blood Indians had camped and they had camped for the Medicine Ceremony. When they were moving camp the next morning they were going to cross it and they asked some of the men if they knew how to swim and they said no. A few of us were continuing our trip south and one had started so I cut some logs. I made a raft in the form of a travois and on top of the cross-piece we put our saddles and clothing. We had very little grub and old White-Calf gave us a little sugar and that is all we had. We had eight horses and we drove them in the river and forded them. After the raft was built two of the men who knew how to swim, I was one of them, would hang on to the horses and onto the raft and lead the horses and made them swim. There was a negro and a white man along and

there was a big black object on one side of the raft and a white one on the other. When we got across the river we put our saddles on the horses and we saw a buffalo coming over the hill and his leg was broken. Behind this buffalo was a man who was a Chippewa and he had his coat tusked up. It was a war party of Chippewas. There were forty of them but pretty soon they saw us again. We got away again and continued our trip travelling by night with nothing to eat. All we had was a little sugar in a half-gallon pail. We came to the Yellowstone and came to a place where we could camp and sent a scout back and he saw some one coming. After they started in the morning we saw the crows flying around and we knew there must be something there, perhaps dead animals. We went around searching and we found a buffalo and one-half of the body was gone; it had been butchered by some one. This half of the carcass was eaten by the wolves and we got meat from what was left. This journey was from the Piegan camp and we were on our way to the Canadian Blood Reserve. When they got to the Yellowstone they saw many fires and it was the Chippewas again. It was their war party. When we got there we found the fires but no one was around and I told the negro to roast some meat and I sent Little-Person to the hill to watch and he went in that direction. I went over and the colored man had everything cooked and the coffee made. I told him this war party will maybe see us so we had better take what we have cooked and go on and eat it on the way. During this time there must have been a coyote and he had just been shot or something and when we were on our way we saw him and he was bloody and we thought it was an Indian all painted up and we ran and left everything behind. Across from the Missouri the Indians had already had their Medicine lodge and were on the prairie camping. At this place we ran away from I lost one of my shoes so I took the other one off and threw it away. When we came to the Medicine lodge of the Blood Indians there were some things in the lodge that had been given to the Sun and I went in and got some hide to wrap my

feet in. When we saw the camp in sight we came to a rock which was very wonderful and was the shape of a buffalo sitting on the ground. I hid behind it. We had concealed our horses in a coulee and while I was lying behind this rock I saw a crippled horse and the rider had come after this animal. We stayed here all night. When we got to the camp I said to the white man you stay here and I shall go to the camp and rustle something for my feet and I went through the camp and a good many Blood Indians were there and hardly any one was asleep but away from the camp there were two tepees. I went over there and my people were on the warpath and I was afraid they would make us trouble so I went inside and they had lots to eat. I couldn't find anything for moccasins so I should have pulled out but I didn't. While I was looking for moccasins the woman awaked and discovered me and she tells her husband. He says "hello who are you?" And I had to tell a lie; I had to get by and I said hello brother, I was inquiring for you and they told me this was your lodge and we are on a war party and he says who is your relative and I said Strong-Buffalo and Many-Big-Crow and he said Many-Big-Crow is up there and he said who is in your party and then I had to lie again. About this time they were ready to chase me. Of course, after we had this conversation his wife built a fire and my hair came down to my shoulders and I had a blanket but no moccasins. The society dish was pounded cherries and backfat and I had to eat it but buffalo ribs would have tasted much better to me. By this time the man was filling his pipe and he passed it over to me and I had my left arm up so that they couldn't see me. All this time the woman suspected me and I was in fear. All this time the woman had her eyes on me and I knew she knew that I was not exactly the right person in the camp. They were in mourning so they camped away from the other lodges. They were in mourning because his relative was killed at the same time White-Calf's brother was killed. I had no business here under those circumstances so I was in fear. I couldn't put on the moccasins because I had on civilian pants and had

the blanket around me and if they saw the pants they would think I was a white man because the Frenchmen looked like Indians and he asked who is in your party. I didn't know what to say. This time the woman had her husband by the shoulder and said that is a white man; by that time I had passed the pipe to him and he said my friend you are a white man and I said no do you think a white man could speak as good Indian as I do? This time I left and they gave me moccasins and I pulled out of there. On my way back I fell down and frightened the horses and they all stampeded. There was a white man in camp and he got his gun and started after me. Everyone in camp was after me. It was very dark and I had a hard time finding my party. If it hadn't been for the white man in our party I wouldn't have found them. I could see his face but I couldn't see the negro. We got our horses and pulled out. The following morning after we got away we saw some more camps near Gleason, Alta. Some of the north Piegan Indians and some of the Blackfeet were here and they had a fire. And then a buffalo cow and calf came along. This cow came and just about the time it came close I asked the white man, Bob-Tail, if he had a gun and he shot the calf and we took it to the creek and got some tripe and we ate it raw because we didn't have time to cook it. The negro took the heart and kept it under his arm and whittled it off piece by piece and ate it. After we had eaten the raw meat we went to the bottom of the river and I left Blackie and Bob-Tail and started for the top of the river bank where the north Piegan Indians, Bloods and Blackfeet were camped and went around about the tepees looking around as I did before. I didn't have any moccasins yet. I came to a big lodge where they were having a council and I looked in through the opening and I knew all the men that were in there and I knew their names and during this time there was one man, Medicine-Pipe-Man saw me and followed me and I started off and he followed me and I made up my mind I would go in one of the tepees and I saw a young man sleeping on a bed so I lay down and all this time he kept looking in at the door. In looking around after

I heard this man walk away I made up my mind I would go and look around there and I saw my brother's horses and I thought my brother couldn't be here so right here I thought I would do something. I thought I would steal the horses. This was my uncle and I was looking for my brother. I called out "Morning-Plume" and he answered and asked who was there and he asked who I was, are you Little-Wolf and I said I am Big-Eyes and he said what are you doing here, have you come with the soldiers and I said no I am going north to look for my brother and I have with me Bob-Tail and a colored man and they are down on the river. After we had talked a few minutes my uncle said we will go get the chief, Crow-Big-Chief. He came over and he shook hands with me. Crow-Big-Chief said now Big-Eyes I want you to tell me the truth, I believe you brought the soldiers over. You remember your father. And you know your mother was Piegan and so you have relatives among these people and I want you to tell me the truth. I said that I didn't bring the soldiers. During this time a Blood Indian and a Blackfoot Indian had gone on a war party against the Crees and had stolen some horses and the Crees got up together and killed all of the party and here we were in this tent. We heard a noise and crying and some one came. He was an aged man--sixty or seventy-- and he was very excited and he said the Crees had killed his brother. This man that was running to the Chief's tent, his son was the one that was killed. He was running towards us with his gun in his hand. This man that was running towards us was going to kill us. The woman looked out and saw him and the man stuck his feet in a nd Bob-Tail said, "now, my brother, don't kill us. Here is my gun. Don't kill us" and I jumped up and told Bob-Tail don't give him the gun we need it, keep your gun and we will stand our own ground. We will fight if we are forced to and kill them in order to get away. I knew that we were right and that we were not to blame for the person that was killed and that if they are going to do what is wrong we will do likewise so I told the man to keep the gun and at twelve that night we would sneak out. The

following morning about day break , we didn't sleep much that night because we were scouting, and we saw a man on top of the hill. It was a Sarcee Indian and he told the Crees and they were returning with stolen horses and I went and told the people there and in a short time they were after us. When they got near enough we made signs for them to stop and they didn't stop and when they got close I said we want to talk with you and the big chief, LittleChief, came up. He was chief of the Sarcees. About his time the Sarcees were around us and they wouldn't allow me to explain and they didn't let me shake hands and finally took my horse away from me and coming over the hill was Big-Eagle a sarcee. He came to where we were and he could understand a little Cree and Piegan and he said what is the matter and I told him I was looking for my brother who was at Edmonton and another Blackfoot. The Blackfeet Indians were having trouble with the white man. This man here has a brother in Edmonton and if you make trouble I will shut you off provisions. They finally gave us back our horses. We mounted our horses and started. The next day we came to the settlement the Crees, my relatives were there.