

7/1/62

Jim Weasel Tail, Pigeon-Blackfoot...stories, geneology..buffalo-horses, tents
Home:On Toppenish Creek, one-fourth mile south of White Swan Long House
Photographs taken showing Weasel Tail holding jacket (non conformance to
Blackfoot dress, but special request: 2-Holding bow and arrows and quiver
case. Picture taken also of Louise Weasel Tail, daughter, whose mother
is a 4/4 or full blood Yakima, related closely to the Wanapum band. She
was the daughter of Jim Looney 4/4/ Yakima, bosom friend of Puck-Hyah
Toot of Priest Rapids, both are now dead. Both were Washat followers,
Puck-Hyah-Toot or Johnny Duck, was the religious leader at Priest Rapids.

He was the father of Frank and Rex Duck, now of Priest Rapids.
Frank Duck is the husband of Margaret, daughter of Jim Looney.

Martha Weasel Tail, daughter of Jim Looney and husband of Jim
Weasel Tail helped Jim work on the jacket, he doing the designing, fringing,
cutting of the buckskin, painting the back (shoulders).

Weasel Tail has taken and has long used his father's name, Weasel Tail
or pronounced Oh Fach Tach Swees in the Blackfoot tongue. He was
one possessed of much culture of the Blackfoot, was a source informant
for Smithsonian Institution, ethnologists and anthropologists and
retained the old culture of the Blackfoot.

He was a subject of Reinhold Reiss, painter, for one of his series
of "calendar" pictures for the Great Northern Railway Co.

(Jim Weasel Tail, the son, is an enrolled member of the Blackfoot. He
has not been interviewed concerning his father, a detail concerning
birth, life, death and burial, and this perhaps should be done.)

~~Was~~ Jim Weasel Tail's father was the last man among the Blackfoot
to use the bow and arrow to kill buffalo.

Four to five relays of horses were needed to bring about a kill of
individuals among a buffalo herd.

As the buffalo were approached by the Indians, after the herd had been
located and relays of horsemen posted at strategic points, they would

begin their run, invariably into the wind. Hence it was possible to post the relay of riders, or horses. A buffalo hunter had four or five horses and would post these in position.

Once on the run the buffalo herd would stampede, and from then it was a matter of the run.

The final horse for the run was well trained in the hunt. Horses had only a looped rope (material not determined) through the mouth and under the jaw. They responded to knee pressure of the rider, riding bareback.

The buffalo was approached from the left. Lances or spears frequently used but in the case of the bow and arrow, the bow was held horizontal (Yakima bows were held vertical) and the arrow released from as close as eight or 10-15 feet. The perfect shot was one in which the arrow penetrated between the ribs and into the heart. The bows drew close to 60 pounds and steel tipped arrows were used by Weasel Tail. Small game bows drew about 20 to 40 pounds. They were shafted with three feathers.

Sinew for the bow string, preferably was of buffalo, taken from along the animal's back. Next best sinew was that of the elk and the third of deer. Cattle sinew did not have sufficient strength.

Bows were made of oak, called by the Yakimas, so-nips.

Jim Weasel Tail's name, before taking that of his father, was Eagle Tail Feather or po Tach Swaks Eh. He has been living for seven years (approximately) in the home of Jim Looney, following Looney's death. He lived there with Looney and his wife before Looney's death. There were good relationships between the two, but obviously "jealousy" in story telling and a competitive spirit in whether Blackfoot songs, dances, bows and arrows, the way to release an arrow, stories of ancient days, costumes etc. were better than the Yakima or not.

On one occasion a discussion between the two over whether a bow could be held more effective, horizontal, Blackfoot, or vertical, Yakima, was

continued for two hours.

Weasel Tail is a good craftsman with much knowledge of how true Blackfoot articles were made.

In 1961 his tent at the annual July Indian Days encampment at Browning won second place honors.

"They give points for authentic materials inside the tent, arrangement etc. I missed by one point because I had forgotten to build a fire place (fire hole). They asked 'where's your fireplace' when they came to judge and then I remembered, I hadn't made it, been too busy setting up.

"Those big Hudson's Bay beads are so valuable they were giving a point a piece for them."

(Blackfoot name for jacket and fringe contained in earlier notes.)

Flowers, the design on the jacket, are woman's flowers and the bird is a blue bird (good example of semi-abstract art, typical of Blackfoot design and symbols.)

"Flowers in Blackfoot are Ah pish tis kit si, or Turn Out Color Weeds.

"The arms on the jacket are the best tanning of a skin I have seen for a long time. The color is just right." (Slightly heavier and goldenish skin, older deer.

"These skins come from the Flathead. They are the best tanners of this kind of skin," soft deerskin, light colored deerskin.

"Elk skin makes a good heavy jacket.

"These kind of skins get wet and all you do is let them dry and then rub them like this (gently).

"Elk skins are used by men mostly, because they are heavier.

But Elk skins are too "hot" for moccasins, feet get too hot. These kind of skins get wet in the snow and then you can dry them and make them soft again. Skins don't always tan good, they must be taken at the right time of the year. They are soaked and scraped with elk horn or rock

scrapers, after they are staked down to the ground. It is hard work and takes a day of hard work, sometimes more, to scrape the hair from a skin.

(Dried skins of this kind are buckskin. Soft skins are tanned deerskin. Buckskin is used in making drums, parafleche bags etc. A skin can be dry and ~~somehow~~ almost brittle, you can pick it up by one side and hold it out straight and it won't bend. It is soaked in water to make a drum head for a small drum. For the large drums, which several men, five, even up to eight and ten, elk hides and horse hides are used.) The small hand drums are religious drums. Typical of the Blackfoot, they paint their drums, hand drums, used in religious and other ceremonies. Yakima hand drums are only rarely painted. Painting designs on hand drums is more prevalent among the Umatilla, the Warm Springs and Colville.

Basel Tail is exceptionally good at making feather fans, head dresses, and buckskin jackets.

He has turned his knowledge and art into income efforts and head dresses and similar items are made for him by many Yakimas.

In the case of the jacket, photographed, he had numerous requests from Yakimas, with money, to buy it, although it conformed neither in style or design to Yakima or Blackfoot work, but it appears the Yakimas, except for special occasions as Washat, where conformity to custom is necessary, are getting tired of "slip over" jackets.

The buckskin buttons are an obvious pattern from wooden buttons on car ~~xxxx~~ coats. The painting is traditional Blackfoot, even to the blue bird, painted because he knew the honor was Blue Bird (lumph kah-kiah) in Yakima.

He makes very fine replica dolls, authentically dressed, dancers, drummers etc. (perhaps by coincidence) have never noticed a woman doll, all appear to be men.

He is regarded as one of the best drummers and singers, even of Yakima songs.

In this relationship, it is recalled that Jim Looney, on visiting the Blackfoot celebration one time, heard a song and memorized it.

"But when I left the country I forgot it. It didn't want to be taken out of its own country," he said, and the next year, the same thing occurred.

Weasel Tail is regarded as the best drum maker on the Yakima Reservation (war drums, five and six feet across or horse or elk hide) and hand drums, for religious ceremonies.

He is a normal size man for a Blackfoot, large and tall, six feet, "but the Crows are all tall men," he said.

In later years he has been beset by foot and ankle difficulties and now uses crutches to get about. Treatments for months by a physician failed to allay his pains. He has been taking treatments from a medicine woman and now has no pain, although it yet unable to walk as he did.

His greatest pride is in buffalo and warrior stories-- "warriors of the plains.

Buffalo story: Origin of headdress..

As recounted by Weasel Tail, briefly, the head dress, of his people, originated with a dream, one of many instances of "origin."

A hunter was out far from home and was caught in a storm. He took refuge that night inside a buffalo skeleton, the ribs and framework yet intact. He covered the framework, from the boss bone (hump) down with a blanket, and slept warm and comfortably in the improvised shelter. He dreamed and dreamed that the bones were the feathers of eagles, and the boss bone was the head dress, the bones standing out like a head dress. There was power in an eagle feather.

When he returned he designed a head dress of eagle feathers as he had dreamed it, and the feathers were placed like the ribs of the Buffalo.

buffalo.

Eagle feathers are difficult to obtain, most of those now being procured coming from the Oklahoma country and cost \$2 each.

They are so scarce that one of his most frequent jobs is to repair an old eagle feather head dress. In this he utilizes eagle plumes or down. These bits of fluff are frequently worn on hat bands, etc.

The Blackfoot apparently wore the broad brimmed hats, decorating them ornately with ribbons and feathers, and this custom also spread to the Yakima.

Tall crown hats such as worn by all men, black, nutura and rarely gray are no longer made, but were a distinctive rank at one time, and still are, and tall crown wide brimmed hats are highly prizes.

The Indians, when the custom spread to the Yakimas, and among the Blackfoot, too, was not to crease hats, but to leave the crowns high. They would wet and iron the brims to make them rigid instead of burned up, like the 10 gallon ~~mtax~~ hats of cowboys.

CORRECTION:

Insert in Jim Weasel Tail file, story account of battle between Crow and Sioux Indians over buffalo grounds, and medicine pipe bundle. The successor chiefs:

(This is a rare thing among informants, to tell you something one time and the next to say, I think I had that wrong, what I gave you the other day. It should have been thus and so. The very best informants will on rare occasions do this.

In an oral -thesis questioning, which lasts about an hour and 15 minutes, substantiation of your informants as reliable is one they bear down on. This example is worth remembering:

(write in corrections

The proper sequence

- 1-Big Snake (the Crow who defeated the Sioux chief in battle and the Sioux left the buffalo grounds to their enemies.
- 2-Seen in the Distance (this different than first given)
- 3-Red Crow
- 4- Many Horses (omitted from first, a man of much note and historic fame)
- 5-Shot Both Sides
- 6-Jim Shot Both Sides (soldier who took medicine pipe bundle overseas)

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third paragraph, line 4, buffalo were approached from the right, not the left. (This was interviewer's mistake, did not make note of proper side, re-checked and found it was right.

reception, and uniformed officers, headed by Wilson Lemaire, chief of police, maintain their office there. The trailer house is equipped with a short wave radio, a stove, on which ~~is~~ a coffee pot is usually heating, beds etc. "part of it is used as a temporary jail, if need be.

Officers, by tribal council action, invoke a midnight curfew for anyone under 18. Many of the "gamblers" grumbled at this, since it compelled them to desert their games at midnight and accompany the children home, or if they did not have tepees or were "visitors" or guests" in some tepee, to put the children, they had to be sent to cars and this, they maintained, could cause trouble. Some of the old men and women, mostly women, those too old to ride horses or walk in the memorial day parade and rode in automobiles, sometimes take care of the children or sit dozing in the automobiles.

Tepees are set up in a circle around the entire "park," excepting the entrance, and the places are allocated by the village chief, Harrison. The first arrivals are placed on the outside row, leaving space for erection of shelters for cooking and eating

In ovation:

Designs on Yakima canvas tepees are a marked innovation in July, 1962. Started with few last year, but an example of the spread:

Alba Hawaway set up first one, it was a guest gift from a visit to Alberta, Canada, where most tepees are painted (Wessel Tail earlier said he'd have Canadian paint the buffalo tracks on his tepee) "his guest giving seems to be mixture of old and new customs.

For instance: Alba and his wife Nettie will meet some Indians from distant point who come to Yakima celebration. They will take them home, entertain them, talk over Indian things. They will give them canned huckleberries to take home, bead work, moccasins etc. or things like that.

Guests will tell of some big celebration, traditionally held in their area, like Alberta. Tradition seems always to be emphasized, Indians interested in keeping not only their own tradition but knowing of others. Next year will come. The celebration has been a major thing, planning to attend, in the lives of the Shawanays. They will go, perhaps and usually, unannounced, will not look up their friends there but will be found and extended some hospitality, more so if possible, and gifts will be given, like in the case of the tepees.

Painted tepees, or with designs, began making appearance also at Pendleton roundup and Colville.

Yakima Tent and Awning Co. charges \$80 for a tepee canvass cut and sewed and is adding designs, with no special meaning, commercialism, like the broken arrow, symbolic, yes, but not of a specific Yakima symbol. So by next year, all who can afford to will ~~xx~~ have painted tepees.

Also, distant travel by automobiles, makes possible observation. Some always go to Browning, big Indian deal there of Blackfoot, and noted for painted tepees. Yet this difference now, as explained by Jim Weasel Tail, the Piegan Blackfoot. They being the northernmost group of the Blackfoot and ranged into Canada, back and forth across the border, still do, cause "border difficulties."

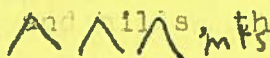
Painted tepees among the Blackfoot represented the man's ~~xtnd~~ "society" or "clanship." ~~xxxx~~ All of these are animal or bird. Hence a Buffalo clan man, who has been "initiated" into that society, can travel to any extreme of the Blackfoot country, and if he sees a "Buffalo" on a tepee, he goes there. Clanship quite complex, getting lost now, but adhered to. Such clans among the Blackfoot are numerous, include Buffalo, Bear, Crow, Water Monster, Mud Hen...and the color of paint enters into it. Warriors painted "story pictures" of their exploits on their tepees. And one sign was very powerful, it was the sign of the spirit.

This was a very strong thing. It comes to a man in his dream, and if he sees the spirit, then he can use this symbol on his tent:



Others without clanship or "secret society" membership (and this a complex matter for single discussion) depict mountains thusly

in yellow, and hills thusly. These are accepted as "representative by Yakimas.



Others painted the Big Dipper, and the Pleadies.

The Sioux also painted their tepees with symbols...geometric, concentric and semi-abstract art of the purist.

Indications of the "mixing of tribes," like the 14 bands and tribes of the Yakima Nation, and even earlier intermixture by marriage, far and wide, and the non-warrior attitude, until compelled, point toward the existence of painted tepees among the Yakimas, before the horse advent perhaps.

Several men well versed among the Yakimas have indications of it, even of clanship, secret societies etc. And the fact that "rumors" of this tradition still persist, might be a motivating factor in the tepee painting among the Yakimas.

In the early days tepees, more convenient to move on food migrations than the mat lodges which were at places of sedentary or winter residence, were of skins, water resistant, and painted with designs. Then followed the period of horse introduction and movements to the Buffalo country and trade with the Buffalo country, (like the Blackfoot) there was then a period of buffalo hides, obtained by trade, used as tepee coverings. One or two such old buffalo tent coverings remain and are highly prized, used only at big gatherings, in competition for prize money for tepees.

Yet always, mats were used in some tepees construction (mobile) (photos available, Yakima and Umatilla) until introduction of canvas in homesteading days, tarpaulins (spelling?) etc., hop picking camps of the 80s and far into the 1880s 1930s.

Tepees, however are a plains introduction among the Yakimas, who accepted them because they were easier to move, assemble, etc. And because tent poles were generally available, or could be left at one place, from season to season and only canvas taken home.

Tents have from 12 to 21 poles, those with 21 being better able to withstand wind. One pole is a key pole, longer, inserts into "fly" note picture. Two poles usually used outside (wind guard hel) It takes from 25 ~~tex~~ minutes for an hour to establish a tepee, depending on number working, knowledge etc. (Tepees only partially covered here, houses of the Yakimas would be an entire separate study, but enough on various kinds, mats etc., government agency period houses, to make full study)x in files.

Colors, used by the Blackfoot were definitely standardized and symbolic, this a separate matter to go into in detail.

Colors among the Yakima, except the religious leaders and strong followers, basket makers, bead workers etc. not too standardized now, but there is much significance and there remains significance of an older color pattern, for face painting (like at Washat) in old days; for spirit, medicine men, on horses for racing, and on the pre-horse "hide tents."

Watson Totus has accounts, smattering of this, from older persons.

The paints, blue, yellow, white, were a mineral paint obtained from the eastern part of the Blue Mountains *, Oregon. This would be 300 to 350 miles from Yakima country.

It was also dangerous country, because of the Palutes, raiders, horse stealers etc.

Their raids, small and large parties in pre-land settlement days, and long before 1853 led to construction of fortifications among the Yakimas. One such fortification was north of Fort Simcoe, and is detailed in one of the Railway Survey reports. Another is on Loggy Creek, west of Highway 97, possibly 10 or 15 miles from Springhill Station near the foot of Satus Pass.

River tribes, and Oregon tribes had one major fortification on top of a table mountain, a retreat, due south, a full two hours drive, from near Arlington, Ore. And later-day raids by the ~~Yakimas~~ Paiutes, the roamers, on the Warm Springs Reservation, Oregon, are recounted in agency records.

The location of the paint mines was then in proximity to country roamed over by the prowling Paiutes, but still apart of the country roamed over by the Yakimas and utilized as the original occupants, although not claimed as "occupied" territory by Kamiakin and other chiefs at the Treaty Council of Walla Walla.

Not only were tents painted, but this paint was used to paint tanned jackets and other wearing apparel, and the face for ceremonial occasion. (Little or no ethnologic work in face painting among the Yakimas has been done, hardly reference made) Its persistent remnants dealt with religious services and horse racing. (some information gathered as to how painted, colors, men, women, representation and symbolism)

Indian stories. The story of Many White Swan as told by
Jim "Easletail, Montana Indian at Jim Looney's place 11-50.

Many White Swan. Tschoma Cha Yachi. Blackfoot.

Many White Swan, 40 years ago, had many horses, spotted horses.

In those days women could go see son in law but men could not see their son in law. This man got twice look at son in law. Told wife, I get all young chiefs here wit party for son in law. Got get son in law. Go get young chiefs.

Wife called six chiefs. Wife made special food. Gave food party.
He looked and told son wife how son in law looked.

Wife told him, don't you know you have to keep away from son in law.

Another evening wife got another group of young chiefs together and cooked them more food. Got food for eight hunters this time. Each just eat the buffalo tongue. They hired hunters to go and get eight or 10 heifers. They took the tongue only.

They brought in the tongues and the wife fixed it real good.

Then, in evening, just about dark when you can't see anyone, called: Come. You have party. Bring your knife. They came and as they sat eating the father tip-toe over to the tepee. He peeked in, look at his son in law fixing his pipe to smoke. Then he went home and told his wife: "We are real proud of son in law. He is a good man. That made his wife angry. She said:

"We must move from here." So in the night they moved away. They were living in the blackfoot home in winter. It was Bell river. They moved there in the fall.

So they moved toward the south. They travel, go across Bear river, then Mo. River, then Red Deer of Yellowstone. When they passed that they came to the Tepees of the crows. Said the man, set our tepee here. They saw lots of tepees and could hear lots of people talking. It was getting dark and no one saw them. He said, set the

tepee here on the north side of the village or camp

He told his wife: In the morning, cook plenty of dry buffalo which they had killed and dried on the way.

Just morning at sunrise, when the old-timers woke up early, when the morning star came up they got up and ate and ate.

The chief of the crows looked at the Tepee and saw it was a different kind and that there was none like it among his people. He told his people, that's a Pig-gan.

He told his wife (the man who came to the village) it looks like everyone is up. Put on clothes. Put gun, arrows in case.. lots of shots. Told wife. I am going out. Don't bring anything out unless I shoot. Bring gun. He went out and faced the village. Four or five came and made motions "Where you come from. sign language, rubbing ear on right.

Asked him, what you do, fight. He answered. I come as friend. I came long way. I am in trouble. I came here.

Told wife to swatch as soon as he took hold of hands of men who were coming toward him. Then you come. Told wife to put buffalo robe down. He stood on it and the others came and reached and touched hands. Then all in the village got the news and they came and lined up to watch.

They lined up to see the strange tepee. They said, let's all march in. The chief said, no. Go home to your people. Then they made friends and the chief said, you will be brother. You may move in next to my tepee. Put tepees together and make two tepees like family.

The young men moved in. He stayed there, always had good and with one chief.

That was the first fall. The next fall those people in the lodge, grass always meet together with the grass people. Put up a bet and game played game.

White Swan, said, what do you do. They said, it is a big game.

White Swan said. I don't play (gamble) He didn't go that first fall

The game they played was for days. We put up big story. The one that makes the biggest story, most powerful to show his strength, wins the game.

I must stop now and go back to the beginning. (Weasletail explained)

Before he (White Swan) was over there with his wife, before he left his country, he went out early in the morning to hunt a buffalo calf. He saw two Indians sleeping there on the hill. They were strangers. He looked down at them and then went down the hill. He saw they were Crow people. They wore one feather, crow style and braid like Chinamen. He saw their arrows were crow arrows. He said to his wife. "I will go down and wake them up." She said "No, they might shoot you." But he went down to where they were sleeping.

He kicked one's feet hard. He just snored. He kicked harder, and then kicked again. But he never move. Then he jumped up and ran away, leaving his things there. He left four arrows. They were special arrows. They were the kind that you could shoot in the dark with and never miss even if you shot in the dark. He ran into the bush. When White Swan shot him and it struck the running man in the back where he couldn't reach it. White Swan let the other partner sleep.

The man kept running. He thought; "That man kill my partner."

The partner woke up later. He saw his partner was gone. He said "I'll wait. He went into the bush and waited and waited. Finally he said, I guess I go home. I think my partner has gone home there. So he leaves and it takes him four or five days to go home.

The man shot with the arrow he reach home. His back was swelling up and he went to a doctor. The doctor pull out the arrow and treat him. He tells the people what happened, he kill partner.

Finally he quit running, long way off, near to two or three big rivers (evidently going back on story) In two or four days his partner came up. "I thought you dead," he told his partner. I woke

up about sun up... On south side which lodge where grass people lived, arrow. He big chief now. The man shot with the arrow was a big chief. He told his partner how he chased an Indian who had shot him with an arrow and had chased him. He didn't know what tribe he was from, Coeur de Alene, Ft Hall or Nez Perces or Crow. He said, it must be another Indian.

That was fourth year White Swan lived with those people.

They, the chief came to him and said, we will go over tonight and play. Okey said White Swan, I go along. I want to see what the long house looks like. The women sit in back. The big chief chief down in front. He sat down and said to the other, why don't you bring your friend. He taunted him. Didn't bring arrow.

Then he said to the chief who was White Swan's friend:

Why don't you let your partner talk. Why doesn't he say something. He must be a woman. Get a dress for him.

He (White Swan) had lived there long enough then (four years) that he understood Crow language. The Big Shot chief he told how he had fought all day long with the Indians who had come to kill him on the trip to the country. He showed them the arrow he had brought back when he was shot. (It was White Swan's arrow, the one that couldn't miss at night.)

White Swan asked him. "here are the other arrows like that one. There are or were four of them. You have only one.

OTO The Big Shot chief told him "I have them too." And he taunted him.

Then White Swan sent his boys to his lodge and they came back with the strong arrows wrapped up. I have three here like your one arrow he said. Then White Swan got up. He grabbed the arrow from the Chief. Now I took my arrow back," he said. He pointed to him. This man is a bluff or coyote. He (the big chief) got up and ran. But all the Indians piled on him. They tore his clothes and cut his hair and put water

water and ashes all over him. Then the threw him out. "You are a big liar" they shouted to him.

The Big Chief went off and set up his tepee. He told his friend: let's go home. Chief go home. Told his friend to go over to the Crow and invite him over to kill him. I got four horses, all colors. I'll give them to you to kill your friend, he told the chief who was the friend of White Crow.

The friend went back. I bring bad news he said. He wants to kill your friend. But his wife said, no you can't do that. He is just like your brother.

Next day the Liar chief sent for him again. He said the same thing. And "I have four more horses, lots of good white buffalo hides + will give. Go and kill your friend."

His friend went home. "I almost kill my partner now, he told his wife.

Next day the chief sent for him again. He offered him the same horses. And he had a 16 year old daughter that had never been married before. These he offered to the chief, the friend of White Swan.

"I'll take it," White Swan said. Then he went home and told his wife. "There will be two of you now, a young one to help you."

His wife said, "What do you mean?"

Then his wife cried and walked out, when the chief said, "they will kill him tomorrow morning.

The wife went to Many Swan. They have sold you for four horses and one woman, she told him. Leave tonight. They will kill you tomorrow.

"Yes, I know," he told her "I know something is wrong.

So that night he moved his tepee. Early next morning he put on his warrior outfit. They came out. The chiefs got up. They saw him walking back and forth in front of his tepee, shouting: "All right, you crows. You can start. Come now. Come and kill him. That's he. That's the one. My friend sold me. Then he waited until the sun came. He met them. "We'd better smoke, he said. He took some sun glasses he

had brought with him. The other's had never seen them before. They sat in the tepee and when the sun came in and shone down, like that. (pointing to streak through top of tepee) he held up his glass to his pipe and lit it. Then he smoked. They thought:

"Heaven has given him light. He will kill all of us. Let us apologize to him. Let us go whip his partner. So they grabbed the chief and tore down his tepee. They made mud and put it all over his partner. They said:

"Many White Swan is our chief now. "

Then Many White Swan took his woman and said: "Now I go home." The whole tribe took him to his country. He found his tribe and watched them all day. He was hidden from them. Then night came he saw the tepee in which his son-in-law lived and he went there and went in.

"Where you been," they asked him. Everyone came and talked to him and heard his story, the story of Many White Swan.

The name, in the language of his people, his name is In-Ah-Uhan-Achaki.

Many White Swan.

Burial. Jim Weasletail. informant.

Schultz..the writer

He wrote fine Indian stories. He lived among the Indians and married an Indian woman. He had children by her. When she died and he went away . He went to San Francisco I think. When he died he left word for his son to open a strong box he kept. There was a letter there for the son and it told him to take his body home to be buried with the Indians by the body of his first wife.

So they took him to Montana and they took him to Browning. The Indians met the body at the train and they took it on horses to the graveyard where even a wagon couldn't go and they buried it there by the body of his wife and they stuck a feather up there to mark it, just like the Indians do.