HIGHLIGHTS:

- Gives his interpretation of the life of Senator James Gladstone.

NOTE: Since this document deals entirely with Senator James Gladstone, there is no material to index. It is interesting to note, however, that First Rider maintains that Gladstone was a white man, contrary to all other existing information.

Now these are what was asked of me. This was asked about Many Guns. I will tell about his life, how he came into our land. That is what I will tell. Many Guns. The name Many Guns was not given to him because he was cute and I say it was not his baby name. This is the way it is. I'll tell it.

This halfbreed, he didn't speak Blackfoot well but his wife did. She was a halfbreed too. When she called her husband, she called him Gladstone. The way the woman said, it was Gladstone, so his name was Gladstone. She had two daughters. The older one never married. The other, the younger one, she couldn't walk properly. She walked like a drunk. Her legs were not deformed in any way. She was just
normally loose. She was cross-eyed; her eyes were both white. The right one was the one she could see with. The other was the other way. The right one, just a little of the black showed. That was how she could see a little. I don't know her name. When I saw and knew her, she was called Iitakee. I wonder what was her name. It was an English name and said in Indian Iitakee. That was what was wrong with her eyes. She did not hear. Even if, let's say, if we shot a gun by her ears, she heard very little. She really talked through her nose. She spoke Blackfoot, her sister spoke good Blackfoot. So she must have been teaching her. She spoke Blackfoot but very hard to understand because of the way she talked through her nose. She couldn't find a husband, this Iitakee. So Gladstone spent most of his time with her. This halfbreed started really talking good in Blackfoot. He had a mustache and then he was called Bear Child.

This Bear Child was the interpreter at Blackfoot Crossing at the fist signing of the treaty.

It was this same guy, Bear Child, he called him Gladstone too. Those that didn't know Gladstone. He was working at MacLeod at the saw mill making houses so he was called Saw Mill. Finally he was well known by it. There they stayed for some time.

Iitakee knew this white woman somehow. She knew her but didn't know her name, but this woman knew her very well. Then one day this white woman came. This I forgot to mention -- her mother had died. That is Iitakee and this Saw Mill (Gladstone) was their father. Now some people had being saying that Iitakee's husband was Saw Mill. That is not true, it was her father. Because she was not married she had no children. This white lady came, told her that she would be away for two days, that she wanted her child -- a boy -- to stay here until she got back. So Iitakee agree and took the child. She didn't know his name or his father. The only way she knew the lady was that she recognized her. How will she go to her home? So she baby-sat, waited until the two nights passed. In those days the white people, when they are with the Indian they counted the nights because that was the way the Indian counted, by nights. So that was the way it went. Time went by, finally she forgot about the lady and kept the boy. It was Saw Mill (Gladstone) that gave the name James. So his name was James.

Let's say the children in those days when they are about ten years of age they go to school. So when he went, he was called James Gladstone, because they didn't know his father's name. He is a full white man, he was left with the babysitter.

They put him to school, an Indian school. It was the same as those called Halfbreeds Horace Canal. That is how he was James Gladstone but only we know the father of those.

The people gave him money, because in those days it was hard to get liquor. They gave it to him and got it for them at MacLeod. He stayed across from Flyer Man's house. They got a
little girl and then they got another. When he got the first child he worked for the police as an interpreter but couldn't speak Blackfoot well. But his wife, Little Girl, was teaching him, so was Flyer Man. When he quit working as a police, at the west end lived a white man named Jim Jacobs. That white man he worked for. Then I seen Many Guns keeping watch over sheep with his wife Little Girl, his daughter Rose and son Fred. I seen how they dressed, very poor. His daughter wore these old-time shirts, they are black. The buttons didn't go all the way down, just part ways. The sleeves were just cut off. That was what she wore for a dress. She just had the buttons in the back. Fred just had a shirt, no pants or shoes. Those gunny sacks, that's what they had for blankets. They were looking after sheep. He was still selling booze. My father used to get some from him too when he finished working there -- here in Cardston, on the northeast side. There the veterans plowed some land. It was to help with the war. There they seeded grain. That white man working there hired him. There he stayed, working, when this land was given out. Oh! When he was still living across he got the Indian name Many Guns. That's his new name, he had no relatives by that name. He was just called that.

When this land was given out and because he was working there as a foreman he was given a hundred acres. So the people can see how he works and they can do the same. He was given a granary, a grain wagon and two horse collars, four horses. That was how he was given. That granary was one of those granaries at the agency. They were all given out to the ones that got land. He started grain farming. When the people started grain farming this white man named Little White Man, he couldn't understand the language so Many Guns stayed on as an interpreter. He stayed there for some time. When the farming was good he got a house. These houses are called square houses. There he lived, finally he had horses. There is this woman still alive called Suzette -- her husband's name was Riding Herd. He died, he had cattle and a lot of horses.

Suzette put the cattle and horses in his care. He just gave her money and started branding the calves with his brand. That woman Suzette is still alive. She could be asked how Many Guns took the cattle and horses away from her.

He started with that. Because he was a white man he didn't care to go to Sundances or other dances. At the Anglican school he was important. So he went along with them. He got the school going because he was a white man.

Later his daughter went to Europe -- not the oldest but the other. When she went, he went to meet her in Ottawa. When he got back he said that the government asked him what he wanted. He wanted liquor rights. That was all we knew he wanted. Over here is a lone hill where Big Eared Rider and Many Horses had their grain fields. There he started breaking land. He must have done about eight feet wide when Seeing Sun or Crop Eared Wolf went to him. I saw him telling him to quit,
to leave it, that there are many here on the Blood Reserve with no land. "You got land over there, stay there." Right there Many Guns quit.

Much later I know that he was given Treaty. He was just given then. Flyer Man was the one because he is a white man himself too. He is the one that helped him to get Treaty. He spoke good English because he was a white man and he (Many Guns) got Treaty. I heard Crop Eared Wolf was just told to put his X on a paper and that was how Many Guns became a Treaty. He was a white man and at the Agency were these tractors. He used those to work his fields.

Then he really started mixing with the Indians on the reserve. Over here is an old round dance hall were this Cree Society had a meeting. I don't know their chief's name. Many Guns and Chris Shade are the first to bring in this Cree Society into the reserve. In those days if I was going to Brocket, I got a permit for two nights to go there. When I go to Brocket for a dance the police would go around and check for permits. But when Many Guns started the Cree Society he said we would not have to get permits any more.

At that time I was cutting hay. My own things like my mower, horses, collars, wagon, hay rack, fork, and my work that I used to make hay. When I'm finished haying that is my stack for the winter. It got me food. I would have to get a permit before I sell. That was what I got to sell for food. If I was to sell a horse I would have to get a permit too. I also had cattle too. I also had to get one before I can sell them. That money I got they held some back which they gave me little at a time. I know when I spent them all. Then when the Cree Society was brought in, I just got all my money and started spending. It is not worth it.

That is why the people here in Cardston went broke. All the people had a lot of horses. There is this man called Long Time Squirrel, he was the one with the most horses. They were sent to the Calgary Stampede for breaking horses. These horses were famous. They were branded 161. They were bucking horses. These orphan or stray horses were famous. Today at Standoff is this fenced trail that they made. These were orphan or stray horses. When the Cree Society came into our land, this man came named Chipman -- he paid fifty cents for a hundred pounds for the horses. This guy Chipman took all the horses. Now all the horses are gone. I do not see this man Chipman any more.

Many Guns started buying cattle and his son is the same, he is buying cattle. That is why he couldn't get a wife here in the Bloods. He married a white girl. Saw Mill's son married a white girl too. Many Guns' daughter married a white man, Dimpsy. His other daughter married an Indian from Yakema. His other son Tan or Burnt Black married a Blackfoot. Because Many Guns was a white man he knew how to work the grain field. There was many of these Gladstones. He was friendly with them
thinking they were relatives. These Gladstones did not know he was not a relative.

Now these people think that these Gladstones are his brothers and sister. They are not, Many Guns is a full white man. Then he joined the government. In the Indian language he was a big grandparent. When he worked as a senator they checked his life background and found out that he was not an Indian. All what he got from the Blood Reserve he gave back. Here in Cardston, the east end, is this house that was given to him. So he became a white man again. The craziness of our chief and councillors, they just got drink from him and accepted him back into the reserve. Then he quit the Senate and came back to the reserve.

Since these full-blooded Indians do not know how everything goes. When he became a senator he helped himself to the Blood Indian land, to the best -- a place called Sharpening Stone Hill where the land is the best. He took that. He started asking land for his sons, grandchildren and daughters. How he got all this land he gave booze to the people. When he got them drunk he asked them for land and got it. Now Freddy Gladstone is the same. Today there is this man called Crazy Bull. Everybody knows that man -- he got him drunk and made him write that he gave him his land. This man never went to school. How did he manage to write his land to him? That is how crooked life is. Now this man, Saw Mill, does not belong on this reserve. He is not a halfbreed, he is a full white man. Many Guns' wife, Little Girl, her father was not Joe Healy. This woman called Nostril had a lot of kids by Scabby Young Bull, another husband of hers, a white man from the States -- that is the father of Rosie Davies. Those are not Joe Healy's children. This woman Suzette was not his child so he swindled her of all her things.

I never knew Many Guns to have a keeper. When he became a senator he bought a keeper and a buckskin suit and headdress. He didn't know how to dance, he didn't know how to wear the pants. This man Jim White Bull had to put them on for him. In a gathering he wore his buckskin outfit, but at a dance he will not because he did not how to dance.

I know he owl dances; he never did too many Indian things. Now let's say he nearly took all the land on the reserve for himself. When he became a senator he was given another name. This halfbreed called Chief Bear. That is nothing to make him famous because he was a white man. He just has the name. So he was not called by it any more. He was just well known by halfbreeds. When white people call him they called him by the name Gladstone.

He does not belong to the name Gladstone, that is why none of his children are living here. Nothing to make them full-blooded Indians. His daughters all married off the reserve and so did his sons. Many Guns was a cheat because he is a white
man. He knew how to cheat the people. He has died, his house across he still owns. He also has that other house that the government gave him. There are young people that can't have a house and he is not from here and he has a house.

Now this story I told, there is this young man named George Fox. Ask him today. He speaks good English, he knows him very well. If someone wanted to know about Gladstone ask him and he will tell you. He will tell you that he is not a halfbreed but a white man. There is only one person that brought him into the reserve, that is his wife. Besides, this woman is not a Blood too. Now the people here, even if they know how it is, they hid behind it. That is why I am telling these stories and I tell the truth in what I tell. I do not add lies on to it. If I don't know I will just say that I didn't know. I do not lie. Now this story I was told properly. My father was raised in the white man's way and he knew it too.

Later there was this man called Dull Face, he couldn't find a wife and Itakee married him. Dull Face died and Gladstone took all the horses. His brand was fifteen. Fifteen cold second. He took all his horses and his mother just died later. That is how I told about Many Guns. That's all.

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