

Having thus familiarized himself with the mountains and valleys, it is no wonder that his knowledge should be of incalculable value to the government. It can be stated without fear of contradiction that Frank Grouard's knowledge of western topography is more minute than that of any other man in the United States, a recommendation in itself that eagle plumes the possessor for the guidance of any force on the perilous undertakings that have marked the manouvres of every commanding officer who has campaigned in the mid-west against the natural foes to safety and settlement.

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As a rule, the Indians place little dependence on appearances. Their reasoning is based upon experience rather than speculation. Their hatred can be overcome, but their prejudice never. This is especially true of the Sioux.* Against the whites they have waged war instinctively, because they know the Caucasian race establish a new order of things through their conquests. Civilization to them is synonymous with slavery. It is the present and not the future that concerns them most deeply. Like children, they cannot grasp the idea of a future except through mystification. In the burial of their dead they make ample provision for the self-protection of the departed by placing the implements of war upon the bier; but they also provide for the dead man's temporal necessities. They do not believe the dead warrior awakes to consciousness in the want of those things which are kept sacred to his memory. This spark of divinity in the soul of the savage is but the echo of immortality--the acknowledgment of deity. In their prayers they address themselves not to a power they feel, but to an object they see. Pope expresses their condition exactly:

"Lo, the poor Indian! whose untutored mind
Sees God in clouds, or hears Him in the wind."

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It is not strange, therefore, that Grouard was slow in overcoming the prejudice existing against him. His sixteen months' confinement had instilled into his mind two governing characteristics of the Sioux--silence and observation. By an almost strict observance of the former, natural, because of his lack of opportunity to acquire a language that was spoken about him and not to him--he rapidly developed the latter quality. He therefore mastered the language of signs in an incredibly short time, and this served him as a key to the Sioux manner of speech.* And it must be borne in mind that the Sioux language contains six dialects, or rather, that the Sioux people give expression to the sentiment in six different modes of speech.

In their councils the orators confine themselves to a particular manner of speech that is little understood by any but the hereditary chiefs of the nation. Their most solemn deliberations are those heard but not comprehended by the braves who are not permitted to enter the charmed circle. In this particular they occupy the same plane as the white man who knows not a word or sign of Sioux--the deliberation's result must be interpreted to them. Grouard familiarized himself with every phase of the Sioux tongue, but it required years of study to accomplish so herculean a task, and had it not been for the friendship of Sitting Bull, Little Assiniboine, Black Kettle, Big Nose, No Neck, Gall, Four Horses and others of the head men of the nation, his labors would have ended in a confused comprehension of a language seemingly without beginning or end.

Grouard had gone by the name of Standing Bear for a year and a half before he discovered who had named him or what circumstance had suggested the curious title. It will be remembered that when Sitting Bull's party captured Grouard, he was wrapped in a huge fur overcoat, wore leggings of the same material, and had on a fur cap that completely hid his head, and wore a pair of gloves that extended half way to his elbows. In his struggles