

CAROLINE HILL BEHUNIN

**Mosiah Stephen Behunin Family--Mosiah & Caroline Hill Behunin
Children: Issac Stephens, Joseph Henry, Brigham Daniel, John, David Hill,
Caroline Elmina, George Albert, Elijah, Mary Jane, Sinthia Rebecca,
Robert Perry.**



Name: Caroline Hill Behunin

Born: 1852

Parents: Isaac Hill and Martha Ann Miller Hill

Pioneer: Yes

Spouse: Mosiah Stephen Behunin

Married: December 1, 1868 Rockville, Cane County, Utah(Washington)

Died: March 10, 1914

DIARY OF CAROLINE HILL BEHUNIN

This record is copied chiefly from the somewhat battered diary of Caroline Hill. Some leaves are missing and a little has been supplied by her daughter Caroline Elmina Behunin. It pretty well served as a record of that part of the life of Mosiah Behunin which he spent as a missionary to the Indians in Koosharem. Also it exemplifies the spirit of pioneer life, devotion to the Gospel and family life in a degree that second-hand information would never expound.

[Errors in the diary have been corrected where appropriate: ex. Johnson's Army = Johnston's Army. Capitalization has been added where appropriate. Some spellings errors have been left where they reflect speech patterns.]

Page 1 Caroline Hill, the daughter of Isaac Hill and Martha Ann Miller Hill was born in Salt Lake City, Utah in the year 1852. [She] was baptized in 1862 in Salt Lake City.

My father went on his first mission in 1858 to the eastern states; called back when Johnston's Army came to Utah. We (me and my mother) had moved to Springville. We moved back to Salt Lake in '57. My mother then moved to Santa-gorae [Santa Clara, Washington, Utah]. I went with her. We passed through all the hardships of that Dixie country.

I met Mosiah Behunin and was married in about 1868, in Rockville, Kane County, Utah [now Washington County]. We had eleven children, eight boys and three girls: Isaac S., Joseph H., Brigham D., John, David, Caroline E., George A., Elijah, Mary, Cynthia, [and] Perry.

I and my husband moved from Dixie to Richfield, Utah. Was there one month when my husband was called to Salina to help build the fort against the Indians which were very hostile.

My husband could talk Indian languages and when Brigham Young learned he could talk the Indian's language, he called him to be the interpreter for that county. He sent us to Grass Valley to Koosharem, on a mission among the Indians, to preach the Gospel and baptize the Indians.

I have seen the power of God made manifest in very deed. The Indians had a tradition. If they drank water while being baptized they would die. Once after my husband and his aids had baptized sixty Indians, they, the Indians, went to Fish Lake to hunt deer and fish. The chief's son took sick and he brought him down to the town. He laid him down in my dooryard and said, "This is one of the baptized boys. He drank water." He looked like he was almost dead. "Now," said the chief, "What are you going to do if he dies? For we will kill every one in the valley." We went and uncovered the boy and told him to sit up. And then anointed him with oil and told him to come in the house. He got right up and ate a good supper. The boy stayed there all night. The Indians kept up a pow-wow all night. In the morning we told him [note: the rest of this remarkable experience is lost to us.]

This is from another section of the diary of Caroline Hill. Some of my experiences while in Richfield.

I had an experience with the Indians. When the treaty was made (with the Indians), Mosiah, my husband, was called to talk for the Indians.

Joseph A. Young sent the Indians to me to get something to eat. He sent them for supper and they did not come till after dark. I was alone but with my two babies. My husband was at the office with the head chief of the Black Hawk Indians making a treaty. It is known as the Black Hawk Treaty.

In the night the Indians came six of them. It was in January and awful cold. They said, "Get up you squaw. Get us some supper." I was afraid of them. I gave them their supper. I took my babies and opened the door and sat outside the door. I was scared of them. I was very young. I had had no experience with them. But they ate and went. I was almost froze. I tell you I was a glad woman. Then I went to bed.

My husband stayed with the chief all night. In the morning the Indians came again and ordered their breakfast. I was afraid. They said, "Get them papooses away from the fire and let us get warm." I cried and one Indian asked me if I was afraid of them. I told them I wanted my man to come home. They said, "Pretty soon come. You be not afraid, you heap wane. Me heap like you."

When I learned they could speak some of the American language, I was not so afraid of them.

When my husband came home I told him how afraid I had been. He said, "You will have a chance to know the Indians and get afraid many time. For Joseph Young has called us to go among them, to teach them to farm and preach the Gospel of Christ."

From that time on for more than seventeen years, I saw hard times. I brought my family up among hardships and trials; was deprived of the comforts of life. No schooling and away off from home.

In a few years Brigham Young sent some families into that valley, then it was not so bad. We would get together and hold meetings. Peter Rasmussen from Salina was Presiding Elder. We lived there until the Indians got to farming. Then we went to Rabbit Valley and built up another home.

Just before that I and an old lady was washing when two young Indians came and said, "Here you got out of this valley; it is not yours. It belongs to the Indians." They took a hoe and riled the water. I told him to go along and behave or I would give him a whipping. He said, "You are a squaw and can't fight." I said, "I will show you what I can do." I took the hoe from him. I gave him a licking with it. He went away and the old lady said, "Now you have done it. We will have the whole tribe on to us." I said, "I guess not; it will do them good." She cried and said, "You will see." But they stayed away for three days and came back laughing and said, "Shockess squaw, are you mad?" I told them no. They said they wasn't made either. It done them good too. For they never tried it again. But we had trouble off and on after that.

I remember one time in Koosharem. The town boys took the Indians' horses out of the grain field and put them in the stray pen. When the Indians came for their horses, the boys would not give them up without (the Indians) paying the damage. The Indians couldn't understand. They went back and told the other Indians the whites had stolen the horses. And here came the whole band all painted up, with just a breech-cloth on and their hair done up on top; with guns and knives ready to fight. Twenty-seven guns [were] drawn on us at once. The chief tried to run over me with his horse. I had my baby in my arms. I was knocked down under the fence and that is what saved my life. One Indian tried to cut my husband's head off with a sickle he had made sharp. He could not for the Lord would not allow it and struck them powerless with such fear they [did] not do us any harm.

Mrs. Nelson said, "You take your children and run and hide." I told her I would not run one step. I stayed right there and prayed to God for protection. The rest ran and hid, and we fought the battle alone with the help of God.

We fed them, taught them to farm and be honest and not steal any more, to build themselves homes and [to] go to school.

We then went to work for our own selves. We took a farm on Pleasant Creek. We raised a little of everything such as corn, cane, melons, berries and fruit. We stayed there five years and I had two children born in that wilderness. I got poisoned and was sick four years.

We then moved to Canesville. We built the first house in that place. Then we moved up on what was known as the Dirty Devil River. There we made another home. We lived two years in that place. We made molasses there.

My husband took sick and was sick for one year. He could not work. He left me for six weeks and went to [Blank] City. While he was gone some cowboys killed an Indian. The Indians came to see if I had seen the men. I told them I had the day before. Then they (the Indians) had murder in their heart. They went and slashed all my beans up; picked all my green corn. I asked them if I had treated them that way. I told one big Indian to try and remember when I gave him a bed to sleep in, supper, dinner and breakfast. He said, "Yes." He then went and stopped the Indians from cutting into more melons. But they went away mad and shot my best cow. Then they were satisfied and went away. Afterward they came again. They camped almost in my dooryard and were very sassy, and tried to pick a row with us.

One old Indian drew an axe on my oldest boy and said he would kill him. I was all alone with my children at that time. My husband had gone to Rabbit Valley for flour. I did not want the Indians to stay. As I knowed they was superstitious, I told them the moon was going to go black that night. I knew there was to be a total eclipse of the moon at twelve o'clock that night. They never went to sleep till the moon was in total eclipse, then they got their horses and left before it was light. They came back in a month and asked me if the Lord had told me. They believed the Lord had talked with me and were afraid to stay after they had been so mean.

I told them the Lord told the wise men how to read the sun, moon and stars. I got the almanac and showed them. They asked me, "Who told you?" I said I learned it out of the book and they

asked, "Does God learn every one?" I told them if they learned the books they would know. That seemed to satisfy them and they left me.

After seventeen long, hard, weary years, Brother William Seegmiller who was then President of that stake told us to go where we could help ourselves and send our children to school. They had had very little schooling. They were so large they was ashamed to go to school. The school children made fun of them. They didn't realize that my husband and myself had made it so they could live in peace in their homes and not be killed by Indians, or have their horses and cattle stolen.

In all our labors with the Indians we never had one cent given to us from the Church. We worked and supported our family and God gave me strength and faith in Him. We brought our family up in the fear of the Lord. I have written this to let some of the younger generation see what we had to pass through.

When we made peace in the land, then the authorities set us free to go where we would. We never got thanks once for what we had done, but there was one who smiled from on high and blessed us with the love of the Gospel. And I know that my Redeemer lives.

Bishop Shriver of Richfield came down where we lived and told us to go. We sold out and came to Ferron in Emery County, Utah.

I tell you we were a very poor people. We had no education. We sold one new wagon for a piece of land in the field; one horse and twenty dollars for a place in town to build on. We set it out in fruit trees and had a hard time to live while the trees grew up. We planted melons, cucumbers, onions and other garden stuff. We sold it to the settlers. When our fruit trees grew up, I took my team and hauled it to the mining camps where I peddled it.

My boys worked out and we made a start. We built a brick house with four rooms. We took up a homestead and was prosperous in the land. Finally we had a good farm and twenty good cows, a good wagon and buggy with good teams. Then Mosiah, my husband, died and left us in debt four hundred dollars. It took all my cows to pay the debt and funeral expenses.

My oldest son [Isaac S. Behunin] died one year before his father died. He left a wife and six children. Then my son Brigham died and left a wife and four children. Three years after that my son Elijah took sick and sent for me. He was at the coal mines. He had appendicitis. I took him to the hospital. I had to mortgage my home to pay the doctors. It cost me four hundred dollars and I did not get money to pay it yet. It is under that mortgage yet and I pay interest on it.

Well I changed my name from Mrs. M. S. Behunin to Mrs. J. S. Redford of Logan, Utah.

After forty years of trials and hardships, I buried my first child. He was thirty-nine years old. I had born my eleven children in sickness. In trials, in the wilderness away from civilization. But I taught them to be honest and obey the gospel laws. They are all Mormons. I have taught them good principles. They are all married but one. He is twenty-one years old.

If this writing should come into the hands of people who do not understand why I and my family were on the frontier, I would just say read this and you will understand and will, I hope, take pity on the poor. Do not turn a deaf ear to their cries but just stop and speak a kind word to them. Give them a smile if nothing more.

There is many a gem in the path of life, if we would stop to take it. There is many a tone from the bitter land if the greedy heart would awake it. I would say to all, repent of all evil thoughts toward the Saints of God for the measure you meet them will be measured back to you. So be wise.

Once I was very sick with rheumatics. An Indian doctor came to see me. He said he could cure me. I asked him how and he said, by the power of the devil he could make fire come out of my feet and hands and then the disease would go out. I told him if God could not cure me, the devil should not.

(Note: So much of the original manuscript has been lost; there are pages torn out; all that is here is all there is of the original individual style of the wonderful pioneer woman who wrote it.)

[When we moved into Ferron the bishop] would not give us a recommend to join the ward. He said we had not paid a full tithing and if we turned those sheep over to tithing [we] could get a recommend. My husband turned them over to tithing. So you see what man is. After we had lived on the frontier and fought the Indians and made peace with them so the people could live, then they treated us like that. I tell you it almost made my family apostatize. They shoed no more respect or love for all we had done for them and the country. It was because they had grown rich while we guarded them on the frontier.

The year that General Custer was killed, the Indians came in from Sitting Bull's band and they had war in their hearts. They began shooting in all directions. They wanted to kill white men. My husband followed them down to the Indian village and stayed there all night with them trying to pacify them. (Some one had given them whiskey.) I went in the morning to their camp. The squaws was in one part of the camp and the men in the other part. The Indians ran out of their wickiups and asked me what I wanted. I told them I wanted my husband to come home and get something to eat. They said, "You hit the pike or the Indians will kill you and him too." They drawed a gun on me and said they would not let him go. I told them to let him come out, I wanted to see him. Then the chief came out with him and said, "Talk heap quick the Indians is heap mad." I asked him what made him stay all night. He said the Indians kept him and would not let him go. The friendly Indians stood guard over him. If the others had tried to kill him, there would have been trouble. But he stayed until two o'clock the next day.

By that time the whiskey had gone and the Indians fell asleep. My husband came home. He told me he had a hard time with them. They would not give up nor would he. The whiskey was just working the old needle in them to do mischief but the Lord would not allow it.

The Indians got afraid and went back to their tribe. Then we had peace for a long time until some one gave them some more whiskey. That put the devil in them again and some of the old warriors came to my house. They told me it was Jack Allred who give them the liquor. They

wanted to find him so they could kill him.

Old Na-Panpee was the war chief. He had an old sword. He swang it around among the children and hit the house. He split and busted up things. My husband was in the field; I sent for him. The chief demanded old Jack and drew the sword. He said he would kill my husband if he didn't get old Jack for him. Jack had gone to Rabbit Valley.

We went through all these trials and suffered everything but death for the Gospel. But the people payed us no more attention than if we had never been born.

I remember one family which moved in that place. I had some four chickens that she wanted. I didn't want to sell them. She said we could go and starve and go naked for all of her. I told her I knew if we had depended on the people we should have starved long ago. But if you had to do as we have done you would have been killed by the Indians. She said no man would get her to live among the Indians. I told her we were sent there on a mission to preach the Gospel and learn the Indians to work on a farm and raise what they wanted to eat. Not to live by hunting and stealing and that was why we was there. So now you can live in peace and all the reward we get is abuse from the people.

When the treaty was made, George Bean and Albert Thurber was the Indian interpreter[s]. They held a meeting with the Indians. Mosiah Behunin, my husband, was working for Joseph A. Young. He went to the meeting and listened to the talk. George Bean did not know what he was talking about in the treaty. He told them he would give them so much flour, so many beeves, all the grass, wood and water. The whites would only have the land. My husband could understand what they was saying and he asked to say a few words. Joseph A. Young said, "Yes." He told him (Joseph Young) the way the treaty was being made they would have trouble with the Indians again. For they didn't understand enough of the Indian language to make the treaty. There was one Indian present that could talk the English language. Joseph asked him what the interpreters told the Indians. The Indian said the same as my husband.

After that, Joseph saw what a muddle his interpreters had made. The Indians asked if Mosiah could do the talking for them. When he began talking Indian the Indians asked him who he was. He told them he was Isaac's son, the little boy who came to the Indians' camp and had a fight with Tobiona [Tabiona]. Tabiona was the same Indians whom he was talking with. When they learned this, they jumped up and shook hands. They said, "This is one heap," (or captain) and they stayed by him.

Joseph telegraphed his father Brigham Young the President. He told him what was done. The President came down and set him apart to be the interpreter for the Church in that part of the country. He did all the talk for them.

Then they sent us on a mission in Grass Valley among one of the worst and wickedest tribes of Indians in the United States. They was not as Chief White Horse's band or Shinanigan or Wapana Turner, Moknoig, Apos, and Taby. All these Indians were descendants of Black Hawk, old Walker and Arpen and their tribes. We had a long hard trial with them. They had been taught for so many generations to murder and steal. But when they saw the light of the Gospel, they

repented and was more true to the faith than nay white man. They lived up to the laws of God and were an example to lots of people. They was put on the reservation and there were taught to read and write more fully.

Oh, the heart-rending scenes I have witnessed among them. They were taught to farm and not hunt until after they harvested their crops. They had nothing on hand to live on for so long and they went awfully hungry. I have seen little Indian children pick up old bones where people had thrown them away. They would break them and eat the marrow out of them to keep alive. I have divided my last with them and milked the cows and given it to the papooses to drink. I have done it many times.

The Indians used to go to Fish Lake to fish. They brought the fish to town and sold them to the townspeople for flour. That fed them for a while.

I remember one day Wapanee came to me with a very large bundle of arrows well spiked and said "Keep these for me until I call for them." He said they were very strong and he could shoot right through a man with a bow and those arrows. I asked if he had ever done so. "Yes," he said. "I shot a man in the back. He threw up his hands and said, 'My God,' and took the arrow by the spike where it stuck out in front of him and pulled the shaft, feathers and all right through his body. Then he dropped dead." I shivered and asked him, "How could you be so mean?" He laughed and said that was nothing.

When I look back on my past life, I wonder that I ever stayed with it but God's servant sent us there. We fulfilled that mission and God will reward us in the world to come.

If we had depended on man to give, we must have surely starved but the Lord had his eyes on us and tried us to see if we would stand faithful to the end.

CAROLINE HILL BEHUNIN

Page 1

Caroline Hill the daughter of Isaac
Hill and Martha Ann Miller Hill
was born in Salt Lake City Utah
in the year of 1854. was baptized
in 1862 in Salt Lake City.

my father went on his first
mission in ^{early to the State} 1858. called back when
Johnston's army came to Utah. We
my ^{and} mother had moved to
Springwell we moved back
to Salt Lake. ^{in 57} my mother then
moved to Santgorae. I went
with her. we past through all
the hard ships of that dire
country. I met Moriah Behrman
and was married in 1870 in Rock-
well Cave Co Utah. we had 11
children. 8 boys and 3 girls
Isaac. S. Joseph. H. Brigham. D. John
David. Caroline. L. George A.
Elmer. Mary. Cynthia. Nancy

Some of my
while in richfield I experienced
with the Indians. when the Treta
was made morish my husband
was dealed to talk for the
Indians. Joseph a young. sent
the Indians to me to get some
thing to eat he sent them for
supper and they did not come
till after dark and I was
all alone. but with my 2
Babies my husband was at
the office with the head shepe
of the black rock Indians
making a Treta. what is more
as the black rock Treta. and
in the night the Indians came
& of them it was in jany
and of a cold. they said
get me your supper and get
me some supper and I was
to afraid of them. I gave them

15

he come you be on trade
indian on short you. you
here my own me hear like
you. and were I learned
They could speak the narick
-in language I was not
So afraid of them. When my
brother came I told him
a ^{hope} afraid I had ^{he} said you
will have the chance to know
the indians. get afraid a
many times. for Joseph you
-ng. had called us to go a
morning. then and I teach
them to faith preach the
gospel of Christ. and from
that time on for 17 years
I saw hard times I ~~to~~

Brought my family up
among part ships and
trees. was deprived
of the comforts of life

I and my husband moved from
 Pinedy to Richfield. Utah was there
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 I to preach the gospel and
 Baptise the Indians. and I
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 The Indians had a tradition of
 that drink water while seeing
 Baptised they would die. after
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Baptised 60 indians they went
to fish lake to hunt deer and fish
The chepe son took ^{sick} and he brought
him down to the town and laid him
down in my dooryard and said
Thare is one of the baptised
Boys he drank water and he
looked like he was all most
ded. now said the chepe what
are you going to do if he dies
we wil kill every one in the
vally we went and overheard
the boy and told him to sit
up and then anointed him
with oil and told him to get
up and come in the house he
got rite up and eat a good
supper. the boy said there
all night and the Indians
kepp up a now yow all night
in the morning we told him
(1744)

when we went to grassnally
we lived in the united order
and got all we ^{had} in the order
and that done just as the please
with us and taled to go and do
what what the wanted done
and we went. I angled to the
ball. I had 3 cows to milk
and had to card and spin
to make clothing for my
family to wear and we were
Bair footed in the summer at
top us but my husband he
could not go bair footed and
work in the field. Some times
I went hungry. give it to my
children. one time my husband
was called to go and in a new
country to see what he could
raise and left me to the mercy
of the people and winter came

and the snow fell 4 foot on the
 level and i had no wood and
 no powder. but I had some whea
 and I boiled it. and with a little
 meat and that was all we
 had to eat all winter. my
 hasan come home the 20
 of march and my father
 come the 2 of april. I tell
 you I had ^{had} time to live I
 took a very bad cold and
 was sick a long time I had
 such a hard time ^{just} the winter I
 should know to flocks and
 carried my little boys
 to school she had no shoes
 and peter trasmasson promise
 to give us some powder that
 he owed us for instead of
 mayer and he took the powder
 from my little son

children and give it ^{to} a
old man that ^{we} owed and the
old man had plenty but he
was mad at me and he had
it in his power to make me
suffer and I sent my little
8 year old boy to him to get
some flour and Mrs
Kasinsson said you clear
out your little paper I have
nothing to give you I sent him
back ^{and} ask to pay me the flour
- er she owed me and he
went but could not get it
so I sent her a note and told
her she would see the day
she would be glad to
Begg a crust from me
and she moved away
from there and the Indian
- S. took their horses and
all that had and left there

to stare and the servant
would to my husband to
come and talk to them and
get them to let them go. and
he sent a woman to tell
them to let him and his
family get out of that
place the men had times to

The first year the town
was organized. The people
wanted to have a good time on
the fourth of July, we all
turned out and made a
Bawera and put a floor
under it and she said if she
a play now she would see
all the fat men are wise
to get one. so on the 3rd third
of July I took my pills
lips and tore them out

Fill in

them up and painted the
stripes and stars on them,
And before day light. I fastened
it on a small pole I climbed
up on the bowery and hung
my flag. The people all ask
where the flag come from
but no one knew

we moved again the
Bishop would not

1
gave us a recommend to
join the nation he said
we had not paid a full
tithen and if we turned
them sheep in tithen we
could get a recommend
and my husband turned
them over to tithen so you
see what man is. after we
had lived on the permit
law. and both the indians
and made peace with them
so the people could live.
then they treated us like
that. I tell you it all
most made my family
poor. they should have
- it. or love for all we
had done for the country
and it was because they
had grown rich while we
served them on the permit

The year that general Custer was
killed the Indians come in from
Butter fields and ^{had} the war.
In their hearts ^{and} began shooting
In all directions, they wanted to
kill ^{the white man} my husband and them
down to the Indian village and
staid there all night with
the Indians trying to pacify
them. I went in the morning
to their camp and the square
- as was in one part of
the camp and men in the
other part. The Indians ^{came}
out of their wigwags and
ask me what I wanted
I told them I wanted
my husband to come home
and get something ^{to} eat. They
said you pipe or the
Indians will kill you and

him to and then drew
a gun on me. and said
they would not let him go
and I told them to let him
come out I wanted to see
him then the Indian
Chief came out with him
and said none talk
quick the Indian is here
mad. I asked him what
made him stay all night
he said the Indians care
him and would not let
him go. the friendly Indians
stood guard over him. if
the others had tried to hurt
him there would have been
trouble. but he stayed till
2 o'clock ^{on the next day} bye that time
the whiskey had gone and
the Indians all fell a sleep
and my horse came home

ever. when I look back on
my past life and see what
I have past throu it is a
wonder to me now that
I ever staid with it but
gods sweet sent us there
and we fulfilled that
mission and god wil re-
ward us in the world
to come. but I haerent
got any thanks to give to
man here women far help
if we had depended on man we
might have starved to death. first
the lord had his eyes on us
and tryen us to see if we
would stand fathoul to the end
with all our trials

4
and no schooling and a way
of from home in a few years
Brigham young sent some
paralyds in to that vally.
Then it was not so bad we
would get to geather and
hold meeting, and petes
Grandson from blind was
presiden elder. we lived
there till the indians got
to fairmen, and then ^{we} went
to Raffit vally and fild up
a rather ham. just before
that I and a old lady was
waishen and 2 young indians
come and said ~~but~~ you
get out of this vally it is
not yours it is the indians
and took a pole and rigld
the water. I told him to
go along becase or I would

3

give him a whipping he said
O you are a squaw and cant
fight I said I wil show you
what I can do and I took the
hale fram him give him a good
lickin with it he went away
and the old lady said
now you have done it.
we wil have the hale trife
on to us I said I ges mat it
wil do them good. she cride
and said noal see. but
tha stayed away 3 days and
come back a laughing and
said. Shocksens squaw are
you mad yet and I told
them no. and tha said tha
warent mad ether. and it
dove them good to. for tha
never tryed it gain. but
we had trife of and on
after that

le

Some time in Keweenaw the
town boys took the indians horses
out of the grain and put them
in the strays pen. when they came
for there horses the boys would
not give them up without paying
the damage and the indians
could not understand why
and they went back told the
indians the whites had stald
the horses and hear come the
hole band all painted with
just a buckcloth on and there
hair done up on top with
guns and knives ready to fire
27 guns thrown on us at
once and the chepe tried
to throw over me with his
horse I had my paper in
my arm knocked down
in the place and that is what

based my life on a Indian
Bride to cut my husband's head
off with a old sickle he had
made sharp and he could
not for the lord would
not allow it and struck
them down with such
fear that could not do us any
harm nor melton ride upon
take your children run
and hide I told her I would
not run away and I staid
rite there and said to
god for protection and
the rest ran and hid and
we got the cattle along
with the help of god. we fed
them taught them to farm
and be honest and steal any
more to hild them from
and go to school. we then
went to work for one one
X

A §

Selfes we took a fairm
on pleasant creek and raised
a little of every thing such
as corn cane melons beans
and some fruits we stayed
there 5 years and I had 2
children born in the wilder-
ness. I got peevish and was
sick 4 years. we then mov-
ed to cannsill we fell
the first in that place.
then moved up on what
was none as the dirty
deale river. there was
a mother's home. we lived
3 years in that place
and made malacies. my
husband took sick was
sick one year and could
not work. he kept me for
6 weeks and went to
Black City. while some

9
Bow says killed a indian
and the indians come to
see if I had seen the men
I told them I had the
day before and the hall
murmured in their hearts and
went and cut and slashed
all my melons all up picke
-d. my green corn and I
asked them if I had treated
them that way I told one
Big Indian if could remember
when I give him a fed to
sleep in supper and breakfast
-art. and dinner and he said
yeas. he then went and stop
-d. the indians from cutting
my more melons. but the
the went and shot my best
bow then the was sad side
and went a way after
that the came again

~~Start for~~

10

Came again and camped almost
in my door yeard and veary baddy
And tryed to pick a row with
us. an old indan drawed a
axe among dds boy and said
he would kill him. I was all
aslave with my children at
that time my husband came to
Ira. finally for flowers. did not
want the indians to stay. so I
knew tha was supatished and
I told them the moon was
gain to go black. I knew tha
was gain to see aclipse of the
moon at 12 oclock at night
and never went to sleep
till the moon was a totle
clipse. then got there horses
and left of spore. it was like
tha came back in month
and asked me if the Lord

11.
had told me a fabled
The Lord talked with me
and she was a afraid to stay
after she had fin someen
I told the Lord told the
wise men how to read the
sonn and moon and stars
and I got all micok and shall
them. and she asked me how
told you them. I learned it
out of the book. and she said
dore god learn every body
I told them if she learn
-d. the ~~the~~ books she would
know. she seemed to be satisfied
and left me. after 17 lang
land we were years. The
Brother willyena Sage willer
then president of that state
told us to go where we could
help our self and send
our children to school.

Tha had very little schooling
 and Tha was so large Tha was
 ashamed to go to school and
 the school children made
 fun of them. Tha did not
 know that my husband and
 my self had made it so
 that could live in peace in
 there homes and not be
 killed like indians and have
 there horses and cattle stald.
 In all our labours with
 indians. we never had one
 cent give to us from the
 Church. we worked and
 supported our family
 and god give us strength
 and faith in him and we
 brought our family up
 in the fear of the Lord
 I have witten this to let you

of the young generation
 see what we had to part them
 when we made peace in
 the land. then the authority
 set us free to go where we
 would. but never once
 thanked us for what we
 had done. but there was
 one who smiled from on
 high. and blessed us with
 the love of the gospel and
 I know my brethren
 lives. well bishop knowledge
 -er. of Richfield could
 down when we lived and
 told us to go. then we
 sold out and came to
 pennon. every country with
~~it~~ I tell you we was
 a very poor people had
 no education. and hard for

94
we sold our new
wagon for a piece of land
in the field and one horse
and 20 dollars for a place
in town to hold our and
set it out to private trees
we planted 7 acres of private
trees and had a hard time
live while the trees growed
we planted melons and cukes
peppers and onions and other
garden stuff and sold to
the settlers. And when our
private growed I took my team
and hauled it to mining camp
-s. and pulled it my boys
worked out and we had
a start and built a brick
house with four rooms
and took a hamsted and
was prospered in the land

till we had a good and 20
good cows a good wagon and
Buggy teams and was doing
well. When Mariah my husband
died and left us in det 400
dollars it took all my cows
to the det. and for the expenses
my oldest son died one year
before his father died and
left a wife and 6 children
then my son Brigham died
and left a wife and 4
children 3 years after the
my son Elger took sick
and sent for me he was to
the Col mines. he had pen-
-cited and a took time to
the hospital. I had to mortgage
my home to pay the doctors
it cost me 400 dollars
and I did not get money
to pay yet. so it is made

that married yet and I say
 enters on it well to cut along
 -g story short I changed
 my name ^{from} Mrs S M Belwin
 to Mrs J S. Gelford of Logan
 Utah. after 40 years of trial
 & hard ships I fed
 my first child he was 39
 years of age I had born my
 children in trials and sick
 hard ships and taught them
 to be honest to and obey the
 gospel. they are all industrious
 I have taught them good principles
 they are all married but one
 he is 22 years old at this
 writing. Should come into the
 hands of the people how dose not
 understand why I and my
 family was on the frontier I
 would just say read this and

and you will ¹⁶⁵ understand
and I ^{that will} hope take pity on the
poore. and do not turn a deaf
year to their cries but just stop
and speak a kind word to them
and give them a smile if nother
more.

There is many a yearn in the path
of life if we would stop to take
it. There is many a tone from the
Better land if the greedy hart
would awake it

I would say to all. report of
all evil thoughts to wards the
Saints of god. for the more
you meet to them will see more
Back to you again. So be wise

he told me ⁵ he had a hard
time with them the would
not give up nor neither would
he. The whickey was gert
working. The old med in
in them to doe mishepe. and
The lord would not allowit
The Indians got a praid
went back to there wife
then we had pece for
a long time. till some
one gave them some more
whickey and put hell
in them again and some
of the old women came
to my house told ^{me} it
was gert alered that give
them the lickel and the
wanted to find him so
the could kill him old
na ^{was} ~~peruey~~ the waser Chhepe

6

had a old sword and
swung it around among
the children and hit the
house split up things
my husband was in the
field and i sent for him
The indians demanded
old jack the man who
gave them the licker
and drew the sword
and said he would kill
^{my husband} ~~him~~ if he didnt get old
jack for him he told
him jack had gone to
Rabbit valley and he
went a little ways and
then fell off his horse
and went to sleep.
when he awoke he was
all right again

7
we went there all the
Nights and suffered every
thing but death for the
gospel. and the people made
no more a tattle to us
them so we had never been
bound. I remember one family
mooed in that place and
I had some chickens she
wanted and I didnt want
to sell them. she said we
could statue and go naked
for all of her. and I told
her. I knew if we had
depended on the people
we would have saved
long ago. but if you had
to do as we have done you
would have been killed
By the indians. she said
no man would get her
to live among the indians

I told her we was sent
there on a mission^{to} preach the
gospel and I saw them
work so a fair and rare
what they wanted^{to} eat and not
live by pointing and stealing
and that was why we was
there. and now you can
live in peace. and all the
reward we get is a
Bribe from the people.
when the treaty was made
George Feun and almost the
I was the indians interpreter.
They had a meeting with the
indians. warrior Behman may
hadson was speaking for
Joseph a young he went to
the meeting and listened to
the talk and George Feun did
not do what he was talking

a part in the treaty, he told
them that would give them
so much flour and some
Beefes and all the grass and
wood and water, and the people
would only have the land
my hospar could understand
what they was^{was} doing and he
asked if he could say a few
words and joseph said yes he
could, and he told him the
way that treaty was made
that would have ware with the
Indians a gain, for they did not
^{understand} any of the indian language
to make the treaty right there
was one indian that could
talk the indian language
and joseph asked him what
they told the indian
said the same as my hospar
and then he had to explain it

21
and after ^{that} Joseph saw what a
muddle his interpreters had made
the Indans asked if Mosidh
could do the talking for them
and when he began to talk
Indan the indans asked him
who he was and he said he was
Isaac's son. The little boy
that come in the indan camp
and a fight with Tafford
and it was the same indan
he was talking with. when
the event this ^{boy} jumped up
and shook hands and said
this is one ^{or captain} real and the stad
boy him. and Joseph telegraphed
to his father Brigham naming the
president. and told him what
was done the president came
down and hit him apart to
see the interpreter for the

22
church in that part of the
country and he gave all the
talk ~~for~~ them and then sent
us on a mission in grassy
among one of the worst and
wicked tribes of Indians in all
the United States. It was named
as white horse chief land or
Shenabegam and Wapand server
and Mopansig. Apos. and Tafa
all of these Indians. The descendant
of old waver and Aispen and
Saml of blackcock Indians and
we had a long hard trial
with them. They had sin taught
for so many generations to
steal and murder. But when
they saw the light of the gospel
they repented and were more
true to the path than any
white man. For they lived
to the laws of God and was

a example to lots of the people
 But the was sent on the
 reservation, and there the can
 be taught to read and write
 more fully, than they had ^{before} before
 the habit of reading seems
 I have seen among the Indians,
 they was taught to ^{not hunt} fairer and
 hunt, till after the ^{the} raised
 their crops and the ^{the} of
 hunger I have saw little
 Indian children pick up old
 bones around where people had
 thrown them a way and broke
 them and eat marrow out of them
 to keep alive. I have divided
 my last meal with them
 and milked the cows and
 give it to the paposes to
 drink. I have done it many

24

times the Indians w^o go to fish
lake and fish the freight the fish
down to town and sold them for
flour it would feed them a
while. I remember one day a warrior
came to me with a very large
bundle of arrows well raked
and said keep those till I call
for them. he said that was very
strange and he could shoot
right thru a man with a bow
and them arrows. I asked if he
had ever done so. yes said he
I shot a man in the back and
he threw up his hands and
said my god. and took the
arrows by the rakes and pulled
the feathers thru his body and
he fell dead. I shivered and
how could you see so mean
he laughed and said that was
nothing

I once was very sick with
Ammit and a Indian doctor
Came to see me he said he
could cure me I asked him
how and he said by the
power of the devil he could
make fire come out of my
feet and hands and then
the devils would go out I
told him if god could not
cure me the devils should
not.