

Bay-bah-dung-ay-yaush

father of Mah-kah-day-wub.

Q. The two Min-o-ge-shig had the same mother?

A. Yes, they had the same mother.

Q. Did you ever hear who was the father of the mixed blood Min-o-ge-shig?

A. I used to hear. A man from Montreal, a Frenchman, whom we called the man from Montreal.

Q. Was he ever in this country? A. No, sir.

Q. The mother of Min-o-ge-shig was Hay-way-dah-quod-o-quay?

A. Yes, sir, that is the one.

Q. She came from the English country, didn't she?

A. Hay-way-dah-quod-o-quay lived at Leech Lake - that is only what I heard - and then she went east. That is where she got Min-o-ge-shig.

Q. When you say she went east, you mean she went to Lake Superior?

A. Yes, sir.

Q. Did Hay-way-dah-quod-o-quay get Ke-che-Min-o-ge-shig over at Lake Superior also?

A. No, sir, she got him over here at Leech Lake.

Q. Shah-yah-go-say was also a son of Min-o-ge-shig, wasn't he?

A. Yes, sir.

Q. I mean the Min-o-ge-shig who lived around Otter Tail Lake?

A. Yes, sir.

Q. And would you say that all of Min-o-ge-shig's children were mixed bloods?

A. I would not say. He had one drop of Indian blood and one drop

of white blood.

Q. Mino-go-shig did? A. Yes, sir.

Q. Well, then, his children would have one drop of white blood, too, wouldn't they?

Q. Yes, sir, that is why I say that.

Q. Then Shah-ah-go-say, the son of Min-o-go-shig, was a mixed blood, wasn't he?

A. Yes, sir, his mother was an Indian woman.

Q. Shah-yah-go-say had a son called Mosh-kin-ay-aush?

A. Yes, sir.

Q. Would you call him a full blood or a mixed blood?

A. I would not say that. His mother is an Indian woman.

Q. And which is he then, a full blood?

A. I said myself, I call him a mixed blood.

Q. Do you know Mun-e-do-bish-e-ke, the son of Ah-be-tah-wish-kud? A. Yes, sir.

Q. And he was the son of Dah-ke-god?

A. Yes, sir.

Q. Mun-e-de-go-shig married Ay-go-je-binais?

A. Yes, sir.

Q. Was she a full blood?

A. I would not say that. For that reason I would not say that, because Ay-go-je-binais was the daughter of Wah-booze, for the reason that it was not ascertained, or was not really known, what Wah-booze ah-ke-wenzie really was.

Q. He was not considered a full blood Indian, was he?

A. To me, it appeared to me that he was one of those dark Indians we have among us.

Q. He was not all of Indian blood, was he?

A. Just as I have said - that is what I considered him.

Q. You do not know who the father of Wah-boose was?

A. No, sir.

Q. His mother was the same woman who was the mother of the mixed blood Mine-ge-shig, wasn't she?

A. Yes, sir, the Min-e-ge-shig was visibly a mixed blood.

Q. He was light? A. Yes, sir, he was light.

Q. Wah-boose was dark?

A. He was one of those Indians you notice that are blacker than the others.

Q. Was he black like those Indians that are called "Bunga?"

A. He was a little bit more transparent. That is the way the Indian looks. He is not so opaque like the negro.

Q. I have not yet got my comparisons. Which was the more transparent, Wah-boose or Bunga?

A. Well, I could not say positively what this woman was, because I do not know it exactly.

Q. What woman do you mean?

A. Ay-go-je-binais, daughter of Wah-boose.

Q. Then you are not able to say whether the child of Mun-e-dobish-e-kee and Ay-go-je-binais was a full blood?

A. No, sir, I wouldn't say. That is why I would not say that. I would not tell a lie. I would not say this lest I told a lie.

Q. What do you understand by the name "mixed blood" that we are using here?

A. I do not understand.

Q. If an Indian woman married a Frenchman, and they had children, would you call their children mixed bloods?

A. I would call them little Frenchmen, children; that is what the Indians call them.

Q. Would you call them French children when their mother was a full-blood Indian?

A. Yes, sir. The father is the progenitor of the children.

Q. If these children went with their mother and lived among the Indians, and dressed and lived as the Indians did, do you call them Frenchmen?

A. Yes, sir, that is the way they would be called. This name which they have would not be eradicated no matter how they lived.

Q. If the son of a Frenchman and an Indian mother married an Indian woman and had children, ^{what} would you call their children?

A. Those are mixed blood. They would be called mixed bloods - those children. I tell it to you they would be a half-breed when the bloods are equal.

Q. If a half-breed marries a full-blood Indian woman, what do you call their children?

A. I do not know what I would say as to that. I have stated as to how, as to my own way of saying.

Q. Now, let me ask this question. When the grandchild of a white man, either American or French, lives among the Indians and dresses as they do, can you tell whether they are full bloods or mixed bloods?

A. I would recognize them.

Q. I'll go down the line again. If the child of a half-breed father and an Indian mother was born among the Indians and lived and dressed as the Indians did, could you tell that he was a mixed blood.

A. Yes, sir.

Q. How would you recognize them as mixed bloods?

A. There were such among the Indians wearing breech cloths just like the Indians, and they were noticeable. The Indians, all Indians notice them.

Q. What made them noticeable - were they any lighter colored than the regular Indians?

A. Yes, they were lighter. They were noticeable.

Q. Was their hair any different from the hair of the regular Indians?

A. Yes, they looked different from the others. That is why I say.

Q. Some of them had lighter colored hair, didn't they?

A. Some of them had brown hair.

Q. And some of them had curly hair, didn't they?

A. Some of them. Some of them just brown; and the eyes showed it too.

Q. Some of them had blue eyes, too, didn't they?

A. Yes, sir.

Q. Would the child of one of these mixed bloods that you have been telling us about, whose mother was an Indian, also be a mixed blood?

A. Yes, sir, that is the way. That is what I stated. Of course I don't know what the real constitution of the blood at this stage is.

Q. Would you call a person a mixed blood who was all Indian blood, except one drop of white blood?

A. I would call him a mixed blood, yes, sir.

Q. Then, if you saw a person living among the Indians who had curly hair, you would think he was a mixed blood, wouldn't you?

A. Yes, sir, I would call him a mixed blood.

Q. Some of the mixed bloods cut their hair short instead of wearing it in braids, didn't they?

A. Those that live among the Indians braid their hair, and they wear breech cloths.

Q. Didn't some of the mixed bloods who lived among the Indians and wore breech cloths cut their hair short instead of wearing it in braids?

A. I never saw any of them.

Q. You told us the other day about Shah-be-ge-shig-gway-akung?

A. Yes, sir.

Q. Who was his father? A. O-zow-ah-kig.

Q. Well, didn't you tell us the other day that O-zow-ah-kig had curly brown hair?

A. I didn't say he had brown hair. I said his hair was curly. His hair was not braided.

Q. Well, that is the question I wanted to ask you. He did not wear his hair in braids like the regular Indians?

A. No, sir.

Q. Did he wear it long, or did he cut his hair around his shoulders?

A. They were not cut that way. That was the natural appearance.

Q. Do you know who his father was?

A. No, sir, he was not born at Leech Lake. He came from beyond, and he came here to live with a woman.

Q. Did he come from Lake Superior?

A. He may have come from among the spruce country.

Q. How can you tell, then, whether he was a full blood or a mixed blood?

A. Well, I don't know who he was.

Q. You would not say he was a full blood Indian, would you?

A. No, sir, he was somewhat light, the old man.

Q. Did O-zow-ah-kig have any brothers in this country?

A. None that I know of, just his sons.

Q. I have forgotten whether you told us the other day whether you knew Kah-mah-kah-day-wah-shay, the father of Ah-she-gun?

A. Yes, I told you about him.

Q. Didn't you tell us at Fergus Falls two years ago that Kah-mah-kah-day-wah-shay was not a full-blood Indian?

A. I didn't say that. I do not recollect that I said that. I just named him, that his name was Kah-mah-kah-day-wah-shay, and that his son was Ah-she-gun.

Q. We spoke a little while ago about Sah-gah-dah-moose. He had a son called Ke-we-sah-win-de-bay?

A. Yes, sir.

Q. Wasn't he light complected?

A. No, sir, he was an Indian.

Q. Did he have Indian hair, or did he have brown hair?

A. That was an Indian. The name Ke-we-sah-win-de-bay is simply a name.

Q. Do you know Ah-nah-me-ke-we-gwon, the son of Ah-be-tah-wish-kud?

A. He had no son by that name.

Q. Did he marry May-mis-quah-nah-waince?

A. May-mis-quah-nah-waince was the father of Ah-nah-me-ke-we-gwon.

Q. Was Ah-be-tah-wish-kud the mother of Ah-nah-me-ke-we-gwon?

A. No, sir, his mother was Be-she-waince.

Q. Is Ah-nah-me-ke-we-gwon a full blood?

A. Yes, sir, they are Indians.

Q. Isn't he light complected? A. No, sir.

Q. Was Ah-be-tah-wush-kud, the son of Dah-ko-god, light complected, or was he an Indian too?

A. Yes, sir, they were Indians. You mean the old Ah-be-tah-wushkud?

Q. Yes.

A. He was an Indian. That is one of the sons of Mah Zawi.

Q. Did you know Wah-be-je-ub?

A. Yes, sir, I used to see her.

Q. Who was her father?

A. I do not know the father.

Q. Was it Way-zah-wah-be-kuang?

Q. He might pass as the father, but he was not the real father. His other children differ from this one.

Q. Was Wah-be-je-ub light?

A. She was light.

Q. Would you call her a full blood Indian?

A. I would not say anything; only this old woman that I have been talking about, I would say that, but I did not see these two men.

Q. Wah-be-je-ub's mother's name was O-mah-me-quaince?

A. Yes, sir, I used to see her.

Q. Was she light, also?

A. The old lady was light.

Q. Did you ever hear whether she was considered a full blood or a mixed blood by the Indians?

A. No, sir, her mother was called O-bish-ug-ke-quay, and her

father was a Sioux. That's all I know.

Q. Wouldn't you say that Wah-bo-je-ub looked like a mixed blood?

A. I would not say that. I simply tell you how she appeared to me, that she appeared light. I have heard that she was described as having blue eyes but she did not appear to me that way. If I had seen the blue eyes myself I would have thought she was a mixed blood. I just tell that she appeared to me as light.

Q. Did you know She-gah, the wife of Ke-che-Min-o-ge-shig?

A. Yes, sir.

Q. Did she look like a mixed-blood?

A. No, she did not appear to me that way.

Q. Wasn't she light complected?

A. Yes, she was light. Some Indians are light, but she was an Indian.

Q. Did you know her father?

A. No, sir, I know her brother.

Q. Did you know her mother?

A. No, sir,

Q. And, of course, you didn't know any of her grandparents, did you?

A. No, sir, I just saw the old lady. She was very old.

Q. Then, for anything that you know yourself, her grandfather might have been a white man?

A. I wouldn't know. I believe that she was an Indian be-

cause she had a dodaim. Indians have dodaims. Her dodaim was the king fisher.

Q. When mixed bloods have lived a long while among the Indians and lived as Indians, don't they have dodaims also?

A. No, sir, none of them have dodaims; except where a full-blood Indian man marries a mixed blood woman, then the children have dodaims.

Q. The children, then, would have the dodaim of the father, wouldn't they?

A. Yes, sir.

Q. Then if She-gah's father belonged to the king fisher dodaim, she would have that dodaim, wouldn't she?

A. Yes, sir.

Q. Her mother, She-gah's mother, might have been a half-breed, and still if her father was an Indian she would have the dodaim of her father, wouldn't she?

A. Yes, sir, the mother might have different dodaim, but they don't follow. The children follow the dodaim of the male line.

Q. Your father's brother's name was Ah-kah-kon-zhay-we-ne-nece, was it not?

A. Yes, sir.

Q. You used to see him often, didn't you? A. Yes, sir.

Q. Wasn't he lighter complected than your father?

A. Yes, sir, Ah-kah-kon-zhay-we-ne-nece was darker.

Q. Was darker than your father?

A. Yes, sir, my father was a little lighter than he.

Q. Didn't Ah-kah-kon-zhay-we-ne-necce speak French, talk French?

A. Yes, sir, he spoke French. He was raised by French people.

When they were very small they became orphans, and they were raised by French people for whatever service they rendered, such as chopping wood, and in that way he learned French.

Q. Where were they raised?

A. Near the Lake Superior country - this one was raised.

Q. The mother of Day-dodge and Ah-kah-kon-zhay-we-ne-necce was Nah-gway, was she not?

A. Yes, sir.

Q. Did you ever hear that Day-dodge and Ah-kah-kon-zhay-we-ne-necce had different fathers?

A. No, sir, they had one father by the name of Gway-do-we.

Q. Do you remember the time when Mr. Morehead, who was called by the Indians "He-gah-nah-binais," was here talking with the Indians?

A. Yes, sir.

Q. You worked with Mr. Morehead all summer, didn't you?

A. Yes, sir.

Q. He was inquiring of the Indians then as to who were full bloods and who were mixed bloods, wasn't he?

A. Yes, sir, that was his work - all those that he asked me.

He could not have recorded any of those that were mixed bloods, except the full bloods.

Q. I don't understand you. Did he ask you about any mixed bloods?

A. Yes, sir, he used to ask me. He did not ^{forget} right those down.

Q. He was also asking the Indians about selling their lands, wasn't he?

A. Yes, sir, he asked them.

Q. And didn't he tell them that if they were full bloods they had no right to sell their land?

A. Yes, sir, that is what he told them.

Q. Did he not also tell the Indians at that time that if they were full bloods they would be able to get their lands back?

A. I did not hear him to that effect.

Q. Did you not tell us at Fergus Falls two years ago that Mr. Morehead made that statement to the Indians here?

A. They asked me that question, and I said the same thing - no.

Q. Haven't you heard it told among the Indians here that if they would be full bloods they could get their lands back?

A. I haven't heard that. If I heard that anywheres I would tell it.

Q. Well, I believe that. Were there many mixed bloods living among the Indians where you were when you were a young man?

A. Not very much. There were six mixed bloods over there.

Q. Who were they?

A. One of them was Je-kaijce; another one, Ay-gos; another one was Sah-gut; another one, Mis-ah-bay, another one, Go-shah-gun, another one, Ge-che-gaun-e-quabe, and then there was a negro.

Q. Who were the negroes?

A. George Bungo.

Q. Wasn't Min-o-ge-shig living with you then?

A. Yes, he lived with us over here at Otter Tail.

Q. He was a mixed blood, wasn't he?

A. Yes, sir.

Q. You didn't mention him a minute ago.

A. Well, that is over here, and then there is a different place.

Q. The mixed bloods you were telling us about were over around Leech Lake, weren't they?

A. Yes, those first ones were, and Min-o-ge-shig was over here, around Otter Tail Lake.

Q. Were there any other mixed bloods living with you around Otter Tail Lake?

A. I do not recall any other. Then some time later some more came in and settled there.

I think that will be all. Thank-you.