

Mak-kah-day-wub, being then called for cross-examination by the defendant testified as follows:

By Mr. Powell:

Q. You told us the other day that you knew Dah-ko-god?

A. Yes, sir.

Q. Dah-ko-god had a son called O-be-tah-wush-kud, didn't he?

A. Yes, sir.

Q. And O-be-tah-wush-kud had a son called Mun-e-do-mah-quah?

A. Yes, sir.

Q. And Mun-e-do-mah-quah married Shah-go-say?

A. Yes, sir.

Q. Was Shah-go-say a full-blood Indian?

A. Not very much.

Q. Who was Shah-go-say's father?

A. Min-e-ge-shig.

Q. Was Min-e-ge-shig a full-blood?

A. I would not tell a lie. No, sir, he was light, that man.

Q. Min-e-do-mah-quah and Shah-go-say had a child called Nun-dah-wo-nub? A. Yes, sir.

Q. Was he a full blood Indian?

A. I don't know how that would be. His father was an Indian and his mother half - she had a little white blood.

Q. When the father is an Indian and the mother is a mixed blood, do you call the children mixed bloods?

A. No, sir.

Q. You would call those children full blood Indians, wouldn't

you? A. Yes, sir.

Q. If a white man marries an Indian woman and they have a child, do you call that child a mixed blood?

A. Why, no, the man was the one - I would call them that.

Q. The child of a white man and an Indian woman would be half one blood and half of the other, wouldn't it?

A. Yes, sir.

Q. Now, if this half-blood, half-breed child marries an Indian and they have children, their children, as I understand you, are full bloods?

A. No, sir, I would say that they had a little white blood in them.

Q. Would you call them mixed bloods, then?

A. I would say that were a little mixed bloods - they were mixed bloods a little - if I know they were in fact.

Q. If you didn't know it, and they lived among the Indians, and dressed as the Indians did, you would call them full bloods, wouldn't you?

A. Well, I wouldn't say anything. I would not make up what to say.

Q. You wouldn't call them mixed bloods, would you?

A. That is what I would say, repeatedly, that they might be a little white blood; and then I would say a little mixed blood.

Q. If you knew that they had a little white blood, you would

say they were mixed bloods, is that right?

A. Yes, sir.

Q. When a person only has a little white blood and is living just as the other Indians live, how can you tell whether they have any white blood or not?

A. I wouldn't know them, but when I see them I remember them.

Q. Yes. Do these people who have some white blood, have a little white blood, and all of the rest Indian blood, look any different from the full blood Indians?

A. Yes, they must appear different.

Q. In what way - what would be the difference?

A. They might be light.

Q. They might have curly hair, might they not?

A. I don't know, that might be. Some of them might be of curly hair.

Q. Some of them had brown hair, too, didn't they?

A. Yes, sir, some of those Indians have brown hair. I don't know from what cause.

Q. Did you know She-gah, the wife of your grandfather Ke-che-Min-e-go-shig?

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

Q. Wasn't she light?

A. Yes, she was light when I used to see her.

Q. Didn't she look like a mixed blood?

A. I don't know. Her skin was light - that is as far as I

saw her, on the face and on the arms. Of course, I did not see her on the body.

Q. And she was light as far as you could see her?

A. Yes.

Q. Her sons were also light, were they not?

A. Yes, it must have been transparent. She had only one son.

Q. She has a grandson living around here by the name of Wah-be-shesh, hasn't she?

A. Yes, sir, probably he is here. I heard that he was at Round Lake.

Q. You used to see him before you lost your sight?

A. Yes, sir, I used to see him at the store here.

Q. Is he a full blood Indian?

A. Yes, he is the one. If you ask him who his father was he would not know, he could not tell you, he is such a fool.

Q. He is a cousin of yours, isn't he?

A. No, sir, he is my brother.

Q. Do you know John Lecky over at White Earth?

A. No, sir.

Q. Do you know George Berry at White Earth?

A. Not at all.

Q. Do you know the husband of Ke-zhe-wah, who was here yesterday?

A. Yes, I used to see him.

Q. Ah-nun-ne? Was he a full blood too?

A. No, not very much.

Q. Would you call him a mixed blood?

A. Yes, sir, a little.

Q. I have forgotten whether you told us - I will ask you again. Do you know Wah-boose-ab-ke-wennie?

A. Yes, sir.

Q. Was he a full blood Indian?

A. Not very much. I believe he had a little Indian Blood.

Q. Do you know Pe-she-ke-, the child of Mis-ko-ke-nay?

A. Yes, sir, I saw him.

Q. Mis-ko-ke-nay was a child of She-gah you have been talking about, was she not?

A. Yes.

Q. Would you call Pe-she-ke a full blood Indian?

A. Yes, sir, that is what I would say, and that is what I said.

Q. Well, now, the people that you have told us about since we have been here, and called full bloods, have been like these I have just been asking about, haven't they?

A. They are.

That will be all. Thank you very much.

Ay-dow-ah-unnig-o-quay, being then called for cross-examination by the defendant, testified as follows;

By Mr. Powell:

Question: How old did you say you were?

Answer: It was named I was that old. Of course, that is what they say; it was counted that must be my age.

Q. You told us the other day how old you were, and I wanted you to tell us again.

A. At the time you were asking me of course I did not know, but the very first time when I was asked I said that I had two younger brothers or sisters at the time the meteors fell. I told the questioners at the time that from that they could find out.

Q. That must have been in 1837, then. Did you ever live at Leech Lake?

A. Yes, that is where we lived.

Q. You told us that you were born down on the river near Otter Tail Lake, if I am right?

A. I was told - the story is handed down that I was born down near Otter Tail river at where they call the last portage, on an island in the river. That is, the channels changing around form an island. There is a great big elm on this island. That is where I was born.

Q. Did you ever visit Lake Superior?

A. When I was a child we went up there. That is, my parents - those that raised me, went up there.

Q. Yes. The Indians used to go from Leech Lake over to the traders on Lake Superior to sell their furs, didn't they?

A. I wouldn't know as to that, because I just barely remember the circumstances at the time we were out there towards that way.

Q. Were there any mixed bloods living among the Indians when you were a young woman?

A. I cannot recollect when the mixed bloods were there amongst us.

Q. Do you know Ah-nun-ne, the husband of Ke-zhe-wash?

A. Yes, I used to see him when they came over here.

Q. Didn't you tell us that he was a full blood Indian?

A. I haven't been asked about him.

Q. What would you say he was, a full blood Indian?

A. I don't know whom they were. I could not be positive as to recognize them, only they lived as Indians.

Q. Did you know his father, Gah-gog? A. Yes, sir.

Q. Was he living at Leech Lake when you were then?

A. No, they came over here at White Earth the first I knew them.

Q. When did you first see Min-o-ge-shig, the father of Shah-yah-gesay?

A. I used to see him. I saw him when he was an old man.

Q. Was he a full blood Indian?

A. I don't know. I would not know. Of course I could not tell

whether he was or not.

Q. Did he live as an Indian, dress as an Indian?

A. Yes, sir, he used to practice medicine. He was a leader of the Indian medicines.

Q. Did he have a dodaim?

A. I do not know how he was in regards to that.

Q. Was he any lighter than the other Indians?

A. Yes, he was light. This is the first time you asked me about him. You cannot forget what you have asked me already.

Q. How much white blood must an Indian have before you will call him a mixed blood?

A. I would not know. I never had any experience as to that - how much blood they must have. I never see it.

Q. If a white man marries an Indian woman and they have a child, would you call that child a mixed blood?

A. I do not know what I would say.

Q. You have been asked about a great many people here, and you have told us that all of them were full bloods.

A. Of course, that - of course I remember what you have asked me in the past.

Q. What do you understand by the name "mixed blood," or "half-breed?" What kind of a person do you have in mind?

A. I do not know whom that would be. I never knew that kind of a person during my growth. That is, while I was growing to my maturity. He was just as dangerous to us as was the Sioux.

We regard them as the same.

Q. That is, the halfbreeds and the mixed bloods? A. Yes.

Q. Since you have grown up, however, you have become acquainted with some so-called mixed bloods, haven't you?

A. I have never seen a mixed blood.

Q. Have you never seen a mixed-blood since you have lived at Pine Point?

A. I do not know whether I have seen any mixed bloods, that you call, here at Pine Point.

Q. Do you know George Andrews, the son of Neah-bow-e-say-quay, who used to run a store down here?

A. I have never gone into a store to purchase anything.

I don't- I just go to a certain place and settle there; I never go about.

Q. Then you never knew George Andrews?

A. Yes, sir, I never saw him.

Q. Did you know Shah-yah-go-say, the son of Min-e-ge-shig?

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

Q. He was very light complected, wasn't he?

A. Not very light.

Q. Did not the Indians call him a mixed blood?

A. I never heard so.

Q. Do you know what we are talking about when we ask whether a person was a mixed blood or not, when we speak of a mixed blood?

A. I don't know what you are talking about. I don't know

what may be wrong with me why I cannot understand.

Q. Maybe it is because you have lived always among the Indians and haven't seen any mixed bloods?

A. We were not a roving people. My parents were not a roving people. I remember once we were taken down to where St. Paul is now, and the other one here, mentioned before, are the only two instances I know that we were taken away from our country.

Q. If a man living among the Indians and having nearly all Indian blood, but had a small amount of white blood - you would call him a full blood Indian, wouldn't you?

A. Probably. I am not a judge of that blood.

Q. Did you know Mayn-o-ge-shig-wabe, the son of Sah-gah-dah-neese?

A. Yes, I used to hear his name mentioned, but I never saw him. I just heard about him.

Q. Your father's name was Day-dodge, wasn't it?

A. Yes, sir.

Q. And he had a brother called Ah-kah-kon-zhay-we-ne-neese?

A. That was his name.

Q. Did they have the same mother?

A. Probably, I guess that is it.

Q. Well, did they have the same father?

A. Their mother's name was Nah-gway. They had the same father - Gway-do-we.

Q. Didn't Gway-do-we go away and leave Nah-gway for a number of years at one time?

A. Well, I don't know. I suppose he left her after she died.

Q. Did you never hear that he went away and left her three years, and that while he was gone she went away up to Red Lake with another man?

A. Who?

Q. Nah-gway.

A. These, Ah-kah-kon-zhay-we-ne-necce, you ask me, while they were very small they became motherless.

Q. Who raised them?

A. They were raised by their uncle, Kah-ah-wid-us.

Q. He at that time lived on Lake Superior, didn't he?

A. No, they were living at Leech Lake.

Q. Then they were not raised by a Frenchman who lived over east of Leech Lake on Lake Superior?

A. I have just said that Kah-ah-wid-us raised them after they became orphans.

Q. This man right here who is called Bay-bah-daung-ay-yaush, is your brother, isn't he?

A. Yes, sir.

Q. He told us this morning that Day-dodge and Ah-kah-kon-zhay-we-ne-necce were raised by a Frenchman over on Lake Superior.

A. It might have been, I don 't know.

Q. Did he know more about it than you do?

A. I don't know. Well, he is just of recent date, but I am farther back. Why don't you know that?

Q. Ah-kah-kon-shay-we-ne-neece spoke French, didn't he?

A. He was not capable by nature to speak French.

Q. Didn't Day-dodge speak French, too?

A. He was not capable by nature that they could speak French.

I don't think I'll ask any more. Thank you for your trouble and patience.