

Thursday, June 7th.

Gov. Stevens. Said. My brothers we expect to have your hearts today, let us have your heart straight out.

Lawyer Said. My friends you have been speaking to me a poor people. This Earth is known as far as it extends. This earth has red people on it and it has had as far as it extends. The people are lost, they don't think whose talk has come to us poor people. On the other side of the big water there is a large country. We also know that towards the east there are a great many different kinds of people: there are red people and yellow people and black people, and a long time ago the people that travelled this country passed on the waters. And there is that country on that other side of the big water and here is this on this side. On the other side of the big waters they have their laws. Yes, they have their laws there. We now hear the laws they have there, and we now know they have those laws there. We also know the white people pass about on the waters as they wish to. I do not know what they find in travelling about on these waters or what they are hunting, whether it is timber, leaves, grass or what. It was the Spaniards in that direction that just travelled about in their ships, they were the ones who first discovered this country and it was in that way they travelled to look for things, in that way they travelled when they found this country; the red people that along the shores to the big waters, those were the people, and at this place they landed to see those poor people. At that place the red man started and run off, or a part of them did because they did not know the people who came to see them, and the rest came and met them, there is where the white people first placed their children when they first come into the land. From this country they took back samples of rich earth, of flowers, and all such things; they also reported that there was a country on the other side, and it was peopled and these people reported they had found a country. And it was known that there was a new country found. And one of the head men said. I knew there was a country there before. Columbus the discoverer said Can you make an egg stand on end. Although he tried he could not do it, he did not understand how, it fell over: then Columbus showed them all that he could make it stand, and he did it, he made the egg stand. After they saw it done they could all do it.

Those children that he had placed in this country among the red people, from them the blood ran on both sides: that is when the laws come into this country to those poor people: there were a great many white people come back to that place; that is the reason the red people travelled off further and from that they kept still travelling on further as the white people came up to them and this man's (Delaware Jim) people are from the same people: they have come till they are here to us now, and from that country some central part came Lewis & Clark, and that is the way the white people travelled and came in here to my forefathers. Where they came into our country they named that stream Kooskooski: it was then they knew us poor people. They passed through our country and knew all our country and all our streams, and on their return my forefathers used them well: as well as they could.

From the time of Columbus and from the time of Lewis & Clark we have known our friends: we poor people have known you as brothers although we were a poor people, a people knowing nothing when we first saw the white chiefs Lewis & Clark. From those poor people there were some of them that started in that direction (east) and of these there is only one now living (Spokane Gerry) they want to be taught, they returned after they could see a little and told us about the Great Spirit: they told us the laws for the poor people; they had seen and heard them. My Chief said our old laws are poor, the new laws we are getting are good laws, are straight. We said there were these laws, the laws of the Commandments; our old laws the laws of our forefathers and the new laws we are getting shown to us there were laws and those laws should be sent to us.

Ellis our Chief spoke strait for the white people, the President has sent you here to us poor people. Yes! the President has studied this and sent you here for our good. That is the reason I said on Monday use us well my Chief we are a poor people.

The Governor has said the President has sent him to take care of his children: it was you that had spoken thus my brothers (Gov. Stevens and Gen. Palmer) I want the President to see what I a poor man has said. I have got your talk here (pointing to his note book) and although a poor man I can look at it from time to time. I can take care of that; my brother, we have been talking a long time and are all tired.

I think on the stream just below where Mr. Craig lives will be a good place for one mechanic or/ on one of the ranches you have shown me. I also think/that perhaps in the country where I live may be good place for some more of them, in case they were crowded below it would be a good place where I live.

Now my friends I have spoken; those things that have been talked of, you know, I have shown you my heart. You have said to them all you had to say. I have also given you all I had to say. Then my friends I have spoken; those things that have been talked of you know. I have shown you my heart. You have said to them you have said all you have to say. I also have said also all I have to say.

You spoke of a road through my country (the Reserve) it is a bad country, to make roads in, but perhaps it may go through, that is the reason I think we have both talked. 'Tis all our talk. Our

Father Chief has said take care of one another. There is no reason that I should speak long although I have more to say. That is the reason I say take care of us well: that is all I have to say at this time, my brethren. I will have one word more to say when we are about to part.

Young Chief.

TAUITAU: (Tu Ah Tway) Cayuse/Nez Perce.

Tu-Ah-Tway or 'Young Chief' as he was also known. He was a son of Allicot [Ollokot], the brother of Chief Joseph. His mother was a descendent of the famous Cayuse chief Tautowe (as the name appears in the old histories) also called Young Chief, who was prominent in Dr. Whitman's day, also during the Cayuse War and at Gov. Stevens Walla Walla council. This man died about 1920. On account of his lineage and his personality his memory is much revered among the Umatillas and Nez Percés of the Chief Joseph strain.

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Recorded: **Us Indians are blind. The reason: we do not see the earth well. The Lawyer sees clear. The reason that I do not know anything about this ground is I do not see the offer you have made us yet. If I had the money in my hand then I would see: the country is very large is the reason this land is afraid.**

Wawa: *nesika:* we
mesika: you
mika: I
spose: as if
halo: none
seahost: face; eyes
halo seahost: blind
klonass: uncertainty; doubt; don't know
nanitch: look/see
illahie: land-water-spirit-ancestor-story
pe: and
iktah: what/ well, what now?
seáhhost: face/eyes (response to nanitch [look/see])
chikamin: metal, silver, money
dolla: dollar
klaska: they
sitkum: apart
mahkook: offer
kumtuks: understand
iskum: take; get; receive; grasp
mahkook: buy or sell; trade, bargain
tenas: small, child, few, a subordinate or
 incomplete part
sitkum: half (part, ie part broken off)
tenas sitkum: quarter dollar; small part
tenas mahkook: cheap
tenas illahie: part of a place
huy huy: agreement (oui oui)
illahie: homeland; ancestral land

chahko: to come; to become
good: *kloshe*
well: *hyas*
so: and so (because)
hyas: large (very + something)
kwass: fear, afraid, tame
mamook kwass: frighten, to tame
mahkook: buy or sell; trade, bargain
klah: clear, clear from, in sight (to open out or appear)
mamook klah: to uncover

English: *see:* paired with “seen”, within the space of sight.
blind: one half of the see-seen channel is blocked, either as unseeing eyes or as something covering what is seen
earth original energy
world: energy when it includes human social space as well. Often confused with “earth”.
clear: giving light and the lack of cloud
ground: what you stand on
land: what you reach out to
country: what you reach out to and share with others
proof: check by making a sequential argument; coming to a conclusion from evidence (prove)
If: the inclusion of doubt in an assertion
hand: physically, a human body part; socially, possession
grasp: physically, the closing of a hand; socially, an ability to hold something.

Phrase: “It’s in sight,” “I see what you mean,” “Justice is blind,” “the scales fell from my eyes,” “the left hand doesn’t know what the right is doing”, “I’ll believe it when I see it.”

- Rephrase: We people of the land are blind because we don't have a clear view of how the Earth will respond. Lawyer can see clearly. The reason I don't know the ground being suggested is that I do not see the offer you have made us yet. If I had the money that is being offered in my hand then I could weigh it and see right away: our territory (one hand) is very large is the reason this land (the other hand) is afraid.
- Note: He is portraying himself physically as a balance scale, showing the territory as heavy and the land being offered as light (and shrinking back, ie afraid). He is also separating Lawyer from the other chiefs, as if suggesting that Lawyer is one of the Whites.
- His Context: To him, territory and settled land are two different things. Additionally, land has will and awareness and shares the feelings and fears and joys of its people, because while it maintains them they maintain it. At the moment he is being offered compensation incompatible with this awareness or world view. Bargaining must be unanimous. Time is not a limitation.
- US Context: The US officials are treating cultural change as an immigrant or settlement land-sale transaction in keeping with US cultural experience of the time.
- US Heard: Follow Lawyer's lead. Young Chief wants the money first before signing.
- Note: Normal bargaining. Hold him to Lawyer's lead. Don't bargain separately.
- His Sense: The discussion is all about words, not experience. Lawyer can talk that language, but until I experience things I don't trust them.

Note:

There seems to be either a latent criticism of Lawyer or an attempt to separate his experience from Lawyer's, so all can bargain separately.

Recorded: I wonder if this ground has anything to say:

Wawa

Nanitch: look/see

illahie: land-water-spirit-ancestor-story

wawa: talk

English:

Sight: Look and see respond to each other.

Phrase:

“I see what you mean,” “in sight”.

Rephrase:

I am looking to see if this ancestral site will speak.

His Context :

He is not looking into his thoughts, words or memories but into earth and his connections to it. The earth will speak in its own language. Crops, for instance. Social ties to his ancestors. He is talking about family relationships that include the earth. He was talking about parent-child relationships.

US Context:

The US officials are looking into their traditions of God, authority, and a practical scientific self grounded in an earth of humanly owned and manipulated things. They were talking about ownership and use of land within US legal structures.

US heard:

I wonder if the ground will talk.

Note:

Like a seance or a fairytale. They heard a child.

His sense:

I don't know if this land will be able to support us in this new way. I don't know if my bond with my families will survive this.

Recorded: **I wonder if the ground is listening to what is said.**

Wawa *Nanitch:* look/see
 illahie: ancestral land and water
 Kwo-lann: ear/hear
 wawa: talk
 ehkáhnam: non-sacred talk, ie business talk
 yiem: sacred talk, including land and ancestors

English: *hear:* twin of follow

Phrase: “I hear what you say”, “I hear you.”

Rephrase: I am looking to see if the ancestral situation is hearing this.

His Context : In a world of flow between earth and humans, he is listening for signs of a flow and is wondering if the ancestral land-and-water can attend to this kind of talk.

US Context: The US officials are listening for signs that he understands the bond between self and law.

US heard: I wonder if the ground can hear us.
 Note: A fairy tale.

His sense: I haven’t been convinced that our ancestors (who are now the Earth) can hear this talk or answer it. I don’t have a sign that this conversation is opening a spirit channel of hearing/speaking. If it isn’t, we won’t get an answer to these questions.

Note: He needs time. Because these conversations take time and seasons.

Recorded: I wonder if the ground would come to life

Wawa: *Nanitch*: look/see
 illahie: ancestral land and water
 Kwo-lann: ear/hear
 tupso: grass, leaf
 spose: suppose, if
 glease: grease

English: *sprout*: sprig/spring
 ground: grow/green

Phrase: “The field is greening up.” (Becomes life.)

Rephrase: I am waiting to see if the ancestors will grow in this new place.
 I don’t know if the ancestral land and water will leaf (which is
 how it speaks and gives life).*

His Context: Ancestral stories open the life of the Earth to access by people.
 If the people move, will that life follow. The Earth fruits.

US Context: The US Officials see the Earth (and women) as passive and
 accepting bodies to be seeded by male effort. If the men are
 vigorous (manly), growth will occur in answer. It will bear fruit.
 The concept is linked to Manifest Destiny.

US heard: I wonder if the Earth will be alive.

Note: Blasphemy. Only God can make the Earth live. Only God
 is the life within the Earth.

His Sense: I haven’t yet seen if the land will feed us.

Note: It is not something a man can decide. It is the Earth that will
 demonstrate the completion of the conversation. That takes
 time.

Recorded: and what is on it:

Wawa:	<i>pe:</i> and <i>iktah:</i> what/ well, what now? <i>seáhhost:</i> face/eyes (response to nanitch [look/see])
English:	<i>eye:</i> see, look, bodily organ <i>face:</i> look towards, body part <i>show:</i> display
Phrase:	“we see eye-to-eye,” “we’ll see”, “we’ll face that when it comes”, “face to face”,
Rephrase:	and what it shows
His Context:	Things that show are things revealed for you to see. Those things are realized. They are real. What you don’t see is real because it reveals or shows itself. It shows up. They are things on the face of the Earth. Anyone can see them. They are not hidden like sticks in a gambling game. (At the end of the gambling game, you show what you have in your hand. It is a reveal.)
US Context:	What is on the Earth is what we put there. Before that, it is barren, untamed, and wild. Afterwards, it is domesticated, tamed and put to work. It obeys our will.
US Heard:	and what is placed there
Note:	(such as in bargaining, like huy huy [oui oui]). They would have heard a call for more beaver skins slid across the merchant’s table.
His Sense:	and what this gambling game reveals
Note:	He’s saying they’re not done. The process is not complete.

Recorded: though I hear what this earth says,

Wawa: Kes'-chi: notwithstanding; although/other side
illahie: Ancestral site
wawa: talk/language

English: *speak:* twin of hear

Phrase: play it by ear; I'm all ears; I have my ear to the ground, on the other hand

Rephrase: aside from the fact that I know how to communicate with the earth and have heard its answer; I have been listening to the Earth (and still am)

His context: Communication is ongoing and must always be renewed. At this point, he has an answer which covers the situation up to now. Traditional stories (yiem) and knowledge (kumtuks) are bedrock. Life is understood by referencing them.

US Context: A man is his word. What you say will be is what you will make be. Every thing said is final and builds on the last thing said. Conversation is debate, argument and conclusion, which is intent and a plan for action because it is a link to God, who is this process.

US Heard: although the Earth has been talking to me.

Note: Blasphemy. Childish.

His sense: I hear the old stories in our context here

Note: He has followed a correct process and is giving its correct response. He is expressing respect. Respect received is respect given. Humility is being expressed. He is expressing himself as part of a flow.

Note: They see a glimmer of Christianity and will continue presenting arguments in this direction.

His sense: Your power is not greater than the Creator's. He placed me here, then called Kojoti to remake the Earth to make it safe for me to be here by taming the forces that would destroy me, (which includes vigilantes not being held accountable for murder of native people.) You can't defy the Creator and move me. I can't be moved unless the Creator moves me and the gesture of protection follows.) Besides, I am the Earth. Earth can't be moved from Earth.

Note: He is treating them as children, ignorant people, who need to be shown how the world works, so they can become integrated with it.

Recorded: **The earth says, that God tells me to take care of the Indians on this earth;**

Wawa: *nika:* me
tikegh: love, want, desire, wish, long for
siwash: Indigenous person (sauvage [fr.] /natural human)

English: *love:* live, adore
here: twin of there
placing: formation of a place

Phrase: “neither here nor there,” “hither, thither and yon”

Rephrase: From the point of view of the Earth, the Creator has given me the responsibility of carrying for native people *here*, not anywhere else.

His Context: It’s how the Creator did it. It’s not for me to take his place.

US Context: The US officials see themselves as taking care of the Indians, in accordance with the split nature of US society. On one hand, to manage the Indians by removing them out of the way of US settlers. On the other hand, to care for them with compassion and give them a place of their own, like a national park for people.

US Heard: We’re doing that.

Note: God is a good sign. They are making progress and will continue in the same vein.

His Sense: I am being respectful by fulfilling my duties; I expect that respect from you as well

Note: He is rephrasing the previous statements, getting closer to the core.

Recorded: **the Earth says to the Indians that stop on the Earth feed them right.**

Wawa: *kopa:* To; in; at; with; towards; of; about; concerning; there or in that place
kopet: To stop; leave off; enough.
potlatch: give (traditional ceremonial feast, with status from giving)
kloshe: good/lush/well (adverb: something grows well, etc.)
<https://chinookjargon.com/2018/04/07/lush-life-a-chinookan-idea/>
muckamuck: eat, drink (smack the lips)

English: *lush:* flush
good: positive; a thing for sale
well: weal, health

Phrase: “flush with life”, “the good life”, “a healthy appetite”, “she has the goods”, “the common weal”, “the wealth of a community”

Rephrase: the Creator says that if Indians stop moving about on the Earth to collect food, they still must be fed properly

His Context: The land gives food for people. If people don't have access to this food where it is, it must be brought to the people to complete the circle of respect and unite what is given to all who receive it. This is like a negotiation with salmon. If the proper songs are sung, with the proper rituals, the salmon will return to feed the people again. You call them. They answer the call. Since the Earth gives food, it must be shared by all who are on the land, so all are fed, to honour the gift, which was not made privately. The principle is that it is the land's spirit to give, so the land's spirit must be continued; one can't break that bond. Theft of horses or game from traders or settlers was not considered theft in native life, because the Earth's gifts needed to be shared by all, as they were given to all.

US Context: Every man must look after himself and his family. The US agents thought they would teach native people to do so, then leave them to it. They considered this independence respect.

US Heard: He is asking for a hand out. That is weak. We will give him something better: independence. Strength.

Note: There is a context here of slavery and freedom. You give slaves food. Free men work the earth to create their own. The hypocrisy went unnoticed.

His sense: Settling in one spot of the Earth doesn't remove the spiritual bond with the Earth, through which the Earth feeds the people. It only changes the manner in which the bond is completed. A process of doing so through a tiny portion of that Earth is not an honouring of that bond.

Note: He is repeating the bond of compassion, by which certain people (salmon, deer, dog, horse, bitterroot, etcetera) agreed to help weak people (humans, with only naked bodies, no claws or strong teeth or anything) so that they could survive here, according to the charge the Creator gave to Kojoti to facilitate this process when the world changed. The world is changing again. The expectation is that the process will be completed, given that it is the same Earth, Water and Creator.

Recorded: **God named the roots that he should feed the Indians on:**

Wawa: *nem:* name
 mamook: embody the spirit of a thing; realize it
 mamook nem: to name someone
 la kamass: roots (camas bulb)
 potlatch: give (feast)

English: *word, name, spell*

Phrase: give someone a good name; know someone by name; answer to the name of.

Rephrase: The Creator said what he would feed the people with.

His Context: The Creator provided for people; those foods are not to be changed. That would disrespect the Creator.

US Context: The bodies of all things on Earth come from their nature. For US Christians, that would be God. Names are things that humans give to them. Anything that nourishes the body is acceptable food.

US Heard: God gave us roots to eat.

Note: We can bring them better food (and deeper understandings of God.)

His Sense: Since we are the land and the Creator created it to feed us, the things he created for us are the things we are meant to eat. You must honour the Creator by providing them for us. Anything else is dishonouring the Creator. Embodiment is directly connected to naming: it gives a thing its power.

Note: He is possibly using this point as a point in an argument, to direct US offerings in a certain direction, by limiting them, thus protecting territory. He is also showing that an agreement,

a naming of power, circumscribes the power that comes from it, which is part of the considerations of bargaining.

Recorded: the water speaks the same way:

Wawa: *weght:* again; also; more
 pe weght: and also; what's more; besides
 pe chuck weght: and water as well

English: *so:* binding previous items into one thought
 thus all so, also, such, same, whole

Phrase: all in all; so-called; such a thing; part of the whole; such kind of
 a thing; "parts of a whole"

Rephrase: water too

His Context: Earth and water are not separate

US Context: Earth and water are separate. Neither speaks.

US Heard: The water is talking

Note: They heard a fairy tale. A child's understanding.

His sense: water says everything I've just said about land, in the same
 way

Note: He is building an elegant rhetorical structure, to give rhythm
 and force to his words

Reported: God says feed the Indians upon the earth:

Wawa: *ko:* to reach, arrive at
kopa: to; in; at; with; towards; of; about;
concerning; there or in that place.
saghalie: high/up
saghalie papa: sky father; creator; God
keekwilie: low/down

English: *high:* height, head, hat
low: lie, lounge, lay

Phrase: I looked high and low; let sleeping dogs lie; down town; down
on Earth

Rephrase: The Creator says the Earth will feed native people.

His Context: What was done at the beginning of this age of the world is not
in the past but ongoing. The Creator did not say it in the past.
The response to his command is ongoing.

US Context: God, not the Creator, spoke. He spoke once, in the past.

US Heard: He is saying that God wants us to feed him.

Note: The subtext is “he is lazy.”

His Sense: Destroying the ongoing response to the Creator’s words is to
refuse the Creator’s wishes, which is a bad idea.

Note: He is repeating his argument, sweeping up its components
individually.

Recorded: **The Earth and water and grass say God has given our names and we are told those names.**

Wawa: *nem*: name
mamook: embody the spirit of a thing; realize it
mamook kumtuks: to teach; explain: roots (camas bulb)
kumtuks: know

English: *show/shown*: (two sides of same visibility)
tick: teach (mark)
learn: giving knowledge *and* receiving it

Phrase: “mark my words”, “I’ll learn you”, “I take what you mean”

Rephrase: Ancestral sites, water and grass all are proof that the Creator has explained who we are. We have been taught those names and have learned them through that instruction.

His Context: Indigenous education was through stories and doing.

US Context: Names are social and given by people. They aren’t given by God and can change.

US Heard: Earth, water and grass say, “God has given us our names”, and we have been told those names.

Note: Earth, water and grass don’t name people, or anything else.

His Sense: Our identity is ancestral earth, water and grass, in ongoing and unfolding respect for the Creator’s wishes.

Note: He is summing up his argument so far.

Recorded: **neither the Indians or the Whites have a right to change those names:**

Wawa: *Siwash: (Sauvage):* Indigenous person
Boston: American
King George: British
Dutchman: German
Kanaka: Hawaiian
mash: throw away
tzum: write, written
delate: true
delate wawa: truth
huy huy: change; bargain
nem: name
mamook: embody the spirit of a thing; realize it
mamook nem: embody a name

[nsyilxcen: *s'ama:* ignorant person; White (like a child needing to be properly raised). For contextual reference.]

[white salmon: dried salmon in the Upper Yakima had a white skin that peeled off their red flesh; the same as the “white” men who turned red in the sun and then had white skin that peeled off, revealing really red skin. For contextual reference.]

English: *white:* Christian; morally pure; gracious, friendly
Old Norse: *white Christ:* Christ the Good (ie not a warrior; a slur; gay Christ)

Rephrase: neither Indigenous people or people without bonds to the land have the power to strip those names from their bodies

His context: A name is just a marker. The individual is what matters.

US Heard: neither the Indians nor the Whites have a right to change those names.

Note: This was likely dismissed as an attack on the American myth of freedom.

His Sense: We can't change the nature of the world. What has been spoken is not erasable, as everything else follows from it. It is, really, the end of the world.

Note: He is drawing a line between raw power (coercive power) and respect, or power embedded in relationships. He is showing those relationships, to build the foundations of a different way forward.

Recorded: **the Earth says, God has placed me here to produce all that grows upon me, the trees, fruit, etc. The same way the Earth says, it was from her man was made.**

Wawa: *illahie:* ground; ancestral Earth; Earth spoken by the Creator
kopa: here
kopa illahie: in this ancestral Earth, this story
yiem: ancestral story; law
nika: me; I
konaway: all; every
tilicum: people
konaway tilicum: all people
konaway ka: everywhere

English: *bear/born/bairn:* give birth; having been birthed; child
barn: a birthing shed for cattle
make: to give being to, give form or character to, bring into existence; construct, do, be the author of, produce; prepare, arrange, cause; behave, fare, transform
maker: one who makes; poet
work: produce through craft; till.
worker: one who works, often to command; worker
play: loose
place: set down; area; spread
plant: set down; something that grows from planting

Phrase: “all work and no play”

Rephrase: the ancestral place proves that the Creator planted me here to work all that grows upon me, like trees and fruit and things like that, in the same way that the stories of ancestral place prove that all her people were made from her.

His Context: Everything comes from story, not just because it was said but because it is a standard for behaviour.

Note: much in the way that Christian traditions refer to the Bible, humanist traditions in Europe refer to Classical Greece, or legal traditions refer to common and/or roman law.

US Heard: the Earth says, God has placed me here to produce all that grows upon me, the trees, fruit, etc., in the same way the Earth says, it was from her man was made.

Note: this was idolatry and blasphemy; in Christian tradition only God had this power, not the Earth; in US tradition, men had this power; women (like the Earth) received it

Note: One American and British cultural reference point was the King James Bible, which held onto old meanings not in modern usage and at times carried meanings over from Middle or even Old English. In it, God is the maker and commander. Workers fulfill the work or the command. In protestant faith, they do so as individuals in community. Catholic traditions use a different Bible, with different relationships to authority. For them, priests have authority as invested channels for God's word.

His Sense: The Creator made the world and asked Kojoti to make it safe for humans; various other people (creatures/spirits) responded with offers to help out of their own nature

Note: He is summing up his whole argument so far.

bound with myths of freedom. Either way, the US officials probably liked what they heard here, overall, and took it as encouragement.

His Sense: All of us here are the places the Creator made for us and made us for.

Note: He is beginning to expand on his personal experience to include not only other tribes but the Whites as well. In a way, it is not people who are negotiating, but places, ie The Creator. There is a subtle suggestion that this is not their place. They were no fools. Some likely understood that very well and possibly took it as encouragement to limit that part of the argument.

Recorded: God said. You Indians who take care of a certain portion of the country should not trade it off unless you get a fair price.

Wawa:	<i>mahkook:</i>	buy or sell; trade, bargain
	<i>tenas:</i>	small, child, few, a subordinate or incomplete part
	<i>sitkum:</i>	half
	<i>tenas sitkum:</i>	quarter dollar; small part
	<i>tenas mahkook:</i>	cheap
	<i>tenas illahie:</i>	part of a place
	<i>huy huy:</i>	agreement (oui oui)
	<i>illahie:</i>	homeland; ancestral land
English:	<i>bit:</i>	a bite, a part broken off (a quarter is two bits of a Spanish coin (in circulation until around 1870), a half dollar is four bits; payment is made by breaking off parts.)
	<i>fair:</i>	suitable, agreeable (opposed to foul), pleasing, pleasing to sight; favourable; bright.
	<i>price:</i>	non-monetary value; worth; praise (later prize, reward or recompense)
	<i>trade:</i>	track; one's habitual business; the act of selling from it.
	<i>foul:</i>	rotten, unclean, vile, offensive
Phrase:		“foul weather”, “fair weather” (good for sailing); “fair is foul and foul is fair” Shakespeare; Macbeth), “he bit off more than he can chew”, “that’s the good bit”, “bits and pieces” (leftovers, with a hint at a Viking hoard that converted worth into monetary value)
Rephrase:		The Creator said, “You Indians who take care of a homeland should not sell off your traditional means of support unless you get something of appropriate and favourable value.”
His Context:		The Creator created the Earth and asked for that traditional means of support, which it then gave.

- US Heard: God said, “You Indians who roam in specific regions of the country should not stop roaming unless you get a fair price.”
- US Context: No man who has not settled a piece of the country, transformed it by his labour and incorporated it into civic networks has any right to a place; he is merely roaming around it like a wild animal.
- Note: Price is set by market value, which is set by power dynamics. Forced agreement is considered equitable. Value is set by the most powerful and according to their own generosity, likely within preset boundaries.
- His Sense: You other chiefs, you shouldn’t make a bargain you don’t like fully.
- Note: He is expanding on the subtext from his previous sentence, is addressing the tribes now, and is arguing that caring for the land and each other should receive commensurate compensation. He is possibly hinting that the price offered so far is far from adequate.

Recorded: **I am as it were, blind. I am blind and ignorant.**

Wawa: *spose:* as if
halo: none
seahost: face; eyes
halo seahost: blind
klonass: uncertainty; doubt; don't know

English: blind (don't see), blind (hidden; can't be seen), blink, blend

Phrase: "Blend in", "The light is blinding", "blind alley" "rob someone blind"

Rephrase: Because I can't see the Earth's response, I suppose you could say I'm blind. It truly blinds my sight and makes me ignorant.

His Context: When you are the land, what you see is your mind. In Indigenous culture, statements of weakness elicit pity. From this cultural standpoint, it's how humans received sustenance in the first place, and how the spiritual gambling game of s'lahal works.

US Heard: It is rather like being blind. Yes, I am blind and ignorant.

US Context: Being blind is a weakness. Weakness is not strength.

Note: Weakness is an invitation for harder bargaining.

His Sense: I am blind and helpless. I need help seeing.

Note: His argument is unfolding like a song or a game of s'lahal.

Recorded: **I have a heart but cannot say much, that is the reason the Chiefs do not understand each other right.**

Wawa:

<i>heart:</i>	tuntum (heartbeat)
<i>hyiu:</i>	much
<i>weght:</i>	again; also; more
<i>pe weght:</i>	and also; what's more; besides
<i>tyee:</i>	chief
<i>kumtuks:</i>	understand
<i>kloshe kumtuks:</i>	understand properly
<i>klaska:</i>	they
<i>okoke:</i>	this, that, it
<i>okoke klaska:</i>	they who are here

English:

<i>heart:</i>	muscle
<i>heart:</i>	feeling, core;
<i>well:</i>	vigour
<i>well:</i>	health, proper
<i>understand:</i>	align oneself under an idea, accept authority

Phrase: “You have a good heart,” My heart’s not in it”, “You’re looking well.” “You heard me well,” “that pierces me to the core.”

Rephrase: I feel all this in my heart, but can’t say much. That’s why none of the chiefs understand each other.

Note: They can’t, because they come from different homelands, that they can’t consult. They can only speak of their heart.

His Context: Speech doesn’t come from the heart, but from heart and earth. Talking about heart is not the same as talking about earth. If you don’t complete the circle, there is no real talk possible.

US Heard: I am inarticulate. I just have my feelings. That’s why the other chiefs misunderstand each other.

US Context: In bargaining or debate, getting someone to the point of speechlessness is victory.

Note: They will press on harder.

His Sense: We are talking about the wrong thing.

Note: He fears they will never stand with each other if they speak about heart without bringing their homelands into the conversation, because the conversation is not about heart.

Recorded: **They stand apart. Although I see your offer before me I do not understand it: Lawyer understood your offer and he took it. I walk as it were in the dark and cannot therefore take hold of what I do not see. Lawyer sees and he takes hold.**

Wawa: *klaska:* they
 sitkum: apart
 mahkook: offer
 kumtuks: understand
 iskum: take; get; receive; grasp
 klatawa: walk
 polaklie: dark
 so: therefore

English: *apart:* fraction
 grant: allot
 hold: keep close, fulfill, personally possess, have in mind

Phrase: “I’m holding to that idea,” “This valley is a part of my holdings,” “That’s my part,” “I’m a part of that,” “we parted ways” “Part and parcel”, “we parcelled out the spoils”

Rephrase: They have their own truth. Although I see your offer before me I do not understand it. With his knowledge, in his place, Lawyer understood your offer and he took it. I walk in ignorance, as it were in the dark, so I cannot keep close for my own what I do not see. Lawyer sees and he takes hold.

His Context: In both cases, it’s not his.

US Heard: I don’t have their support. Although I see your offer before me I do not understand it. Lawyer did, so he he took it. It’s dark to me, so I can’t picture what you’re offering. Lawyer does, so he has already moved into it.

US Context: Men make independent decisions. Dividing them creates leverage.

Note: They see opportunity for further division here. Leverage.

His Sense: I can't see into the future because I don't know enough. In his situation, Lawyer does, but I don't.

Note: He is asking to be considered individually, showing that he understands US terms and wants to bend them to include his point of view.

Recorded: **I do not understand it and I do not yet take it: When I come to understand your proposition then I shall take hold. I do not know when. Tis all I have to say.**

Wawa: *alta:* now
mahkook: offer
kansih: when (can see)

English: *now:* new, at once
offer: bargain, sacrificial offering, sacrifice, with an original root of “to bear children”
propose: place before, as in something to be done, offer up
serious: arranged in a sequence, ie logical or making sense;
understand: align with, or in obedience to.

Phrase: “I can’t bear it,” “bear with me”, “I can’t quite grasp what you mean,” “What are you saying?”, “What do yo mean?” “Are you serious?”

Rephrase: I do not understand it and I’m not ready to say yes. When I understand what you are offering, then I will make a choice. I do not know when. Tis all I have to say.

His Context: When playing s’lahal (a game of fate), you make a choice when you’ve decided which stick is the valuable one and which are decoys.

US Heard: I don’t understand, so I won’t choose yet. When I do understand, I will say yes. I don’t know when. That’s my position.

US Context: There’s a logical outcome. Once you understand it, you have to accept it. There are no alternatives.

Note:

They feel they just need to press on.

His Sense:

I have laid out my point of view and my limitations and my needs. When I see that the Earth can support us in this new way, I will accept.