

# Exhibit 140

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in the case of:

**People of the Republic of Texas  
and the  
Sovereign Nation of the Republic of Texas**

**v.**

**UNITED NATIONS  
(and all it's Political Subdivisions)  
and  
UNITED STATES  
(and all it's Political Subdivisions)**

**Under Pains and Penalties of perjury and the laws of the Almighty, and being sworn under a vow and oath, I attest that the attached pages are true and correct representations of:**

**Chief Ten Bears' Speech Setting Forth The Case Of The Comanches At The Council Of Medicine Lodge, October 20, 1867, from: Ernest Wallace, David M. Vigness, and George B Ward, *Documents of Texas History*, (State House Press, Texas, 1994).**

**This attestation is made on August 10, 1998.**

*Attest: C. L. Linder*  
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*Ed: Brannon*  
\_\_\_\_\_  
***Witness to scan and above signature***

*Laura Lynn Savage*  
\_\_\_\_\_  
***Witness to above signatures***

91. CHIEF TEN BEARS' SPEECH SETTING FORTH THE CASE OF THE COMANCHES  
AT THE COUNCIL OF MEDICINE LODGE

October 20, 1867

From Ten Bears (Comanche chief), "Speech," October 20, 1867, "Record Copy of the Proceedings of the Indian Peace Commission Appointed under the Act of Congress Approved July 20, 1867" (MS, Office of Indian Affairs, National Archives, Washington, D. C.), I, 104.

The Federal government in 1865 made the unsatisfactory Treaty of the Little Arkansas with the Comanche and Kiowa Indians. By the summer of 1866 the Indians were violating it, as a government investigating commission later confirmed. Congress then in June, 1867, authorized a peace commission to correct the causes of the Indian complaints and to secure a lasting peace. The commissioners met the Indians at Medicine Lodge Creek, near the present site of Medicine Lodge, Barber County, Kansas, and on October 21, 1867, signed a treaty of peace with the southern tribes. It was the last ever made with the Comanches, Cheyennes, Arapahos, Kiowas, and Kiowa-Apaches, and was the occasion of one of the last old-fashioned Indian gatherings. When the council opened, the Indians were told that they had been violating the treaties and were urged to state their side of the case. Ten Bears of the Yep-eaters (the most northern Comanche band) spoke for the Comanches on October 20. Having seen the numbers of the white man, as well as his wealth and power, on his visit to Washington two years before, he realized that the proposals represented an alternative between refuge on the white man's terms or utter destruction, but he pleaded the Comanche case. His presentation is a masterpiece of logic and oratory.

My heart is filled with joy when I see you here, as the brooks fill with water when the snows melt in the spring; and I feel glad as the ponies do when the fresh grass starts in the beginning of the year. I heard of your coming when I was many sleeps away, and I made but few camps before I met you. I knew that you had come to do good to me and to my people. I looked for benefits which would last forever, and so my face shines with joy as I look upon you. My people have never first drawn a bow or fired a gun against the whites. There has been trouble on the line between us, and my young men have danced the war dance. But it was not begun by us. It was you who sent out the first soldier and we who sent out the second. Two years ago, I came upon this road, following the buffalo, that my wives and children might have their cheeks plump and their bodies warm. But the soldiers fired on us, and since that time there has been a noise like that of a thunderstorm, and we have not known which way to go. So it was upon the Canadian. Nor have we been made to cry once alone. The blue-dressed soldiers and the Utes came from out of the night when it was dark and still, and for camp-fires they lit our lodges. Instead of hunting game they killed my braves, and the warriors of the tribe cut short their hair for the dead.

So it was in Texas. They made sorrow come in our camps, and we went out like the buffalo bulls when the cows are attacked. When we found them we killed them, and their scalps hang in our lodges. The Comanches are not weak and blind, like the pups of a dog when seven sleeps old. They are strong and far-sighted, like grown horses. We took their road and we went on it. The white women cried and our women laughed.

But there are things which you have said to me which I do not like. They were not sweet like sugar, but bitter like gourds. You said that you wanted to put us upon a reservation, to build us houses and make us medicine lodges. I do not want them. I was born upon the prairie, where the wind blew free and there was nothing to break the light of the sun. I was born where there were no enclosures and everything drew a free breath. I want to die there and not within walls. I know every stream and every wood between the Rio Grande and the Arkansas. I have hunted and lived over that country. I live like my fathers before me and like them I lived happily.

When I was at Washington the Great Father told me that all the Comanche land was ours, and that no one should hinder us in living upon it. So, why do you ask us to leave the rivers, and the sun, and the wind, and live in houses? Do not speak of it more. I love to carry out the talk I get from the Great Father. When I get goods and presents, I and my people feel glad, since it shows that he holds us in his eye.

If the Texans had kept out of my country, there might have been peace. But that which you now say we must live in, is too small. The Texans have taken away the places where the grass grew the thickest and the timber was the best. Had we kept that, we might have done the things you ask. But it is too late. The whites have the country which we loved, and we only wish to wander on the prairie until we die. Any good thing you say to me shall not be forgotten. I shall carry it as near to my heart as my children, and it shall be as often on my tongue as the name of the Great Spirit. I want no blood upon my land to stain the grass. I want it all clear and pure, and I wish it so that all who go through among my people may find peace when they come in and leave it when they go out.

U.S. ARMY  
THE NORTH

The Federal government in 1865 made the unsatisfactory Treaty of the Little Arkansas with the Comanche and Kiowa Indians. By the summer of 1866 the Indians were violating it, as a government investigating commission later confirmed. Congress then in June, 1867, authorized a peace commission to correct the causes of the Indian complaints and to secure a lasting peace. The commissioners met the Indians at Medicine Lodge Creek, near the present site of Medicine Lodge, Barber County, Kansas, and on October 21, 1867, Treaty of peace with the southern tribes. It was the last ever made with the Comanches, Cheyennes, Arapahos, Kiowas, and Kiowa-Apaches, and was the occasion of one of the last old-fashioned Indian gatherings. When the council opened, the Indians were told that they had been violating the treaties and were urged to state their side of the case. Ten Bears of the Yep-eaters (the most northern Comanche band) spoke for the Comanches on October 20. Having seen the numbers of the white man, as well as his wealth and power, on his visit to Washington two years before, he realized that the proposals represented an alternative between refuge on the white man's terms or utter destruction, but he pleaded the Commence case. His presentation is a masterpiece of logic and oratory.