

Alexander Chief of the Pend d'Oreilles
Tmł̓x̓ł̓cín (No Horses)

In the Pacific Northwest in 1810

By Chalk Curchane

Tmł̓x̓ł̓cín will be called Alexander in this story as it is easier that way for me to be consistent.

Alexander was born about 1810 to a Pend d'Oreille (Qlispe) mother and a Shoshone (Snuwe) father. At the time of his birth Lewis and Clark had already passed through western Montana, and David Thompson and the Iroquois had already come from Canada. The fur trade was in full swing.

“Chief Alexander was also part Tunaxn, the Salishan tribe that traditionally lived in the Sun River-Dearborn River-Great Falls area (not to be confused with the Ktunaxa, the Kootenai). Chief Alexander’s elder brother was named something like Nkwu?sxwi – One Man Walking (the actual name may have been a little different, reflecting the differences of the Tunaxn language).”
Tony Incashola, Director of the Salish Pend d'Oreille Culture Committee, letter dated January 25, 2017.

James Teit was in Montana in 1904, 1908 and 1909 collecting material on the Salish tribes, one of his informants was Michel Revais. Here is what he was told about Chief Alexander:

Alexander Te'melhaxtlse' or temelxax.tse' (No Horses"; from temel, negative "without"; haxtlse' or xaxtlse' (horse"), said to have been partly of Tuna'xe descent, and his name from the Salish-Tunaxe language. He died a very old man about 1868 and is said to have had 400 horses. He was the Pend d'Oreilles chief who made a treaty with Governor Stevens. Chief Alexander had an elder brother called Tcenko's'hwe' ("Man Who Walks Alone"). He was a prominent man in his time. He and Alexander were first cousins to Michel Revais' father [Antoine Revais]. Chief Alexander had a daughter who married Chief Louison. She was a second cousin to Michel Revais.” The Salishan Tribes of the Western Plateaus, An Extract from 45th B.A.E. Annual Report 1927-28, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, page 377.

Some errors or, misunderstandings during translations between Teit and his informants are evident. Alexander was only 58 years old when he was killed, a young age today but maybe considered old in 1904. His brother being called Man Who Walk Alone is the exact same name that Michel Revais had. Chem-Coo-Swee is the way it was spelled for Michel and for Alexander's brother, Tecenko's'hwe', they are probably the same word. As Michel Revais was the informant I wonder if both had that name or if Teit heard wrong. [Flathead tribal councilman, Troy Felsman said that sometimes the younger people would take the name of an older relative and this may be the case here.] Chief Louison was actually Judge Louison. [Their stories will be told at the end of this piece.]

His mother was the sister of Therese (Flathead) Teteplatte (1755-1852). She married to Francois Rivet (Revais) January 21, 1839. He was the son of Pierre Nicolas Rivet and Marie Madeleine Gauthier. (See Appendix 2 for more on Francois Revais.)

She had a daughter by a previous alliance with a Flathead man, generally called "Princess Julia", who became the wife of Peter Skene Ogden. Two sons Antoine and Joseph, lived nearby in Oregon; at least one older son remained in the basin east of the Cascade Mountains. Therese Rivet died a few weeks after her husband Francois, on October 12, 1852 at St. Paul, Willamette, Marion Co., Oregon Territory. She was Pend d'Oreille, and Flathead and Tuna'xe. They had four children:

1. Francois died 1830. He was on John Work's Snake Country Brigade in 1826 as a boy who brought the horses back to Flathead Post. He later drowned in 1830 with 12 other voyageurs, including Antoine Sylvaille and Joseph Portneuf, when their canoe capsized on the Columbia River at The Dalles Rapids. They had been on an expedition with Peter Skene Ogden to the Snake country and had just returned -- they were on their way to Fort Vancouver.

2. Antoine

3. Angelic

4. Joseph (1816-1852) he married three times: Rose LaCourse, Marianne Despard and a Spokane woman. He had a total of 5 children, three with Rose and one each with the other two. His son Charles (1837-1873) married the daughter of Francois Finley, Sophie (1842-1921). Their daughter Theresa Sophie Revais married Henry Haake Felsman (1858-1923) they would have eight children. Their son Oswald Remi Felsman (1894-1956) married May Ann "Annie" Ashley (1901-1941) daughter of August Ashley and Amelia "Emily" Ashley. Their son Joseph John "Joe Dog" Felsman (1932-2006) married Lois Carole Chatburn and their son Troy Felsman married Trina Fyant and is a councilman of the Salish and Kootenai Tribes.

Their son Antoine Revais (abt. 1814-1886) married Emelie "Millie" Ursula Pend d'Oreille (1810-1907) and they had eleven children. He was born in Montana and was employed by the Hudson's Bay Company, along with his father. He settled on the prairie, a short distance south of St. Paul, Oregon in the Willamette Valley. His name appears on Oregon's first Tax Roll in 1844. When the Sister's School closed out in 1852, Antoine rented their farm and raised a good crop, they reported.

During the Yakima Indian War in 1855 he served with some distinction, being chosen by his fellow soldiers as First Lieutenant in Captain Narcisse Cornoyer's First Regiment of Oregon Mounted Volunteers. He later served as Captain, Co.K, Marion County, First Regiment, Oregon Mounted Volunteers after Narcisse Cornoyer's election to major March 7, 1856. He lived in Potland, Oregon from 1856 to 1858. He retired to the Flathead Reservation settling in Ravalli, Montana, where he died Feb.23, 1886. His widow Emelie, long survived him; she was still applying for his Indian War pension in 1903. (sources: CATHOLIC CHURCH RECORDS OF THE PACIFIC NORTHWEST-MUNNICK; WE WERE SUMMER SOLDIERS-"The Indian War Diary of Plymptor J. Kelly" pages 167-168, William N. Bischoff (1975).

Antoine's son was Michel "Chem-Coo-Swee" Revais (abt 1831-1911) he married Susanna Chelskao. They had four children: Mary Susan, Michel, Francis and one unnamed. He was blind in later life and was the official Flathead interpreter.

When Alexander was being carried by his pregnant mother she was not to work as she did before but on the other hand was told to keep busy. She had the usual taboos, food restrictions and special spiritual attentions of the tribe. When he was born a midwife, who was usually a relative, was in attendance. If it was a difficult birth a shaman would have been called in to help. After the birth she would have rested for three days before resuming her duties. All the family including parents, grandparents, and sibling would have played important roles in the raising of Alexander. He was never or seldom spanked, but scolded and admonished when he misbehaved.

As with all young men of his people he was sent on a vision quest and from that experience he picked his totem animal or object. He was taught his tribal spiritual power through this vision quest. He learned the tribes myths and legends and in his quest he learned his song, what to put in his medicine bundle this was his sumes. He would have powers in curing, hunting, war, fishing, gambling and love.

He was taught about the ways and morals of the tribe through myths that included many types of animals by his grandparents in the winter time. Fifty per cent of the stories involved the Coyote and his escapes. The games he would have played were shinny, hoop and darts, racing and the stick game. All these games were team games and usually played against another tribe with **gambling**. "Flathead and Pend 'Oreille," Carling I. Malouf, The Handbook of North American Indian, Plateau, Vol.12, p305, Smithsonian Institution, Washington, D.C., 1998. (Some of the Coyote tales were told by Michel Revais and can be seen in "Memoirs of the American Folk-Lore Society, Vol. XI, 1917, Folk-Lore Tales of the Salishan and Sahaptin Tribes, edited by Franz Boas, pages 114-118.)

In the years that followed he became a noted Pend d'Oreilles warrior.

Alexander would have dressed in the Plains style of clothing with moccasins of elk, deer and moose, his deer skin shirt would have reached to his hips or lower, long leggings and garters, belt, breechclout. He had a buffalo skin robe for winter use and for bedding. He would have had a feather bonnet (Sioux war-bonnet) with ermine skin fringes, or fur cap in winter. [One Pend d'Oreilles would wear a beaver fur cap and became known as "Calowahcan," or Beaverhead] His clothing would be decorated with various styles such as fringing, pinking, puncturing, dyeing, painting, and porcupine quillwork, burnt decorating work, and beadwork. Elk teeth and shells most likely adorned his shirt. He used a double curved bow as opposed to the flat bow of the Kootenai and Coeur d'Alene. And would have been a common, or self-bow as opposed to a compound bow (but they had these too.) Another favorite weapon was the pogamoggan which was like a blackjack with a stone inside a small bag attached to a staff the length of a man's arm. With the advent of the white man his clothing would include their type of shirts and trousers.

Who his wife was, or how many wives he had, is not known. He would have needed to get permission from her parents for marriage. Polygamous unions were sometimes arranged but usually the Pend d'Oreilles marriages were monogamous. Descent was bilateral, in other words

relationship was recognized equally on both sides of the family. "Flathead and Pend 'Oreille," Carling I. Malouf, *The Handbook of North American Indian, Plateau*, Vol.12, p301, Smithsonian Institution, Washington, D.C., 1998.

The Pend d'Oreilles were called "Earring People," "Hanging Ears", or "Ear Drops." The people who made up the tribe wore large earrings made from shells at the time of the first European encounters, and this must have looked odd or out of place to the French, so they named them after the most common feature they could see, the ears. The shells were an article of export found around Flathead Lake and the Pend d'Oreille River. In sign language they were called "Paddlers," because of their regular use of bark canoes.

The old name for the Pend d'Oreilles band of the Flathead Lake and Mission Valley area is *Słqétkwmscīnt*, which means people of *Cłqétkw* (Slqe'tko), "wide water or lake," the name of Flathead Lake. They call themselves *Qlispé* in their own language, which means "Camas People", and was in reference to the small sprouting camas plant. *The Salishan Tribes of the Western Plateaus, An Extract from 45th B.A.E. Annual Report 1927-28*, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, pages 295-395.

The Pend d'Oreilles both Upper and Lower (Kalispel) speak the same dialect which is slightly different than that of the Flatheads (Bitterroot Salish) more so in the olden days than it is now. The Semte' use spoke similar to the Pend d'Oreille, and the Salish Tuna'xe were partially understood by the Pend d'Oreilles and Bitterroot Salish. Their language, Kalispel-Pend d'Oreille, is a Southern Interior Salish language. It is also known as Flathead-Kalispel.

<http://www.bigskywords.com/montana-blog/montanas-indian-tribes-the-pend-doreilles>; <http://www.thesalishinstitute.org/salish-pend-d-oreille-culture/salish-pend-d-oreille-history>

The Pend d'Oreille people are believed to have migrated south from British Columbia. "Their linguistic heritage hints that the Salish-speaking peoples once lived together, perhaps in the British Columbia interior, until several thousand years before Christ when the Athabascans north of them began a southward migration that pushed the Salish out of their accustomed places. Some Salish evidently retreated to the coasts; others, toward the western foothills of the Rockies and the borderlands of the upper Missouri plains; and still others, possibly among them the Kalispels, along the intermontane trenches onto the Columbia Plateau. As they gave ground over a period of six hundred years, these displaced bands carried with them their language, customs, and folk tales, and exchanged ways of hunting, fishing, and making utensils, clothes, and weapons with others they brushed against. Recent archaeological examination of the Kalispels' immediate home ground suggests that Indians may have occupied the Pend Oreille River valley for four thousand years. *The Kalispel Indians*, John Fahey, University of Oklahoma Press, 1986, page 27.

The Pend d'Oreilles [or *Qlispé* or Kalispel], traditionally "occupied all the Flathead Lake and Flathead River country, the Little Bitterroot, the Pend d'Oreille River west to about Plains, the Fork of the Missouri Rivers to about Missoula. Northward they extended to about the British Columbia line. The Lewis and Clark National Forest and the Flathead Reservation are both in old Pend d'Oreilles territory. They lived in many bands originally numbering probably eleven reaching up and down the drainage systems of the Flathead, Clark Fork, and Pend Oreille rivers in what is now western Montana, northern Idaho, and eastern Washington and British Columbia, Canada. James Teit has them in four main divisions. Hazard Stevens said in 1855 that they lived "on the Horse Plains and Jocko Prairies". Carling Malouf in his article "Flathead and Pend

d'Oreille" in *The Handbook of North American Indian, Plateau, Vol.12, p. 297* said that the Pend d'Oreille had an important center of activity around Flathead Lake where archeological sites are found. Malouf goes on to say that the Pend d'Oreille lived around Missoula, and in the Bitterroot valley south of Missoula valley, and Camas Prairie west of Flathead Lake. Malouf says the Semte'use (his uses Sematuse) band of Pend 'd Oreille was located on the upper Clark Fork River between Missoula and Butte using Teit as a reference. (Teit 1930: 307) To the east of the Pend d'Oreille in the Sun River valley on the plains, were the Tunaxe who eventually merged with the Pend d'Oreille around Flathead Lake. The Tunaxe came into western Montana in the early historic period or very late prehistoric times eventually losing their identity. Their language was not understood by the Flatheads or Pend d'Oreilles. Although they were identified as a Plateau tribe they followed the Plains culture in many of their ways.

A large band wintered at Snye'lemen (St. Ignatius, Montana) and this place became a headquarters after the introduction of the horse. In these large camps were two double lean-to type long lodges, they were used for public gatherings, ceremonies and housing of visitors. Michel Revais said at some of the winter camps had as many as 5 or 6 long lodges (houses) were constructed for dancing and meetings. And large piles of wood would be piled up for winter use. And between 1810 and 1830 nearly the whole Pend d'Oreilles tribe wintered at St. Ignatius in a single large camp. The Pend d'Oreilles used mat covered conical lodges (tepees) before the introduction of the horse and afterwards started using buffalo skins as mat lodges were not suitable for horse people. Later log cabins were lived in during the winter and tepees during the summer. Sometimes the tepees were painted with pictures of dreams, the sun, moon, and stars and geometric designs. In the early days the Pend d' Oreilles used in the spring and summer a small cedar bark lodge of the double lean-to or oblong type, with long and wide strips used that was as long as the lodge. Sometimes these bark lodges were built on platforms of poles and boards on top of posts 3 meters above the ground with a ladder to the entrance. The center of these lodges was a hearth of dirt. The raised lodges were used in areas that had lots of fleas. The Pend d'Oreilles also used bark kettles, dishes, spoons, cups, bowls, and water baskets. The Salishan Tribes of the Western Plateaus, An Extract from 45th B.A.E. Annual Report 1927-28, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, page 232.

They are generally divided geographically and culturally in the Kullyspelm (Upper Kalispel "Pend d'Oreilles") and the Silkatkmlshi (Lower Kalispel "Pend d'Oreilles, "). Hazard Stevens also referred to them as Canoe Indians. Upper Kalispel people are now enrolled on the Confederated Salish and Kootenai Tribes of the Flathead Reservation in western Montana. The Lower Kalispel people are now enrolled in the Kalispel Tribe of Indians in Washington. (They kept a Plateau culture rather than a Plains culture as the Upper Pend d'Oreilles did). Some Kalispel or "Pend d'Oreilles" are also enrolled in the Confederated Tribes of the Colville Reservation in Washington. <http://www.bigskywords.com/montana-blog/montanas-indian-tribes-the-pend-doreilles>; *The Life of Isaac Ingalls Stevens, Volume II* by Hazard Stevens; *The Salishan Tribes of the Western Plateaus, An Extract from 45th B.A.E. Annual Report 1927-28, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, pages 295-395.*

The Kalispels consider themselves a distinct people from the Pend d'Oreilles with their own territory, their own culture, and their own chiefs. The Kalispels have a different name for Pend d'Oreilles, slketekumshi." The Kalispel Indians, John Fahey, University of Oklahoma Press, 1986, page xii.

In 1809, the North West Company established a trading post in their territory, called Kullyspell House. <http://www.franksrealm.com/sivu-indians-flathead.html> St. Ignatius mission was established in the

Mission valley in 1846. About this time the tribe split into the upper and lower divisions, with the upper moving to the Flathead Reservation in Montana. One of the two lower bands joined them in 1887.

Settling in the Mission valley area the Pend d'Oreille were more numerous than their Flathead neighbors. Lewis and Clark numbered them in 1805-06 as about 1,600. Anson Dart estimated Lower Pend d'Oreille population at 520, and that of the Upper Pend d'Oreille at 480, in 1851. Michel Revais put the them at about 1,000 in 1860. In Major Owen's census of 1861 the Upper Pend d'Oreille totaled 184 families of 895 souls; the Flathead 90 families of 548 souls. Between 1905-1910 the Pend d'Oreilles numbered 640 to 665. The Salish tribes numbered about 15,000 in the days before the horse. Wars and epidemics are the main reason for the tribe's population decreases. Michel Revais told James Teit that smallpox killed so many of the people that some lodges were full of corpses. Smallpox in the 1770s and, again from the upper Missouri in 1781-1782 took a heavy toll on the tribe. The Flatheads and Pend d'Oreille declined about 45 per cent between 1770 and the arrival of Lewis and Clark. It was about this time that the Semte' use pretty much disappeared. Before Lewis and Clark it was estimated that there was 15,000 Flatheads and Pend d'Oreilles and after the arrival of Lewis and Clark they were reduced to 2,700 and 5,500. The waves of diseases would continue on during the fur trade period, they were hit in 1801 by smallpox, 1807-1808 by distemper, 1831-1837 by respiratory diseases and smallpox, 1846-1848 by smallpox and measles, and in 1853-1855 by cholera, fever and smallpox, (Ann. Rep. Comm. Ind. Aff., 1851, p. 478; Owen, 1927, vol. 2, p. 262.) Gustavus Sohon's Portraits of Flathead and Pend d'Oreille Indians, 1854, John C. Ewers, Smithsonian Miscellaneous Collection, vol. 110, no. 7, 1948, page 44; The Salishan Tribes of the Western Plateaus, An Extract from 45th B.A.E. Annual Report 1927-28, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, pages 295-395, "Flathead and Pend 'Oreille," Carling I. Malouf, The Handbook of North American Indian, Plateau, Vol.12, p305, Smithsonian Institution, Washington, D.C., 1998.

Usually the Pend d'Oreilles were a peaceful tribe. But they fought in a few wars, usually against the Blackfeet. "A Pend d'Oreilles party was traveling toward a rendezvous in the Flathead country, where they were to join a Flathead party for buffalo hunting. They camped at Finley Creek. Early the following morning, on a little divide towards Evaro, they met a large party of Blackfoot coming over the hill. The two parties exchanged shots, and then the Pend d'Oreilles fell back into Jocko Valley, as the enemy was much superior in numbers. The Blackfeet surrounded them near where the Indians now hold their dances on the reservation, near the agency at Jocko. The parties kept shooting at each other at long range, the ground being pretty open and level. Some of the Pend d'Oreilles escaped on swift horses to advise the parties who were following behind, who had camped the previous night not far away, while others rode to the trading post at Thompson Falls to obtain ammunition. The Blackfoot became afraid that they themselves might be surrounded, and gave up the fight, although most of them had guns, while the Pend d'Oreilles party had only five guns. This was at a time when guns were still scarce among the western Indians. In the fight two Pend d'Oreilles and one Blackfoot were killed and some on both sides wounded. The Blackfoot were pursued but made good their escape.

Another fight in the Pend d'Oreilles country took place about this same time. A Kanaka called Gulia'ka and another Kanaka were carrying goods on horses from the post at Thompson Falls to trade with the Flathead, who had formed a large camp in the Bitterroot Valley. Several Pend d'Oreilles were driving horses and a few Flathead returning to their own country accompanied them. As they were passing near Evaro a Blackfoot war party watching from a hill sighted them. This party was in charge of a famous Blackfoot war chief named Sata'. The Blackfoot descended and attacked the party, killing both the Kanaka. All the Indians escaped and they

managed to save all the pack horses and packs. The Blackfoot got nothing except the scalps of the Kanaka, and beat a hasty retreat. The Pend d'Oreilles called reinforcements, followed the Blackfoot, who were all on foot, and overtook them in the mountains. They killed three of them, while themselves suffered no loss. The rest of the Blackfoot retreated into a rough piece of country and made their escape through the woods in the night. After this, McDonald, who was in charge of the Hudson's Bay Co.'s post at Thompson Falls, offered \$200 for Sata's scalp. At one time there were five Kanaka, cooks and laborers, at the Thompson Falls post. The place where the Kanaka were killed is now called "kulia'" [Coriakan Defile] from the name of the Kanaka Gulia'ka. The Salishan Tribes of the Western Plateaus, An Extract from 45th B.A.E. Annual Report 1927-28, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, pages 363-364.

[Francis Ermatinger wrote to his brother Edward about the fight at Coriakan Defile:

"Colvile, 11th March 1836

My Dear Edward,

I have received your two letters dated 15th January and 12th April 1835 and in acknowledging them have to express the pleasure they gave me. It is some consolation to me to think, that while I am knocking about, exposed to the dangers of the Blackfeet &c. and often without the comfort of an Indian lodge, that you are doing well, and that the humble means I possessed may have been of service to you. My Dear Edward, my last campaign was particularly distressing. I lost some Indian hunters and three Islanders at several times, one of the latter was the most faithful servant to me and had followed me throughout. In fact his death saved my life ... he was ahead and when I got up to him had that minute been killed and I was in time to see his murderers running off. Had I been at that moment leading, as was my custom, we should all have fallen with the three poor fellows. It is needless to dwell upon the subject, you know the country. Suffice it to say that I had to travel all last summer through the most dangerous parts of the plains with 5 men ... except indeed when I fell in with the trapping parties."

[More about the Blackfeet attack mentioned by Francis in the above letter:

Francis Ermatinger's daughter would one day marry Pierre Ashley, the grandson of Jocko Finley, his uncles Louison and Alexi Ashley would marry two Sata or Stah-tah sisters.

Louison Ashley married Adele Stah-tah and Alexi married Susanna. Both Ashley brothers were trappers and hunters. The Stat-tah sisters' father was Sata and their mother was Francisca (Plessaway) Kuiltpi.

Sata's father was Nicolas, of the Small Robes band of Blackfeet and a chief. He died in a fall from his horse in September 1846. Sata aka: Gervais. "Of all the Blackfeet, the Small Robes were the friendliest to the Flathead, and it was through them Catholicism was introduced to the Blackfeet. The first to be baptized -- at St. Mary's on Christmas Day, 1841 -- were "an old chief ... with his son and his little family, five in all' (Chittenden and Richardson 1969:II, 338). The "old chief" was given the name Nicolas; his son became Gervais. They became for the Blackfeet what Ignace Lamoose and Little Ignace had been for the Flathead (Buckley 1989:250).

Gervais had been known as Sata, a name which the priests equated with Satan, which befitted his behavior in younger days (Buckley 1989: 250; Chittenden and Richardson 1969:II, 596). Sata is said to have been the leader of the Blackfoot war party which ambushed Francis Ermatinger's men in O'Keefe Canyon in 1835, killing 3 South Sea Islanders, including one who was Ermatinger's favorite and for whom the canyon was known for the next three decades as the Coriakan Defile (Teit 1930: 364; McDonald 1980: 184, 209; Gray 1980:28).

Charles Larpenteur (1962:II,270-271) described Sata as "a small Indian" and "a half-breed Flathead and Blackfoot." Father Point said that Sata's wife "had been brought up among the Flatheads." (Buckley 1989: 347). Her name is given as Koitepi in the marriage record of her daughter Adele." Malouf]

The Pend d'Oreilles have the same characteristics as the Flathead who James Teit described as "medium stature, well built, and good-looking.... and were noted for courtesy, affability, hospitality, liberality, kindness, honesty, truthfulness, and courage." Lewdness of women was rare.

The Pend d'Oreilles were noted canoe people having an abundance of good white pine bark they made bark canoes, using black pine roots to sew them together and using cedar for the canoes ribs. The canoes were swift and light much like those of the other Salishan tribes. Except they differed "in having the bark at their ends cut off square and sewed together, instead of having long, sharp, rounded, snoutlike ends [sturgeon-nose], like the canoes of all other tribes. This type, with

cut-off “snouts” or shortened ends, was peculiar to the Kalispel and Pend d’Oreilles, and may have been adopted under the influence of the eastern bark canoe since the advent of the traders, for it is stated that Iroquois who settled among the Pend d’Oreilles, and others in the employment of the fur traders, sometimes made bark canoes of the eastern or Iroquois shape on Flathead lake.” The Salishan Tribes of the Western Plateaus, An Extract from 45th B.A.E. Annual Report 1927-28, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, pages 295-395.

The Pend d’Oreilles lived as hunters, gatherers, and fishers. They traveled over tribal territory for eight or nine months of the year gathering a variety of foods, fishing, hunting, visiting and trading. In the long winter months they would enjoy the food gathered in the summer and occasionally from hunting they did nearby that winter. This was a time for the women to make baskets, bags and clothes. A time for social entertainment, dancing and story-telling.

“Generally speaking, the people occupied themselves chiefly as follows during the year: in springtime, digging certain roots, hunting and fishing on the nearer grounds; in the early summer, fishing for trout and salmon, hunting, and root digging; in midsummer, root digging and berrying, only a little hunting; in late summer, fishing [salmon was not in the Pend d’Oreille country] and berrying, very little hunting or root digging, in early fall (about September), the same occupations as late summer; in late fall (October and November), root digging and hunting in the early part, and finally only hunting. In December they went into their winter camps and left them in March.” Buffalo hunting was in August where they would stay until sometimes until fall.

They hunted mainly bison, deer, elk, moose, antelope, bighorn sheep, and mountain goat. And in the old days even caribou (some caribou were seen near Missoula as late as the 1880s. Because of religious and mythological reasons wolves and coyotes were not hunted. Water fowls such as ducks and geese, rabbits and ground hogs were used as food and the duck eggs were gathered as well. They would net large flocks of cedar waxwings in trees and bushes as they came south from Canada. Normally small birds were not hunted unless the Pend d’Oreilles were in a famine time.

The Salishan Tribes of the Western Plateaus, An Extract from 45th B.A.E. Annual Report 1927-28, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, pages 342-343; “Flathead and Pend d’Oreille,” Carling I. Malouf, The Handbook of North American Indian, Plateau, Vol.12, pp. 297-298, Smithsonian Institution, Washington, D.C., 1998.

Before the acquisition of the horse the Pend d’Oreilles to harvest the buffalo used an “elaborate system of drives lanes, jumps over cliffs, and compounds and corrals, the remains of which are commonly found in the headwaters of the Missouri River system.” These drives were quite large and extended for miles, and were constantly maintained. The Pend d’Oreille shaman (such as Grizzly Bear Tracks) played an important part in these drives using “medicine” to locate then charm and entice the buffalo to the jump off point. They also advised the chiefs in the planning of the drives. When the drive was successful the meat was divided by tradition. Sometimes small drives were done in the mountain valley to hunt deer or antelope. After the acquisition of the horse the drive system became obsolete except for the religious aspects. By 1883 the buffalo was virtually gone from the plains. “Flathead and Pend d’Oreille,” Carling I. Malouf, The Handbook of North American Indian, Plateau, Vol.12, pp. 297-298, Smithsonian Institution, Washington, D.C., 1998.

Buffalo hunting became an important occupation after the Pend d’Oreilles obtained their first horses from the Shoshone via the Bitterroot Salish sometime around 1600 according to the

Bitterroot Salish. The horse herds grew rapidly and most of the Interior tribes had them by the hundreds in just a short time. The acquisition of horses completely changed their way of living. “The following story is told of the first horse seen by the Lower Kalispel. The first horse that reached the Lower Kalispel country was ridden by an Indian (some say a half-breed) who came from the Flathead country by way of the Pend d’Oreilles. Some people saw the horses’ tracks where it had passed over some sand. They called other people, and discussed what kind of animal had made the tracks, which were strange to them all. Some thought it might have been a horse, as they had heard about them. Other people lower down, near the river bank, saw a man approach on the horse at a lope. They observed that he was smoking, and he seemed to be quite at his ease. They watched him enter the river and swim across on the horse. They gathered around and examined the animal with much curiosity. The Kalispel and Colville always called horses by the common term for dogs when they were first introduced. Later they adopted the name common to nearly all the Salish tribes for “horse,” which is related to a common word for “dog.” The Salishan Tribes of the Western Plateaus, An Extract from 45th B.A.E. Annual Report 1927-28, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, pages 351-352.

They used as many as 16 different kinds roots for food and medicine, 21 kinds of berries, and 9 or 10 kinds of nuts and seeds. The Pend d’Oreille also raised a type of tobacco. In all as many as 60 types of plants were gathered. [“In July and August, the mountains were full of serviceberries, huckleberries, elderberries, chokecherries, and many other fruits.”] “Flathead and Pend d’Oreille,” Carling I. Malouf, The Handbook of North American Indian, Plateau, Vol.12, pp. 297-298, Smithsonian Institution, Washington, D.C., 1998.

The prairies were full of bitterroot (spa’tlem), which they welcomed each spring with prayer as the first of their important plant foods. The first day of digging bitterroot the harvest was piled in front of a woman selected by the chiefs and shamans to conduct a short ceremony. The sun was faced and a prayer was offered, later after the Jesuit priests arrived in 1841 Catholic elements were added to the ceremony which included a feast of cooked bitterroot. Bitterroot and camas provided a major source of carbohydrates for the tribe. They did not pound meat and berries together but separately with conical pestles. “Flathead and Pend d’Oreille,” Carling I. Malouf, The Handbook of North American Indian, Plateau, Vol.12, pp. 297-298, Smithsonian Institution, Washington, D.C., 1998.

“In June, the moist high meadows turned blue with the blooms of camas, which were dug and then pit-baked in great quantities.” The Pend d’Oreille, Semte’use, and Bitterroot Salish would dig camas at Camas Prairie and Crow Creek [these belonged to the Pend d’Oreilles], on the Flathead Reservation. After the camas was dug the women would place a place a bead or other item in the hole and say a prayer. <http://www.thesalishinstitute.org/salish-pend-d-oreille-culture/salish-pend-d-oreille-history>; http://www.newworldencyclopedia.org/entry/Confederated_Salish_and_Kootenai_Tribes_of_the_Flathead_Nation; In the Name of the Salish and Kootenai Nation, by Robert Bigart and Clarence Woodcock; The Salishan Tribes of the Western Plateaus, An Extract from 45th B.A.E. Annual Report 1927-28, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, pages 295-395; “Flathead and Pend ’Oreille,” Carling I. Malouf, The Handbook of North American Indian, Plateau, Vol.12, pp. 297-298, Smithsonian Institution, Washington, D.C., 1998.

Tree bark especially the inner bark of evergreens was an early spring delicacy when the sap was running. But this only was able to be eaten for a short few weeks and had to be consumed in the matters of a couple days.

“The rivers, streams, and lakes abounded in fish, many of which played crucial roles in the Pend d’Oreille traditional diet, including aay (bull trout), pist (westslope cutthroat trout), x^wyu

(mountain whitefish), s'law's (largescale sucker), c'ŕe'ne (longnose sucker), and q'woq'wé (northern pikeminnow). The Pend d'Oreille people would also regularly travel west to fish for salmon or to trade with the salmon tribes. Which they dried and thus preserved a year's supply." They used canoes (sometimes they even made dugout canoes), rafts, weirs, nets and hooks (made of bone, wood, or sinew) to harvest the fish. <http://www.thesalishinstitute.org/salish-pend-d-oreille-culture/salish-pend-d-oreille-history>; http://www.newworldencyclopedia.org/entry/Confederated_Salish_and_Kootenai_Tribes_of_the_Flathead_Nation; In the Name of the Salish and Kootenai Nation, by Robert Bigart and Clarence Woodcock; . "Flathead and Pend d'Oreille," Carling I. Malouf, The Handbook of North American Indian, Plateau, Vol.12, pp. 297-298, Smithsonian Institution, Washington, D.C., 1998.

They lived in conical shaped tepees or lodges, lodge poles were often left against a tree for future use. Branches and grass mats were used in the early days and were later replaced by skin and canvas lodge coverings.

They intermarried with the Bitterroot Salish, Semte'use, and Kootenai tribes.

The Pend d'Oreille were mentioned less frequently by early nineteenth-century traders than were the Flathead. However, their history prior to 1840 paralleled that of the Flathead in general outline. As it has been said they lived by hunting, fishing, and collecting in the area immediately west of the Rockies in pre-horse times. After they obtained horses, they crossed the mountains on seasonal buffalo-hunting excursions. Usually they hunted north of the Flathead, between the Rockies and the Sweetgrass Hills on the present International Boundary. (Partoll, 1937, p. 7.) They were driven off the plains by the southwestward push of the Blackfoot prior to 1800. In 1811 an aged Pend d'Oreille told David Thompson that he had been a young warrior when his tribe first encountered an enemy war party with firearms. It was a Piegan force in possession of two guns. When they fired the new weapons, the Pend d'Oreille were so frightened they ran and hid in the mountains. But the Piegan sent strong war parties after them to kill men, women, and children, and to steal their horses. He acknowledged that his people had no adequate defense against the Blackfoot until Thompson traded them guns, which enabled them to regain much of their territory and to hunt buffalo on the plains again. (Thompson, 1916, p. 463.) The fact that the Pend d'Oreille were relatively rich in good horses prompted numerous Black foot raids on their camps through the first eight decades of the nineteenth century.

The Flathead and Pend d'Oreille Indians, were not portrayed in the drawings and paintings of famous American and European artists who visited the Upper Missouri region in pre-reservation days. However, a private soldier in the United States Army, who was well acquainted with the Flathead and Pend d'Oreille tribes in the middle of the nineteenth century, has left a pictorial record worthy of these remarkable Indians in a series of realistic pencil portraits of his Indian friends. These portraits are signed "G. Sohon." Gustavus Sohon's Portraits of Flathead and Pend d'Oreille Indians, 1854, John C. Ewers, Smithsonian Miscellaneous Collection, vol. 110, no. 7, 1948, page 1.

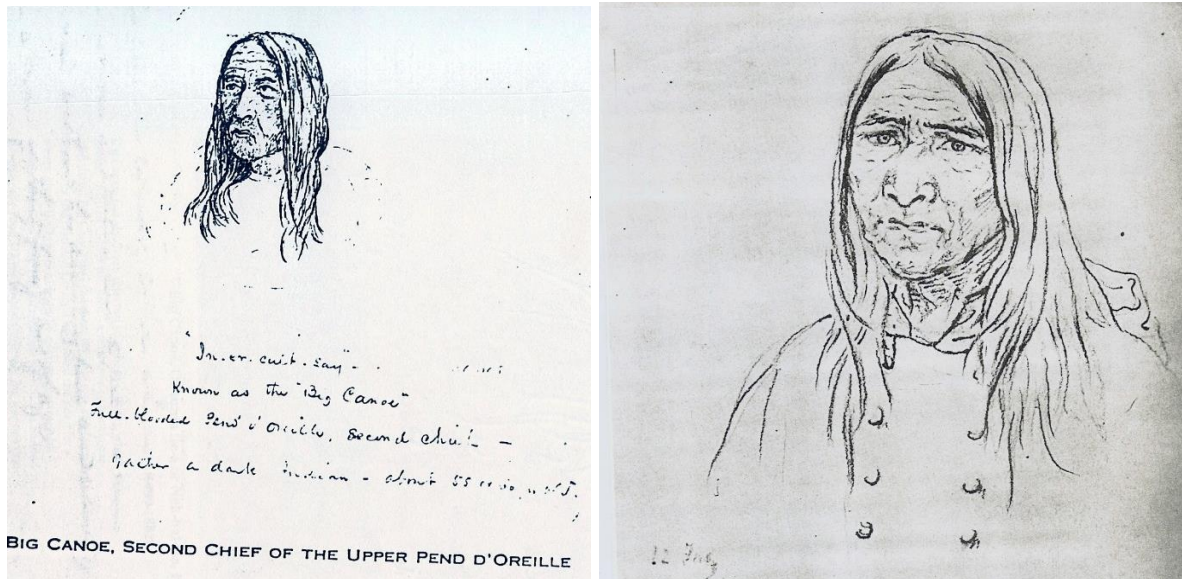
Alexander goes to get powder and lead in Crow Country for the tribe.

At one point in his younger years, according to a history written by the U.S. Indian Agent Peter Ronan, *Tml̄łcín* volunteered to go alone to a trading post located in Crow territory to obtain powder and lead, which was badly needed by his tribe.

Ronan's story comes from "Historical Sketch of the Flathead Indian Nation from the Year 1813 to 1890", Peter Ronan, 1890, Journal Publishing Co., Helena, Mont. Sketches of Big Canoe, Adolph and Arlee, of Montana Indian Fame.

The second chief of the Pend d'Oreilles was Big Canoe who told the story of Chief Alexander's trip to get supplies for the tribe.

"Big Canoe, who was war chief of the Pend d'Oreilles, died in 1882, at the Flathead agency, and was buried in the Indian burying ground at St. Ignatius mission. He was 83 years of age at the time of his death, and was considered by the Indians to be one of the greatest war chiefs the tribe of the Pend d'Oreilles ever had. The stories of battles led by him against Indian foes would fill a volume. As this aged warrior was well known to the old settlers of Missoula county, I feel tempted to give one of his stories, which was related to the writer in front of a blazing camp fire some years before his death, and which was noted down almost word for word as repeated from his lips by the interpreter.



"Big Canoe, Or-tunta-tle-a or Nek-hal-tsa (1799-1882)

Big Canoe has also been referred to as In-er-cult-say, which meant "Rotted Under the Belt," a reference to a scalp carried there. Big Canoe was the most notable war chief in tribal history. At the Flathead Council he denied the need for a treaty, given the history of friendly relations between his people and the whites. His memorable speech was handed down in Pend d'Oreille oral tradition. Big Canoe's double breasted coat was probably military issue."

Story of Big Canoe.

Many snows ago, when I was a boy, and while Joseph or "Celp-Stop" (Crazy Country) was head chief of the Pend d'Oreilles, I was one of a large hunting and war party who left the place where

the white men call Missoula, for the purpose of killing buffalo and stealing horses in our enemies' country. We (the Flatheads and Pend d'Oreilles) were at war with the Blackfeet, the Crows, the Sioux, the Snakes and the Gros Ventres. The Nez Perces were our allies and friends and assisted us to fight those tribes.

While encamped in the Crow country Big Smoke [Pend d'Oreille war chief], one of the bravest war chiefs of the Pend d'Oreilles, discovered Crow signs, and taking a party of his braves with him, followed upon the trail. The Crow camp was soon discovered, and, as Big Smoke started out more to get horses than to secure scalps, informed his warriors that he did not intend to attack the small party of Crows, who were now at his mercy, as the Pend d'Oreilles and Flatheads had crept upon their camp undiscovered, and the Crows were resting in fancied security, their horses grazing upon the pleasant slopes unguarded, while the old warriors lolled about the camp smoking their pipes, and the young men were engaged in the wild sports and rude game practiced among the tribe.

The announcement that we were not to have a fight was received with great marks of disfavor by our braves, and, as I was a young man and had not as yet taken my first scalp, I could not restrain myself, but cried like a woman. Big Smoke was known to be the bravest man in the tribe and no one of us dared impute his action to cowardice, and we therefore acquiesced in his plans, and when night came silently and cautiously we ran off the whole band of Crow horses and left our enemies on foot. We soon found our main encampment and the horses were divided up. One particular fine black horse was given to our head chief. The day after our return the chief announced to us that our powder and lead was nearly exhausted, and as there was no way of procuring any without going to the Crow trading post, asked if there was any of his warriors brave enough to undertake the feat.

Alexander, or Tem-Keth-tasme (Τηκῆτῆσιν), which means No Horse, who afterwards succeeded Joseph as chief, and who was then a young warrior and burning to distinguish himself, immediately volunteered, and disguising himself as a Crow, after darkness came on, set out on his perilous journey. Arriving at the Crow stockade, he was immediately admitted by the trader, and was at once discovered to be a Pend d'Oreille by a Crow who was lounging about the post. Word was sent to the Crow camp that an enemy was in the stockade, and soon a loud demand was heard at the gate for admittance. The gate was opened and a single Indian was admitted. He was a tall, noble-looking fellow, dressed in the full war costume of a Crow brave. Halting immediately in front of Alexander, he reached out his hand and cordially grasped the hand of the Pend d'Oreille. "Canoe man you are brave. You have come among your enemies to purchase powder and lead. You are dead but still you live. I am Red Owl. Your warriors stole into my camp; they took my horses; they were strong, but stole upon us while we were unaware and spared the lives of my band. Canoe-man on that night I lost my war horse—a black horse with two holes bored in his ears. He was my father's gift to me. Is there such a horse in your camp?" Alexander replied that such a horse was given to his chief by Big Smoke after the capture. "Red Owl will go back with you into his enemies camp," and striding out of the stockade he harangued, and then picking out twenty of his braves desired them to accompany him. Alexander was then allowed to make his purchases and on the next morning accompanied by Red Owl and twenty of his warriors set out for the Pend d'Oreilles camp.

When arriving there the Indians were astonished to behold their trusted brave, Alexander, leading the Crow warriors armed to the teeth, up to the lodge of their chief, who was soon surrounded by his brave Pend d'Oreilles in such overwhelming numbers that there was no escape or even hope to escape for the Crows. Red Owl dismounted and asked Alexander which was his chief. The person being pointed out Red Owl addressed him: "Chief of the Canoe Indians, your braves captured a band of horses from my people. Among them was my war horse, and I love him, for he was the gift of my father. I desire the horse and have brought you as good to replace him." Our chief, who did not like to part with the horse, and who perfectly knew the advantage he possessed, bent his head in silence. Red Owl repeated his speech, but our chief gave no reply but stood in stolid silence. "Chief of the Pend d'Oreilles," exclaimed Red Owl, "twice have I spoken to you, and you gave me no answer. I repeat it again for the third time!" We were listening to the conversation, continued Big Canoe, and as young as I was; I could not but admire the brave Crow; surrounded as he was with his followers by implacable enemies, only awaiting the signal to begin the slaughter. But the brave bearing of the Crow, and his indifferent manner won the respect of us all, and we could not help but admire him; and to such an extent did this feeling prevail that a murmur of applause went around when the Crow concluded his last sentence. Straightening himself up to his full height, the Crow continued, turning to us: "Pend d'Oreilles, you have heard me address your chief; he gave me no answer; he buried his head low; he changed his color; this the subterfuge of a woman. Pend d'Oreilles, your chief is a woman; I give him my horse!" And mounting at the head of his band he rode from our camp and not one movement was made to stay his progress. So overwhelmed was our chief with confusion that he gave no orders, and Red Owl, with his followers, returned safe to his camp."

Sometime in the 1840s, the Pend d'Oreille chose Alexander Tmł̄łcín (No Horses) to serve as head chief. Michel Revais told James Teit that in the old days the Pend d'Oreilles and Bitterroot Salish (he called them Flatheads) had six chiefs each, a head chief, a sub-chief, four small chiefs [later two small chiefs usually]. Revais also said the chiefs were picked for various qualities such as wisdom, social influence, oratory, truthfulness, or bravery. Dignity, wealth, renown for warlike exploits, and striking physical appearance. "A loud talker, one boastful, or who could not control his temper, could not be chief. A chief should be considerate in dealings with others, modest in speech and behavior, quiet, cool, resourceful, and perfectly in control of himself. He should never talk in a loud voice, quarrel, show anger, fear, or jealousy. Chiefs' wives and children also ought to be unassuming, quiet, dignified, hospitable, to show they that they were really chiefs' people, and to not disgrace their husbands and fathers. They were no women chiefs." The Salishan Tribes of the Western Plateaus, An Extract from 45th B.A.E. Annual Report 1927-28, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, page 376. Pend d' Oreilles and Bitterroot Salish chiefs had wielded more power than the chiefs of other Salishan tribes.

"Father Pierre De Smet founded St. Mary's Mission in the Bitterroot Valley, Montana, in 1841.

The original St. Ignatius Mission was erected near Lake Pend d'Oreille in winter 1844-45 when Father De Smet along with fellow priest Adrian Hoecken and brother Peter McGean secured shelter in a cabin constructed from fir columns and bark slabs near Albeni Falls. On this location the three Jesuits carried out religious instructions and baptisms." De Smet and Hoecken moved the mission four miles downriver the next year because of flooding and renamed it St. Ignatius

after the founder of the Catholic Jesuit order (Chittenden 473-474). Joset describes the chief of the Kalispels (Standing Grizzly Bear, christened Loyola by Hoecken) at this time, as "by far the best chief I have ever known" (Joset 678). Joset was pleased that Loyola gave up hunting buffalo to live off the farm and was eager to be instructed by the Jesuits." <http://myplace.frontier.com/~sde22ssw/264w94.html>

"Owing to a rash of adverse conditions--inclement weather, a dearth of productive land, sparse game, and geographical isolation" the priests decided to move the mission to Montana.

"Hoecken wrote in 1855 a letter to Father De Smet:

"It was proposed during the summer of 1854 to begin a new mission some 200 miles north east of the Calispels, not far from the Flathead lake, in the vicinity of the old Mission of St. Mary's among the Flathead, where a convenient site for a Mission had been pointed out to us by the Calispel Chief Alexander, who formerly accompanied you in your travels. Having set out from the Calispel mission on the 28th of August [1854], I arrived at the place designated on the 24th of September . . . (Davis Box 14, Hoecken to De Smet; De Smet 299).

Father Joset's record is again used to see that the move was not an easy choice for the Kalispels who had second thoughts about it. Some even stayed on the Pend Oreille River:

"Orders were given to prepare: Br. Francis [Huybrechts] made 5 light barges and quantity of boxes: the upper Pend O'reille came with hundred pack horses, and when everything was ready the Kalispels changing mind wanted to stop. The Superior answered, 'we are no babies: You pushed us: and when everything is ready, you back out forward' (Joset Roll 32, 687)."

And so they moved on: Most of the Calispels went along: 2 or 3 families remain. Father Hoecken sold cattle for 2000 Dollars and so had means to put the new place on a good footing (Joset Roll 4, 324)." <http://myplace.frontier.com/~sde22ssw/StIgnatius2000PNWrevc.html#loyola>

Fr. Adrian Hoecken relocated the Mission in 1854, under the initiative of Chief Alexander of the Kalispel tribe, to its present site known as "Snyeímn" (Sinielēman) --a Salish term signifying "a place where something was surrounded"--in the Lower Flathead River Valley. Fr. Hoecken described the site in radiant terms:

. . . I arrived at the place designated on the 24th of September and found it such as it had been represented--a beautiful region, evidently fertile, uniting a useful as well as pleasing variety of woodland and prairie, lake and river--the whole crowned in the distance by the white summit of the mountains, and sufficiently rich withal in fish and game. I shall never forget the emotion of hope and fear that filled my heart, when for the first time I celebrated Mass in this lovely spot, in the open air, in the presence of a numerous band of Kalispels, who looked up to me, under God, for their temporal and spiritual welfare in this new home." Father Hoecken had replaced Father Joseph Monety at St. Ignatius Mission.

<http://crownofthecontinent.natgeotourism.com/content/st-ignatius-mission-church/cotf80bfd8b9c82269b>

The mission soon had Father Hoecken's log cabin residence, two more houses, a chapel, carpenter and blacksmith shops, a whip saw mill and a flour mill. They were to log and cut 18,000 rails for the mission's use. The first church was 40 x 100 feet and had a belfry, that was

50 feet high. Wooden pegs were used as fasteners. About a 1,000 of the Pend d'Oreille and other Salish tribes wintered at the new mission that year. Father Hoecken was to play an important part in the Hell Gate Treaty of 1855 and later sent to the Blackfeet in 1858 and started St. Peter's Mission on the Sun River. The History of St. Ignatius Mission, Montana, Gerald L. Kelly, 1950-54, Montana State University, pages 18-20.

In 1847 Chief Alexander allowed the Hudson's Bay Company to build Fort Connah at *Kłncmép* (Waters of the Narrow Door) or Post Creek).



St. Ignatius Mission in 1866 watercolor

“When the United States divided Oregon Territory into Washington Territory and Oregon Territory in 1853, western Montana was included in Washington Territory. President Millard Fillmore appointed Isaac I. Stevens as the territorial governor of Washington Territory.

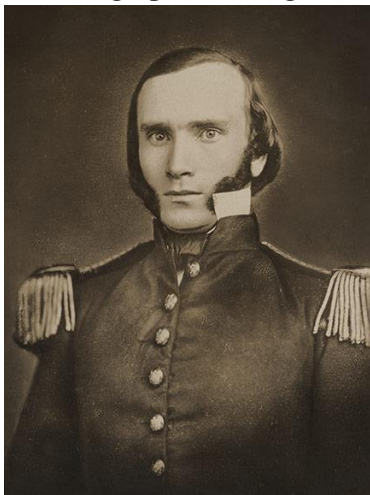
“In 1854 U.S. Army Lt. John Mullan set out to find a practical route from the north end of the Flathead Valley via the Kootenai River to the Spokane area. He and his companions traveled up the west shore of Flathead Lake and continued north along the Stillwater River (which he called the Maple River) to the divide between the Flathead and Kootenai drainages. In his report, Lt. Mullan commented on the "Rugged, snow-capped mountains" to the east and north and the "excessively thick forest" through which they proceeded north. Mullan felt this was not a favorable route, but years later, in 1904, the Great Northern Railway was relocated to this route.

(Hamilton 1957:124-125; I. Stevens 1860:179).” <http://www.foresthistory.org/ASPNET/Publications/region/1/flathead/chap2.htm> Trails of the Past, Historical Overview of the Flathead National Forest, Montana 1800-1960, “Mission Activity and Early Exploration

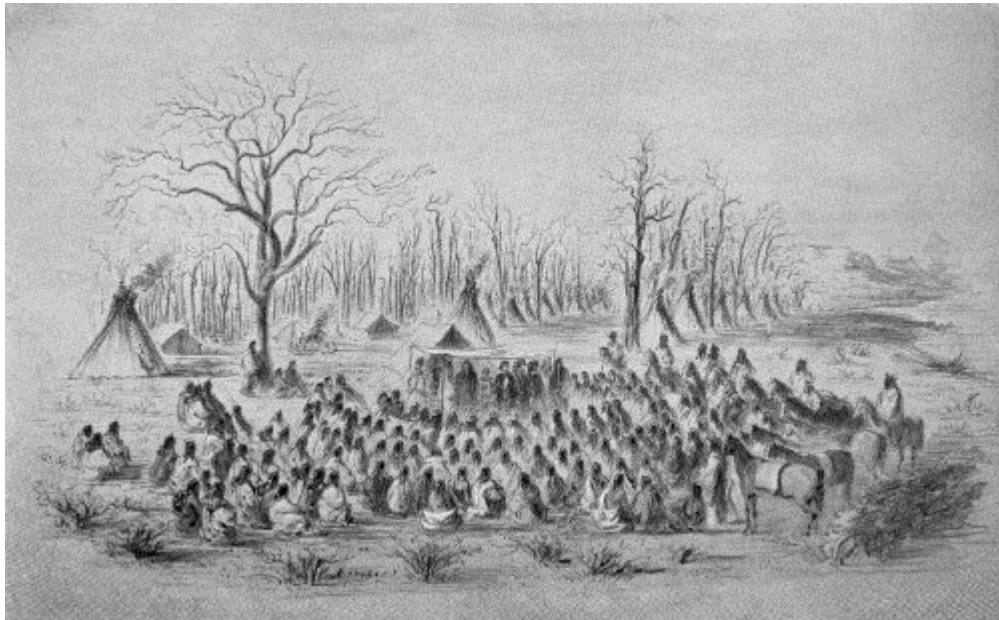
Lt. Mullan wrote in his report on April 19, 1854, “I intended this morning to visit the camp of the Pend d'Oreilles, who were then on the Clark's fork of the Columbia. At the distance of five miles in an easterly direction we gained the summit of a low ridge of hills, or mountains, from which we had an excellent view of the valley of the Clark's fork. The river in front of us flowed through high clay banks, while the country to the east for fifteen or twenty miles was somewhat broken with several small streams winding their way from the mountains, which here formed a very high

snow-covered ridge. The mountains were very rough and rugged, many peaks being jagged, while others assumed a dome-shape and towered their sun-capped summits high above the level of the valley. The country to our right and left appeared to be one immense bed of rugged hills, their tops being well timbered with the pine. Gaining the base of this ridge, we struck a small but swift and deep stream called the Hot Spring creek, which takes its rise from a range of mountains to the north. We followed along the right bank of this stream to its mouth, where it empties into the Clark's fork; it is now about twenty yards wide, and in places very deep. Having made a distance of thirteen miles, we encamped at its mouth on the Clark's fork. We met on the trail today two Indians from the Pend d'Oreilles' camp, who had been sent by their chief, on hearing of our being in their country, to ask us to visit his camp. This we had intended to do without a formal invitation, as we desired to gain information from them as to the character of the country to the north at this season, and to ascertain from them, and some Kootenay Indians whom we heard were camped with them, as to the snows in the mountains and the character of the country generally to the head-waters of Clark's fork and to the Kootenay river."

We found encamped at the mouth of the Hot Spring creek, Alexander, the principal chief of the Pend d'Oreilles, with forty-seven lodges. We also found encamped higher up on the creek some twelve or fifteen lodges of Kootenays, Spokanes, and Pend d'Oreilles. We had a talk with these Indians, who appeared very glad to see us; and an old Yakima chief named Ow-hi, the great friend of the white men, being in this camp with a broken leg, sent for us, and requested us to come and see him. We visited him, and found him to be a noble and generous Indian. He is a large man, and has an open and benevolent face. He has letters from several whites, and having been among and having seen much of them, he is now their firm and stanch friend, and deserves humane and kind treatment at the hands of every white man with whom he should meet. [Chief Owhi of the Yakama tribe was the father of Qualchan and Lokout who were leaders in the Yakama War with Kamiakin. Qualchan was later hanged and Owhi murdered by troops of Colonel George Wright.] We ascertained in the camp of the Pend d'Oreilles that the country north towards the Kootenay river was not so bad as had been represented to us the day before; but on the contrary, we learned there was no snow in the mountains, and the greatest difficulty we should have before reaching the Kootenay river would be the fallen timber in places and high water, both of which I did not deem insuperable obstacles to keep us back; so, securing an Indian who knew something of the country, we resumed our march early on the next day, travelling up and along the right bank of the Clark's fork."



John Mullan (1830-1909) Isaac Ingalls Stevens (1818-1862) Gustavus Sohon (1825-1903)



In 1855 he led the Pend d'Oreilles during the Hellgate Treaty negotiations. The treaty artist and translator Gustavus Sohon wrote that Tmłxłcín was "noted for his high-toned, sterling and noble traits of character. He is a brave man. When a party of his tribe had stolen horses from Fort Benton on the Missouri in 1853, he started with only five of his men and carried them back, passing through the whole camp of the Blackfeet Indians, then most deadly enemies.

One of the five that accompanied Chief Alexander to Fort Benton with the horses was Pierre Nu-ah-ste-se. Gustavus Sohon drew his portrait and wrote: "that Pierre was "a Pend d' Orielle Indian-young but very brave and good Indian." He was a member of the party of five men who with their chief returned stolen horses to one of the posts of the American Fur Company on the Missouri in 1853, passing through the whole camp of Blackfeet Indians, portraying a trait of honesty and noble daring seldom exemplified by any North American tribe. Signed "G. Sohon."

Date: April 24, 1854. Pencil on thick white paper, 10 x 7.25 inches. Document location: Smithsonian Institution, Manuscript 130,305 J, Inv. 08501500; Gustavus Sohon's Cartographic and Artistic Works: An Annotated Bibliography, compiled by Paul D. McDermott and Ronald E. Grim, Philip Lee Phillips Society Occasional Papers Series, No.4. Geography and Map Division Library of Congress, Washington, D.C., 2002; <https://www.loc.gov/rr/geogmap/pdf/plp/occasional/OccPaper4.pdf>; http://www.newworldencyclopedia.org/entry/Confederated_Salish_and_Kootenai_Tribes_of_the_Flathead_Nation

In both the Hellgate Treaty at Council Grove (called Clme by the Salish) nine miles west of Missoula on July 9, 1855 and the Lame Bull or Blackfoot Treaty Council at the mouth of the Judith River in October, Stevens recognized Alexander as the primary chief of the Pend d'Oreille, of equal stature as Victor of the Flatheads (Salish) and Michael, or Michel, of the Kootenai. The Salish People and the Lewis and Clark Expedition, Salish-Pend d'Oreille Culture Committee and Elders Cultural Advisory Council Confederated Salish and Kootenai Tribes, University of Nebraska Press, Lincoln and London, 2005, page 112.

Stevens and his party were met on July 7, 1855 by “300 chiefs and braves” of the Flathead, Pend d’Oreille and Kootenai tribes “in a most cordial manner, with a salute of musketry” who escorted Stevens to their camp on the Hell Gate River. After a few hours Stevens moved a mile down to establish his camp and the council ground. Here he later smoked the pipe with Alexander Tm̄ł̄cín, Chief Victor of the Bitterroot Salish and Michelle of the Kootenai and other sub-chiefs. After discussing the Blackfeet’s depredations on their people the chiefs agreed to make council the next Monday. *The Life of Isaac Ingalls Stevens, Volume II by Hazard Stevens, pages 77-78.* The Salish were thinking that Stevens called the council to help them in the war with the Blackfeet. They had no idea that he was after their land. That Sunday was a quiet and restful day. On Monday at 1:30 p.m. the 9th of July the council was started with Governor Stevens making a long speech and this was when the Salish tribes realized what Stevens was up aiming to put them on a reservation. The talks lasted eight days and was difficult mainly because none of the tribes wanted to go on a reservation.

At the treaty council, held near the present-day city of Missoula at Hellgate, the Pend d’Oreilles chief, Big Canoe would play an important role in the negotiations. Stevens insisted that all three tribes be treated as a single nation because he assumed that they were all Salish. He was unaware that the Kootenai are not a Salish-speaking people. The Kootenai were included in the treaty council because they had one band living on the western shore of Flathead Lake.” When Stevens proposed that the reservation for the three tribes be created in the Jocko Valley and Horse Plains, the homeland of the Pend d’Oreilles, or in the upper Bitterroot Valley which was Chief Victor’s country. Chief Alexander was pleased.

“From the start, the Hellgate Treaty negotiations were plagued by serious translation problems.” According to Jesuit priest Adrian Hoecken “not a tenth of what was said was understood by either side.” *The Salish People and the Lewis and Clark Expedition, Salish-Pend d’Oreille Culture Committee and Elders Cultural Advisory Council Confederated Salish and Kootenai Tribes, University of Nebraska Press, Lincoln and London, 2005, page 112.*

During the treaty negotiations Alexander showed that as a leader he judicious, level-headed, courageous, flexible yet firm. He, “along with other leaders of the Pend d’Oreille, Salish, and Kootenai nations, sat down with open minds to negotiate an agreement with Governor Isaac Stevens and other U.S. officials. The tribal leaders noted they had always been at peace with non-Indians, and wondered why they needed a treaty at all.” *In the Name of the Salish and Kootenai Nation, by Robert Bigart and Clarence Woodcock*

“As Robert Bigart and Clarence Woodcock detailed in “In the Name of the Salish & Kootenai Nation” – an account of the Hellgate Treaty – the establishment of the Jocko reservation in the Pend d’Oreille country was “a complete victory” for Alexander but “was to plague Victor the rest of his life.”

Alexander :

You are talking to me now, my Big Father. You have told me you have to make your own laws to punish your children. I love my children. I think I could not head them off to make them go straight. I think it is with you to do so. If I take your own way, your law, my people then will be frightened. These growing people [young people] are all the same. Perhaps those who come after them may see it well before them. I do not know your laws. Perhaps, if we see a rope, if we see how it punishes, we will be frightened. When the priest talked to them, tried to teach them,

they all left him. My children, maybe when the whites teach you, you may see it before you. Now this is my ground. We are poor, we Indians. The priest is settled over there [pointing across the mountains towards the north, the direction of his country]. There, where he is, I am very well satisfied. I will talk hereafter about the ground. I am done for to-day." The Life of Isaac Ingalls Stevens by his son Hazard Stevens, with maps and Illustrations in two volumes, Vol.II, Boston and New York, Houghton, Mifflin and Company.

Stevens adjourned the meeting until the next day, first to speak was Big Canoe, second chief of the Pend d'Oreilles, made a long and sententious speech, in which he deprecated making any treaty, or parting with any of his country, and thought the whites and Indians could live together in the same land:

"Talk about treaty, when did I kill you ? When did you kill me? What is the reason we are talking about treaties? We are friends. We never spilt the blood of one of you. I never saw your blood. I want my country. I thought no one would ever want to talk about my country. Now you talk, you white men. Now I have heard, I wish the whites to stop coming. Perhaps you will put me in a trap if I do not listen to you, white chiefs. It is our land, both of us. If you make a farm, I would not go there and pull up your crops. I would not drive you away from it. If I were to go to your country and say, 'Give me a little piece,' I wonder would you say, 'Here, take it.' I expect that is the same way you want me to do here. This country you want to settle here, me with you.

You tell us, I Give us your land.' I am very poor. This is all the small piece I have got. I am not going to let it go, I did not come to make trouble; therefore I would say, I am very poor.

" It is two winters since you passed here. Every year since, my horses have gone to the Blackfeet. Here this spring the Blackfeet put my daughter on foot she packed her goods on her back. It made me feel bad. I was going on a war-party as your express passed along. Then I think of what I heard from you, my father, and take my heart back and keep quiet. If I had not listened to your express, I should have gone on war-parties over yonder. We drove one band of horses from the Blackfeet I talked about it to my Indians. I said, 'Give the horses back, my children.' My chief took them back. You talked about it strong, my father. My chief took them back. That is the way we act. When I found my children were going on war-parties, I would tell them to stop, be quiet; tell them I expect now we will see the chief; I expect he will talk to the Blackfeet again."

Being pressed to all go on one reservation the chiefs answered:

Victor : "I am willing to go on one reservation, but I do not want to go over yonder" [Pend Oreille country]."

Alexander : "It is good for us all to stop in one place."

Michelle : "I am with Alexander."

"But the council next day showed no change in the situation. Victor was unwilling to move to the mission, and Alexander to the valley. Neither would object to the other coming to his place. It being evident after protracted discussion, that no progress would be made by continuing the council that day, and it appearing that an influence was being exerted by the priests of the

mission which might be adverse to the views of the government, a messenger was dispatched directing the presence of Father Hoecken for the purpose of investigating it, the council was adjourned over to Friday, and the Indians were recommended to have a feast and a council among themselves on the morrow. Accordingly they had a grand feast on the 12th, the means for which — two beeves, coffee, sugar, flour, etc. were furnished them, after which the day was spent in discussing the question of the reservation among themselves.”

The next day Ambrose, Flathead chief spoke:

Yesterday Victor spoke to Alexander. He said : “ I am not headstrong. The whites picked out a place for us, the best place, and that is the reason I do not want to go. Two years since they passed us. Now the white man has his foot on your ground. The white man will stay with you.' Yesterday, when we had the feast, then Alexander spoke; he said, “Now I will go over to your side. I will let them take my place, and come to your place.' But Victor did not speak, and the council broke up.”

Governor Stevens, "Alexander, did you agree yesterday to give up your country and join Victor? "

Alexander: "Yes, yesterday I did give up. I listened and he did not give me an answer; then I said, “I will not give up my land.'"

When the council opened at eleven Monday morning, Victor said:

“I am now going to talk. I was not content. You gave me a very small place. Then I thought, here they are giving away my land. That is my country over there at the mission, this also. Plenty of you say Victor is the chief of the Flatheads. The place you pointed out above is too small. From Lo Lo Fork above should belong to me. My stock will have room, and if the Blackfeet will let my horses alone, they will increase. I believe that you wish to help me, and that my people will do well there. We will send this word to the Great Father. Come and look at our country. When you look at Alexander’s place, and say the land is good, and say, Come, Victor, I will go. If you think this above is good land, then Victor will say, Come here, Alexander. Then our children will be well content. That is the way we will make the treaty, my father.”

Governor Stevens: “Victor has spoken. Do Alexander and Michelle speak in the same way? I will ask Alexander if he agrees.”

Alexander: “Maybe we cannot all come together. Here is Michelle, I know his mind. He told me, you go this way, I won’t go. Here are the lower Pend Oreilles. Maybe they are the same way. They have no horses; they have only canoes. I am very heavy, as though they tied me there.”

Michelle: “I am just following Alexander’s mind. If he goes this way, I will not go. I have come a long way to see you; when you leave I go back.”

The governor again asked them if they would agree to Victor’s proposition, and go to the reservation which was found best adapted to their needs after survey and examination, but both chiefs positively refused.

The governor then cut the knot by accepting Victor’s proposition as far as it concerned him, and giving the others the reservation at the mission:

“My children, Victor has made his proposition. Alexander and Michelle have made theirs. We will make a treaty for them. Both tracts shall be surveyed. If the mission is the best land, Victor shall live there. If the valley is the best land, Victor shall stay here. Alexander and Michelle may stay at the mission....

“I ask Victor to come up and sign the treaty. [He came up and signed.] Now I ask Alexander and Michelle.” [They also then signed.] All the principal men came forward and signed the treaty. Governor Stevens then said:

“Here are three papers which you have signed, copies of the same treaty. One goes to the President, one I place in the hands of the head chief, and one I keep myself. Everything that has been said here goes to the President. I have now a few presents for you. They are simply a gift, no part of the payments. The payments cannot be made until we hear from the President next year.”

The presents were then distributed. The chiefs were then requested to assemble on the morrow with regard to the Blackfoot council.

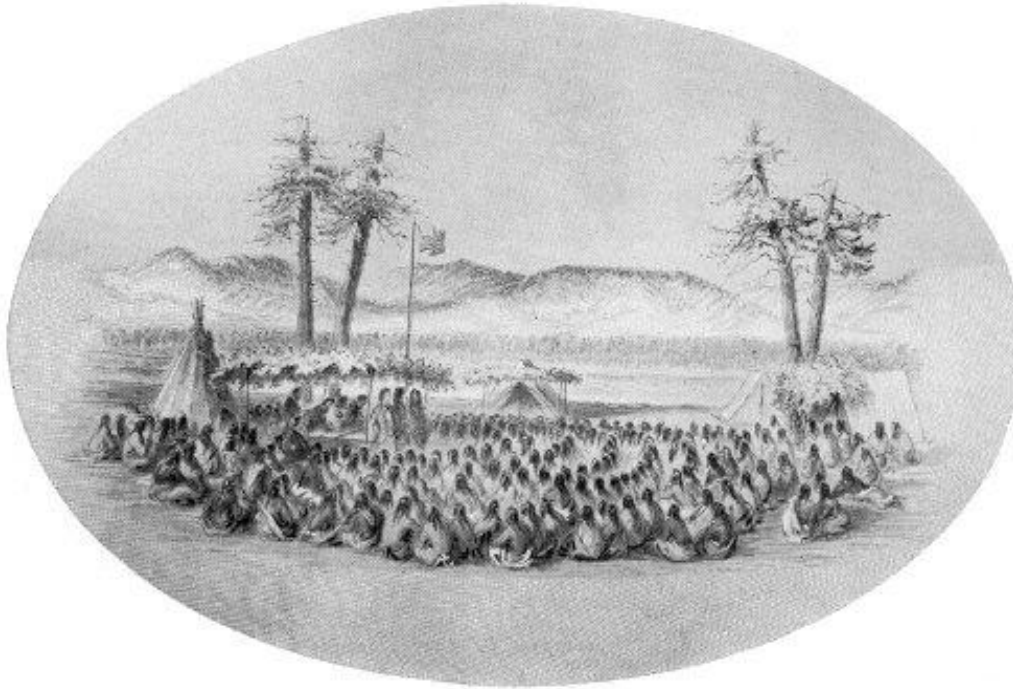
Thus successfully and happily terminated this protracted council, “every man pleased and every man satisfied,” says the governor. Twelve hundred Indians were present on the treaty ground.” THE LIFE OF ISAAC INGALLS STEVENS BY HIS SON HAZARD STEVENS WITH MAPS AND ILLUSTRATIONS IN TWO VOLUMES VOL. II, p81

Chief Victor received a coat, a gold medal and a sash and its assumed that Chief Alexander and Chief Michelle may have as well.

The treaty council ended with Chief Victor and Chief Alexander and Chief Michelle agreeing to sign the treaty.

“This treaty, like all made by Governor Stevens, was remarkably liberal in its terms to the Indians. The reservation on the Flathead River comprises a million and a quarter acres. \$84,000 in annuity goods; \$36,000 to improve the reservation; salaries of \$500 a year for twenty years, with a house and ten acres fenced and ploughed, to the three head chiefs; schools, mills, hospitals, shops; teachers and mechanics for twenty years; the right to fish, hunt, gather roots and berries, and pasture stock on vacant land; and the provision for ultimately dividing the reservation among them in severalty,—were all embraced. It was agreed that the three tribes were to constitute one nation under Victor as head chief, to be known as the Flathead nation, in which, and on the same reservation, were to be included other friendly tribes, as the lower Pend Oreilles and Cœur d’Alenes. Besides Father Hoecken, R.H. Lansdale, W.H. Tappan, R.H. Crosby, Gustavus Sohon, and William Craig witnessed the treaty. Some 25,000 square miles were ceded.” THE LIFE OF ISAAC INGALLS STEVENS BY HIS SON HAZARD STEVENS WITH MAPS AND ILLUSTRATIONS IN TWO VOLUMES VOL. II, p91

In 1889 “all three tribes now occupy the reservation on the Jocko (mission), together with the lower Pend Oreilles and a few Spokanes. They number 2000, showing little diminution since the treaty, and have made fair progress. Nearly all have houses with some land enclosed. Many raise small crops of wheat and have good gardens. They have 20,000 acres under fence, over ten miles of irrigation ditches, and raised last year 25,000 bushels of grain, 10,000 bushels of vegetables, and 7000 tons of hay. Their lands have not yet been allotted in severalty. The agent complains that worthless employees are frequently foisted upon the agency, “many incompetent men hold positions who take no interest in their work,” etc., a state of things equally unfair to the Indians and disgraceful to the government.” Report of the Commissioner of Indian Affairs, 1899, pp. 192–194, 620.



Flathead council at Hellgate by Gustavus Sohon. *The Life of Isaac Ingalls Stevens, Volume II*, by Hazard Stevens

[Gustavus Sohon (1825–1903) was an artist, interpreter, and topographical assistant for Isaac I. Stevens Expeditions and Treaty Councils. He was born in Tilsit, East Prussia, and when he was 17 years old in 1842 he sailed to America to avoid service in the Prussian army, in the 1850s he joined the U.S. Army for 5 years and was sent west to Fort Steilacoom in Washington Territory. He accompanied Lt. John Mullan on his survey for the railroad through the Bitterroot and Rocky mountains as a private in the Company K, 4th Infantry. He was a good artist and was able to learn the Flathead and Pend d'Oreille languages fluently and he spoke English, French and German fluently as well. “Sohon was also a talented painter, who produced accurate landscapes and vivid scenes from native life, including the first panoramic view of the Rocky Mountains and the earliest-known sketch of the Great Falls of the Missouri. He also recorded several of the treaty councils during his time with Stevens. Sohon’s five-year enlistment ended in July 1857. He then sought out his earlier friend and mentor, Lieutenant John Mullan. Mullan was spearheading the construction of a military road from Walla Walla to Fort Benton, and Sohon surveyed routes and monitored the construction progress. In 1860 Sohon guided the first wagon party to cross the Rocky and Bitterroot Mountains to the Columbia Plateau by a route other than the more accustomed Overland Trail. When Mullan’s Road was complete, Sohon accompanied him to Washington, DC, to assist in the preparation of topographical data, maps, and illustrations for a report on the road’s construction. He never returned to the Northwest.” https://en.wikipedia.org/wiki/Gustav_Sohon “When a Flathead Indian delegation under Chief Charlot came to the nation’s capital in 1884, they also called upon Sohon. One of the artist’s daughters later recalled that the only time she ever saw her father smoke was when a pipe was passed to welcome these old friends.” <http://www.historylink.org/File/8593>]



24. Head Chief Alexander of the Pend d'Oreilles. Artist: Gustavus Sohon, 1854. Source: Smithsonian Institution.



Chief Victor (X'elx'cin - Many Horse)
<http://www.saintmarysmission.org/BitterrootSalish-Chiefs.html>
 A carte de viste made in 1864

“Although Gustavus Sohon’s drawings comprise the most extensive and authoritative pictorial series on the Indians of the Northwestern Plateau in preservation days, although he possessed remarkable talent ; and although some 52 of his drawings have been published, his name does not appear in any of the standard biographies of American artists. Louise Rasmussen’s “Artists of the Explorations Overland, 1840-1860,” devotes three short sentences to Sohon... For valuable biographical information on the subjects of Sohon’s Indian portraits, the writer is indebted to Pierre Pichette, Martina Siwahsah, and Baptiste Finley, Indians of the Flathead Reservation, Montana, interviewed in September 1947.” Gustavus Sohon’s Portraits of Flathead and Pend d’Oreille Indians, 1854, John C. Ewers, Smithsonian Miscellaneous Collection, vol. 110, no. 7, 1948, page 13.

“The eight pencil portraits of Upper Pend d’Oreille leaders drawn by Gustavus Sohon in the spring of 1854 include likenesses of the three most important chiefs of the tribe during the period 1848-1890. These three, Alexander, Big Canoe, and Michelle, were signers of both the Flathead and Blackfoot Treaties of 1855. Bonaparte, a minor chief, is also included. The remaining four portraits of Choits Kan, Pierre Xu-ah-ute-se, Louis Ramo, and Broken Leg (Kousheene), represent men of less standing in the tribe about whom no additional biographical information is available.” Gustavus Sohon’s Portraits of Flathead and Pend d’Oreille Indians, 1854, John C. Ewers, Smithsonian Miscellaneous Collection, vol. 110, no. 7, 1948, page 47

“Probably no group of Indian leaders in American history have been so extravagantly praised by the whites as were the Flathead and Pend d’Oreille chiefs of the middle of the nineteenth century. Mr. Sohon’s portraits depict the majority of those chiefs as they appeared in the year of 1854. His portraits have given form and substance to some of the strongest Indian characters in western

history.” Gustavus Sohon’s Portraits of Flathead and Pend d’Oreille Indians, 1854, John C. Ewers, Smithsonian Miscellaneous Collection, vol. 110, no. 7, 1948, page 62

In a letter to Father DeSmet by Father Hoecken from Flathead Camp in the Blackfeet country, Oct. 18, 1855:

“The Kalispel chief Alexander, Michael Insula and the other Flathead chieftains, the leaders of the Kootenai and Flat-Bow bands, and all our neophytes, beg to be remembered in your good prayers they, on their part, never forget to pray for you. Please remember me.

"Your devoted brother in Christ, "Adrian Hoecken, S.J.” Life, Letters and Travels of Father Jean Pierre DeSmet, S.J. 1801-1873, Hiram Martin Chriddenden and Alfred Talbot Richardson, Vol. 4, Francis P. Harper, New York, 1905, 1229.



Blackfoot Council by Gustavus Sohon The Life of Isaac Ingalls Stevens, Volume II, by Hazard Stevens

After the Hell Gate treaty. “Several of the tribesmen accompanied Stevens on his five-day journey across the Rockies and down to Fort Benton to treat with the Blackfeet, including Victor, Alexander, and Nez Perce chiefs Looking Glass, Spotted Eagle, and Eagle from the Light. They had to wait for supplies and gifts coming in steamboats up the Missouri River. They hunted buffalo as they waited.

The Pend d’Oreille camped on the Highwood and later at Smith’s Fork of the Missouri, while the Flatheads were on the Judith prior to the council. Eventually they moved down the Missouri River to a point below the mouth of the Judith River. Indians of the Pacific Northwest – A History, Robert H. Ruby and John A. Brown, University of Oklahoma Press, 1981, page 143.

Governor Stevens formerly opened the treaty on that Tuesday he said:

“My children, my heart is glad to-day. I see Indians east of the mountains and Indians west of the mountains sitting here as friends, Bloods, Blackfeet, Piegans, Gros Ventres, and Nez Perces, Koo-te-

nays, Pend Oreilles, Flatheads; and we have the Cree chief sitting down here from the north and east, and Snakes farther from the west. There is peace now between you all here present. We want peace also with absent tribes, with the Crees and Assiniboines, with the Snakes, and, yes, even with the Crows. You have all sent your message to the Crows, telling them you would meet them in friendship here. The Crows were far, and could not be present, but we expect you to promise to be friends with the Crows.” *The Life of Isaac Ingalls Stevens, Volume II, by Hazard Stevens, p114.*

On October 10th, 1855, 3,500 Indians had assembled at the council grounds and Stevens read and explained the treaty to them. “The council lasted three days. The best feeling prevailed, all the chiefs making earnest and sincere speeches in favor of peace, contrasting the advantages of hunting in safety and trading between the tribes with the continual losses of their young braves and the steady decline in numbers from perpetual war, although some of them expressed doubts as to restraining the ambitious young warriors. Only one passing shadow was cast over the assemblage, and that but for a moment. The treaty made all the country south of the Missouri a common hunting ground for all the tribes, while the country north of the river was to be reserved to the Blackfeet for hunting purposes, although open to the western Indians for trading and visiting.” *The Life of Isaac Ingalls Stevens, Volume II, by Hazard Stevens, p114.*

“To this restriction Alexander, the Pend Oreille chief, demurred. Said he :

‘A long time ago this country belonged to our ancestors, and the Blackfeet lived far north. We Indians were all well pleased when we came together here in friendship. Now you point us out a little piece of land to hunt our game in. When we were enemies I always crossed over there, and why should I not now when we are friends ? Now I have two hearts about it. What is the reason? Which of these chiefs [pointing to the Blackfeet] says we are not to go there ? Which is the one ? ’

The Little Dog, a Piegan chief : “ It is I, and not because we have anything against you. We are friendly, but the north Blackfeet might make a quarrel if you hunted near them. Do not put yourself in their way.”

On Alexander's insisting, the Little Dog said : —

“Since he speaks so much of it, we will give him liberty to come out in the north.”

Alexander's contention will be better understood by considering the fact that his country, on the Flathead River and Clark's Fork, lies directly opposite the region of the upper Marias, and that by going directly east across the mountains through the Marias Pass he could reach buffalo in a short trip, while the journey to the plains south of the Missouri was a much longer one.

“At the Blackfoot council, Chief Alexander made an observation that still reverberates for Pend d’Oreilles’ self-identity and, by extension, that of the Bitterroot Salish and Kootenai.

He was dissatisfied that the Blackfeet were to have exclusive hunting rights to ground north of the Musselshell River. The treaty set aside only a small slice of land west of Crow territory and south of the Musselshell as common hunting ground for the mountain tribes to share with the Blackfeet.” <http://www.salishaudio.org/resources/2014SPCCre.pdf>

On the last day the commissioners and the chiefs and headmen of all the tribes present signed the treaty amid the greatest satisfaction and good feeling. During the next three days, October 18-20, the presents were distributed, and coats and medals were presented to the chiefs, with speeches by the commissioners, exhorting them to keep their promises to their Great Father, and control their young braves. The several tribes fraternized most amicably throughout all these proceedings, particularly the Flatheads and Gros Ventres, who had hunted together and exchanged friendly visits for many weeks on the Muscle Shell, the Nez Perces and Piegans, and the Bloods and Pend Oreilles. Though the Crows were not present, the Indians pledged themselves not to war upon them, nor upon any of the neighboring tribes. The officers of this council were: Isaac I. Stevens and Alfred Gumming, commissioners; James Doty, secretary; Thomas Adams and A. J. Vaughan, reporters. The interpreters were : James Bird, A. Culbertson, and M. Roche, for the Blackfeet; Benjamin Kiser, G. Sohon, for the Flatheads; William Craig, Delaware Jim, for the Nez Perces.” *The Life of Isaac Ingalls Stevens, Volume II (of 2), by Hazard Stevens.*

“The treaty was much more than a treaty of peace as far as the Blackfeet were concerned, for it gave them schools, farms, agricultural implements, etc., and an agent, and annuities of \$35,000 for ten years, of which \$15,000 was devoted to educating them in agriculture and to teaching the children. At the last moment the governor induced Cumming to agree to a clause empowering the President and Senate to increase the annuities \$15,000 more, if the amount fixed in the treaty was deemed insufficient. It contained the usual provision prohibiting intoxicating liquor. The extensive region between the Missouri and Yellowstone was made the common hunting ground of all the tribes. All agreed to maintain peace with each other, including those tribes that were unable to be present, the Crows, Crees, Assiniboines, and Snakes. The treaty was made obligatory on the Indians from their signing it, and on the United States from its ratification, which occurred the next spring, and it was duly proclaimed by the President on April 25, 1856.

The tribes actually parties to this treaty numbered, by the commissioners’ calculation, Blackfeet, 11,500; Nez Perces, 2500; Flathead nation, 2000; total 16,000. Nearly all of their chiefs and principal men attended the council and signed the treaty.

The peace made at this council was observed with gratifying fidelity in the main. The Blackfeet ceased their incessant and bloody raids, and met their former enemies on friendly terms upon the common hunting grounds. Within a few years, in 1862–63, large white settlements sprang up on the headwaters of the Missouri, but they were spared the horrors and sufferings of Indian warfare with so powerful a tribe largely in consequence of this treaty. The council, which Governor Stevens planned and carried out with such foresight, sagacity, and indefatigable exertions during two years, bore fruit at last in the perpetual peace he hoped for and predicted. Few treaties with Indians have been so well observed by them as this by the “bloodthirsty” Blackfeet. They took no part in the great Sioux wars, nor in the outbreak of Joseph. They were afterwards gathered together on a large reservation, including the country about the Sun River, where the governor proposed to establish their farms.”

“The council ground was a wide, level plain covered with a noble grove of huge cottonwoods. It was on the left bank of the Missouri, nearly opposite but below the mouth of the Judith. This stream was abo bordered by broad bottoms, which were covered with large sage-brush, and fairly

swarming with deer. The governor's camp was pitched under the lofty cottonwoods, and lower down was the camp of the crew of men who had dragged the boats up the river. They were a hundred strong, mostly Germans, having many fine voices among them, and were fond of spending the evenings in singing. The effect of their grand choruses, pealing forth over the river and resounding among the lofty trees, was magnificent. In the governor's camp an unusually large Indian lodge — a great cone of poles covered with dressed and smoke-stained buffalo skins — was erected and used as an office tent, where the records were copied and smaller conferences held. Every night between eleven and twelve, when the work of the day was concluded, the governor would call in the gentlemen of the party, a few chiefs, and some of the interpreters, and have a real Homeric feast of buffalo ribs, flapjacks with melted sugar, and hot coffee. Whole sides of ribs would be brought in, smoking-hot from the fire, and passed around, and each guest would cut off a rib for himself with his hunting knife, and sit there holding the huge dainty, three feet long, and tearing off the juicy and delicious meat with teeth and knife, principally the former. No description can convey an idea of the hearty zest and relish and enjoyment, or the keen appetites, with which they met at these hospitable repasts, and recounted the varied adventures and experiences of their recent trips, or listened as Craig, Delaware Jim, or Ben Kiser related some thrilling tale of trapper days, or desperate fight with Indian or grizzly bear.”

The Life of Isaac Ingalls Stevens, Volume II (of 2), by Hazard Stevens.

Thirty-one year old, John Owen came west in the autumn of 1849 as a sutler for Lt. Col. William W. Loring's Mounted Rifle Regiment. They made camp near Fort Hall calling the camp Cantonment Loring. On November 5, 1850 he purchased St. Mary's Mission from the Catholic priests and established a trading store that he called Fort Owen. He met his wife at this time, Nancy, of the Shoshone tribe. He was to maintain his military status for the rest of that year.

Between 1851 and 1864 he made 34 journeys throughout the Pacific Northwest. He kept journals from 1850 to 1871. At Fort Owen he kept a good library, a gristmill, had agricultural machinery, good quality livestock, an orchard. and made it a hospitable stop for all who ventured by. He was an advisor to Steptoe and Wright during the Indian wars of the middle and late 1850s. He also was involved with the picking the route of the Northern Pacific railroad. Father Lawrence Palladino wrote of him as, “Major Owen lived at the Fort like a King.” He also said that Owen was of “loveable, kindly, and generous character.” His word was always good and it was his custom to have a Christmas feast each year. He was described as a heavy man of medium height of about five feet and eight inches tall and weighing about 200 pounds. He was called “I-mool-tzen” (Duncan McDonald renders the name: I-mool: buffalo horn and tzen: resembles or his whiskers resembles the drinking cup. In 1856 he was appointed special agent to the Flatheads (Bitterroot Salish), later the Upper Pend d' Oreille, Mountain and Bannack Shoshone (Snake) came under his control. [He succeeded Dr. Richard Hyatt Lansdale who came out west with Gov. Stevens and it was he who picked the site of Jocko Agency in Flathead Valley. The first agency was at the mouth of the Jocko River and it comprised of four log house with dirt floors and sod roofs. They only cost \$368.00. He brought as assistants to help run the agency Mr. and Mrs. Henry G. Miller, who actually was in charge of the Agency during the winter of 1856-57 as Lansdale spent large amounts of time away from Jocko Agency. The Millers stayed on with Major Owens off and on until 1861.] He was very much on the side of the Native Americans arguing for them constantly. He was to decline mentally after 1871 and eventually returned east to Philadelphia where he died on July 12, 1889. The Journals and Letters of John Owen, Pioneer of the Northwest 1850-1871, Seymour Dunbar and Paul C. Phillips, Two volumes, New York, Edward Eberstadt, 1927, Southworth Press, Portland, Maine, page 1.

Owen wrote: in March of 1856

“[13] Monday 17 – Off in fair time – the trail to the foot of the divide was bad up to the belly of the Animals a good part of the way. We had the trail to break over one Considerable ridge to the foot of the dividing ridge. When we had the good fortune to strike a trail already broken. We did not know by whom until we got out on to a Small creek when we fell in with Alexander’s Camp the chief of the Pondereilles With some twenty lodges. They had broken the road. Some 7 miles with a view of going on home. Had we not found that piece of road open we should have had to have Campd in the Mts. There appears to be but little Snow on the prairie & I hope our troubles are over. Today in the Saddle 8 hours and have Made some nine or ten Miles.

[C 14] 18 Tuesday late in Starting traded a little Meat of the Inds to carry us to Fort Benton trail to day good dusty a great part of the Way but little Snow & that in Spots only Made a Short camp of 3 1/2 hrs travel at the request of Alexander who wishes to join Me to go on to the fort & trade for Amunition as the camp is about out. We are now in Nebraska Territory & what a difference in point of Snow The country must lay more Exposed to the influence of the Sun & wind passed the bones of Many a Member of Natures bountiful herd Some in the last stages of decomposition other perhaps Not long Since victims of the Ball or arrow of the hunter Mr Adams had a shot at a band of Antelope but rifle Snapd being loaded Some days & probably powder damp in the tube Except Myself the party are suffering with Snow blindness the Ind guide worse than any one he absolutely suffers.

[C 15] Wednesday 19 off in fair time Traveld 7 1/2 hrs & campd on Prickly Pear Creek a tributary of the Mo 3 1/2 hrs travel brought us on to the Bears teeth Mt at the base of which we Struck the trail I went to Fort Benton on last summer & We have Kept it Since. The Ind guide wished to take a Shorter road by crossing the river but I could not cross for the ice no Snow to day of Consequence crossed two or three Sharp ridges with long & sharp ascent and descent in cuting [across] a point of land to avoid a bend in the river found it pretty tiresome for the animals We are Now 12 hrs travel from foot of the divide after camping last Evening I was joined By Alexander his Son & an Ind named Joseph turning their animals out without Securing them three of them run back Alexanders Son had gone for them when I started.

[C 16] 20 Thursday off in fair time our route has been over a high broken & Rocky prairie leaving our trail of last Summer to the left of us Last Evening after Camping was joined by another Pondereille Ind. Alexander & Joseph came in about 8 Oclock his Son having returned to Main Camp We have had No road to day Alexander knowing the lay of the Country with the other two Inds rode ahead & lead the train 3 1/2 hrs travel Came to Dearborn river from which place we had a Succession of high prairie ridges to cross with a considerable of Snow until we came down on to a Small Crk on the right of Bird tail rock' I pushed on and Made a long March in order to divide the distance to Benton in order to be able to reach it in two more days Campd on Sun River in the Saddle 9 1/2 hrs trail to Bird Tail rock Slippery & Bad from that point dry & firm Slightly undulating.

[Eleven days later Major Owen met Chief Alexander again]:

April 31 Monday Made a Short March of 5 1/2 hrs Moderate travel & Campd at the base of the dividing ridge of Rocky Mts. Alexander & the two Inds Came into My Camp this Morning They had Started from the fort a day in advance of me had been running buffaloe. Killd Nine Cows his

camp has crossed he continued on road to day has been good clear Sun Set Bright Starlight cold & Windy night.” Fort Owen Diary for 1856 by Maj. John Owen, *The Journals and Letters of John Owen, Pioneer of the Northwest 1850-1871*, Seymour Dunbar and Paul C. Phillips, Two volumes, New York, Edward Eberstadt, 1927, Southworth Press, Portland, Maine, pages 218; 219; 221.

Fort Owen Journal 1860-61: September

“[C49] 7" Friday Building & hauling. Started Grist Mill this afternoon, about the same old thing 2 bu pr hour

8" Saturday Building & framing. hauled flag staff. Grinding Laid well floor & pumped out. Alexander Pend Oreille with several other Indians up from Mission.”

Fort Owen Diary for 1856 by Maj. John Owen, *The Journals and Letters of John Owen, Pioneer of the Northwest 1850-1871*, Seymour Dunbar and Paul C. Phillips, Two volumes, New York, Edward Eberstadt, 1927, Southworth Press, Portland, Maine, page 224.

In 1858 when the Yakima War erupted Chief Alexander refused to take part in it and threatened death to any Indian who tried to involve his followers. *The Jesuits and the Indian Wars of the Northwest*, Robert Ignatius Burns, 1966, page 8

In September, 1858 Father DeSmet left New York to go to Oregon with General W. S. Harney via Panama. They left New York on the 20th of September, crossed the Isthmus of Panama on the 29th, and on to San Francisco arriving there on October 16th and then to Vancouver on October 28th. This was during the Yakima War, he was made chaplain of General Harney's expedition to Vancouver but the hostilities had ended by the time they reached Vancouver in late October, 1858. He then spent the rest of the year with the Coeur d'Alenes at Sacred Heart Mission. “He visited the Catholic soldiers at Fort Walla Walla, and there met Father Congiato, superior of the mission, from whom he received favorable information concerning the dispositions of the tribes in the mountains.” He was then ordered by General Harney to go to the mountain tribes 800 miles away to bring them to Vancouver to talk peace. Leaving Sacred Heart Mission on February 18th.

“By the middle of April, 1859, Father DeSmet had revisited practically all the tribes among whom he had labored as a missionary. On April 16, he left the mission of St. Ignatius, among the Pend d'Oreilles, to return to Fort Vancouver. He was accompanied, at his own request, by the chiefs of the different mountain tribes, with the view of renewing the treaty of peace with the General and with the Superintendent of Indian affairs.

"Father DeSmet was the first who induced the chiefs of these tribes to go beyond their recognized hunting grounds. "April 16th, 1859," says this missionary priest, "in accordance with the orders of the Commander-in-chief of the army, I went to Fort Vancouver, and left for the mission of St. Ignatius. At my request, all the chiefs of the different mountain tribes accompanied me to renew the treaty of peace with the General and with the Superintendent of Indian affairs. I give their names and the nations to which they belonged. Alexander Teniglagketzin, or the Man-without-a-horse, great chief of the Pen d'Oreilles; Victor Alamiken, or the Happy Man (he deserves this name, for he is a saintly man), great chief of the Kalispels; Adolphus Kwilkweschape, or Red Feather, chief of the Flatheads; Francis Saxa, or the Iroquois, another Flathead chief; Denis Zenemtietze, or the Thunder's Robe, chief of the Schuyelpi or Chandieres; Andrew and Bonaventure, chiefs and braves among the Coeur d'Alenes, or Skizoumish; Kamiakin, great chief of the Yakimas; and Gerry, great chief of the Spokanes. On

the 18th of May the interview took place. It produced most happy results on both sides. About three weeks' time was accorded the chiefs to visit, at the cost of the government, the principal cities and towns of the State of Oregon and Washington Territory.” *History of Montana: 1739-1885 A History of Its Discovery and Settlement, 1885, Warner, Beers & Company.*

He was accompanied by Major John Owen, the Flathead agent who was also ordered to take down the chiefs by the military and Superintendent of Indian Affairs. Owen and DeSmet got along very well. The chiefs gravitated to Father DeSmet who furnished them with provisions, at the Spokane River Chief Kamiakin of the Yakamas joined the group but slipped away from them at Fort Walla Walla. The chiefs talked to General Harney at Fort Vancouver in the last of May, 1859. After which they went on a sight-seeing tour of Portland, Oregon. It was here that the famous group photograph of them was taken, only Chief Garry was absent off visiting elsewhere. They witnessed prisoners in irons, and were shown steam engines, forges, and printing presses all to impress them with the handiworks of the white civilization. *The Spokane Indians: Children of the Sun; Robert H. Ruby & John A. Brown; University of Oklahoma Press; 1970, page 144.* “Outfitted in white men’s clothes, the chiefs dined in private homes as exotic social catches.” *The Kalispel Indians, John Fahey, University of Oklahoma Press, 1986, page 25.*

At the prison in Portland they saw the inmates chained in irons in their cells, Chief Alexander and the others were interested in the “causes, motives, and duration of their imprisonment.” Chief Alexander was very impressed and when he got home to St. Ignatius he assembled his people and told them about the wonders of white civilization and the prison. “We, he said, ‘have neither chains or prisons; and for want of them, no doubt, a great many of us are wicked and have deaf ears. As chief, I am determined to do my duty; I shall take a whip to punish the wicked; let all those that have been guilty of any misdemeanor present themselves, I am ready.’ The known guilty parties were called upon by name, presented themselves on their own accord, and all received a proportionate correction. This was the initiatory movement in that law which now prevails among the Indians round the Catholic missions.” *History of Montana 1739-1885, Indians and Indian Wars, Chicago, Warner, Beers and Company, 1885, page 93.*

After the punishment the whole affair terminated in a general rejoicing and feast.

The successful issue of Father DeSmet’s mission is seen from a letter of General Harney, dated Fort Vancouver, June 1, 1859. He writes: “I have the honor to report, for the information of the General-in-Chief, the arrival at this place of a deputation of Indian chiefs, on a visit suggested by myself through the kind offices of the Reverend Father DeSmet, who has been with these tribes the past winter. These chiefs have all declared to me the friendly desires which now animate them towards our people. Two of these chiefs —one of the upper Pend d’Oreilles, and the other of the Flatheads report that the proudest boast of their respective tribes is the fact that no white man’s blood has ever been shed by any one of either nation. This statement is substantiated by Father DeSmet. It gives me pleasure to commend to the General-in-Chief the able and efficient services the Reverend Father DeSmet has rendered.”

Having fulfilled his mission, DeSmet secured his release from the post of chaplain and returned to St. Louis, visiting a score of Indian tribes on the way. It is typical of him that he should have planned, despite his three score years, to cover the entire distance from Vancouver to St. Louis on horseback, a project which he was regretfully compelled to abandon because of the unfitness of

his horses for so long a journey.” The Catholic World, No. 89, 1909, page 330; The Pioneer Catholic History of Oregon, page 104, Edwin V. O’Hara, Portland, Oregon, 1911.



Kalispel, Skitswish, Salish & Colville men pose with Father De Smet after the journey to Vancouver in 1859

Eastern Washington State Historical Society

In back: Denis Zenemtietze, or the Thunder's Robe & Bonaventure, Father Jean Pierre DeSmet and Francois Saxa

| | | | |
|---|--|----------|-----------------|
| In front: Victor, “Al-ma-ken” Or Happy Man | Alexander “Ca-nacht-ketchiu” Man Without a Horse, No Horses | Adolphe | Andrew Seppline |
| Lower Pend d’Oreille | Upper Pend d’Oreille | Flathead | Coeur d’Alene |



Pierre Jean DeSmet (1801-1873) Peter Hoecken (1815-1897)

In 1859 Hudson's Bay Company trader Michel Ogden complained about the Catholic priest Monetrey not allowing him to reside in Jocko Valley that winter. He also said that the Father had turned Chief Alexander against Louis Brown when Alexander had Brown's cabin burned to the ground. Early Administration of the Flathead Indian Reservation, 1855-1893, Richard Dwight Seifried, thesis for master's degree, University of Montana, 1968, page 19.

"In 1860 he led his people on their winter hunt over the Rockies and across the plains of the Blackfoot country until they discovered buffalo on Milk River. After the people had thanked God for the prospect of a successful hunt, and secured their best horses for the morrow's chase, they retired for the night. While they slept, a large war party of Assiniboine and Cree Indians [200] on foot surrounded the camp. An hour before dawn they launched a surprise attack, killed 20 of the Pend d'Oreille and wounded 25 more (5 of whom later died of their wounds). The enemy stole 290 Pend d'Oreille horses and forced the defeated camp to abandon most of their equipment, provisions, and clothing on the battlefield. Alexander led his beaten people on the 400-mile retreat homeward across the plains. [Some Piegan's arrived and prevented the complete extermination of the Pend d'Oreille] Women with their children on their backs were forced to make the entire journey on foot. Major Owen met the party on its return to the Jocko Reservation. He found Alexander thirsting for revenge. Not only had his people suffered a humiliating defeat, but Alexander's son, a promising young man of 20 years of age, had been among those killed. Alexander had seen his son's scalped and mutilated body. He longed to return to the sleeping place of his son and people and to avenge their loss. (Owen, 1927, vol. 2, pp. 234-235, 239, 262.) Gustavus Sohon's Portraits of Flathead and Pend d'Oreille Indians, 1854, John C. Ewers, Smithsonian Miscellaneous Collection, vol. 110, no. 7, 1948, page 49; <http://www.telusplanet.net/public/mtoll/winter.htm> A Blackfoot Winter Count by Hugh A. Dempsey, Archivist, Glenbow Foundation, Calgary, Alberta 1965.

When back to Bitterroot valley they got relief supplies from Major John Owen.

This was referred to in a Blackfeet winter count as: "1860 - Neetartaytapi/otsit-otas-kak/assinay. Pend d'Oreilles/when their horses were taken/ Assiniboins." "A Blackfoot Winter Count by Hugh A. Dempsey, Archivist, Glenbow Foundation, Calgary, Alberta 1965"

In 1862 St. Ignatius Mission 1200 to 1500 Upper Pend'Oreilles, 600 Bitterroot Salish and a 1,000 Kootenai had settled near the mission.

“Mr. Doty [John Doty] special agent for the government also noted this new honesty, when Alexander and five principal men of the tribe had returned some horses which two young braves had stolen.” Chittenden and Richardson, page 1227.

Alexander died about the year 1868. Thus he served as head chief of the Upper Pend d'Oreille for two decades. His leadership was courageous, aggressive, strict, and apparently just. There is no record of Alexander's position ever having been seriously challenged by a rival leader of the tribe. His chieftaincy was marked by continued friendship with the whites and sporadic warfare with the plains tribes. Alexander was an economic conservative. At the time of his death the Upper Pend d'Oreille still made periodic hunting excursions to the plains for buffalo. He was succeeded as head chief by Michel *Xe? Smxe* “Many Grizzly Bears.”

“Chief Alexander’s daughter Lizette married Michel, who in 1868 succeeded Alexander as head chief of the upper Qlispe’. His name according to Pete Beaverhead was Xwixwitlce’. That name was also recorded by Gustavus Sohon, who drew portraits of tribal leaders in 1854 and wrote down information about them. James Teit was told that the name Xwixwitlce’, along with the name Tm̓x̓łcín, were from the Tunaxn language. Xwixwitlce meant “Many Grizzlies” and Tm̓x̓łcín meant “No Horses.” Tony Incashola, Director of the Salish Pend d’Oreille Culture Committee, letter dated January 25, 2017.

Chief Alexander’s Children: (Son, Christine & Lizette)

1. a son who was killed in 1860.

2. Christine married Judge Louison in 1870. She was also the mother of Charley Mollman. Tony Incashola, Director of the Salish Pend d’Oreille Culture Committee, letter dated January 25, 2017.

Christine

She was born in about 1839, and was half Salish and half Pend d’Oreilles. 1905 Downs Roll Christine married Judge Louison in 1870. She was also the mother of Charley Mollman (-23 Sept. 1926). Charley a local famer died of old age and pneumonia. Tony Incashola, Director of the Salish Pend d’Oreille Culture Committee, letter dated January 25, 2017. Mollman was also called Charlemain.



Chief Louison 1906

Louison Kwulkwulsni'na, Red Owl [red great horned-owl], a chief and judge of the Flathead, 1909.

Red Owl was also his father's name. Born in 1836 and died in 1912, *The Salishan Tribes of the Western Plateaus*, An Extract from 45th B.A.E. Annual Report 1927-28, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, Wa.; Tony Incashola, Director of the Salish Pend d'Oreille Culture Committee, letter dated January 25, 2017.

Red Owl the elder was killed by white soldiers during the Nez Perce War of 1877. In a letter from Major Peter Ronan to Montana Territorial Governor Benjamin Potts in 1877, he said that Chief Charlo told him: "Red Owl was friendly to the Whites and asked the white people to designate a safe place for him to camp, with his people, which was done, and the Chief went into camp feeling that he was safe from the Whites. In the meantime a company of soldiers arrived in the vicinity of Red Owl's camp, where they captured one of Joseph's band, and they promised him his liberty on condition that he would guide them to Joseph's camp. The Indian agreed to the proposition, but instead of taking them to Joseph's camp, he guided them to Red Owl's lodges, and the whites fell upon this friendly band and killed them all. The news, Charlo states, he got from reliable sources and as Red Owl was known in Montana, he sent messengers to different Indian camps to tell the truth concerning the death of Red Owl, and to say that the whites deplored the treachery and the snare that they were led into by Joseph's renegade.

Yellow Wolf tells a different story about an incident on the Clearwater in which Red Owl was present and only one woman was killed." Tony Incashola, Director of the Salish Pend d'Oreille Culture Committee, letter dated January 25, 2017.

"Louison, the 62-year-old Judge of the Flathead Agency Court of Indian Offenses, was the elderly Indian who made such a vivid impression on the Nebraska City Conservative reporter at the Indian Congress in Omaha."

His photograph was taken in 1898 by Adolph Muhr who mistakenly called him a chief, he was never a chief.

Louison's mother was a Flathead and his father was a leader among the non-treaty Nez Perce who took part in the famous 1877 Nez Perce retreat to Canada. Louison grew up among the Flatheads, whom he considered his tribe. In 1870 he married Christine, his second wife, who was half Flathead and half Pend'Oreille. In 1886 the couple had one living son, Adolph, eight years old. [born 1878] Louison maintained a ranch near the Flathead Agency in the Jocko Valley and worked as a tribal judge between 1888 and 1891 and again between 1897 and 1909. In 1884 he had fences 100 acres and raised 300 bushels of wheat and oats. In the early 1890s his estimated worth was between \$15,000 and \$20,000."

"Relations between Louison and the Flathead Indian agents varied over the years. During the middle 1880s Judge Louison opposed Chief Arlee, the recognized head chief of the Flatheads, and supported Agent Peter Ronan. According to Ronan in 1887, Louison and the other judges, "appreciate largely the new order of things" and the need to replace the old hunting economy with one based on agriculture. In 1891, however, Louison was dismissed from his position as judge because Ronan alleged he was campaigning for preservation of the old Indian ways. Ronan charged that Louison and Big Sam were competing for a following to replace the recently deceased Chief Arlee. In 1896 Agent Joseph Carter arrested for presumably opposing the Agent's authority to halt an Indian dance. In 1897, however, Carter reappointed Louison as Indian judge, a position he held until at least 1909.

In 1891 Louison met Charlo's band of Flathead Indians at the Jocko Agency after their removal from the Bitterroot Valley. Henry Carrington, who conducted the removal, described Louison as a rich man in cattle and horses, and on this occasion brilliantly combining rare Indian ornaments with the military blouse, brass buttons, stove-pipe hat and other emblems of his judicial, military and police dignity.

Louison made a less favorable impression on Peter Ronan's wife, who recalled him as a self-important individual who elaborated his beaded and fringed Indian costume with a tall beaver hat of the kind modish with evening wear for gentlemen of fashion in the late seventies and eighties. His superiority complex was owing to his marriage to a wealthy squaw.... Sunday after Sunday, the church services he would assemble the Indian congregation around him and deliver a long harangue, harping always on the same theme and bewailing. "Oh, the times. Oh, the manners. Oh, the customs." The Trans-Mississippi Exposition and the Flathead Delegation, Montana: The Magazine of Western History 29, Autumn 1979, p., Robert Bigart and Clarence Woodcock.

Louie and Charlie Mollman, circa 1836 to-1928

Louie, Charley and their sister Suzanne were ½ Iroquois and ½ Upper Pend d'Oreille. Their father was Peter Gouche (Lefthand Peter). His Christian name was Pierre Csaveta. Peter was one of the Iroquois that brought the Black Robes to the Flatheads in 1840.

Peter was killed when his horse fell with him, while running an elk in the Big Hole Valley on 5/25/1856. Peter's family was with him on this hunt. His sons, Charley and Louie would have been about 18 and 22 years old at the time. Mrs. Peter Gouche reported Peter's death to Major

Owen in the Bitterroot. Peter had a herd of cattle and was considered to be a good farmer by the Major. He had learned his farming skills as a youth at the Catholic mission, Caughnawaga in Ontario, Canada, and from the Jesuits at Saint Mary's Mission in the Bitterroot. He, in turn, taught his sons how to farm. Shortly after Peter's death, his wife and children moved back to her people in the Mission Valley. They brought their cattle and horse with them, and were the first Indians to farm or ranch in the Mission Valley. They had black cattle, the first black ones in the area. In the early 1860's the brothers made their home at the foot of the Mission Mountains. They built split rail fences and put in irrigation ditches from Mollman creek to irrigate their meadows. In 1919, they filed on water rights from Mollman Creek for their ranch. They were ahead of their time compared to other Indians on the reservation.

Louie and Charley never gave up their old Indian ways. They wore their breach cloths and leggings until the day they died. They were both bow and arrow makers for the tribe, and were excellent bowmen. Louie was considered the best buffalo hunter with a bow in the tribe. Some of the old hunters didn't want to run buffalo close to Louie. His arrows often went clear through a buffalo, and if you were riding on the far side of a buffalo he was shooting at, his arrow might pass through the buffalo and hit him, or his horse. They used mostly flint arrowheads on their arrows, but they did not make the tips themselves. They had certain places they could find the tips after a hard rain, then they were easy to see. They said the old people that were here before them made the flint tips.

Louie also made long, hand-whittled fishing poles that he sold or traded to other Indians to use on the lakes or rivers. He liked to fish and when he got too old to go on the hunts he spent a lot of time fishing. One time my dad, Bud Sr. was fishing in South Crow Creek below what is now Swartz Lake. There was no lake there then, just a meadow. There was a big deep hole below a large rock out-cropping that was always full of fish. Dad was about 10 years old and had walked the two and one half miles from his home to fish the creek. He had fished up the creek to this good fishing hole. He stole up to the hole so as not to scare the fish, and cast his line in. He was startled to see a fish line drop into the pool beside his. He thought he was the only person in the canyon. He followed the line with his eyes up to the top of the big rock. There sat Louie Mollman with a grin on his face. He had been watching Dad all the time, and got a good chuckle out of Dad's surprise. Louie was getting close to 90 years old and had hiked up over the ridge, and two-mile hike from his house, which was ½ mile above Dad's; quite a walk for a man that age. Dad was relieved it was Louie, as they were good friends. Louie liked Dad to ride his horses, as they needed to be ridden. Sometimes when Dad was visiting Louie and Plenomie, his wife, Louie would sit on a log by his cabin and smoke his pipe as he looked down at the valley. Dad would sit beside him and Louie would pass his pipe to Dad to smoke, and blow the smoke to the four winds. Dad thought he was really special, getting to smoke Louie's pipe. Louie called my Grandfather his little cousin, as they both had Iroquois blood and his dad, Peter had come from the same place in Canada as my grandfather. Louie's wife, Plenomie often watched Dad's younger siblings when his folks were gone to town. Two of Dad's younger brothers, Louie and Charles were named for the two old Mollman warriors. My uncle Charles was one of the Cheff kids she watched, and he often spoke of Plenomie, and how much he loved her and liked to sit on her lap.

(Note) It is thought the name Mollman came from the Jesuits, calling them in French, the “Molleman brothers”. The work meant they were pliable or easy to work with. The Indians pronounced it “Molt-le-men”.

Bud Cheff Jr.



PETER GAUCHER.



H'co-a-h'co-a-h'ootes-min (No Horns On His Head) and Hee-oh'ks-te-kin (Rabbit Skin Leggings), two of the four Indians who traveled to St. Louis in the fall of 1831. Both portraits were painted by George Catlin in 1832 when he accompanied the two men on their journey home from St. Louis.

This is actually Hee-oh 'ks-te-kin Rabbit Skin Leggings who went on the 1831 trip or First trip



FATHER AMBROSE SULLIVAN VISITS CHARLY MOLEMAN'S CABIN
St. Ignatius' Mission, Flathead Reservation, Montana



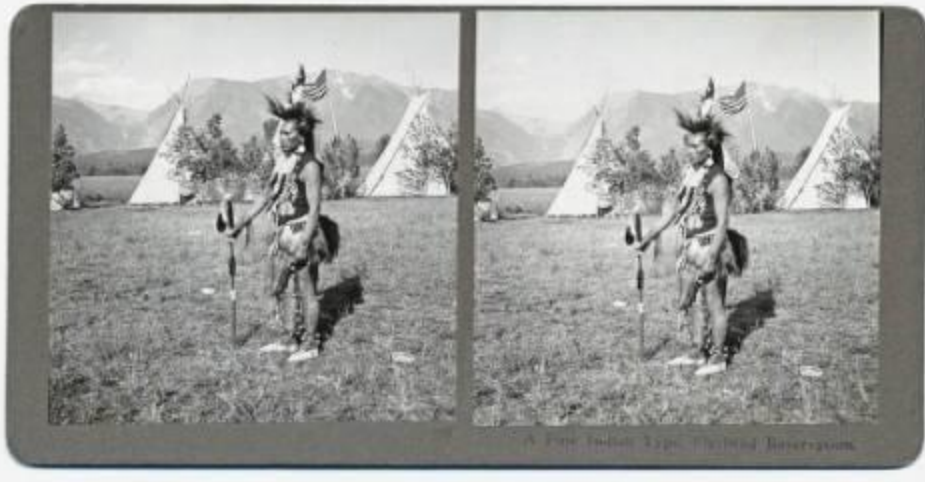
Charlie Mollman



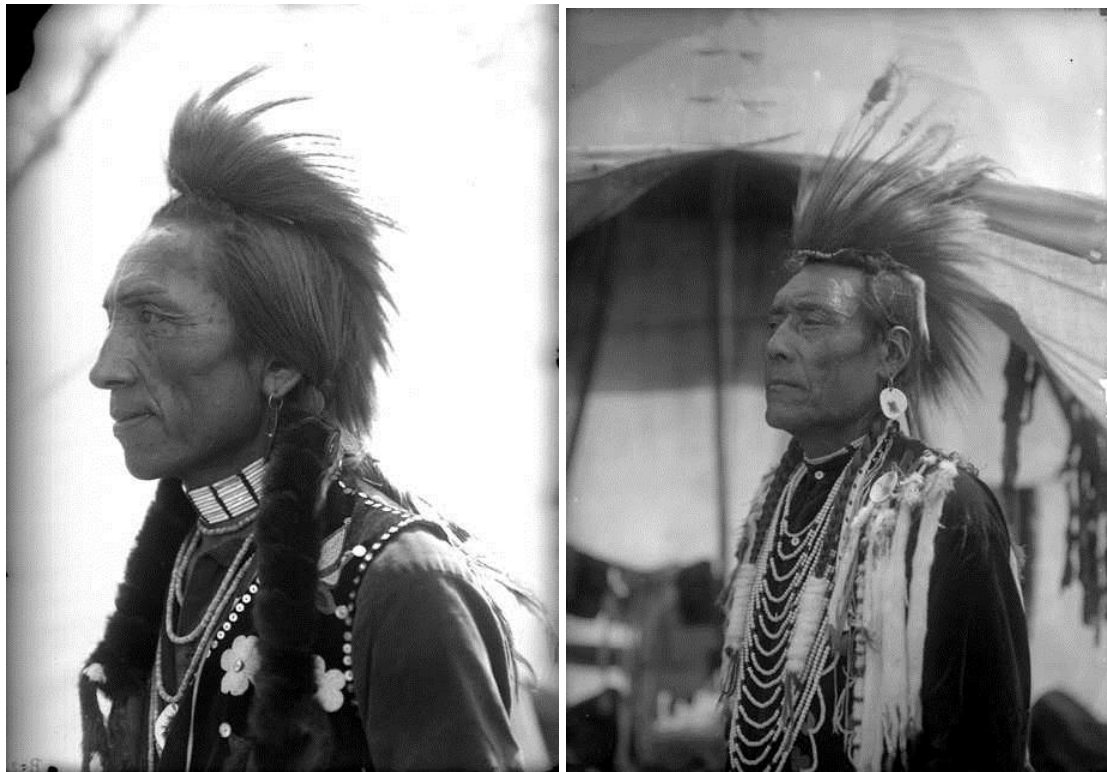
Nine Pipes The Museum Early Montana



Louis Mollman



A stereograph by Norman A. Forsyth of Louis Mollman the above is taken from this.

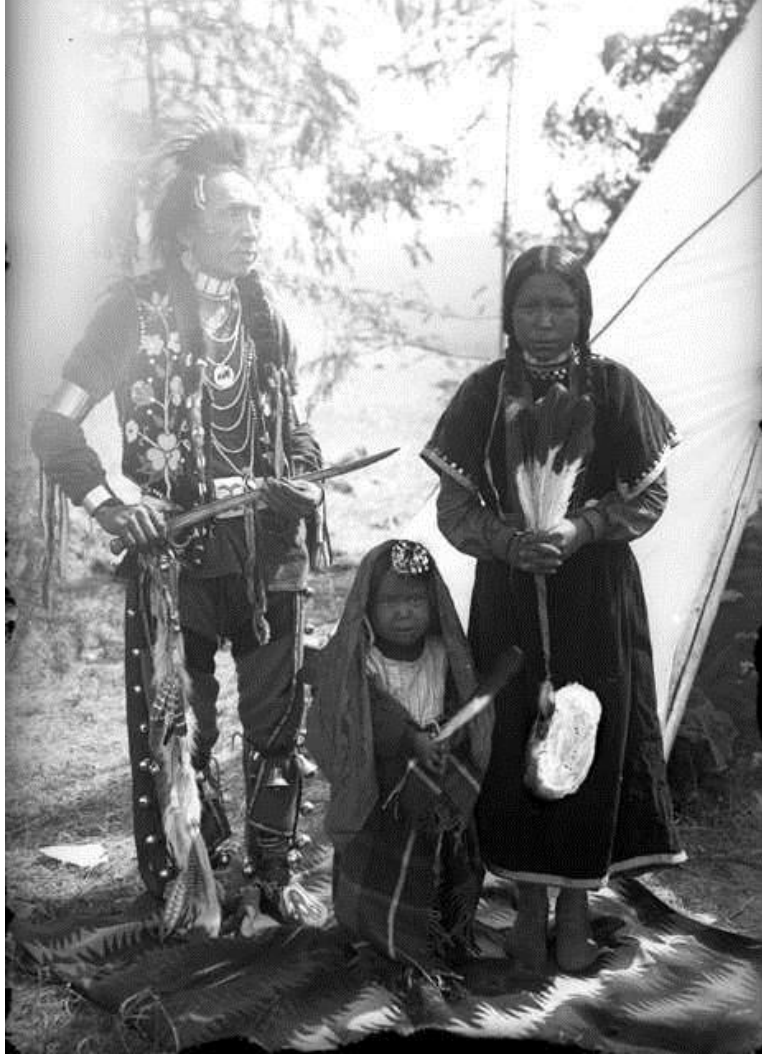


Louis Mollman "He Rolls Around" Edward H. Boos, Western History Department, Denver Public Library. 1906



PHOTO OF THE FLATHEAD CHIEFS comes again from Harvey Cole's album this week. Harvey identified the first five men, from left, as Patrick Kemickie, Sam Finley, Little

Martin, Louie and Charley Molman. It may have been taken at the pow wow annually set up on July 4 just south of Ronan. 24 Mar. 1987 MVN



Edward H. Boos, Western History Department, Denver Public Library.



Ka-Ka-She, center, with supporters. Although other Indian identified, two are believed to be men who accompanied him to ton to protest opening the reservation: next to Ka-Ka-She, o (wearing the peace medal on a chain) is Charles Moolman, a right, wrapped in a blanket and seated, Sam Resurrection. University)



Quarterly Newsletter

October, 2005 – Issue #23

From the Director:

Dear friends,

Summer is gone and fall is here, a beautiful time of year in western Montana. The bears are in a feeding frenzy, fattening up for the long winter. There have been very few grizzlies at the ranch this year. In the south meadow behind the barn there are ½ dozen wild apple trees scattered around, one with early sweet yellow apples. It is the 1st tree on the ranch the bears hit in late summer. I was changing sprinkler pipes one morning on the meadow about 6 weeks ago, and I saw where a big grizzly had been feasting on the early tree. It was easy to see the bear had been having a fun night. I wish I could have watched him. He would eat, then go play in the sprinklers and graze a bit. He didn't break any sprinkler heads, but some were laid over. The tracks were plain to see in the soft, wet new grass. His big feet and long stride made me hope it was Shadow, who I have not seen for a year.

It was another poor berry crop this year and the black bears have been making a nuisance of themselves around the valley. We had one at Ninepipes last week, entertaining every one but me. I had to clean up after him. A big male black bear got into the beekeeper's hives here on the ranch a couple of days ago. There was a six wire electric fence around the hives, but the bear went through it and destroyed a lot of hives and supers full of honey.

I think museum numbers were up this summer, despite the area road construction and high gas prices. We have had tour groups from all over the U.S.- Europe -Asia- and Canada. They all seemed to enjoy the museum and were lavish with their compliments. Several groups stated we were the highlight of their U.S. tour. We were blessed with the continued help of Rod Wamsley, and Bud Cheff Sr., also Hope Stockstad in guiding these tours. Another person I would like to thank is Martha Stammers. Marty has worked for us in the trading post for many years, and has been so much help with the museum these last eight years. She is more like family than an employee.

We are still working on the labeling and with the help of Jesi Bennett, our assistant curator, we are making some progress. Jesi has a Bachelor's Degree in History, and a Master's Degree in Historical Preservation. She has been a big help in whatever we ask her to do.

Doris Kickingwoman stopped by last week to see me. I was gone, but she told Laurie she wanted to talk to me about her dad, George Kickingwoman, and put something in the museum as a memorial in honor of him. I wish I could have spent more time with George, life is just too busy and too short. I can't look at a picture of Chief Mountain without seeing George sitting on top of it, and remembering what he told me about it. But that's a story for another time.

Never put your foot in the stirrup to mount your horse without having a tight rein.

God Bless You All and Our Great State and Nation,
Bud Jr.

The Bee Tree

This following story is about Mary Catherine Mollman and of a huge old pine bee tree that was near Mary's house. Mary Catherine was our neighbor when I was young. She was born about 1866 and of the age group that were the last of the old traditional full bloods on our reservation. As a girl she participated in buffalo hunts in the Three Forks area. Her mother was a Pend'd'Orielle and her father, Louie Mollman, was ½ Pend'd'Oreille and ½ Iroquois. Louie and his brother Charley were the tribe's bow maker's, and it was said Louie could shoot an arrow clear through a buffalo. My two uncles, Louie and Vila, (Charles) were named for these two old warriors.

My sister Ola and I would follow dad and his team plowing, and pick the Camas roots that were turned up. We took the Camas to Mary Catherine and she would return the favor by making moccasins, gloves and jerky for us. Dad gave her

elk and deer meat, and hides to tan whenever he could.

A number of years ago loggers cut this big bee tree down and left it, as it was no good for lumber. My family was quite sad to see this old tree cut, and paid homage to it. Counting the rings that I could read, the tree was close to 400 years old. My younger son Buddy saved a piece of the old honeycomb and it is now in the Ninepipes Museum. Bud Jr.



Charlie Mollman, born circa 1834

Mary Catherine's Place

When she was a young woman she heard the sound and followed it as it hovered, and darted about her ears like a bright green humming bird, until she stood under a yellow pine. It was an old one, the bark was clawed where the honeyeaters had tried to gouge a way inside. She leaned on the tree and felt the deep trembling in its dying core.

She closed her eyes, let the ancient song pulse through her blood until her heart felt full and pregnant, and her braids seemed to pour over her shoulders in rivulets of dark honey.

She never spoke of the place a little way back of her cabin. She went there to listen, to learn the hollow music, once, to bury her stillborn. She rested at its foot, an old woman, after her husband's

other wife died, and after he died, she walked there one last time, slowly in worn-out buckskin moccasins, feeling shriveled and dry as the empty seed pods of hollyhocks in the garden. She wanted to hear the bees' medicine song again, to feel their voices swarm inside her ears. She leaned against scaled bark and didn't need to breathe.

The pine dropped cones another forty seasons while it's rotting core swelled into a swarming tower, a body pregnant with honey. In early winter loggers sawed it's knotted trunk and left without noticing the faint hum of fanning wings, and then the silence. The stump was as wide as a pick-up bed, and three hundred years of decayed pith, generations of bees and their treasure, and the bears not even down from the mountains to gorge on the honey. In April, among slash, and yellow dog-tooth violets, the mice and surviving bees transport bits of honeycomb from Mary Catherine's place. The trees, the cabin, even the hollyhocks are gone, and somewhere further up the mountain, the humming builds into song.

Josephine Chevre



Louie Mollman and wives,
Mary Katherine's mother is on the right

3. Lizette married *Michel Xe? Smxe* (Many Grizzly Bears)

Lizette

Michel Hwihieltice ("Plenty of Grizzly Bear": from hwiwiel, "plenty"; elice' or elise', ("grizzly bear")), no relative to No. 1. He was a small chief of the tribe when his predecessor died and was elected head chief after two others Andre and Pierre (Peter) had refused. He was probably part of T'una'xe descent, as his name is from the Salish-Tuna'xe language.

Born in 1805 and died about 1890. His mother's name was Therese. The Salishan Tribes of the Western Plateaus, An Extract from 45th B.A.E. Annual Report 1927-28, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, page 377.

Other sources have him dying in 1909.

"Michel, or Michelle, was elected chief of the Upper Pend d'Oreille tribe after Alexander died about 1868. In the 1870s he lived near the Jocko Agency and became closely identified with the government agents and Catholic missionaries. During this period he lost much influence with his tribe because he was not physically able to accompany his people on the buffalo hunts. In 1864 one of his sons was hung by white miners for the murder of a white man. Despite his son's claims of innocence, Michelle declined to avenge the hanging because Michelle feared a war with the whites would hurt the tribe. In the 1880s, Michelle moved to a ranch near Ronan and grew grain and fruit. Towards the end of his life he opposed the efforts of Missoula County to collect taxes from mixed-blood tribal members." "I will Be Meat for My Salish" The Montana Writers Project and the Buffalo of the Flathead Indian Reservation. Bon I. Whealdon and others, edited by Robert Bigart, page 258, Salish Kootenai College Press/Montana Historical Society Press, 2001.

At the celebration of the feast of St. Ignatius, held July 31, 1884, Charlo, the head chief of the confederated tribes of the Flathead nation, not being present, the command and direction of the Indians on this occasion was shared by Michell, Arlee, Battice and Joseph, who maintained the best of order through their regularly organized police soldiers. Among the notables present were Michell, chief of the Pen d'Oreilles; Joseph, son of the grand chief of the Calispels, and the head captain of the police soldiers; Battice, acting chief of the Pen d'Oreilles and captain of the police soldiers; Arlee, chief of the Agency band of Indians. Representatives from the distant Flatheads, Kootenays, Pen d'Oreilles and Calispels were present. Also the Rt. Rev. J. B. Brondel, bishop of Helena, the Rev. Father Catalda, Superior General of the order of Jesuits in the Rocky mountains; the Revs. Van Gorp, Palladino, Bandini, Tremblay, Guidi, and Dols. Among the visitors were Major Ronan, agent of the Flatheads; Thomas A. Tutt, wife and two daughters and niece from St. Louis; Mr. Post, from St. Louis; Mrs. Joseph Murphy and her daughter Eva and two sons from St. Louis; Colonel Charles D. Curtis and wife and children, Major Robert C. Walker, U. S. A., and Miss Helen Galen, of Helena; Mrs. Jack Demers and Raphael Bisson, of Frenchtown; Mr. and Mrs. Alexander Demers, Mr. and Mrs. II. A. Lambert, of the reservation, Mr. Baird, and others. History of Montana: 1739-1885 A History of Its Discovery and Settlement, 1885, Warner, Beers & Company, From a Report of the Commissioner of Indian Affairs, Montana Agency, 1885. 1:20.1:855 (Government Document Number)

"Flathead Agency, Montana Territory, August, 1885 - Peter Ronan's 9th annual report:

In order to give an illustration of the advancement of the tribes of this reservation, I will here cite the names of some of the prominent Indian farmers, with an estimate of their grain crops, which are now being harvested. In addition to the grain crop each farmer raised a small patch of vegetables, such as potatoes, turnips, cabbage, carrots, parsnips, onions &c., sufficient, perhaps, for family use.

| name | under fence | wheat and oats produced |
|---|-------------|-------------------------|
| | Acres. | Bushels. |
| Mission Valley. | | |
| Michelle, chief of the Pend d'Oreilles | 160 | 250 |

"November 17, 1870 from the Missoula Pioneer: "Pend d'Oreille's of area around lower end of Pend d'Oreille lake "who are commonly known as the Calespelles' passed through Missoula "on their return from the fall buffalo hunt heavily laden with buffalo meat and robes. When these Indians started they intended only to hunt small game, but to their surprise and joy, they found many herds of fat buffalo ... on the plains..found no danger from Blackfeet and easy hunting. "Such a chance had not presented itself for years... "We have been reliably informed that the Blackfeet were gladly demoralized recently, by Michel's band of reservation Pend d'Oreille warriors, who started for the buffalo country, by way of Flathead Pass in September last." This week in tribal history, by Mary Rogers, Tribal Preservation Department, The Char-Koosta News, November 17, 2011.

"This Week in Tribal History," Mary Rogers, The Char-Koosta News, "May 8, 1885, from The Missoulian: County Correspondence, Flathead Reservation: Michele, one of the Flathead chiefs, is quite sick and if he dies the Indians contemplate electing Jack Fisher as Chief in his place. The government is constructing 10 houses for Indian families who will come from the Bitter Root. It is also fencing and breaking 10 acres of land for each family. It will supply them with tools, agricultural implements. Major Ronan issued several white men who have been cattle grazing on the reservation to remove their stock. 100 Indians are at work on a irrigating ditch which will be about 4 miles long."

From The Anaconda Standard, May 14, 1897, page 10:

"Chief Michael Dead

Funeral of the Aged, Head of the Pend d'Oreilles

Funeral At The Mission

The Procession Over Two Miles Long - Weird Chanting of the Indian Mourners Missoula, May 13. - Charles Stillinger came down from the Mission to-day and brings the first news that has reached this city of the death of Michael, the aged chief of the Pend d'Oreilles. The veteran chieftain was nearly 90 years old, and for the past half decade has been almost totally blind. His home was above St. Ignatius mission, in the midst of his tribe on Spring Creek, and it was here that he died two days ago. His funeral was held at the Mission this forenoon, and was the largest

demonstration that has taken place on the reserve for years. The procession of Indian mourners about two miles long, and the weird chanting of the long line could be heard for miles.

Michael was a warm friend of the late Major Ronan, and was attached to the late agent's family. When Major Ronan's first son was born the old chief was so delighted that he bestowed upon him the greatest honor that any warrior can give. He named the child after himself, giving him his own war name, "The Great Grizzly Bear." In addition to this, he gave the child the right to take up any parcel of land on the entire reservation that suited him when he should reach manhood.

On account of his great age, the Indians have entertained the greatest reverence for the chief and have told visitors with pride that Michael was more than 100 years old. His exact age is not known here, but Harry Lambert, who was one of the chief's old friends, thinks he was in the neighborhood of 90. In his later years the old man was erratic in some things and changeable in his ways, but in the main he was a progressive man and desirous for the advancement of his people. He was one of the prime movers in favor of the cession of a part of the reservation that was to have been made last month had the commissioners of the government kept their pledge with the Indians, and he was much disappointed when he learned that the representatives of the government had not come." Also see the Daily Missoulian, May 14, 1897, page 1.

Gustavus Sohon's Portraits of Flathead and Pend d'Oreille Indians, 1854, John C. Ewers, Smithsonian Miscellaneous Collection, vol. 110, no. 7, 1948, page 50-

Michelle, Successor to Alexander as Upper Pend D'Oreille Head Chief
(Plate 17)

Whe-whitth-schay (Indian name)

Michelle (English name)

Is noted for his upright and manly conduct, he was well thought of among the Jesuit Priests who gave him the name Michelle. He is remarkable for his generosity, which is the significance of his name. Michelle's Indian name means "Plenty of Grizzly Bear." He was a minor chief of the tribe when Alexander died, and was elected head chief after two others, Andre and Pierre, declined the office. (Teit, 1930, p. 377.) He was probably one of the Michelles who signed the Flathead Treaty and possibly the Michelle who signed the Blackfoot Treaty in 1855 took no speaking part in either Council. As Pend d'Oreille head chief he represented the tribe in the Council to negotiate for the right-of-way of the Northern Pacific Railway on the reservation, September 2, 1882, and at the meeting with members of the subcommittee of the United States Senate appointed to visit the Indian tribes of northern Montana on September 7, 1882. (Ronan, 1890, pp. 54, 76.)

In his Annual Report of September 1874 Peter Whaley, the Flathead Agent, recommended that Michelle should be replaced by Andre, second chief of the tribe. The Agent pointed out that on their buffalo hunts east of the mountains the Pend d'Oreille were in the habit of stealing horses from friends and foes alike and refused to return the animals to their proper owners. Michelle, who at the time was physically unable to accompany his people on their hunts, was powerless to prevent the thefts or to compel restitution. Andre, on the other hand, had the confidence of his people and was the real leader of the tribe. (Ann. Rep. Comm. Ind. Aff., 1874, pp. 262-263.)

The new Flathead Agent in 1875 reported that Andre was "chief in all but drawing a salary from the government."

Agent Peter Ronan investigated the cause of the dissension in 1877. He found Michelle a "good-meaning" man who had to a large extent lost contact with his people. Michelle lived at the Agency while his people were located near St. Ignatius Mission some 20 miles away. When decisions needed to be made, Andre, who lived with the tribe, generally made them. If a case was later taken to Michelle, he generally reversed Andre's decision, causing further dissatisfaction. Michelle seemed well aware of the fact that he had lost contact with his people and considered moving back to live among them in order to regain his lost influence. (Ibid., 1877, p. 136.) Michelle's popularity was not increased by his severe punishments. He whipped female adulterers, common among his people, so severely as to cause the deaths of some women. Agent Medery found it necessary to prevail upon Michelle to resort to milder punishment. (Ibid., 1876, p. 89.) In spite of the dissatisfaction of many of his people, the opposition of Andre, and the recommendation of at least one Agent that he be deposed, Michelle continued in the position of head chief. He won the respect of Agent Ronan during the Nez Perce War of 1877. Fearing that the Agency Indians might join their old allies, Ronan prepared to remove his wife and children from danger. Michelle went to the Agent and pledged that his warriors would protect Ronan's family from harm. The Pend d'Oreille remained friendly. (Clark, 1885, p. 301.)

A few years earlier, Michelle's friendship for the whites had been put to a severe test. His son had been accused of the murder of a white miner. Although the son swore his innocence, Michelle told him he could not be saved, or his death avenged, except by war with the whites, and asked the young man to sacrifice his life for the good of his people. The youth was hung by enraged whites. (Ibid.)

Michelle helped to set an example for his people in agriculture. In 1885, he had 160 acres under fence, producing 250 bushels of wheat and oats. In the spring of 1887 he purchased young fruit trees for his land 16 miles north of the Mission. (Ann. Rep. Comm. Ind. Aff., 1885, p. 127; 1887, p. 138.) Michelle died at his home, near the present town of Ronan, about 1890. He is said to have been buried in the cemetery at St. Ignatius Mission. Although he possessed admirable personal qualities, as a leader of his people Michelle proved a rather ineffective successor to the active and aggressive Alexander.

He was succeeded by *Nsalqn* (Sapiel Charley Michel) (c. 1863-1929)

John Peter Ncalqan or Nsa'rlqen (meaning uncertain, but an old hereditary name with suffix -qen "head"), son of Michel Many Grizzly Bears. Chief in 1909, aged about 45 years." The Salishan Tribes of the Western Plateaus, An Extract from 45th B.A.E. Annual Report 1927-28, James A. Teit and Franz Boas, facsimile reproduction 1973, Shorey Publications, Seattle, page 377.

He married Susette "Josephine" Cumcumpoo (1865-13 Mar 1934) the daughter of Joseph and Sophie Cumcumpoo.

Children:

1. Moses Michel (1886-
2. Angelic Michel (1890-) married Eneas Ignace Quequesah
3. Louie "Sapiel" Michel (1899-) married Therese Louise Telpah

4. Michel Michel (1903-
5. Aloysius Joseph "Joe" Michel (1908-3 Apr 1934)

Moses Michell (c. 1885-1944)

He married twice: Ann Dominic (1872-) and Adaline Bigjohn (1887-1964) daughter of John "En-che-ah-squeh" Bigjohn (abt.1852-1910) and Mary Well (1852-1942). She was married five times besides Mose Michel she married: Baptiste "Patrick" Nenemay (1886-1910); Baptiste Joseph; Louie Towepa Quintah and ? Finley (the father of Joe Finley). Mose and Adaline had a son named George Leonard Michel (1913-)



Group picture that includes, standing at right, *Nšalqn* (Sapiel Charley Michel) (c. 1863-1929), head chief of the Pend d'Oreille from 1909 to 1929.

Courtesy Doug Allard. <http://www.salishaudio.org/resources/2014SPCCre.pdf>



Mose Michell (c. 1885-1944), head chief of the Pend d'Oreille from 1929 to 1944, at *Ncmqné* (Polson area), c. 1935. Courtesy Montana Historical Society.



Chaney Bell to Séliš-Qlispé Photos



(from Troy Felsman)

Mose Michel and family. Mose was the son of Qlisp'e Chief Charlie Michel. Mose was the last Upper Qlisp'e (Pend d'Orielle) chief. For some unknown reason he was not recognized as a chief after the 1934 Reorganization Act, only Martin Charlo and Koostatah were recognized a chiefs

The Chouteh family descend from Chief Alexander (Troy Felsman)



Blind Mose Chouteh (1891-1987)

CKN file photo



SOLEMN MOMENTS began the Arlee Pow Wow with dedication to the memory of deceased friends and relatives. Slow march was led by Blind Mose, left, of St. Ignatius, led by Arlee's Johnny Arlee; and at right Pete Woodcock, also of Mission. MORE PHOTOS ON LAST PAGE

This week's
Bouquet
By Dorothy Lundvall

A tribute to Blind Mose

Mose Choutch was born Sept. 7, 1891, at St. Ignatius. His parents were Louis and Nancy, and he had a sister Kathleen and a brother Louie. Louie was shot and died when he was 28 years old, by a fellow drummer.

In the winter the family moved into town to the boarding school, where his mother washed all day long on a wash board for 50c a day. His dad took care of the stock for \$45 per month.

Mose loved to hunt and fish, and he cut wood for people. He worked hard. He never thought the world owed him a living, he always worked for what he got.

When Mose was young, the women cooked on open fires outside the houses or tipis. Once when he and another boy was playing tag, this other boy threw some hot ashes into Mose's eyes.

After that he started losing his eyesight, by the age of 35 he was completely blind. Ironically the same boy was later killed in the Swan Valley when a game warden shot a group of Indians there.

Clarice Paul who was pregnant with John Peter Paul grabbed the gun from her dead husband and shot the game warden as he was pointing the gun at her, which saved her and several other women in the hunting party.

No hope for his sight

Mose traveled to different hospitals, but nothing could be done for his eyes. He worked hard and accumulated a lot of land both in Montana and Idaho. He lives alone and is a very independent person.

He quit drinking a few years ago. He and his friend Pete Woodcock used to go to town to window shop, to chat with friends and then go have a coke. He feels that God gave the land to a person to keep, love and care for and pass on to the younger generation.

He was in a wreck a few years ago and had to have one of his eyes removed, but did that daunt him? No. He still gets around well. He has a sixth sense and doesn't let anyone put things over on him very often. But he is a soft touch when it comes to helping a friend; he'd do anything for his friends.

When asked how he keeps so healthy, says he still has a sweathouse and uses it. A

their bodies and clothes and burn all of their possessions before they could leave the camp after they were well.

The doctor told them they could get the "Black-pox" if the chicken pox reoccured.

disappeared as fast as it had come. The next day his Dad told him the priest had told him a ferret had been found dead and eaten by a coyote or some unknown thing. Mose felt pretty lucky for he could



BLIND MOSE, as drawn by Hugh Krantz, Grizzly Gallery, St. Ignatius.

There was remorse and sadness as they buried the dead quickly. Indian Medicine and white doctor finally gave them the cure after a long ordeal.

Seeing evil spirits

Another thing happened along about then when Mose's parents were sleeping in the tipi and Mose was sleeping in the house. After evening prayer, he had just gone to bed when he felt a presence in the house. He got up and ran them out, it was two evil spirits and he could see through them, and he shut the door.

But they came back trying to sneak up on him. Mose not knowing what else to do prepared to take them on. He grabbed and wrestled the smaller one, who had the grunt of a mad bear. It almost got Mose down by wrapping its arm around Mose. There was a terrible struggle, but Mose finally bested it, and it promised to go away.

Mose was speechless and couldn't call his parents, he was so scared. When his parents found him they were frantic when he told them what happened. It was three weeks before he got over that. Then one day when Mose

have been another victim.

Another time when he and his cousin were going up a trail to saw wood, they came across some very large tracks. They found out it was a big grizzly bear. They had started to saw a wood block when they saw him. Immediately his cousin took off for home. While Mose was frantically struggling to get his cross-cut saw out of the wood, he heard a bellow like an old cow calling stray calves.

As he straightened up he could only see a huge tall black thing just breathing hard and he could smell that grizzly aroma. Mose was frozen to the spot with fear. He could feel the bear's breath, he was that close.

Mose said he had a hunting knife on his side. He slowly pulled it out, careful not to move very much. Mose challenged the grizzly, but he just stood there and then it seemed as if they just became friends. The bear slowly lowered himself and walked away. Mose called after him, "I want to thank you for not attacking me. I work hard to survive and get food. You also are looking for food for survival. Thank You."





VERY OLD PHOTO shows, Mrs. Lundvall believes, the brother and sister of Blind Mose.

sweat-house is an air tight building, in which they put red-hot rocks and pour water on them for steam. The Indians then sit there and sing and chant and even pray. They cleanse themselves both inside and out, the steam sweats all the poison out, then they go bounding to a icy stream and jump in. Mose faithfully goes to his sweat-house and keeps healthy.

Mose went through a smallpox epidemic, deaths by pneumonia, when 24 persons died. They were buried by a "woodchuck man". Everyone was quarantined. In 1898 there was an epidemic of chickenpox among the children and of "black-pox" deaths were great.

They were quarantined for a month in a place like a concentration camp during the isolation. Mose got the

was preparing for a Celeb war dance, he was sitting by a tipi door in a lonely and quiet place. He was hit by a bird and a four inch worm appeared on his neck. Evil was after him for sure.

Another time he had on a pair of jeans with rivets—a gopher came and tried to get the rivets off, then another gopher came and then there were many gophers. Chills ran up and down Mose's back, and he finally got up and ran away. Needless to say he got rid of those pants and wasn't bothered by gophers again.

Spared from Coyote

Once when Mose and his dogs went to cut some wood. The dogs were chasing each other, when suddenly Mose stopped to listen and to his surprise a coyote was chasing the dogs. Then got Mose

Mose says that he thinks that to this day he has "Soo-mesh" from the bear, because Mose knows he and the bear understands each other. Never again was he ever afraid of the bear. A grizzly has long life and health (and so does Mose) beyond its ordeal. "Yes", said Mose, "The bear and I did have a conversation." And no more evil spirits.

Mose was a leader of a drummer band in the early part of the century. Once he along with others attended an all Indian show at Madison Square Garden in New York with drummers, dancing and horse shows. This is only one of his exciting memories, because he traveled all over the USA.

Being blind didn't stop him. Nothing stopped him then-or now.

His friends are going to honor him at Mission this weekend and I'm sure a lot of them will be there to greet him, because he is loved and respected by all.

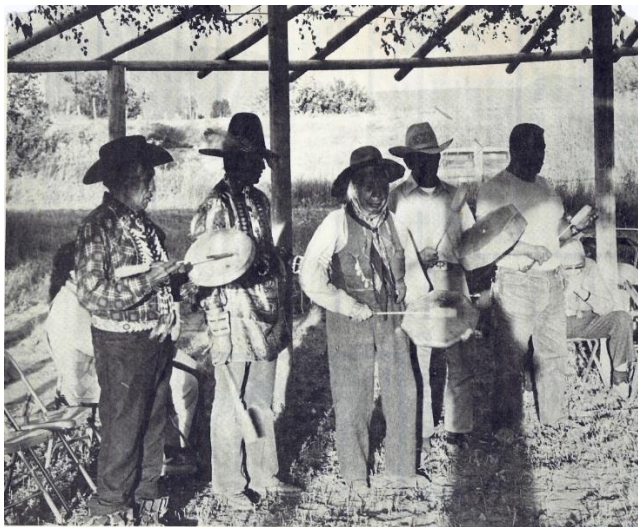
Mose will be there with "bells on" as they say "You just can't keep a good man down." Anyway no one can keep Mose down.

Have a good day Mose and keep on trucking, and I'm glad there are no more evil spirits.

"There is no wealth but life." John Ruskin



BLIND MOSE CHAUTAH AND PETER (PIERRE) WOODCOCK, RELAXING IN THE SUNSHINE ON THE CORNER OF MAIN.



Scalp Dance practice for the Pow-Wow. From the left: Mitch Smallsalmon, Johnny Arlee; "Blind Mose" Chouteau, Joe Arlee, and Octave Finley. This year's Pow-Wow will specially honor "Blind Mose" for the help he has given in reviving many of the old songs.



"Blind Mose" Chouteau spoke at Mass for Louise Finley. Francis Stanger (left) interprets, while Clarence Woodcock records.

1977

Appendix 1

Treaty with the Flatheads, Etc., 1855.

July 16, 1855. | 12 Stats., 975. | Ratified Mar. 8, 1859. | Proclaimed Apr. 18, 1859.

Indian Affairs: Laws and Treaties. Vol. II (Treaties). Compiled and edited by Charles J. Kappler.

Washington: Government Printing Office, 1904.

Article 12.

This treaty shall be obligatory upon the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.

In testimony whereof, the said Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, and the undersigned head chiefs, chiefs and principal men of the Flathead, Kootenay, and Upper Pend d'Oreilles tribes of Indians, have hereunto set their hands and seals, at the place and on the day and year hereinbefore written.

Isaac I. Stevens, [L. S.]

Governor and Superintendent Indian Affairs W. T.

Victor, head chief of the Flathead Nation, his x mark. [L. S.]

Alexander, chief of the Upper Pend d'Oreilles, his x mark. [L. S.]

Michelle, chief of the Kootenays, his x mark. [L. S.]

Ambrose, his x mark. [L. S.]

Pah-soh, his x mark. [L. S.]

Bear Track, his x mark. [L. S.]

Adolphe, his x mark. [L. S.]

Thunder, his x mark. [L. S.]

Big Canoe, his x mark. [L. S.]

Kootel Chah, his x mark. [L. S.]

Paul, his x mark. [L. S.]

Andrew, his x mark. [L. S.]

Michelle, his x mark. [L. S.]

Battiste, his x mark. [L. S.]

Kootenays.

Gun Flint, his x mark. [L. S.]

Little Michelle, his x mark. [L. S.]

Paul See, his x mark. [L. S.]

Moses, his x mark. [L. S.]

James Doty, secretary.

R. H. Lansdale, Indian Agent.

W. H. Tappan, sub Indian Agent.

Henry R. Crosire,

Gustavus Sohon, Flathead Interpreter.

A. J. Hoecken, sp. mis.

William Craig.