



Petition for Federal Acknowledgment of Butte Tribe of Bayou Bourbeaux

Submitted by:

Belinda Haag
Secretary of State

On behalf of:

The Elder's Council of the Butte Tribe of Bayou Bourbeaux

January 2023

CONTENTS

PART 1: INTRODUCTION 5

PART 2: CLAIM OF HISTORICAL INDIAN TRIBE 10

2.1 WHO ARE THE BUTTE INDIANS? 10

 2.1.1 *Chitimacha Ancestors*..... 10

 2.1.2 *Texas Indian Ancestors*..... 10

2.2 BEGINNING OF BUTTE TRIBE OF BAYOU BOURBEAUX 11

2.3 ORAL HISTORY 11

 2.3.1 *Chief White Smoke, Jose Franco Pereda Montano – First Chief of Butte Tribe of Bayou Bourbeaux* 12

 2.3.1.1 San Antonio Missions.....12

 2.3.1.2 White Smoke and Two Moons.....13

 2.3.1.3 Escaping the Missions13

 2.3.1.4 The Apache.....14

 2.3.1.5 Hunting Ceremony.....14

 2.3.1.6 Pit-Fire Log14

 2.3.1.7 Contraband Trade.....15

 2.3.1.8 Unwelcome Settlers.....15

 2.3.1.9 Fort Selden16

 2.3.1.10 Bowie Brothers17

 2.3.1.11 Death of White Smoke17

 2.3.2 *Chief Powder Face, Jose Desidorio Pereda (Joseph Sr.) – Second Chief of Butte Tribe of Bayou Bourbeaux* 18

 2.3.2.1 Trade.....18

 2.3.2.2 Protecting Butte Land19

 2.3.2.3 Horses and Cattle Drives19

 2.3.2.4 Red Hawk20

 2.3.2.5 Buffalo Kill20

 2.3.2.6 Jim Bowie21

 2.3.2.7 Death of Powder Face.....21

 2.3.3 *Chief Hawkeye, Joseph Desadier, Jr. – Third Chief of Butte Tribe of Bayou Bourbeaux*..... 22

 2.3.3.1 Stories of Indian Removal, War, Reconstruction at Bayou Bourbeaux22

 2.3.3.2 Marriages of Chief Hawkeye.....23

 2.3.3.3 Family.....23

 2.3.3.4 Desadier School24

 2.3.3.5 Butte Tribe and the Nightriders24

 2.3.3.6 Kimbrell Execution25

 2.3.3.7 Duck Blind Treasure26

 2.3.3.8 Accidental Death of a Chief26

 2.3.4 *Chief Squarehead, Adolph Felix Desadier – Fourth Chief of Butte Tribe of Bayou Bourbeaux* 27

 2.3.4.1 Tribe to Family.....27

 2.3.4.2 Indian Trails27

 2.3.4.3 Butte Hill27

 2.3.4.4 Butte Mounds.....28

 2.3.4.5 Prairie Licks28

 2.3.4.6 Jewel Springs28

 2.3.4.7 Hunter, Tracker, Guide.....29

 2.3.4.8 Marriage.....29

 2.3.4.9 Desadier School29

 2.3.4.10 Life and Geese on the Bayou30

 2.3.4.11 Natchitoches Markets30

 2.3.4.12 Banishment and Murder on the Bayou30

 2.3.4.13 Church.....31

 2.3.4.14 Death of a Great Chief.....32

 2.3.5 *Chief Parrain, Clarence Desadier – Fifth Chief of Butte Tribe of Bayou Bourbeaux*..... 32

 2.3.5.1 Familial Lifestyle33

 2.3.5.2 Floods, Depression, and War33

2.3.5.3 Life of the “Parrain”34

2.3.5.4 Family Gatherings34

2.3.5.5 Meeting of Elders.....35

2.3.5.6 Maw Louella35

2.3.5.7 Bayou Shutdown.....36

2.3.5.8 Tornado on the Bayou.....36

2.3.5.9 Passing of Parrain37

2.3.6 *Chief Thunderstick, Rodger Collum – Sixth Chief of Butte Tribe of Bayou Bourbeaux*..... 37

2.3.6.1 Early Years.....37

2.3.6.2 Duck Collum37

2.3.6.3 Following the Elders.....38

2.3.6.4 Mentored by Maw Louella38

2.3.6.5 Chief Thunderstick, Businessman39

2.3.6.6 Hunter-Gatherer.....40

2.3.6.7 Chief’s Registered Illegal Weapons40

2.3.6.8 Frogmen on the Bayou.....41

2.3.6.9 Coon Dogs and Murder42

2.3.6.10 Family Burials43

2.3.6.11 Ceremony of Feathers.....44

2.3.6.12 Teach the Children.....44

2.3.6.13 Community Leader, Church, School and Pace Recreation Center45

2.3.6.14 Winn Parish District Judge.....46

2.3.6.15 Local Elections46

2.3.6.16 Missing Deacon.....47

2.3.6.17 Flood of 2016.....47

2.3.6.18 Tribal Meetings.....48

2.3.7 *Oral History Summary*..... 48

2.4 HISTORICAL ARTIFACTS AND MOUNDS 48

2.4.1 *Butte Hill*..... 48

2.4.2 *Temple Mound*..... 49

2.4.3 *Yarmuck Mound*..... 50

2.5 ARCHEOLOGICAL FINDS 50

2.5.1 *Campti Mound, Natchitoches Parish, Louisiana* 50

2.5.2 *Lawton Gin, Natchitoches Parish, Louisiana*..... 51

2.5.3 *Natchitoches Fish Hatchery, Natchitoches Parish, Louisiana*..... 51

2.5.4 *Southern Oil Mill/Cotton Gin, Natchitoches Parish, Louisiana*..... 51

2.5.5 *Big Lick (Salt Lick), Goldonna, Natchitoches Parish, Louisiana* 51

2.5.6 *Marston Site, Red River Parish*..... 51

2.6 BUTTE LAND AND TERRITORY 52

2.6.1 *History of Butte Land* 52

2.6.2 *Today* 53

2.7 POLITICAL INFLUENCE AND AUTHORITY 54

2.7.1 *Governor Earl K. Long*..... 54

2.7.2 *Jimmy Long, Louisiana State Representative*..... 54

2.7.3 *Pace Community Center* 55

2.7.4 *Natchitoches Parish District Attorney Race* 55

2.7.5 *Winn Parish Courthouse* 56

2.7.6 *Butte Tribe Political Influence*..... 57

2.8 DESCENT 58

2.8.1 *Chitimacha* 58

2.8.1.1 *Marie Therese de la Grande Terre (~1694 to November 20, 1740)*58

2.8.1.2 *Marie Louise Marguerite Guedon (May 1, 1726 to January 21, 1794)*58

2.8.1.3 *Marie Jeannie Susanne Guedon (March 18, 1735 to March 18, 1795)*.....59

2.8.2 *Teja/Texas Mission Indian* 59

2.8.2.1 *Chief White Smoke and Two Moons*60

2.8.2.2 *Jose Matheo Peres (February 24, 1751 to November 8, 1805)*.....60

2.8.2.3 *Angelique (1694 to March 19, 1758)*.....60

PART 3: BTBB MEETS THE MANDATORY CRITERIA 61

- 3.1 CRITERION #1: INDIAN ENTITY IDENTIFICATION (25 CFR 83.11(A)) 61
 - 3.1.1 *Identification as an Indian entity by Federal authorities (25 CFR 83.11(a)(1))* 61
 - 3.1.2 *Relationships with State governments based on identification of the group as Indian (25 CFR 83.11(a)(2))*..... 61
 - 3.1.3 *Dealings with a county, parish, or other local government in a relationship based on the group’s Indian identity (25 CFR 83.11(a)(3))*..... 62
 - 3.1.4 *Identification as an Indian entity by anthropologists, historians, and/or other scholars (25 CFR 83.11(a)(4))*..... 62
 - 3.1.5 *Identification as an Indian entity in newspapers and books (25 CFR 83.11(a)(5))* 64
 - 3.1.6 *Identification as an Indian entity in relationships with Indian tribes or with national, regional, or state Indian organizations (25 CFR 83.11(a)(6))*..... 67
 - 3.1.7 *Identification as an Indian entity by the petitioner itself (25 CFR 83.11(a)(7))*..... 67
- 3.2 CRITERION #2: COMMUNITY (25 CFR 83.11(B)) 67
 - 3.2.1 *Distinct Community Evidence (25 CFR 83.11(b)(1))*..... 68
 - 3.2.2 *Cultural Patterns, Land, and Political Influence* 70
 - 3.2.3 *Distinct Community Evidence* 71
- 3.3 CRITERION #3: POLITICAL INFLUENCE OR AUTHORITY (25 CFR 83.11(C))..... 71
 - 3.3.1 *Political Influence*..... 71
 - 3.3.2 *Political Influence or Authority* 72
- 3.4 CRITERION #4: GOVERNING DOCUMENT (25 CFR 83.11(2)(D)) 73
- 3.5 CRITERION #5: DESCENT (25 CFR 83.11(E))..... 73
- 3.6 CRITERION #6: UNIQUE MEMBERSHIP (25 CFR 83.11(F))..... 73
 - 3.6.1 *Separate Politically Autonomous Community (25 CFR 83.11(f)(1))*..... 73
 - 3.6.2 *Members Written Confirmation of Membership (25 CFR 83.11(f)(2))*..... 74
- 3.7 CRITERION #7: CONGRESSIONAL TERMINATION (25 CFR 83.11(G))..... 74

PART 4: BIBLIOGRAPHY..... 75

ATTACHMENT 1: TIMELINE FROM 1900 TO 2023 81

PART 1: INTRODUCTION

The following documents, articles, letters, maps, diaries, autobiographies, and records, etc., including a historical narrative which we have carefully researched and written constitutes the documented petition for federal acknowledgment of the Butte Tribe of Bayou Bourbeaux (BTBB), which has been submitted for your review.

Our current corporate headquarters and research and development center for the Tribe is located at the Pace Community Center in Natchitoches Parish in Natchitoches, Louisiana.

Our Federal Acknowledgment Project address is listed below:

Butte Tribe of Bayou Bourbeaux
c/o Chief Rodger Collum
1458 Highway 1226
Natchitoches, LA 71457

Our website is buttetribe.org.

The BTBB Elders Council meetings are held at the Pace Community Center located in Natchitoches, Louisiana. The tribe has purchased property for our Cultural Center where future meetings will be held. Chief Rodger Collum (Chief Thunderstick) and his wife have donated two additional acres of land on Bayou Bourbeaux for the Cultural Center.

On November 13, 2020, the land survey was completed for our Cultural Center and turned over to the planning commission. Butte Tribe was on the agenda of the planning commission in December 2020 to determine if we could build our building (Ref. 69, "Butte Tribe meets with Planning and Zoning Committee").

Our leaders and members have committed to factually present our tribe's historical records in this petition. Our chief and vice chief have been instrumental in collecting the vast amount of information that constitutes our tribal history, including an oral history that was passed down by our ancestors through the elders to our current chief.

A combined total of over 100 years of dedicated research have been done to preserve our unique tribal history for our descendants.

Our vision for our future generations is provided below:

- Teach planting and harvesting by the moon cycle.
- Reveal ancient knowledge of natural remedies and medicinal properties.
- Instill knowledge that has been passed down by the elders.
- Respect and care for our elders and by doing, learning to respect ourselves as an essential part of the universe.
- To ensure that honorable leaders, teachers and protectors arise from the mist of our tribe to lead and guide in ways of old being the action, legacy and voice of our past, present and future.
- Our vision is to preserve our heritage, educate future generations, and honor our ancestors by continuing the Butte Tribe culture and traditions for many generations to come.

Our mission statement is provided below:

- We, the tribal members gather with the leader and council of the Butte Tribe of Bayou Bourbeaux to embody the universal mission of all indigenous people and honor our forefathers.
- We are called to protect our indigenous way of life that is vital to our existence. We will respect, protect and nurture our environment, land and waterways. As a tribe we will continue to be a positive factor and influence in our community while staying true to our heritage.
- We are challenged to pass to our youth the same survival skills, knowledge, and history as it was passed to us by our elders for generations.

To aid our efforts and maximize the effectiveness of our Federal Acknowledgment Project, Belinda Haag was named by the Elder's Council as Secretary of State for Butte Tribe (Petitioner). Belinda Haag is a BTBB council chief and is the point of contact for the Federal Acknowledgment content in the Tribe's petition documents.

Belinda Haag, Secretary of State
Butte Tribe of Bayou Bourbeaux
c/o Chief Rodger Collum
1458 Highway 1226
Natchitoches, LA 71457
Email: buttetribe@gmail.com

Belinda Haag serves as Secretary of State according to the current chief, Rodger Collum, and the Elder's Council. Should Belinda Haag for any reason cease to function as Liaison to the Office of Federal Acknowledgment (OFA) and as an official spokesperson for the Tribe (petitioner) to the U.S. Government, Rodger Collum, the Tribal Chief of BTBB, shall assume Liaison functions until the appointment of another Secretary of State is facilitated. Chief Rodger Collum's phone number, should it be necessary to contact him, is (318) 481-7313. Vice-Chief Belinda Brooks is the point of contact for member records content and can be reached at (318) 282-3559. Belinda Haag is the point of contact for the narrative and supporting documentation.

The standard and approved procedure for the Tribe, however, until the Tribe (Petitioner) officially notifies the OFA of a change, is for Belinda Haag, Secretary of State for BTBB, to act as Liaison for all Federal Acknowledgment matters.

Respectfully submitted,
The Elders Council of Butte Tribe of Bayou Bourbeaux

Enclosure:
Exhibit 1, Certification, signed by the Elders Council of Butte Tribe of Bayou Bourbeaux

Number of Current Living Members (Adults and Minor Children)

As of October 2022, the number of current living members of BTBB (adults and minor children) was 626. However, the number of completed member registration packets received by the Tribal Council is 427. The tribe’s membership list is submitted as Exhibit 4A, “Membership List,” and the member records are submitted as Exhibit 4B, “Member Records.” Included is a certification signed by the Tribal Council in October 2022 to validate and certify these records.

Full Names of Current Officers and Members of Governing Body

<u>Name</u>	<u>Position</u>
Rodger Collum	Chief
Belinda Brooks	Vice Chief
Darlene Hargrove	Secretary/Treasurer
Belinda Haag	Secretary of State
T. Estella Almond	Registration
Brad Desadier	Registration
Tammy Perot	Registration
Joshua Johnson	Registration
Rebecca Dye	Registration

Names of Attorney(s) and Other Non-Members Authorized to Represent Group before the Department

Not applicable.

Statement of Basic Overall Claim for Federal Acknowledgment as an Indian Tribe

To understand the history of the Butte bloodline, one must understand the history of the Chitimacha and Teja/Texas Indians and how they came to settle at Bayou Bourbeaux in Natchitoches Parish. In this location, the Butte Indians’ bloodline is a result of the interference of European claims on the Louisiana and Texas territorial lands and their control of what they considered savage people. Throughout the centuries in the Americas, the Europeans’ attempts to strip Native Americans of culture and traditions, take their lands, and rule these indigenous people is unquestionable. There was a constant shift of aboriginals within the Butte Tribe’s bayou area from the Gulf Coast to Northwest Louisiana, from Northwest Louisiana to Texas, and back to the bayous of Bayou Bourbeaux in Natchitoches Parish.

The history of the Louisiana Butte Indian bloodline began with the arrival of two Chitimacha slave girls at the Natchitoches Post in the Louisiana Territory in the early 1700s. These girls were thought to be sisters, but a recent article by Elizabeth Shown Mills (Ref. 1, Bits of Evidence, No. 484, Research Trap No. 2, “Marie Therese de la Grande Terre (wife of Jacques Guedon) & Jeanne de la Grande Terre (wife of Francois Dion Despres Derbanne) Sisters? No!”) stated that they were merely given similar surnames once they were baptized as Christians. They became the progenitors of one-half of the unique indigenous bloodline of the Butte Indians. Marie Therese de la Grande Terre, who was one of the captive girls, was purchased by her future husband, Jacques Guedon, a French Lieutenant.

Jacques and Therese's legacy was a flock of daughters who became the wives of six Natchitoches settlers and left thousands of offspring along the Cane River. Like most females of their generation, each of them was married off by their guardians about the time they reached puberty (Ref. 1).

The other Chitimacha girl, Jeanne de la Grande Terre, married Francois Derbanne, a French soldier who served at the Natchitoches Post. These family bloodlines still pepper the land some 300-plus years after their arrival. Documentation of their origins richly records their existence through French records, Catholic diocese sacrament archives, Louisiana History, and Natchitoches Parish court records.

Los Adaes, the capital of Texas from 1729 to 1770, was 22 miles from Bayou Bourbeaux. Spain was in control of Texas at that time (Ref. 2, "Los Adaes: 18th-Century Capital of Spanish Texas"). To their displeasure, the French and Indians traded contraband livestock, guns, and firewater at that location. Butte Tribe was active in this contraband trade. Not only that, but the natives from the Bayou Bourbeaux area, along with the French and Los Adaes Teja Indians, mixed together, forming the Butte Tribe bloodline.

Eventually, the Spanish had enough of French intrusion and the unruly Texas indigenous peoples and the Los Adaes fort was closed. Orders were given to move the capital of Texas from Los Adaes to San Antonio. The natives had no choice in the matter and were given only five days to pack all their belongings and leave East Texas and the Natchitoches bayous of Louisiana.

With the relocation of the Teja Indians at Los Adaes during the Spanish occupation of Louisiana (1763 to 1803), along with the relocation of the Native Americans by the Indian Removal Act of 1830, the movement from their homeland, escape from atrocious living conditions, and relocation of the indigenous peoples to the Natchitoches bayou area was highly predictable.

Escaping from the brutality of the Texas Missions, the first Butte chief, White Smoke, and his wife Two Moons made their way to Bayou Bourbeaux at the foot of Butte Hill around 1800. (White Smoke's story is provided in Section 2.3, "Oral History.") Two Moons had just given birth to their first son, Jose Desidorio Pereda, who later became the second Butte chief (Powder Face). They lived their lives, raised their families, died, and were buried on Butte Hill.

The Louisiana and Texas territorial lines were/are within miles of Bayou Bourbeaux lands in Natchitoches Parish according to "Broutin's 1732 Map of Natchitoches," included in Ref. 3, Bits of Evidence No. 491, "Therese de la Grande Terre, Chitimacha: A Mother in the Shadows of History." Bayou Bourbeaux, which is located within walking distance of the Red River and less than 30 miles from Los Adaes State Park in Robeline, Louisiana, was considered part of Texas by the Spanish. The arrival of French explorers and the establishment of Fort St. Jean Baptiste in 1714 marked the beginning of the disputed land.

The Native American bloodlines within this area were mixed and well documented, as church and government documents prove. Historical records and the land of numerous mounds and artifacts itself holds the truth of the indigenous people who inhabited the land those many years ago. A recent discovery of the Collum Temple Mound located within 50 feet of Chief Collum's home revealed multiple artifacts. This mound, as well as several other mounds on Butte land, hold treasures dated from ancient times through the 18th/19th centuries. French and Spanish influences are evident in many of these artifacts.

Several Kaolin pipes were found on the Collum Temple Mound site in 2020 (see Figure 1, “Kaolin Pipes.”). The post-European placement of these artifacts in the Collum Temple Mound has significant historical importance to BTBB. It is evidence of the existence of BTBB ancestors living on this specific indigenous land (see Ref. 4, “The Timing and Distribution of Salt Production in Northwestern Louisiana,” p. 111). Further descriptions of the mounds and artifacts found in the Bayou Bourbeaux area are discussed in Section 2.4, “Historical Artifacts and Mounds,” of this petition document. (See Ref. 4, “The Timing and Distribution of Salt Production in Northwestern Louisiana,” Ref. 5, “Clay Trade Pipes,” and Ref. 6, “NSU’s Pete Gregory to Receive Lifetime Contribution to the Humanities Award.”)

The descendants of these two bloodlines, Chitimacha and Teja/Texas Indians, lived on the same land, married, and progenerated. This familial lifestyle formed the unique lineage which today is called the Butte Indians of Bayou Bourbeaux.

The history of the Butte Tribe chiefs was recorded through oral history, passed down from the elders to the current chief (Chief Thunderstick). Section 2.3, “Oral History,” documents this information for the following chiefs:

1. Jose Franco Pereda Montano also known as (aka) Chief White Smoke (born ~1770, Mexico City, Mexico).
2. Jose Desidorio Pereda (Joseph Sr.) aka Chief Powder Face (February 17, 1798 to July 24, 1868), born at San Fernando Mission, San Antonio, Texas.
3. Joseph Desadier Jr. aka Chief Hawkeye (1832 to 1906), born on Bayou Bourbeaux, Natchitoches Parish, Louisiana.
4. Adolf Felix Desadier aka Chief Squarehead (1870 to 1926), born on Bayou Bourbeaux, Natchitoches Parish, Louisiana.
5. Clarence Desadier aka Chief Parrain (1899 to 1969), born on Bayou Bourbeaux, Natchitoches Parish, Louisiana.
6. Rodger Collum aka Chief Thunderstick (1953 to Present), born in Natchitoches Parish, Louisiana.

PART 2: CLAIM OF HISTORICAL INDIAN TRIBE

2.1 Who are the Butte Indians?

Butte Indians are people with bloodlines that stem from indigenous Americans residing in the Bayou Bourbeaux area during or before the early 1700s. Through no fault of their own, these bloodlines mixed with the blood of their French and Spanish enslavers. The principal Native American bloodline mix of the Butte Indians was/is Chitimacha and Teja/Texas Indians. French invaders brought the captive Chitimacha line from a raid on a Chitimacha village in 1707. Teja/Texas Indians found their way to the bayou when they escaped captivity from the Spanish Texas Missions.

2.1.1 Chitimacha Ancestors

French-controlled Louisiana territory brought about the establishment of several missions during the late 1600s to convert the indigenous “savages” to Catholicism. Native Americans were resistant to their forced conversion to the white man’s god. Missionaries often punished the natives for not obeying the rules of the Catholic Church. At times, the native people took action against the church for their cruelty. When they did, revenge was undoubtedly around the corner.

One such battle was a defining event in the lives of the Butte Indians. The Chitimacha Indians murdered a French missionary near Mobile. Louis Antoine Juchereau de St. Denis, French explorer/officer, led the revenge battle for this vicious murder. For the Butte Indians, this battle brought about a major Butte bloodline. During this battle, taken as captives and later married to French officers were two Chitimacha Indian girls, Marie Therese de la Grande Terre and Jeanne de la Grande Terre, who raised their families on the Red River Bayou Bourbeaux area to become a distinguishing part of the Butte bloodline. The State of Louisiana erected a historical plaque in honor of Marie Therese in the nearby community of Black Lake outside of the small town of Campiti in Natchitoches Parish. During the process of approval to erect the plaque for Marie Therese de la Grande Terre, the Chitimacha Nation in South Louisiana acknowledged the Chitimacha bloodline of Marie Therese (Ref. 3, Bits of Evidence No. 491, “Therese de la Grande Terre, Chitimacha: A Mother in the Shadows of History,” and Figure 2, “Marie Therese Historical Marker”).

2.1.2 Texas Indian Ancestors

Texas ancestors in the BTBB bloodline origins stem from the lands that were disputed by the Spanish and French in the Natchitoches and Red River areas as well as what was known historically as “No Man’s Land.”

Spanish Texas Mission Catholic archived records, Nacogdoches (Texas) census rolls, and United States/Louisiana/Natchitoches census rolls include the names of our ancestors. Catholic registries and Natchitoches Courthouse records include baptismal, marriage, death, succession, and land records of our ancestors.

Our Texas Indian ancestors moved into the Natchitoches area in the late 1700s/early 1800s. The following Texas Indians are documented Indians in BTBB’s bloodline:

- Jose Franco Pereda Montano (“White Smoke”) (Ref. 7, “Franco Jose Pereda Montano,” from Ancestry.com, Mexico, Select Church Records, 1537-1966)

- Ana Maria Loreto Leal Corvera (“Two Moons”) (Ref. 8, “Ana Maria Loreto Leal Corvera,” from Ancestry.com, Mexico, Select Baptisms, 1560-1950)
- Juana Estefania Peres (Zaragosa’s descent) (Ref. 9, “San Fernando Church Baptisms, Books 1&2, 1731-1793,” Entry No. 151 in 1747)
- Jose Matheo Peres (coyote descent) (Ref. 9, “San Fernando Church Baptisms, Books 1&2, 1731-1793,” Entry No. 239 in 1751)
- Jose Desidorio Pereda (lovo descent) (Ref. 9, “San Fernando Church Baptisms, Books 1&2, 1731-1793,” Entry No. 343 in 1798)
- Maria Visenta Peres (Ref. 9, “San Fernando Church Baptisms, Books 1&2, 1731-1793,” Entry No. 841 in 1778)
- Luisa Perez (Ref. 9, “San Fernando Church Baptisms, Books 1&2, 1731-1793,” Entry No. 1265 in 1784)
- Angelique – Mother of Marie Louise Charles Dumont who married Henry Trichel (Hasani descent) (Ref. 10, “(de) Mezieres-Trichel-Grappe: A Study of a Tri-Caste Lineage in the Old South,” page 51)

2.2 Beginning of Butte Tribe of Bayou Bourbeaux

Joseph Sr., who later became the second chief in our tribe, was baptized as Jose Desidorio Pereda on February 17, 1798 at San Fernando Mission in San Antonio, Texas, as recorded in Ref. 9, Entry No. 343. Listed on the baptismal records were his parents Jose Francisco Pereda and Ana Maria Leal.

His parents were better known to their family and descendants as White Smoke and Two Moons, and White Smoke was the first chief of our tribe.

When France turned Louisiana over to Spain in 1762, the Spanish government began to apply pressure to Native Americans. Spain was not pleased with the contraband trade between France and the Native Americans. The Indians wanted guns, ammunition, and firewater. The French traded for cattle, horses, and furs. Spain was concerned about everything sold to the Indians because of Indian raids where they killed settlers and stole everything, they could get their hands on.

Another issue that concerned Spain was the Catholic Church’s inability to convert the indigenous people to Catholicism. For this reason, in 1772, Spain decided to close Los Adaes Fort and move the capital of the Texas Territory to San Antonio. With this move in May 1773, Spanish forces arrived in the Natchitoches and Los Adaes area and gathered all indigenous people, who were given only five days to gather their belongings and were forced to travel to the missions in San Antonio. (See oral history of White Smoke in Section 2.3.1 below.)

2.3 Oral History

The following “oral history” of the Chiefs of Butte Tribe of Bayou Bourbeaux was recorded for this petition through interviews with Rodger Collum (Chief Thunderstick). The chief has lived his entire 67 years on the same land his ancestors lived and died on. Raised and mentored by his elders, Rodger sat at their feet to hear the secrets of the Butte Tribe of Bayou Bourbeaux. All the former chiefs (White Smoke, Powder Face, Hawkeye, Parrain, and Squarehead) passed down their oral history, hoping that future Butte generations would understand the importance of love of family and staying together.

Chief Thunderstick's grandfather, Clarence Desadier, chose Rodger as the next leader of their family/people. From the age of 5 until he was 16, Rodger was required to attend each meeting of the elders on Bayou Bourbeaux. By no means did the rowdy little boy understand the lifetime honor and heavy responsibility bestowed upon him by his elders. He would look out the window and see all his cousins playing. Was he being punished, he asked? "No, Rodger," said his grandmother. "You are very special. Now sit down and listen."

During those years, he was taught the stories of his people. He had to repeat the stories to the elders over and over to ensure they were instilled in his memories for a lifetime. The elders wanted to be sure that he got it right because Rodger would be the one to carry these secrets to their descendants.

Not only the stories but also the Butte territory was his to manage. As a 5-year-old, Rodger was given free reign by his elders to roam the Butte lands. He knew/knows every inch of Butte territory: Indian Trails, Butte Hill, Jewel Springs, the Lick, and numerous mounds, rivers, and streams. All the old family photographs were left to him by the elders.

The elders that are currently living have verified the facts related to this petition. We are so thankful for the sacrifice that Rodger made, willingly or not, to sit with the elders. Without our oral stories, our tribe would be lost.

2.3.1 Chief White Smoke, Jose Franco Pereda Montano – First Chief of Butte Tribe of Bayou Bourbeaux

2.3.1.1 San Antonio Missions

Texas Spanish Colonial Missions were religious outposts established by the Spanish Catholic Church with a specific purpose of spreading Catholic doctrine and Spanish culture to indigenous people of Texas. Additionally, the missions gave Spain a toehold in claiming Texas frontier lands. The first Texas mission to be established in May 1718 was San Valero, also known as the Alamo. These missions had a profound effect on the way that Native Americans lived their traditional lifestyles. Forced to participate in baffling religious practices, subjected to farming crops rather than continuing as hunters/gatherers, and struck with deadly European diseases that nearly decimated over half of their population, Mission Indians led their day-to-day lives being secularized by friars of the Catholic Church. Natives were free to enter missions by choice, but once in the missions, they became subject to Spanish rule and the Catholic Church.

Five San Antonio missions were established near the San Antonio River. Baptismal records from San Fernando Mission included our ancestors of Butte Indians, as recorded and translated by John Ogden Leal in extensive documentation. For the Butte Tribe, baptismal records for the majority of our ancestors, as well as death and marriage records, came from the San Fernando Mission, also translated and documented by Leal. In 1793, San Valero Mission (the Alamo) was considered secularized, meaning that Indians in that mission were no longer considered Indians of Texas. Now labeled 'Spanish' people, they became the lowest members of the Spanish caste system as described in Ref. 11, "Nacogdoches Census Report Project," which describes the Spanish caste system in Texas. (San Fernando Cathedral became the Archdiocese of San Antonio in 1793 after San Valero was closed.) (See also Figure 3, "Spanish Caste System.")

2.3.1.2 White Smoke and Two Moons

Jose Franco Pereda Montano, aka Chief White Smoke, our first Chief, was baptized at San Jose y Nuestra Senora del Sagrado (Basilica of Saint Joseph and Our Lady of the Heart) Catholic Cathedral in Mexico City on March 10, 1778, according to records obtained from Ancestry.com (Ref. 7). His parents were Juan Pereda and Maria Antonia Montano.

Ana Maria Leal, aka Two Moons, was the wife of White Smoke and was baptized at La Purisima Concepcion (Temple of Immaculate Conception) in Sinaloa, Mexico, on February 13, 1782, according to records obtained from Ancestry.com (Ref. 8). Baptismal records state that she was born on January 26, 1782, to her parents Juan Jose Leal and Gertrudis Corvera.

The next account of their existence was found at San Fernando Mission at the baptism of their first child. The record (Ref. 9, Entry No. 343) listed both Jose Francisco Pereda and Ana Maria Leal as the birth parents of a son, Joseph Desidorio Pereda, on February 17, 1798. Their son became the second Butte Tribe Chief.

2.3.1.3 Escaping the Missions

White Smoke and Two Moons made their way to San Fernando Mission from Mexico before the birth of their son in 1798. The story of their arrival at the San Antonio missions is a mystery. What is known are the stories that were handed down from the elders to Chief Thunderstick. While at the missions, White Smoke worked on the mission rancho. Ranching was the most profitable activity for the missions. It was also the source of greatest contention between neighboring missions and townspeople because of raiding Apache, Comanche, and Washita Indians.

San Fernando was the hot spot of an active contraband trade between Central Mexico and Louisiana according to a thesis by Andrew R. Border (Ref. 12, "A Ceramic Study: Class, Nationality and Contraband Among French and Spanish Colonials in Lower Louisiana from 1763-1803").

Life at the missions was everything that White Smoke loathed: suppression of his people's native customs, forced enculturation, and strict/rigid teachings of Christianity. He waited until the birth of his child to escape. His plans were in order as his band of braves waited for his command.

Some ranchos had compounds built to house Mission men and their families. In White Smoke's case, that worked to his advantage. When the time arrived, they escaped the rancho with a wagon and a small herd of horses. Leading up to the escape, White Smoke traded furs and horses with the French for guns and ammunition. He timed their exodus so that it would give his band as much of a head start as possible. Their destination was the Louisiana bayou across the Red River because of the buffalo that roamed there (see Ref. 13, "The Last Buffalo and the Last Buffalo Hunter in Louisiana"). Many of White Smoke's family waited in the woodlands for his arrival.

White Smoke was a spiritual man. He believed that the Great Spirit was leading him to a place of green grass and buffalo. The band worked its way toward their destination, stealing and raiding when the opportunities arose. Weeks later, they crossed the Louisiana territorial line with horses, furs, and a stash of other contraband. White Smoke and his followers found the land of the Great Spirit. On this land, his people would live the life intended for them.

2.3.1.4 The Apache

The elders told the following story of White Smoke on the trail to Louisiana. One late afternoon, the band was making camp for the night. One of the scouts came galloping into camp to warn his people that raiding Apaches were headed their way. Quickly, White Smoke's band grabbed their weapons and mounted their horses. With painted faces, White Smoke and his men waited to battle the Apaches.

White Smoke was a mighty warrior. He had no fear of death and coveted bouts to the death to show his prowess. The Apaches saw that White Smoke's band was waiting for them and stopped about 50 yards from their rivals. White Smoke moved forward on his horse, waiting for the Apache leader to meet him in the middle of the battlefield. As the two leaders faced each other, White Smoke called out "Gósé" in the Apache language as he looked at his opponent with cold-black eyes and a smirk on his face. The Apache's face turned red with rage, and he raised his lance and shouted to challenge White Smoke. The challenge was accepted and both men rode back to their band of men.

White Smoke's horse was high-strung with anticipation. He knew his master's touch. As White Smoke turned to face his opponent, he touched the stud's belly. The horse reared and charged forward to meet the challenge of his master.

As White Smoke rode past the Apache, he reached out with his spear and sliced the Apache's cheek. As he turned to ride back to his men, he called out "Gósé" once again to humiliate his adversary. Sitting high on his horse, White Smoke continued to mock his enemy while his horse stood still and shivered in anticipation. With a slight touch, the horse rushed forward as White Smoke's spear found its mark in the Apache's heart. White Smoke leaped from his horse, snatched the Apache's hair, and with one quick, sharp slice of his knife, raised the scalp high in the air with a loud war cry.

The elders told Chief Thunderstick that White Smoke enjoyed humiliating his opponent before the kill. "Gósé" was the Apache word for dog.

2.3.1.5 Hunting Ceremony

During hunting season, tribal men would gather for the hunts. Before each hunt, a traditional hunting ceremony was offered to the Great Spirit. Braves would gather at the appointed spot set by White Smoke. Upon arrival, White Smoke would sit in an open space on the ground with his sacred pipe. Braves would form a coiled circle around their chief as White Smoke began chanting a prayer to the Great Spirit to bless the hunt. He took a smoke from his pipe. Passing the sacred pipe around the circle, each brave took a smoke, then the band mounted their horses and began the hunt. At the end of the hunt, the wildlife was divided between the clans and shared with the entire tribe.

2.3.1.6 Pit-Fire Log

Butte elders told the following story of three visitors from the Upper Yatachez tribe. On their way to the Butte village, the visitors came upon a Butte girl gathering leaves, and they raped her and left her for dead. A search party was sent out to find her when she did not return late that afternoon. Although she had been severely injured, she was found alive and was able to name her attackers.

The Yatachez were on the trail home when White Smoke's band caught up with them. Brought back with their hands bound and forced to run behind trotting horses, the three Indians feared what was waiting for them at the Butte village. They were pulled through two lines of angry Butte women who screamed and beat the molesters with sticks and stones. In the middle of the village stood three large poles. The men were tied to stakes until justice would be served the next day.

When the next day came, the three men were taken to a place outside of the village. A flaming fire with red-hot coals was burning in a deep pit. Across the pit was a huge log. On this spot, one of the captives was set free. White Smoke was waiting at one end of the log. The captive was given a knife and told to stand at the other end.

As they mounted the log from opposite ends, they met in the middle, where White Smoke took first blood by slicing the captive's cheek. The captive was taken by surprise and almost lost his balance. White Smoke stepped back to mock the captive's expression of fear. The teasing continued until White Smoke grew tired of playing. The captive then lost his battle with the log and fell into the pit of fire. The games continued until White Smoke's justice was served on all the prisoners. At the end of the pit-fire and log game, White Smoke received a sacred fan of red feathers. The fan remained in his lodge until the next battles were fought and a new winner declared. (Figure 4, "Pit Artifacts," shows the recovery of artifacts from this site.)

2.3.1.7 Contraband Trade

White Smoke and his descendants, Powder Face (Joseph Sr.), Hawkeye (Joseph Jr.), and Squarehead (Felix) were heavily active in contraband trade. Contraband trade involved the movement of illegal cattle, horses, and other trade items such as furs, cotton, tobacco, and other crops over the Texas territorial borderlines. Spain and Mexico opposed all trade with anyone East of the Texas border. The long ongoing trade between White Smoke and Texas was too profitable to squelch his contraband movements.

When White Smoke was running contraband across the Texas borders, there were specific contraband trails, according to Border (Ref. 12, "A Ceramic Study: Class, Nationality and Contraband Among French and Spanish Colonials in Lower Louisiana from 1763-1803"), that were used to bypass the main roads where officials would be waiting. For White Smoke, his path led straight through Bayou Bourbeaux. Today that mustang route could be found by following U.S. Highway 84 through Bayou Bourbeaux on Louisiana Highway 1226, all the way to the Sabine River.

2.3.1.8 Unwelcome Settlers

Butte Tribe has spent a lifetime protecting its land from outsiders. When settlers from the East started their move West, they had no regard for the indigenous people who had for thousands of years respected and cared for the land that belonged to them. Stopping on Butte land was not a wise thing to do.

The elders told the following story of 12 Scottish fur traders traveling on horses with a wagonful of supplies that decided to set their stakes on Butte land. They stopped at the old Lemoine's place on the Indian Trail and set up camp. As they settled down for the night, they had no idea what tomorrow would bring.

As the early morning sun came up in the East, a few bird calls and a little rustling of horses could be heard, then a sudden loud, sharp yelp filled the air. Startled, the intruders grabbed for their weapons, but they were not fast enough to hold back the swarm of natives attacking them.

White Smoke, his son Powder Face, and the rest of the band attacked the fur traders so fast that the men didn't know what hit them. Warriors came out from everywhere, jumping from trees, behind bushes, and riding their horses down the trail. When the smoke finally settled, twelve scalps were hanging from the warriors' belts.

Twelve bodies were burning with the blazing supply wagon. White Smoke, a great warrior and tormentor, returned to his village with a small herd of horses, a load of hunting supplies, and a bloody scalp hanging on his spear.

When Chief Thunderstick (Rodger Collum) was told this story as a little boy, his grandfather Chief Squarehead (Clarence Desadier) took him to the exact spot of the attack. At that time, several pieces of the wagon remained as proof of the attack. The only thing that remains today is the rim of a wagon wheel that surrounds a tree that grew through it (Figure 5, "Wagon Wheel Rim"). Since the publication of this story on social media, Rodger received a phone call from the previous owners of the property who now live in Kentucky. The man had read the online story and realized that several years ago, he and his brother had walked through the woods and found the wagon wheels (Figure 6, "Wagon Wheel"). Not knowing the story behind the wheels, they had dug them out of the ground and taken them home to use as landscape decorations. The man kindly returned the wagon wheel artifacts to Chief Thunderstick at Bayou Bourbeaux.

2.3.1.9 Fort Selden

Fort Selden was established in 1820 by the U.S. as a temporary means of controlling the waterways between the U.S. border and the Neutral Strip between the U.S. and Mexico. (See Figure 7, "Site of Fort Selden"; see also Ref. 14, "FortWiki Historic U.S. and Canadian Forts.") It was located north of Natchitoches, South of Bayou Pierre, on the highest hill in the area. The purpose of the fort was to watch the border and protect the inhabitants in that area. The strip of land between the two territories was called "No Man's Land." Formed by a treaty between Mexico and the U.S., the land would belong to no one until a decision was made on the border between the two countries. It was a lawless place where Indians, among many other unruly people, were pressing for their rights of freedom against all odds.

White Smoke, along with other tribes in the area, recognized no treaty with white men except for treaties that benefited his people. Bayou Pierre was a main waterway for Butte Indians. The U.S. had placed the fort at a strategic place on the bayou, which was not to White Smoke's liking. Native Americans hunted, fished, and carried contraband on its waterway. He was even more displeased with control of the channels by the U.S. military.

One early morning before daybreak, the Butte Indians loaded up in canoes on Saline Bayou, headed for the river. From the river, they traveled north until they came to the first curve in the tributary and turned left to follow Bayou Pierre. White Smoke was careful to dock the canoes before he made visual contact with Fort Selden. Working their way silently through the woods, the fort guard was surprised with a firm grip over his mouth and a knife across his throat. Some of the braves entered the fort and began raiding the supply house for guns, ammunition, and anything of interest. The remaining braves made their way to the military horses. By the time the regiment got wind of what was going on and rushed for their weapons to stop the intruders, White Smoke's braves were well on their way south. At Opelousa, they followed the trail crossing into Mexican territory to trade the horses at the Rio Grande.

2.3.1.10 Bowie Brothers

James “Jim” Bowie (1776 to 1836), known for his expertise with the famous Bowie knife, was raised and spent most of his life in Louisiana. In the western parts of Louisiana, he and his brother Rezin were also known as con artists in land speculations as well as slave smugglers and chasers. The Bowie brothers partnered in 1818 with the well-known pirate Jean Laffite in the illegal smuggling of African slaves on the coastal lands of Louisiana. Slavery for blacks who were already in the U.S was still allowed. It was illegal to bring new slaves from foreign countries to the U.S. An online article published in 2015 by Shannon Selin, “Jim Bowie Before the ‘Gaudy Legend’” (Ref. 15), describes his slave-laundering venture with Laffite.

The Bowie brothers paid Laffite a dollar per pound for his slaves. These lost-but-found smuggled slaves were turned in to the authorities for bounty. The slaves then became the property of the Bowie brothers, who increased their profits by selling them on the auction blocks in New Orleans.

It was on one of these excursions that ten slaves escaped the capture of the Bowie Brothers. With the help of local anti-slave, underground railroad people, the slaves made their way to northern Louisiana. Native Americans were sensitive to the plight of African slaves in America because red- and black-skinned people were on the lowest level of the caste system. The runaway slaves found their way to the Butte Tribe’s village.

Several days later, the Bowie brothers rode toward Bayou Bourbeaux with a native tracker. As they rounded a corner on the bayou trail, an arrow landed on the ground at the feet of Jim Bowie’s horse. Waiting for the brothers was White Smoke and Powder Face. The tracker greeted White Smoke respectfully. White Smoke knew the tracker but did not return the greeting, which was a definite sign that it was time for the intruders to turn around, leave the way they came, and pray they got away with their scalps.

Bowie had heard of White Smoke and knew that this was a band of Indians that he didn’t want to confront. There would be no trading with White Smoke regarding slaves. If White Smoke had them, they were lost to Bowie. Bowie turned his party around and they headed back the way they came.

2.3.1.11 Death of White Smoke

White Smoke lived a long life. In his lifetime, he took the lives of 14 of his enemies. The date of his death is not known. What is known is that he lived to know his grandson, Joseph Desadier Jr., who was born in 1832. His son, Chief Powder Face (Joseph Sr.) buried his father on Butte Hill. White Smoke’s grave was dug deep and narrow. He was buried standing up with his arms crossed. Inside his hands was placed his sacred pipe. At her death, Two Moons was buried beside her husband lying flat.

Two large, natural stones were placed on the graves of White Smoke and Two Moons (see Figure 8, “Gravestones for White Smoke and Two Moons”). White Smoke’s stone was etched with an “X” and wavy lines flowing on top that represented a campfire with white smoke rising. Two Moon’s stone had two circles representing moons. So went the life of White Smoke, the first and greatest chief of the Butte Tribe of Bayou Bourbeaux.

2.3.2 Chief Powder Face, Jose Desidorio Pereda (Joseph Sr.) – Second Chief of Butte Tribe of Bayou Bourbeaux

Chief Powder Face, Jose Desidorio Pereda (Joseph Sr.), second chief of BTBB, was born February 10, 1798, in the San Fernando Mission at San Antonio, Texas.

Listed on the San Fernando Mission's baptismal records (Ref. 9, Entry No. 343) as his parents were Jose Francisco Pereda and Ana Maria Leal, who were both natives of the city. Understanding Catholic baptismal records during the Spanish occupation, the Spanish's purpose of converting Native Americans to the Catholic religion was their way of assimilating natives to Spanish culture and claiming American land for Spain. To the ultra-religious Spanish, the indigenous people of America were ignorant heathens that needed salvation.

Therefore, Spain required the Mission Indians to be baptized. Upon baptism, the priest would give each native a Christian name. That person would then become a Spanish citizen and no longer be considered Indian. Many indigenous people were baptized by the Catholic Church to give the appearance of compliance. Joseph's parents were known by their Native American names White Smoke and Two Moons. Chief White Smoke's story describes their escape from the San Fernando Mission.

When a Butte raiding party rode out from the village, Joseph Sr. would wear his signature painted face made with a white powder paste. He carried the Spirit name of Powder Face. Raiding, killing, and torturing their enemies were not given a second thought when it came to protecting their lands and family. Powder Face made his first kill at the age of 15. At that time, White Smoke considered his son a man.

In 1827, he married Marie Louise Peres. Marie Louise was older than her husband, and like him, she was born in the San Fernando Mission in San Antonio, Texas, and she was baptized as Luisa Perez (Ref. 9, Entry No. 1265 in 1784). Her family migrated to Louisiana by way of Opelousas, Louisiana. From there, they found their way to Bayou Bourbeaux. She met Powder Face there and they raised their family.

2.3.2.1 Trade

Trading goods with other tribes and Europeans was a way of life with natives. As a young man, Powder Face spent most of his life bartering for goods on the rivers and trails of North America. The most popular trade item that the Buttes had was salt gathered from the Goldonna salt licks. Goldonna's clan was/is part of the Butte Tribe bloodline. Powder Face and other young braves would travel Saline Bayou to Goldonna, back to the Red River; from there, the band of braves would go south to New Orleans, Mexico, South America, or travel North. Butte Tribe traded for items such as bear grease, flint, rock, etc. These trips could last six months or longer.

When the braves returned, their first stop would be the temple mound. There they would leave their best gifts and make their way to the Butte village. The tribe would celebrate by sitting around fires, smoking pipes, telling stories, singing, dancing, and eating specially prepared foods.

2.3.2.2 Protecting Butte Land

Chief Powder Face was raised on the Louisiana prairie grass and bayou land of Bayou Bourbeaux. His father White Smoke had moved his people to this land shortly after his birth in 1798. White Smoke controlled the lands and clans in the Bayou Bourbeaux area. The prairie grassland was abundant with thousands of buffalo and wildlife.

The buffalo was significant to the survival of the Indians. Native Americans would only kill enough buffalo to supply their needs. Every part of the buffalo would be used; nothing was wasted.

Since the Louisiana Purchase in 1803, White Smoke knew the Orleans Territorial Indian Agent John Sibley. Sibley's main job as an Indian agent was to prepare the tribes for governmental land surveys, basically to prepare the U.S. for a takeover of Native American lands. Sibley assured White Smoke and told stories of the Great White Father's (President Thomas Jefferson's) promise that Butte tribal land would be held as sacred land, and the government would not take one acre of their land without White Smoke's consent.

Having lived and escaped from the Texas Missions, White Smoke had no trust in the words of white men. White Smoke told his son Joseph the stories of his people. He also told him of the dishonesty of white men and the disrespect they held for the indigenous people of America.

As time passed and the government changed leaders, Andrew Jackson became the seventh President of the United States. Jackson wasted no time in targeting the Native Americans. In his 1829 State of the Union Address, Jackson called for the removal of Native Americans from the southeast to the Texas and Oklahoma territories. The Southern states would gain the ill-gotten land that belonged to the natives by forcibly removing the Native Americans to travel west. The Indian Removal Act was signed in 1830 and immediately put into action.

All of these oral stories, along with the Indian removal's atrocities, reached the Butte village. European settlers tried to claim Butte land many times before. Meanwhile, Powder Face and his father White Smoke were planning and waiting.

Their plans were to take advantage of their forced mixed-blood lineage, which included the bloodlines from their French and Spanish enslavers. Until the Native Americans were considered an essential part of the human race on American land, Butte Tribe members would appear to live as white men. Their plan was thus put into action. The family would assimilate into the white man's ways, and their secret would lay dormant until the time was right to reveal the bloodline of their people. They would watch and be ready to claim what belonged to their people.

Beware to any settlers who dared to claim Butte land!

2.3.2.3 Horses and Cattle Drives

As time passed, the white settlers soon found their way to the bayou lands. Oddly enough, there were no white settlers on Butte land, but the rich land and abundance of wildlife around Natchitoches Parish were too enticing for the settlers to resist. Contention between Native Americans and whites were high. The senseless trophy slaughter of buffalo and other wildlife for sport by white men threatened to extinguish the necessities of the indigenous people's lifestyle. By the time Powder Face became the next chief, the large numbers of buffalo had begun to diminish.

Powder Face started a new chapter in the lives of his people. Horses and Texas longhorns were his new interests. He would travel anywhere to find the fastest, most stunning horses. He was known far and wide for his outstanding walking and quarter horses.

Texas longhorns were in high demand on the contraband market. One steer brought a considerable profit, which was to Powder Face's liking. With his band of men, he traveled the El Camino Real and Old San Antonio Trail, often returning with hundreds of longhorns to sell or trade on the open contraband market in New Orleans and Mexico.

2.3.2.4 Red Hawk

A raiding group of Indians led by a warrior named Red Hawk attacked Marie Louise, the wife of Powder Face. She took an arrow in her arm and was scalped and left for dead. Within a short time, Chief Powder Face got word of the attack. He quickly donned his face paint, saddled up his fastest horse, gathered his raiding party, and hit the trail heading for St. Maurice.

Powder Face knew Red Hawk well. Red Hawk and his men were known for stealing livestock and killing settlers in the surrounding area. The attack on Marie Louise may have been by accident with Red Hawk. He may not have realized who he was attacking until the deed was done. Whatever the case, he had Chief Powder Face to deal with now.

Powder Face was angry and ready to draw blood and caught up with Red Hawk on the trail to Winn Parish near St. Maurice. Powder Face rushed in on the offending band of Indians. As he drew near to Red Hawk, he leaped from his horse with a sharp war cry and knocked Red Hawk from his horse. Both warriors hit the ground, quickly jumped to their feet, and drew their knives for hand-to-hand battle. Powder Face drew blood first by slicing Red Hawk across the face and giving his rival a wicked grin. As was his custom, he backed far enough away to taunt Red Hawk for his weakness. Red Hawk reached up to touch the deep slash on his face. In anger, he rushed toward Powder Face, who stepped aside, taunting Red Hawk again. As Red Hawk turned around, Powder Face went in for the kill. The battle ended quickly with Red Hawk's bloody scalp dangling from Powder Face's spear. He kept that scalp on the end of his spear until the day he died. Powder Face was buried standing up with his arms folded around his lance still adorned by Red Hawk's scalp.

Marie Louise recovered from the scalping, but her hand became infected and she eventually lost two fingers.

2.3.2.5 Buffalo Kill

Another story that was told by the elders was Powder Face's buffalo kill. By the time he became a young man, few buffalo were left on the bayou prairie. Buffalo brought more than meat into his people's existence. Every single part of the buffalo was used and not wasted. Bones were used for weapons, utensils, tools, jewelry, and so much more. Horns, fat, fur, tail, bladder, tendons, dung, hooves, internal organs, all parts were used. In respect for the life of the buffalo, the heart was removed and left on the ground. Native Americans did not take the life of an animal for sport.

The tribe needed to harvest a buffalo, so Powder Face rode out to the prairie in search of his kill. His destination was "The Lick," a native-made sandbank used to attract buffalo. Buffalo liked to roll around in the sand to get rid of biting insects and flies. Hunters would hide in blinds close to the Lick and get a buffalo kill quickly and easily.

When Powder Face reached the Lick, there were no buffalo in sight, so he rode out onto the prairie to continue his search. Several hundred yards away stood his target. He tapped his horse slightly, and the chase was on. The buffalo noticed the movement and began running. Rushing toward the buffalo with his lance held high, Powder Face urged his horse to run faster.

As he approached the bison's side, he was so close that he could smell the subtle but distinct smell of the animal. Sitting tall on his horse, Powder Face raised his spear and slammed it from an upward position down into the buffalo's body. He hurled the lance in such a way that the spear pierced the buffalo through and through, killing it instantly and pinning it to the ground. Looking back at his kill as he rode forward, Powder Face saw the buffalo lying on the grass, and the lance with Red Hawk's scalp blowing in the wind.

Louisiana Senator Gerald Long visited Butte Tribe after reading the Butte Tribe Chiefs' story. His family, including Governors Huey P. Long and Earl K. Long, being life-long friends of the Butte Tribe family, take a great interest in the Butte Tribe story. Senator Long asked to tour the Butte Lands (Figure 9, "Visit by Senator Gerald Long").

2.3.2.6 Jim Bowie

Jim Bowie of Alamo fame and his younger brother Rezin Bowie spent most of their lives in Louisiana. Jim Bowie is historically known as a hero. The truth of the story, as people in Rapides, Winn, and Natchitoches Parish knew, was that Bowie was a con man, thief, killer, and seller of slaves (Ref. 15, "Jim Bowie Before the 'Gaudy' Legend"). His history with Butte Indians began early during White Smoke's reign as Chief, but Powder Face also had a run-in with him one night in the 1830s near the lost San Saba Silver Mines in Texas. Powder Face's band partnered with a small group of Texas/Caddo Indians to round up longhorns for contraband sale in Louisiana. They were camped down for the night when in the distance they heard horses riding in.

Powder Face and his band readied themselves for a fight. Whoever it was, at this time of night, was up to no good. When Bowie's group neared the camp, Powder Face's band ambushed them in semi-darkness. Bowie fought Powder Face and during the fight, the chief sliced Bowie across the arm. As was his custom, Powder Face backed off to return for the kill. Bowie and his men took the opportunity and ran into the darkness without their horses.

Butte braves circled their animals and camp for the rest of the night. In the early morning, they rose, gathered their property with the additional horses left by Bowie, headed toward Louisiana, and left Bowie and his men on foot to tell their story.

2.3.2.7 Death of Powder Face

Consumer demand for cattle following the Civil War caused a booming contraband market economy. One hot, July day in 1868, Powder Face was herding longhorn steers across Saline Bayou to sell them at the Mississippi River docks in Concordia Parish, Louisiana. As he moved his horse across the bayou, a longhorn steer broke from the herd behind him. The steer moved up to enclose Powder Face and his horse between cattle on all sides, and the steer's horn poked his horse's rump unexpectedly.

His startled horse jerked, causing his saddle to slip to the side, and his leg was pinned between a steer and the horse's side. His foot then tripped up in the stirrup, and as the cattle continued to move forward, he was pulled beneath the water and drowned.

Chief Powder Face's final resting place on Bayou Bourbeaux is about three-quarters of a mile from Chief Thunderstick's present-day home. Chief Powder Face is buried within walking distance of the future BTBB Cultural Center (Figure 10, "Map showing burial location of Powder Face"). Like his father, he was buried with honors, standing up, arms folded, and holding his sacred lance. Dangling from that lance was Red Hawk's dried-out scalp.

Butte Tribe members recently placed new headstones on the graves of Chief Powder Face and his wife (Figure 11, "Butte Tribe completes Chief Powder Face Gravestone Project").

2.3.3 Chief Hawkeye, Joseph Desadier, Jr. – Third Chief of Butte Tribe of Bayou Bourbeaux

Chief Hawkeye, Joseph Desadier, Jr. (Joseph Jr.), third chief of BTBB, was born January 16, 1832, in Bayou Bourbeaux in Natchitoches Parish. His parents were known as Joseph Desadier, Sr. and Ana Maria (Louise) Peres, both Texas Indians born at the San Fernando Mission and raised in Louisiana at Bayou Bourbeaux.

Of all the Butte chiefs, Joseph Jr.'s lifespan covered the historical beginnings of Louisiana and Texas within the U.S. Less than a year and a half before Hawkeye's birth, President Jackson had signed the Indian Removal Act. The act was in the process of being enforced, and indigenous people were being relocated on Hawkeye's birthdate. This process was the force leading the pathway made by his father Chief Powder Face in the struggle of survival for his people. The decision was an easy one, adoption of the white men's ways. They would live as a family, not as a tribe. They spoke their Native American languages in private and spoke the white man's language in public.

2.3.3.1 Stories of Indian Removal, War, Reconstruction at Bayou Bourbeaux

As a child, Joseph Jr. sat through meetings with the elders. He heard about the atrocities inflicted on the indigenous people that were forced to leave their homeland and belongings with only the clothes on their backs, in the dead of winter, for a desolate land in the West. Thousands died in that removal, but some escaped that forced removal to hide in the swamplands of Bayou Bourbeaux.

By the time he was 14 years old, the U.S. had waged war on Mexico and annexed the Texas Territory as a state. Mexico signed an agreement on the Rio Grande and the Texas borderline. This was all good news for Butte Tribe, considering their contraband trade of Texas wild horses and free-range longhorns. Mexico would take all that Butte Tribe could deliver to the Rio Grande.

One day out of nowhere, federal troops rode into Bayou Bourbeaux. They rounded up a large part of the community in one location. At that point, eight children were taken from the group. The commanding officer read a letter stating orders by the U.S. government. A total of eight tribal youth would be required to attend a government boarding school. These indigenous children would be taught to be Americans and returned when their education was complete. The action caused instant rebellious activities within the community. As the family leader, Joseph Jr. (Chief Hawkeye) was furious! He was taken in chains to the military jail, where he remained for several months, but the children were never returned.

When Chief Hawkeye was 30 years old, approximately one year after the Civil War began, President Lincoln signed the 1862 Homestead Act. After the war, abolitionists were out for everything that they could steal from all people of color, including the Native Americans. Confusion was around every corner where land was the topic. Land that had been in families for several generations was at risk of being stripped from its owners by the U.S. government. What belonged to the Butte Tribe families had to be protected.

Butte Tribe families had to band together to keep as much of their land as possible. The family had its ways. There was one way into the community, and that was by family consent. Should a person not be wanted nor welcomed in the community, the bayou would be shut down. What was understood and realized by Chief Hawkeye was that there was no one to fight or care for the indigenous people of Bayou Bourbeaux. The family would have to see to itself.

2.3.3.2 Marriages of Chief Hawkeye

Hawkeye's first wife was Maria Casimira Carmona of Texas Indian bloodline. Not much is known about her. Her ancestors were from Nacogdoches and Los Adaes. She died shortly after her marriage to Hawkeye and had no children.

His second marriage is the one that created the Butte bloodline (Figure 12, "Hawkeye Wedding Day Photo"). Seraphine Josephine Ann LaRenaudiere was born June 5, 1837, to Charles Phillippe LaRenaudiere and Marie Desneiges Denis. According to Chief Thunderstick, she was the most beautiful of all the chief's wives. Known as Josephine, her bloodline was linked to both Texas and Chitimacha Indians of Louisiana.

Josephine was the second great-granddaughter of Marie Therese de la Grande Terre. Marie Therese was a documented Chitimacha captive of St. Denis after his French forces raided the Chitimacha village in Mobile in retaliation of the murder of a mission French priest. Marie Therese married French officer Jacques Guedon and settled in the Bayou Bourbeaux community, where many of their descendants remain today. Twelve children were produced from this marriage, and one of them became the next chief of the Butte Tribe.

Following Josephine's death in 1884, Hawkeye married Lorenza Sauce, who had two children by him.

By the time Hawkeye was 70, his fourth wife was Delzina Gallien, who was 22 years younger than her husband. They had two sons. The youngest son was known as "Goose" (Figure 13, "Marshal 'Goose' with Joseph Desadier Jr."). Goose was an interesting character in the tribe's history. Born in the early 1900s, he never married. An oddity about Goose was that he never wore shoes. During his lifetime, Goose had the title of 'Keeper of the Mound.' The mound referenced here was Butte Hill, which is actually one of the largest mounds in the Natchitoches Parish area. Until recently revealed, few people knew anything about Butte Hill. Each morning, Goose would get up, head out for Butte Hill, spend the day, and come home in the afternoon.

2.3.3.3 Family

Hawkeye and his wife Josephine were very well-to-do people. Both had Texas Native American bloodlines. For the chiefs' line, Josephine brought with her the first Chitimacha lineage. Therefore, the mix of bloodlines started here for the chiefs. They owned property throughout the Natchitoches area.

The Desadier and Lonadier families were neighbors. Hawkeye was five years older than Josephine, which means that as children, they grew up knowing one another. Both Hawkeye and Josephine were born and raised on Bayou Bourbeaux. Their families were well-to-do people, so the marriage joining the two families was a prosperous one. On the bayou, they owned a two-story home. Josephine had a two-story house on Texas Street in Natchitoches with a large lot. Together, they owned most of the land in Bayou Bourbeaux and the land on Red River at Grande Ecore.

Family was Hawkeye's main concern. He employed most of his family to work on his farm and lumber business (Figure 14, "Joseph Desadier Jr. at Bayou Bourbeaux Lumber Mill"). Thus, he was responsible for the livelihood of all of his families. The main source of income was cotton, cattle, and tobacco. Cattle were free-range longhorns brought in by the Butte Indians from Texas and grazed on the prairie lands.

Tribal/family meetings and get-togethers were in private. No matter the era (French, Spanish, or U.S.), the government was always against the Native Americans. Survival of the Butte Tribe depended on secrecy because everything was judged by skin color. To be black-skinned was bad enough, but according to the U.S. government, a red-skinned man had no chance of owning land or casting a vote. A red-skinned man was considered an invader in his own homeland. The Butte Tribe family had to claim another ethnicity or lose everything.

One of Hawkeye's greatest interests was horses. Known for his beautiful paint walking horses, buyers came from the surrounding parishes and states just to look at his stock. Recently, Rodger Collum (Chief Thunderstick) was checking the bloodline of one of his mares. He had bought her years ago in South Louisiana to breed with his stud horse, Rock. When looking through her papers, whose name did he see on her pedigree as an owner? None other than his ancestor, Joseph Desadier, Jr. At long last, Chief Hawkeye's prize stock had found its way home over one hundred years later.

2.3.3.4 Desadier School

Reading, writing, and ciphering was understood to be a fundamental, non-negotiable part of life for Butte family children. Hawkeye knew the importance of an education that required signatures. In the South, people of color were not allowed in the white schools. Besides that, he did not trust the white schools to educate Butte children. He would never forget the federal troops riding off with those eight Butte children! Where were they taken? Were they mistreated? Were they even alive? He didn't want any Butte children taken away from the bayou or from their people. Therefore, in 1870 he built the Desadier School, which was the first school built for Native American children in the Bayou Bourbeaux community (Figure 15, "Desadier School"). He donated the land it was built on and provided the lumber to build it from his lumber mill.

2.3.3.5 Butte Tribe and the Nightriders

The following oral history was given to Chief Thunderstick by his great-grandmother, Grandma Fee.

Victoria "Fee" Desadier (1855 to 1961) was the wife of Adolph "Felix" Desadier (Chief Squarehead) and was the daughter-in-law of Joseph Desadier Jr. (Chief Hawkeye). Her father, Joseph Nicholas "Hosea" Flores, was Teja/Texas mixed with Chitimacha, as was her mother. This mix of bloodlines formed the unique, pure bloodline of the Butte Indians. She lived a long life and died at the age of 108 (Figure 16, "Victoria 'Fee' Desadier").

Fee was interviewed as a primary source for one of the events recorded in a book titled "The Legend of the Nightriders," by Jack Peebles (Ref. 16). She witnessed the actual killing of one of the outlaws by federal troops. The author credited her as a historical visual storyteller about the West-Kimbrel clan, also known as the Nightriders. The book tells the true story of the West-Kimbrel clan from the St. Maurice Community in Winn Parish. Fee's story as it relates to the Butte Tribe is detailed below.

Following the Civil War between 1866 and 1870, the Nightriders, aka the West-Kimbrel clan, were a local outlaw group from St. Maurice, Louisiana. This group of ruthless murderers slaughtered over 150 settlers traveling through Louisiana to the Texas territory. With the exception of Bayou Bourbeaux's Butte community, all the surrounding communities had been hit with their vicious, unmerciful butchery of innocent people.

Operations for this malicious outlaw group was structured like a well-oiled machine. It all centered around fast-moving horses. As mentioned earlier, Chief Hawkeye had the best stock of horses in the area. The Nightriders were well aware of that fact. Typically, the clan was so feared by the local community that they would just ride up to a settlement and take whatever they wanted, no questions asked. The issue was that the horses were not on a settlement. They were on Butte land. No one, including the Kimbrels, wanted to mess with the Butte Tribe.

Running low on fast horse flesh, the Kimbrel clan began feeling the need to make an example of the Buttes. The Kimbrels were pretty sure that their family was the strongest, smartest clan around. Their plan was to first approach Hawkeye with a bid for his fastest horses. They had no intention of paying for them. After the agreement, they would wait for the horses to be herded and pinned up. The night before the agreed pickup date, the Nightriders planned to raid the pens and be off with the stolen horses. The thieves were not prepared for what was waiting for them when they arrived on Butte land.

When approached about the sale of the horses, Chief Hawkeye wasted no time in turning down the offer. He understood the pattern of the murderous West-Kimbrel clan and shut down the bayou. Groups of family members waited in ambush at every entrance to Butte land.

Insulted by their treatment by the Buttes, the Kimbrels decided they would take the horses anyway. Feeling that they were the superior force, the Nightriders came up the narrow trails in the dead of night. The Butte braves swarmed the Kimbrels and their band of cutthroats like a swarm of bees, and the Kimbrels lost a couple of their men and several horses in the fight. That was the last visit of the Nightriders to Butte lands until years later when stories of a hidden treasure began to spread across the bayou.

2.3.3.6 Kimbrell Execution

The year was 1867. Less than three short years before, the Civil War had ended. Fee was 12 years old when the first killing of a Kimbrel took place. She lived with her parents on a country road not far from the Kimbrel farm.

One sunny morning, Fee was babysitting for a relative of the Kimbrel clan. The mother of the children was busy washing clothes. Fee was sitting on a log outside near the barn watching the children play. She heard the sound of hooves moving in the direction of where she was sitting with the children. The posse of lawmen rode straight by her to the front yard of the cabin, where the mother was scrubbing clothing on her washboard. The lawmen were looking for a Kimbrel. They had been given a message that they would find him in that location.

The mother put down her wash. When asked where the man of the house was, she told the lawmen about her and the children. One of the smaller children approached to see what was going on. She heard her mother say that no men were there. Wanting to help, she yelled out to her mother that her uncle was there. The little girl pointed to the field and shouted, "He's in the field."

The posse turned their attention to the direction the child had pointed. They circled the field, pushing the man into a central location. With guns aimed, they riveted him with bullets and killed him instantly.

2.3.3.7 Duck Blind Treasure

In 1872, the little community of Atlanta, Louisiana, formed a vigilante group to put an end to the Kimbrel clan. The people of the community had been living in fear for too long. It was time to put an end to the bloodthirsty West-Kimbrel gang.

Meantime, word of what was under way made it to the St. Maurice trading post. The owner of the trading post was a man named Williams. He was a bookkeeper and treasurer for the Nightriders' ill-gotten gains. He had been preparing for this day for years. He knew that the day would come when he would need to make a quick retreat from the area. It was time to put his plan into action.

William's slave Pad was told to report to the trading post immediately with a horse and wagon. As soon as he arrived, Williams and Pad loaded up the stored treasures. By the time they finished loading up the wagon, it was full. The horses were pointed in the direction of the Indian Trails of Bayou Bourbeaux. When the wagon approached a certain point on the trail leading to Goldonna, Pad took a sharp right into the wooded bayou. They followed a stream of water until they reached an old duck blind in the middle of the forest and hid the booty there. Turning the wagon around, they returned to the road that they were traveling on. As they approached the trail, the horses were urged to go faster. Their final destination was New Orleans.

About a year or so later, Williams suddenly appeared on the trail again with his wagon. Following the stream that led to the duck blind, he found and retrieved his treasure. Destination Natchitoches! Years later, he owned most of the property in the Natchitoches area.

2.3.3.8 Accidental Death of a Chief

On Sunday morning, August 5, 1906, Chief Hawkeye rode out to check on his cattle. When he had not returned home later that day, his son Felix went looking for him. Felix found his father lying on the ground in a field next to Bayou Bourbeaux with a broken neck. Hawkeye's horse was standing nearby with his saddle turned sideways. No one knows precisely what caused the fall, but Chief Hawkeye died at the age of 74. He was buried at the Trichell Catholic Church Cemetery in Natchitoches, Louisiana.

2.3.4 Chief Squarehead, Adolph Felix Desadier – Fourth Chief of Butte Tribe of Bayou Bourbeaux

Chief Squarehead, Adolf “Felix” Desadier (1870 to 1926) was the seventh child (third son) of Joseph Desadier Jr. (Hawkeye) and Seraphine “Josephine” Ann LaRenaudiere. He was born on December 5, 1870, in Natchitoches, Louisiana. Felix grew up under the tutorship of his father, who had grown up under the Indian Removal Act of 1830 and remembered well the injustices that were poured upon his people (Figure 17, “Chief Squarehead, Adolph ‘Felix’ Desadier”).

Felix’s generation was born a short time after the Civil War ended in 1864. For the Butte Indians, President Lincoln’s views on Native Americans left them with little hope of human rights, much less citizens’ rights within the U.S. Lincoln delivered a speech in 1859 at the Illinois College in Jacksonville. His statement left no mistake about his intentions. He stated that the U.S. “owns a large part of the world, by right of possessing it, and all the rest by right of wanting it, and intending to have it.”

2.3.4.1 Tribe to Family

When it came to the survival of the tribe, the main topic of discussion was how to remain invisible in the midst of the injustices. The views of the U.S. government had not changed when it came to the indigenous, savage people of America. Therefore, the decision was clear where the Butte Tribe must stand to survive.

The “Butte Tribe” of Bayou Bourbeaux would be known as a Butte “family” by order of Chief Hawkeye. The family had to be assimilated into the culture of the U.S. or risk losing everything that had been passed down from their ancestors.

2.3.4.2 Indian Trails

Squarehead was the last Butte Chief to experience the land of Bayou Bourbeaux in its original formations. The man-made lakes comprised a vast prairie, and for hundreds, maybe thousands of years, buffalo roamed the prairie grasslands.

Native American trails throughout Bayou Bourbeaux and bayou streams that led to the Red River were the super-highways for Butte Tribe. The apex of the trails was located at what is known today as Chivery Dam. From that location on Rodger Collum’s (Chief Thunderstick’s) land, the pathways led in three directions: St. Maurice, Campti, and Goldonna (Salt Licks). Long and winding trails could leave some wandering and confused. Bent trees marked the way to sites along the track. The land itself tells the tale.

2.3.4.3 Butte Hill

Land features around Bayou Bourbeaux have great historical significance for Butte Tribe. Butte Hill is located on the Indian trails. The bayou runs along the foot of the hill. Butte Hill is an oddity that few have knowledge of or comprehend in the middle of the flatland bayou. For the Butte Tribe, that is as it should be.

Over 200 years of silence by the Butte Tribe has protected the guarded secret of Butte Hill. On his arrival in the late 1700s, White Smoke found the sacred mound and became its caretaker. He and his wife are buried on its summit.

2.3.4.4 Butte Mounds

Butte territory was a hotspot for indigenous travel across America. Before entering the Butte village, visitors would stop at the apex of the trail. There in the center of everything, within 25 feet of Chief Thunderstick's front door, is the Sacred Temple Mound. It made sense that the trails would lead straight to the temple mound. Visiting natives would first go to the temple mound, pray and leave their gift, then visit the village.

After the temple mound was located, Chief Thunderstick visited one of the elders in the community who was in his 90s. This elderly man had lived his entire life on the bayou. He told the Chief that his grandfather had made a map of all the native mounds in the area. What was even better was that the elderly man had possession of the map. He went to a cabinet and pulled out the map to show it to Chief Thunderstick. The mound was marked at Chivery Dam and labeled as a temple mound. There were several other mounds labeled on the map. The elderly man was a recluse. He kept to himself and spoke to very few people. In fact, the Chief was one of only two men that he would give the time of day. He did not offer the map to Chief Thunderstick, but he allowed the Chief to make a sketch of the map (Figure 18, "Map showing Temple Mound").

Chief Thunderstick does not share all of his information on the mounds in respect for the landowners' privacy. He also has concerns for the possible and likely disturbance of the mounds. Landowners honor and consult him on their worries. Meanwhile, visitors are rerouted to the Chief for his approval to visit Butte Mound.

2.3.4.5 Prairie Licks

Down the trail, at the edge of Prairie Lake, an unusual land formation can be found. Prairie Lake now stands where grazing prairie grass once grew. On the edge of the prairie were mounds of blinding-white sand. A very unusual sight! Where did the sand come from?

Hundreds of years before the European explorers landed on the gulf shores of Louisiana, buffalo roamed and grazed on the prairie grass. The buffalo were constantly being attacked with biting insects and flies. Local natives realized that buffalo loved to roll in the sand to rid themselves of the pesky insects. The natives knew of some nearby hills topped with white sand. Their plan was to lure the buffalo to the sand dunes, making it easy to hunt them.

These white sand dunes were called "The Licks." Today, hundreds of years after the land has been covered by Prairie Lake, one can still glimpse the remains of "The Licks" white sand. Arrowheads can still be found in the sand, proving that buffalo were hunted there.

2.3.4.6 Jewel Springs

A magical springs is hiding down the trail. Along with the Indian Trail, Butte Hill, and the Licks is Jewel Springs. Jewel Springs was considered a mystic, healing springs. All of the Butte chiefs used the springs for healing purposes. Family picnics at Jewel Springs were exciting times for the children. In the heat of the day, the cool water and the shade of the trees provided the family with a fun get-away from their work in the scorching heat.

As mentioned, natives believed that Jewel Springs was a healing spring. Family visited the springs to bathe in the healing waters in hopes of washing away diseases, healing wounds, erasing mental issues, or other such things. Chief Squarehead was carried to Jewel Springs three times after the accident that eventually took his life. Chief Thunderstick also went to the springs several times when he needed healing (Figure 19, "Map showing Jewel Springs").

2.3.4.7 Hunter, Tracker, Guide

It was no secret that Chief Squarehead was an avid hunter, tracker, and guide. He loved nature and animals. His love for animals was evident by his beautiful herd of horses. He rode a giant 16.5-hands white horse.

When he was 12 years old, Rodger Collum was told a story by his elders about Chief Squarehead (Felix Desadier). For several weeks, Felix and his father had been finding dead calves scattered around the farmland. There was obviously a rogue cat on the loose, killing helpless animals. Normal big-cat kills would consist of the cat making the kill, eating whatever it wanted, dragging what was left over to a safe place, covering the leftovers with grass or other such objects, and returning to eat the remains at another time until it was all consumed. This cat killed calves, ate what it wanted, then left the remains to the other predators. Felix's tracking skills were excellent. By now, he knew the cat was obviously a rogue panther. With his father's permission, he headed out on the trails with full intentions of returning home with the pelt of the offending cat.

Felix tracked the cat for three days and nights. In late morning on the third day, he found it lying in a den of branches, straw, and grass. The panther was sleeping and didn't realize an intruder had found his lair. Felix aimed and shot, and the shot found its mark. He made it home that day with his trophy cat to the excitement and relief of his parents.

2.3.4.8 Marriage

Felix was married twice. His first wife was Theresa Thompson. Not much is known about Theresa. They had one son born in 1895. Theresa must have died early, but no other record of her life or death has been found at this time.

The following year, Felix married his second wife, Victoria "Fee" Flores. Fee was his lifelong companion. Born 15 years before him, she was widowed by her first husband, William Carter. She already had seven children by Carter.

Familial relationships were common among Native American families. Felix and Fee were second cousins. He was the first cousin of Elizabeth LaRenaudiere, who was Fee's mother. This marriage produced four sons and one daughter. Their first son, Clarence, became the next leader of the Butte family.

2.3.4.9 Desadier School

Felix (Chief Squarehead) was a wealthy man. Although it is not precisely known where his wealth came from, it is highly likely that he may have been involved in contraband cattle trade activities. Felix and Fee lived a life of servitude to their family and their community throughout their marriage. They knew and understood too well what being labeled "Indian" meant in the U.S. Family came first with them. Obviously, their skin tone was not white, and family children were not allowed in the "white" schools. Knowing that would be an issue with the segregated school systems, his father Chief Hawkeye had prepared for that when Felix was a child. Hawkeye had built the first school for the family children on the bayou, and it was called the Desadier School. During Hawkeye's childhood, eight children were taken from the tribe to be taught American ways and they were never returned. Butte families would always remember the children that never returned. The family would always be careful, prepared, and be watching.

Felix attended the Desadier School, but by 1905, the schoolhouse was in a dilapidated state. A local school was a must to family, especially to Felix. He did not trust the government with the care of their children. As the family leader, he was instrumental in the construction of a new school (see Figure 15, “Desadier School”).

2.3.4.10 Life and Geese on the Bayou

Everyday tribal life continued as usual, regardless of whether one called the group a family or a tribe. Felix had the responsibility of feeding a large number of family units. Everyone, beginning at 5 to 6 years of age, worked to do their part to keep the family alive and well. Each morning before going to school, his children would milk the cows and do chores. In the summertime, all the children had to work in the fields and take care of the livestock, and all the grandchildren milked the cows. The tribe and community were allowed to gather milk in Felix’s barns whenever needed.

He was known as a specialized farmer in his era. After the Civil War, slave labor was no longer allowed, and cotton was still king in the South. Farmers had to improvise, and things like fighting Johnson-grass in the cotton fields was a major concern. As a child, Squarehead raised geese that would follow him around the yard, plucking Johnson-grass right out from under his feet. That gave him an idea! He began raising geese.

It was a rather comical sight, a wagonload of 200 geese traveling to the Butte cottonfields. Work hands drove to the cotton fields and unloaded them there. The geese went right to work, waddling down the cotton rows and plucking Johnson-grass. At the end of the day, the geese were herded back into the wagon and taken home to roost.

2.3.4.11 Natchitoches Markets

Common knowledge on the bayou was the love that Felix had for his orchard. His orchards were a hobby that he took much pride in. Bottled wine from his farm was a favorite at the Natchitoches markets.

Each month the family gathered to travel to the Natchitoches markets. They would travel the trail to the river. From there, they would board the ferry to take them across the river to Grand Ecore. At the market, they sold various Butte products such as garden crops, cotton, tobacco, and salt. Jewel Springs bottled water was sold for its mystical healing properties.

2.3.4.12 Banishment and Murder on the Bayou

As families often do, disagreements happen and families split. The Butte family was no exception. Chief Powder Face was the first Butte chief to banish a son from his immediate family. His son Philoseme was an alcoholic and would not work. Instead, he would drink all night and sleep all day. He could not be trusted to show up for work, which caused hard feelings for others who had to do their job and pick up his slack.

One day, Philoseme showed up late for work. There was important work to be done that day. His brother, Joseph Jr. (later known as Chief Hawkeye) was trying to meet a deadline and was upset with Philoseme’s lack of work ethics. One thing led to another, and the brothers began fighting. Their father rode up into the middle of the fight. Powder Face didn’t have to be told what the fight was about because he knew his sons well. Philoseme had been warned more than once, and his father had enough. Philoseme was banned from his father’s land that day, which meant that he had to leave and never return. He was no longer considered a part of the

Butte Tribe. Philoseme moved to the Black Lake Community. He married and raised his family there, never to return to Butte land.

Years later, on July 5, 1905, Ozan Desadier, who was Philoseme's son, was at home with his family at Black Lake. On that night, Ozan heard someone calling for help at his front yard gate. When he got to the door, the man pleaded for a light. Ozan rushed into the house and hurried to the porch with a pine-splinter. Ozan didn't know he was being ambushed. Two other men, one on each side of his porch, were standing in the darkness, waiting for him to appear on the porch. As Ozan stepped out onto the porch, one man drew a shotgun and killed him. A newspaper article documented the tragic tale (Ref. 17, "Story of Midnight Assassination of a Spaniard").

As expected, word traveled fast on the bayou. Murder on the bayou was not an ordinary happening. The description of the men at Ozan's home sounded familiar to Chief Squarehead. A man had been riding around on a mule, attempting to buy land for pennies on the dollar (Figure 20, "Murderer of Ozan Desadier"). He visited Chief Squarehead's place the day before. Squarehead knew that for the men to escape, they would have to cross the river to Grande Ecore. That meant that they had to travel the Indian Trail to get there. He headed out to a good spot and waited patiently for the sound of huffing heading towards the river.

Before long, Felix heard someone coming but he waited until he could see the rider before taking action. It was the same man that he had met the day before on the mule, wearing the same clothes. Felix aimed his double-barrel shotgun, and when the mule reached the right spot, he stepped out of hiding and pulled the trigger. The pellets from the buckshot splattered the outlaw and he was thrown from the mule. It didn't kill the man, however, so he jumped to his feet and ran into the darkness. Felix was satisfied that his shotgun had done its work and the rider would need treatment for his injuries soon, so he made his way home with the mule and called it a night.

In those days, a person charged and convicted of cold-blooded murder would receive a death sentence, or at the very least, a life sentence in prison. Two of the three men were caught that night and taken to jail in Natchitoches. Several months later, they were tried and served a very light sentence for the crime that they committed. The sentencing was no surprise for people of color with no right to vote, much less with no right to serve on a jury. Ozan was considered a man of color.

As for the man shot by Felix, it was reported that he made it to Texas and died three weeks later from gunshot wounds.

2.3.4.13 Church

Giving honor to the Creator of heaven and earth has always been a priority to Butte leaders. Each chief had his own personal belief system. As honorable men, they encouraged their people to reverence God for His many blessings.

Spiritual stories of the Butte Tribe begin with their first chief, White Smoke. White Smoke always gave thanks to the Great Spirit before and after life events such as hunting expeditions, battle, and ceremonial activities. At his death, he was buried on Butte Hill mound, standing while holding his sacred pipe (see Figure 8, "Gravestones for White Smoke and Two Moons," and Figure 21, "Butte Tribe gathers on Butte Hill to hear the story of their first chief, Chief White Smoke and his wife, Two Moons").

Butte Tribe's sacred Temple Mound stands within 25 feet of Chief Thunderstick's home. The chief was told stories of the older days when Native Americans traveled the trails of America. As visiting natives would approach a village, they would first make their way to the tribal Temple Mound. While there, they would pray and leave gifts to the Great Spirit (Figure 22, "Artifacts discovered at Collum Temple Mound"). After the ritual of honoring the Great Spirit, they walked to the nearby village, where they were welcomed by the native people who lived there.

As the years passed and chiefs changed, religion began to define the Butte families. The family of Chief Hawkeye worshipped in the Catholic Church in the Trichell Community on Bayou Bourbeaux. He is buried in the cemetery behind the church (Figure 23, "Gravestone for Joseph Desadier").

Chief Squarehead (Felix) and his wife Fee started their own Protestant Church in 1909. It began with a brush arbor on some land they owned in the Pace Community on Bayou Bourbeaux. Before long, a building arose in place of the brush arbor, and the little church became the central bayou church. The church and parsonage land were donated by Squarehead and his wife Fee, and his son Clarence Desadier (Chief Parrain). Harmony Christian Baptist Church holds generations of memories for Butte families. The church celebrated its 130th Homecoming Celebration in 2019 (Ref. 18, "Harmony Christian Baptist Church, 103rd Homecoming Celebration 2019"). All the Butte chiefs since the church's founding have served as board members, and Chief Parrain served as a pastor.

2.3.4.14 Death of a Great Chief

One of Chief Squarehead's greatest joys and ways of relaxation was spending time in his orchards. The upkeep on the orchard was extensive, but he enjoyed managing the upkeep himself. He grew the finest fruits in the area, and wines from his winery were in great demand. His wife Fee drank wine every evening before bedtime.

One day, Felix and his helpers were working in his orchards. It was time to prune branches to prepare for new growth. The pear trees had been damaged by the previous winter weather. He used a ladder to reach the first sturdy branch of a large pear tree in the middle of the orchard. Then he braced himself and reached for a half-splintered branch above his head. Suddenly, Felix heard a crack from the branch breaking and he lost his balance. He fell on his back onto a large boulder beneath the tree.

The injury that Felix suffered from that fall damaged his spine. It caused him much pain and suffering. The family carried him three times to Jewel Springs to bathe in the healing waters, but nothing helped. For the rest of his life, he was bedridden. Chief Squarehead's life was cut short at the age of 56 on December 26, 1926. He left his son Chief Parrain to carry on and lead the family.

2.3.5 Chief Parrain, Clarence Desadier – Fifth Chief of Butte Tribe of Bayou Bourbeaux

Chief Parrain, Clarence Desadier, was the second son of Adolf "Felix" Desadier and Victoria "Fee" Flores. Of all their children, Clarence was the most dependable. His love and willingness to sacrifice himself for the care and safety of his family, as well as his ability to manage business affairs, made him the obvious choice as chief/leader of the Butte family.

For Clarence, his service as acting chief began several years before his father's death. His father was involved in an accident that left him bedridden and in constant pain. Therefore, with the assistance of his mother Fee, Clarence took care of his father and the family.

2.3.5.1 Familial Lifestyle

In true Native American culture, everything relates to family ties, family first! Thoughts of survival, keeping the family together, and the bloodline flowing were always foremost in the minds of the tribe leaders. Butte Tribe is no exception.

Therefore, it was no surprise when Clarence Desadier found his wife and life partner within his tribe. He married his second cousin, Louella Waters, on November 17, 1917. Their LaRenaudiere grandmothers, Seraphine Josephine and Marie Zelina, were sisters. The sisters were the second-great-granddaughters of Marie Therese de la Grande Terre, the Chitimacha wife of Frenchman Jacques (dit Nantes) Guedon.

Together, Clarence and Louella raised three sons and four daughters on the same land that our present-day chief, Rodger Collum, has resided on his entire life. When it came time to choose his successor as chief, Clarence's choice was not one of his children. Instead, he chose his grandson Rodger, the son of his daughter Olla Mae. It was proof positive that the Butte chief position was determined by the spirit man rather than a birth lineage.

2.3.5.2 Floods, Depression, and War

Undoubtedly, the late 1920s and 1930s were hard times for raising families in and around Bayou Bourbeaux as well as the entire U.S. In 1927 the historic Mississippi River flood occurred. Floodwaters in Louisiana displaced many of the Butte Tribe families, who relocated closer to the Mississippi River to make better lives for their families. October 1929 marked the Wallstreet Crash and the onset of the Great Depression. Then in 1939, shortly after the economy began to recover, World War II began. Young men within the family were stripped away from their families to serve their country on foreign shores. Clarence had two sons, Otis and Henry, who served during World War II. They were not the only Butte family members serving in the military.

Clarence, known and loved by his people as the Parrain (Godfather), was concerned for his people. As head of the family, it was his responsibility to see that the family was taken care of. Truck patches were prepared each year for any family or community member to gather food from. Parrain's milk cows were available each morning for those who needed milk for their family. He made sure that family members had jobs, food on the table, beds to sleep in, and roofs over their heads.

Through it all, Clarence was careful to keep the family bloodline "under the radar." Why? His grandfather, Joseph Desadier Jr. (Chief Hawkeye) lived through the Indian Removal Act of 1830. Hawkeye lived through and knew only too well the discrimination, hatred, and disrespect that the U.S. government held for the indigenous people of America. The "tribe" became a "family." No longer would the Butte Tribe acknowledge their Native American bloodlines. White settlers were determined to claim the rich, alluvial lands of the Native Americans. The government had no concern for the forceable removal of indigenous people from their homeland to ghost lands of the West. To keep families in place and Butte lands safe, it was necessary to take on a new cultural identity. One day, the Butte family would be free to acknowledge their tribal bloodline without retribution.

2.3.5.3 Life of the “Parrain”

Clarence was known as “Parrain” by the family. Their respect was not asked for but earned. His approval was requested by the family for anything of importance. He was “Godfather” to more newborns than could be counted. Couples would visit him for permission to marry. Family disputes would be quickly settled by his word. For accidents, casualties, or deaths, Parrain was the first one called and the first one on the scene.

His mother Fee lived to be 108 years old. At her death, all of her assets were left to Parrain to distribute (Ref. 19, “108-Year-Old Woman Dies”). Fee trusted her son to do what was right with her belongings. His decision on the distribution of her property was based on the work ethics of his siblings. Parrain kept the family tightly knitted by working together as family leader.

As a farmer and a cattleman, Parrain worked any family member that needed a job. During his lifetime, he held other jobs that he had a deep-seeded concern for. He worked as a deputy sheriff, a federal game warden, and a preacher for the family church founded by his family at the beginning of the century (Figure 24, “Chief Clarence Desadier”).

As a Native American, Parrain was concerned about the preservation of wildlife on Bayou Bourbeaux. Times were hard. The Butte family’s survival had depended on this wildlife for centuries. Bayou Bourbeaux and the surrounding area was now known as a sportsman’s paradise. Outsiders were coming into local hunting grounds and killing for sport. Therefore, Parrain became a federal wildlife game warden.

Spirituality/religion has always been a significant factor in the lives of the Butte families. For Parrain, this was undoubtedly true. Throughout his lifetime, Parrain and his parents played founding roles in the building of the Christian Harmony Baptist Church in the Pace Community. The land that the church and parsonage sit on today was donated by Chief Squarehead and his wife Fee, and Parrain. History of the little church began in the early 1900s. They and many other family members have served as deacons throughout its history. Hundreds of family members have been christened, baptized, and buried there. The church recently celebrated its 103rd homecoming celebration (Ref. 18, “Harmony Christian Baptist Church, 103rd Homecoming Celebration 2019”).

Parrain and his wife Louella lived their lives during the beginnings of the Industrial Revolution in the U.S. For them, they enjoyed all the new modernized inventions. It would be accurate to say that in the Bayou Bourbeaux area, they enjoyed the new inventions that technology had to offer. They were first to have a telephone, a tractor, as well as a car with an air conditioner and automatic transmission. They were also the first to purchase a television.

2.3.5.4 Family Gatherings

Saturdays and Sundays were always times for family gatherings. Parrain’s mother Fee always lived within walking distance of her son’s home. Her children were raised to understand the importance of family togetherness and taking care of elders.

Saturdays were visiting days. Families near and far would travel to sit around the yard, under trees, and on the porch to watch children play, hear the old people tell stories about the good ole’ days, drink coffee or sweet tea, and enjoy fresh-baked teacakes. Saturday gatherings were no less than 20 to 30 family members passing by. When evening came, someone would usually break out a fiddle and it was time for music and dance.

Sundays were always spent in church, no exception. Everyone would bring potluck dishes to Parrain's home. There was always more than enough food to share with all that attended. At times, almost a hundred people would come to "Paw" Clarence and "Maw" Louella's house for Sunday dinner. The norm would be 50 to 60 people after church for lunch.

There was a pecking order to the seating at meals. Elders were seated and served first, followed by the rest of the family. Teaching children to respect their elders was and continues to be a major responsibility passed on by the adults of the Butte Tribe.

Comically, Rodger Collum liked to remind his people how "special" he was to the elders, or at least to his mother Olla Mae and to "Maw" Louella. On Sunday just for him, they always made his favorite banana pudding (without bananas). Knowing that Rodger had to wait in line with the children, Olla Mae and Louella had a special place set aside for his bowl of banana pudding.

Recent family gatherings are shown in Figure 25, "Tribe gathering in April 2019," Figure 26, "Tribe gathering showing Butte Tribe logo," Figure 27, "Tribe gathering at Butte Hill," Figure 28, "Tribe gathering at Pace Community Center," and Figure 29, "Tribe gathering at Goldonna Town Hall."

2.3.5.5 Meeting of Elders

Each month, Chief Parrain would call a meeting of family elders. These meetings were rather traditional in their schedule. About 20 elders would be in attendance. Parrain always opened the meeting with prayer. Coffee, tea, Kool-Aid, and teacakes were served. After taking the time to greet everyone, the group would then sing old family, tribal songs. Money would be collected for those families who may be having hard times and in need.

Storytellers would tell stories about life when they were children. They would relate to Rodger Collum about the traditions and customs of their lifetime. The elders would talk about the importance of hunting and fishing on Bayou Bourbeaux. Many within the tribe were hunting and fishing guides in Natchitoches Parish. Without the plentiful supply of wildlife, the family would have never made it through the Great Depression in the 1930s. For Parrain and the elders, controlling and protecting Butte lands depended on keeping outsiders away.

2.3.5.6 Maw Louella

Fond, humorous memories of Parrain and Louella Desadier told by their grandchildren are numerous. Parrain's children all lived in the surrounding area. Each evening, he and Louella would ride around to check on his daughters and their families before they went to bed.

All the family knew that "Maw" Louella liked her beer, especially when she went riding. This created an issue for Parrain since he was a preacher. Rodger and his [REDACTED] laugh when they tell the story about riding with their grandparents. Parrain would drive up to the local "beer" stop and park in the dark. Someone from inside would walk outside with a brown paper bag containing Louella's favorite drink. Parrain would pay for it and be on their way.

Rodger Collum always speaks of Maw Louella with a smile on his face (Figure 30, "Louella Desadier"). He would go to her first whenever he wanted something that he felt his Paw or parents would deny him. She was always up to the challenge of making deals with him. He and his [REDACTED], loved to go hunting, beginning at the early ages of 5 and 6 years old. Others may have objected, but with Maw Louella on their side, they pretty much knew without a doubt that it was a done deal. She always liked to cook rabbit. The boys had guns, but

ammunition was hard to come by. Maw would get the boys their shells if they hunted rabbits for supper.

Now you might think, what was the big deal about getting shells? The big deal was that Paw Clarence (Parrain) was a federal wildlife game warden. The boys were too young to hunt on their own. They would have to go hunting behind their grandfather's back. Having rabbit for supper would bring questions from Paw about where the rabbits came from.

So, Paw would confront Maw. In her slow, Southern drawl, Louella would respond, "Now, Clarence, you know you enjoy eatin' them rabbits." That was it! No more was said about the boys hunting or about Louella passing out the shells. She always had the say-so when it came to the pots and pans.

██████████ told the story about a cold winter day when Maw decided that she wanted to cook geese for the family. The boys were around the ages of 8 and 9 years old at the time. She gave them a box of shells with the initials "HV" on them. What were they to do? If Maw said to do it, they had no choice. They eagerly headed out with the dogs to the bayou waters to find the biggest, baddest, fattest goose to deck her Sunday table.

Suddenly, ██████████ spied a gigantic goose that seemed hundreds of yards away. He pointed it out to Rodger and said, "We're too far away for you to hit it." Rodger said, "No, man! Give me one of those HIGH VOLTAGE shells Maw gave us." ██████████ gave him the shell and sure enough, that goose was as good as cooked. Rodger killed it on the spot. ██████████ said, "Wow, Rodger! Never heard of those HIGH VOLTAGE shells. Maw needs to get us a bunch of them."

2.3.5.7 Bayou Shutdown

On a more serious note, there were times that Parrain, as head of the family, had to shut the bayou down. On December 6, 1957, Kenneth Wayne Frederick, Parrain's grandson, left his house with two dogs to go rabbit hunting. When the dogs returned without the grandson, Parrain called in the family, shut down the bayou, and the search was on.

The "Town Talk" newspaper of Alexandria, Louisiana, reported, "It was the grandfather who traced the boy's footprints from near the Pike's home for about 2,000 feet until they faded out into the swamp" (Ref. 20, "Dogs Return Home").

Bayou Bourbeaux was shut down for approximately two weeks. No one entered or left the bayou unless they were family or part of the search party until Parrain's grandson was found. The body was found partially submerged in the bayou under a Bayou Bourbeaux bridge near the Clarence community on December 18, 1957. The death was ruled as a drowning.

2.3.5.8 Tornado on the Bayou

Years before that accident, another Bayou Bourbeaux crisis occurred when a tornado came through the bayou. A midwife who lived on the bayou was standing in her front yard, holding her baby. The baby was not old enough to sit up by itself at the time.

Suddenly, a big wind sucked the baby from the mother's arms. The mother was in a panic, running from one place to another to find her baby. She could not find him anywhere. Knowing that Parrain was the person to contact when people had problems on the bayou, she got in touch with him immediately.

Parrain formed a search party right away. For two days, the community searched for that baby. On the second day, someone heard a strange sound coming from the field behind the Christian Harmony Baptist Church. It sounded like a small animal in trouble. Sure enough, it was the baby, and he was alive and well.

Chief Parrain stored Butte Tribe artifacts in the attic of his old house to protect them, where they were forgotten for 60 years. These artifacts were recovered in 2021 by Rodger Collum and are shown in Ref. 21, "Chief Parrain's Treasures."

There are many more stories like these to tell. Much more than time will allow. Through good times or bad, Chief Parrain never failed his people. His wisdom and love for his people were passed down to his chosen successor, Rodger Collum.

2.3.5.9 Passing of Parrain

The passing of Clarence (Chief Parrain) and Louella Desadier was mourned by many of the Bayou Bourbeaux community. At the time of Parrain's passing in 1969, Louella stood by the side of her grandson, Rodger Collum, until he came of age to take on the responsibility of leading the family/tribe for the next generations. Louella passed that baton to Rodger when his first [REDACTED] was born in 1975.

2.3.6 Chief Thunderstick, Rodger Collum – Sixth Chief of Butte Tribe of Bayou Bourbeaux

2.3.6.1 Early Years

Rodger Lee Collum was born [REDACTED], in Natchitoches, Louisiana. Rodger was the first son of Alford Lee "Duck" Collum and Olla Mae Desadier. Rodger's mother was the daughter of Chief Parrain of the Butte Tribe of Bayou Bourbeaux.

Leaders of the family tribe at the time of Rodger's birth were Victoria "Fee" Desadier, aka "Grandma Fee" and her son Clarence Desadier (Chief Parrain). There were a multitude of descendants to choose from when looking for the next leader of Butte Tribe. Through oral stories told by cousins today, it is rather easy to understand the reasoning behind the choice of choosing the little tow-headed grandson, Rodger Lee, to be the leader and protector of the family. His leadership had to have revealed itself from birth. He was not from the bloodline of the chief's first son. In fact, his bloodline did not stem from anyone of the present chief's son. His bloodline originated from Chief Parrain's sixth child, Olla Mae Desadier, who was Rodger's mother.

2.3.6.2 Duck Collum

To even begin to understand Rodger Collum, a person would have to know about the man he called Dad. To say the least, Alford Lee Collum, aka "Duck" Collum, was an amusing character. As a boy, Duck was a shy, introverted child that was bullied by his peers at school. Something happened as he became a young man that forced him out of his shell. When he did that, he never returned to that personality again.

For anyone who knew Duck Collum and heard his name mentioned, it was a cause for pause. Duck was a man that no one wanted to upset. When he was upset, he did crazy things. For example, should a person ever make a contract with Duck and his crew to do construction work on their business, he expected payment in full at the end of the job, plain and simple. A man's word was his bond! Excuses for non-payment were not accepted! No payment?

No problem. Duck would march straight to his truck, grab his chainsaw, rev up the motor, head straight for his contract job, and begin the demolition.

Duck made sure his sons never knew a bully! No matter his size, Rodger always stood up to whatever was between him and what he had his eyes on. He was born to lead. That was easy for all to see. Whatever was happening, Rodger was into it and leading it. At an early age, Duck told Rodger, "There are only two types of people, son. Those who lead and those you follow."

2.3.6.3 Following the Elders

Rodger Collum had no doubt who he was. He had no desire to follow. He was constantly into things, always asking questions, always moving forward, never retreating, never going backward.

Yet what really made Rodger a leader was that he knew the importance of doing what he was told and following his elders. After the passing of his grandfather, he was mentored by his grandmothers. When Great-Grandma Fee or Maw Louella Desadier called out "Rodger Lee!" Everything stopped, he fell into line, and they had all of his attention. He immediately dropped what he was doing and took care of the business that was laid before him by his grandmothers.

Following his elders was what he did best. At the early age of five, Rodger was called into the meeting of the family elders. From that day forward, whenever the elders met, Rodger was at their feet while the other children were sent out to play. It was hard for a five-year-old to understand why he couldn't go out to play with his cousins. He asked, "Why do I have to be the one to stay inside?" The elders told him that he was special. Hard for a little boy to understand, but he obeyed. He was told it was very important to listen carefully, remember the stories that were told, remember the songs sung, and always remember that family came first. He was told that one day he would tell these stories to his family. At the end of the meeting, there would always be a big pan of homemade teacakes covered with a dish towel to keep the flies off. The ladies always made sure that Rodger had his belly full before he left to play.

As Rodger grew into his teenage years, he lived his life on the bayou next door to his Grandma Fee, Grandpa Clarence (Chief Parrain), and Grandma Louella. He observed by example about the importance and the burden that was placed on the leader of the family.

2.3.6.4 Mentored by Maw Louella

In the summer of 1969, Chief Parrain passed away at the age of 70. Leadership of the family fell to Maw Louella until her grandson Rodger came of age. For Louella, taking charge of the family was nothing that she couldn't handle. Her ability to speak her mind and to make decisions was recognized only too well throughout the family. Her hitman was none other than the son of Duck Collum, and no one wanted to contradict him.

Interviews with family and community members regarding the personality traits of Rodger Collum all confidently agree. He is and always has been a man that commands attention. Everything that he puts his hands to, he does at full speed. His common sense exceeds book knowledge by far. He speaks his mind plainly, with no misunderstandings as to how he thinks and feels about situations. He is quick to anger with injustices, and even faster to speak his mind to all involved, no matter the station of life. He has a heart of gold. He would do anything, including giving his life, for his family and loved ones.

With family issues, Rodger was at the beck and call of his grandmother. As a teenager, he was often younger and smaller than the people that he had to deal with on behalf of Louella. Louella had no concern for Rodger on that issue. She knew that he was more than capable of handling any issue that she put before him.

One day, Louella sent Rodger to settle an argument between two cousins who lived near each other. The cousins were full-grown men, and Rodger was a teenager. He drove to their homes and had them come outside to talk. His message to them was that Maw Louella sent him to end the nonsense, and he was not leaving until it was settled. Before Rodger left and reported to Maw Louella, the men had shaken hands and went their own ways.

In this instance, the men honored the fact that Maw Louella wanted the argument stopped. Also, they realized with the arrival of Rodger, Maw had sent force. Looking at Rodger, they didn't see his age or his size. They saw someone willing to do whatever he had to do to complete the task assigned to him. Although he wasn't there to fight, he had no problem going there if he had to, and they knew it.

Louella called Rodger to her house on [REDACTED], the birthdate of Rodger's [REDACTED]

"It's time for you to take charge, Rodger Lee. Go in the back room and look in the cedar chest. Get the buffalo robe and bring it to me."

Inside the old, ragged, torn buffalo robe was a box of old family pictures from the early 1800s, arrowheads, aged and yellowing documents, and old crumbling photobooks. Louella talked to Rodger about the items that were being passed down to him as the next family leader. She told him that he must keep the family together and remember that family comes first. From that time until today, Rodger Collum has served alone as the family leader, and later took the spirit name of "Thunderstick."

2.3.6.5 Chief Thunderstick, Businessman

Raising cotton for the Butte Tribe had always been a family affair. Rodger started his working career picking cotton at age 5 for Chief Parrain. He was always looking for ways to earn a dollar. When it came to shaking pecan and walnut trees, he was the best tree climber. His teacher would buy blackberries from him for a dollar per gallon can.

By the time Rodger was 8 years old, he was working with his father, Duck Collum. Duck was a log hauling contractor and put his son to work on a tractor, pulling logs to load on trucks. As he grew, he learned to use a saw to cut trees, drive trucks to unload logs, and operate heavy-duty equipment at age 14.

During the summers of his high school years, Rodger worked under a construction contractor, Clovis Carter. Building construction interested Rodger. He paid particular attention to all facets of the job. By the time he graduated, he bought a motorcycle, truck, and car. Work for him was not only a way of life, but a means for acquiring nice things and having the ability to help his people. Rodger worked for Carter for three years after graduation.

Destined to be a businessman, Rodger felt that he knew all that he needed to know to start a business of his own and quit his job with Carter. The next day with contacts that he previously made, he contracted to build three houses, hired several family members, and began working his new business.

Through the years, Rodger's business has become one of the leading professional construction businesses in Northwest Louisiana. Services include but are not limited to certified residential and commercial construction and repair. In Natchitoches Parish, he contracted the construction of Fort St. Jean Baptist, medical buildings, government housing, and much more.

Collum had other sideline businesses. In the Trichel Community on Bayou Bourbeaux, he owned and operated a packaged liquor store. His cattle farm was profitable. Rental houses and trailer parks were other small businesses that he used to line his pockets.

Rodger never forgot his first job, which was his responsibility to his people. When the economy was low, his pull with government building committees awarded him construction contracts for government housing divisions. His people were never without work. Several elders have retired as his employees.

2.3.6.6 Hunter-Gatherer

At the age of five, just before he turned six, Rodger was allowed to hunt by himself. He remembers going into the woods by himself, killing a deer, and dragging it home with the help of his dogs. That is only one story of hundreds because Rodger never went hunting without bringing home game.

Rodger was known by his people as an expert hunter, fisherman, and gatherer, so when family members needed game to feed their family, they would call Rodger to hunt with them. In the bayou, family hunts include such things as deer, hogs, frogs, crawfish, alligator, coyotes, snakes, beaver, coons, and much more.

Rodger's expertise in tracking has helped save many lives. His tracking skills have also assisted local law enforcement in finding victims of drowning and other unexpected deaths. He understands the waterways and trails throughout the Bayou Bourbeaux area (Figure 31, "Map showing Indian Trails"). He is the first person to call for assistance by parish law enforcement when something goes wrong on his homeland.

An example of his assistance in helping to find a missing family member happened when he was a teenager. An elder cousin went hunting one morning and didn't come home. When Rodger received the message, he remembered meeting the cousin hunting in the woods at a specific out-of-the-way hunting spot. Rodger grabbed his gun and went straight to the spot where he had met his cousin. There, sitting under a big oak tree, was his cousin. He looked like he was sleeping but had apparently passed away from natural causes.

2.3.6.7 Chief's Registered Illegal Weapons

As a younger man, Rodger Collum earned a reputation as a fighter. That reputation has followed him his entire life. Sometimes the character of a person with such a label can be mistaken. Rodger will tell you that he doesn't go looking for fights. Typically, he is in protection mode when events like that pop up. Regardless, Rodger is a defender of the defenseless. For those on the receiving end of his anger, the stories never end well.

One day, Rodger and his attorney arrived at the parish courthouse. A claim was brought against Rodger for hitting a man and breaking his jaw. It was true that Rodger had broken his jaw, but he claimed that he didn't start the fight. That was the typical story when Rodger went to court for fighting. To be exact, it was the 32nd time he had stood before the judge in 8 years for the same charge. Needless to say, the district attorney (DA) was getting tired of seeing Rodger's face and more than tired of the dismissal of charges by the judge.

The judge was going to dismiss Rodger from the charges once again, but the DA intervened. It was time for a change. The DA reasoned with the judge. Since Rodger never started fights, there had to be something remarkably different about his hands to cause so much damage to a person when he hit them. Therefore, the DA suggested that the judge declare Rodger's hands to be illegal weapons. To Rodger's surprise, the judge agreed. If Rodger participated in a fight that he didn't start, he was guilty if he used his hands. Rodger would have to learn how to walk away from fights.

The judge agreed with the DA and declared Rodger's hands to be illegal weapons. Legally, he is the only man in Natchitoches Parish whose hands have been registered as illegal weapons. He has successfully stayed away from instances that would have gotten him into trouble during the probationary period.

2.3.6.8 Frogmen on the Bayou

Frog hunting on Black Lake turned into a near-death experience for Rodger and two of his cousins. One night in the late 1970s when Rodger was in his early 20s, he and his cousins decided to go frog hunting. They were driving down Hart Road when suddenly a woman came running out of the woods onto the road. She was screaming, her clothes were torn and mostly ripped off her body, and she was bloody and bruised.

Putting on the brakes, the men stopped the truck and jumped out to help her. When they reached her, the sound of a high-powered gun rang out in their direction. Heads all turned in that direction. The two cousins turned, ran back to the truck, jumped in, and began driving away, leaving Rodger and the woman standing in the middle of the road. When they passed Rodger, he threw the woman into the bed of the truck and jumped in behind her. Within no time at all, headlights flashed from the woods. A truck with a camper roared out onto the dirt road headed in their direction and pulling a bass rig.

To their disadvantage, the rescuers were headed down a dead-end road. The driver floored the accelerator. In no time flat, they made it to the end of the road. They were on the water's edge with nowhere to go.

The cousins jumped out of the truck. One headed for the lake, jumped in, and swam for the closest, biggest cypress tree that he could find. The second cousin ran straight for the cabin in front of him. He slid beneath it with no thought of what kind of varmint or reptile might be waiting for him under the house.

Rodger grabbed the woman and headed for the woods. She would not stop screaming in fear for her life. Rodger put his hand over her mouth and told her to be quiet or they would die for sure.

By the time they got to the woods, the attacker had exited his truck with a gun. Rodger did not have a weapon to defend himself, but instinctively, he knew how to count the shots. On the fifth shot, the man turned to retrieve another gun from his truck when Rodger ran from the woods and tackled him. They both got in a few good hits as Rodger got a good look at him. When the man broke away, he got into his truck and drove away fast, pulling his bass rig behind his vehicle.

The frogmen took the woman to Bill's Café in Clarence. From there, they called the police. The police questioned everyone while the woman was loaded into an ambulance and taken to the hospital in Natchitoches.

In the meantime, the attacker had got away.

A few weeks later, Rodger and his crew got a call to work on a project at the construction of a new paper mill. He arrived at the job site, walked to the project location of the job, and looked down a hole to see none other than the woman's attacker working below. To ensure he was identifying the man correctly, Rodger went to get his cousin, who was working there with him. The cousin agreed that it was the same man, so Rodger went down hole and subdued him.

The man was fired from the job, arrested by police, and taken to jail. Before the trial could take place, however, the man was diagnosed with a quick-spreading cancer and died. He was also a preacher of a Red River Parish Church.

2.3.6.9 Coon Dogs and Murder

Rodger Collum's closeness to nature is apparent wherever he goes. In his 67 years, there is barely a foot of land on Bayou Bourbeaux that he isn't innately aware of. Should one be fortunate to spend the day with him sightseeing and listening to his stories, whether the stories are about the days of his ancestors or about his lifetime, it will definitely captivate the listener.

Rodger has been active in numerous outdoor sporting events throughout his life. He has accumulated a wide array of awards for his skills in outdoor fishing and hunting. Indian trail riding, camping with young braves to train them in the ways of his people, or fishing the bayou are just a few of the many adventures he has shared with his people.

Like his horses, he has always owned pure-bred stock in cattle, dogs, chickens, and the like. One of his favorite things, like his forefathers, was the sound of baying hounds. Each year when hunting season came around, hunting fever was contagious. Hunters gathered in the fields, built campfires, drank firewater, smoked pipes, and listened to tribal storytellers tell the stories of their ancestors.

Rodger has always owned prize-winning, top-stock bloodline dogs. His collection of dogs has come from all over the world. One of his many obsessions was coon dog trials. His prize coon dog, a Walker-Hound, was called Banker and his registered name was Collum's Lucky Banker. He was registered with Lords of London for \$35,000. Banker had won 36 state titles throughout the U.S. Rodger and Banker were the first team to turn pro in the State of Louisiana.

Knowing that he had the best dog around, Rodger and his friend █████ decided to enter the Texas District Coon Dog Trials to qualify for Nationals. The trials were held in Bowie, Texas, a five- to six-hour drive from Natchitoches. They worked all day Friday, loaded up the dogs, and left late that night for their destination.

Around 3 a.m. that morning, the men were driving along a two-lane country road. █████ was in the driver's seat while Rodger rode shotgun, keeping his eyes on the road for any sign of trouble. The roadside was covered in high grass at least four feet tall. Beyond the truck's bright lights that night, the route stretched on for miles and miles of total darkness.

Suddenly, Rodger's eagle eyes caught something strange moving and reaching out on ground level from the tall grass. They passed the spot so quickly that he could barely make out what he saw, but he knew it was human. A human hand was reaching out, touching the white line of the highway to signal for help.

Immediately, he told [REDACTED] to turn around, but [REDACTED] kept driving, thinking that there was no way that anyone could see something that small in the dead of the night at the speed they were traveling. They were several miles down the road before Rodger could convince [REDACTED] to turn around.

[REDACTED] still had his doubts, but knowing Rodger, there was more of a chance that what he was saying was true, so he had no choice but to turn around. Rodger directed [REDACTED] to the exact spot where the hand was stretched out on the side of the highway.

Remarkable! How could anyone's eyes be so sharp as to see that hand in just a matter of seconds in the black of night? Rodger jumped out of the truck and ran to the person in the grass. [REDACTED] had second thoughts and grabbed a gun, not knowing what they were getting into.

At first sight, the man in the grass looked dead. He was barely hanging onto life. His scalp was flayed back where his head was busted open and his skull was visible, and all his teeth were knocked out. He was a bloody mess, and it had not been an accident.

[REDACTED] drove to the nearest town for help while Rodger stayed with the injured man. Before [REDACTED] left, he gave Rodger his gun. Rodger stuck it in his pocket and sat down on the ground and held the old man in his arms. He could tell that the man wasn't going to live because his injuries were too severe. While they were waiting for help, the man told Rodger what had happened.

Late that night, he had picked up two hitchhikers who were walking on the side of the road. They were dressed in military uniforms.

Riding down the highway, the hitchhiker in the back seat picked up a tire tool from the floor of the car and bludgeoned the old man while he was driving. The attackers left him for dead and stole his car and all his possessions. The man died in Rodger's arms about ten minutes before help arrived.

There was a lot of confusion when the police arrived. The gun in Rodger's possession caused some issues. Rodger related the story that the old man had told him, and [REDACTED] told his story. It seemed like they would be accused of the poor man's murder. Thankfully, before the day was over, the hitchhikers were arrested, and the stolen car was recovered. Rodger's story was confirmed. Months later, the hitchhikers were found guilty in a court of law and sentenced to life in prison.

2.3.6.10 Family Burials

From an early age, when there were deaths in the family, Rodger was in charge of seeing to the burials. There were specific rituals that were involved in burying family members. Rodger and specific cousins would dig the graves. Family members would sit up all night with the body of their dead loved ones during a wake on the night before the funeral at Christian Harmony Baptist Church in Pace Community. During the funeral, the family would ask Rodger to drive the hearse to the graveyard. In his lifetime, Rodger counted 69 family members that he had buried.

Rodger told one story about burying his uncle that was rather comical. Rodger didn't have time to go to the graveyard to show the funeral director where to dig the grave. Instead, his cousin took his place and pointed out the location of the gravesite. The grave was dug and the funeral proceeded.

One week later, an old lady called Maw Louella. She complained that Louella's son was buried in the old woman's plot. Sure enough, the lady was correct. Maw Louella called Rodger. His instructions were to go to the St. Maurice cemetery, dig up his uncle's body, and bury him beside Rodger's brother.

While digging the new grave, Rodger was curious about something that happened at the wake. Rodger's uncle had lent \$100 to a family member before his death that had never been repaid. That night at the wake, a lady cousin walked up to the casket, crying and making a big show of putting a hundred-dollar bill in the uncle's pocket as he lay dead in the coffin. She told about the repayment of the debt so that everyone could hear it as she walked away crying.

Now fast-forward to Rodger moving the uncle's body to the new grave. His curiosity got the best of him. He opened the coffin and reached into his dead uncle's pocket to see how much money his lady cousin had put into the pocket and pulled out a one-dollar bill. Laughing at the bill he held in his hand, Rodger gave it to a cousin standing nearby while they finished re-burying their uncle.

2.3.6.11 Ceremony of Feathers

Today, stripped of culture and tradition by the U.S. government in the early 1800s, the BTBB has picked up the pieces under the leadership of Chief Rodger Collum and is moving forward. Collum decided to reveal his family and its history as an original tribe of Bayou Bourbeaux in April 2019. He is moving his tribe toward its own pathway. It is a conscious move toward distinctiveness as a tribe. This move was not made in disrespect or dishonor of those Native Americans who move in the customary, traditional ways. For Butte Tribe, this move to individualism is a necessity. It is built on the idea that it would be best to move forward without the concern of offending general Native American policy. Therefore, Butte Tribe will not be intentionally dishonoring the traditions of other tribes by acting on its own system of custom and traditions.

"Ceremony of Feathers" was established by Chief Rodger Collum. Men and women members of the Butte Tribe are required to earn their feathers in a way set forth by their chief. In general, Native American women do not wear headdresses. There are tribes throughout the U.S., like Butte Tribe, where women proudly adorn themselves with feathers for special occasions. A recent ceremony was held to honor the passing of Perry Desadier (Figure 32, "Ceremony of Feathers for Perry Desadier") and another ceremony held to honor the passing of Bobby Desadier (Ref. 98, "Ceremony of Feathers honors the Native American heritage of Bobby Desadier").

2.3.6.12 Teach the Children

When Rodger's [REDACTED] was old enough to camp with him on the weekends, it became a traditional event. Each weekend, [REDACTED] and other boy cousins his age would meet at his house on Fridays after school to go camping with his dad. The boys knew exactly how to prepare. They were not to bring any food. Everyone was responsible for gathering or hunting their food. They could share with others if they wanted to, but everyone was on their own. That was understood. Rodger would arrive home on Friday afternoon with a yard full of rowdy boys ready to go hunting. Typically on the first night, Rodger would make the first kill and share it with the understanding that from that point on, everyone was responsible for their own kill.

2.3.6.13 Community Leader, Church, School and Pace Recreation Center

Pace Community is located in Natchitoches Parish, Louisiana. From the founding of the community in the mid-1800s, the Desadier family has been the principal community leaders. All community property was donated in some form by the Desadier family. The first community building that served the people was the Desadier School. It was erected on Desadier land by the third Butte chief, Joseph Jr., shortly after the Civil War for the Native American children of Bayou Bourbeaux.

The tribe's children were not allowed to attend the all-white school in the nearby town of Clarence. Tribal stories were handed down about eight of the tribe's children who were removed from the tribe by federal forces and sent to boarding schools from which they never returned. At the turn of the century in 1906, Felix Desadier was recorded by the local newspaper as repairing the old building that was soon replaced by a new school called Pace School (Ref. 22, "10/1907 School Board Meeting - New School to be built in place of the old Desediere School," and Ref. 23, "1894 Pace Community School").

Throughout the decades, the school became the Pace Community Center. For years, the Community Center was the hotspot for all community activities. As the nearby town of Natchitoches grew, social activities merged in that direction. Use of the Community Center began to decline as the need for repairs became evident (Ref. 22 and Ref. 23).

One day, Rodger Collum received a call from a concerned community member regarding the Community Center. He was told that a person on the board claimed the land was hers. Rodger immediately went to parish officials to find out the details of what was happening. He went straight to his attorney to start a strategic community legal battle against the people attempting to make the Community Center and land their property. The case ended with a finding in favor of Rodger and the Community Center.

As a construction company businessman and owner, Rodger began a total remodel of the Community Center. He incorporated it as the Pace Recreation Center. To accomplish the project, Rodger raised over \$69,000 from local businesses and political leaders (Figure 33, "1996 Pace Recreation Center (PRC) Fund Raiser"). Today in 2020, the Pace Recreation Center is still the center of activity for the community. Butte Tribe gatherings are held there until our cultural building is completed.

Rodger served as President of the Board. He retired from that position but is the lead contact when issues arise that need to be attended to for any community happenings.

Throughout the years, Rodger has been credited with saving many lives in the community. Additionally, throughout his lifetime, he was always the first to be called by family/community members to help with numerous accidents and deaths. During the recent 2016 flooding, law enforcement called on Rodger to help rescue community people and recover drowned bodies.

From the day that he received the treasures in the old chest until today, Rodger has borne the burden of family leader. Today there are several clans attached to the family. There have been separations through family squabbles, but with Rodger's leadership, the families have stuck together. When there is trouble, Rodger is the one that the family calls. When there is a death, Rodger is called first.

Often, he has personally met the funeral expenses for those who could not afford the burial costs. For more times than he could count, he has given money to family members who had no money for food or clothing with no expectations of the money being returned. He has also provided food through community gardens. In natural disasters, local law enforcement will call on him to help gather his people together.

2.3.6.14 Winn Parish District Judge

Rodger Collum has close, personal relationships with local, parish, and state officials. His influence with his family/tribe, community, and business relationships put him in a position to draw political leaders' attention throughout the parish and state.

Several years ago, he had a disagreement with a public official in the neighboring Winn Parish. The Natchitoches sheriff called him and asked if he would ride to Winn Parish to settle the affair. Rodger agreed to ride with him to take care of the court-related business.

While Rodger was waiting in the courtroom for his case, a man entered with a gun and angrily threatened the life of the judge who was sitting on the bench. Rodger looked at the man for a few seconds to see if what he thought he was looking at was really happening.

Rodger then jumped up and quickly got in the face of the man holding the gun. To those who know the Chief, they know that he can be a very intimidating character. To the court's surprise, Rodger confronted the startled man by acting and talking irrationally. Rodger looked at him and exclaimed, "This is a good day to die!" Before the man knew what had happened, Rodger yanked the gun from his hands.

It took a few seconds for the court police standing in the background to realize what they were watching. When Rodger had possession of the gun, they ran forward and subdued the attacker. Needless to say, there was a lot of talk and excitement in the Winn Parish community that day. North Louisiana TV news channels carried the story (Ref. 44, "Two overpower gun-toting man walking into courthouse").

As expected, the local police took all the credit for the capture. The press didn't report that the court police had stood back and watched as Rodger put his life on the line to save the judge.

After the attacker was removed from the courtroom, the judge called Rodger into his chambers. He questioned him about the charges that were being brought against him. Rodger admitted his guilt concerning the issue and explained how the police authorities had intentionally put him in a position of noncompliance regarding the charges.

At that point, the judge returned to his bench. The charges against Rodger were dismissed, and the judge expressed his sincere thanks for saving his life.

2.3.6.15 Local Elections

Local and nearby parish political candidates bid for Rodger Collum's support as community and family leader to win elections (Ref. 24, "Vote check gives Winn judge a victory"). His support has proven to be the difference in winning political positions for many candidates throughout the years. With his support of local and parish elections, he has raised thousands of dollars for community facilities and events (Figure 33, "1996 Pace Recreation Center (PRC) Fund Raiser").

2.3.6.16 Missing Deacon

Riding home from Winn Parish with his wife, Rodger received a call from an elderly lady in the community. She was a member of the Catholic Church in the Trichell Community, and she was concerned about a deacon who was a caretaker of the church. He lived in the parsonage next to the church, and he was an eccentric and didn't like to be around people that much. He was the type of person that others felt uncomfortable around, but one of the only people that he would talk to was our chief, Rodger Collum.

The elderly lady told Rodger that the deacon did not show up for mass on Sunday, and no one had seen him for several days. She asked Rodger if he would take the time to check up on the deacon to see if he was alright. Rodger took his wife home and drove by the lady's home to pick up her husband, a retired deputy sheriff, to go with him to the parsonage.

When they arrived at the parsonage, the retired deputy would not get out of the truck, so Rodger walked to the door and knocked. No one answered. The door was locked, but the doorknob was loose and almost falling off. Rodger knocked a couple more times, but the deacon did not come to the door. He bent down to see if he could see through the crack between the loose doorknob. He saw nothing, but a familiar smell seeped through the gap—the smell of death.

Rodger called the sheriff's office and told them what was going on at the parsonage. He was advised to break into the house. When he entered, the smell was much more pungent and unmistakable. Rodger found the deacon dead in his bedroom. Rigor mortis had set in, and the deacon was kneeling at a table in a praying position. The man had apparently been dead for about three days.

2.3.6.17 Flood of 2016

Spring of 2016 was a devastating season for the community of Bayou Bourbeaux. Rain set in, and everything on the north side of the levy went underwater; everything, that is, except for Rodger's house because it was built on stilts. He was constantly getting calls from the community to help rescue those in need (Figure 34, "Chief Rodger Collum helping during the flood of 2016").

On the evening of March 13, 2016, Rodger had just pulled up to the south side of the levy on his way home from work. From there, he would climb into his boat, crank up the motor, and go home after a long, hard day. His phone rang as soon as he stepped out of his truck. The call was from the Natchitoches Sheriff's department. A report of a drowning had been called in.

A deputy sheriff was on his way to the levy and needed Rodger's help. The incident was on the north side of the levy near the Chief's home and darkness had already set in. By the time Rodger got his boat running, the deputy had pulled up, and their search for the victims of the boating accident began.

The accident occurred as three family members were attempting to retrieve items from their home and their boat capsized. One person drowned, and the other two were holding onto the boat for dear life. When the rescue boat arrived at the reported area, there was no one there. The search continued further down the flood path.

Finally, they found the capsized boat and pulled the two panic-stricken survivors out of the water (Figure 35, “Capsized boating accident”). At that point, Rodger and the deputy began the retrieval of the dead body. The darkness and the confusion of the two survivors made the attempt to locate the body difficult. After finding the body, they dragged it into the boat. Then they drove back to the levy where the coroner, ambulance, and other legal authorities were waiting.

2.3.6.18 Tribal Meetings

Rodger has held many tribal meetings over the years in the old schoolhouse turned community center. These meetings were essential to keeping the family together. They helped to build continuing bonds within the family by discussing family issues, raising funds, teaching tribal history, and repeating the stories that were shared by the elders. The importance of this cannot be understated by those who do not understand the ways of his people. The stories need to continue to live on with future generations as requested by the elders (Figure 25, “Tribe gathering in April 2019,” to Figure 29, “Tribe gathering at Goldonna Town Hall”).

2.3.7 Oral History Summary

Six chiefs have been trusted with the guarded secret of Butte Hill (Figure 36, “Map showing home location of Butte Chiefs”). Chief White Smoke was buried there on top of the sacred mound of Butte Hill. Generations of family members lived their lives, not knowing White Smoke or the stories of their Native American heritage. Only the elders knew the stories. These stories were handed down to the next hand-picked Butte Tribe leader. The leader was chosen at an early age by the acting chief. The elders believed that the day would come when their stories could be told without fear of the destruction of their people.

Rodger Collum always knew that he was the family leader. It wasn’t until Rodger became a man and his ancestors had passed that he realized the importance and the responsibility of the knowledge that had been passed down to him. The Great Spirit honored the prayers of his elders by sending a revealer to inquire of the elders’ revelations.

When asked, “Why, after all these years, have you decided to go public with your tribe?” Rodger replied, “My ancestors raised me for such a time as this. It is time to reveal the secrets and tell the story of my people.”

The secrets of the Butte Tribe began at Bayou Bourbeaux over 200 years ago. Only a handful of warriors at any given time knew the secret of Butte Hill. The few that did spent a lifetime guarding it.

NOTE: Butte Tribe lineage is a uniquely mixed tribal bloodline (Texas and Chitimacha Indian) of ancestors born and raised on Bayou Bourbeaux in Natchitoches Parish, Louisiana.

2.4 Historical Artifacts and Mounds

2.4.1 Butte Hill

For BTBB, the most significant mound is the mound that the tribe takes its name from, Butte Hill. Butte Hill has been protected by the Butte Chiefs beginning in 1800 with White Smoke, and continues to be guarded by our current chief, Rodger Collum (Thunderstick). Butte Hill is a burial mound. The last chief to be buried there was White Smoke. He was buried standing up, holding his sacred pipe. White Smoke’s wife, Two Moons, was buried lying down beside him. Their graves are marked with two massive natural stones with man-made etchings

engraved into them. The markings represent the names of White Smoke and Two Moons (see Figure 8, "Gravestones for White Smoke and Two Moons").

For over 200 years, Butte chiefs have lived on this land beneath Butte Hill. They were left as caretakers of the sacred burial ground. As the years passed, the governments changed and the identity of the Butte Tribe changed. All things native were hidden from the public. Marshall, who was Chief Hawkeye's youngest son, spent his entire life living at the foot of Butte Hill.

Marshall, known to the family as Goose, was a rather strange character. He was never known to wear a pair of shoes, he had very little to say, and he never married. Each morning, Marshall would leave his house at daylight and go to Butte Hill. He spent the day there hunting, fishing, and guarding the mound.

Fast-forward to recent history. Rodger Collum was mentored by his elders to bring the tribe out of hiding and to tell the story of his people. Their story began at Butte Hill (Ref. 25, "The Butte"). Tribal gatherings have been held there, where Rodger has revealed the secrets of his elders at the foot of White Smoke's grave (Figure 21, "Butte Tribe gathers on Butte Hill to hear the story of their first chief, Chief White Smoke and his wife, Two Moons").

2.4.2 Temple Mound

Within 25 feet of Rodger's front door is the Collum Temple Mound (Ref. 26, "Native American Artifacts Unearthed at Butte Tribes' Collum Temple Mound"). This mound is placed in a strategic location on the Indian Trail of Bayou Bourbeaux. It is at the vertex of the trails. All directions of the trail meet at that point. At that point, visiting natives paid tribute to the Great Spirit. When the visitors arrived, they prayed and left a gift.

From there, the visitors were welcomed by the village people. Rodger has lived near the Collum Temple Mound all his life. It is located at Chivery Dam in Natchitoches Parish. For most of his life, the land had been covered with thick underbrush, unleveled in its completely natural state. Looking at it, one would never imagine that anything of importance lay beneath its covering. Rodger himself did not realize the exact location of the mound. He knew there were several mounds in the area but had no idea that there was a temple mound in that location (Figure 37, "Collum Temple Mound," and Figure 38, "Artifacts from Collum Temple Mound").

As a professional construction contractor, Rodger had a vision of building a camp house on stilts in that location. Through his work, he created a camper's paradise. Following a tragic fire in his primary home, Rodger made his camp house on Chivery Dam his home (Figure 37, "Collum Temple Mound," and Figure 39, "Home of the Chief").

Realization of the Temple Mound location came by accident in the Spring of 2019. The Chief and three of his council members were walking across the moat from the boat launch at the Chivery Dam waterway. While looking for arrowheads, Rodger caught a glimpse of something white sticking out of the eroding ground near an exposed tree root.

When the mystery item was removed from the ground, it was found to be a jaw of a deer. Right beside it, where dirt had loosened and fallen to the ground like sand, was a round object about the size of a golf ball in circumference.

Thinking that it might be an old car part, the Chief carefully began to move the dirt from around it when suddenly he felt a hard rock. His attention then went to the rock. When the rock was revealed, it was found to be a tomahawk. Rodger knew then that he was in the middle of something important. He moved back to the round object. He carefully loosened the dirt, little by little. The artifact was a small clay urn about the size of a juice glass with an uneven round bottom. The bottom was covered in bear grease. The real surprise was inside. As the Chief looked in the urn and turned it over, seven beautiful arrowheads fell into his hand (Figure 38, "Artifacts from Collum Temple Mound").

This began a boomerang effect of concern about the damage that had been done to the newly found mound. Research was started, elders were contacted, maps were located, and artifacts that were on the water's edge of the mound were collected before any more indigenous historical evidence was lost to the bayou waters. Throughout this past year, numerous artifacts have been collected from this documented temple mound: clay pots, spear points, tomahawks, cooking stones, pipes, fish-bone hooks, arrowheads and much more (Ref. 26, "Native American Artifacts Unearthed at Butte Tribes' Collum Temple Mound"). Videos and photos were taken as evidence of the retrieval of artifacts and are available on our website (buttribe.org/newspaper-articles/).

2.4.3 Yarmuck Mound

Yarmuck Mound sits on an island once inhabited by a village of Butte Indians. Near the Indian Trail on Bayou Bourbeaux, the island was once on dry land and known as Yarmuck Hill, the highest hill in the middle of the prairie during the days of White Smoke (Ref. 27, "Yarmuck Hill").

This is the same prairie land where the buffalo grazed. In the early to mid-1900s, these lowlands were flooded to make a sportsman's paradise for Louisiana hunters. The island separates Clear Lake and Prairie Lake, then runs into Black Bayou.

2.5 Archeological Finds

An interview was held by a BTBB genealogist with Dr. Pete Gregory, a highly respected professor at Northwestern University in Natchitoches, Louisiana, and anthropologist who specializes in Louisiana Archaeology with a special interest in Native American Ethnology in the Southeastern U.S. and Southern Plains Cultures (Caddo); Culture Change, Multi-ethnic Identity, and Community "Brokerage"; Creole and African-American Cultures in Louisiana; Louisiana Folk Culture; and Traditional Cultural Maintenance Systems. When asked about artifacts and burial grounds, Dr. Gregory said that several mound locations have been found and excavated throughout the Natchitoches area. Details are listed below.

2.5.1 Campti Mound, Natchitoches Parish, Louisiana

George Beyer, Tulane Professor, traveled to Campti to investigate a report given to him by a Campti planter, Mr. J.C. Henry. Mr. Henry reported finding human bones beside the water-worn bank of the Red River near Campti. Beyer reported his findings on December 8, 1897, to the Louisiana Historical Society in New Orleans, Louisiana (Ref. 28, "The Mounds of Louisiana"). He reported the findings of human remains, relics, and the existence of at least 40 to 50 mounds centered around the Butte Tribe area in Natchitoches Parish.

2.5.2 Lawton Gin, Natchitoches Parish, Louisiana

In 1941, human remains representing three individuals were recovered by Dr. Clarence H. Webb. There were 52 associated funerary objects, 47 glass beads, three Natchitoches Tribe engraved bowls, one Keno trailed bottle, and one emory punctuated incised bowl found there as well (Ref. 29, "Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the Williamson Museum, Northwestern State University of Louisiana, Natchitoches, LA, and in the Control of the Louisiana Division of Archaeology, Baton Rouge, LA").

2.5.3 Natchitoches Fish Hatchery, Natchitoches Parish, Louisiana

Within the city limits, mounds are located at the fish hatchery where in August 2004, the Caddo Nation brought the remains for reburial of Natchitoches tribal members who followed other Indians to Oklahoma during the Indian Removal of the 1830s. It is reported here that the Butte Tribe encountered by the Europeans in 1690 extended along both sides of the Red/Cane River for 10 miles on both sides (Ref. 30, "The Caddo Legacy").

2.5.4 Southern Oil Mill/Cotton Gin, Natchitoches Parish, Louisiana

In the 1940s, human remains representing four individuals were recovered from this site. Additional items were found: 45 associated funerary objects, 40 glass beads, one emory punctuated incised bowl, one plain (shell-tempered) bowl, one brass bracelet, one fragmentary iron and bead bracelet, and one iron bracelet (Ref. 29, "Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the Williamson Museum, Northwestern State University of Louisiana, Natchitoches, LA, and in the Control of the Louisiana Division of Archaeology, Baton Rouge, LA").

2.5.5 Big Lick (Salt Lick), Goldonna, Natchitoches Parish, Louisiana

The latest excavation has just been completed near Goldonna at the salt lick called Big Lick. In Ref. 4, "The Timing and Distribution of Salt Production in Northwestern Louisiana," Dr. Pete Gregory of Northwestern University, a leading authority on Native American civilization in Northwestern Louisiana, stated:

"At the Little Lick, Webb reported finding blue glass trade beads, kaolin pipe stems, and one sherd of tin-glazed faience (Gregory 1973:257). The presence of these items indicates that this lick dates to the early historic period or at minimum contains an early historic component."

In like manner, four Kaolin pipe stems have been found at the Collum Temple Mound within the last year. As stated above, the presence of these stems indicates that this site brings BTBB dated artifacts to the 1600 to 1850 historic period or at minimum contains an early historic component (Ref. 4, "The Timing and Distribution of Salt Production in Northwestern Louisiana," Ref. 5, "Clay Trade Pipes," Ref. 6, "NSU's Pete Gregory to receive Lifetime Contribution to the Humanities Award," and Figure 1, "Kaolin Pipes").

2.5.6 Marston Site, Red River Parish

In the 1950s, identified as a Natchitoches (Caddo I-II) site, human remains representing one individual were donated to the Louisiana Division of Archaeology and housed at the Williamson Museum, Northwestern State University (Ref. 29, "Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the

Williamson Museum, Northwestern State University of Louisiana, Natchitoches, LA, and in the Control of the Louisiana Division of Archaeology, Baton Rouge, LA”).

Trade goods and human remains have been found at all of these sites. The Lawton Gin site and the Southern Oil Mill and Compress site are post-contact sites, dating to the 1700s. During consultations, the representatives of the Caddo Tribe identified these remains as Caddo and agreed that these sites represent the historic Natchitoches Tribe. The archeological evidence from these and contemporaneous sites was used to define the Lawton Phase (1714 to 1800), which has been culturally identified to the Natchitoches confederacy of the Caddo (Ref. 29).

These artifacts are housed at the Williamson Museum at Northwestern State University in Natchitoches, Louisiana. A state and federal repository for archaeological collections, the museum also curates collections for the Natchitoches Tribe presented by the Caddo Nation of Oklahoma and for the Tunica-Biloxi Tribe in Louisiana. The ethnographic collections now represent some 49 tribal entities from the southeast and Gulf Coast. (The Southeastern Indian Basketry Database: The Williamson Museum. The website is located at <https://folklife.nsula.edu/Basketry/WilliamsonMuseum.htm>.)

2.6 Butte Land and Territory

April 6, 2019 was a historic day in the lives of the Butte Tribe. It was a day of over 200 years of preparation set in action by Chiefs White Smoke and Powder Face. Their dreams of openly claiming the bloodline and the land that was rightfully theirs had come. Their descendant, Chief Thunderstick (Rodger Collum), sixth chief of BTBB, had publicly revealed the secrets that were so diligently handed down to him through his childhood (Figure 25, “Tribe gathering in April 2019”).

That day, our chief decided that it was time for the family to come together and tell the Butte Tribe story. The family’s indigenous story began in the early 1700s with the Chitimacha bloodline in the Natchitoches area, the land as well. Chitimacha ancestors were on Butte land before the Texas Indians arrived. When White Smoke settled beneath Butte Hill, he never left. All of the future chiefs lived/still live on that land with no exception (Figure 36, “Map showing home location of Butte Chiefs”).

For the BTBB, all descendants of Butte lineage trace their ancestors to Bayou Bourbeaux in Natchitoches Parish. From 1800 to 2020, our descendants have increased dramatically, the majority of which are scattered throughout the northern half of Louisiana. Over 87% of BTBB membership still resides within a 60-mile radius of Bayou Bourbeaux, as documented in our tribal membership roll. An increased number of members live in the North Louisiana cities of Shreveport, Ruston, Farmerville, Monroe, West Monroe, Bastrop, Delhi, Tallulah, Oak Grove, and in-between smaller town and rural communities.

Ref. 31, “Land Records,” provides a collection of documentation for the settlement, succession, and sale of Butte land.

2.6.1 History of Butte Land

As seen in Section 2.8, “Descent,” Butte ancestor Francois Grappe, family member in the Chitimacha line, played a huge part in settling the Louisiana territory. During the Spanish control of Louisiana on February 7, 1770, Athanase de Mezieres, Butte ancestor and Lieutenant-Governor stationed at Natchitoches, wrote: “As we have already seen, the Grappe family was to play a considerable part in the liquidation of the Natchitoches Indians” (Ref. 32, “Source Material on the History and Ethnology of the Caddo Indians,” page 203). This included the land as well

as the people. Note that both Athanase de Mezieres and Francois Grappe are direct ancestors of Butte Indians.

Bayou Bourbeaux was the apex of the indigenous activity in Northwestern Louisiana. All trails led to the Temple Mound at Chivery Dam (Figure 31, "Map showing Indian Trails"). All indigenous people in this area were called Caddo by historians (Caddo referred to "linguistic stock" rather than bloodline.) (Ref. 32, page 6) In actuality, what was called the Caddo Nations were three separate confederacies: Kadohadacho (Southwest Arkansas, Northeast Texas, South Oklahoma), Hasinai (East Texas), and Natchitoches (North Louisiana from Natchitoches to Mississippi River; note that the Ouachita were part of this confederacy.) (Ref. 32, page 12)

Before the Louisiana Purchase in 1803, Butte Tribe ancestors that lived on Butte Hill land were a mixed-blooded society (refer to the oral history in Section 2.3 above.) The diverse population of the Louisiana-Texas borderlands came from all walks of life and represented a relatively mixed society. People intermarried and assimilated into a mixed-blood culture much more easily than those subjected to those higher up in the caste system. Those who settled the borderlands adapted to their new environment, adapting traditional values to suit frontier environments. The further one moved to rural areas, the more mixed the society became. Within the Louisiana-Texas borderlands, native peoples and Europeans combined to become a familial society. They intermarried and developed their own unique and independent lifestyles (Ref. 33, "Comparative Demographic Analysis of Texas, 1777-1793").

In May 1805, John Sibley, Orleans Territorial Federal Indian Agent, was directed by the President of the United States to "use all means at his disposal to gain the esteem and friendship of the Indians," to gain the trust and favor. His main task was to do a governmental survey of Indian lands. Sibley was to assure Indians that their tracts of land would be "... held sacred; and no person or persons whatsoever would be allowed to molest them, or take from them, one acre of their lands, in any way, except by their consent" (Ref. 32, "Source Material on the History and Ethnology of the Caddo Indians").

Natchitoches land was gradually surrounded by Anglo-Americans, and by the time of the Caddo Treaty, which did not include the lands of the Natchitoches, Natchitoches was a thriving community. Butte Tribe members lived Northeast of Natchitoches, near the land of Francois Grappe, who was the acting cultural broker for the Natchitoches with the whites. It should be noted that there is no evidence that Francois Grappe, acting as a cultural broker with the whites, had the consent of the indigenous people in the area in his dealings with the whites. Grappe was one-fourth Chitimacha by his grandmother, Marie Therese de la Grande Terre, and is a documented ancestor of BTBB. The suspicious nature of Grappe's handling of the affairs of the indigenous people of the area, combined with his and his supervisor, Indian Agent John Sibley, joint survey of the land, leaves the Butte Tribe descendants very doubtful that the welfare of the Butte Tribe had been considered in Sibley's and Grappe's actions. Both Sibley and Grappe benefited from the sale of land.

2.6.2 Today

Maw Louella slapped Rodger on the back of his head as he sat staring out the window watching his cousins playing. "Rodger Lee, pay attention! One day, you'll have to tell our people our story."

Today is that day.

Everything was passed down to our current chief, Rodger Collum. Although he didn't realize the extent of what his grandmother was talking about until later in life, when the time came, all the obstacles were removed.

On April 16, 2019, our chief pulled the tribe together with a membership of over 500 family members. Since that date, a council has been organized and meets regularly. Butte Tribe of Bayou Bourbeaux revealed itself to public media after 200 years of silence. Seasonal meetings began, cultural teachings of our youth began, territorial signs were positioned in the community, and traditions set in place. Original Butte land was purchased by BTBB members to erect a Cultural Center. Everyone is doing their part to make our tribe one to be proud of.

2.7 Political Influence and Authority

Clarence Desadier (Chief Parrain, fifth chief of BTBB), worked as a federal game warden and was highly respected by community, parish, state, and federal government officials (Figure 24, "Chief Clarence Desadier").

Bayou Bourbeaux runs through a rural area in Natchitoches Parish, Louisiana, and the small community of Pace. Throughout the years, the Butte chiefs have always been vigorous in the community as well as family activities.

Clarence was very active in the political arena. The historical Long family of Louisiana was personal friends with the chief. The Long family home was in the neighboring town of Winnfield. Governor Huey P. Long, Governor Earl K. Long, Speedy Long, and Jimmy Long spent many care-free hours at the home of Clarence and Louella Desadier.

Following in his grandfather's footsteps, Rodger Collum's political views have always been, "You scratch my back, I'll scratch yours." Collum is a born leader. All of his life, he excelled at everything that he put his mind to. In high school, he was the star athlete in all the sports that he played. He worked as an apprentice to a building contractor and learned all phases of the job. Three years later, he resigned and started his own contract construction company. The next morning, he signed a contract to build three houses. A dominant, outspoken character, Collum never has problems getting things done on time, on schedule, and paid for.

2.7.1 Governor Earl K. Long

Earl K. Long would visit on weekdays to go to the sale barn in the small town of Clarence, Louisiana, to buy and sell hogs. Clarence was three miles from Bayou Bourbeaux and was the only sale barn in the area. The Chief and Earl did a lot of hunting and fishing together on Bayou Bourbeaux. One time, Clarence honored Long by taking him to Butte Hill. During Earl K.'s political races, the Chief would organize benefits by building platforms, providing food and foot-tubs of ice and drinks at Bill's Café in Clarence. As good of friends that the Chief and Earl K. were, the only thing that the Chief had against Earl K. was his drinking. The Chief was a preacher, and he was constantly preaching to Earl K. about right and wrong. (Ref. 34, "Letter to Rodger Collum from Louisiana State Senator Gerald Long," and Figure 9, "Visit by Senator Gerald Long")

2.7.2 Jimmy Long, Louisiana State Representative

Another member of the Long family, Jimmy Long, was close friends with both Clarence Desadier and Rodger Collum. Desadier would only buy groceries from Long's Dixie Dandy Grocery Store. Long supported anything and everything that Collum requested him to do. He helped support the community through supplying grants to build boat ramps, the community

center, and Goldonna City Hall. He was instrumental in supplying jobs for struggling families on the bayou. Long and Collum were only a phone call away from each other when one of them was in need (Ref. 35, "Email to Belinda Brooks from Jimmy D. Long, Jr.").

2.7.3 Pace Community Center

In the late 1980s, community members went to visit Collum on an issue involving the Pace Community Center. The community center was in desperate need of repair and had not been used as event center in several years. A lady that was serving on the board for the center took legal action and declared the building abandoned. She then annexed the property for herself, claiming that all the members of the Community Center were dead. The legal move that the lady took was an underhanded move kept from the public until she decided to move a house trailer onto the property. At that point, the community leaders went to Rodger Collum to confront the lady and take legal action if needed.

Collum called his attorney and a movement to restore the property to the original owners was underway. When it was all said and done, Collum won the case and the Community Center property was legally deeded to the Pace Community (Ref. 36, "Restatement of Articles of Incorporation of Pace Recreation Center, Natchitoches Parish").

At that time, Collum decided that the Community Center needed to be restored. Once again, he put his expertise to work. To restore the center, money had to be collected. He used several avenues to accomplish that goal. The building was restored in phases. Collum organized dances at the center using Butte family musicians to provide the music. Cake walks were scheduled.

The major funds were raised by Collum's connections with local businesses that he frequented, as well as local, parish, and state politicians who were looking for votes in upcoming elections. These politicians recognized the pull that Collum had with families throughout the bayou communities of Trichell, Goldonna, St. Maurice, Clarence, Creston, the city of Natchitoches, and surrounding parishes. Collum raised over \$69,000 as a result of community fund raisers for the rebuilding of the Pace Community Center (Figure 33, "1996 Pace Recreation Center (PRC) Fund Raiser"). Historical articles regarding use of the Pace Community Center are available in Ref. 37, "Pace H. D. C. to Meet," through Ref. 40, "Pace Community Center polling place."

2.7.4 Natchitoches Parish District Attorney Race

In 1996, Billy West Jr., a local attorney, and Van H. Kyzar, Assistant District Attorney, were running for the Louisiana 10th District Attorney's seat. Both candidates asked Chief Collum for his support. Collum committed to West because his wife went to school with West. In September of that year, the primary election polls were posted, and West led (5327 votes, 45.2%) with Kyzar coming in second (4828 votes, 40.9%).

West and Kyzar were in a runoff. During the runoff, Collum and West had a disagreement. Collum called Stewart Wright, Assistant District Attorney in the town of Natchitoches. He told Wright to bring Kyzar by his house on Bayou Bourbeaux to talk. When Kyzar arrived, Collum spoke plain and simple. He told Kyzar that he would back him, and that Kyzar was going to win the election. Wright and Kyzar asked Collum how he could turn the votes around when Kyzar only got a few votes from his family in the primary. Collum said to leave that up to him because he understood politics.

Following the meeting with Kyzar, Collum called a meeting of around 30 community and clan leaders. Collum explained to the people there how he had made a mistake in backing West in the primary election. He then encouraged everyone to vote for Kyzar.

On the night of the election, watching the polls was a stressful event for Kyzar because he was behind in votes. The polls in Collum's district were the last ones that came in. Collum and his wife were at Kyzar's victory party waiting for the winner to be declared. Kyzar and several other lawyers at the party kept questioning Collum about his people showing up to vote, and asked how Collum was so certain that all of his people would vote the way he asked them to vote. Collum said, "Because when I ask my people to do something, they do it." When the final count came in, Kyzar won (7536) the election against West (7387) by 149 votes (Ref. 41, "Claiborne DA wins re-election bid").

Since that time, Van Kyzar is now a judge on the [Louisiana Third Circuit Court of Appeal](#). He was elected to this court in November 2016 for a term that began on January 1, 2017 and ends on December 31, 2026 (Ref. 41, "Claiborne DA wins re-election bid," Ref. 42, "Ethics panel helps Natchitoches man," and Ref. 43, "Letter from Van H. Kyzar, District Attorney").

2017 - Present: Judge, [Louisiana Third Circuit Court of Appeal](#)
1997 - 2016: District Attorney for the Tenth Judicial District
1985 - 1996: Assistant District Attorney, Tenth Judicial District
Senior partner/attorney in private practice, 20 years [\[1\]\[1\]](#)

Additionally, one politician had given up his race, but when the Bayou Bourbeaux vote came in late, he was stunned to find out that his friend Rodger Collum came through for him in the end. He won the election and became the new DA.

2.7.5 Winn Parish Courthouse

On May 22, 1996, Rodger Collum had a court date in Winnfield, Louisiana. It was the early morning hours and people were gathering in the courtroom waiting for the court to be called to order. The court entrance door was closed. The sign outside of the door warned those who had not entered the courtroom before the door was closed that they were not allowed inside.

Suddenly, the door to the courtroom opened and in stepped a man with a rifle. Something about the man did not look right. He may have been drunk or on drugs. Everyone stared, security did not move, but instinct took over for Rodger. As the man moved toward the judge with his gun, Rodger moved between the gunman and the judge. The move startled the man with the gun. Rodger acted a little crazy and grabbed the gun and shouted, "It's a good day to die!" Security then moved in and subdued the man. The judge who had retired to his chambers called Rodger into his office. When they returned to the court, the judge dismissed the charges against the Chief (Ref. 44, "Two overpower gun-toting man walking into courthouse").

It was an election year (1996). The district judge of the neighboring Winn Parish was running for re-election of District 8. He knew the race would be close. He also knew that Rodger Collum's family leadership role extended throughout Winn Parish especially in the St. Maurice area. Judge Allen called Rodger and asked for his support. Rodger acknowledged his request and began calling Winn Parish family members to vote for the judge in the upcoming election.

On the day of the election, Rodger called family members all day to be sure that they voted. When the judge called that day, Rodger told him with complete confidence that his people came out in full force to vote and that the judge had won the election. When the results were counted, Allen lost the race by less than 100 votes (3096 to 3165). A recount was ordered. The recount

showed that the write-in votes had not been entered into the Louisiana State system when the State reported the final count and called a winner. The final recount totals were Allen (3348 votes) versus Wiley (3335 votes). Allen won by 13 votes (Ref. 45, “Vote check gives Winn judge a victory”).

2.7.6 Butte Tribe Political Influence

Throughout the history of the Butte Tribe, political candidates have requested the backing of the Butte Tribe. The influence of the family leader reaches far beyond community and the parish of Natchitoches. State and federal candidates respect and request the support of Rodger Collum (Figure 33, “1996 Pace Recreation Center (PRC) Fund Raiser,” and Ref. 46, “Letter from Louie Bernard, Louisiana State Senator for District 31”).

Through the years, Rodger Collum’s support was sought by too many supporters and political candidates to count. Candidates would call or visit Collum for his support. Collum stated that he has spent numerous hours riding the country roads with candidates discussing the needs of his community and tribe/family. Some of the candidates that have requested Collum’s support are listed in the table below.

Name	Office	Location
Jimmy Long	House Representative	State of Louisiana
Mike Smith	Senate	State of Louisiana
Gerald Long	Senate	State of Louisiana
Louie Bernard	Senate	State of Louisiana
Gabe Firment	House Representative, District 22	State of Louisiana
Chris Turner	House Representative, District 12	State of Louisiana
Rudy Macklin	Executive Director, Governor’s Fitness Council and Bureau of Minority Health Access	State of Louisiana
Johnny Martin	Police Jury	Natchitoches Parish
Boyd Durr	Sheriff	Natchitoches Parish
Jimmy Long Jr.	Judge	Natchitoches Parish
Desiree Dresser	Judge	Natchitoches Parish
Charles Cloud	Police Jury	Natchitoches Parish
Cody Martin	Police Jury	Natchitoches Parish
Charles Weaver	Police Jury	Natchitoches Parish
Cecil Walker	School Board Member	Natchitoches Parish
W. Franklin	School Board Member – Goldonna	Natchitoches Parish
Billy Joe Harrington	10th District Attorney	Natchitoches Parish
Rod Bedgood	Police Jury	Natchitoches Parish
Eric Harrington	Judge	Natchitoches Parish
David Stampy	Clerk of Court	Natchitoches Parish
Danny Hall	Sheriff	Natchitoches Parish
Sam James	Sheriff	Natchitoches Parish
Tawny	Sheriff	Grant Parish
B. Littleton	Sheriff	Winn Parish
Lawrence Desadier	Clerk of Court	Winn Parish
Don Gilbert	Police Jury	Winn Parish

Name	Office	Location
Huey Collins	Marshall	Town - Clarence
Kenneth Martin	Marshall	Town - Goldonna
Margie Stewart	Mayor	Town - Goldonna
Charles Jones	Mayor	Town - Provencal
Bobby Lonadier	Community Center Council Member	Pace Community
Charlene Vails	Pace Community Council Member	Pace Community
Johnny Rhosto	Pace Community Council Member	Pace Community
Gilbert Desoto	Justice of Peace	Bayou Bourbeaux

2.8 Descent

Ancestral descent of the Butte Tribe followed the culture of all Native American tribes. From the beginning of the tribe's existence, familial relationships within the local clans was a way of life. Cousins married cousins, and the bloodline of the Butte family stayed strongly saturated with that of their indigenous elders.

When the French and Spanish explorers began their claim of native lands, their kings and the Catholic church mandated the written records of birth, marriage, and death of local people, especially the indigenous people of the Louisiana territory. Eventually, their hope was to mix the bloodline and assimilate the indigenous savages of American into the European customs and Christian god.

For the Butte Tribe, two Native American bloodlines came together, Chitimacha and Teja/Texas Mission Indians. Details on these ancestors and their descendants are as follows.

2.8.1 Chitimacha

2.8.1.1 Marie Therese de la Grande Terre (~1694 to November 20, 1740)

Marie Therese de la Grande Terre was born in the Chitimacha village located in Mobile in the Louisiana Territory (see Ref. 3, Bits of Evidence No. 491, "Therese de la Grande Terre, Chitimacha: A Mother in the Shadows of History"). In 1702, her village was raided by French officer, St. Denis, and she along with many other villagers were taken captive. While in Mobile, Frenchman Jacques Guedon dit Nantois purchased and eventually took her as his wife. The following two daughters are ancestors of Butte Indians.

2.8.1.2 Marie Louise Marguerite Guedon (May 1, 1726 to January 21, 1794)

Marie Therese gave birth to three daughters. Her first daughter, Louise Marguerite Guedon, was a primary ancestor of the Butte Tribe. After the death of her parents, she married at an early age to a royal notary, Jean Baptiste Besson. After his death, she married Corporal Alexis Grappe of the French army. For the next 20 years they lived and raised their family in the Caddo land of Oklahoma (Ref. 3, Bits of Evidence No. 491, "Therese de la Grande Terre, Chitimacha: A Mother in the Shadows of History").

Marie Louise Marguerite Guedon had two sons by her first husband: Jean Pierre Besson and Julien Besson. Her second marriage produced eight Grappe children: Francois, Marie Louise, Marie Madeleine, Marie Anne, Marie Pelagie, Francoise, and Jean Baptiste.

Alexis Grappe was one of the most important frontiersmen of colonial Louisiana. After the death of her family, the widow Grappe settled in the Bayou Bourbeaux area. She was one of the most prosperous settlers in the colony. She sold a big part of her land to her son, Francois Grappe, who like his father was a very important character in the settlement of the United States Louisiana Territory (see Ref. 10, "(de) Mezieres-Trichel-Grappe: A Study of a Tri-Caste Lineage in the Old South," page 41).

Over half of the Butte descendants claim Francois Grappe as their ancestor multiple times. Francois never married. He had a life-long relationship with a black slave, Marie Louise "Rosetta" De Souris (Ref. 10, page 46) on Emanuel Trichell's plantation. They had 15 children together. At the death of her Trichell master, Francois' mother, Marie Louise Marguerite Grappe, emancipated Rosetta and all of her children from slavery. The children of Francois Grappe and Rosetta De Souris were Pelagie, Felicite, Magdaline, Margarite, Baltasar, Dominique, Honore, Marie Joseph, Francois, Ellen, and Suzette. Francois Grappe was one-fourth Chitimacha, and his bloodline is intertwined within the Butte Tribe numerous times by his children. Natchitoches Parish court records post tabloid of distributions for the successions of most of Francois' children which provide proof of bloodline for his descendants (Ref. 47, "Probate of the last will and testament of Francois Grappe").

Family names that carry this bloodline are not exclusive to the following: Perot, Trichel, Almond, Desadier, LaMatte, Dortolon, Lebrun, Meziere, Fontenot, Derbanne, Rachal, Mathurn, LaBaume, Metoyer, Elee/Eli, and many, many more.

2.8.1.3 Marie Jeannie Susanne Guedon (March 18, 1735 to March 18, 1795)

Marie Therese de la Grande Terre's daughter, Marie Jeanne Guedon, is her descendant link to Butte Tribe's chiefs. Her first husband was a French soldier, Charles Toutain dit Meunier. Next, she married her second husband, Jean Baptiste LaBerry dit Bayonne, who was a well-to-do settler from St. Paul, France (Ref. 10, "(de) Mezieres-Trichel-Grappe: A Study of a Tri-Caste Lineage in the Old South," page 54). Marie Jeanne had children by both husbands.

Her children with Charles Toutain were Francois Charles, Marie Louise, Louis, and Remy Toutain.

Her children with Jean Baptiste LaBerry were Marie Jeanne, Marie Louise, Marie Francise, and Marie Magdeleine LaBerry.

Baseline family names linked to this line of Marie Therese de la Grande Terre include but are not limited to Touton, Valentine, Grillette, LaBerry, LaRenaudiere, Guins, Desadier, Charron, Desoto, Lasyone, Ezernack, Pardee, Waters, Flores, and many more.

2.8.2 Teja/Texas Mission Indian

All Teja/Texas Mission Indian ancestors of the Butte Tribe, with the exception of one (Angelique) can be traced to the San Fernando Mission in San Antonio, Texas, through Catholic Church records. Two baselines claimed through San Fernando Missions are the parents of the BTBB second chief and his wife, Chief Powder Face and Marie Louise Peres.

2.8.2.1 Chief White Smoke and Two Moons

The parents of Chief Powder Face, Jose Desidorio Pereda, second chief of BTBB, were Jose Francisco Pereda and Ana Maria Leal. To their family, they were known as White Smoke and Two Moons (Ref. 9, "San Fernando Church Baptismals, Books 1&2, 1731-1793," Entry No. 343 in 1798).

Both White Smoke and Two Moons were born in Mexico. Before their first child was born, they had made the move to the mission (Ref. 7, "Franco Jose Pereda Montano," and Ref. 8, "Ana Maria Loreto Leal Corvera"). See also Section 2.3.1 for the oral history of White Smoke in this petition document.

2.8.2.2 Jose Matheo Peres (February 24, 1751 to November 8, 1805)

According to San Fernando Mission baptismal records (Ref. 9, Entry No. 239 in 1751), Matias Perez was baptized as Jose Matheo Peres on March 1, 1751. His birth was recorded as a legitimate son to his parents Christobal Peres and Zaragosa (last name unknown). The granddaughter of Matias Peres, Marie Louise Peres (baptized as Luisa Perez), married the second BTBB chief, Joseph Sr. (Chief Powder Face). Her sister, Maria Visenta Peres (Ref. 9, "San Fernando Church Baptismals, Books 1&2, 1731-1793," Entry No. 841 in 1778), also married into the Butte Tribe bloodline.

2.8.2.3 Angelique (1694 to March 19, 1758)

Not much is known of Angelique's life before the May 1722 Natchitoches census. Her husband Charles Dumont is enumerated as "a Frenchman in the service" of M. de St. Denis. Four Indian slaves were counted with him. Living in the St. Denis home, these four captives appear to be Angelique, her two daughters with her husband Dumont, and St. Denis' half-Indian daughter. Upon Dumont's death in 1726, St. Denis was appointed administrator of his estate. In this document, the four slaves were referred to as domestics, not slaves.

Various assumptions have been made of her birth tribe. It is believed that she was a Hasani captive of St. Denis who married the Frenchman Charles Dumont. Church and civil records identify Charles Dumont and Angelique as the parents of their daughters. Angelique's burial record reads:

"I have buried in the cemetery of this parish the corpse of a savagess, the grandmother of Madame St. Prix" (Ref. 48, Bits of Evidence, No. 492, "Angelique, Tribe Unknown: Mother of Mystery")

Angelique's first daughter was Marie Angelique Dumont who married Joseph Verger. Her second daughter was Marie Charles Dumont, wife of Henri Trichel. Numerous descendants of Angelique are spread throughout the Bayou Bourbeaux and North Louisiana area (Ref. 10, "(de) Mezieres-Trichel-Grappe: A Study of a Tri-Caste Lineage in the Old South," page 51).

Baseline surnames of the Teja/Texas Mission Indian bloodline include but are not limited to Desadier, Pereda, Collum, Perez, Trichel, Dortolon, Almond, Flores, Thompson, Waters, Meziere, Sanchez, Davion, Bordelon, Perot, Eli, Lebrun, Pace, LaRenaudiere, Del Rio, Rachal, Lemoine, Mayeaux, and others.

PART 3: BTBB MEETS THE MANDATORY CRITERIA

The leaders and members of BTBB respectfully submit evidence that supports our request for federal acknowledgment. Part 3 of our petition document lists the required evidence to explain how BTBB meets each of the criteria in 25 CFR 83.11, paragraphs (a) through (g).

All contact and correspondence regarding this Documented Petition should be directed to Belinda Haag, the Tribe's liaison to the Office of Federal Acknowledgment:

Belinda Haag, Secretary of State
Butte Tribe of Bayou Bourbeaux
c/o Chief Rodger Collum
1458 Highway 1226
Natchitoches, LA 71457
Email: buttetribe@gmail.com

3.1 Criterion #1: Indian Entity Identification (25 CFR 83.11(a))

In accordance with 25 CFR 83.11(a), the information provided below contains evidence that the BTBB has been identified as an American Indian entity on a substantially continuous basis since 1900.

3.1.1 Identification as an Indian entity by Federal authorities (25 CFR 83.11(a)(1))

As documented in Part 2, "Claim of Historical Indian Tribe," of this petition document, BTBB was identified as an Indian entity by Federal authorities. Part 2 of this petition document and the reference documents cited therein provide the evidence that BTBB meets this criterion.

3.1.2 Relationships with State governments based on identification of the group as Indian (25 CFR 83.11(a)(2))

Section 2.1.1, "Chitimacha Ancestors," of this petition document provides the evidence that BTBB meets this criterion. As documented in Section 2.1.1, the State of Louisiana, Office of the Lieutenant Governor, Department of Culture, Recreation & Tourism, Office of Tourism is charged by the State of Louisiana to head the Louisiana Historical Marker Program. This program commemorates facts, persons, events, and places that have been prominently identified with the history of the nation, state, or region. The administrator of the marker programs with the Louisiana Office of Tourism reviews each marker application. The information is then verified and edited by the Louisiana State University Department of History and, with the location, is approved by the Louisiana Tourism Development Commission.

In 2008, a Louisiana Historical Highway Marker was granted to be placed in Natchitoches Parish (Figure 2, "Marie Therese Historical Marker"). The marker was a memorial to BTBB Native American ancestor, Marie Therese de la Grande Terre. Marie Therese was born a Chitimacha Indian. She was captured as an Indian slave by St. Denis in a raid of the Chitimacha village to revenge the killing of a French missionary. Following this event, she was sold in Mobile to her future husband, Jacques Guedon. They married in 1721 in Los Adaes, a Spanish fort located about 15 miles west of Fort St. Jean Baptiste. Eventually, the descendants of Marie Therese settled across the Red River from the town of Natchitoches in the Bayou Bourbeaux area.

In April 2021, our Chief was invited by the mayor of Oak Grove, Louisiana to serve as the Grand Marshal in a parade for the town's first Poverty Point World Heritage Festival (Figure 50, "Chief Thunderstick as Grand Marshal of Poverty Point World Heritage Festival in April 2021," and Ref. 73, "Butte Chief serves as Grand Marshal of the first Poverty Point World Heritage Festival").

In March 2022, Butte Tribe was awarded a \$45,000 grant by the Louisiana Department of Health as a recognized tribe within the state of Louisiana. The purpose of the grant was for emergency preparedness efforts, but it also covered physical and mental wellness. Tribal leaders met with Rudy Macklin, Executive Director of the Bureau of Minority Health Access, Louisiana Department of Health, to develop the Emergency Preparedness and Healthy Tribe Initiative (Ref. 77, "LA Dept. of Health visits Butte Tribe," and Figure 51, "Tribal Council meeting with Rudy Macklin, Executive Director, Louisiana Department of Health"). Monthly progress reports are sent to document our progress. The BEAR [Bear Emergency and Awareness Response] Network was developed within the tribe and put into action to prepare tribe members for natural disasters.

On March 19, 2022, a Louisiana Historical Highway Marker was placed to honor Chief White Smoke. The dedication of White Smoke's Highway Marker was attended by friends and family and several state representatives (Figure 52, "Dedication of White Smoke's Memorial Highway Marker on March 19, 2022"). The Louisiana Historical Marker program commemorates facts, persons, events, and places prominently identified with the history of the nation, state, or region. Each proposed marker script must be reviewed by the administrator of the marker program with the Louisiana Office of Tourism and verified and edited by the Louisiana State University Department of History and, with the location, must be approved by the Louisiana Tourism Development Commission (Ref. 89, "Louisiana Historical Marker Program Guidelines and Application").

In August 2022, the Regional U.S. Corps of Engineers requested that Butte Tribe produce a short film to be used in area visitor facilities at the J. Bennett Johnson Waterway Regional Visitor Center in Shreveport, Louisiana, as well as the Grand Ecore Visitor Center in Natchitoches, Louisiana. The film will be professionally done to document Butte Tribe's Oral History with special emphasis on the preservation of the historical tribal lands (Ref. 94, "NY to Nashville Films makes documentary of Butte Tribe history"). In October 2022, a film crew came to produce the documentary which is scheduled for premiere in March 2023 (Figure 53, "Film crew arrived to create documentary about Butte Tribe lands in October 2022"). A video trailer has been created and is available on YouTube (<https://youtu.be/tztpQEggNhA>). A copy of the complete documentary video is included with this petition document in ZIP format (BTBB completed documentary file.zip) on Hard Drive #1, Box 1 Contents, Exhibit 6, Supporting Documents folder.

3.1.3 Dealings with a county, parish, or other local government in a relationship based on the group's Indian identity (25 CFR 83.11(a)(3))

Section 2.3, "Oral History," and the references cited in Section 2.3 of this petition document provide the evidence that BTBB meets this criterion.

3.1.4 Identification as an Indian entity by anthropologists, historians, and/or other scholars (25 CFR 83.11(a)(4))

The information and references cited in this section provide the evidence that BTBB meets this criterion. The following information is not listed in Part 2 of this petition document.

Individual #1: Louis Juchereau de St. Denis (1676-1744), French Historian Explorer

Permanent European settlement of Butte land first occurred in 1714, when the French explorer Louis Juchereau de St. Denis traveled up the Red River and arrived in the area to establish a French outpost. This outpost was to serve as a counter to the Spanish presence in east Texas. According to Louis Raphael Nardini, Sr. in his book, *My Historic Natchitoches, Louisiana and Its Environment*:

St. Denis' expedition had 10,000 livres of trade goods consisting of bolts of cloth, beads, spirituous liquors, small iron pots, kettles, knives, hatchets, needles and thread, fish hooks, loin cloths, ribbons, plain and silk stockings, gun powder and shot.

(Ref. 49, "Cane River Creole: The Natchitoches")

Individual #2: Dr. John Sibley, U.S. Indian Agent Appointed by President Thomas Jefferson

The President appointed Dr. Sibley as an Indian agent from 1805 to 1814 for the Orleans territory. Sibley contributed articles on Spanish Texas that were very important to the U.S. After 1814, Sibley became popular on the local level in Natchitoches where he served as captain of militia, parish judge, and as a member of the Louisiana State Senate (Ref. 50, "Indian Notes and Monographs. A Report from Natchitoches in 1807")

Individual #3: George E. Beyer (1861-1926) – Curator of Museum, Assistant Professor in Natural History, President of Louisiana Naturalists Society, U.S. Department of Agriculture Biological Survey Special Inspector.

On December 8, 1897, Dr. George E. Beyer, Professor and Curator of Tulane Museum, presented his last report on his Louisiana investigation of the Mounds of Louisiana. In Beyer's report (Ref. 28, "The Mounds of Louisiana"), he reported that Mr. J.C. Henry, "while passing along the water-worn bank of Red River, near Campti, La., observed human bones lying at the bottom of a small gully. Scanning the steep embankment, he perceived the spot from which they had fallen. Henry neglected to pay proper attention to his discovery until a few months ago, when with the assistance of two or three gentlemen, he made an examination of the place, where, off and on, other human remains had become exposed" (Ref. 28, p. 17). The study of mounds revealed skeletons and other artifacts. Dr. Beyer included several diagrams of his finding in the Campti, Black Lake area. The diagrams are included in Beyer's report.

Individual #4: Dr. Pete Gregory, Anthropologist, Archaeologist, Northwestern University, Natchitoches, Louisiana (refer to Section 2.5.5, "Big Lick (Salt Lick), Goldonna, Natchitoches Parish, Louisiana," in this petition document and Ref. 4, "The Timing and Distribution of Salt Production in Northwestern Louisiana").

The latest excavation has just been completed near Goldonna at the salt lick called Big Lick. In Ref. 4, Dr. Pete Gregory of Northwestern University, a leading authority on Native American civilization in Northwestern Louisiana, stated:

"At the Little Lick, Webb reported finding blue glass trade beads, kaolin pipe stems, and one sherd of tin-glazed faience (Gregory 1973:257). The presence of these items indicates that this lick dates to the early historic period or at minimum contains an early historic component."

In like manner, four Kaolin pipe stems have been found at the Collum Temple Mound within the last year. As stated above, the presence of these stems indicates that this site brings BTBB dated artifacts to the 1600-1850 historic period or at minimum contains an early historic component (Ref. 4).

3.1.5 Identification as an Indian entity in newspapers and books (25 CFR 83.11(a)(5))

This information is documented in newspaper articles and books cited in this petition document. The newspaper articles are listed below. Other newspaper articles that document the existence of the tribe as a family, due to the tribe existing in hiding, are available in the reference documents for Attachment 1, "Timeline from 1900 to 2023."

- "Butte Tribe hosts fall family gathering," The Natchitoches Times, October 12-13, 2019 (Ref. 51).
- "Butte Tribe Erects New Official Sign," Natchitoches Parish Journal, November 6, 2019 (Ref. 52).
- "Artifacts unearthed at Butte Tribes' Collum Temple Mound," The Natchitoches Times, November 16-17, 2019 (Ref. 53).
- "Butte Tribe gathers to discuss purchase of cultural center land," The Natchitoches Times, November 30-December 1, 2019 (Ref. 54).
- "Butte Tribe searching for cultural center land," The Natchitoches Times, January 2, 2020 (Ref. 55).
- "Butte Tribe honors late council chief," The Natchitoches Times, January 2, 2020 (Ref. 56).
- "Butte Tribe youth awarded Grand Champion Division 1 honors at social studies fair," The Natchitoches Times, February 1-2, 2020 (Ref. 57).
- "An oral history of the Butte Tribe chiefs: Chief Rodger Lee Collum," The Natchitoches Times, February 6, 2020 (Ref. 58).
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3.1.6 Identification as an Indian entity in relationships with Indian tribes or with national, regional, or state Indian organizations (25 CFR 83.11(a)(6))

This information is documented in Section 2.1.1, “Chitimacha Ancestors,” of this petition document. Section 2.1.1 and the reference documents cited therein provide the evidence that BTBB meets this criterion.

Before the State of Louisiana authorized the placement of the highway plaque of Marie Therese de la Grande Terre in Natchitoches Parish, the federal Chitimacha Tribe Council was asked to confirm her lineage. Marie Therese was taken captive by St. Denise and brought to Natchitoches as a slave in the early 1700s. The Chitimacha council confirmed the bloodline of Marie Therese as being Chitimacha. (See Figure 2, “Marie Therese Historical Marker.”)

In February 2022, BTBB was approached by the Governor’s Office of Louisiana as an indigenous tribe within the state to participate in a federally funded emergency preparedness project specifically targeted by the Louisiana Governor’s Fitness Council and the Bureau of Minority Health Access (Ref. 77, “LA Dept. of Health visits Butte Tribe”). BTBB completed the contracted agreement in September 2022 and has been asked to continue the federally and state funded project beginning in October 2022. Grant funds were granted and will continue with additional grants to be offered (Ref. 90, “BEAR Network Progress Report - September 2022”).

In January 2023, BTBB submitted an application for a Louisiana Historical Highway Marker that will mark the location of the historical Desadier School. This school was erected between the 1850s and 1860s for BTBB’s Native American children. The hope was to protect the indigenous children of Bayou Bourbeaux from being snatched from the arms of their families and sent to boarding schools within the United States to be assimilated into the white men’s culture (see Section 2.3.3.4, “Desadier School”).

3.1.7 Identification as an Indian entity by the petitioner itself (25 CFR 83.11(a)(7))

This information is documented in Section 2.3, “Oral History,” of this petition document. Section 2.3 and the reference documents cited therein provide the evidence that BTBB meets this criterion. Refer to the Butte Chief’s History on our website at buttetribe.org.

3.2 Criterion #2: Community (25 CFR 83.11(b))

In accordance with 25 CFR 83.11(b), the BTBB comprises a distinct community and can demonstrate that it has existed as a community from 1900 until the present. Section 2.3, “Oral History,” of this petition document describes the BTBB people and their strong family connections. Section 2.3 and the reference documents cited therein provide the evidence that BTBB meets this criterion. In addition, Attachment 1, “Timeline from 1900 to 2023,” of this narrative also provides a timeline from 1900 to the present time to document that Butte Tribe families existed as a community, while remaining hidden from sight as a tribe, until Chief Rodger Collum announced the tribe’s existence in April 2019.

Today through the use of social media, BTBB has reliable communication connections with our members. BTBB shares its history on our website (buttetribe.org).

3.2.1 Distinct Community Evidence (25 CFR 83.11(b)(1))

This section describes how the BTBB meets the criteria found in 25 CFR 83.11(b)(1)(i) through (xi). Part 1, "Introduction," and "Statement of Basic Overall Claim for Federal Acknowledgment as an Indian Tribe" of this petition document provide the evidence that BTBB meets this criterion.

The majority of BTBB ancestors married within their families by forming spousal relationships with second/third cousins as well as integrating their bloodlines with the French/Spanish explorers. European sovereigns encouraged their explorers to mix with the Butte Tribe to give these foreign realms a claim to BTBB lands. This forced mixing of bloodlines enabled the BTBB to go undercover by "hiding in plain sight" to protect their bloodlines on the indigenous homeland of their Native American ancestors. They were recorded as "people of color" on the U.S. census.

As indigenous natives of America, ancestors of BTBB were a familial society. In Natchitoches Parish, the Butte bloodline began to mix before 1800. For the BTBB chiefs' line, the mix began with Chief Hawkeye (Joseph Jr.) and Josephine LaRenaudiere. Today's members share a strong interweave of like ancestors. Member ancestor charts and documents will provide evidence of this familial link.

As a child, Joseph Jr. sat through meetings with the elders. He heard about the atrocities inflicted on the indigenous people that were forced to leave their homeland and belongings with only the clothes on their backs, in the dead of winter, for a desolate land in the West. Thousands died in that removal, but some escaped that forced removal to hide in the swamplands of Bayou Bourbeaux.

By the time he was 14 years old, the U.S. had waged war on Mexico and annexed the Texas Territory as a state. Mexico signed an agreement on the Rio Grande and the Texas borderline. This was all good news for Butte Tribe, considering their contraband trade of Texas wild horses and free-range longhorns. Mexico would take all that Butte Tribe could deliver to the Rio Grande.

Section 2.3.3.1, "Stories of Indian Removal, War, Reconstruction at Bayou Bourbeaux," of this petition document describes strong patterns of discrimination by non-members. One day out of nowhere, federal troops rode into Bayou Bourbeaux. They rounded up a large part of the community in one location. At that point, eight children were taken from the group. The commanding officer read a letter stating orders by the U.S. government. A total of eight tribal youth would be required to attend a government boarding school. These indigenous children would be taught to be Americans and returned when their education was complete. The action caused instant rebellious activities within the community. As the family leader, Joseph Jr. (Chief Hawkeye) was furious! He was taken in chains to the military jail, where he remained for several months, but the children were never returned.

When Chief Hawkeye was 30 years old, approximately one year after the Civil War began, President Lincoln signed the 1862 Homestead Act. After the war, abolitionists were out for everything that they could steal from all people of color, including the Native Americans. Confusion was around every corner where land was the topic. Land that had been in families for several generations was at risk of being stripped from its owners by the U.S. government. What belonged to the Butte families had to be protected.

Butte families had to band together to keep as much of their land as possible. The family had its ways. There was one way into the community, and that was by family consent. Should a person not be wanted nor welcomed in the community, the bayou would be shut down. What was understood and realized by Chief Hawkeye was that there was no one to fight or care for the indigenous people of Bayou Bourbeaux. The family would have to see to itself.

Refer to Section 2.3.3.4, “Desadier School,” of this petition document. Reading, writing, and ciphering was understood to be a fundamental, non-negotiable part of life for Butte family children. Chief Hawkeye knew the importance of an education that required signatures. In the South, people of color were not allowed in the white schools. He also did not trust the white schools to educate Butte children. He would never forget the federal troops riding off with those eight Butte children! Where were they taken? Were they mistreated? Were they even alive? He didn’t want any more Butte children taken away from the bayou or from their people. Therefore in 1870 he built the Desadier School, which was the first school built for Native American children in the Bayou Bourbeaux community. He donated the land it was built on and provided the lumber to build it from his lumber mill. A photo of the Desadier School is available on our Butte Tribe website in the Chief’s story (buttetribe.org/chief-history/): “Butte Chief #3 Chief Hawkeye, Joseph Desadier Jr.”).

Today, the old Desadier School has gone through many changes, but it is still in operation as Pace Community Center in the same location on the same land that was donated by Chief Hawkeye. Josephine, the daughter of Chief Squarehead (Adolf Felix Desadier), married Fred Pace and the community and the center took the Pace name from that family. Chief Thunderstick had to fight a major court battle to keep the property and the building in the rightful hands of the community in the later part of the 1980s. At that time, he raised the money to rebuild the facility. He made sure that no one would ever be able to take the Community Center from his people again.

Chief Thunderstick has always had a big heart for his family and his community. His love for his elders is undeniable as well as his love for those who are disabled. This plays a big part in the enjoyment that he and our tribe receive in the creation of the Butte vegetable gardens that are a traditional part of Butte family life. This year was a rather trying year with scorching hot weather that began the season backed by two hurricanes that brought torrential rains. The hard work brought in beautiful crops that fed many Butte families and neighbors in the nearby communities (see Figure 40, “Butte Tribe community garden”).

Refer to Section 2.3.6.10, “Family Burials,” of this petition document. Family burials were always a very personal event for families of BTBB. From an early age, when there were deaths in the family, Rodger Collum (Chief Thunderstick) was in charge of seeing to the burials. There were specific rituals that were involved in burying Butte family members. Rodger and specific cousins would dig the graves. Family members would sit up all night with the body of their dead loved ones during the wake on the night before the funeral at Christian Harmony Baptist Church in Pace Community. During the funeral, the family would ask Rodger to drive the hearse to the graveyard. In his lifetime, Rodger counted 69 family members that he has buried.

Refer to Section 2.3.6.11, “Ceremony of Feathers,” of this petition document for details about shared sacred or secular ritual activities. Today, stripped of culture and tradition by the U.S. government in the early 1800s, the BTBB has picked up the pieces under the leadership of Chief Thunderstick and is moving forward. The chief decided to reveal his family and its history as an original tribe of Bayou Bourbeaux in April 2019. He is moving his tribe toward its own pathway. It is a conscious move toward distinctiveness as a tribe. This move was not made in disrespect or dishonor of those Native Americans who move in the customary, traditional ways.

For Butte Tribe, this move to individualism is a necessity. It is built on the idea that it would be best to move forward without the concern of offending general Native American policy. Therefore, Butte Tribe will not be intentionally dishonoring the traditions of other tribes by acting on its own system of custom and traditions.

The “Ceremony of Feathers” was established by Chief Thunderstick. Members, both men and women of the Butte Tribe, are required to earn their feathers in a way set forth by their chief. In general, Native American women do not wear headdresses. There are tribes throughout the U.S., like Butte Tribe, where women proudly adorn themselves with feathers for special occasions (Ref. 65, “Butte Tribe hosts Ceremony of Feathers”). Photos of recent events can be found in Figure 25, “Tribe gathering in April 2019,” to Figure 29, “Tribe gathering at Goldonna Town Hall,” Figure 32, “Ceremony of Feathers for Perry Desadier,” Figure 41, “Ceremony of Feathers for Butte Tribe member Dusty LeBaron,” and Figure 46, “Ceremony of Feathers in December 2019 for Terry Desadier.”

Refer to Section 2.3.3.4, “Desadier School,” of this petition document for text describing children of members from a geographic area that were placed in Indian boarding schools or other Indian educational institutions, to the extent that supporting evidence documents the community claimed. This is described in detail on our website (buttetribe.org/chief-history/). The Desadier School for Native American children was built by Chief Hawkeye because Butte children were not accepted in the white schools.

3.2.2 Cultural Patterns, Land, and Political Influence

This section describes how the BTBB meets the criteria found in 25 CFR 83.11(b)(1)(vii) through (ix). Section 2.7.6, “Butte Tribe Political Influence,” of this petition document and the reference documents cited therein provide the evidence that BTBB meets this criterion.

Bayou Bourbeaux land in Natchitoches Parish has been occupied by Butte Tribe people since before 1800. When the Louisiana Purchase occurred, White Smoke was living on Butte land. Court records do not show the sale of land to our chiefs because they had occupied the land from the beginning. Court records do provide descriptions in the purchase of land by neighboring people and the names of our chiefs, Joseph Desadier Jr. and Adolf Felix Desadier, who owned the land in the mid-1800s (Figure 36, “Map showing home location of Butte Chiefs.”)

Chief White Smoke, first chief of BTBB, is buried on Butte Hill. Butte Hill is a burial mound found within ten minutes’ walking distance of Chief Thunderstick’s home today, which is located on Collum’s Temple Mound. Ancestors and current members of BTBB have had possession of Bayou Bourbeaux land since the 1700s. Since the Louisiana Purchase, court documents, newspapers, and land maps show the ownership and transfer of land from owners. Specific land portions have remained in the ownership of the Chiefs’ family from the beginning of the U.S. taking possession of American lands (see Ref. 31, “Land Records,” a collection of land record documents).

On April 11, 2020, Butte Council members along with Chief Thunderstick met on recently purchased Cultural Center property to bless the land. Chief Thunderstick and his [REDACTED] donated an additional two acres of land to the original purchase. The land is located on Highway 1226 in Pace Community, Natchitoches Parish (Figure 42, “Blessing of the Land”).

Tribal and community (traditional) seasonal gardens continue to be planted. Gardens are planted and harvested by tribal members. The harvest is shared with the surrounding community.

3.2.3 Distinct Community Evidence

This section describes how BTBB meets the criteria found in 25 CFR 83.11(b)(2). According to the BTBB membership roll, over 79 percent of our membership population lives in the State of Louisiana and the surrounding area of Bayou Bourbeaux of Natchitoches Parish, Louisiana. The BTBB membership roll is provided with this petition document. Attachment 1, "Timeline from 1900 to 2023," of this narrative provides a timeline in 10-year segments that describes Butte Tribe's community history.

BTBB is a family tribe. All members of BTBB are related to each other in multiple ways through familial ancestral marriage links. Cousins marrying cousins for generations created many twists and turns in the family ancestry trees. Family ancestral charts and documents are submitted to apply for membership and provide evidence of these blood links.

BTBB holds seasonal gatherings (see Figure 43, "Tribe gathering in April 2019," Figure 44, "Tribe gathering in July 2019 for Youth Cultural Day," Figure 45, "Tribe gathering in September 2019," Figure 47, "Tribe gathering in December 2019 to discuss cultural center land," Figure 48, "Tribe gathering in March 2020," and Figure 49, "Tribe gathering in June 2022"). These gatherings are held at the Pace Community Center, an event center that originated as a Native American school established by the third chief, Chief Hawkeye, due to his distrust in the U.S. government. Members have also purchased land and plan to build a cultural center in the near future to house our artifacts and hold tribal events (see Ref. 69, "Butte Tribe meets with Planning and Zoning Commission"). As listed above, Chief Collum and his wife have donated an additional two acres of land to the original purchase.

3.3 Criterion #3: Political Influence or Authority (25 CFR 83.11(c))

3.3.1 Political Influence

Section 2.7, "Political Influence and Authority," of this petition document describes how BTBB meets the criteria found in 25 CFR 83.11(c)(1). Section 2.7 and the reference documents cited therein provide the evidence that BTBB meets this criterion.

Clarence Desadier (Chief Parrain) was very active in the political arena. The historical Long family of Louisiana were his personal friends. The Long family home was in the neighboring town of Winnfield. Governor Huey P. Long, Governor Earl K. Long, Speedy Long, and Jimmy Long spent many care-free hours at the home of Clarence and Louella Desadier (see the political letters from the Long family in Ref. 34, "Letter to Rodger Collum from Louisiana State Senator Gerald Long," and Ref. 35, "Email to Belinda Brooks from Jimmy D. Long, Jr.>").

Today, council meetings are held to discuss tribal issues within BTBB and are resolved during the meetings. BTBB members respect the decisions made by their council members. Leaders from the clans within BTBB that need a decision to be made will seek that final decision from our chief. Leaders in the council represent BTBB to external entities and our chief is respected as the governing authority.

There has been no break in BTBB leadership since 1800, and definitely no break in leadership since 1900. Leaders of BTBB were chosen by the chief. The tribe was a family. History of the Butte Tribe chiefs was recorded through oral history, passed down from the elders to the current chief (Chief Thunderstick). Section 2.3, "Oral History," provides the oral history for these chiefs. Refer to Supporting Documentation for the chiefs and to our website (buttetribe.org). The tribe's leaders are listed below:

1. Jose Franco Pereda Montano also known as (aka) Chief White Smoke (born ~1770, Mexico City, Mexico).
2. Jose Desidorio Pereda (Joseph Sr.) aka Chief Powder Face (February 17, 1798 to July 24, 1868), born at San Fernando Mission, San Antonio, Texas.
3. Joseph Desadier, Jr. aka Chief Hawkeye (1832 to 1906), born on Bayou Bourbeaux, Natchitoches Parish, Louisiana.
4. Adolf Felix Desadier aka Chief Squarehead (1870 to 1926), born on Bayou Bourbeaux, Natchitoches Parish, Louisiana.
5. Clarence Desadier aka Chief Parrain (1899 to 1969), born on Bayou Bourbeaux, Natchitoches Parish, Louisiana.
6. Rodger Collum aka Chief Thunderstick (1953 to Present), born in Natchitoches Parish, Louisiana.

3.3.2 Political Influence or Authority

This section describes how the BTBB meets the criterion found in 25 CFR 83.11(c)(2). Section 2.7, "Political Influence and Authority," of this petition document and the reference documents cited therein provide the evidence that BTBB meets this criterion.

Chief Thunderstick is known as a political figure in his own right within the community. During election years, he is called upon to back local, district, and state candidates in their bids for political offices. Candidates ask to attend family or tribal gatherings. Numerous elections have been won by minimal votes in run-off elections after the candidates pursued the chief's assistance.

When community issues arise, Chief Thunderstick has the political pull to make calls to community, parish, and state officials to see that such things as issues with roads, levies, forestry, etc., are taken care of immediately. In like manner, when the officials are having issues with people and family in the community, they often call Chief Thunderstick when things happen that they may need help with (see Ref. 34, "Letter to Rodger Collum from Louisiana State Senator Gerald Long," Ref. 35, "Email to Belinda Brooks from Jimmy D. Long, Jr.," Ref. 41, "Claiborne DA wins re-election bid," Ref. 42, "Ethics panel helps Natchitoches man," Ref. 43, "Letter from Van H. Kyzar, District Attorney," Ref. 44, "Two overpower gun-toting man walking into courthouse," Ref. 45, "Vote check gives Winn judge a victory," and Ref. 46, "Letter from Louie Bernard, Louisiana State Senator for District 31").

Refer to 2.7.6, "Butte Tribe Political Influence." (See the following letters and news articles: Ref. 34, "Letter to Rodger Collum from Louisiana State Senator Gerald Long," Ref. 35, "Email to Belinda Brooks from Jimmy D. Long, Jr.," Ref. 41, "Claiborne DA wins re-election bid," Ref. 42, "Ethics panel helps Natchitoches man," Ref. 43, "Letter from Van H. Kyzar, District Attorney," Ref. 44, "Two overpower gun-toting man walking into courthouse," Ref. 45, "Vote check gives Winn judge a victory," Ref. 46, "Letter from Louie Bernard, Louisiana State Senator for District 31," and Ref. 66, "Sen. Gerald Long visits Butte Tribe of Bayou Bourbeaux").

In 2020, BTBB members purchased land to build a cultural center to house our mound artifacts and hold tribal events. A cultural event center construction plan is presently in the planning stages. Chief Thunderstick is in the consulting process with the Natchitoches Parish Police Jury regarding the building permission of the BTBB Cultural Center (see Ref. 69, "Butte Tribe meets with Planning and Zoning Committee").

For as long as Chief Thunderstick can remember, gardens have been planted on Butte land for family members and the surrounding community to gather vegetables to store and feed their families. Raising the gardens was something that was never really talked about, it was just something that everyone did.

The 2020 season was no exception. Chief Thunderstick and Butte Tribe members worked diligently in preparing the soil, planting, and harvesting vegetable crops for tribe members and the community. It wasn't an easy year. As a result of the COVID pandemic, scorching weather burning up the crops, and Hurricane Laura destroying a newly laid irrigation system approximately one mile in length, the Butte Gardens took a toll on the workers and the Chief's wallet (Ref. 67, "Butte Tribe cultivate community gardens").

3.4 Criterion #4: Governing Document (25 CFR 83.11(2)(d))

In accordance with 25 CFR 83.11(2)(d)(1), a copy of the BTBB current governing document is provided with this petition document as Exhibit 5, "Butte Tribe of Bayou Bourbeaux (BTBB) Bylaws."

3.5 Criterion #5: Descent (25 CFR 83.11(e))

Section 2.8, "Descent," of this petition document provides the evidence that BTBB meets this criterion. Section 2.8 and the reference documents cited therein provide the evidence that BTBB meets this criterion.

In accordance with 25 CFR 83.11(e), the BTBB membership consists of individuals who descend from the historical Indian tribes of the Chitimacha and Texas Mission Indians with sufficient evidence including, but not limited to, identifying present members or ancestors of present members as being descendants of a historical Indian tribe. Butte Indians are people with bloodlines that stem from indigenous Americans residing in the Bayou Bourbeaux area during or before the early 1700s. Through no fault of their own, these bloodlines mixed with the blood of their French and Spanish enslavers. The principal Native American bloodline mix of the Butte Indians was/is Chitimacha and Teja/Texas Indians. French invaders brought the captive Chitimacha line from a raid on a Chitimacha village in 1707. Teja/Texas Indians found their way to the bayou when they escaped captivity from the Spanish Texas Missions.

3.6 Criterion #6: Unique Membership (25 CFR 83.11(f))

The membership of BTBB are not members of any federally recognized Indian tribe. BTBB is petitioning for federal recognition with the submission of this petition document. In accordance with the documentation for 25 CFR 83.11(b) and (c) above, BTBB has functioned as a separate, politically autonomous community. This is discussed in more detail in the following section.

3.6.1 Separate Politically Autonomous Community (25 CFR 83.11(f)(1))

As a means of survival, a majority of the BTBB ancestors disregarded the demands of the Indian Removal Act and stayed together as clans. They married within their families as the familial society that they were. Earlier in their history, their indigenous ancestors were forced to mix with European invaders. When the U.S. threatened to take their lands, this forced mixing of bloodlines enabled the BTBB people to go undercover by "hiding in plain sight" to protect their bloodlines on the indigenous homeland of their Native American ancestors. Like several mixed people groups, they were recorded as "people of color" on the U.S. census (see Figure 3, "Spanish Caste System").

3.6.2 Members Written Confirmation of Membership (25 CFR 83.11(f)(2))

Written confirmation of BTBB membership is provided in the current Tribal Roll provided with this petition document as Exhibit 4A, "Membership List and Explanations." Documentation of registered BTBB members that have submitted their completed forms is provided as Exhibit 4B, "Member Records."

3.7 Criterion #7: Congressional Termination (25 CFR 83.11(g))

Neither BTBB nor its members are the subject of congressional legislation that has expressly terminated or forbidden the Federal relationship.

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ATTACHMENT 1: TIMELINE FROM 1900 TO 2023

The following timeline documents the existence of Butte Tribe of Bayou Bourbeaux's people as a family living on the same tribal land as their ancestors lived over 200 years ago. The Chitimacha ancestors arrived in the early 1700s. White Smoke and Two Moons settled, raised their family, and were buried on the land that is still occupied and owned by the present-day chief, Rodger Collum.

1900 to 1910

- 1880 Federal Census Report – Chief Adolph Felix Desadier's family.
- 1900 Federal Census Report – Chief Adolph Felix Desadier's family.
- Newspaper Article: January 15, 1897 – Desadier School. New teacher hired. Desadier School was built sometime after the Civil War. Adolph Felix Desadier, Chief Squarehead, attended Desadier School. His daughter, Josephine Desadier, married Fred Pace. By the early 1900s, Pace School was built to replace Desadier School. Pace School stands today as Pace Recreation Community Center.
- Newspaper Article: July 22, 1898 – Joseph Desadier, Jr. (Chief Hawkeye) casts vote on prohibition.
- Newspaper Article: July 9, 1905 – Murder of Philoseme (Ozan) Desadier, brother of Chief Hawkeye (same as Ref. 17 in narrative).
- Newspaper Article: August 10, 1906 – Death of Joseph Desadier, Jr. (Chief Hawkeye).

1910 to 1920

- 1910 Federal Census Report – Chief Adolph Felix Desadier's family.
- Newspaper Article: January 29, 1915 – article states Felix Desadier of the Trichel community (Bayou Bourbeaux) was visiting his sister, Mrs. D. E. Smith.
- Newspaper Article: April 30, 1915 – Natchitoches Parish Schools announce top students in Spelling Contest. Tribe family mentioned: Louella Waters, Wiley Desadier, Josephine Desadier, John Lonadier, Della Waters, Bertha Lonadier, Noah Desadier, and Clarence Desadier (Chief Parrain).
- Christian Harmony Baptist Church began in 1916 as a brush arbor church on land donated by Chief Squarehead and his wife, Victoria Flores Desadier. Still in operation today (same as Ref. 18 in narrative). Bulletins were created each year since 1916.
- Newspaper Article: May 12, 1916 – Estray notice that mentions family members Wallace Desadier and A. Desadier (Adolph Felix Desadier).
- Newspaper Article: August 8, 1918 – Farmer's Co-operative Gin and Mill Company – Joseph (Joe) Desadier mentioned in this article as one of the co-op members.
- Newspaper Article: May 23, 1918 – A. Desadier (Adolph Felix Desadier) is mentioned in this article as one of the contributors to the War Fund.
- Newspaper Article: September 20, 1918 – Felix Desadier is listed in this article about the subscribers' honor roll for the Natchitoches Times.
- Newspaper Article: March 4, 1919 – Felix Desadier (Chief Squarehead) - Voting Commissioner.
- Newspaper Article: August 29, 1919 – Grace Desadier Falls from Cane River Bridge.

1920 to 1930

- 1920 Federal Census Report – Chief Adolph Felix Desadier’s family.
- Newspaper Article: January 16, 1920 – Joe Desadier placed a bid for maintenance of the colored paupers.
- Newspaper Article: November 1, 1928 – Daughter of Chief Clarence Desadier (Mildred “Mearl” Desadier) applies for marriage license.
- Ancestry Data – Chief Felix Desadier in the Louisiana, U.S., Statewide Death Index, 1819-1964.

1930 to 1940

- 1930 Federal Census Report – Chief Clarence Desadier’s family.
- Newspaper Article: December 14, 1933 – Wedding of Margaret Desadier, oldest daughter of Joseph Desadier.
- Newspaper Article: November 1, 1934: Chief Clarence Desadier serves as voting commissioner.
- Newspaper Article: June 18, 1936 – Proceedings of the Jury Commission Meeting, and Process Verbal Thereof. Highlighted names are members of the Desadier Tribe/Family.
- Newspaper Article: July 23, 1936 – Pace Club Holds Monthly Meeting.
- Newspaper Article: May 20, 1937 – Pace Grammar School – Numerous family members are mentioned in this article.
- Newspaper Article: July 14, 1938 – Obituary for Mrs. F. L. Lonadier – Article states that she has been a member of the Christian Harmony Baptist Church since 1918.

1940 to 1950

- 1940 Federal Census Report – Chief Clarence Desadier’s family.
- Newspaper Article: January 8, 1942 – List of Donation for the Red Cross War Fund Drive. Several family members are mentioned in this article.
- Newspaper Article: November 4, 1943 – Clarence is a small village approximately 4 miles from the Bayou Bourbeaux community of Pace. This news article records the birth of Chief Adolph Felix Desadier.
- Newspaper Article: February 17, 1944 – This article mentions family members in war. Chief Clarence Desadier’s family and his brother, Phanor Desadier’s family.
- Newspaper Article: May 25, 1944 - PTA Meeting – Olla Mae Desadier, Chief Rodger Collum’s mother, Chief Clarence Desadier’s daughter, is mentioned in this article.
- Newspaper Article: March 22, 1945 – White Men Called for Physical Exam. James Felix Desadier is mentioned in this article.
- Newspaper Article: January 9, 1947 – Birth of Butte Tribe Council Member Terry Desadier.
- Newspaper Article: January 1, 1948 – Pace School fund raiser for Christian Harmony Baptist Church.

- Newspaper Article: January 22, 1948 – Returns on Police Jury Race which mentions Clarence Desadier for Ward 4.
- Newspaper Article: December 15, 1949 – Frank Desadier approved as special school bus operator for Black Lake School.

1950 to 1960

- 1950 Federal Census Report – Chief Clarence Desadier's family.
- Newspaper Article: May 22, 1952 – Ronald Fredericks Killed When Hit by Auto. Ronald Fredericks was Chief Clarence Desadier's four-year-old grandson.
- Chief Rodger Collum, grandson of Chief Clarence Desadier by daughter Olla Mae Desadier, was born [REDACTED]. See birth certificate in the Chief's member records.
- Newspaper Article: September 4, 1956 – Wedding of Bettye Sue Desadier, daughter of Mr. and Mrs. Adolph Desadier, Sr.

1960 to 1970

- Newspaper Article: August 11, 1960 – Clarence Desadier family attends funeral.
- Newspaper Article: September 17, 1960 – Article about Victoria Fee Flores Desadier.
- Newspaper Article: April 27, 1961 – Article about spelling bee which describes residence of Clarence Desadier.
- Newspaper Article: October 11, 1961 – Clarence Desadier and his mother, Victoria Desadier, hospitalized.
- Newspaper Article: October 18, 1961 – Obituary of Victorine (Victoria) Flores Desadier.
- Newspaper Article: March 22, 1962 – Lonadier housewarming article that mentions Mrs. Clarence Desadier and Mrs. Olla Mae Collum.
- Newspaper Article: March 29, 1962 – Clarence Desadier birthday. Family names included in the article.
- Newspaper Article: May 30, 1963 – Bridal shower article that mentions Desadier family members.
- Newspaper Article: August 8, 1963 – Albert Lee Collum arrested (father of Rodger Collum). Mentioned location is the home of Chief Rodger Collum at Chivery Dam.
- Newspaper Article: October 24, 1963 – Birthday article that mentions Rev. Clarence Desadier.
- Newspaper Article: March 12, 1964 – Clarence Desadier & grandson, Rodger Collum, involved in accident.
- Newspaper Article: July 2, 1964 – Desadier siblings conveyance.
- Newspaper Article: July 16, 1969 – Clarence Desadier obituary.

1970 to 1980

- Newspaper Article: May 13, 1971 – High Sports State Finals. Rodger Collum (Butte Tribe Chief).
- Newspaper Article: June 9, 1977 – Article about Pace Community Center.

- Newspaper Article: January 17, 1978 – Noah Desadier obituary. Ancestors and members mentioned in the article.

1980 to 1990

- Newspaper Article: April 29, 1982 – Death of Clayton Collum, brother of Chief Rodger Collum.
- Newspaper Article: July 6, 1983 – Event at Pace Community Center.
- Newspaper Article: May 19, 1987 – Jules Desadier obituary.
- Newspaper Article: May 22, 1988 – Alfred Lee Collum Obituary. Father of Chief Rodger Collum.

1990 to 2000

- Newspaper Article: May 23, 1996 – Dan Frederick obituary. His children are members of Butte Tribe. Funeral was held at Christian Harmony Baptist Church.
- Newspaper Article: May 25, 1997 – Pace Community Center still active.
- Newspaper Article: May 11, 1998 – Jessie Lee Vails – Butte Tribe cousin. Chief Rodger Collum was listed as a pallbearer.

2000 to 2010

- Newspaper Article: July 25, 2005 – Jessie Dean Potts Obituary – article lists Butte Tribe members.
- Newspaper Article: August 10, 2008 – Donald Desadier Obituary – father of Butte Tribe members.
- Newspaper Article: July 7, 2009 – Ross Desadier Natchitoches Police.

2010 to 2023

- Newspaper Article: February 4, 2010 - Death of Chief Rodger Collum's mother-in-law.
- 2016 Flood - See Butte Tribe oral history in Section 2.3.6.17, "Flood of 2016," to read about the part that Chief Rodger Collum played in the recovery of flood victims. Evidence of the 2016 Natchitoches flood and the part that Chief Rodger Collum played in community evacuation and rescue can be found in the narrative references.

Evidence of Butte Tribe's existence can be found on our website "Buttetribe.org" under the tabs for NEWS ARTICLES and CHIEFS' HISTORY. Documents for this timespan can also be found in the narrative references.