

## Jean Baptiste Peone

Born in the Pacific Northwest about 1818

By Chalk Courchane

Jean Baptiste Peone was usually referred to as Baptiste Peone, he was born sometime around 1818, the son of William “Sea-al” Peone (Pion) and a Spokane Indian woman named Quichinemalese. He remembers that he was born at Spokane House. He was the brother of William who is also dealt with in this series of short biographies. He and his brother, William, learned the ways of their mother that is the Spokan culture and that of their father, the French-Canadian culture. Both worked for the Hudson’s Bay Company as horse train packers, with William being a legendary packer. Baptiste would later become the Chief of the Upper Spokane Indians. “He was later described by pioneer Jesuit missionary Joseph Cataldo as “one-fourth white, one-fourth Spokane, one-fourth Kalispel and one-fourth I-don’t-know-what – anyway, he came in fourths.” The life of Baptiste Peone at a glance, Jim Kershner, Staff writer, July 10, 2005.

Jean Baptiste’s brother William Peone’s baptism shows who their father was:

From the Sacred Heart Mission, Idaho Baptism Book, page 31, no. 383:

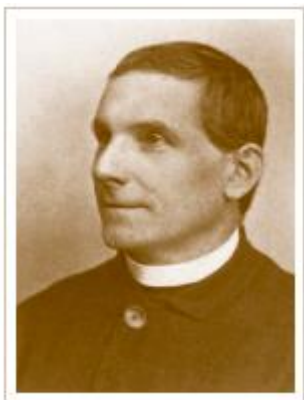
"Ego baptizavi Wilham Pion, natum 39 circiter annos, ex William Pion et Quichinamalese Spokan. Patrinus fuit Nazaire Dupre Canadensia In Prato Bellevue die 16th April 1845. N. Point, S. J." Archie McDonald wrote to Donald McLean on February 18, 1841 about men going to the Thompson River post: “William Pion, one of the 7 from here [and] Baptiste, his brother, both go up to remain [there].” This confirms that they were brothers.

(Father Joseph Cataldo, S.J. was born March 17, 1831 in Terrasini in the Kingdom of the Two Sicilies. He became a member of the Society of Jesus just before Christmas in 1852. “Chronically frail in health and seemingly unfit for the rigors of missionary life, Cataldo is a figure that continues to amaze and inspire researchers.” “He was 15 years old when he joined the Society of Jesus, Sicily Province, in Palermo. In 1860, during the uprising of Garibaldi’s forces in Sicily, Cataldo was sent to Rome. Two years later, he requested an assignment to the Rocky Mountain Mission in northwest America.” From here he went to Panama and later to Santa Clara College in California. From here he was then sent north and ended up in northwest Idaho home of the Coeur d’Alene Indians. From there he went farther north to minister the Spokan Indians. He was later made superior of the Rocky Mountain missions which included the Spokane. Cataldo then opened a small schoolhouse at Saint Michael’s Mission where both Native American and white students attended. In order to expand the mission, he was able to purchase two parcels of land totaling 320 acres for \$936. The first parcel of 280 acres north of Spokane was to be used for the relocation of St. Michael’s mission. This location became the site for the Jesuit Scholasticate Mount Saint Michael. The second parcel of 40 acres was located on the Spokane Falls, near modern downtown Spokane on the Spokane River. In 1881 Cataldo was encouraged to use the second parcel of land for the establishment of a college to serve the growing Catholic population in the area. It was here that Cataldo established Gonzaga College, now Gonzaga University. “The town of Cataldo began with the Cataldo Mission, 25 miles east of Coeur d’Alene, started to serve the Coeur d’Alene Indians, who were very spiritual and sent words that the “black robes” or Jesuit priests would be welcome among their people. So in the early 1840s, Jesuit missionaries came to North Idaho. The Italian Jesuit Father Anthony Ravalli came in 1848 and he and two brothers built the church. The mission was later named Cataldo, after Father Joseph M. Cataldo, who arrived in 1877 and made his headquarters here when he was made superior of all the Rocky Mountain Missions. He founded Gonzaga University in 1887.”

“Joseph M. Cataldo, S.J. was often called the “Last of the Black Robes” as the result of his service as Jesuit Superior of the Rocky Mountain Missions. He served the Coeur d’Alene Indians at the Rocky Mountain Mission and established the first church for white settlers, St. Stanislaus, in northern Idaho, and the Mission of St. Joseph at Culsac for the Nez Perce Indians.” “During his lifetime as a Jesuit priest, Father Cataldo studied over 20 languages, including many European languages, and the Native American languages of the Pacific Northwest. And he wrote a bible for the Nez Percé. He became proficient in the Nez Perce language, eventually writing one of the first books in the Nez Perce language. His bilingual abilities allowed him to assist in peacekeeping activities during and after the Nez Perce uprising in 1877.” “When finally relieved of the many administrative duties as Jesuit Superior of the Rocky Mountain Missions, Fr. Cataldo returned to the simpler life of a field missionary. His

experience and strength of character were sometimes drawn upon as a temporary stabilizing force and source of clear perspective for certain distant situations, such as at Nome, Alaska, and the St. Francis Xavier (Crow) Mission in Montana. Most of his remaining years, however, were spent at either the St. Joseph's (Nez Perce) Mission he founded, the St. Andrew's (Umatilla) Mission, or the Catholic Parish of St. Mary's in Pendleton." "Though he struggled with illness in his childhood and endured frail health as an adult, Cataldo lived to the age of 92. He had spent 75 years as a Jesuit. He died April 9, 1928, in Pendleton, Oregon, and is buried at Mt. St. Michaels in Spokane, Washington."

"The earliest Catholic missionary to reside among the Spokane people--in response to a request by Chief Baptiste Peone for such a missionary--was Fr. Joseph Cataldo, S.J. in December 1866. Fr. Cataldo built St. Michael Mission on the Chief's land, an area in the vicinity of present-day Mount St. Michael north of the city of Spokane. One hundred Spokane people had received baptism from Fr. Cataldo by February 1867. The Natives' practice of nicknaming Fr. Cataldo "S'-Chuisse"--"Dried Salmon"--owing to his slender and dessicated look reflected the people's affection for him, which his fluency in the Spokanes' language only served to amplify." (Wikipedia, the free encyclopedia; <https://www.gonzaga.edu/about/mission/History.asp>; [http://www.manresa-sj.org/stamps/1\\_Cataldo.htm](http://www.manresa-sj.org/stamps/1_Cataldo.htm) <http://finearts.boisestate.edu/permanent-collections/idaho-pioneers/joseph-m-cataldo/>; <http://socialarchive.iath.virginia.edu/xtf/view?docId=cataldo-joseph-s-j--cr.xml>; <http://www.rockymtnmission.org/index.php?page=wellpinit-ford-wa>.)



Father Joseph Cataldo (Gonzaga University) [Fr. Joseph M. Caruana, S.J., Sacred Heart Mission, DeSmet, Idaho \(circa 1910\).](http://jesuitrestoration2014.tumblr.com/post/39652229217/joseph-m-caruana-s-j-desmet-idaho)

The original French and French-Canadian parent surname of Peone was Pion, "a nickname for someone who traveled on foot, from an Old French variant of *peon* 'pedestrian.'" But the name Peone does exist in France, it was a "of a medieval mountain village," in France.

<http://www.provenceweb.fr/e/alpmarit/peone/peone.htm>. There were other Peone's that settled in the area, one was Louis Pion and another was Louis Peone.

(Louis Pion was married to Jocko Finlay's daughter, Josette Finley. They had three children: Louis, Marie and Gideon Pion (Peone). This is shown on Father De Smet's Finly (Finlay) Family Tree.

He was in 1813 a Pacific Fur Company employee as a carpenter.

His Hudson's Bay Company Work Sheet:

NAME: Pion (Peon), Louis Parish: Montreal Entered Service:N.W.C.: 1813 (A.34/1,p.112) DATES:H.B.C.: 1821 (on union)

Appointments & Service Outfit Year\*: Position: Post: District: HBCA Reference:  
\*An Outfit year ran from 1 June to 31 May North West Company:

1813-1821	Labourer, Carpenter	Spokane House	Columbia	F.4/46,fo.29; F.4/61
Interpreter	Carpenter, Interpreter	Okanagan	Thompson's River	

A.34/1,p.112; B.239/g/2-3; B.239/k/1,p.59; B.239/1/1a, Fos.49,99; .4/5,fo.40,73

1824-1825 retired to Canada

A.34/1,p.112; B.239/k/1,p.94; D.4/4,fo.6d; D.4/5,fo.40,73

Filename: Pion (Peon), Louis (fl.1813-1825); CO 2002 September ([http://www.gov.mb.ca/chc/archives/hbca/biographical/p/pion-peon\\_louis.pdf](http://www.gov.mb.ca/chc/archives/hbca/biographical/p/pion-peon_louis.pdf))

Bruce Watson has confused William and Louis (Pion) Peone and this may be due to some of my early research on the Pion family.

"Louis Pion joined the PFC in Montreal on August 26, 1811, to work as a middleman and carpenter for six months in Indian Country but went on to work for the NWC and HBC. The talented carpenter, who excelled at making tables, chairs, etc., and interpreter, sometimes doubled as a clerk. He still carried on association with French Canada, for, on March 21, 1820, 35 pounds was removed from his wages to pay a Thomas McCord for rent due on property in St. Anne. In the 1820's he became the subject of protracted correspondence between George Simpson and McGillivray, Thain & Company over the terms of his contract. Simpson felt that he was paid too much, was no clerk and had become too friendly with those above him. Consequently Pion returned to Canada in 1824-1825." Bruce Watson

(The other Peone was Louis Peone who was born on March 25, 1823 at Prairie du Chien, Crawford Co., Wisconsin and died September 15, 1905 at Colville, Stevens Co., Washington. His parents were Jean Baptiste Peone (1787-1847) and Louisa (Courtois) Curtis. He married Catherine Finley, the daughter of James Finley and Susanna Bruyere dit La Graise, had 14 children. Catherine Finley also married Edward Pichette and had 3 children with him. Some have him born at a later date.

"The Louis & Catherine (Finley) Peone History" by Kaye Hale

"The name of Peone has several spellings. The French spelling was seen early in this country as Pion. The Americanized version appears as Peone or Peon. Louis Peone was born 25 March 1823 (according to muster rolls on Military record, 1828-9 in my possession) at Prairie du Chien, Crawford County, WI. His parents were John B. or Jean B. Peon and Louisa Curtis (Rose). John B. Peon was born in Bordeaux, France. He died and was buried in Prairie du Chien, Wisconsin in 1836. Louisa was apparently a native of Prairie du Chien, but Louis stated in the 1880 Census of Washington Territory that his mother was born in Missouri. Louisa died in 1858 and was buried next to her husband in Prairie du Chien. Aunt Francis K. Perkins Hall Bauer and Uncle Murlyn Hall visited their resting place when they were traveling in that state. (Louisa Curtis is in fact Louisa Courtois)

Louis attended school in Prairie du Chien, but left to travel and see new country at the very early age of 11 years. He arrived at Fort Crawford 25 Jun 1846 to be mustered into service as a private in the Mexican/American War to serve under Capt. Knowlton's Company, Wisconsin. He was paid \$10.00 a month. According to Grandma Amelia Peone Perkins in conversation with Aunt Fran, Louis was at first a water boy, probably due to his age. On 10 July 1847, he re-enlisted for a second service. He served under Taylor. On 7 September 1847 he applied for the Bounty Land Grant due soldiers who served their country honorably. The grant was issued 25 Mar 1849. The records did not state the location of the grant, he took payment of \$125.00 instead of the land. In that year of 1843, he was described in his discharge papers as being 20 years old, 5'7", fair complexion, black eyes and black hair.

After the war, Louis traveled through several of the Eastern states until 1852 when he crossed the plains with an ox team to The Dalles. By this time he had acquired carpentry and farming as a trade. He drifted north in the sound country of Whatcom and located a homestead in the modern area of Olympia, Washington. He abandoned the claim and went to the Kootenay County, Idaho area during the Pend d'Oreille gold excitement where he engaged in mining and packing. He, in company with R.H. Douglas and Richard Fry of Bonners Ferry was one of the first to settle in the Colville Valley. He prospected in the Spring of 1856 and that same year, married Catherine Finley, resident of Colville Valley. F. Joset performed the ceremony and recorded the occasion in the Old St. Paul Mission record housed in the Archives of Gonzaga University, Crosby Library. The date was 2 May 1856. Catherine was born in 1835 in Montana to James Finley and Susan Bryere also of Montana. They are all listed as Flathead Indians, however in 1967, the Colville Indian Agency accepted this couple as Colvilles due to their long residence on the Colville Reservation as well as some of their children. Catherine and Louis's children were Narcisse, Angeline, Adolphus, Oliver, James, Mary P., Dennis, Emma (Amelia), Gilbert, Florence, George, Madeline, and Solomin.

By the Act of Congress, 20 May 1862, Louis secured a Homestead of 160 acres of Willamette Meridian, Washington Territory. It was located just out of the present city limits of Colville on the North. On 3 May 1889, he acquired 80 acres for a sum of \$1,000.00 from James Durkin. Gilbert and Oliver Peone witnessed this document. Catherine had her allotment near Meteor west of Inchelium and south of Twin Lakes.

The Peones were very well respected. They grew the usual crops on their farm and raised a band of cattle, horses and hogs. They sent their children to the mission school in that locality, and were principally Catholic in faith. Louis was also a staunch Republican and voted accordingly.

Louis died 12 September 1905 in the Colville area, however, burial location is unknown. We think the logical place would be the Ward Mission Cemetery adjacent the St. Francis Regis Mission church, which later burned.

Catherine died 6 March 1913 on the South Half of the Colville Reservation near Meteor, Washington.")

"Thanks to Baptiste Peone, the rolling hills northeast of Spokane own a rich history and a name the treaty tree frames Peone Prairie, just as it has for more than 150 years. The tree is near the spot where Chief Peone established his trading post in 1848." ("Prairie tale: The life of Baptiste Peone by Christopher Anderson, The Spokesman-Review, "Tuesday, December 26, 2006.) "Most people in Spokane are familiar with Peone Prairie, the stretch of meadow (and encroaching sub-division), just northeast of Spokane.

Yet hardly anyone is familiar with the man who gave the land its name.” The life of Baptiste Peone at a glance Jim Kershner Staff writer July 10, 2005. There is also the town of Peone, Spokane County, Washington.

“He apparently gained a reputation as an all-around competent hand.” The life of Baptiste Peone at a glance, Jim Kershner, Staff writer, July 10, 2005 in HistoryLink.org Essay 8550; Peone, Baptiste (1820-1902?) [http://www.historylink.org/index.cfm?DisplayPage=output.cfm&file\\_id=8550](http://www.historylink.org/index.cfm?DisplayPage=output.cfm&file_id=8550)

In 1923 the Spokane Falls Review ran a story called “Chief Peone – Sketch of Aboriginal Financier.” Twenty years ago, Peone's assets were a dirty shirt, a blanket and a rifle. Today, his balance sheet shows an amount to his credit of \$25,000.” The life of Baptiste Peone at a glance, Jim Kershner, Staff writer, July 10, 2005 in HistoryLink.org Essay 8550; Peone, Baptiste (1820-1902?) [http://www.historylink.org/index.cfm?DisplayPage=output.cfm&file\\_id=8550](http://www.historylink.org/index.cfm?DisplayPage=output.cfm&file_id=8550)

This wealth was never exhibited on the Flathead Reservation later in his life.

“Baptiste Peone An Early Chief, Spokane Daily Chronicle, Spokane, Wa., Tuesday, March 5, 1929, front page:

“Baptiste Peone was a chief of the Spokanes when St. Michael’s Prairie was Peone’s Prairie in the 1860s. Peone’s home was headquarters for Father Cataldo while that missionary was working among the Indians and planning the new chapel.

“The whole country, on both sides of the river, was covered with Indian tepees and bands of Cayuses [horses],” says Father Caruana, S. J. He also mentions James Monaghan’s ferry down the river, and states a Frenchman Camille Lanctau, had another ferry seven miles below the falls.” (Camille (Lanctow) (Langtu) Lantow, son of Francois Lancteau, a French-Canadian from Canada, he married in 1851 to Susanna Kouilqaausi, the daughter of Louis Pascal (le Gaucher) Kouilqaausi, a Kalispel. He was the brother-in-law of Antoine Plante, as his wife was the sister to Plante’s wife Mary. From St. Paul’s Mission Collection, Wash., Baptismal Register 1847-1869: 5 Oct. 1851 Married by Father Louis Vercryusse, S.J. and the witnesses were Louis Brown and Loyola Elchichouissemegielieu dux (chief) Kalispel.)

“Another half-blood ex-fur man named Peon, like Jaco Finlay, had lived among the Spokanes for a long time. They called him “Sea-al” and gave him one of their women for a wife, by whom he had many children. Factor Angus McDonald placed one of Peone’s sons, Baptiste, in charge of a company trading post northeast of the falls on a direct route between Lake Coeur d’Alene and the Colville valley, a good spot for camping and horse racing. Baptiste, too, married an Indian woman, was head of the powerful Peone family, and became chief among the Upper Spokanes on a three thousand-acre fertile (formerly Spokane Prairie) bearing the family name.” “The Spokane Indians – Children of the Sun,” Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman, 1970, page 89.

“Christina McDonald Williams, wrote:

When father [Angus McDonald] first took charge of Fort Colville and the fur trade in that district the site of Old Spokane House was still used as a trading point and a stopping place in carrying on business with the Pend d’Oreilles, Coeur d’Alenes and the Flathead Indians, but it was a little out of the way, so later father established a post which changed this trade from the mouth of the Little Spokane to what is now Peone Prairie as more convenient for the Coeur d’Alenes and other Indians. A little post was built on the side hill on the Indian trails on the second bench near what is now Biglow Gulch, and Baptiste Peone, a Hudson's Bay Company employee of no education but a good fur trader, was placed in charge. He married a local Indian wife, gave his name to the Prairie and was founder of the powerful Peone family among the Upper Spokane

Indians. I don't know the date of this sub-post was established, but it was about the time Antoine Plant settled in the vicinity."

"The Daughter of Angus McDonald," Christina McDonald McKenzie Williams, (with William S. Lewis & Jacob A. Meyers), Washington Historical Quarterly, Vol. XIII, #2, April, 1922, page 110. (Christina was a little confused, as Spokane House was abandoned and Fort Colville built long before Angus McDonald came into the country.)

(The Spokanes (Spokans) maintain that their name originated when a native beat on a hollow tree inside of which a serpent made a noise that sounded like "Spukcane." One day, they say, as their chief pondered the noise, vibrations radiated from his head, which gave the word the vague meaning "power from the brain." In early times the Spokanes called themselves the Spukanees, which is translated "sun peoples," or more freely, "children of the sun." Others maintain that the tribal name derived from that of one of their chiefs and from nothing else. The tribe lived on in the general area of the Spokane River in three primary bands: the Upper Spokanes, whose general area extended from Spokane Falls east to around the present-day Washington-Idaho border; the Middle Spokanes, who were west of Spokane Falls in the vicinity of the Little Spokane River; and the Lower Spokanes, whose territory was farther west as far as the confluence of the Columbia and Spokane rivers. A city and county are but two of the many things bearing the Spokane name.) A Short History of the Spokane Indians, Wellpinit School District, (<http://www.wellpinit.org/shorthistory>). They called themselves simply Sqeliz – "The People". The Spokane Tribe comprises five bands: sntu/tuliz, snzmeme/, sqesciOni, sl/otewsi, hu, sDmqeni. For thousands of years the Dariuses lived near the Spokane River, living by fishing, hunting and gathering. Spokane territory once sprawled out over three million acres (12,000 km<sup>2</sup>) of land. The language they spoke is classified as belonging to the Interior Salish group; it is closely related to Okanogan and others in the area. The Spokanes constructed permanent villages for the winter by the river for fishing and huts in the mountains for gathering. Other Indian people began to influence the Spokanes introducing them to plank houses and horses." From Wikipedia, the free encyclopedia.)

"The Spokanes became involved in wars with whites by joining the Coeur d'Alenes and other Salish speakers, along with the Shahaptian-speaking Palouses, in fighting American troops under Maj. Edward Steptoe in May and Col. George Wright in September, 1858. The defeat of those tribesmen in two key fights with Wright's troops opened the interior of the Pacific Northwest to American settlement. Despite pleas by the younger Chief Joseph that the Spokanes enter the Nez Perce War of 1877 against the United States, the Spokanes remained neutral, like their Coeur d'Alene neighbors." A Short History of the Spokane Indians, Wellpinit School District, (<http://www.wellpinit.org/shorthistory>).

"Peone's Upper Spokane band remained mostly peaceable. When the tribes signed a peace treaty with Wright, Peone is said to have "placed a flag of truce on a lone pine tree near his camp on Peone Prairie, and this flag was never taken down for 22 years," according to a 1909 Spokesman-Review story. This white flag was attached to a staff that stood a few feet above the treetop. The flag eventually disappeared in tatters, but a clause attached to the land deed as late as 1923 stipulated that "no hand of man shall harm the treaty tree. The "treaty tree" still stands, bent and majestic, on a knoll overlooking Peone Prairie. An adjacent subdivision, under development, is now called Peace Treaty Estates, which is roughly in the area where Peone lived." The life of Baptiste Peone at a glance, Jim Kershner, Staff writer, July 10, 2005.

(In 1858 another war broke in result of Isaac Stevens' 1855 Treaties, in fact the resentment against the whites and Eastern settlers was still rampant. It was a continuing affair since the Whitman Massacre in 1847 and the Cayuse War of 1850. In 1858 more dissatisfied tribes went on the warpath. It started with the Yakamas and their Yakima War, and continued on to a second phase of fighting called the Coeur d'Alene War of 1858. This is where the Spokans became involved along with the Coeur d'Alene, Palouse and Northern Paiute tribes. The fighting was in both Washington and Idaho.

On May 6, 1858 a U.S. Army force under Colonel Edward Steptoe of 164 men out of Fort Walla Walla was defeated at the Battle of Pine Creek near Rosalia by a force of 1,000 Coeur d'Alene, Palouse and Spokan Indians. The battle was a hard fought one of 10 hours.

Colonel George Wright with 600 men met and defeated the Indians at the Battle of Four Lakes on September 1, 1858, and four days later he defeated another force in the Battle of Spokane Plains. "Colonel George Wright came back for revenge on September 1, 1858, with one hundred ninety dragoons or cavalry men, ninety riflemen, four hundred artillery men of whom two hundred had new rifles that could shoot 1000 feet. He also had 400 pack animals, and 30 Nez Perce Scouts. They came back for revenge on the Coeur d'Alene, Palouse, and Spokan Indians. The Indians were too confident in their winning. They wondered why their warriors in the back kept getting shot. As they got closer and closer they found out that the soldiers had new rifles. The Indians retreated. This took place September 1 at Four Lakes. After the battle, Wright rested his men for three days. On September 5, they battled the Indians again on the Spokane Plains (near Fairchild AFB), a victory this time for the army." <http://www.discovery-school.org/colwright.html>, Discovery School, Spokane History Timeline

After the Four Lakes battle, Wright rested his army for a few days and then he continued in ruthless pursuit of the Indians up the Spokane Valley. Whenever they found Indians' supplies and stuff, they would burn whatever there was (wheat, oats, vegetables, camas roots, dried berries).

"On September 9, 1858 Colonel Wright and his group found a pack of 800 hundred horses near Liberty Lake. They kept 100 horses and shot the rest. The bleached bones were seen on the river shores for many years. After Colonel Wright killed all the horses, he continued on to the old Mission at Cataldo and had a settlement treaty with the Coeur d'Alene Indians. Wright sent word for the tribes to meet him at Smyth's Ford on Latah Creek on September 24, 1858. 107 chiefs from the Spokans, Colville, Palouse, Pend d'Oreilles were present. " <http://www.discovery-school.org/colwright.html>, Discovery School, Spokane History Timeline

"On the morning of September 25, 1858, the Indians sent one of their bravest warriors named Qualchan to test if Colonel Wright was in a peaceful mood or a hostile mood. He rode right into the enemy camp on horseback and showed no fear. What Qualchan didn't know was that Colonel Wright had his father, Owhi, held captive and had sent messengers out to find Qualchan and tell him that if he didn't come Wright would execute his father. Unaware, Qualchan came into the camp on his own terms. The visitors in regalia were announced in Colonel Wright's tent. As soon as he found out who the visitor was, Colonel Wright remembered that Qualchan and his father had been instigators in a skirmish during which some miners were killed several years earlier. On his order, Qualchan was seized and was hung soon afterward, within 15 minutes, some accounts say. Some accounts say that an additional 6 warriors were hung as well.

Qualchan's wife, Whist-alks, accompanied him on the ride into the camp. This is her account of what happened.

*We were waiting to progress in making peace with our enemy when two soldiers grabbed my husband about the head and shoulder area and binding his hands with a cord. I slashed at them with my small knife but one of the soldiers kicked it out of my hand. Then a great number of soldiers crowded and overpowered us. I thought that the worst thing they could do was throw us in prison for a few months, but it appeared that they had other plans for my husband. At first I thought it was all just a huge trick, but then I saw the preparations they were making and I felt terrified. They hung him, but I managed to get away. As I left I threw down my medicine staff.*

Hangman creek is now called Latah creek. An act changing the name of Hangman creek was issued in the year 1899, in the month of February on the 17th day the Senate approved the law. In the month of March on the 9th day the House approved the law. In the native tongue Latah means fish, so the name now means "fish creek". From Wikipedia, the free encyclopedia; <http://www.discovery-school.org/colwright.html>, Discovery School, Spokane History Timeline.)

"The Upper Spokanes grew field crops such as oats, wheat, potatoes and corn in such large quantities that they sold the produce to the settlers and military personnel," wrote local historian Kathryn Treffrey Highberg in her 1998 book, "Orchard Prairie: The First Hundred Years." The life of Baptiste Peone at a glance, Jim Kershner, Staff writer, July 10, 2005.

A Jesuit Missionary, Father Joseph Caruana came through the prairie camp in 1863 and baptized Baptiste Peone and his family.

("Joseph M. Caruana was the priest in charge of the Catholic Mission at DeSmet, Idaho. The 1900 Federal Census of the Coeur d'Alene Indian Reservation (then part of Kootenai County) indicates that Father Caruana was born in August 1863 in Italy, immigrating to the United States in 1854. The census record states that Father Caruana's occupation was that of "Catholic priest & Supt. of Schools." It is known that Father Caruana led the affairs of the mission for over forty years." <http://www.flickr.com/photos/shookphotos/4265230133/>). In 1870 he arrived at St. Joseph's Mission in the Yakima Valley (Washington) which had been re-established two years earlier. Caruana went on to found Mount St. Michael in Spokane, Washington. By the turn of the century he was heading up Sacred Heart Mission in DeSmet, Idaho. He led the mission for over forty years. <http://jesuitrestoration2014.tumblr.com/post/39652229217/joseph-m-caruana-s-j-desmet-idaho>.)

"In 1864, Peone began to show the first signs of being a shrewd operator in real estate. When the federal government offered land allotments to Indians, Peone selected 480 acres on the south side of the prairie, where he built a cabin, a barn and a fence for part of his pasture." The life of Baptiste Peone at a glance, Jim Kershner, Staff writer, July 10, 2005. (Jim Kershner is the author of The Spokesman-Review's daily history column and a staff historian for HistoryLink.org.)

"Long ago Native Americans burned away the underbrush on the bluff to give them better vision while they hunted game. A repercussion of this act was the growth of thick green grass around

the evergreen trees, giving the area a park-like appearance. The bluff was given the name “Green Bluff” by early pioneers.

Peone Prairie, a valley to the south of the bluff was a gathering place for Native American tribes who frequented Green Bluff. Baptiste Peone was chief of the valley camp, and his wife and children were baptized by Father Joseph M. Cataldo, S. J..

“In 1865, Joseph Cataldo, S. J., came to the Spokane country, from California. Pierre Quinchistilis and Baptiste Peone begged the father to remain through the winter to conduct his mission and to strengthen in the faith those previously baptized “in a great hurry.” Cataldo replied that his mission was at most for two weeks, he was under orders to return before snow fell on the “divide” between the Spokane and Coeur d’Alene countries. But he did promise to speak with his superior and, if permitted, would return for the winter. Back at Coeur d’Alene mission, Cataldo was encouraged to return to the Spokanes. He did so in November. When the Blackrobe asked permission to build a church, Peone said to await Garry’s return “from buffalo,” where he had gone for about three months. Aware of his responsibility to powers higher than Garry, Cataldo took his ax to the woods, made the sign of the cross, and began to chop a tree. When the Indians saw him chopping, they pitched in to cut down the trees. In a few days, the trees were hewn into length and hauled to the father’s camping place, and the church was put up.” “The mission church on Peone Prairie was called St. Michael’s and it was dedicated on December 8, 1866. “It was a crude mud-covered log structure with extended roof, sheltering a dirt floor, altar, and fireplace.” “One evening after prayers and instruction, Baptiste Peone, Pierre Quinchistilis, and several old men said that, since they could not learn as quickly as the children, they wanted a chance to learn for themselves. Shortly, Cataldo held a catechism school at night for them, running sometimes until 11:30. At Christmas the little house was so crowded, it “looked like a barrel filled with Indian humanity.” “The Spokane Indians – Children of the Sun,” Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman, 1970, pages 152-153. Chief Garry was a protestant and was his band of Spokanes, and he was the head chief of the Spokanes, he was not happy about Baptiste Peone’s people becoming Catholics.

As the following is a standard short biography of Spokane Garry I included it as is:

(Spokane Garry was born at the junction of the Spokane and the Little Spokane in or around 1811. He was the son of the tribal chief of the Middle Spokanes, whose name is given by various sources as Illim-Spokanee and Ileeum Spokaneee.

When the fur traders arrived in the area in 1825, he was one of two chosen by the Hudson’s Bay Company to be taught at an Anglican mission school at Fort Garry in the Red River Settlements of Rupert’s Land. Before he left for Manitoba, he was renamed “Spokane Garry” in honor of his tribe and the deputy governor of the Hudson’s Bay Company, Nicholas Garry. His baptism on June 24, 1827 is said to be the first Protestant baptism of a non-white person west of the Rocky Mountains. He was accompanied by another boy known as Kootenais Pelly, who became Garry’s closest friend at the school.

“The students learned English at Fort Garry and were also taught new forms of survival skills. Garry enjoyed learning, but found adjusting to the new life difficult. One story relates that he was once disciplined for disobedience by being whipped with a switch while an older white student held him. Garry became afraid and clenched his teeth only to realize afterwards that he had bitten into the ear of the student holding him. The

student waved off the inadvertent attack, leading Garry to realize for the first time that white settlers could be well-intentioned, but also that resistance to authority would likely be futile.

Chief Illim-Spokane died in late 1828. When spring arrived, Garry and Pelly left the mission school and began the arduous trek back to the Spokane River so that Garry could assume the position of chief of his tribe.

Upon their return to Spokane in the fall of 1829, Garry passed on what he had learned at Fort Garry to both his people and to the neighboring peoples of the Columbia Plateau. They returned to the mission the next spring, bringing five other students with them. In 1831 Garry was sent back to the West to notify the Kootenais of Pelly's death, which had taken place at Easter; instead of returning to the Red River afterwards as expected, however, he travelled on to Spokane and never returned." Wikipedia

Garry spent much of the next few years preaching his simple Anglican faith in the Columbia Plateau and teaching his people methods of agriculture which he had picked up at the Red River settlement. He found that his new position within the tribal hierarchy created a stronger sense of duty to his people and a need to ensure their peaceful co-existence with white settlers. At this time he married a woman who he renamed Lucy.

In the 1840s the Spokanes were visited by a number of missionaries. Rev. Samuel Parker of the American Board of Commissioners for Foreign Missions was impressed by the piety of the peoples of the region, but other Protestant missionaries thought less highly of the Indians' typical activities, while Catholic missionaries were hostile to both. None were successful in converting the Spokanes to their denominations of Christianity. However, the missionaries' denunciation of Spokane Garry's simple but "primitive" faith was said to have lessened his reputation among the Christians and possibly among his people. His decision to take a second wife was also viewed negatively.

In the mid-1840s Garry led a trading party into California. While there, the party found themselves short of trading goods and went into the mountains to hunt for hides. A white man named Grove Cook who was reputed to be an Indian hater killed a young Christian member of Garry's party named Elijah Hedding, who was the son of the chief of the Walla Wallas. The apparent unwillingness of the Indian agent at Walla Walla to prosecute the crime enraged the Indians; tensions worsened after the Whitman Massacre of 1847. Garry, a wealthy man by the standards of his tribe, attempted to keep the peace between the two groups.

On October 17, 1853, Garry met with Isaac Stevens, the newly appointed Governor of Washington Territory. Stevens later professed himself surprised that Garry could speak both English and French fluently, but also wrote that he found himself frustrated by Garry's unwillingness to speak frankly.

Two years later, Stevens summoned the Walla Walla, Nez Perce, Cayuse and Yakama tribes to negotiate a treaty, asking Garry to attend as an observer. The chiefs agreed on a treaty and it seemed there would be peace, but soon the Yakama decided against allowing the whites to take their land and began to prepare for war against the United States. They recruited younger members of the Spokanes, but Garry was able to prevent his men from joining the impending battle. He could not stop the war, though, which began on September 23 with the deaths of several miners on the Yakima River and of A.J. Bolton, the special agent to the Yakamas.

When Stevens heard that war had broken out, he went immediately to the Spokane village and demanded to speak to Garry. The chiefs of the Coeur d'Alenes, the Spokanes, and Colvilles, as well as the leaders of the local French Canadian community were also in attendance. Stevens promised friendship, but asked the Spokanes to decide immediately between signing a treaty that would hand most of their land over to the whites or declaring war against the United States. He said in part:

I think it is best for you to sell a portion of your lands, and live on Reservations, as the Nez Percés and Yakimas agreed to do. I would advise you as a friend to do that... If you think my advice good, and we should agree, it is well. If you say, "We do not wish to sell," it is also good, because it is for you to say...

Garry made an impassioned speech itemizing all the grievances the Indians had and their unwillingness to give up their ancestral lands for the benefit of the whites. Stevens, finding himself unable to win the argument, retreated, and the Spokanes kept their lands.

In the following years Garry worked to keep the peace between the Spokanes and white settlers. His attempts to negotiate a new treaty with the territorial government were ignored; Stevens instead encouraged the Spokanes to abandon their traditional lands and take up individual ownership under the Indian Homestead Act of 1862. The Spokanes did not receive a reservation under the terms of the treaty they finally signed in 1887.

Garry continued teaching well into old age and advising his people until he allegedly gave into gambling and drinking. During his final years he spent much of his time living in his teepee on the Spokane River. He died in 1892." (biography from Wikipedia.)





Chief Garry



**Peone Prairie** (the wind was blowing harsh and cold when I took this and something black got on the lens and I did not notice it until we were near Meade, Washington. But my friend in Tacoma Al Yerbury retouched it and now it looks good!)



Peone Prairie taken by Chalk Courchane April 6, 2013.



Peone Road runs through Peone Prairie. Taken by Chalk Courchane April 6, 2013.

By the late 1860s and the early 1870s the Americans needed more land for the increasing number of new settlers. The problem of land was solved by taking more from the Indians and putting as many tribes on one reservation as could be done. “The commissioner of Indian Affairs, in arranging for reservations in 1872, lists 725 Spokanes, 700 Coeur d’Alenes, and 631 Kettles – figures undoubtedly involving some division and consolidation; 180 Eastern Spokanes are designated for the Spokane reserve, 145 for the Coeur d’Alene reserve; the Central and Western

Spokanes here total 367. At the Wheaton Council of 1877 Gary represents 160 Spokanes, Sgalgalt and Baptiste Peone 383 more, while the Western Spokanes number 318, thus it may be fair to estimate the whole cumulus of tribes, including the more ambiguous Western Spokanes, at some 700 in out time.” “The Jesuits and the Indian Wars of the Northwest,” Robert Ignatius Burns, S. J., University of Idaho Press, Moscow, Idaho, 1966, pages 179-180.

An Executive Order on April 8, 1872 created the Colville Reservation and by May 6, 1872 Agent W. P. Winans had learned that it included the Spokanes and other nontreaty tribes. “At Spokane Prairie, near Antoine Plante’s, June 21, 1872, Winans held council with the Spokanes, Coeur d’Alene, Kalispel, Colvilles, and San Poils to inform them of the reservation set apart for them. Sgalgalt, whom Winans listed as a Lower Spokane, angrily denounced the white men for building roads and establishing reservations on Indian land without consulting its owners. Resigning himself to being removed to a confine, he proposed its southern bounds be moved to the Spokane River. Baptiste Peone and William Three Mountains of the Upper Spokanes, Ahmelmelchen of the Middle Spokanes, and Costreakan of the Lower Spokanes proposed the same thing, an indication that they had arrived at the decision before the council. The Coeur d’Alene chiefs said nothing.” “The Spokane Indians – Children of the Sun,” Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman, 1970, pages 156-157. The Lower and Middle Spokanes were to get their own reservation, called the Spokane Reservation, and the Coeur d’Alenes got theirs in Idaho, but the Upper Spokanes were to be removed to the Flathead and Coeur d’Alene Reservations.

“There were two major agreements between the Spokanes and the federal government. On August 18, 1877, the Lower Spokanes agreed to move by November 1, 1877, to a tract of land that was established as the Spokane Reservation by executive order on January 18, 1881. Then on March 18, 1887, the Upper and Middle Spokanes agreed to remove to one of the following reservations: the Colville, the Flathead, or the Coeur d’Alene. That agreement was ratified July 13, 1892, and Congress later extended its benefits to the many Upper and Middle Spokanes who had removed to the Spokane Reservation. In 1897 there were 145 Spokanes on the Coeur d’Alene Reservation and 91 on the Flathead. In the meantime, trouble had broken out between the white citizenry of the rapidly growing city of Spokane and its Indians who had not removed to reservations. Several Spokanes, including Chief Garry, were involved with whites in wrangles over land titles.” Initially the Spokane Agency was a sub-agency under the Colville Agency and was located at Chewelah. A Short History of the Spokane Indians, Wellpinit School District, (<http://www.wellpinit.org/shorthistory>).

In 1878 St. Michael’s Mission was moved to its present site about 3 miles from Hillyard and a priest was sent there regularly to officiate. There was about 300 Catholics in the Spokane tribe at that time.

“The Indians of this section used to gather together and do their hunting by driving the game onto Peone Prairie, there killing and portioning it. In the fall they would assemble and start out for deer, the hunt taking about a month. An Indian was placed at a deer trail, and if there were not enough Indians, they would build a fire in the trail and put some moccasins on the fire to drive the deer back. After a few days the Indians would start for towards the prairie, driving the deer before them, and when they reached the prairie there was great feasting and rejoicing if the hunt had been a profitable one.

The Indians did their fishing at the mouth of the Little Spokane. They would make two nets, one considerably higher than the other, and stretch these across the river, the higher net above the lower. The fish they were after, known as the s'chiluize in Indian, never went backwards; they were caught in the space between the two nets, and at the end of the season were dried and preserved for food during the winter.” History of the City of Spokane and Spokane County, Washington From its Earliest Settlement to the Present, N. W. Durham, Vol. 1, The S. J. Clarke Publishing Company, Spokane-Chicago-Philadelphia, 1912, page 146.

Colville Agency, Fort Colville, Wash., August 1, 1879, “Reports of Agents in Washington Territory, James O’Neill, Farmer, Colville Agency, page 143. He is describing an inspection of the tour of reservations in northeastern Washington State:

“After leaving this place, a ride of about eight miles through the timber brought us to Haine’s, at Walker’s Prairie. Glad to get into civilization again and to have a dry place place to sleep and to cook our meals.

On the 3d of June we left for the Middle Spokan and Coeur d’Alene reservation. The first farms visited were those of Baptiste Peon and Fragin and their people, some ten miles north of Spokane Falls. We found here some fine grazing and agricultural lands. The farms of the Indians looked well. Corn was very fine, but still I think early frosts will prevent its ripening. Wheat looked promising. Baptiste has a fine band of horses and also of cattle. The whites, though, are beganing to hem them in pretty closely, but so far there has been no trouble on either side.”

“Both the December 29th, 1884 Spokane Evening Review and the January 3<sup>rd</sup>, 1885 Spokane Falls Review honored a Chief of the Upper Band of the Spokane Tribe, Baptiste Peone, with an identical front-page article. The articles did not praise this Indian Chief for a heroic deed or for making peace efforts between his tribe and the white settlers. Peone was praised for his ability to assimilate western culture. Peone was held as an example to which all other Native Americans should aspire, and to show white settlers that it was indeed possible to civilize a savage.” “Life Styles of the Rich and Famous: Chief Peone, Weathy Capitalist by Anna Marie Mallet, <http://www.narhist.ewu.edu/Students/inland/indianwhite/spokane7790/Peone/archive/lifestyles.html>

“Three years later, in 1887, a treaty signaled the end of the Indian encampment on Peone's prairie. The Upper and Middle Spokane bands agreed to go the Coeur d'Alene or Flathead reservations. (According to another version of the Treaty Tree story, it was this treaty which the white flag commemorated).

"He took a leading part in the making of this treaty, which resulted in many Indians leaving land which the whites would have seized anyway," said one of his descendants, Basil Peone, in a 1938 published interview.

That year, 1887, Peone and his family drove 150 head of livestock to their new home near Arlee, Montana. They chose the Flathead Reservation because they wanted to be near the Catholic mission at St. Ignatius. (With him traveled his band and seven sub-chiefs.)” The life of Baptiste Peone at a glance, Jim Kershner, Staff writer, July 10, 2005. He brought ninety Upper Spokanes with him and it was to the Bitterroot Valley with Chief Charlo’s people that they first camped. Then later they settled in Arlee, eventually some of the Peone’s settled around St. Ignatius Mission.

From Notebooks: 1878-1880 of Ned Chambreau: Notes for General O.O. Howard, compiled by Dennis Chambreau, "Trip Four Spokane-Colville, Pages 28-29:

"Remember you are writing this at a little cabin, 10 o'clock at night at the falls below Fort Colville. There is a large country which has been settled by the Hudson Bay Company for 50 years. There are old settlers and mountaineers who know the country well. Jack Shaw, miner, Nelson Demarsh, packer, Lewis Matthew, Hudson Bay man. From Osoyoos to Lans-so-soble mission are Kamloops and or Susubbs [Sushwap] Indians. Bates Rabiska, a half breed who killed a man in the Willamette valley in 1858. Whiskey John, an Indian who is in that country is a friend of Susupkin. He killed a man by the name of Bouchree [Boucher?] in 63. This man Harter is a herder for Hudley and Phelps taking care of cattle in the Okanagon valley. Batis Poun and William Poun [Baptiste and William Peone], two brothers. James Atton, a miner and packer. Jolly Jack, a man who came to the country in 1846 has packed and mined everyplace. Spokan Jim, a well posted man who has been in this country a long time and has become rich. Key-key-as quills." (Could the Boucher be Jean Baptiste Boucher, Jr.?)

### Lewis Matthew

(Louis Mathieu, son of Louis and Marie Mathieu married Marie Peone on May 26, 1854. He was born in 1812 at St. Martin, Quebec, Canada. He and Marie had two sons: Peter and Louis Mathieu. He was a farmer, and occasionally did work for Spokane County and also served as a juror in Spokane County.)

### Bates Rabiska

(Baptiste "Rabboin" Marengo Sr., was from Idaho, the son of Louis Rabboin dit Marengo, Baptiste, he married Harriet (Alette) Boisvert, the daughter of Baptiste (Francois Thomas) Boisvert, a fur trapper and Mary Tshissillakolky. Harriet had also married August "Oooy-ooste" "Yoosta" Finley, the son of Miquam (Jacques) Finley and Agnes Paul, and was the grandson of Jocko Finlay. Baptiste and Harriet had six children: Lucy "Whis-all-qus" Marengo, Mary A. (Henriette) Marengo, Cecille Marengo, Adeline Marengo, Baptiste Marengo, Jr. and Joe Finley Marengo.

From "Family Histories for the St. Mary's Mission Book", draft manuscript, Richard Malouf (received from Bob Bigart, Dec. 3, 2003):

"The Marengo family in the West began with a trapper of French descent named Louis Rabboin dit Maringouin. One story is that Louis was so tormented by mosquitos in the Pend d'Oreille country that his companions gave him the nickname (or dit name) "Maringoin," which is French for mosquito (Bennett 1984:267-268). Another explanation is that Louis was small and active, like a mosquito (Munnick 1979). In any case, "Maringouin" was corrupted into "Marengo" which became the surname ultimately used by descendants in Montana.

Raboin reportedly hailed from Illinois and came west with William Sublette in 1829. In the mid-1840's he seems to have worked at Fort Hall, Idaho. In 1847 Richard Grant dispatched him from there to Fort Bridger to meet his sons, Stanislaus Richard and John Francis Grant, who were traveling west with Bishop Blanchet (1978:58; Grant 1996:5). In 1853 Raboin settled on a farm along the Tucannon River in southeastern Washington. Indian hostilities led him to take refuge in the Bitterroot Valley from 1856 to 1860 (Weisel 1955:164), before returning to the Tucannon."

"Baptiste Marengo Sr. was interpreter for the Garfield agreement in 1872 (as Baptiste Robawanen; Howard 1963:184), and in 1873, he, his wife, and 2 children were among those who moved from the Bitterroot to the Jocko." (Malouf)

Notebook Four of Ned Chambreau - Trip Eight Nov. - Dec. 1879 Moses on Reservation, pages 56-57:

"November 27 [1879]. I saw 2 Indians from the Gattar today who said the horse I left was dead. [He had left a sick horse at an Indian camp days before.] I knew it would be the case. One of them named Peil-lu says that the Indians are mad at the whites about something in the Batis Peone area, and that there are some new Bostons in that valley who abused the Indians. Shall I go or shall I not? God direct me.

Believing the service requires it, I have concluded to go up to the Spokan country. Moses [Chief Moses of the Columbias] told me that Whis-tel-pussum, named Lot, came to see him a short time

ago and that he would probably move to Moses country in the spring with his band. Besides this, I met him at the Sanpoil, or Whitestone council last August 24. I want to see what conclusion he has come to, then I want to see Bates Peone on the little Spokane, who has great influence with them. I want to see William Three Mountains. (Chambreau left for there the next day from Camp Chelan with a government wagon, "six poor mules" and an Army detail of a sergeant and four privates traveling in cold weather on six inches of snow.

He is at Spokane Falls, then a little town. "December 8, [1879]. I got a horse, and went to visit the Indians on the Little Spokane and other places. I first came to the Peone Prairie. This prairie is named after Bates Peone a half breed French and Spokan. He is chief of the Indians here and is well liked. He has a fine farm, and considerable stock. He is a good man and much can be accomplished through him. He has very little to say. He told me he thought the government would give the Indians the land they asked for. He said the Indians did not want to become citizens, nor did they want to leave this country. I really don't understand what the government intends to do with all these Indians if they don't take out their papers. He said a few new Bostons had settled at the foot of the mountains where the main Pend Oreille trail comes into the valley, and that these men had castrated some of the Indians horses." The Spokanes that Chambreau talked to after he left Baptiste Peone's all seemed to think that they would be allowed to remain on their lands, but did not want to be citizens of the United States.

Trouble was brewing being instigated by johnny-come-lately bad apples in the white community. Ned Chambreau wrote: "The morning of May 9, [1880], at 3 o'clock, there was a wagon dispatched secretly to Colville for 100 stand of arms and ammunition. This is for the volunteer company which was organized last winter, with the rest to be distributed among the people. I believe that after they get them there will be a better chance for trouble, but Bates Peone, Enuch, George Sattey, and Juna Moses promised me they would keep things quiet."

Notebook six, Trip ten July 1880, Spokans, page 78:

"July 15 I crossed the Spokane River above the falls and went to Bates Peone. He said I am glad to see you because I want to talk to you. I want to see General Howard. I want to see General Howard because I will talk to him very good. He told me his troubles and I went with him to a white man by the name of J. G. Piper, who has settled on a piece of land which is claimed by one of the Peone boys. After I had seen the improvements, I asked him who put them there. He said the Indians. Well then, I said what are you doing here? He said the Indians had no rights here, they had better go on their reserves. The man used such language that I did not speak any more to him.

Bates Peone, for General Howard: "I write to you, General, because I want you to know these things. We want to take this land and pay for it in 5 years, We will gather up from among us money to pay for the entry. Some will give \$.75, \$1, \$1.50 and \$2 until we have \$15. We are Catholic. General Howard knows Bates Peone. I am like a white man. I take out my paper and stay on my land all the time. I talk straight to you. I don't talk twice. You hear many things from the white people. I think you believe it. The white people are always mad at me because I took up this land. We are far apart, but when you see this paper it will be like we shake hands. Don't talk too fast for us. Our ears don't take it that quick. Don't show us too many roads, the Indians will get lost that way."

(Edward "Ned" Chambreau, was the messenger in the Patriots War in Canada, Mexican War Veteran, Indian Fighter, Government Scout, Secret Agent and early Pioneer of the Oregon Country, born in 1820, passed on 1902." Biography and Recollections of Edward Chambreau, Oregon Pioneer, compiled by his son, William Wadhams Chambreau, 1937.)

On May 13, 1863 he married at St. Paul Mission, Stevens Co., Washington to Mary (Skem-She-Nah) Com-She-Nah.

Is this Mary: From The Anaconda Standard, Apr. 25, 1903, page 14:  
"Old Indian Woman Dead.

Missoula, April 24. - Mrs. Mary Plant, an Indian woman, died at Arlee yesterday and was buried to-day. She was 75 years of age. Old age is given as the cause of death." (from Bob Bigart)

He and Mary were enumerated in the census in 1880 at Spokane County, Washington Territory.

Also in the family: Mary J. Peone, Joseph 'Chi-yalko' Peone, and Lucy 'Yos-sil- chim-mac' Peone. As of 1880, he was also known as Pattore I. Peon

"Yet land ownership was hardly a straightforward issue for tribal members, especially after white settlers began to descend on Spokane and Peone Prairie around 1879. The uncertainty around Peone's land claim is reflected in an anxious letter written on Peone's behalf by John A. Simms, the Colville Indian Agent, to the Commissioner of Indian Affairs in Washington, D.C., on April 25, 1880.

"I would respectfully call to your attention the case of Baptiste Peon [sic], their chief ..., " wrote Simms. "He is now desirous of asserting his citizenship, as he does not wish to remove from his home and from upon which he has lived for 31 years, which he has cultivated ... . It is claimed for him that he is entitled to the benefit of the Donation Act of Sept. 27, 1850, in right of his long residence and he has already taken steps to attain that end" (Simms).

Simms noted nervously that Peone's section "happens to be a railroad section, and as it is valuable, he may expect to meet with some opposition to his claim from the Rail-Road Company" (Simms).

Simms warned that if Peone's claim were denied, it could have significant repercussions on the entire tribe. "It will be a great discouragement to them in their desire to become citizens and take homesteads if they find that their Chief, who claims to be a citizen, cannot get a title to his claim," wrote Simms. "Owing to the influence exercised by Baptiste Peon, it would seem of some importance to retain his good-will, as he could do more than any other man towards settling them upon reservations or inducing them to become citizens as they would like, and in view of there being some impediment to the establishment of his claim, I think Congress might properly be asked to confirm his title, as he and his people have never received any compensation for their valuable lands, of which they are rapidly being deprived by white settlers" (Simms).

To bolster his claim, Peone filed an affidavit with the county clerk in 1881 in which he said he had been living there continuously since 1848. He signed it with an X.

#### Donation – Notification – Railroad Claim

“Baptiste Peone – Where the claimant settled as far back 1853, or farther, and complied with all the requirements of the law, except filing notice of his claim within the time fixed the statute, the act of June 24, 1872, exempted him from forfeiture; and having within twelve months after survey made proof of showing the bona fides of his settlement, etc., as required by the seventh section of the act of September 27, 1853, he established a claim superior to that of the railroad company, accruing by withdrawal and definite location (including the land in question) in the meantime.

Commissioner McFarland to register and receiver, Colfax, Washington Territory, June 6, 1882.

I am in receipt of your letter 12<sup>th</sup> of September last, inclosing, for the views of this office, the proofs in the matter of the donation claim of Baptiste Peone, accompanied by the protest of the Northern Pacific Railroad against the allowance of said claim.

The question presented for adjudication involves the title to Sec. 13, T. 26 N., R. 43 E., W.T.

Peone claims said section as a married half-breed Indian, under the fourth section of the act of September 27, 1850 (9 Stats., 496), and supplemental legislation. 20309 – vol. 1 – 20

The railroad company, by virtue of their compliance with the provisions of the act of July 2, 1864 (14 Stats, 365), and supplemental legislation, claims said section as a portion of the land granted them to aid in the construction of their road, and allege that Peone has forfeited his right to claim this tract of land by reason of his failure to give notice of his claim thereto within the time required by law.

The public surveys of the township embracing the tract in question were approved August 12, 1880, and were filed in the local land office on the 7<sup>th</sup> of the following October.

The withdrawal of the Northern Pacific Railroad Company on its general route was made February 21, 1872, and the definite location of its line was made on October 4, 1880. This



section 13 falls within the limits of said withdrawal, and also within the limits of said definite location.

The first notice Peone gave of his claim to this land on one the 16<sup>th</sup> day of March, 1881, upwards of five months after the public surveys had been extended over it.

The proof furnished by Peone show that he possessed all the necessary qualifications as a married half-breed American Indian to claim 640 acres of land under the fourth section of said act September 27, 1850. The donee's settlement upon the land in question is variously stated. One witness makes this settlement date from April, 1853, to December, 1880. Another witness makes it extend back from September 29, 1880, "for more than thirty years." The affidavit of the settler dates this settlement early as 1848, and the occupancy thereafter to have continued until the day preceding the date of his affidavit, March 14, 1881.

It is not claimed by the donee that he complied or attempted to comply with the requirements of the 6<sup>th</sup> section of the act of Congress February 14, 1853 (10 Stats., 158) as amended by the third section of the act of July 17, 1854 (10 Stats., 305) hence from December 1, 1855, to June 25, 1864, Mr. Peone was debarred from receiving any of the conferred by the fourth section of said donation act. Congress at this latter date provided as follows:

That in all cases under the act of Congress approved September 27, 1850 entitled "An act to create the office of surveyor-general of the public lands in Oregon, and to provide for the survey, and to make donations to the settlers of said public lands, and several acts amendatory and supplemental thereto, in which the actual settlement may be shown to be bona fide and the claim in all respects to be fully in the requirements of existing laws, except to as the failure of the party to file notice within the time fixed by statute, such a failure shall not work forfeiture when no adverse rights intervene before the filing of the required notification by claimant."

The seventh section of said act of September 27, 1853, gave Mr. Peone a period of twelve months after survey within which to show his bon fides by proving the commencement of his residence and cultivation on the land claimed by him as a donation. He has furnished proof within six months after such survey, and it shows that his residence and cultivation on said tract commenced as early as April, 1853, and was continued thereafter far beyond the time required by law.

This, in my judgment, establishes a claim to the land, in question at the date said railroad company, October 4, 1880, definitely and legally fix the line the line of their road, which claim had its inception as early as 1853, and consequently it formed no part of the grant to said company, as the act under which said company is claiming only conveys to them upon their compliance with its provisions land to which the United States have full title, not reserved, sold, granted, or otherwise appropriated, and free from pre-emption or other claims or rights at the time the line of said road is definitely fixed, and a plat thereof filed in the office of the Commissioner of General Land Office."

Decisions of the Department of the Interior and General Land Office in Cases Relating to Public Lands from July, 1881 to June, 1883, Vol. 1 revised edition, edited by S. V. Proudfit, Washington, D.C., Government Printing Office, 1887, pages 305-307

United States Indian Service, Colville Indian Agency, Wash., April 26, 1884 a report by Sidney D. Waters, United States Indian Agent on removal of the Spokanes to Flathead or Coeur d'Alene Reservations, page 18:

".. Baptiste Peone and Senl-hult, two of their chiefs, will leave with their families take their homes on the Flathead Reservation. Many of Baptiste's people have availed themselves of the benefits of the Indian homestead act in the locality, and will not accompany Baptiste."

Was he still a rich "bonanza king"? Either his nest egg vanished quickly or that newspaper writer in 1884 vastly exaggerated it. A 1909 newspaper account claimed he received only \$5,500 for the land. No other account of Peone mentions his alleged riches." The life of Baptiste Peone at a glance, Jim Kershner, Staff writer, July 10, 2005.

From "A Pretty Village - Documents of Worship and Culture Change, St. Ignatius Mission, Montana, 1880-1889", edited by Bob Bigart Salish Kootenai College Press/University of Oklahoma Press, 2007, pages 286:

March 1, 1889

"D'Aste Diary: I went to B. Pion to baptize a child. Raised wages to men. Paid 2.00 to Frank Camille."

ibid. page 303

August 26, 1889

"D'Aste Diary: Nice day. I went early to Pion, gave sacraments to his wife, went to Dumont, baptized his father-in-law."

August 29, 1889

"D'Aste Diary: Nice day, very smoky. F V. Gorp and Stephen start off for St. Peter. I spent 5.00 for stamps, and 5.30 for freight. Sick call at night at Pion's."

ibid. page 304

September 9, 1889

"D'Aste Diary: Smoke increasing again. Inspector went away satisfied. I went this afternoon to Pion's."

From "Zealous in All Virtues - Documents of Worship and Culture Change, St. Ignatius Mission, Montana, 1890-1894, edited by Bob Bigart, Salish Kootenai College Press/University of Oklahoma Press, 2007, pages 34:

June 9, 1890

"D'Aste Diary: I went to Baptist Pion, F Canestrelli and Mr. Post started with the team for the Agency. They broke down, George Gardepi was sent with a team and wagon, and he did not come back."

"In fact, nothing more is heard of Peone in the historical record except one mention that he remarried at St. Ignatius in 1894. He died on the Flathead Reservation several years later -- in

1902, according to one published but unconfirmed account.” Through the Years, The life of Baptiste Peone at a glance, Jim Kershner , Staff writer’ July 10, 2005

The 7 children of Jean Baptiste Peone and Mary Com-she-hah (some accounts have a couple more children):

1. Sophie Therese Peone (1840-1924) She was born in the Spokane country and died in Valley Creek, Lake Co., Montana on June 24, 1924 and was buried in St. Ignatius. She married Charles "Sk-de-Seall" Plant, the son of Antoine Plante and Mary Flathead.

“From St. Paul and St. Regis Mission Marriage Records from 1848:

M-3 Charles Plant and Therese Pion

Married at St. Paul Mission by Father Antoine Ravalli, S.J. and the witnesses were William Peone, Marie Matthieu and Susanna Langtu.”

They had four children: Charles, Isaac, Isabella and Joseph Plant.

a. Charles was born in February of 1871 in the Colville Valley. From St. Francis Regis Mission, Washington Record Book - Baptisms, Deaths, and Marriages 1870-1893: February 8, 1871 he was baptized at St. Francis Regis Mission by Father U. Grassi, S.J. and godfather was Antoine Plant. I have nothing else about him.

b. Isaac Plant was born on October 14, 1872. He married Sophie "Skom-skotchina" Finley, the daughter of August "Oooy-ooste" "Yoosta" Finley and Cecile Maria. They had five children: Cecile “Sissy,” Anthony August “Tony,” Mary Rose, Charles and Joseph.

Charles Plant:

From a Report of the Commissioner of Indian Affairs, Montana Agency, 1885. 1:20.1:855 (Government Document Number) "Flathead Agency, Montana Territory, August, 1885 - Peter Ronan's 9th annual report:

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

name	under fence	wheat and oats produced	Acres.	Bushels.
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Jocko Valley.

Charley Plant	160	1,500		
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"1860 Federal Census Spokane County Washington Territory: Microfilm #M653-139" US GenWeb project: Starting with Antoine Plante on page 14 line 12:

Antoine Plante halfbreed age 60 a Farmer born in Canada cannot read or write

Mary an Indian age 35 cannot read or write  
Charles halfbreed age 26  
Sophia halfbreed age 19  
Antoine halfbreed age 1  
Joseph halfbreed age 3 1/2. (from Sharon Seal)"

A connection?

From "A Pretty Village - Documents of Worship and Culture Change, St. Ignatius Mission, Montana, 1880-1889", edited by Bob Bigart Salish Kootenai College Press/University of Oklahoma Press, 2007, page 53:

April 24, 1881 D'Aste Diary: Alexandre Plant one of our boys was brought dead from his house, where he went two weeks ago."

"Deaths. Mrs. Theresa Plant

Mrs. Theresa Plant, aged 82, died at her home in Valley Creek on Tuesday, June 24. The funeral was held in St. Ignatius at 2 p.m. on the 26th, interment being in the Mission cemetery. The deceased was the mother of Isaac and Isabella Plant, well known residents of Valley Creek.

Mrs. Plant was born in Spokane in 1840. Besides her children, she is survived by two sisters, Mrs. Frank Ashley and Mrs. John Beauchemin, both of St. Ignatius, and a brother, Paul Peon, of Worley, Ida." (from Bob Bigart)

c. Isabella Plant

d. Joseph Plant he married Philomene Valle and they had a son, Michel Plant

2. Paul Peone in about 1846 he married Julie and they had four children: Louis, Rosalie, Flora and Joseph. He lived Worley, Idaho.

He and Julia (--?--) were enumerated in the census in 1880 at Spokane County, Washington Territory.



I took this of the monument in Spokane some years ago. Chalk Courchane

3. Catherine (Nancy) "Poo-ool-u-ui" Peone (1852/53-1914) born in Colville Valley, she married Peter William "Pish-nah" King, the son of Pierre Roi dit Peter King and Mary Anne Finley. She died November 28, 1914 on the Flathead Reservation. The Kings had 10 children.

From St. Regis Mission, Meyers Falls, Baptismal Records 1852-1866:

Petrum William Roi no. 47

1855 29 June .."ego L. Vercruysse, miss. in Eccl. S. Pauli baptizavi Petrum Willielum filium legitime natum die nona junii 1855 ex Petro Roi et Marianna Finley. Patrinus Patricus Finley et M. Marie uxor Patricu Finley.

L. Vercruysse, S.J."

St. Francis Regis Mission, "Liber Confirmation" 5 August 1874: Gulielmus Roi

From St. Francis Regis Mission, Washington Record Book - Baptisms, Deaths, and Marriages 1870-1893:

M-7 William Pierre Roi (King) and Catherine (Nancy) Pion Married at St. Francis Regis by Father Giorda, S.J. and the witnesses were Baptiste Peone and John Stinger.

1880---10th US Census-Washington Territory-Spokane County

316/316

William King	Indian male	26 head	born in Indian Terr.
Nancy King	" female	28 wife	" " " "
Mary King	" "	1/12 daughter	" " " "

Flathead Agency, Montana Census:

Dec. 1886

998 William King	Pish-nah	Hus	35	M
999 Nansie	Poo-ool-ti-un	Wife	37	F
1000 Mary	Mah-ti	Dau	7	F
1001 Maggie	Sin-shin-nah	Dau	5	F
1002 Ellen	Sku-yal	Dau	3 1/2	F

June 30, 1887

997 William King	Pish-nah	Hus	35	M
998 Narcise	Poo-al-sie	Wife	38	F
999 Mary		Dau	8	F
1000 Maggie		Dau	6	F
1001 Ellen		Dau	4	F
1002 John		Son	2	M

John and Ellen disappear after 1888, family the same until 1891:

Aug. 8, 1891

918 William King	M	Hus	32
919 Nancy King	F	Wife	42
920 Mary	F	Dau	12
921 Maggie	F	Dau	10
922 Zachary	M	Son	1

June 20, 1892

924 William King	M	Hus	23
925 Mary King	F	Wife	22
926 Maggie	F	Dau	3
927 Zachria	M	Son	2
928 Jackson	M	Son	1

1900

1488	Mrs. King	38	mother
1489	Maggie King	18	daughter
1490	Louie King	14	son
1491	Annie King	6	daughter

1910-- US Census-Coeur d'Alene Tribe

202 Maggie Peone King female 18 daughter of Julia Hillburn  
(lives on Spokane Reservation with her husband).  
(What's the score here?)

Flathead Agency, Montana - Allotments Records (Federal Archives & Records Center, Seattle, Wa.): Flathead Group

Allotment No. 412-Head of Family

Name --- Nancy King Husband--William King Allotment No. Dead.

Post Office - St. Ignatius, Montana Father-Peter King  
Mother-unknown  
Wife--Nancy King No.412  
Father-Batiste Peon  
Mother-Mary  
Married, when-1878

CHILDREN:

Maggie King born 1880 No.413

Louie King born 1885 No.414

Annie King born 1893 No.415

99

Name of Indian...William King--mixed blood Cree Dead 12 years

Name of Father...Peter King

Name of Father's Brothers..Don't Know

Name of Father's Sisters...Don't Know

Name of Mother...Don't Know

Name of Mother's Brothers..Peter Finley 1305, Basil Finley 1307

Name of Mother's Sisters...Rosalie Morigeau 257, Catherine Couture 1475,

Ellen Jones 1485, Angelic Palin 632

Name of Previous Wife-blank

Name of Present Wife.. #319 Nancy King widow #412

Present Wife's Father..Baptiste Peone dead

Her Father's Brothers..William Peone-2 children state Wash. name unknown-not enrolled;

Gideon Peone-2 deceased children ???, 1 at Okanogan

Her Father's Sisters- Don't Know

Present Wife' Mother..Mary Peone dead 10 years

Her Mother's Brothers..one alive don't know name, ? has family on Coeur d'Alene.

Her Mother's Sister..No Sisters

His Own Brothers..One brother-dead

His Own Sister....Mrs.Julia McLeod #1102, Louise King married name unknown-not enrolled

Present Wife's Brothers..Paul Peone-not en.-in Coeur d'Alene; Edward Peone-not en.state Washington; Joseph Peone #658.

Present Wife's Sisters...Mrs. Lucy Ashley #102, Mrs. Mary Bushman-notenrolled---1/2 Sis...

Mrs.Therese Plante 1039 (Half Sister on Father's side); Mrs. Mary Ann Chaves, Portland,Ore.  
not enrolled

Their Sons...	Louie King	20	#414
Their Daughters..	Maggie King	age 25	single 413
	Annie King	" 12	415"

From The Evening Missoulian, Jan. 9, 1894, p1:

"Much Bad Whiskey Provokes a Murder on the Reservation Killed with a Neck-Yoke

Daniel Larose and Wm. King Loved Each Other's Wives - The Latter Killed.

United States Marshal Furay returned from a hurried trip to St. Ignatius Mission this morning, having in custody a half-breed named Daniel Larose, who is charged with the murder of a fellow half breed on the reservation, known as William King, on the night of January 2d last. Larose waived his preliminary examination before Judge Logan this afternoon and was committed to the county jail at Helena to await the action of the federal grand jury, which meets at that city in April next.

From Marshal Furay the following facts in the case were learned. Larose and King, accompanied by their wives, attended a dance given on the evening of January 2d, by Joe Pion, a rancher on Post creek about five miles northwest of the Mission. During the evening someone introduced a two-gallon demijohn of Indian whiskey into the festivities, and in a short time nearly all hands were as drunk as lords. About this time Larose began to exhibit an undue affection for the spouse of King and the latter retaliated by showering loving glances and tender speeches on the buxom bride of the gay Larose. These inter-familiar disarrangements, together with the whiskey, soon caused bad blood to spring up between the men and general fight resulted. Larose says he was roughly handled, and a pair of black eyes, a dislocated nose and other marks about the head would lend to bear him out in this asserction. During this melee Larose went over to a farm wagon that was standing close by and picked up the heavy neck-yoke from the end of the tongue, and, returning to the crowd, struck King a heavy blow on the back of the head, completely crushing in the skull. An iron ring in the end of the neck-yoke also struck a bystander, whose name is not learned, and cut his head in a terrible manner. King was promptly removed to his cabin and lingered until yesterday morning at 5 o'clock, when death came to his relief. Larose was taken in charge by Partee, the chief of the Flatheads and formally placed under arrest by Marshal Furay yesterday evening. Larose, the murderer, is a young man about 27 years of age, talks English fluently and has always been regarded as a peaceful man. He has two children, one a boy of 3 years of age. Larose claims that he struck King in self-defense, as he was being badly used up in the general row that prevailed just previous to his using the neck-yoke. It is understood that several more arrests will shortly follow." (from Bob Bigart)





JULY 1969

William King, baptized as Peter William Roi, was born June 9, 1855 in Stevens County, Washington, the first son of Peter King (Pierre Roi) and Mary Ann Finley. He married Nancy Peone, the daughter of Baptiste and Mary Peone, on February 17, 1874, in Stevens County, Washington.

4. Mary Peone (1859-1932) Born in Washington and died at St. Ignatius, Montana, she married John Baptiste Beauchemin, born July 1860 in Pendleton, Oregon and died March 15, 1946 at St. Ignatius, Lake Co., Montana.

From The Daily Missoulian, June 19, 1932, p9:

"St. Ignatius, June 18. - (Special)

Mrs. Ernest Sine took her mother, Mrs. John Beauchemin to the St. Patrick's hospital in Missoula Saturday where she remained to receive medical treatment." (Bob Bigart)

From her obituary in The Flathead Courier, Thurs., May 4, 1933, p4:

"St. Ignatius - Funeral services were conducted Tuesday morning at 9:30 from the Catholic church for Mrs. John Beauchemin, aged 74 years, who died at her ranch on Sunday at 4:30 p.m. after a lingering illness. Father (Louis) Taelman conducted the services and burial was made in the Catholic cemetery. Mrs. Beauchemin is survived by her husband and one daughter, Mrs. Ernest Sine, and two granddaughters. Pallbearers were Joe Newton, J.M. Doyle, Albert Lemery, William Payment, Albert Ahrens and Fred Normandin. The body was at the Twitchel parlors

under the care of Wilbert Derkenwald who is assisting Mr. Twitchell." (Eugene Felsman's obituary collection).

From The Daily Missoulian, Nov. 27, 1932, p9:

"St. Ignatius Nov. 26 (Special)

Rudy Stoll, Henry West, John Beauchemin, Gus Bushman and Geirge Frazier hunted last week in the Thompson river county." (Bob Bigart)

From his obituary in The Ronan Pioneer, Thurs., Mar.21, 1946, p1:

"John B. Beauchemin Dies at Mission Home

Funeral services were conducted Friday, March 15 for John Baptiste Beauchemin, 85, who passed away at his home northeast of St. Ignatius Tuesday, March 12 after an illness of several weeks. The services were held at High Mass at the St. Ignatius Catholic church with Father Joseph Balfe as celebrant and burial was in the Catholic cemetery at St. Ignatius. Twichel Funeral Home had charge of the funeral.

Mr. Beauchemin was born in July 1860 at Pendleton, Oregon, but has lived most of his life in the Flathead Valley.

Surviving are one daughter, Mrs. Katie Sine and one step-son, Johnny Michel, both of St. Ignatius." (Eugene Felsman's obituary collection)

There is a John Bushman, age 45, shown the adopted son Johnny Michel, age 6, a daughter, Katie, age 18 and a wife Mary age 50, on 1910 MT Census, Flathead Reservation.

"April 14, 1867, I undersigned missionary received the mutual consent of matrimony from Augustin, son of Augustin Beauchemin and from Agnes Indian Walla Walla. Witness, William McBean and Pretie Raymond." CCRPNW: Munnick, Walla Walla; p.52.

Mary Peone and John Baptiste Beauchemin had one daughter: Katheryne "Katie" Beauchemin. She married Ernest Firman Sine, born January 15, 1878 Ashtabula, Ashtabula Co., Ohio and died November 1, 1962 at St. Ignatius, Lake Co., Montana. They had two children: Mary Ernestine and Eugene Evaro Sine.



Mary Peone Beauchemin (Bushman)

5. Joseph "Chi-yalko" Peone (1861-1918) he was born in the Colville Valley in February of 1861 and March 1, 1918. He married Angelica Ashley in 1889, the daughter of Pierre Ashley and Mary Ermatinger. He also married Lucy Laugh-Tac, they had two children: Cousque Peone and Eliza Ann Peone. He and Angelica Ashley had one son Stephen Peone.

From baptism book, St. Ignatius Mission, Montana Territory:

page 153     Angelica

baptized 25 March 1871

Father: Pierrish McCloud (Pierre Ashley sometimes used his stepfather Angus

Pierre McLeod's surname.)

Mother: Maria Chattashene (sic)

Godmother: Angelica wife of B. Ignatius

Angelica and Joseph Peone adopted by Indian Custom Stephen Peone. He was a baby that the Sisters of Charity at the St. Ignatius Mission had asked the Peones to take in as their own. The baby's parents had died of smallpox, who they were is still a mystery. Stephen was to be treated by Angelica as her son the rest of her life. It may be that his parents were Peones anyway. The Peone home was on their three allotments at Post Creek, Montana, about five miles from St. Ignatius, Montana. Both are buried in the St. Ignatius Catholic Cemetery.

Angelica died on her country farm on June 10, 1910. She was the owner of six head of livestock at that time. Her gravestone reads, "Angelic Peon 1872-1910."

Joseph Peone:

From St. Regis Mission, Meyers Falls, WA., Baptismal Records 1852-1866:

Joseph Pion no. 2

1861 6 April.. "ego infrascriptus absque ceremoniis baptisavi in loco dicto Kexkalsh(sp)

Josephum duos menses natum ex infidelibus J. Baptista Pion ex Skomshina. Patrinus fuit Paulus Pion. J. Joset, S.J.

ceremonie supplere? ? 19 maii 1863."

He moved to the Jocko or Flathead Reservation in 1886 with his father and family. His first marriage was to a Spokane woman named Lucy Laugh-tac (born 1867), who bore him two children; Cousque in 1884, and Eliza Ann in 1887. As with most of the Upper Spokanes, Joseph was a Catholic. The Peones first joined Charlo's band in the Bitterroot Valley, and moved with that band to the Jocko in 1891.

Notes from the Roll Book taken by Dona Baylor in 1980:

Joseph Peone age 43 3/4 blood Spokane husband married in 1889 by priest

Father: Baptiste Peone Mother: Mary Cum-she-nah dead

Angelic Ashley age 32 wife 1/2 blood Pend d'Oreille

Father: Pierre Ashley Mother: Mary Ashley no. on roll 547

Stephen Peone age 12 5/8 blood Spokane

Father: Joseph Peone no. on roll 376

Mother: Angelic Peone no. on roll 377

U.S. Census by Major Peter Ronan in 1886:

993 Joseph Peone Chi-yalko 29 husband

994 Lucy Peone wife

995 Cousque Peone 3 daughter

996 Eliza Ann Peone 7mos.daughter

U.S. Census in 1900:

1481 Joseph Peone Sh-do 37 husband

1481 Angelic Peone 27 wife

1483 Steven Peone 7 son

Federal Archives and Records Center, Seattle, Wa., Allotment Records:

Allotment No. 658 Joseph Peone

Name of Indian: Joseph Peone Husband age 43

Name of Father: Baptiste Peone dead

Name of Father's Brothers: William Peone, Gideon Peone, Joseph Peone

Name of Father's Sisters: don't know

Name of Mother: Mary Peone dead

Name of Mother's Brothers: St-ah-ah ?, Cyau-cun?

Michael Gua-ite? dead has family

Name of Mother's Sisters: Mary no children

Name of Previous Wife: Lucy Peone no children

Name of Present Wife: Angelic Peone 659

Present Wife's Father: Perrish Ashley dead

Her Father's Brothers: don't know

Her Father's Sisters: "

Present Wife's Mother: Mary Ashley #89

Her Mother's Brothers: don't know

His Mother's Sisters: "

His Own Brothers: 1/2 Xavier Peone

Full Paul Peone

His Own Sisters: Therese Plant-1039, Lucy Ashley #102, Nancy King 412,

1/2 sister Mary Ann Chaves Portland, Ore. don't know

Mary Bushman

Present Wife's Brothers: Frank Ashley 101, Antoine Ashley 93

Charles Ashley 96, William Ashley 91

August Ashley 5

Present's Wife's Sisters: Isabel Ashley 90, Mary Ashley 92

Their Sons: Stephen Peone son 12

State of Montana County of Missoula SS.

I, Joseph Peon, being first duly sworn depose and say that my reason for leaving my property by will to Stephen Peon, my adopted child, is because he is an orphan and lives with me; that I have no wife or mother or father living, and my only other relatives are the following named sisters and brothers, Mrs. Frank Ashley, Mrs. John Beauchemin, Mrs. Charles Plant, Paul Peon, and Xavier Peon, and they all have allotments and are willing that I leave my property to Stephen.

His Witnesses to marks Joseph Peone (thumb print)

Mark

Lomah Badroad St. Ignatius, Mont.

John R. Parker, farmer St. Ignatius, Mont.

Subscribed and sworn to before me this 20th day of December, 1915

Superintendent."

From the Char-Koosta, Sept. 1, 1983, p 7, "In The Days Of Our Grandfathers"

"Blind Mose Remembers (Blind Mose Chouteh (1891-1987) was the Flathead Reservation Head Drummer for 36 years, from 1910 to 1946, he lived in St. Ignatius, Montana all his life.)"

....."The month of St. Mary, June [1914] was when the old people got the sickness. There were many that had died. They gathered the sick to the west of here, to a shelter. They were fed daily and treated. There were 21 people that died there of small pox. There were three children but they were sick when they died there.

"It was during July [when] they left from here. A number of wagons were moving to Arlee to the July celebration. It was already three years that they had been having the July celebrations.

"Just on the other side of Ravalli as you start to enter the Jocko Valley, was where they were told to return. There were two people sitting [there] that were sent there by the leaders to tell the people to return home, that none of the Indians from here were to go to the celebration, [because] they might contaminate the Indians that are celebrating.

"So they turned around and returned here, stopped and had lunch. After they had finished lunch, one person had an idea. This was Lome Casqen.(Lomah Joscum). After they had finished lunch, they came here (St. Ignatius?) where there was still a log building which already had burned down -- a store. He got there and only the storekeeper and the person who wrote (the bookkeeper) were there.

(Romaine (Lomah) Joscum (1858/62-1926) the son of Joseph and Adelaide Standing Bear, he married Lucy (Coonmah) Cunmah, the daughter of Red Crow and Sophie Techeshe. "From The Daily Missoulian, June 18, 1926, page 6: "Lake County - "Lome Joseph" Dies; End At St. Ignatius - Accompanied First Sisters to the Mission. St. Ignatius, June 17. -- Special. -- Jescum Romie Standing Bear, known to everyone as "Lome Joseph," died at his home south of town Sunday afternoon after a lingering illness.

"Lome Joseph" was 70 years of age. He was the son of Chief Joseph Standing Bear who was a prominent Flathead chief. Chief Joseph and his wife Adelaide met at the Coeur d'Alene mission, the first four sisters who came to St. Ignatius in 1864. The four sisters, Sister Mary of the Infant Jesus, Sister Mary Edward, Sister Paul Miki and Sister Remi traveling on horseback from Walla Walla entered the Mission valley. They were the first women to cross the Coeur d'Alene mountains and were guided on this perilous trip by Chief Joseph. They were accompanied by Father Giorda and Father G. Gozzall. Lome Joseph was an honest and industrious Indian had had followed farming and stock raising. He leaves a wife and two sons, Frank and Antoine. His wife Lucy was a sister of Blind Pete, who perished in the flames when his cabin burned on Friday morning." (from Bob Bigart)

"He had just seated down outside in the shade, when one person came around the corner from the place [where] the commodity building [is] today. He came and met Susep cttā. He is from the west and he was raised around here. They call him Joe Peone. When he talked to Lome he said, "When we was going to the July celebration, I don't know how many of us were turned away. But when I was on my way back I was thinking and I told my wife, "It's nothing important about the July celebration and we're crying over it. It would be nice if we made our own July celebration right here. There is plenty of Indians right here. We could manage it," and so today I see you here and I'm telling you what I think. It would be nice if we made our own July celebration.' Lome-Casqen said, We will. We'll try it."

"Then Susep told him, "We'll go see your father.' His house was just a little way from there. They went in after they finished their smoke. Then Susep Pecsvis Semxe (Standing Grizzly) told them, "O.K., you probably didn't come here for nothing.' Then they said, "We were thinking of putting on a July celebration, because we were turned away.' They told him everything, then he said, "That is good, I agree with this.' Susep Peone said, 'From me, I'll give one cow and a hundred dollars to be placed for the July celebration.' Then Susep Pecsvis Semxe said, "Also from me, I'll give one cow and one hundred dollars to be placed down for our July celebration. But not today that I tell you, it will be so and it will be so. Because our leader lives over there, Pati Qeyqeysi (Baptiste KaeKaeshi Queyqeysi). We'll go see him and ask him.'

(Baptiste KaeKaeshi - From "To Live on a Reservation", edited and compiled by Olive C. Wehr, May 1976., Mission Valley News, page 2: "In the accompanying the picture Chief Kae-Kae-She is evidently pondering the bleakness of his changing world. So long as he lived he resisted the changes that inevitably came to the reservation with the coming of white settlers. All his efforts could not stem the tide of changing times, nor can ours today. Baptiste Kae-Kae-She (Spotted Foot) first became a public figure when he was appointed to become one of three judges to serve on the Flathead reservation court, organized in July, 1855. The other two judges were Joseph (Grizzly Bear Stand Up) and Louison (Red Owl). The judges were paid seven dollars a month. Their duties consisted of issuing rules to govern the conduct of tribal members. Their authority

overthrew the judicial function of the tribal chiefs. In 1908 Kase-Kae-She, Sam Resurrection, and Charles Moolman, wrote twice to President Roosevelt, protesting the opening of the reservation. Late in 1908 these three men went to Washington, taking Jack Sundown as interpreter. At that time Kae-Kae-She was seventy-three years of age. There is also record of a second trip. In 1909 the same three men sent a petition with 134 names to the commissioner of Indian Affairs in Washington. All their efforts and protests were to no avail. In 1910 the reservation was opened to white settlement. Dedicated to a cause for the sake of his people, but defeated by the onrush of civilization, Kae-Kae-She's name stands today as a symbol of dignity in defeat. The old community hall in St. Ignatius today bears his name in honor of his memory. Kae Kae She Community Center. This old building, now referred to as the old commodity building, was formerly the Beckwith store.)

"They left the house and walked towards where the hospital [was] (which has [since] been torn down) and past it a little farther and seen him laying underneath in the shade. He saw them coming, so he went into the house. He brought his pipe out and sat down outside in the shade. When they got there, Qeyqeysi filled his pipe and they smoked. When the other Indians seen them they said, 'It must be something important that these people are walking to see Qeyqeysi.' So they went over, and the Indians became crowded. That's when there used to be many Indians here in St. Ignatius.

"When they finished smoking, Qeyqeysi said, 'There, you can say what you must. It's probably something important that you came for.' Then Pecsvis S-mxe said, 'Yes, our children came to see me and here's what happened. They were going to the July celebration in Arlee this morning and they were turned away by a couple of Indians, who were sent by the leaders of Arlee, to tell everyone that none of the Indians from here is to go, because they might contaminate the ones who were celebrating, of the small pox. When they were turned away, they returned home. It was the idea of Susep which he said, 'It's not that important we have to cry over the July celebration. It would be nice if we had our own July celebration. We'd be able to do it because there is a lot of these Indians.' So that is why we came to see you. I have just thought it would be so, and I agree.' He was Chief Judge Pecsvis S-mxe. 'And whatever you answer to this, as for me. I have said I would give one cow and one hundred dollars, and my son, Lome, said he would give one cow and one hundred dollars. And whoever else wishes, they can donate. Then we can talk about how many days we can have a July celebration.'

So this was a story of an early celebration at St. Ignatius Mission in 1914. Others donated a cow and one hundred dollars and they were: P-nwe Ninme (Benjamin Nenemay), Masiyal, Tom McDonald, & Pati Qeyqeysi. Mose Chouth's father soon joined the discussions. "So the discussion went on, then they said that maybe Post Creek [would be a good place]. Close to the banks not too far was where Paul Culay (July) lived. That is where they used to have Culayyam (July celebrations). They only had races there and that was all that was done for three days. There was a certain camp around there, that is why they call it Paul Culay. That was a crossing. They said that is where we should culayyam, by the creek, because there is a lot of dry wood around there. The meeting went on further and they said that there should be four days of celebration. Then they agreed...." The celebration was set for the 4th of July and word was passed on to the Kootenais and to Crow Creek and Camas Prairie."

From The St. Ignatius Post, Fri., March 28, 1924, p5:  
"First School In This Valley Held At Old McDonald Ranch

At the Big Flat reunion, held at the Leon school house on March 15, a number of the old-timers got to talking about the early schools on the reservation, and the fact was brought out that the

first public school in this valley was held in the old Joe McDonald house on Post Creek in the winter of 1908-09.

J. H. Cary, realizing that something had to be done to give his children an education, went out and got some of his neighbors interested, and together they hired a man named Medill, a farmer who had some experience, to teach the 12 or 15 children of the community. The school was kept up for three or four months by Mr. Cary, Tom and Joe McDonald, Louie Camille, Joe Deschamps, Ed Deschamps and Joseph Peon."



Angelica Ashley Peone 1871-1910 & Elizabeth "Auntie" Ashley 1874-1960

This was taken probably in the 1890s.





Stephen Peone (1892-1957)



Angelica & Stephen Peone



Taken by Chalk Courchane June 2010



A tintype of Angelica, Joseph and Stephen Peone.

Courtesy of Charlie Blood, St. Ignatius, Montana

6. Lucy "Yos-sil- chim-mac" Peone was born in 1863 to Baptiste Peone (Chief of the Upper Spokane Indians) and to Mary Com-she-nah in eastern Washington Territory. The Peones moved to the Flathead Reservation under the Relocation or Removal Act in 1886. Her baptism found in the St. Regis Mission, Meyers Falls, Washington, Baptismal Records 1852-1866 was number 2. She was baptized April 22, 1863 at "Enxehlemisxasxunlex"(sp) and was 3 months old. Her godfather was Charles Plante. Her parents were shown as "infidelibus Jn. Baptiste Pion et Skomshina".

She married Edward Plouff (Pluffe) in 1884. They had two children: Charles Cecil (born in 1893) and Louise Plouffe. Edward died in 1893 leaving Lucy and the two children a home in Post Creek, Montana.

From the Daily Democrat - Messenger, Missoula, Mt., June 17, 1897, page 4:

"Highway and Byway

Edward Blof, a half breed resident of the Flathead reservation, died yesterday at the Sisters' hospital of consumption. The remains were embalmed and otherwise prepared by Woody & Hayes and will be shipped today to St. Ignatius Mission for final interment." (from Bob Bigart)

Lucy then married Frank Ashley, the son of Pierre Ashley and Mary Ermatinger. Frank had earlier been married to Cecile Saxa (1868-1898), the daughter of Louie "Deaf Louie" (Saxa) Eneas and Mary Nem-ste-ne, and was a widower of three years, on February 14, 1901. According to Lucy's testimony on March 23, 1932, she and Frank lived together until he died in 1931. Frank Ashley's sister Angelica was married to Lucy's brother Joseph Peone. Lucy died on 9 Apr 1934.



Lucy Peone Ashley, Antoine Ashley and Joe Ashley, on a hunting trip in the "second range of the Mission Mountains." Notice that Uncle Antoine has both bib overalls and wooley chaps on. This photo is slightly double exposed, see Joe's image on the mountain?



Margaret Cordelia “Muggs” Madsen Tilden, Mary Cecille Madsen McClure, Lucy Peone Ashley, Mary Ermatinger Ashley - Flathead — (ID from Cecille Matt Facebook) The original date is shown as 1909 but this can't be correct as the first two were not born then.

Evidence from Frank and Lucy Ashley's probate files show that Lucy did not learn to read or to write. It is assumed that she had no formal education. She was well versed in cultural matters and in the ways of surviving in open country, which mattered more in those days.

#### US CENSUS 1891

#61	Edmund Plouf	father	36	years old	male
#62	Louise Plouf	daughter	9	" "	female
#63	Charlie Plouf	son	2	" "	male
#64	Maggie Peone King		14	" "	female (Lucy's niece)
#65	Louie King		9	" "	male (Lucy's nephew)

#### US CENSUS 1897

#1054	Lucy Pluff	mother	36	years old	female
#1055	Lousie Pluff	daughter	15	" "	female
#1056	Charley Pluff	son	6	" "	son

## FRANK ASHLEY

Frank was the oldest and most incorrectly documented child of Pierre and Mary Ashley. The family storytelling by Joe Ashley and other relatives seemed to exclude stories about this man. He was grown by the time most of his sisters and brothers were born.

Frank was born 11 Dec 1863 near Kalispell, Montana. Until 1886 nothing is known about Frank Ashley. By 1886 he was living with his family in the Mission Valley near the St. Ignatius Mission. His probable profession was cowboy or ranch hand, although he may have had a ranch of his own.

In "Liber Baptismorum in Mission St. Ignatius (Pend d'Oreilles, etc.) 1854-1873, page 89, we find:

18 Dec. 1863, baptised Frank, son of Pierre (son of the wife of Angus) and Maria his wife, born 1 of this month? Sponsor Poiezzi?

According to Joe Ashley, Frank had no formal education, nor was he in the military. But it has since been found out that he did indeed go to the Father's School at St. Ignatius Mission. He lived all or most of his life on the Flathead Indian Reservation. He owned a ranch on Post Creek, which made his family a decent living.

He has been recorded as Frank, Francis, and Franciscus on various rolls, baptisms, and censuses. His Indian name has faded with the past. In 1884 he had married Cecille Saxa and they had about seven children.

From "A Pretty Village - Documents of Worship and Culture Change, St. Ignatius Mission, Montana, 1880-1889", edited by Bob Bigart Salish Kootenai College Press/University of Oklahoma Press, 2007, page 151:

August 4, 1884

"Extract from "A Thousand Indians Assembled," The Helena Daily Herald, August 4, 1884, page 3, col. 3-4.

The day before the Feast of St. Ignatius that year.

"On the day previous to the feast there was a Christian Indian marriage between Frank Asseline and Cecelia Saxa, the ceremony being solemnized in the church by the Rt. Rev. J. B. Brondel, Bishop of Helena, witnessed by probably a thousand Indians and fifty white people composed of priests, ladies and gentlemen. The bride and groom had both been pupils at the two mission schools, where their love, probably at first sight, had been nurtured from childhood till after school honors had been conferred upon them at graduation day. Among these Indians the obligations of the Christian marriage are sacredly taken and as sacredly kept, knowing as they are taught that divorces are impossible."

ibid. page 294

June 7, 1889

"D'Aste Diary: Mr. Kelly the plumber began to work this afternoon, another man was hired. Frank Asselin was discharged yesterday. The Blacksmith can't work yet since last Monday."

From "Zealous in All Virtues - Documents of Worship and Culture Change, St. Ignatius Mission, Montana, 1890-1894, edited by Bob Bigart, Salish Kootenai College Press/University of Oklahoma Press, 2007, page 69:

November 4, 1890

"D'Aste Diary: I let Francis Asselin have 5.00."

ibid. page 77:

December 25, 1890

"D'Aste Diary: Solemn Mass at 9 1/2. Baptist Vallee went home. Frank Asselin gave back the 5 dol. I got 1.50 present. The boys had a great time with the Christmas tree. Solemn Benediction, and sermon."

He is listed on the following Flathead Census:

1886: #1331	age 24	
1897: # 688	" 22	probably meant to be 32
1900: # 544	" 36	
1901: #1555	" 37	
1902: #1354	" 38	
1903: #1475	" 39	
1904: # 611	" 42	
1905: # 610	" 43	

After his wife Cecille died in 1899, Frank began a courtship with Lucy Peone Pluffe and they married on February 14, 1901. Their wedding was at the St. Ignatius Catholic Church. It was the second marriage for both.

Taken from Matrimonium Registrum 1874 to 1893: page 6, no. 1:

Frank Asselin (Ashley) married February 14, 1901 to Lucy (spig)

Catholic age 38 - 2nd marriage	Catholic age 36 - 2nd marriage
Residence: St. Ignatius - mixed blood	Residence: Post Creek
Parents: Pierre and Mary Ashley	Parents: Baptiste and Mary Peone
Residence: Reservation	Residence: Spokane

Witnesses: Peter Salwin  
Marguerite King

Minister: J. D'Aste, S.J.

Sister: Mrs. John Bushman  
Brother: Joseph Peone

Notes taken by Donna May Baylor from the 1905 Roll Book and other books at the Tribal office at St. Ignatius, Montana state:

Frank Ashley: age 43; 1/2 blood Pend d'Oreille, married in 1900 by priest  
Name of Father: Pierre Ashley; dead  
Name of Mother: Mary Ashley  
Wife: Lucy Ashley; 35 yrs; 3/4 Spokane Indian; Roll No. 615  
Wife's Father: Baptiste Peone (Penn)  
Wife's Mother: Mar Com-she-nah - dead  
Children: Mary C.; dau; 20 yrs.; 5/8 Pend d'Oreille; single; Roll #614  
Alex; son; 18 yrs.; 5/8 Pend d'Oreille;  
Edward; son; 15 yrs.; 5/8 Pend d'Oreille;  
Agnes; dau; 13 yrs.; 5/8 Pend d'Oreille;  
Charley Pluffe; stepson; 14 yrs.; 3/4 Spokane

All of the children, except Charley Pluffe, were the issue of Frank Ashley and his first wife Cecille Saxa Ashley. Edward Pluffe and Lucy were the parents of Charley Pluffe.

Other children of the Frank and Cecille were Moses "Hasquiua" (not heard of after 1897), Margaret Eva (who died in 1898), and Joseph Henry. Louise Pluffe was the daughter of Edward and Lucy Pluffe.

St. Ignatius, Mont. Mission Census (abt 1918-1923), Jesuit Archives, Spokane:

names	age	creed	race	location
Frank Ashley	60	cath.		near McDonald Lake
Lucie	45	"		

From The St. Ignatius Post, Dec. 17, 1926, page 5:  
"LOST

1 roan cow branded OR on left rib and 25 on left thigh.  
1 roan cow with calf brand E and 25  
1 red cow, brand E and 25.  
1 red cow and calf, brand 25 on ribs.  
1 red cow, brand 25 on ribs.  
1 red cow and calf, brand FA on ribs.  
1 coming 2-yr-old steer, FA on ribs.  
1 spring calf, FA on ribs.  
1 red heifer, brand 25.  
1 white face heifer, 25.  
20 head in all, the rest all branded 25.  
Reward for their return or information.  
Frank Ashley, St. Ignatius."

From The Flathead Courier, Thurs., Aug. 18, 1927, p2  
"St. Ignatius - Miss Rose Ashley, accompanied by her uncle, Frank Ashley, and Cecil and Margaret Madson, spent several days in Kalispell last week."



Bud Cheff, Jr. told me (Chalk) that Frank Ashley was a good friend of his dad, Bud Cheff, Sr., and taught him how to set bear traps.

Frank died on November 13, 1931 at St. Ignatius, Lake, Montana. His death certificate states the cause of death: cerebral hemorrhage.

Entered in the St. Ignatius Burial Register June 30, 1898 to January 3, 1963 is: Frank Ashley - buried November 16, 1931, age about 70, lived near mountains.

From his obituary in The Daily Missoulian, Sunday, Nov. 22, 1931, p11 (E. M. Felsman Obituary Collection): also The Daily Missoulian, Nov. 22, 1931, p11

"Frank Ashley, an old time resident of the Flathead, died at his ranch home near St. Ignatius November 13. Burial was made in the Catholic Cemetery at 9 o'clock Monday morning. Mr. Ashley is survived by his wife, a daughter, Mrs. Charles Madsen, his mother, Mrs. Mary Ashley, a brother and a sister."

From the Ronan Pioneer, Nov. 19, 1931, p4:

"St. Ignatius

Frank Ashley, an old time resident of the Flathead, died at his ranch near St. Ignatius November 12. Interment (? typo words misplaced here) was made in the Catholic cemetery at 9 o'clock Monday evening. Mr. Ashley is survived by his wife, a daughter, Mrs. Charles Madison, his mother Mrs. Mary Ashley and a brother and a sister."



Agnes Ashley & Auntie "Elizabeth" Ashley and Frank and Alex Ashley



Taken by Chalk Courchane in St. Ignatius, Montana Catholic Cemetery

7. Xavier Peone whose mother does not seem to be Mary Com-she-nah.

Xavier Pion s/o of J.B. Pion and ? Tchilcheliko married Marie Rose d/o Tchimsolmxou and Osbzinemisiko on 30 August 1852 at St. Paul Mission. Witnesses were Augustine srxwelexken (sp) and his wife Monica.