

"One must obey kinship rules, one must be a good relative." (ecd)

Winter 2000

To all my relations: (please see notes first)

What follows are the names and birth and death dates of a good number of our relatives. This compilation is the result of some twenty-five years' effort and I don't apologize to anyone for it.

I faithfully recorded what I read and what I was told and understood to be true and made it very clear that I intended to publish and gave everyone ample notice and opportunity for corrections.

Many of you I don't even know, some of you I don't pay a lot of attention to, some I get along with pretty good and some I just flat don't like - but you are all my relations and this is for you.

For me, it starts with Napoleon Ducheneaux, 1833-1918, a French Canadian man from the Parish of Pointe-Claire on the Island of Montreal in Quebec.

He married Sophie LeCompte, a half-blood Sans Arc (Saone) woman, 1850-1911, at Swan's Ranch in Dakota Territory before a justice of the peace on July 1, 1867.

He was a freighter, gold miner, soldier, ferryboat man and rancher. He is buried with Sophie in the Virgin Creek Catholic Cemetery at LaPlante. They were together 44 years.

My great-grandfather Napoleon Ducheneaux was adopted in 1912 by the four bands domiciled on the Cheyenne River Reservation.

When he was near 75 years, he wrote to the US Interior Secretary complaining that there was no work for him on this reservation and that he was entitled to it under the 6th Article of the Ft. Laramie Treaty of 1868.

The said article provides that any individual legally incorporated with the Sioux Tribe previous to that time is to be considered the same as a Sioux Indian.

Numerous full-blood chiefs and headmen of the various bands, some of them my near-relatives, acknowledged this treaty with their marks and the Pipe - a few could not!

With that letter, Napoleon Ducheneaux could have repudiated, by implication, any naturalization papers he may or may not have taken out with the United States.

And he just made it on that "legally incorporated" business in 1867, but he had been busy fighting somebody's civil war and mining for gold in California and probably just checking things out.

A couple of not-too-bright wasicula brothers named J. D. and Anson Hilger made the mistake one time in 1890 of leaving a keg of whiskey unguarded by the river bank just below Pierre.

Nap Ducheneaux, Hank Lafferty and Joe Kirley, probably while waiting for passengers, sampled the whiskey until their better judgements got away from them - and then they killed it!

Dad said that he recalled as a small boy Grandpa Nap receiving a letter one time from Chicago about a near-relative. It had a black border, the sign of the death of a loved one.

Sophie was the oldest child of Louisson LeCompte, 1830-1900, and Lillian LeClaire, 1831-1924.

Lillian was the oldest child of Oliver LeClaire, ca 1800, a French Canadian Free Trader, who had a bunch of pretty daughters with a Sans Arc woman called Iron Cedar or Lost, ca 1815-1894.

Iron Cedar Woman was a daughter of Chief Crow Feather, ca 1795- ca 1861, her mother was one of the three daughters of Bad Teeth, an Oglala man. Crow Feather married them all!

Crow Feather's other children were, Louis Crow Feather, d. ca 1880, eldest daughter, second daughter, Looking At Woman (Joseph Pacer), Spotted Horse Woman, Woodpecker Woman (Shot In The Eye)

Crow Feather Jr., ca 1840-ca 1870 (Burns Woman), Moses One Feather, 1842-1919 (Her Shawl Comes Out, 1844-1929), Raw Hide, ca 1848-ca 1880 and Her Pipe, 1850-1880.

Crow Feather's grandchildren were - from his eldest daughter, Mrs. Little Wound, from his second daughter, Looking At Her Face or Alice White Horse, from Looking At Woman, Edward Two Two, from Spotted Horse Woman, American Bear,

From Moses One Feather, James One Feather, 1869-1917 (Fannie Hates Him, 1874, Alice One Feather, 1869, Mary Yardley, 1865), Mary One Feather, 1872-1902 (William Larrabee, 1863-1900), Lizzie One Feather, ca 1876-ca 1890,

Ida One Feather, ca 1878-ca 1905, Alfred One Feather, 1883-1911, Phillip One Feather, 1889-1911, Joseph Crow Feather, 1890-1964 (Agnes On The Tree, 1898-1966).

Crow Feather's sister, Walks As She Thinks was the mother of Chief Red Cloud, 1822-1909, the Chief's father was Lone Man. (I sure do wonder about the man that was Crow Feather's father)

In recorded testimony in the Peter Livermont, II, re-registration proceedings in Pine Ridge around 1902, his great-uncle Red Cloud testified that the Oglalas were "an off-shoot of the Sans Arc," little brothers so to speak.

Iron Cedar Woman's other children were, Julie LeClaire, 1832 (Peter Livermont, I), Peter LeClaire, 1835-1885 (Adeline Darveneaux, d. ca 1890), Sarah LeClaire, 1836-1902 (Joseph Valandra or Villeandre, 1803-1870) Angele LeClaire, 1840-1883 (William Kensler, 1810), Susan LeClaire, 1842 (J B LaPlante) and Sophie LeClaire, 1844 (Langlois)

Red Cloud had advised his half-breed nieces and nephews to leave the White River area in the troubled times of the 1860's leading up to the extended peace talks and subsequent treaty at Ft. Laramie.

This was after Harney had finished up at Ash Hollow and the charade of the Mormons at Mountain Meadows.

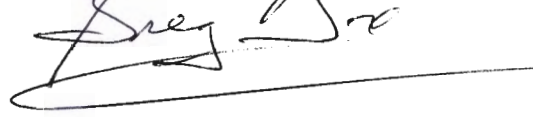
They went to the Great Nemaha Reservation in southeastern Nebraska to raise their families out of harm's way.

Red Cloud knew their white blood would give them no protection from the horse soldiers and he wasn't sure how the full-bloods would treat them in the heat of battle and he didn't want to lose them.

In a way, they were his protection.

This was called Red Cloud's War. It culminated with the United States suing for peace in 1868.

Louisson LeCompte's father was Joseph LeCompte, my paternal 3rd great-grandfather.



Except that he came originally to the Upper Missouri as a Trader for the Columbia Fur Company, ca 1820, little is known of this man. Indications are that he was here probably ten, fifteen years earlier.

I believe he was the "deLaCompte" that came for his own reasons to the Black Hills in 1833 with the five white gold stealers.

The last one to die, huddled in a gully, scratched a record of their attempted theft and consequent annihilation on the so-called Thoen Stone. "All ded but me . . . (Indians) got our gold, June 1834 . . . Indians hunting me."

There was an "Indian Crow" inscribed on that stone as a member of the 7-man party, almost certainly a Sioux man called Crow.

A Crow Indian would have to be about half insane to go into the Sacred Paha Sapa in those early times. Or maybe, that was just a scared white man's condemned way of inscribing Crow Feather.

LeCompte was allowed to live, I believe, because he was a brother, the husband of Pazaakuwin, probably a Yankton woman.

There is a difference in the family over whether she was a Sans Arc woman or a Yankton woman of the White Medicine Cow Band under Jumping Thunder.

She could have been a Sans Arc, as Sophie testified in a sworn deposition in 1910 that both her parents, Louisson and Lillian were half-blood Sans Arcs.

Reading her probate statements, great-grandma Sophie was an intelligent, mature mixed-blood woman. She would certainly know her own band affiliation!

On the other hand, the senior Mrs. LeCompte was undoubtedly the daughter of a very influential man, from whichever band, to rate a white husband of LeCompte's stature.

That would seem to eliminate any one of the headmen of the Sans Arc Band, since Louisson and Lillian had married and the band tiospayes were all near-related, and we are a matrilineal people.

Pazaakuwin probably had to come from some other band - but why the Yankton?

Joseph LeCompte lived out his years alone (with his gold?) in the civilization of the Big Sioux River area. He must be buried over there.

In 1840 he asked the Jesuits (the converters of beaver) to baptize his four children.

They were, along with Louisson, Theresa Latina LeCompte, 1832-1888 (Owen McKenzie, d. 1863, Antoine "Chet" DuBray, 1825-1901, Cuthbert DuCharme or Papineau, 1827-1903), John Baptiste "Battese" LeCompte, 1836-1878 (no issue) and Marie LeCompte or Hearing, 1838-1899 (Black Tomahawk, d. 1892).

DeSmet, a Belgian priest recorded them as the children of Joseph LeCompte and a "Sauvagesse," a French word meaning female savage.

This particular female savage was my paternal 3rd great-grandmother.

The only recorded child of Hearing and Black Tomahawk was Walking Crane, who was called Paul Dougherty, d. 1909 (Red Lodge Woman, Comes With Hail Woman). His children were,

With Red Lodge, William Dougherty, 1870-1916 (Jessie Banks, 1871-1894, Louisa Crow Eagle, 1874-1930), and with Comes With Hail, Leo or Tut Walking Crane, 1892-1962 (Lucy Brown Thunder, Edith They Like Him, 1898-1970), Joseph Walking Crane, 1894-1912, and Jennie Walking Crane, 1897-1964).

The children of Louisson LeCompte and Lillian LeClaire beside great-grandma Sophie the oldest were Angelique LeCompte, 1852-1915 (Joseph LaRoche, 1826-1899), Mary or Mollie LeCompte, 1857-1933 (Edward Whitney, d. 1880),

Louis LeCompte, 1859-1908 (Mary Julia Narcelle, 1861-1892, Christine Oversett, 1874-1958), Annie LeCompte, 1874-1939 (Walter Swift Bird or LaChapelle, 1870-1932), and Vetal LeCompte, 1875-1940 (Maude Traversie, 1875-1946, Nellie Rose Brown, 1888-1949).

The LaRoche grandchildren of Louisson and Lillian were, Felecia LaRoche, 1870-1937 (Emily Kinkade, 1875-1964), Zoe LaRoche, 1872-1885, Alexander LaRoche, 1874-1885, Seymour LaRoche, 1876,

Harry LaRoche, 1878-1943 (Alma Driving Hawk, Emma DuFond, 1885-1926, Myrtle Hayes, Christine Johnson, 1908-1981), DeSmet LaRoche, 1879-1954 (Vernie Sawyer, Amy LeBeau (Gilland), 1888-1966), Sophie LaRoche, 1882-1957 (John Gilland, 1879-1940),

John LaRoche, 1883-1957 (Carrie DeWitt, 1893-1940), Carrie LaRoche, 1890-1977 (William LeBeau, 1884-1958, Frank LeCompte, 1894-1965), Juliann LaRoche, 1892-1893, and Mary LaRoche, 1894-1984 (Krohn Skartvedt, 1890-1956).

The Whitney grandchildren of Louisson and Lillian were, Eugene Whitney, 1876-1949 (Louise LeBeau, 1877-1906, Lucy LeBeau, 1881-1919, Jenny Rivers, 1874-1955), Amy Whitney, 1879-1949 (Edward Boynton, 1876-1943, Jack Gray, 1877-1959), and Isabelle Whitney, 1880-1945 (Ambrose Benoist, 1879-1956).

The Louis and Julia Narcelle grandchildren of Louisson and Lillian were, Edward LeCompte, 1881-1952 (Nancy LeBeau, 1884-1925), Mary LeCompte, 1883-1883, Moses LeCompte, 1884-1900, Louis LeCompte, 1886-1957, Susan LeCompte, 1889-1965 (Rodney Cooke, 1885-1963), Cyril 'Casey' LeCompte, 1889-1975 (Catherine Claymore, 1899-1982), Casper LeCompte, 1891-1956 (Virginia LaPlante, 1902-1993), and

Their grandchildren from Louis & Christine Oversett were, Frank LeCompte, 1894-1965 (Anne LeTourneau or Black Bird, 1896-1994, Carrie LaRoche, 1890-1977), Blanche LeCompte, 1897-1943 (Arthur Putnam 1918-1979), Florence LeCompte, 1899-2000 (Buckner Ward, 1887-1947),

Lawrence LeCompte, 1899-1949, Obediah LeCompte, 1901-1969 (Cecelia Skinner, 1906-1992), William LeCompte, 1904-1984, Benedict LeCompte, 1904-1982, Urban LeCompte, 1907-1940.

The LaChapelle grandchildren of Louisson and Lillian were, Amy Swift Bird, 1895-1979 (James LeBeau, 1889-1965, Benjamin Sand, 1922-1965), Fred Swift Bird, 1898-1900, Walter Swift Bird, Jr, 1900-1918, Ida May Swift Bird, 1903-1968 (Patrick LeBeau, 1895-1983),

Antoine Swift Bird, 1906-1953 (Mercy Little Eagle, 1916-1979), Mary Swift Bird, 1909-1909, Clara Swift Bird, 1910-1929, and Elsie Swift Bird, 1913-1992 (Leonard LeBeau, 1908-1968, Albin Yellow, William Swimmer, 1911-1986, Alexander Garreau, 1905-1975).

Their grandchildren from Vetal and Maude Traversie were, Zelda LeCompte, 1896-1979 (James McLaughlin, 1894-1977, Oscar Corey, 1886-1963), Gerald (Budd) LeCompte, 1898-1958 (Katherine Livermont, 1902-1973, Millie Vereide, d. 1932, Marcella Halsey, 1911),

Moses LeCompte, 1900-1976 (Margaret Baker, 1900-1972), Vetal LeCompte, Jr, 1902-1978 (Maggie Ducheneaux, 1905-1966, Bernice Fire Cloud, 1900-1975), Dennis LeCompte, 1904-1987 (May Lewis, 1905-1925, Millie Vereide, d. 1932, Geneva Roubideaux, 1910-1988, Dorothy Day, 1908), and Theodore Louis LeCompte, 1909-1981 (Maxine Wylie, 1921).

(metakuyapi ota bluha yelo)

And the Ducheneaux grandchildren of Louisson and Lillian were, Lillie Ducheneaux, I, 1868-1868, Victor Ducheneaux, 1869-1948 (Pipe Bear Woman, d. 1893, Sits Hard Woman, 1868-1931), Joseph Ducheneaux, I, 1870-1870, Napoleon Ducheneaux, 1871-1911 (Jenny Rivers, 1874-1955), Julie Ducheneaux, 1874-1906 (Thomas Hill, 1864-1923), Angelique Ducheneaux, 1875-1938 (Ernest Arpan or Halpin, 1874-1923),

Josephine Ducheneaux, 1880-1951 (Moses LeBeau, 1877-1906, Charlie LeBeau, 1887-1964), Camilla Ducheneaux, 1882-1948 (Angelica Hodgkiss, 1882-1944), Douglas Ducheneaux 1885-1978 (Cecelia LeBeau, 1895-1918, Esther LeBeau, 1901-1997), Lillie Ducheneaux, II, 1889-1967 (William Marshall, 1880-1962), and Louis Ducheneaux, 1893-1893.

Henry Ducheneaux, 1878-1936, was the middle son of Napoleon and Sophie Ducheneaux. His wife, Nellie C DuBray, 1876-1920, was a former Red Sister of the Roman Catholic Church.

She married Henry on November 1, 1901, before a county judge in the little town of Bangor, across the river.

She died in childbirth and is buried along side Henry with her baby daughter named for her in her arms in the Ducheneaux Cemetery finally at Swift Bird.

His middle son, Ernest Lyle Ducheneaux, 1944, told me once that uncle Ernest Ducheneaux likened her to a Saint.

Her children: Frank Ducheneaux, 1903-1976 (Irene Robertson, 1901-1982, Helen Grover, 1911-1996, Millie Vereide, d. 1932, Ellen "Babe" Claymore, 1913-1981, Catherine Carter, 1922-1971), Edward Ducheneaux, 1904-1975 (Alice Olmanns, 1909), Ernest "Tuff" Ducheneaux, 1906-1984 (Mary Collins, 1913-1987),

Rita Pauline Ducheneaux, 1911 (Robert "Tiger" Thykeson, 1907-1990), Josephine "Henrietta" Ducheneaux, 1916-1945 (Stanley Nelson, 1912-1982) and of course, Nellie C Ducheneaux, who was born and died on her mother's birthday and is buried in her arms.

After the death of Nellie, Henry married Felecia Rivers, 1872-1966; she was the widow of George Vandervier, 1863-1926. We called her Grandma Felecia.

He made a deal with Felicia that they would be buried with their former spouses.

Henry Ducheneaux was a rancher, Dewey County deputy sheriff and a land-locator for the white homesteaders, after the forced Indian allotments, when the US Congress arbitrarily declared the remainder "surplus to our needs."

Later, in a 1915 letter to the Superintendent, he couldn't understand why "our white brothers" were getting 50 cents per acre for land burned by the railroad, while he and his sons and other Indians were only receiving 10 or 15 cents.

He lived in Trail City when it was still Cheyenne Junction and he suggested the new name.

Grandma Ducheneaux was a skilled mid-wife in the Trail City and Promise vicinities; she delivered many white and Indian infants in her time, under all conditions.

The title, "Grandma Ducheneaux," seems strange to me.

Her father and mother were Antoine "Chet" DuBray, 1825-1901, and the only known child of Julia Moran, 1849-1878. Julia died when Nellie was 2 years old.

She was the daughter of a white man, or maybe a breed (he looked like one) named Narcisse Moran, ca 1810, and Cheyenne Woman, 1831-1857. Moran's origins are unknown, but he was probably a Cree Red River half-breed.

Cheyenne Woman was an aunt of Helen Larrabee, the half-breed wife of Crazy Horse, 1842-1877. Helen was a daughter of a Cheyenne Indian woman and Joseph Larrabee, a brother to Alexander Larrabee of this reservation.

A grandson of Alex Larrabee's, Sullivan Larrabee, 1906-1984, told me one time he was closely related to my dad. (Sullivan, that was Gentle Ben's dad)

I think he was saying that Narcisse Moran and Joseph Larrabee had been married to the same Cheyenne Indian woman and I think he was talking about being related in the Sioux way.

On the other hand, the Sioux were closely allied with the Cheyenne and there were, no doubt, several wives named Cheyenne Woman by the Sioux and undoubtedly many of them were closely related.

Antoine "Chet" DuBray, a Free Trader from St. Ferdinand, Missouri, had four Sioux wives of record.

In his time though, he roamed the Rocky Mountains as far north as the Assiniboine River and as far south as the Arkansas River, so who knows! He was fluent in several of the native tongues.

He was serving one time, ca 1859, as an Arapaho interpreter for a white court in Denver. When he was called on to interpret, he was passed out in his chair. He must have liked his whiskey.

Witnesses reported that he went to war with the Arapahos in 1865 against the whites in retaliation for Sand Creek. He probably had lost a wife or two and some children in that particular massacre.

He died on the Big White River and is buried in the St. Francis Catholic Cemetery on the Rosebud.

My great-grandfather, Antoine "Chet" DuBray was adopted by the Upper Brulé Band on the Rosebud Reservation before his death in 1901. He was also a legally incorporated individual.

His father was Antoine DuBreuil, 1797, and his mother was Marie Caillou, 1808-1833, a daughter of Hyacinthe Caillou and Marie-Elizabeth Riddle.

His paternal Grandfather was Louis DuBreuil, 1742-1805, and his grandmother was Marie-Ann Laroche (Briart), a daughter of Louis Laroche (Briart).

Louis DuBreuil was a son of Jean DuBreuil, 1690-1760, and Marie Josephine LaPointe, a daughter of Jean Robin (LaPointe).

Chet DuBray's paternal 2nd great-grandparents and my 5th great-grandparents were, from la Capelle-Biron, Old France, Jacques DuBreuil and Marie Turtondè.

Beside great-grandma Julia, Chet's other wives were, Theresa Latina, one of the younger sisters of Louisson LeCompte; and Louise Robinson, d. 1874, and Jennie Bissonette, 1849-1940.

Theresa Latina's son with Chet DuBray was Joseph DuBray, 1857-1913 (Mary Narcelle, Her Wall, Bobtailed Beaver Woman or Martha Shield, Hopkins, Anna Pleets, 1872-1948), and with Owen McKenzie, Patrick McKenzie, 1850-1897 (Prue, Esther Milk or Tracks, 1859-1926).

Louise Robinson's children were, Mary or Molly DuBray, 1861-1932 (Wright, Ross), Julia DuBray, 1862-1932 (Louis Bordeaux, 1849), James DuBray, 1863-1901 (Julia Keeler, Louise LaRoche Fallis, 1856), John DuBray, 1866-1948 (Mary Green Wood, 1871-1943), Jennie DuBray, 1870-1921 (Clarence Three Stars), Elizabeth DuBray, 1872 (William Brown, 1872), Charlie DuBray, 1870 (Elizabeth Kills Enemy, 1877).

Jenny Bissonette's children were, Josephine DuBray, 1881 (Price), Peter DuBray, 1882-1957 (Lillian Rice, 1891-1959), John DuBray, 1885-1955 (Annie Jennie Moran, 1898-1970), Lorene DuBray, 1888-1974 (Narcisse Moran, 1889-1939), Emma Lauris DuBray, 1890-1917 (Marshall Dog King), Lucy DuBray, 1893 (Sturdevant), and the youngest son of Chet DuBray, Robert DuBray, 1894-1988 (Olive Bjerkseth, 1899-1979).

I have limited records of these brothers and sisters of Grandma Ducheneaux and know a very few of their descendants. (The DuBrays of this reservation are not DuBrays, they are DuPrés)

I hitchhiked one time to Los Angeles from Denver with a pretty good tanhansi named Josiyé DuBray, but I don't know which of these other wives of Chet DuBray was his great-grandmother.

He looks like kind of a dirty blond breed, but he talks Sioux like a full blood.

Dad told me one time that when he was 8 or 10 years old he and his brothers and his folks went off by team and wagon to the Rosebud Reservation to visit Nellie's brothers and sisters.

He said they were on the road for three days going down there and he couldn't remember too much about the DuBrays, except that he'd had fun playing with them.

Great-great-aunt Theresa Latina's children with old Papineau were, Louisa DuCharme, 1863-1926 (George Cummings, 1862-1929), Maggie DuCharme, 1867-1891 (Oscar "Pat" Cummings, 1870-1952), Harriet DuCharme, 1869-1895 (James Biggins, 1867-1913),

Frank DuCharme, 1870-1935 (Alvina Turgeon, 1878-1948), Charlie DuCharme, 1871-1934 (Mary Louise Laundreaux, 1871-1909, Mollie Bruguier, 1868-1913, Christine Oversett, 1874-1958), and the youngest son of Papineau, John DuCharme, 1875-1951.

Napoleon Ducheneaux's father was Francois-Xavier Duchésneau, 1812-1845, his mother was Julia Malét. His maternal grandparents were Guillaume Malét and Veronique Pilon.

Great-great-grandfather Francois' father was Thomas Duchésneau, 1778-1832, his mother, Julia or Angelique LaLonde, her parents were Francois LaLonde and Genevieve Chamaillard.

Joseph Duchésneau, 1738-1809, and Marie Proulx, 1745, were the parents of Thomas. His maternal grandparents were, Jacques Proulx and Suzanne Villeray.

Joseph's parents were, Jacques Duchésneau, 1699-1747, and Marie-Francoise Lauzé, 1706-1788, her parents were, Paul Lauzé and Catherine LeDoux.

Jacques' father, Napoleon's paternal 3rd great-grandfather and my 6th was René Duchésneau or Sans Regret, 1665-1740, the husband of Jeanne Guerin, 1676-1743, whose parent's were, Clement Guerin and Perrine Corrier.

René Duchésneau was a French soldier sent to this Continent, ca 1687, when he was about 22 years old, from the tiny village of Fleuré (Vienne) in Old France to fight the English and Indians in defense of French interests.

He took the name Sans Regret, or Without Remorse, to protect himself from reprisals by the Indians. After his discharge he became a farmer and re-adopted his true name. (m)

All of the above-named Duchésneaux were born and pretty much raised in the Montreal area.

According to Marcel Gauthier of Iberville, Quebec, the husband of my 5th cousin once removed, Gisele Duchésneau, there is Huron Indian blood in the Duchésneau family.

As I have read, in the early days all the tribes addressed each other as brother. The Hurons, and only the Hurons, were addressed by the others as grandfather - even by the Sioux.

Anyway, Sans Regrets father, the Great-grand daddy of us all, or the Sieur, or Tunka'sila, was Pierre Duchésneau of Poitiers, France, loving husband, no doubt, of Marie-Charlotte Roy.

This couple did not come to the "Nouvelle France," they lived in Old France. Pierre was a Royal Sergeant in the Parish of St Michel of Poitiers. They both deceased on January 30, 1695. (m)

Napoleon Ducheneaux came into the Upper Missouri country from parts unknown.

Dad told me that old Grandpa Nap had told him once that he'd run away from home with Alexander Laundreaux, 1833-1916, as young boys and then apparently separated and went their own ways.

The family of great-uncle Doug Ducheneaux of Promise has a letter penned in French, dated in 1876, to Napoleon from a brother in Corrine, Utah called Charlie Ducheneaux.

His Canadian name was Cajétan Duchésneau, 1837. He was Napoleon's youngest surviving brother. He was raising 1100 head of cattle and operating a livery barn in Corrine.

He wrote about home and an older female relative. I kind of somehow have the idea, maybe I read it, that their mother, Julia died when they were fairly young.

If that was true, I wonder who this woman was.

She was probably one or the other of Napoleon's two older sisters, Julie Ducheneaux, 1824-1901 (Denis DuFort), or Marcelline Duchésneau, 1828-1901 (Pierre Dansereau).

Charlie also wrote about coming to the Black Hills to profit from the gold miners.

He ended his letter with, "I am for life, your brother."

But I guess Napoleon instead joined his older brother Camille Duchésneau, 1832, in the Montana gold fields hauling freight by team and wagon for a while up the mountains to the miners.

Oral family history says then, probably sometime between 1850 and 1860, he fought a man and thinking he had killed him went on across the Rocky Mountains to the northwestern Pacific coast.

Then on down to the California gold fields.

From there he took ship, sailing down around the Horn through the Strait of Magellan and on up the eastern coast of South America across the Gulf of Mexico into the Port of New Orleans.

How long was his odyssey or what he lived, no one knows.

From New Orleans he moved up river to St. Louis and somehow or the other got mixed up in America's civil war. His conduct in that affair as a soldier for the northern States is unknown.

And then he worked his way on up to Swan's Ranch where he bought Sophie, age 16, from Louisson.

Whether or not he was in the company of Alex Laundreaux in his travels and travails is unknown. There is an apparent census record of Nap in the California gold fields, but none of Alex.

I want to clear something up at this point that bothers me every time I read it.

Alex Laundreaux's first and elder wife on the Upper Missouri was Heart Woman, d. 1875, her sister-wife was Her Pretty Hair Horse or Little Molly, 1852-1952, or as they called her, Molly Čika.

I have read more than once that her name was Mole Ciga or some such thing. It was not! There are no two such words in the Sioux language.

She took or was given the Christian name Molly. She was a very small woman. To differentiate from the many other Sioux women named Molly, they called her Little Molly.

In the Sioux language, the word "little" is cikala, a shortened form of cikala is cika. She was therefore called Molly Čika.

Her parents were, according to Indian Bureau probate records, Louis Obachon or Aubachon and Red Hair Woman. She was raised, until Laundreaux bought her at age 14, by her maternal grandfather Swift Cloud.

Somebody said that Napoleon Ducheneaux and Alexander Laundreaux were related.

Now comes Bazille Claymore, 1824-1910, a quarter-blood Cree and a French Canadian man from St. Charles, Missouri. But he had been born somewhere in the northern Rocky Mountains.

He arrived at Ft. Pierre on the steamboat Trapper in 1840 at the age of 16 and except for one or two visits to Missouri as a young man just stayed right here for the rest of his life.

He was called Jacques Marie, and he claimed to have toured the Rocky Mountains at age 19 with Jim Bridger and Benito Vasquez fighting Shoshonis, Snakes and Crows, and trappin beaver.

He had plural wives - an unknown Sioux woman from the Black Foot Band, a half-blood Sans Arc named White Woman or Mary Sarpy, 1830-1892, and a full-blood named Ice Woman, d. 1864, who was probably Sans Arc as well.

I have understood that my great-grandmother, White Woman was a close relative of Ice Woman.

Old B.C.'s 4th wife, Red Crane Woman was stolen from him before she could have his children.

He became fluent in the Sioux language and was a trusted iyeska or interpreter for the Sans Arc Band in its dealings with the whites.

His boys were called iyeska cinca or interpreter's sons.

My great-grandfather, Bazille Claymore was adopted by the four bands domiciled on the Cheyenne River Reservation before his death in 1910. He was also a legally incorporated individual.

The Sans Arc called him Napé Sica, or Bad Hand.

He is buried in St. Basil's Catholic Cemetery at Mossman next to Mary Cleymore ^(dau).

His epitaph reads: A good and kind father to his children, generous and hospitable to all whites and Indians and with all whom he met while living here. His good qualities of heart will ever be remembered, also for his many kind acts.

He could be ornery though! Babe told me one time that old Beanie had told her that he and his brothers and his dad were making hay one time somewhere up on the Cheyenne River along side another old iyeska and his cinca.

To get their hay home, they both had to cross a deep draw or go to the head of it many miles and back down again by team and hayrack. It must have been a pretty good hay flat.

Claymore finished haying first, so then he and his sons started out building a make-shift bridge across the draw to get his hay to home located just immediately north of the mouth of the Cheyenne River.

In the meantime, the other old iyeska finished his haying, parked his mowers and rakes, unharnessed his teams and sat down with his sons to watch Claymore complete the bridge.

Old B.C. and the boys finished the job, took the hay across, dropped the last load on the bridge, lit it on fire, made sure things were burning damn good and then took the rest of his hay home.

His father was Antoine Clement, ca 1765-ca 1833, and his mother was a half-blood Cree woman called Lizette, her name was Marie Louise Dumont, ca 1790-ca 1850.

Lizette's father was Jean-Baptiste Dumont, a Trader for the Hudson's Bay Company.

On "the 14th of November, 1826, was married by me the underwritten, Antoine Clement to Lizette in the Parish of St. Ferdinand, St. Louis County . . .," the Missouri civil record reads.

Antoine Clement spent his adult life all over the Rocky Mountains, up and down again, for many years before there was too much there but a bunch of mean Indians and some choice beaver pelts.

Parties unknown have maintained that old B.C. was the only son of a Charles Clement of Paris, France and that his mother was a Spanish woman surnamed Rosé. There is much evidence to refute that!

It is almost certain that Antoine Clement, headquartered out of Missouri, and Lizette had a son named Bazille Clement who came on the Upper Missouri in 1840 and stayed.

Right now that's the one I claim and I have a grandson named for him.

He had a daughter with his Black Foot wife called Alone Young Woman, 1848-1893 (John White Horse or Shinn, 1837-1903).

Alone Young Woman's children were, Frank White Horse, I, 1872-1896 (White Clay Woman, Pacer Woman),

Gets Off Along Side Him, 1876-1888, Katie White Horse, 1882-1913 (Edward Spotted Crow, 1878-1951),

Ties Up A Hundred, 1888-1896, and Frank White Horse, II, 1890 (this first cousin of Babe's must have assumed the name Frank in honor of his dead ciye'ku - he went to the Crows), and

I think from another man, Strong Legs Woman, d. 1914 (Wolf Looks Up).

Some of Bazille's Sarpy children did not want Alone Young Woman to be included in his probate, claiming she was not his daughter. But he knew!

The probate testimony in 1919 was that in a camp on the Missouri River he publicly gave her gifts of horses and fine clothing when she was an adolescent to acknowledge her as his daughter.

A surviving son, living with the Crows, and her two granddaughters from Strong Legs Woman were allowed to share in old B.C.'s estate.

His children with Ice Woman were, John or James Claymore, 1853-1858 and Paul Claymore, 1864-1923 (Sophie Garreau, 1870-1958).

Paul's sons were, James L Claymore, Sr., 1896-1923 (Agnes Kingman, 1895-1992) and Paul Amos Claymore, 1908-1997 (Blanche Vassar or Vasseur, 1910-1983).

With Mary Sarpy they were, Joseph Claymore, 1847-1923 (Good Alone Woman, Scar Woman, Sugar Woman, Lizzie Larrabee, Edith Gilbert or Galbraith, 1858-1910, Mary Mad Bear, d. 1915, Katherine Kurt, 1877-1958), Antoine Claymore, 1850-1930 (Jennie LaFromboise, 1850-1947),

Julia or Jolette Claymore, 1853-1924 (James Pearman, 1853-1914), Peter Claymore, 1856-1933 (Ella LaChappelle, 1843, Her Bed or Jennie Turning Bear, 1857-1888, Emma Hodgkiss, 1862-1942), Victoria Claymore, 1858-1860, Bazile Claymore, 1859-1945 (Mary Hodgkiss, 1856-1940),

Charlie Claymore, 1865-1917 (Elizabeth Garreau, 1865-1894, Victoria Garreau, 1877-1919), Louise Claymore, 1871-1965 (Daniel Flannigan, d. 1898, Joseph Hiatt, 1876-1955), Marguerite "Maggie" Claymore, 1873-1956 (Isaac Arpan or Halpin, 1871-1950).

Bazille Claymore and Mary Sarpy's youngest son was John Basil Claymore, 1868-1948, husband of Catherine "Kate" Carter, 1882-1954.

Kate was the daughter of my other maternal great-grandfather Thomas Carter, 1850-1888, and a woman named Her Shawl, 1856-1934, who was probably from the Black Foot Band. She was also called Julia and Esther Meeter.

Esther was a daughter of Red Flying, ca 1825-1866, and Red White Buffalo Woman, d. 1860. There is some evidence that Red Flying was an Oglala man.

I have a feeling he was a casualty - while revenging a sneak attack on his camp - of the running extermination wars of the 1860's leading up to the white surrender at Ft. Laramie.

His parents were Hit On The Leg and Red Buffalo Woman, whose band affiliations are uncertain.

His sisters from another mother were Walking Red Snow Woman or Needle, 1818 (Black Shield, 1818, Low Dog) and Strong Woman, d. 1905 (Black Shield, 1818).

Black Shield's children with Walking Red Snow were, Yearling, 1836-1917 (Lisping Woman, Red Woman, Blanket Woman, Pretty Calf Woman, 1838-1901, Pretty Woman, 1849-1913), Brings Water Woman (John Brown, d. ca 1920), Rosa Yearling, 1837-1908, and Hell Diver.

Low Dog's son with Walking Red Snow Woman was John Low Dog, 1842 (Red Horse Woman, 1839).

Low Dog or Low Coyote was an Oglala Chief when he was 16 years old.

Red Flying's other children were, John Meeter, 1851-1887 (Nice Talker Woman, 1855-1919), James Meeter, 1858-1893 (White Weasel Woman, 1858-1900, and (baby girl) Meeter, 1862-1862.

He also had a son called White Horse with some other woman. I have no further knowledge of this older half-brother of Her Shawl's.

Tom Carter and Julia Meeter were married on October 7, 1879, at Ft. Sully just across the river from Ft. Bennett before a US Army chaplain.

Carter had been on the Upper Missouri as early as 1860 according to George No Heart, born in 1854. He testified in 1931 that Carter "was my acquaintance since I was a small boy." Of course that depends on what No Heart considered to be a small boy.

After his services to the United States as a soldier and scout, Carter obtained a US government contract to carry the mail from Ft. Bennett, across the river and on up the east side to Ft. Yates and Ft. Lincoln.

On a return trip, he found a woman marooned with her children on Dolphus Island. A white hired man had killed her husband, Albert Nichols, 1841-1876, in a drunken fight and run with the boat.

Nichols, also a white man, had just returned from the Black Hills gold fields where he had staked a claim to take Her Shawl and his two children back out with him.

Great-grandpa Tom Carter buried Nichols on the island and took his widow and kids on down to the original Cheyenne Agency at Ft. Bennett where he eventually married her across at Sully as pointed out above.

There are indications that Carter had previously been married to a woman named Necklace, from which union 3 or 4 children are reported to have been born. I have no knowledge of this woman or her children.

Albert Nichols had also been married to a woman named Necklace, the mother of William Nichols, 1868-1933 (Mary Fears Nothing, d. 1912, Ida Three Legs, 1871-1896, Christine Two Tails, 1873-1919, Mary Corn, 1880-1933) and George Nichols, 1872-1956 (Eva Huston, 1878).

I have no knowledge if this was or was not the same woman.

Nichols then married Julia Meeter, ca 1873, from which union two children were born, Robert Nichols, 1874-1894 (Eugenia Little Bear, 1873-1899) and Phoebe Nichols, I, 1875-1900 (John Basil Claymore, 1868-1948).

The only child of Robert Nichols and Eugenia Little Bear was Phoebe Nichols, II, 1892-1980 (David Larrabee, 1893-1918, Robert "Shoshoni Bob" Roberts, 1879-1928, John Distribute, 1888-1952, Henry Swimmer, 1886-1964).

My great-uncle Robert Nichols was shot to death at Ft. Meade at age 20, while serving as a US Scout by a full-blood scout named Chasing Hawk, who tried to pass it off as a suicide.

Beside grandma Kate, the oldest, Julia Meeter's children with Carter were,

Sarah 'Sally' Carter, 1884-1927 (Thomas Wright, 1887-1969), William Carter, 1886-1955 (Susan Wright, 1889, Lulu Black Body or Crow, 1897-1941), Thomas Carter, 1888-1957 (Jennie White Eyes, 1895-1985, Lucy Laundreaux, 1893-1957, Lizzie Pretty Bear, 1895-1938, Magdalene Bagola, 1896-1951).

One cold, rainy Easter Sunday in about 1948 I was home alone with mom and the two little ones on Stove Creek, when old uncle Tom came sliding down off the Gumbo Hill horseback. He brought colored candy easter eggs.

After Carter's death, Julia married Alexander Larrabee, 1836-1900, with one surviving daughter, Lucy Larrabee, called Lucy Hanska or Long Lucy, 1895-1973 (Thomas Swimmer, 1888-1954, Dave Summers, 1902-1971) and, deceased at age six, Rosalie Larrabee, 1892-1898, and at birth, little Alexandré Larvie, 1898-1898.

Great-grandpa Tom Carter homesteaded, ca 1885, just across the river on a creek called the Little Cheyenne in the area that was to become west Potter County. He must be buried over there.

His parents were Scotch/Irish people, William Carter and Catherine Gallagher. Except that they were residents of New York City, I have no further knowledge of these my maternal great-great-grandparents.

I like to think that if old Carter had lived into the 1900's he would have been adopted in as well - but maybe not.

Esther is buried in the Ascension Cemetery at Black Foot along side Mr. Takes Him Standing.

Grandpa John Claymore, or Beanie as he was called, had a good-size cattle ranch early on but, like so many other Indian cattlemen, he was "frozen out" by the big white cattle companies that leased the reservations after 1905.

In later years, he hauled freight for the Indian Bureau by team and wagon from the railhead at LaPlante to the new Old Cheyenne Agency at Charger's Camp.

His daughter with Phoebe Nichols, I, whom he first married, was Catherine Claymore, 1899-1982 (Cyril 'Casey' LeCompte, 1889-1975)

His children with her half-sister, Grandma Kate were, Julia Mary Claymore, 1904-1918, Edith Claymore, 1906-1971 (James Emery, 1904-1977), Thomas Claymore, 1909-1977 (Idita Donovan, 1913-1990, Henrietta Houston, 1916-1939, Mary Ann Hiett, 1916-1997),

Antoine Claymore, 1911-1973 (Elizabeth Koenig, 1917-2000), Ellen "Babe" Claymore, 1913-1981 (Frank Ducheneaux, 1903-1976), and Leonard Claymore, 1916-1991 (Sybil Montgomery, 1919).

Oral family history says that old Beanie made a daughter with his sister-in-law, great-aunt Sally Carter. It says nothing about the time of her birth or the girl's fate.

Babe took me one time to the house that he built when she was very young and in which they resided for a short time north of Mossman. The house is owned now and still occupied by some white people named Petersen.

She told me once that Grandpa John was the "King of his Castle," he had his own easy chair and nobody sat in it but him. And when he even just looked like he might want something, it was brought immediately by one of the kids or Grandma.

Until uncle Joe came one time!

She continued, with an awed look on her face, "Son, he acted just like a little boy!" Uncle Joe got the chair, and if he looked like he might just want something, old Beanie himself got it for him - and nobody else!

Old Mex told me one time that Beanie always attended Yuwipi ceremonies when they were held in LaPlante, even though he had raised his children as strict Catholics. He was fluent in Sioux.

An older brother of his, Antoine "Sam" Claymore, 1850-1930, testifying in the Black Hills Case in 1924, said that "the only word I know in English is 'yes'."

I was told by an older man once that when he was younger in the Virgin Creek area anyone that had green eyes was said to have "Beanie Claymore eyes."

My mother, Babe Ducheneaux had those Beanie Claymore eyes.

Agnes Kingman was a niece of Grandma Kate's by virtue of her marriage to James Claymore, Sr., a nephew of John Basil Claymore and a grandson of Ice Woman.

She told me once in her old age, as Mrs. Lafferty, that her "aunt Kate was the nicest person."

The one I admire the most though is great-grandmother Her Shawl, grandma Kate's mother.

She was married five times. First, as a very young girl to an unknown full-blood, and then to three white men and then to Takes Him Standing or Thomas Jefferson, 1844-1922.

She buried them all!

While she was giving testimony once in 1932 hoping to get old Tom Carter's US Scout pension, she said that her mother, Red White Buffalo Woman had been shot and killed by a white man in 1860.

I wondered for so long, what possibly could have been the circumstances that some white man would want to shoot my great-great-grandmother to death?

And then I was visiting one time a few years back at the manor in Gettysburg about Esther with one of Lucy Hanska's daughters, Hazel Swimmer McBride, 1919-1997.

She related at one point that Esther had said that she had seen her mother "shot out of the saddle." I came immediately to attention and asked her about it.

Esther had told her that Red Flying's camp had been attacked unexpectedly one morning by the white cavalry. The men armed themselves and held off the soldiers, while the women and children got horseback and fled.

She was riding along side her mother, maybe with an older relative as she was only 4 years old at the time, and maybe not, when her mother was shot from her horse. Of course she couldn't stop . . .

In the Sioux language this little sauvagesse was called Tašina.

Thomas LeStang Sarpy, 1810-1832, a Trader for the American Fur Company, was killed by the explosion of a keg of gunpowder on Rapid Creek out in the Hills while trading with the Oglalas.

He was sent, the story goes, to the Upper Missouri by his father, Grégoire, to work for the Company's Western Department, to get him out of a bad marriage. I know how that is!

His body was wrapped in robes and laid to rest on a scaffold, as was the custom in those times. His bones were later removed down river and interred in the Calvary Cemetery at St. Louis.

There was a tale told that the bones were kept for a time in the attic of his parents' home and that they were later played with by the Sarpy grandchildren. But I don't believe that.

He left two daughters to grieve him - Elizabeth "Blazie" Sarpy, also called Pelagie, 1829-1918 (Paul Narcelle, 1816-1897) and Mary Therese Sarpy, 1830-1892 (Bazille Claymore, 1824-1910).

Babe told me that when the older folks talked about LeStang they called him "Lester" Sarpy, an Anglicized corruption of L'Stang, a maternal family name.

Mary Sarpy was a daughter of Good Ground Woman, ca 1820-1878, whose father was Bad Ribs, a Yanktonais headman, her mother was an unknown Sans Arc woman.

Good Ground Woman's other children were,

With Joseph DeSmet or Turkey Head or Zomi, 1803-1899 - Martin Charger, 1834-1900 (Walking Hail Woman, White Shirt Woman, 1835-1927, Big Brain's Wife and Yellow Woman), Good Road Woman, 1836-1836, John DeSmet, 1841-1930 (Henrietta Beaman, 1857-1920) and Burns The Ground.

With Blocked By Foot - John Split His Work, 1847-1914 (Noise Woman, Jennie Wind, 1834-1911, Mary Fire Thunder, 1854-1929).

Some authorities maintain that Zomi was the son of Meriwether Lewis, 1774-1809 and a Yankton woman, others, that he was the son of Reuben Lewis, 1777-1844, a kid brother of Meriwether's.

First Cloud Woman, d. 1830, a daughter of Chief White Swan was the mother of Blazie Sarpy.

Blazie and Paul Narcelle's children were, Narcisse Narcelle, 1849-1912 (Cecelia Benoist, 1860-1881, Black Bird Woman, 1851-1922), Esther Narcelle, 1850-1934 (Romauld Rousseau, 1842-1903), Sophie Narcelle, 1851-1918 (Raymond Hebert or Abair), Lucy Narcelle, 1855-1933 (George Paradis, 1853-1933),

Edward Narcelle, 1857-1911 (Adelle "Ida" Benoist, 1863-1889, Emma Ahart, Clara Olson, d. 1908), Mary Julia Narcelle, 1861-1892 (Louis LeCompte, 1859-1908), Mary Louise Narcelle, 1868-1949 (August "Kid" Rich, d. 1903, Harry Sturgis) and Lizzie Narcelle.

Paul Pierre Narcelle came from Longueil, just across the St. Lawrence River from Montreal by way of Kaskaskia, Illinois, with Frederick Dupris in 1838. He died totally blind.

The parents of LeStang Sarpy were, Grégoire Sarpy, 1764-1824, and Pelagie Labbadie, 1781-1833. His paternal grandparents were, Charles Sarpy and Susanne Trenty, of Fumel, near Agen, Gascony, Old France.

Grégoire had two older sons, John Baptiste Sarpy, 1798, and Pierre Abadie (Peter) Sarpy, 1805, who were both prominent in the Fur Trade on the Upper Missouri in their times.

There are creeks and towns and counties and forts named for them in Nebraska, Montana and Wyoming. Fort Laramie in fact was built by and originally named Ft. John for the elder of these two 3rd great-uncles.

One of LeStang's maternal great-grandfathers was Pierre LaCledé Liguist, 1729-1778, whose woman was Marie Therese Bourgeoise, 1732-1814, the undivorced wife of a man named Auguste Chouteau, 1723-1776.

She was 15 when Chouteau got her in New Orleans, but after the birth of at least one son she took up with LaCledé when Chouteau abandoned her for some reason and returned to France.

Her parents were Nicolas Louis Bourgeoise, 1680-1738, and Marie-Joseph Tarare.

Her paternal grandparents were Louis Bourgeoise and Francoise Gratien, her maternal grandparents were Joseph Tarare and Therese Delsine.

Madame Chouteau cordelled almost 600 miles up the Mississippi River in 1764 with LaCledé and her children to the fork of the Missouri to become the eventual matriarch of the Chouteau fortune.

The French authorities had granted LaCledé exclusive privileges for the Indian Trade on the Mississippi River from the Illinois Country to the mouth of the St. Peter's River in what would later become Minnesota.

He told Governor de Noyen at Ft. Chartres. "I have found a situation where I intend establishing a settlement which, in the future, shall become one of the most beautiful cities in the world."

It may or may not be beautiful, but by founding St. Louis from which it was launched, LaCledé was more or less responsible for that gigantic land theft they call the Louisiana Purchase.

His children pledged allegiance to America after France purported to convey Louisiana to it in 1802.

Pierre LaCledé Liguist was my maternal 5th great-grandfather.

LaCledé's parents were Jean Pierre de LaCledé and Magdeleine D'Esoeys D'Arance, of the Parish of Bedons, diocese of Oleron in Bearne, Old France,

His daughter, Marie Pelagie Chouteau (LaCledé), 1760-1812, and Sylvester Labbadie, 1741-1794, son of Dominique Labbadie and Ann Belac, were the parents of Pelagie Labbadie who married Grégoire Sarpy and became the mother of LeStang.

So anyway, that's how I got here - and you wonder that I'm a little witko at times? It's all in our blood!

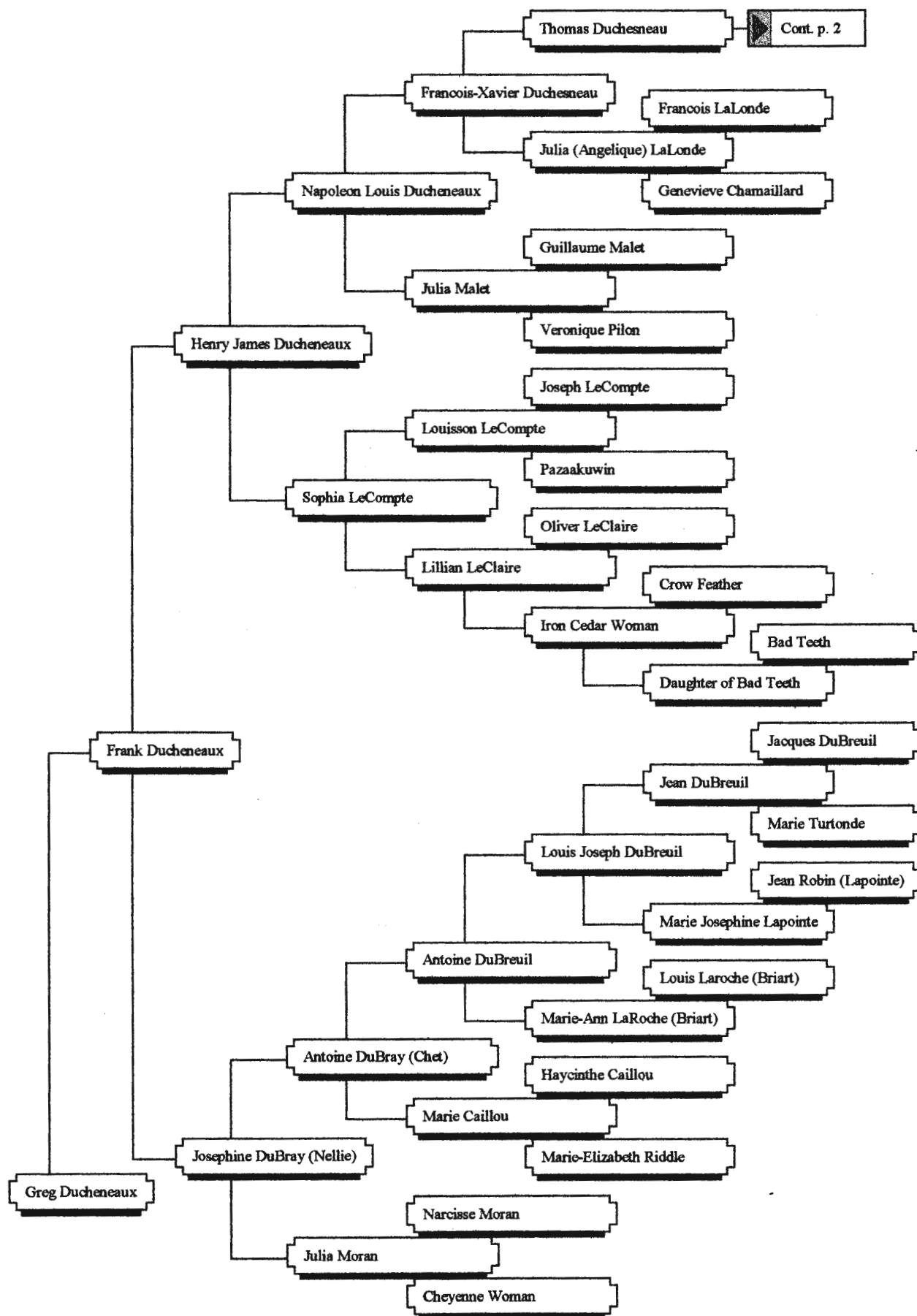
When grandma Kate stayed with us at the Old Agency just before she died, I remember her calling me to come lift her legs up to the bed when she wanted to lie down.

I can still hear her calling me.

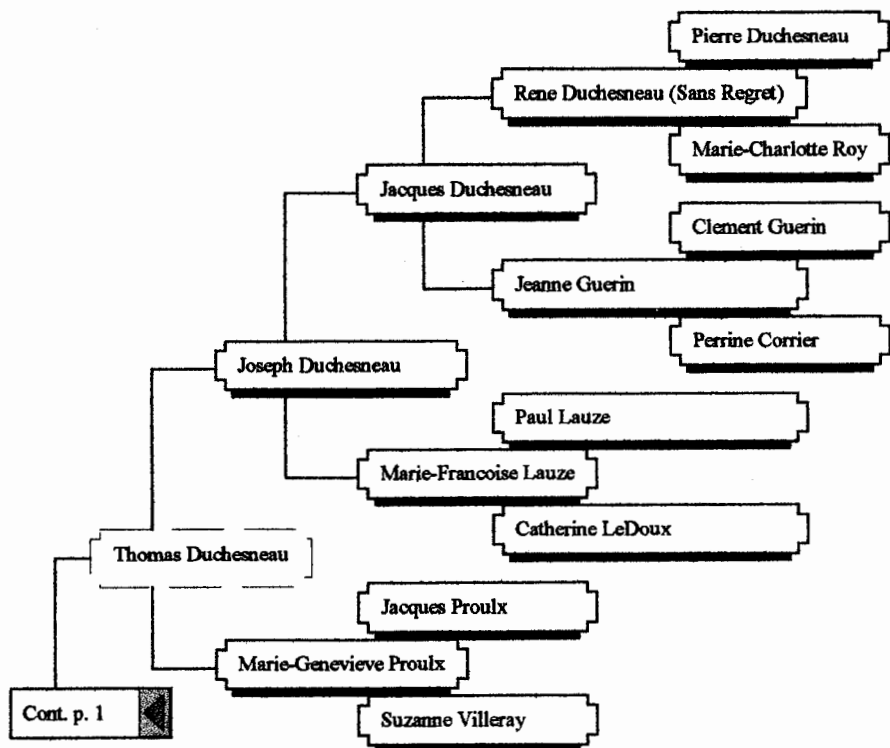
The only grandpa I remember a little bit is old Beanie, he used to pinch me ever time I would go around him and I was always going around him.

He called me Zizica.

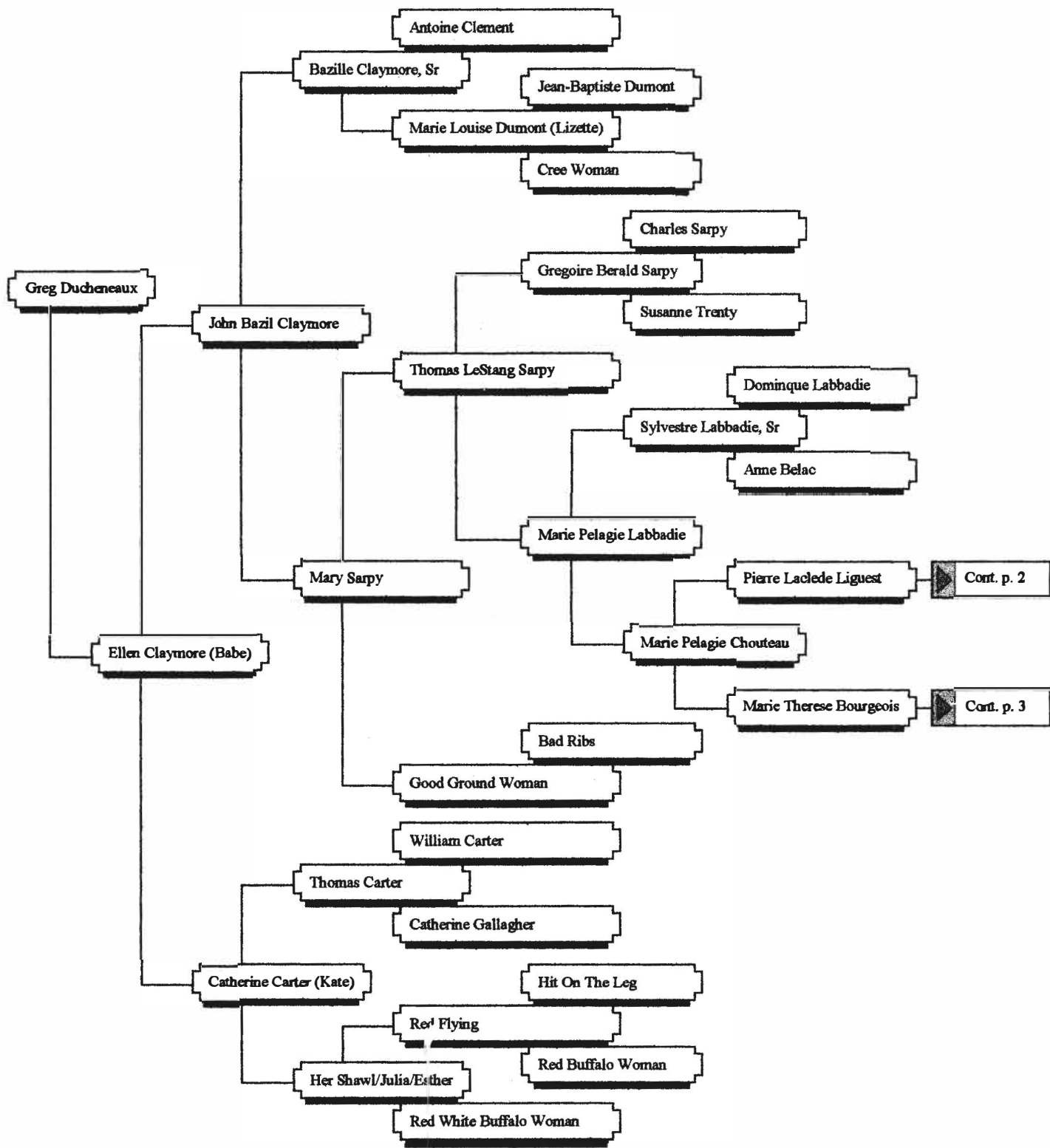
Paternal ancestors of Greg Ducheneaux (1 of 2)



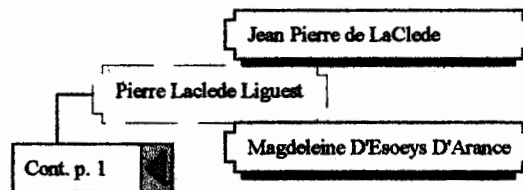
Paternal ancestors of Greg Ducheneax (2 of 2)



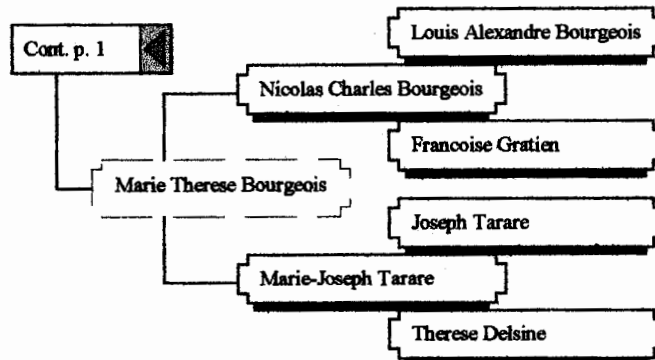
Maternal Ancestors of Greg Ducheneaux (1 of 3)



Maternal Ancestors of Greg Ducheneaux (2 of 3)



Maternal Ancestors of Greg Ducheneaux (3 of 3)



Notes:

We are dealing here with five separate descendant trees each with its own number, please refer back to my ancestor trees to orient yourself when needed.

In the narrative, the name or names in parentheses immediately following a name is or are that of a mate or mates.

The "ca" in front of a date is an abbreviation for circa, a Latin word meaning approximately or wahe'cetu.

In the narrative and descendant sections, a date by itself is a birth date, unless a marriage date, a date by itself with a d. in front of it is a death date. No dates mean that they are unknown to me.

An (a), (b), (c), or (d) behind an entry means that the relative was (a) brought into the tree by the wife; (b) adopted from within the tree, will appear at least twice; (c) adopted from outside the tree; or (d) blood status unknown, probably not of tree blood.

Most birth/death dates for our older relatives were taken from official US BIA probate and census records, which are often erroneous and often list more than one date. In that case, I have chosen the date that best suited me.

A man and woman placed together with a + in the descendant sections does not necessarily mean that they were married, only that they had issue.

A name in parentheses behind a last name is the blood name.

In the white way, first cousins are the children of siblings, second cousins are the children of first cousins, third cousins are the children of second cousins, etc., etc., etc.

The relationship always stays the same, it is only removed to another generation, e.g., my grandfather, Henry Ducheneaux's first cousin was DeSmet LaRoche, who was my first cousin as well, twice removed.

In the Indian way, your father's brothers are also your fathers, and your mother's sisters are also your mothers. Your father's brothers' children are also your siblings, and your mother's sisters' children are also your siblings.

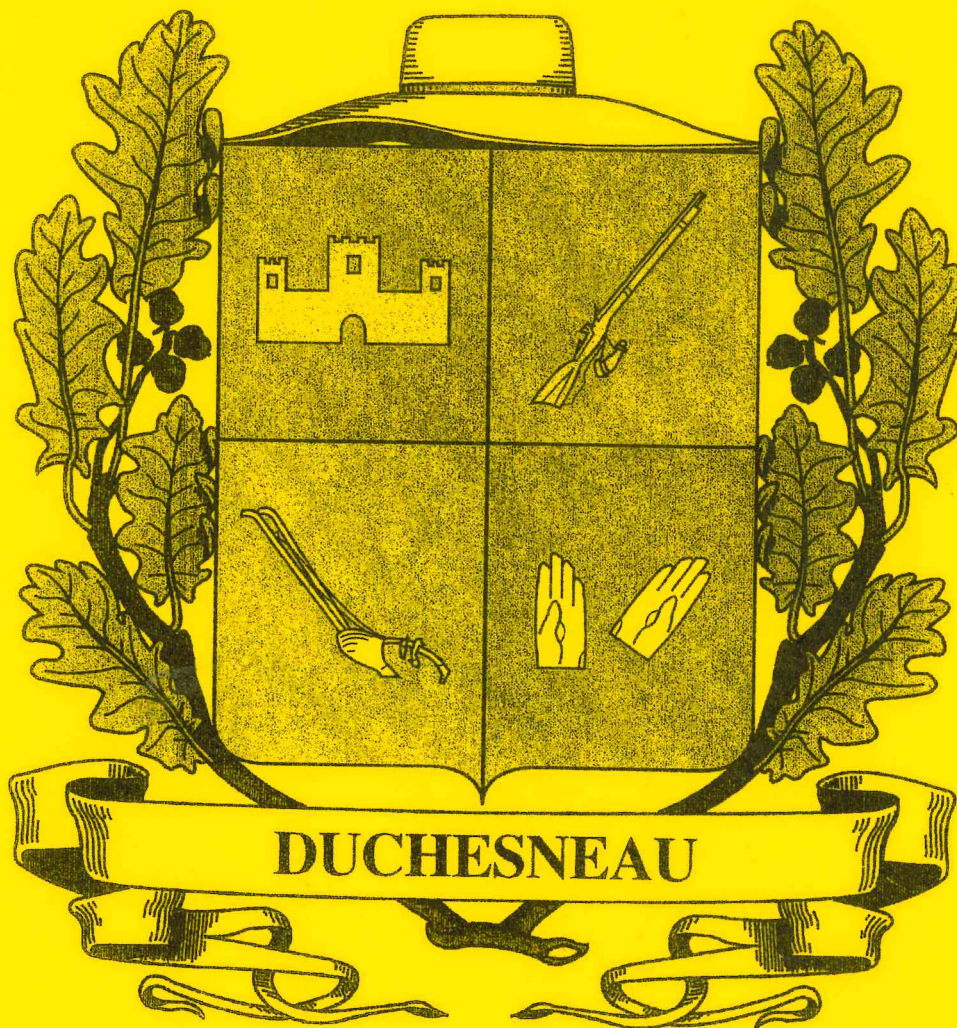
Your father's sisters are your aunts, and their children your first cousins, your mother's brothers are your uncles, and their children your first cousins.

The Sioux word for children is wakanyeja or sacred ones.

The name Sioux is derived from a French corruption of a Chippewa word, Nadowessi, meaning Little Snake, to designate a deadly enemy. To pluralize it, the French added "oux" and came up with Sioux - a feared name in anybody's language.

For
Swabby
Joe Smoke, Brown Belly and Little Rock
and
In Memory of
Shawn Smith, Sr.
TTGLKNDHASM

Dec 11, 2000



COAT OF ARMS OF THE DESCENDANTS OF RENÉ DUCHÉSNEAU OR SANS REGRET

DESCRIPTION

1. Golden Castle on Red - 2. Golden Musket with Powder Horn on Blue - 3. Silver Plow on Blue - 4. One Pair of Silver Gloves. The Coat of Arms is Supported by 2 Oak Branches with 4 Green Leaves and 4 Brown Acorns and a Silver Hat with a Blue Ribbon on top. The Name of Duchésneau is Printed on a Silver Banderole.

EXPLANATION

The crown is divided into 4 quarters, reading begins from left top to right bottom:

Quarter 1 - We see a golden castle on a red bottom. It has been drawn from the arms of Poitou, a French Province, the origin of René Duchésneau.

Quarter 2 - We see a golden musket with a golden powder horn on blue bottom. This quarter reminds that René Duchésneau came here as a soldier of the Marine's Troop.

Quarter 3 - We see silver plow on a blue bottom. This quarter reminds that René Duchésneau, after his discharge became landed and farmed.

Quarter 4 - We see a pair of golden gloves on a red bottom. It has been drawn from the arms of Lorretteville Territory on which René Duchésneau was established since his marriage. The gloves represent the manual work and are indications of the human labor.

The crown is supported by 2 white oak branches bearing 4 green leaves and 4 brown acorns. Among the 13 children of René Duchésneau, 8 only were established and have had a family. The acorns remind the posterity and the results of those 8 families.

We find the word "Chêne" in the name of Duchésneau. Derived from "Quercus" of Celtic origin meaning: Tree Pre-eminently.

Over the crown is a "tapabord" hat worn by inhabitants in the 17th century. The "tapabord" was made of felt and was blue, red and grey and trimmed with braid. It represents, in our Coat of Arms, the Head of the Descendants of René Duchésneau