

Charles Tcheté, St. Paul Church Founder

On 15 December 1818, Charles Tcheté, an Iroquois Indian, was hired by the Northwest Company (NWC) in Montreal as a hunter.¹

In the 1830s, when he retired to Oregon's French Prairie, he joined seventeen other settlers who petitioned the Bishop of Juliopolis for a priest to be sent to them. As such, Charles can be considered one of the St. Paul church founders.

Charles was illiterate, and his name was spelled phonetically. In this document, it is spelled as given in the various documents.

Fur Companies

Charles's four-year contract specified he would be given an advance of 300 livres. He would not be given a salary. He would have to pay for his gear and provisions. As a contract employee, he would be paid for each fur he delivered to fur posts on the eastern side of the Rocky Mountains. For example, he would receive for ten livres for each beaver, fifteen livres for each bear, four livres for each wolverine, and one-half livre for each muskrat.

---Typical voyageur gear.²



Charles and eighteen other Iroquois hunters who signed contracts on that day were under the joint leadership of Martin Isini a quoin [Meaquin] and Francois Xavier Teané Torens. He was with Martin Meaquin's independent Iroquois trappers until at least 1822. After the Northwest Company merged with the Hudson's Bay Company (HBC), he worked for that company. He served as an interpreter at Fort Colvile and Fort Vancouver. He was a trapper on the South Party.³

Iroquois background

Iroquois Indians lived in three communities near Montreal – Caughnawaga (Kahnawake), Oka (Kanesatake), and St. Regis (Akwesasne). These communities were established by Jesuits, and the inhabitants were Catholic. Iroquois were expert canoe men and trappers with a warrior reputation. They spoke French and Iroquois. They were the “craftiest, most daring, and most intelligent of North American Indians.”⁴

French Prairie

John McLoughlin, HBC Chief Factor at Vancouver, kept retired employees who went to farm on French Prairie on the books as employees, but no service was expected. This provided a testing period. During that time, if the ex-employee caused trouble, they could be discharged and transported out of the country. McLoughlin also provided seed grain, a two-wheeled cart, a plow, two cows, and two steers. The men could purchase farm implements at a discount.⁵

The French Prairie settlers wanted to have their marriages blessed and their children baptized. On 5 July 1834, they sent a letter to the Bishop of Juliopolis [at Red River, now Winnipeg, Manitoba, Canada,] and asked for a priest. Charlo Chata was one of the signers.⁶

Jason Lee and his fellow Methodist missionaries arrived on the prairie that fall. Joseph Gervais welcomed them, and the first Methodist services were held in his home. Lee could not speak French, and the French Canadians could not speak English.

Lee penned the following in his diary,

Sun., 19 Oct. 1834— Made a few remarks from these words: ‘Turn ye from your evil ways,’ to a mixed assembly, few of whom understood what I said but God is able to speak to the heart.”⁷



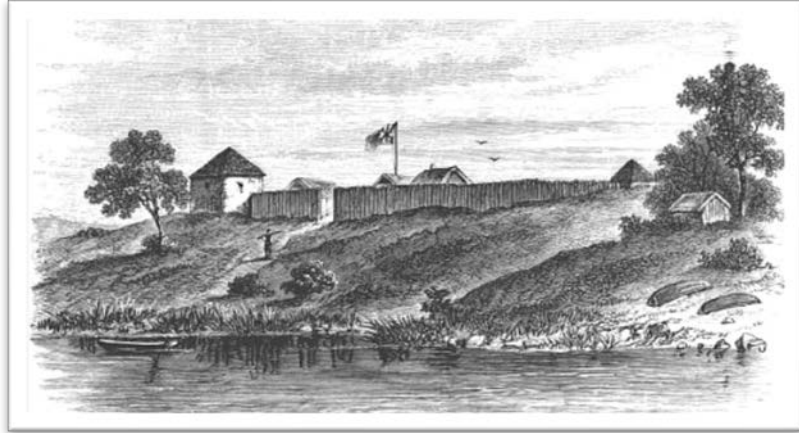
In the spring of 1836, the settlers sent a reminder letter to the bishop.

“We have nothing to Right to you about the Country but that the farms are All in a very thriving state and produces fine Crops. We have sent theis few Lines to you hoping that it will not trouble you to much for Righting so quick to you but the Country is setteling slowly and oure Children are Learning very fast which make us very eager for youre assistance wich we hope by Gods helpe will be very sone oure prayers will be for his safe Arivele We have sent you a List of the families that Are at present in the settlement...”

One year later, on 8 March 1837, the “Willammeth Settlers” sent another letter to the bishop. In this letter, they referred to the Methodist Mission. **Charlo Chayta** was one of the petitioners.⁸

“Reverend sir you will think us very troublesom but we hope you will excuse us for we have much of neede of some assistance from you for we have almost every religion but oure own wich you know Reverend sir with oute youre assistance wen we are surrounded by every one it will be very hard for us to bring oure familyes up to oure owne religion when there is so maney others around them.”

On 24 November 1838, Rev. F. N. Blanchet and Rev. Modeste Demers arrived at Fort Vancouver, and James Douglas, acting Chief Factor, welcomed them.



---Fort Vancouver

After a brief tour around the area, the priests began baptizing and marrying the people. The earliest St. Paul records are found in the Vancouver Register, Volume I, under the caption “Acts made at the Catholic Mission of the Walamet”. Father F.N. Blanchet made two missions to the St. Paul settlement from 6 January to 3 February and from 13 May to 10 June 1839. He carried the records of these missions back to Fort Vancouver to be entered in his permanent register there.

A baptism for Marie, daughter of Thomas Iroquois and a woman of the Grand Dalles, was followed by the marriage of Marie, daughter of Thomas Iroquois and a woman of the Grand Dalles to **Charlot, Iroquois**.

Note: Thomas Iroquois was Thomas Canasawarrette, an Iroquois who was murdered in March 1832 by Tillamook Indians.⁹

“This 1st of February, 1839, we priest undersigned have baptized Marie, aged 16 years, natural daughter of Thomas Iroquois, now dead, and of a woman of the Grande Dalles; Godfather Joseph Despard who has not known how to sign. F.N. Blanchet, priest”¹⁰

“This 1st of February, 1839, in view of the dispensation of 2 bans granted by us Vicar General, and the publication of the third between **Charlot, Iroquois**, widower, and farmer of this place, on the one part; and Marie, daughter of Thomas Iroquois and of a woman of the Grande Dalles, on the other part, nor any impediment being discovered, we priest Missionary have received their mutual consent of marriage and have given them the nuptial benediction in presence of Joseph Despard and of Pierre Stanislas Jacquet witnesses who as well as the spouses have not known how to sign.”¹¹

No baptism was made for Charlot, indicating he was previously baptized. Typically, when a couple had children, they were recognized in the marriage record. Given no children were named, it can be presumed that Charlot and Marie had no children. Charlot was a “widower,” meaning a previous wife died. As the following baptism shows, he had a daughter named Agathe by Charlotte, Pendoreille. She was born about 1835. *Note: the Pendoreille tribe lived in Montana, Idaho, and Eastern Washington.*

“This 14 August, 1839, we priest undersigned have baptized Agathe, aged 4 years, natural daughter of **Charlot, Iroquois**, and of Charlotte, Pendoreille, Godfather Antoine Félix who has not known how to sign.”¹²

In the 1842 census shown below, no children were recorded for Charlot, and there is no burial record for Agathe in the St. Paul register.

In January 1840, Charles and his wife Marie were godparents for Amable Petit’s children, Charles and Marie. In 1858, Charles Petit Jr. plays a part in this story when he is the godfather for Charles and Therese’s son. Charles and Therese were Grand Ronde Reservation residents.

“This 9 January, 1840, we priest undersigned have baptized Marie born day before yesterday of the legitimate marriage of Amable Petit engage of the Company of the Bay of Hudson, and of Susanne Tawakon. **Godmother Marie, wife of Charles Tse-te**, who has not known how to sign.”¹³

“This 9 January, 1840, we priest undersigned have baptized under condition Charles aged 3 years, legitimate son of Amable Petit, engage of the Company of the Bay of Hudson, and of Susanne Tawakon. **Godfather Charles Tsete**, Iroquois, who has not known how to sign.”¹⁴

Amable Petit was the St. Paul verger and lived near the church.¹⁵ His wife, Susanne Tawakon, was the daughter of Thomas Tawakon, Iroquois. Descendants of the two of their children, Marie and Charles, are enrolled members of the Confederated Tribes of Grand Ronde.

As a matter of interest, in the 1840s, baptisms for a number of children with Iroquois fathers were recorded in the St. Paul Church register. These men were Joseph Gray, Laurent Iroquois, Ignace Iroquois, Pierre Iroquois, and Watiece Iroquois.

Ewing Young, a former fur trapper and trader, arrived on the Prairie in 1834. He set up a farm, a sawmill, and a gristmill.

In 1839, the names of four men, Arquet, Ladrute, Furcie, and **Charlow**, were entered in Ewing Young’s store ledger. Each had purchased 150 feet of boards for the church.¹⁶

No photos exist of the original church. However, a replica, based upon textual records, was created and is located on the current church grounds.



In February 1841, Ewing Young died intestate. At Young’s September 1841 estate auctions, **Charlo** purchased three sheets and one bread trough – all for \$1.70.¹⁷ He also bought a double bridle for \$6.00.¹⁸

Charles was godfather for Jn. Baptiste Iroquois’s son. This man was later known as Norwest, and his provisional land claim was adjacent to Charles’s land.

“This 18 July, 1841, we priest undersigned have baptized Charles, aged 1 year, born of the legitimate marriage of Jn. Baptiste Iroquois and of Judith Walla Walla. Godfather **Charlot Iroquois**, godmother Archange Scoucisse, who have not known how to sign.”¹⁹

Land

In September 1842, Dr. Elijah White, the first Oregon Indian Agent, arrived in the Willamette Valley with a wagon train of settlers. This was a return home for him. In 1836, the Methodist Church appointed him as a physician to the Willamette Valley mission. In 1841, due to differences with Jason Lee over mission policies, White resigned and returned to the States.



---Methodist Mission sketch.²⁰

White took a census of settlers in the Oregon Territory. He intended to show that it was possible to farm the Territory and that the British had a foothold. Unless American settlers moved in, the Canadians (British) would be in the majority. The Territory was under a “joint occupancy” agreement. Still, an overwhelming number of British settlers could tip the balance of power, and Oregon could become an English possession. His census included the numbers of men, women, and children and a summary of their crops for the year 1841–1842.

“**A Charlo**” was enumerated in the census. His household consisted of one male over 18 and one female over 18. He had 60 acres under improvement and had harvested 250 bushels of wheat and 125 bushels of coarse grain. He had twelve horses, two neat cattle, and fifteen hogs.²¹

Second Sheet

Names of Heads of Families	No of Males over 18	No of Females over 18	No of Children of both Sex	Acres under Improvement	Wheat in 1842	Amnt of coarse Grain	No of Horses	No of neat Cattle	No of Sheep	No of Hogs
	Amn. brot from first sheet	139	87	204	2866	16078	9800	1343	1966 1/2	32
Felix Hathaway	1	1	0				2	3 1/2		
William Bailey	1	1		Absent			0	14		
Charles Rowe	2	2	1	85	300	60	9	9		10
Andrew Longton	1	1	3	100	300	180	25	15		15
A Charlo	1	1		60	250	125	12	2		15

Wheat was an important commodity and served as currency. The HBC contracted to annually furnish Russia's Alaska colony with 2815 hectoliters of wheat. The Fort Vancouver farm annually harvested almost 3,000 hectoliters of wheat and paid \$2.50 per hectoliter to the local farmers for their surplus. The \$2.50 was the exchange rate for supplies at the fort store.²² One hectoliter was a little less than three bushels.

Ewing Young, a wealthy settler, died in 1841. At

In October 1843, the death of Marie, a young Indian woman, living at the **Tschete** home, was recorded in the St. Paul register. Marie may have been the mother of Amable, an infant who died the same day Marie was baptized.

- “This 10 October, 1843, we priest undersigned have baptized in danger of death, at the house of **Chariot Tschete** an Indian woman under the name of Marie, aged about 20 years.”²³
- “This 10 October, 1843, we priest undersigned have baptized Amable aged some months, son of the infidel marriage of . . . in the service of **Charlot Tschete**.”²⁴
- “The 18 October, 1843, we priest undersigned have buried in the cemetery of this parish the body of Marie Indian baptized the 10 of this month at the house of **Charles Tschete**. Present Amable Petit and ____.”²⁵

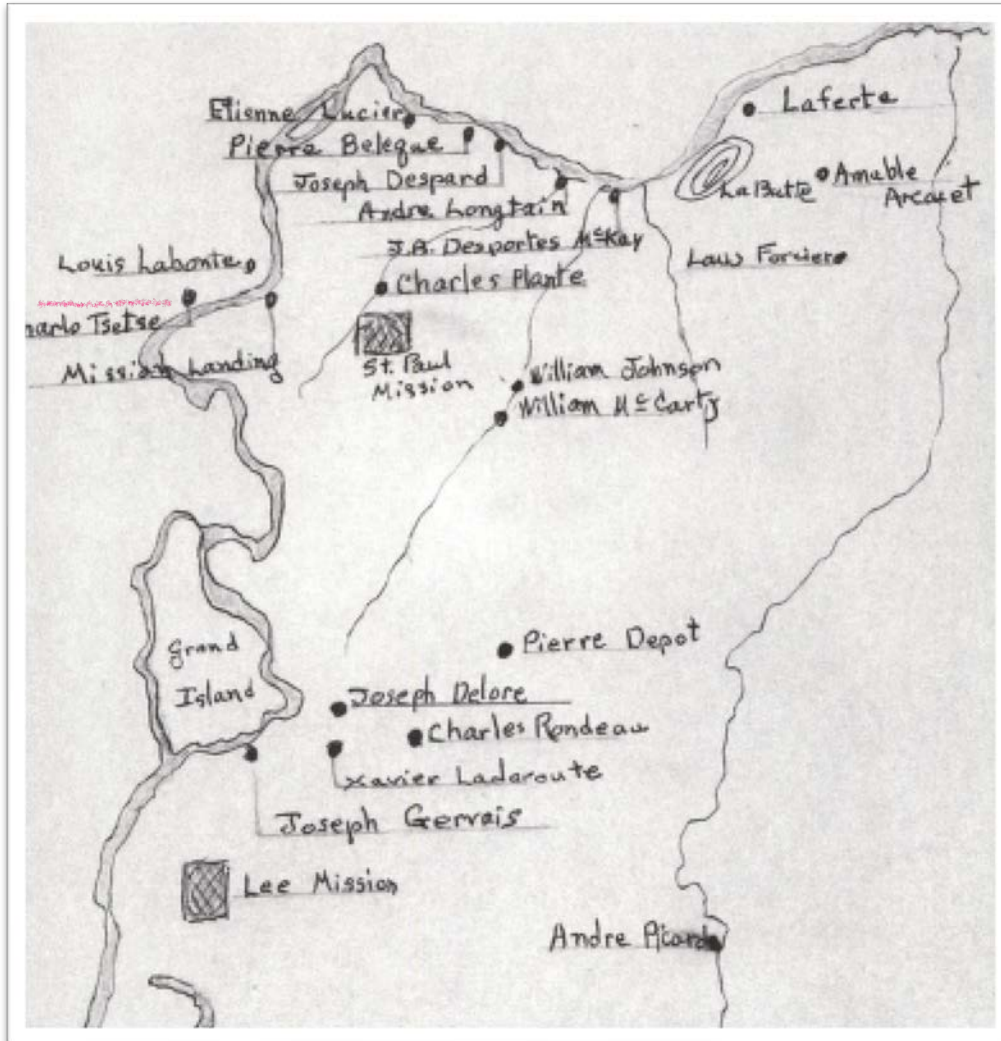
When Oregon's provisional government was established in the spring of 1843, it permitted inhabitants to stake out claims and survey them by the metes and bounds method. Males could claim 640 acres.²⁶ Even though Charlot was listed in the 1842 census with 60 acres of cultivated land, he did not file for a provisional land claim – he He was named as a neighbor in Baptiste Tahiquari's 1845 claim.²⁷

TAHIQUARI, Baptiste, Yam Hill Dist. Bound on S by Yam Hill River, N by Louis LaBonte, E by Joseph McLaughlin, W by Charles Tchet (Pichet?). 640a. Personal occupant. 17 Oct. 1845. V I p32

Note: The above annotation (Pichet) is incorrect. The French Prairie Charles Pichet, son of Louis Pichette, was born in 1842.

Baptiste Tahiquari, alias Tyikwarkl, alias Norwest, was a fellow Iroquois Indian. He entered service as a middleman with the Northwest Company in 1815 and the Hudson's Bay Company in 1821. His daughter Marie married Amable Arquette. See the Amable Arquette biography on the SPMHS website for additional information about the family. Norwest descendants are enrolled members of the Confederated Tribes of Grand Ronde.

Harriett Duncan Munnick created a map showing the location of the first French Prairie settlers. Her map shows Louis LaBonte and Charles TseTse.²⁸ For additional reading about Mission Landing see Tim Bergquist's "Mission Landing" at <http://spmhs.com/articles/Mission%20Landing.pdf>.



Charles was named in additional St. Paul Church records.

“The 20 December, 1844, we the undersigned priest have baptized Emilie, adult, in danger of death. **Godfather Charles Iroquois.**”²⁹

“The 29 August, 1846, we the undersigned priest have [baptized] Susanne, aged 7 days, Indian child. **Godfather Charles Tsehte**, godmother Susanne Indian who could not sign.”³⁰ Note: *No parents were named.*

“The 2 May, 1847, after the publication of 2 bans of marriage and the dispensation of the third granted by us, between **Charles Tsehte, Iroquois**, widower, on the one part, and . . . , **Kalapoya**, on the other part, nor having discovered any impediment, we the undersigned priest have received their mutual consent to marriage and have given them the nuptial benediction in the presence of Louis Monic and of Simon Gregoire who as well as the said spouses could not sign.”³¹

Note: Louis Monique, a fellow Iroquois, had a donation claim near Etienne Lucier.

The St Paul records include a baptismal record for a sixteen-year-old Kalapoya woman, who may be Charles’s wife.

“The 10 May, 1847, we the undersigned priest have baptized . . . , Kalapoya, aged about 16 years, godfather Louis Monic, godmother Charlotte his wife who could not sign.”³²

Charles Stété and family were enumerated in the 1850 Marion County, Oregon Territory, census. There were two children, Susanne, aged five, and Laurent, aged four.

	Marie	11	F								
392-393	Michèle Laferte	65	W			SEP	3750	Canada			1
	Josephite	58	F					O.S.			1
	Michèle	19	W					"			
	Catherine	14	F					"			
	Pierre	6	M					"			
	William Sisson	26	M			SEP		MO V			
394-395	Charles Stété	70	W					Canada			
	Therese	18	F					O.S.			

SCHEDULE I.—Free Inhabitants in *Marion* **in the County of** *Marion* **State**
of Oregon Territory enumerated by me, on the *30th* day of *May*, 1850. *W. H. Pees* Ass't Marshal.

Dwelling-house numbered in the center of visitation	Family numbered in the order of visitation	The Name of every Person whose usual place of abode on the first day of June, 1850, was in this family.	DESCRIPTION.			Profession, Occupation, or Trade of each Male Person over 15 years of age.	Value of Real Estate owned.	PLACE OF BIRTH. Naming the State, Territory, or Country.	Whether deaf and dumb, blind, insane, idiotic, pauper, or convict.			
			Age.	Sex.	White, Black, or Indian.				10	11	12	13
1	2	3	4	5	6	7	8	9	10	11	12	13
		<i>Charles Stété</i>	<i>5</i>	<i>M</i>				<i>Oregon</i>				
		<i>Laurent</i>	<i>4</i>	<i>M</i>								
<i>395-395</i>		<i>Michèle McDonald</i>	<i>36</i>	<i>W</i>								

Susanne may have been the Susanne born and baptized in August 1846. Charles’s marriage record did not give his wife’s first name. However, she could be the eighteen-year-old Therese. No baptismal record can be found in the St. Paul register for the four-year-old Laurent, but a burial record for Laurent is found in the St. Paul register.

“The 26 December, 1851, by us priest undersigned has been buried in the cemetery the body of Laurent deceased since the day before aged 4 years. Present **Charlot**, and Amable Petit, who have not undersigned.”

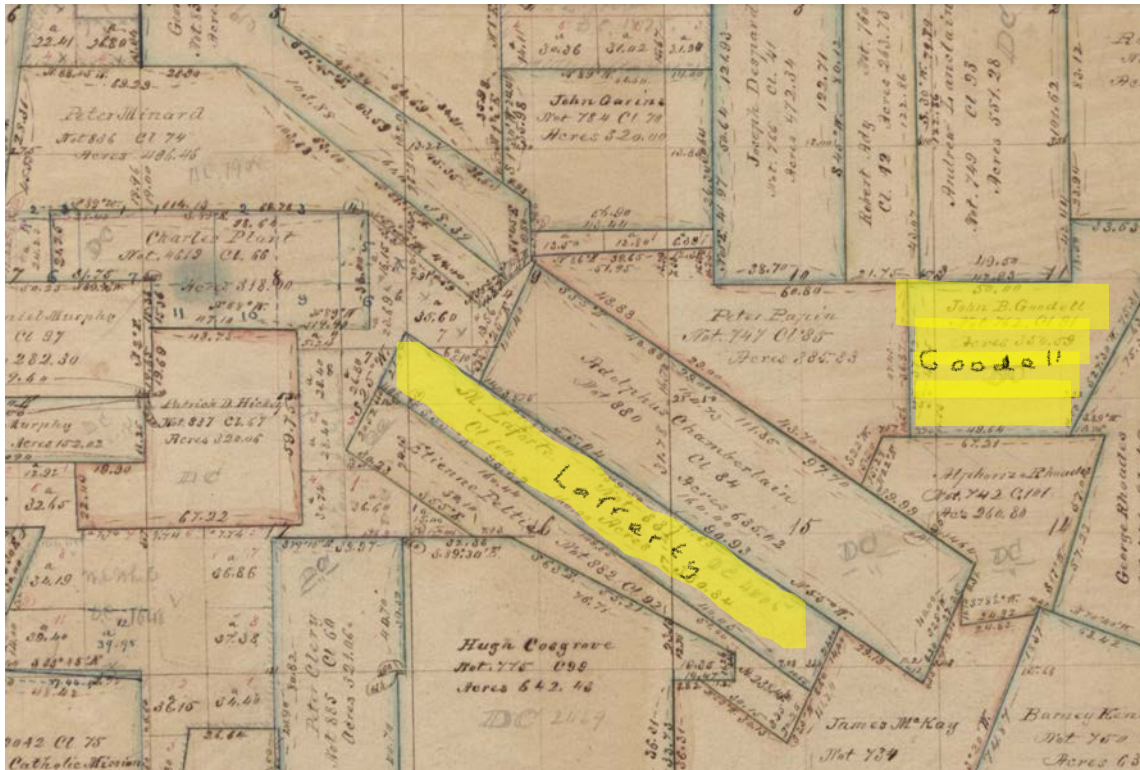
A baptismal record for an unnamed child appears in the St. Paul register. The godparents are Laurent, Iroquois, and his wife Therese. No other records for this couple are found in the register. It is possible that this is the baptismal record for Laurent, Charles’s child. The name Therese agrees with the name of Therese in the census.

“The 2 October, 1847, we undersigned priest have baptized . . . Godfather Laurent, Iroquois, godmother his wife, Therese.”³³

Michael Laferte, his wife Josephte Nez Perce, and three of their children were 1850 census neighbors. Michael Laferte/Lafferty had an Oregon Donation Land Claim. His son

Michel moved to the Grand Ronde Reservation where he died in 1889, leaving a number of descendants.

Charles Goodell was another census neighbor. Both men had Oregon Donation Land Claims that are marked on the 1864 General Land Office survey map below. The location is different than the location around the Tahiquari land claim suggesting Charles had moved.



In 1851, Charles is named in two St Paul register entries.

“The 19 July, 1851, we priest undersigned officiating have given the nuptial benediction to **Thomas Tayakuarihi, and Marie, illegitimately united since 3 months**, not having recourse to a priest. The witnesses have been Amable Petit, **Charot [Tse-tse]** and Baptiste Tayakuarihi, dit Nord-ouest, who have not undersigned.”³⁴

Note: Thomas was the son of Baptiste Tayakuarihi, dit Nord-ouest

This Laurent may have been Charles’s son.

“The 26 December, 1851, by us priest undersigned has been buried in the cemetery the body of Laurent deceased since the day before aged 4 years. Present **Charlot**, and Amable Petit, who have not undersigned. Cenas, priest.”³⁵

Grand Ronde?

Throughout this narrative, Charles was associated with people who ended up at the Grand Ronde Reservation in Polk and Yamhill counties, Oregon. In the mid-1850s, the federal government negotiated with the local Indian tribes. The tribes ceded their homelands to the resettlers in exchange for promises that they would be given good lands, sawmills, gristmills, houses, clothing, food, etc. The reality was that the Indians were forcibly

moved to reservations containing few or no amenities. Many of the Indians in the St Paul area were sent to Grand Ronde.

An 1858 entry in the St Paul register shows that a Charles and his wife Therese, a Calapooia Indian, were on the Grand Ronde Reservation. The Grand Ronde church register (St. Michael's Church) did not begin until 1860 – providing a reason for the choice of the St. Paul church for this entry.

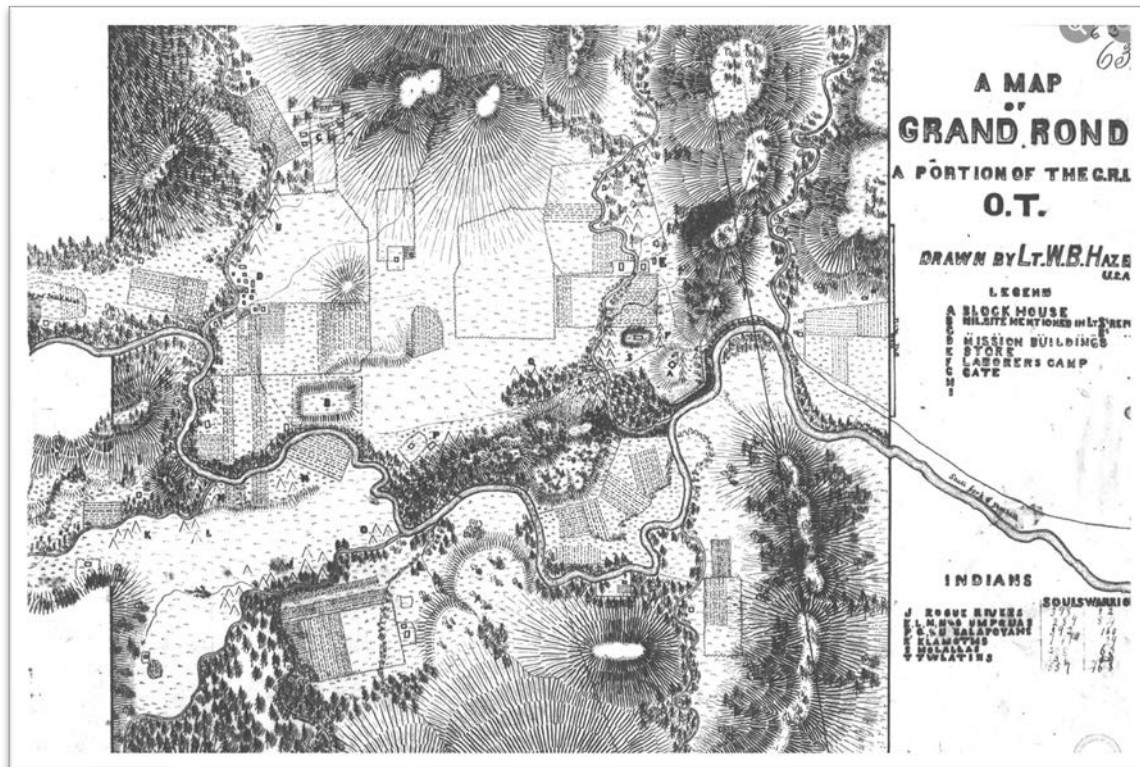
“This 1 April, 1858, we undersigned have baptized Charles, son of Charles, Indian and Therese Calapooia, of the **Grand Ronde** [Reservation] in Yamhill. Godfather Charles Petit. Godmother Louise, Indian of Oregon City.”³⁶

Charles Petit was the son of Amable Petit. His godfather was Charles, our Iroquois Indian. To review,

“This 9 January, 1840, we priest undersigned have baptized under condition Charles aged 3 years, legitimate son of Amable Petit, engage of the Company of the Bay of Hudson, and of Susanne Tawakon. **Godfather Charles Tsete**, Iroquois, who has not known how to sign.”³⁷

The Grand Ronde church register (St. Michael's Church) was searched. Given that few Indians had surnames, Rev. Croquet identified the people by tribal names of the five tribes sent to the reservation – Umpqua, Molalla, Rogue, Kalapuya, and Chasta.

“Iroquois” was not used as a name. The tribes, who had little in common with each other, were placed in separate areas of the reservation.



The Calapooia Tribe consisted of eleven bands. In 1856, the Santiam Band was the largest of these. In 1856, the Santiam band, under Capt. Santa [Santiam], comprised of 26 men, 30 women, 5 boys, and 20 girls. ³⁸

The following Grand Ronde entries are likely for our Charles and his wife Therese of the Calapooia tribe.

“On the 24th day of November 1861 we the undersigned priest have baptized *Francis* 7 months old, born of **Charley and Theresa of Kalapouaia Sentyam** nation of this mission. Godfather Francis Norwest and Godmother Louise.”³⁹

“On the 24th day of November 1861 we the undersigned priest have baptized *Marianne* 2 years and a half old, born of **Tchaley and Theresa of Kalapouaia Sentyam** nation, of this mission. Godfather Francis Norwest and godmother Louise.”⁴⁰

“On the 22nd day of March 1863 we the undersigned priest have baptized *Joseph Laurente* 6 years old, born of **Charley and Therese of Kalapouias** nation, of this mission. Godfather Laurence, godmother Nancy.”⁴¹

“On the 15th day of March 1864 died and was buried about 7 years old, the *son* of **Charley and Theresa, of Kalapouias** nation, of this mission.”⁴²

“On the 5th day of May 1866 was buried *Francis*, **Charley’s and Theresa’s** son of Kalapouias nation, who died about 4 years old, on this mission.”⁴³

After the 1866 Grand Ronde church entry, nothing more can be found for Charley and Therese.

The first Grand Ronde census to list people by name was taken in 1872. At that time, the Santiam Band consisted of 71 people, including Captain Santiam. Neither Charley nor Therese are found on that census. Frank Norwest, an Iroquois Indian, and his family was listed in the Santiam band.⁴⁴ Frank was the son of Baptiste Tahiquari who was a neighbor to our Charles in 1846.

Connie Lenzen, November 2024

End notes

- ¹ Charles Tcheté contract, *Centre du patrimoine*; <https://archivesshsb.mb.ca/link/voyageurs33612>.
- ² <https://modernefrancos.com/intro-french-canadian-folklore/>.
- ³ Bruce McIntyre Watson, *Lives Lived West of the Divide: A Biographical Dictionary of Fur Traders Working West of the Rockies, 1793 – 1858* (Kelowna, BC; Centre for Social, Spatial and Economic Justice, University of British Columbia, 2010), 91, 93, 127, 1029, 1061, 1067.
- ⁴ Jean Barman, *Iroquois in the West* (Montreal & Kingston; McGill-Queen's University Press, 2019), 13.
- ⁵ John A. Hussey, *Champoeg: Place of Transition* (Portland: Oregon Historical Society, 1967), 51, 52.
- ⁶ Letters to the Bishop of Juliopolis, Red River, from the Willamette Settlement, March 22, 1836 and March 8, 1837," Mss 83, Catholic Church in Oregon; Originals at Oregon Historical Society, Portland, Oregon.
- ⁷ Jason Lee, "Diary of Reverend Jason Lee—III." *The Quarterly of the Oregon Historical Society* 17, no. 4 (1916): 397–430, *JStor*; <http://www.jstor.org/stable/20610056>.
- ⁸ Letters to the Bishop of Juliopolis, Red River, from the Willamette Settlement, March 22, 1836 and March 8, 1837," Mss 83, Catholic Church in Oregon; Originals at Oregon Historical Society, Portland, Oregon.
- ⁹ Bruce McIntyre Watson, *Lives Lived West of the Divide*, p. 248.
- ¹⁰ Harriet Duncan Munnick and Mikell De Lores Wormell Warner, *Catholic Church Records of the Pacific Northwest Vancouver, Vol 1* (St. Paul, Oregon: French Prairie Press, 1972), p. 33, B-78.
- ¹¹ Munnick and Warner, *Vancouver*, Vol 1, p. 33, M-26.
- ¹² Munnick and Warner, *Vancouver*, Vol 1, p. 54, B-139.
- ¹³ Harriet Duncan Munnick, *Catholic Church Records of the Pacific Northwest, St. Paul, Oregon, Vol. 1* (Portland, OR; Binford & Mort, 1979), p. 4, B-8.
- ¹⁴ Munnick, *St. Paul*, Vol. I, p. 4, B-9.
- ¹⁵ See "Amable Petit, St Paul Verger, and Suzanne Tawaka, Iroquois Indian" on the SPMHS website.
- ¹⁶ F. G. Young and Joaquin Young, "Ewing Young and His Estate: A Chapter in the Economic and Community Development of Oregon," *The Quarterly of the Oregon Historical Society*, Vol. 21, No. 3 (Sep 1920); p. 219; pdf, *JStor*.
- ¹⁷ Young and Young, "Ewing Young and His Estate," p. 267.
- ¹⁸ Young and Young, "Ewing Young and His Estate," p. 280.
- ¹⁹ Munnick, *St. Paul*, Vol. I, p. 173, B-27.
- ²⁰ Rev. Z. A. Mudge, *The Missionary Teacher: A Memoir of Cyrus Shepard, embracing a brief sketch of the early history of the Oregon Mission* (New York; Lane & Tippet, 1848, frontispiece; *HathiTrust*; <https://catalog.hathitrust.org/Record/102392730> .
- ²¹ Lists of settlers west of Rockies, 1842 by Elijah White, Indian Agent," FamilySearch DGS 8276177, image 117; citing List of Letters Received by the Office of Indian Affairs, 1842 – 1880, Oregon Superintendency, NARA M234, reel 607, image 112.
- ²² Pipes, Nellie Bowden. "Extract from Exploration of the Oregon Territory, the Californias, and the Gulf of California, Undertaken during the Years 1840, 1841 and 1842 by Eugene Dufлот de Mofras." *The Quarterly of the Oregon Historical Society* 26, no. 2 (1925): 161, *JStor*; <http://www.jstor.org/stable/20610311>.
- ²³ Munnick, *St Paul*, Vol. I, p. 81, B-48.
- ²⁴ Munnick, *St Paul*, Vol. I, p. 81, B-49.
- ²⁵ Munnick, *St Paul*, Vol. I, p. 82, S-10.
- ²⁶ Lottie Gurley, comp. *Genealogical Material in Oregon Provisional Land Claims*, Abstracted; Volumes I-III, 1845-1849 (Portland: The Genealogical Forum of Portland, 1982), Foreword.
- ²⁷ Lottie Gurley, *Genealogical Material in Oregon Provisional Land Claims*, 4.

- ²⁹ Munnick, *St Paul*, Vol. I, p. 105, B-42.
- ³⁰ Munnick, *St Paul*, Vol. 1, p. 141, B-185.
- ³¹ Munnick, *St. Paul*, Vol. I, p. 154, M-4
- ³² Munnick, *St. Paul*, Vol. 1, p. 154, B-24.
- ³³ Munnick, *St. Paul*, Vol. II, P. 2, B-6.
- ³⁴ Munnick, *St Paul*, Vol. I, p. 39. M-4.
- ³⁵ Munnick, *St Paul*, p. 46, S-29.
- ³⁶ Munnick, *St Paul*, Vol. II, p. 93, B-4.
- ³⁷ Munnick, *St. Paul*, p. 4, B-9.
- ³⁸ “Census List ‘A’ Grand Ronde Agency O. T., Nov. 25, 1856,” copy of the original; located in the Legal Dept, Grand Ronde Agency, Grand Ronde, Oregon.
- ³⁹ Harriet Duncan Munnick and Stephen Dow Beckham, eds, *Grand Ronde Register I* (1860 – 1885) (Portland, OR: Binford & Mort Publishing, 1987), p 15, B-209.
- ⁴⁰ Munnick and Beckham, *Grand Ronde Register*, p.15, B-210.
- ⁴¹ Munnick and Beckham, *Grand Ronde Register*, p.25, B-15.
- ⁴² Munnick and Beckham, *Grand Ronde Register*, p. 32, S-12.
- ⁴³ Munnick and Beckham, *Grand Ronde Register*, p. 44, S-17.
- ⁴⁴ “Names of Indians on the Grand Ronde Reservation,” copy of the original; located in the Legal Dept, Grand Ronde Agency, Grand Ronde, Oregon.