

For The Descendants of . . .

Pierre Dorion Sr.
has been
described as "one
of those French
creoles,
descendants of

the ancient Canadian stock" born in Quebec City in 1740. He became well-known as a talented trapper and interpreter.



Pierre arrived in Sioux Country in about 1775. There are letters from Charles Gratiot to Pierre Dorion at Prairie du Chien, 18 August 1779. In 1780, Pierre had met George Roger Clark, who had organized and led the American military take over of wilderness communities east of the Mississippi River the year before in the Revolutionary War. On May 31, 1780, Pierre wrote Georges Rogers Clark, Colonel of the Illinois battalion and Commander in Chief of the troops of Virginia and of eastern Illinois and its dependencies asking to remove all his belongings from St-Louis on the Spanish side to Cahos (Cahokia). Pierre was involved with Pierre Chouteau, a St. Louis trader who worked many years with the Yankton Dakota on the Des Moines and James Rivers. In 1781 Dorion was trading along the Mississippi & Des Moines Rivers.

In 1789, the news was that "The Metis, Joseph Dorion, Pierre Dorion Sr. and Francois Dorion, are trading out of Cahokia and the St. Louis Region (Illinois/Missouri).

Pierre Dorion Sr. was issued 240 acres of land in St. Louis, Missouri by the Spanish Government.

Dorion had lived among the Yankton Lakota for more than 20 years and was a "very confidential friend of those people." He was married to Holy Rainbow, a Yankton Sioux woman. The Europeans considered him to be "a shrewd, hard-twisted, semiliterate half-breed." Pierre Jr., the first-born of 12 children, would join his father later and also be commissioned by the Lewis and Clark to help negotiate with the Indians.

Dorion met up with Clark again on 12 June 1804, apparently by coincidence, when "two Chaussies" heaved to on the Missouri, meeting the Lewis and Clark "Corps of Discovery". They were carrying furs, peltries, and buffalo tallow. More importantly to captains Lewis and Clark was another part of the cargo – old acquaintance. William Clark wrote that "finding that old Mr. Durioun was of the party, we questioned him until it was too late to go further." In dire need of a Sioux interpreter, the Americans agreed to pay Dorion not only an interpreter's salary, but also purchased from him 300 pounds of buffalo grease, "which we use to repel insects."

On Aug. 27, 1804, the expedition learned that a large group of Sioux were camped near the mouth of the River Jacques. Dorion, Sgt. Nathaniel Pryor, and Pierre Cruzatte were sent to invite the major chiefs to a council at Calumet Bluffs. When the three men approached the Indian camp, some of the braves attempted to carry the men into camp on a buffalo robe. Dorion, aware that the gesture was made to honour important visitors, explained that "they were not the owners of the boats and did not wish to be carried."

Lewis and Clarke called the Sioux to counsel at Calumet Bluff on August 30, 1804. Dorion, whose son resided with the Yankton Sioux, was integral in these political communications. He translated Meriwether Lewis' "children" speech and helped with the "making chiefs" and other rituals. The chiefs promised to do as they had been asked. Dorion also helped the explorers document ethnographic data about the Yankton Sioux culture, and urged the Yankton to make peace their neighboring tribes.

Dorion's influence was widespread. In September 1804, the Corps was negotiating passage into the upper Missouri with the Bois Brule Teton Sioux. A Sept 26, 1804, entry by Clark described negotiations with the Bois Brule. Clark said that Chief Black Buffalo promised to surrender 48 Omaha prisoners of war to Dorion, who would help them find their relatives.

As the Corps progressed up the Missouri River, Dorion was commissioned by General Wilkinson to make peace among the six neighbouring tribes and to bring all willing chiefs to St. Louis and then to Washington to meet with President Jefferson. Clark wrote that Dorion "received them [the commission and instructions] with pleasure, & promised to do all which was necessary." It is recorded that the captains also gave Dorion a bottle of whiskey. He remained among the Indians while the Corps proceeded west. In the spring of 1805, Dorion and the Yankton, Omaha, Oto, and Missouri tribal chiefs went to St. Louis. These visits were critical in helping President Thomas Jefferson cement and formalize relations with the tribes.

They never made it to Washington, however. Dorion arrived all right with fifteen Sioux, but that after three days of deliberation the Sioux announced they were satisfied with the arrangements and had decided not to proceed on to Washington City to visit the President. Escorted by a lieutenant and seven enlisted men, they headed homeward on a government boat, evidently satisfied with the presents and treatment they had received. Dorion continued upriver with Pryor after dropping off the Sioux.

On their way back home, in 1806, Lewis and Clark hired Dorion to work with the Indians again. In 1806, Pierre was commissioned by the U.S. War Department, as sub-agent on the Missouri and western tributaries of the Upper Mississippi River. In 1809, Dorion accompanied Pierre Chouteau on the 1809 expedition to take a Mandan Chief, Sheheke home (apparently after having gone to Washington to see President Jefferson.).

Dorion's sons were also fur traders and interpreters. Washington Irving writes of Dorion in *Astoria* (1836), Irving's examination of fur trade in the west. He calls Dorion one who "amalgamate[s] or cohabit[s] with the savages," possibly leaving "progeny among them all." Irving describes the drunken brawls Dorion had with his sons, Dorion getting "soundly belabored by his mongrel offspring." On one occasion his son had him on the ground and was about to scalp him when his father cried out, "Hold! My son . . . you are too brave, too honorable to scalp your father!" According to Irving, "This last appeal touched the French side of the half-breed's heart, so he suffered the old man to wear his scalp unharmed."

Pierre Dorion Sr. apparently died on 23 July 1810 at Petite Rocher, below St. Louis.

In 1810 John Jacob Astor determined to compete in the fur trade. To establish a trading post in Oregon, he sent one company by sea and another along Lewis and Clark's route to the Pacific. The overland company was to scout other post sites and negotiate trade agreements along the way with Indian tribes. Wilson Price Hunt, Astor's agent, recruited Pierre Dorion Jr. away from the Missouri Fur Company by offering him better pay. In 1811, the oldest son, Pierre Jr., guided a different group to the Pacific Ocean. These travellers were called the "Astorians".

From the Journals of Clark of the Lewis & Clark expedition (partial excerpts):

27th August Monday Clark - writing near modern-day Yankton, South Dakota]

Three miles above this Bluff we Set the Prairie on fire, to let the Sioux Know we wished to see them. At two o'clock an Indian Swam to the Pirogue. We landed & two others Came. They were boys, [and] they informed us that the Sioux were Camped near, on the River Jacques. One Mahar boy informed us his nation was gone to make a peace with the Pawnee. We Sent Sgt. Pryor & a Frenchman with the Interpreter Mr. Dorion to the Camp to See & invite their Great Chiefs to Come and Counsel with us at the Calumet Bluffs [blank] Mile above on L.S. We proceeded on 1 1/2 miles farther & Camped S.S.

27th August Monday 1804 [Clark]

Above this Bluff we had the Prairie Set on fire to let the Sioux See that we were on the river, & as a Signal for them to Come to it. At 2 o'clock passed the mouth of River Jacque, or Yankton. One Indian at the mouth of this river Swam to the Pirogue. We landed and two others came to us. Those Indians informed that a large Camp of Sioux were on River Jacque near the mouth. We Sent Sergt. Pryor & a Frenchman with Mr. Dorion the Sioux interpreter to the Camp with directions to invite the Principal Chiefs to council with us at a Bluff above Called the Calumet. Two of those Indians accompanied them and the third continued in the Boat, Showing an inclination to Continue. This boy is a Mahar, and informs that his nation were gone to the Pawnees to make a peace with that nation.

29th August Wednesday 1804 [Clark]

At 4 o'clock Sergt. Pryor & Mr. Dorion the Sioux interpreter, with about 70 Sioux, arrived on the opposite Side of the river. We Sent over for them, who came over. Mr. Dorion & his Son, who was trading with the Indians, Came over. Mr. Dorion informed that three Chiefs were of the Party. We Sent over Sergt. Pryor with young Mr. Dorion, Six Kettles for the Indians to Cook the meat they Killed on the way from their Camp (2 Elk & 6 Deer), about a bucket of Corn & 2 twists of Tobacco to Smoke, intending to Speak to them tomorrow. G. Drewyer Killed a Deer. Sergt. Pryor informs that when he approached the Indian Camp they Came to meet them, supposing Capt. Lewis or myself to be of the party intending to take us in a robe to their Camp. He approached the Camp which was handsome, made of Buffalo Skins Painted different Colors, their Camps formed of a Conic form Containing about 12 or 15 persons each and 40 in number. On the River Jacque of 100 yards wide & Deep Containing but little wood. They had a fat dog Cooked as a feast for them, and a Snug apartment for them to lodge.

29th August Wednesday 1804 [Clark]

At 4 o'clock P.M. Sergt. Pryor & Mr. Dorion, with 5 Chiefs and about 70 men &c. arrived on the opposite Side. We Sent over a Pirogue & Mr. Dorion & his Son [this would likely be Pierre Dorion III] who was trading with the Indians Came over with Sergt. Pryor, and informed us that the Chiefs were there. We Sent Sergt. Pryor & young Mr. Dorion with Some Tobacco, Corn & a few Kettles for them to Cook in, with directions to inform the Chiefs that we would Speak to them tomorrow. Those Indians brought with them for their own use 2 Elk & 6 Deer which the young men Killed on the way from their Camp.

Sergt. Pryor informs me that when [he] Came near the Indian Camp they were met by men with a Buffalo robe to Carry them. Mr. Dorion informed they were not the Owners of the Boats & did not wish to be Carried. The Sioux Camps are handsome, of a Conic form Covered with Buffalo Robes Painted different Colors and all Compact & handsomely arranged, covered all round an open part in the Center for the fire, with Buffalo robes. Each Lodge has a place for Cooking detached. The lodges contain 10 or 15 persons. A Fat Dog was presented as a mark of their Great respect for the party, of which they partook heartily and thought it good & well flavoured.

[The interpreter Pierre Dorion, Sr. had several children with a Yankton Sioux wife. The son mentioned in this account would have been ½ Yankton. The custom of carrying important visitors into camp on buffalo robes carried by several men of the tribe was popular among the Sioux].

30th of August Thursday 1804 [Clark]

A very thick fog this morning. After preparing some presents for the Chiefs which we intended make by giving Medals, and finishing a Speech what we intended to give them, we sent Mr. Dorion in a Pirogue for the Chiefs & warriors to a Council

under an Oak tree near where we had a flag flying on a high flagstaff. At 12 o'clock we met and Capt. Lewis delivered the speech & then made one great Chief by giving him a medal & some clothes, one 2d. Chief & three third Chiefs in the same way. They received those things with the goods and tobacco with pleasure. To the Grand Chief we gave a flag and the parole & wampum with a hat & Chiefs Coat. We Smoked out of the pipe of peace, & the Chiefs retired to a [wigwam] made of bushes by their young men to divide their presents and smoke, eat and council.

Capt. Lewis & myself retired to dinner and consulted about other measures. Mr. Dorion Jr. [was] much displeased that we did not invite him to dine with us (which he was sorry for afterwards). The Sioux is a stout, bold looking people, (the young men handsome) & well made, the greater part of them make use of bows & arrows. Some few fusees [trade muskets] I observe among them, notwithstanding they live by the bow & arrow. They do not shoot so well as the northern Indians. The Warriors are very much decorated with Paint, Porcupine quills & feathers, large leggings & moccasins, all with buffalo robes of Different Colors. The Squaws wore Petticoats & and white Buffalo robes with the black hair turned back over their necks & Shoulders.

I will here remark [upon] a Society which I had never before this day heard was in any nation of Indians - four of which is at this time present and all who remain of this Band. Those who become members of this Society must be brave active young men who take a Vow never to give back, let the danger be what it may. In War Parties they always go forward without Screening themselves behind trees or anything else. To this Vow they Strictly adhere during their Lives. An instance which happened not long Since, on a party in Crossing the River Missouri on the ice, a hole was in the ice immediately in their Course which might easily have been avoided by going around. The foremost man went on and was lost, the others were dragged around by the party. In a battle with the (Crow) Indians who inhabit the Coul Noir or black mountain, out of 22 of this society 18 was killed, the remaining four was dragged off by their (friends) party. Those men are likely fellows; they Sit together, Camp & Dance together. This Society is in imitation of the Societies of the (deCurbo or Crow) Indians from whom they imitate.

31st Of August Friday, 1804. Rose early, a fair day. A curious society among this nation, worthy of remark, formed of their active determined young men, with a vow never to give back, let the danger or difficulty be what it may. In war parties they always go forward, without Screening themselves behind trees or anything else. To this vow they Strictly adhere during their Lives. An instance of it, is last winter on a march in Crossing the Missouri a hole was in the ice immediately in their Course which might easily be avoided by going around. The foremost man went on and was drowned, the others were caught by their party and dragged around. In a battle with the Crow Indians, Out Of 22 of this Society

18 was killed, the remaining four was dragged off by their friends, and are now here. They associate together, Camp together and are merry fellows. This Custom the Sioux learned of the de Carbours inhabiting the Cout Noie or Black mountain.

All the Chiefs Delivered a Speech agreeing to what we Said &c. & begged, which I answered from my notes. We made or gave a certificate to two Brave men, the attendants of the Great Chief, gave them Some tobacco and prepared a Commission for Mr. Dorion to make a peace with all the (Chief) nations in the neighborhood, Mahars, Ponca, Pawnee, Loups, Otos and Missouris & to take to the President Some of the Great Chiefs of each nation who would accompany him. Also to do certain other things, and wrote Instructions. Gave him a flag and Some Clothes. The Chiefs Sent all their young men home, and they Stayed for Mr. Dorion. In the evening late we gave the Commissions & Instructions to Mr. Dorion & he received them with pleasure, & promised to do all which was necessary.

I took a Vocabulary of the Sioux language, and a few answers to Some queries I put to Mr. Pierre Dorion respecting the War Situation, Trade &c. & of that people which is divided into 20 tribes, possessing Separate interests. They are numerous, between 2 & 3,000 men, divided into 20 tribes who view their interests as different. Some bands at War with Nations [with] which other bands are at peace. This nation call themselves Dar co tar. The French call them Sioux. Their language is not peculiar to themselves as has been Stated, a great many words is the Same with the Mahars, Poncas, Osage, Kansas &c. Clearly proves to me those people had the Same origin. This nation inhabits the Red River of Hudson Bay, St. Peters [Minnesota River], Mississippi, Demoin R., Jacque & on the Missouri they are at War with 20 nations, and at peace with 8 only. They received their trade from the British except a few on the Missouri. They furnish Beaver, Martin, Loups [wolves], otter, bear and deer and have forty traders at least among them.

31st August 1804 Speeches:

At 8 o'clock the Chiefs and warriors met us in Council, all with their pipes with the Stems presented towards us. After a Silence of about [blank], the great Chief Dressed himself in his fine Clothes and two warriors in the uniform and armor of their Nation Stood on his left with a War Club & Spear each, & Dressed in feathers.

The Shake Hand, 1st Chief, Spoke: My Father. I am glad to hear the word of my G.F. [great father, i.e. President of the United States] and all my warriors also glad. My Father- now I see my two fathers, & what you have Said I believe and all my people do believe also. My Father- We are very glad you would take pity on them this Day, we are poor and have no powder and ball. My Father- We are very Sorry our women are naked and all our children, no petticoats or clothes My Father- You do not want me to Stop the boats going up if we See, I wish a man

out of your [Dorion] boat to bring about a peace between all the Indians, & he can do So. My Father- Listen to what I say. I had an English medal when I went to See them, I went to the Spaniards, they give me a medal and Some goods. I wish you would do the Same for my people.

My Father- I have your word; I am glad of it & as Soon as the Ice is done running I will go down & take with me Some great men of the other bands of the Sioux. My Father- I will be glad to See My Grand Father, but our Women have got no Clothes and we have no Powder & Ball, take pity on us this day. My Father- I want to listen and observe what you Say, we want our old friend (Mr. Dorion) to Stay with us and bring the Indians with my Self down this Spring. My Father- I opened my ears and all my young men and we wish you to let Mr. Dorion Stay, and a Pirogue for to take us down in the Spring.

My Fathers- I was once a Chief's boy, now I am a man and a Chief of Some note. My Fathers- I am glad you have made my old Chief a fine and a great man, I have been a great warrior but now I hear your words, I will bury my hatchet and be at peace with all & go with my Great Chief to see my great father. My fathers- When I was a young man I went to the Spaniards to see their fashion. I like your talk and will pursue you advice, since you have given me a medal. I will tell you the talk of the Spaniards. My Fathers- I am glad my Grandfather has sent you to the [red] people on this river, and that he has given us a flag large and handsome, the Shade of which we can Sit under. My Fathers- We want one thing for our nation very much; we have no trader, and [are] often in want of good[s].

My Fathers- I am glad as well as all around me to hear your word, and we open our ears, and I think our old Friend Mr. Dorion can open the ears of the other bands of Sioux. But I fear those nations above will not open their ears, and you cannot I fear open them. My Fathers- You tell us that you wish us to make peace with the Otos & Missouri. You have given 5 Medals. I wish you to give 5 Kegs with them. My Fathers- My horses are poor, running the Buffalo. Give us Some powder and ball to hunt with, and leave old Mr. Dorion with us to get us a trader..

After all [this] the chief presented the pipe to us. The Half Man rose & spoke as follows: My father- What you have Said is well, but you have not given (me a paper) anything to the attendants of the Great Chiefs.

After which, in the evening late we gave Mr. Dorion a bottle of whiskey and himself with the Chiefs crossed the river and camped on the opposite bank.

31st of August [Clark]

We gave a Certificate to two Men of War, attendants on the Chief. Gave to all the Chiefs a Carrot of Tobacco. Had a talk with Mr. Dorion, who agreed to Stay and Collect the Chiefs from as many Bands of Sioux as he could this fall & bring about a peace between the Sioux & their neighbors &c. & a Commission to act

with a flag. After Dinner we gave Mr. Peter Dorion some Clothes & provisions & instructions to bring about a peace with the Sioux, Mahars, Pawnees, Poncas, Otos & Missouris, and to employ of each or as many of those nations any trader to take Some of the Chiefs as he Could, Particularly the Sioux. . . The Dar co tar or Sioux rove & follow the Buffalo, raise no corn or anything else, the woods & prairies affording a sufficiency. They eat meat, and substitute the ground potato which grow in the plains for bread.

August the 31st 1804 [Clark]

Last night the Indians Danced until late. In their dances we gave them some knives, tobacco & belts & tape & binding with which they were satisfied.

Friday 31st- [Gass]

The Indians remained with us all day, and got our old Frenchman [Dorion] to stay and go with their chief to the city of Washington. Some of them had round their necks strings of the white bear's claws, some of the claws three inches long.

Monday 1st of September 1806 [Clark]

About two miles below the Quicurre, 9 Indians ran down the bank and beckoned to us to land. They appeared to be a war party, and I took them to be Tetons and paid no kind of attention to them further than an inquiry to what tribe they belonged. They did not give me any answer. I presume they did not understand the man who spoke to them as he spoke but little of their language. As one canoe was yet behind we landed in an open commanding situation out of sight of the Indians determined to delay until they came up. About 15 minutes after we had landed several guns were fired by the Indians, which we expected was at the three men behind. I called out 15 men and ran up with a full determination to cover them if possible, let the number of the Indians be what they might.

Capt. Lewis hobbled up on the bank and formed the remainder of the party in a situation well calculated to defend themselves and the canoes &c. When I had proceeded to the point about 250 yards I discovered the canoe about 1 mile above & the Indians where we had left them. I then walked on the sand beach and the Indians came down to meet me. I gave them my hand and inquired of them what they were shooting at, they informed me that they were shooting off their guns at an old keg which we had thrown out of one of the canoes and was floating down. Those Indians informed me they were Yanktons; one of the men with me knew one of the Indians to be the brother of young Dorion's wife. Finding those Indians to be Yanktons I invited them down to the boats to smoke. When we arrived at the canoes they all eagerly saluted the Mandan Chief, and we all sat and smoked several pipes.

I told them that we took them to be a party of Tetons and the firing I expected was at the three men in the rear canoe and I had went up with a full intention to kill them all if they had been Tetons & fired on the canoe as we first expected.

But finding them Yanktons and good men we were glad to see them and take them by the hand as faithful children who had opened their ears to our councils. One of them spoke and said that their nation had opened their ears, & done as we had directed them ever since we gave the medal to their Great Chief, and should continue to do as we had told them. We inquired if any of their Chiefs had gone down with Mr. Dorion, they answered that their Great Chief and many of their brave men had gone down, that the white people had built a house near the Omaha village where they traded.

We tied a piece of ribbon to each mans hair and gave them some corn of which they appeared much pleased. The Mandan Chief gave a pair of elegant leggings to the principal man of the Indian party, which is an Indian fashion. [NB: to make presents]. The canoe & 3 men having joined us we took our leave of this party, telling them to return to their band and listen to our councils which we had before given to them. Their band of 80 lodges were on Plum Creek a few miles to north. Those nine men had five fusees and 4 bows & quivers of arrows.

ANCESTRY OF JOHN K. DORION

Jacques/Jacob d'Orion (b. abt 1638, Atlantic Pyrnnes, France)
| Pierre Dorion (b. 1658 - d. 1724)
| | Jeanne de Copenne (b. abt 1642)
| | |
| | | Romain Hidouin (b. abt 1614 Rouen, Normandie, France)
| | | Jacques Dorioune Hedouin (b. 1640 - d. 1747)
| | | | Marguerite Rochelin (b. abt 1618)
| | | |
| | | Jeanne-Andree Hedouin (b. 1670 - b. 1747)
| | | |
| | | | Antoine Brassard (b. 1609 - d. 1668)
| | | | Jeanne Brassard (b. 1641)
| | | | Francoise Méry (b. 1621 - d. 1671)
| | |
| Jean-Marie Dorion (b. 1704)
| | Marie-Therese LeNormand
| |
| Pierre Dorion Sr. (b. 1740) HB
| | Holy Rainbow, a Yankton woman
| |
| JohnDorion-HB (b. 1800 Missouri River)
| | Marie Ioway-HB
| |
| Pierriche Dorion (b. 1834 Athabasca River), CHB29¹
| | |
| | | Joseph Constant-FC (b. bef 1787)
| | | Therese Catherine Constant-HB (b. 1810 - d. Oct 1870)
| | | Josephthe-HB
| | |
| Henri Henry Dorion (b. 1863 - d. Aug 1911) Treaty CHB29
| | |
| | | Archie Archibald Picotte [Lanfea]-Indian
| | | Charlotte Archie Hearty Picotte Mooswap (b. 1844 - d. 1911)
| | | |
| | | | Jacob Budd-Indian
| | | Nancy Budd-HB (b. 1822 Cumberland House)
| | | |
| | | | | Cooper-HB
| | | | Peggie Margaret Cooper-HB (b. 1815 Mar 1875)
| | | | | Nekkenaak-Indian

¹

Pierreche withdrew from Treaty on 11 May 1886. After taking scrip, Pierreche and family and his son Henri and his family (including John Gregoire, continued to live on the reserve and only left in the 1930s to escape a smallpox epidemic.

|
John Gregoire Dorion (b. 25 May 1899, bap 29 Jun 1899 - d. 20 Sep 1921)²
| |
| | Charles Thomas-HB (b. 1820 NWT)
| | John Johnny Thomas-HB (b. 1840 Lake Winnipeg - d. 1923)
| | | |
| | | | Jean Baptiste Bouvier (d. bef 1861)
| | | | Marie Bouvier-HB (b. 1817 NWT - d. 8 Jul 1873)
| | | | Marguerite Laurent (b. abt 1791 - d. 23 Dec 1861, bu. 24 Dec 1861 SFX)
| | |
| Mary Jane Thomas [Meridienne] (b. 1876 Pelican Narrows - d. 1942)³
| |
| | John Bear (bap 1 Jul 1847)
| | Nancy Bear-Cree (b. 1856)
| | Maria Piyetchayawapo [Peyetchayawapo] (d. 1901)
|
Cecilia Dorion⁴
|
| John Sinclair-HB (b. 1834 Red River - d. 8 Nov 1897 Chemawawi)
| Francis Frank Sinclair-1253-21 (b. 11 Apr 1879 Stanley - d. 1912) Treaty.
| | Catherine Atkinson-HB (b. 1835 Red River - d. 6 Dec 1907)
| |
Gertrude "Gertie" Sinclair
|
| John Ballendine (d. abt 1879)
| Richard Ballendine (b. 4 Apr 1858)
| | |
| | | George Jebb
| | | Mary Jebb, Cree (d. 1920)
| | |
Mary Jane Ballendine-1246-21 (b. Dec 1884 Shoal River - d. 1912)
|
| Natoway
| Maria Mary Chartrand [Natowas]

² Godparents were Jeremiah and Isabel Cook, the priest Father Charlebois. John Gregoire served in the Canadian Army during the War of 1912-1918.

³ Prior to marriage, Mary Jane Thomas was a member of the Grand Rapids Band.

⁴ Cecelia is the mother of John K. Dorion (b. 30 Apr 1946) of 643 23rd St. W., Prince Albert S6V 4M4 [306.763.5065 (h), 306.922.5097 (f), <j.dorion@sk.sympatico.ca>]. John K. married Betty Fitzpatrick (b. 28 Jul 1952) is the father of John Thomas Dorion (b. 8 Mar 1980) and Keena Charlotte Dorion (b. 11 Oct 1981 Prince Albert).

Genealogies

- 1- Annie Dorion of Butler's Settlement RG15-21/130, the daughter of Maxime Dubois HB and Catherine Ledoux HB.

- 1- Francois Dorion. Hired for the 1769/70 season by Maurice Blondeau for la Mer de l'Ouest.

- 1- Henri Dorion married Mary Jane Thomas (b. 1876 Pelican Narrows) RG15-21/1169 of Cumberland, daughter of John Thomas (HB) and Nancy Bear (Cree).

- 1- Jacques/Jacob d'Orion/Dorion⁵ (b. abt 1638) of Pau, Bayonne, Bearm (the Pyrennes Atlantic) married Jeanne de Copemme (b. abt 1642 Pau). Their son:
 - 2-- Pierre Dorion (bap 28 Jul 1658 at the Protestant church in Salies-de-Bearm Bayonne in Bearm (Atlantic-Pyrenees), France - d. 26 Apr 1724 Quebec, Quebec, bu. 26 Apr 1724 Quebec). Moves to New France and settles in Percé, Quebec. On 18 January 1688 at St. Charles, Quebec he married Jeanne-Andrée Hédouin (b. 5 Oct 1670, bap 6 Oct 1670 Quebec - d. 21 Sep 1747), daughter of Jacques Dorionne Hédouin⁶ and Jeanne Brassard.⁷ Pierre became one of the pioneers among Quebec cattle-breeders. Pierre and Jeanne had fourteen children, among them:
 - 3- Marie Angelique Dorionne (b. 1693 Quebec)

 - 3- Pierre Dorion (b. 18 Aug 1695 Quebec, Quebec - d. 4 May 1755 St. Foye, Quebec) on 23 Oct 1713 at Notre-Dame-de-Québec married Genevieve Chapeau (b. abt 1696 Beaupre, Sillery, Quebec), the daughter of Jean Baptiste Chappau⁸

⁵ Source: *Our Roots*, vol. 12, Dorion Family and Claude Latour, S.G.S.E. *Awakening*, the 1st November 1997.

⁶ 1-- Romain Hidouin (b. abt 1614, Rouen, Normandie, France) married Marguerite (Cochelin) Rochelin (b. abt 1618) of Rouen.

2-- Jacques (b. 1640 Quebec, Quebec, but bap is given as 1628 Rouen, Normandie, France - d. 23 Aug 1705 Quebec, bu. 23 Aug 1705 Quebec)

⁷ Jeanne Brassard (b. 1641) is the daughter of Antoine Brassard (b. 1609 - d. 1668) and Francoise Méry (b. 1621 - d. 1671).

⁸ 1- Rene Chapeau/Chappau (b. 1608 St. Soville, La rochelle, Aunis, France) in 1630 at St. Soville married Catherine Pelreau (b. abt 1610 St. Soville). Their children:

and Marie-Madeleine Gauthier. Their children:

4-- Joseph Dorion (b. 19 Mar 1717 Québec City, bap Notre-Dame de Québec 5 Apr 1717) on 22 Aug 1749 married Marie Anne Padoka (d. 24 Jul 1757, bu. 27 Jul 1757 Cahokia, Illinois), the widow of Louis Pichard (is said also Padoka Des Ricaras).

4- Pierre Dorion (b. 26 September 1722, bap. 28 September 1722) married Québec City 25 February 1743, at Notre-Dame of Québec, to Marie Geneviève Flamand dit Deguise.

Pierre subsequently in Cahokia, Illinois, on 17 Aug 1773 married Magdeleine Vige/Viger (in Montréal, Québec the named is said to be Viger).

4- François Dorion⁹ (b. 3 Jul 1735 Québec City, bap 4 July 1735 Notre-dame of Québec) married Louise Galerneau.

5-- Alexis Dorion on 5 February 1759 at the Immaculate Conception church, Trois-Rivières married Thérèse Bernard

In 1749 at Écureuil, Portneuf, Québec, Pierre had a second marriage to Monique Dusault. He had a third marriage to Angelique Monique Dusault.

3- Noel Dorion¹⁰ (b. 1712) on 5 July 1762 in Quebec married Marie Josephte Normand. Their daughter:

4-- Marie Josephte Dorion (b. 21 Mar 1772, bap 22 Mar 1772) on 24 Apr 1797

2-- Pierre Chappau (b. 1637 Aunis, France - d. 29 Nov 1686 Quebec, bu. 30 Nov 1686) on 25 Jun 1657 in Quebec, Quebec married Madeleine Duval (b. 1621 Eure, St. Aubin, Normandy, France - d. 30 Dec 1713 Quebec, Quebec, bu. 31 Dec. 1713), the daughter of Pierre Duval (b. 1604 St. Aubier, Normandie, married 1630, Levis, Quebec) and Jeanne Labarbe (b. 1605 Normandie - d. 27 May 1657)]. Their children:

3- Jean Baptiste Chappau married Marie-Madeleine Gauthier.

⁹ Maurice Blondeau and François Dorion knew each other since about 1753. Both of them were in the fort Saint-Frederic 1732-1760 (today Crown Point New-York, NY). Both of them were godfather of the children of Charles Girard dit Sanschagrin and Catherine Renaud (François in 1753 and Maurice in 1758. Maurice Blondeau in 1758 was a clerk for the person who was in charge of the ammunitions (guns, powder, canons and so on) of that fort. Source: La population des forts français d'Amérique au 18 siècle, Editions Berg, Marthe Faribault-Beauregard , page 29 , tome 1.

¹⁰ He was the third generation of Dorion in Quebec City.

in St-Mathieu de Beloeil, Quebec, married Pierre Peltier-Antaya , son of Jean-Baptiste Peltier-Antaya and Catherine Vole.

3- Jean-Marie Dorion (b. 1704) in 1730 at Notre Dame-du-Quebec married Marie-Therese LeNormand. Their children:

4- Jean-Marie Dorion Jr. (b. Québec City 18 Jan 1736, bap. 19 Jan 1736 - d. 19 Mar 1799, bu. 20 Mar 1799 Holy Family Church, Cahokia, Illinois) on 19 Nov 1773 Holy Family Church, Cahokia, Illinois) married Marie Magdelaine d'Buteau, widow of Alexis Buiette.

4- Pierre Dorion Sr. (b. 17 Jan 1740 Quebec City - d. 10 Sep 1810 Fort Osage, Missouri, bu. Yankton¹¹) married on the Lower

¹¹ The remains of Pierre Dorion lie at rest on the corner of Locust and Second streets on the southern edge of Yankton, Hanson believes. During the next few months, the National Park Service will erect a marker and plaque to commemorate the life and activities of this early settler and significant historical figure. The grave was discovered while local historian Bob Hanson was studying the history of Dorion, who died sometime in the early 19th century.

According to his research, Hanson said, Dorion's grave was undisturbed for some years until it was uncovered in the 1890s by brick makers who were digging clay along the Missouri River. It was marked then and later vandalized by some youth, who took the metal artifacts that were buried with Dorion. The artifacts eventually made their way to Yankton College. When that institution closed in the late 1980s, the artifacts were surreptitiously scattered to a number of places.

Attempts have been made by Dorion's descendants to regather the artifacts.

Finding the grave site was part of a fascinating quest for Hanson "In the process of this research, I uncovered a fabulous story that ties together the entire Louisiana Purchase and before with the French and Spanish and British governments," he said. "I finally just quit because you have to draw the line somewhere. It was quite an experience to discover all this stuff."

What Hanson unearthed in historic accounts "in nearly a thousand books was the story of Pierre Dorion, a French figure who married a Yankton Sioux woman, lived as a fur trader and became a member of the Lewis and Clark Corps of Discovery. "One reference puts Dorion here as early as 1774," Hanson said. "He married a Yankton woman, Holy Rainbow, in 1780. He took her immediately down to the St. Louis area. He had a home there for many years, and had about 12 children."

Hanson said Dorion moved around the country, holding addresses in Illinois, St. Louis and a number of other places.

"In the same year that he married Holy Rainbow, Dorion sent a letter through George Rogers Clark, William Clark's older brother, getting permission to move his belongings to the American side. St. Louis was Spanish at that time," Hanson said.

Clark had just finished driving the British out of the east side of the Mississippi. One of the stipulations of the move, Hanson found, included Dorion's settlement of any debts he had.

"It appears that Dorion was out trapping during the fall, winter and spring, and returned to St. Louis and other places in the summer," Hanson said. "That was the way most fur traders worked. This guy was a merchant. I never found anything that said he worked for himself. I read all the applications to the Spanish government for a trading license. I had to get my glasses changed. His name was never mentioned, but he always worked for somebody."

Hanson's study included a number of references that indicated Dorion had gained the respect and admiration of the Yankton Sioux people. "When the Yanktons lived at the headwaters of the Des Moines River, they only came here in the summertime," Hanson said. "When the western Indians furnished them with horses, they stayed here year round. The Yankton Sioux were the poorest of the poor in the Sioux nation."

Two tribes of the Yankton Sioux, Yanktonai and the Yanktons, were appointed to guard the James

Illinois River this year a Yankton woman (Holy Rainbow).

5-- Pierre Dorion Jr.¹² (b. 1780/82 Yankton village in the

River. Dorion settled with the Yanktons, who camped near the mouth of the James. "There were quite a number of things named for Dorion around here," Hanson said. "Across the Missouri River by Campbell's Point there's a creek called Dorion Creek. There's the bluffs on the South Dakota side by Running Water that used to be called Dorion Hills. Up by Big Bend Dam, there were three islands named Dorion One, Two and Three."

When the Corps of Discovery reached the middle of what is now the state of Missouri, Dorion made their acquaintance and accepted their request that he man one of the barges carrying hides and furs, tallow and voyagers grease. Dorion assisted the Corps in identifying landmarks and exploring the area surrounding Yankton because his fur trading occupation gave him opportunity to know the landscape well.

"When they came to the mouth of the James River, they traveled up the river to a village of Yankton Sioux to get them to come to a meeting," Hanson said. Dorion then acted as a paid interpreter to bring the Sioux to Calumet Bluff for the meeting. His son, Junior, was also in the meeting party. "Dorion was on the federal payroll as an interpreter; they gave him a \$1.50 a day," Hanson said.

The destruction of some historic records by the British makes it impossible to determine how long Dorion assisted the Corps as an interpreter. It was recorded that he returned to the Yankton area in 1811. "He is supposed to have died after he returned here," Hanson said. "But we don't know what day he died."

When the Sioux left the Yankton area in 1879, they circled the grave and their departure song turned into "a mournful dirge." "Dorion was well thought of by the Yanktons," Hanson said.

"There's a lot more to the story than what you can get in one article," Hanson said. "I discovered a lot of things that I never would of thought of before. And there's some other stories we might follow. But tourists and history buffs will have a place this summer to come and read about Dorion, have a cold drink, and go on their way."

¹² Marie, who was half Iowa Indian and half French-Canadian, formed a union with Pierre Dorion in 1804. They first settled near what is now Yankton, South Dakota. A son, Jean Baptiste, was born in 1806, and Paul followed a few years later. It is Jean Baptiste who eventually settles at Cumberland House, and is the progenitor of the Dorions there.

In 1809 Pierre Jr. served as an interpreter on the Missouri River for Manuel Lisa and in 1811 journeyed west with the land expedition (led by Wilson P. Hunt) of American Fur Co. Lisa obtained a warrant against Dorion in the spring of 1811 for an unpaid debt that Pierre had incurred as a former employee at Fort Mandan. The family moved to St. Louis in 1810. Wilson Price Hunt of the Pacific Fur Company was headquartered in St. Louis about that time, recruiting sixty men for an expedition to Oregon. Hunt wanted to enlist Pierre because of his knowledge of the country and tribes along the Missouri River. Dorion also spoke several Indian languages, and he was a good hunter and guide as well. Hunt offered Pierre three hundred dollars a year--a better-than-average wage in those days.

But Pierre was far from an ideal employee. He liked to drink, and when he did he grew as mean as a wolverine. Even when he wasn't drunk, Pierre was obstinate. At the last minute, he refused to

join Hunt's expedition unless his wife and sons could accompany him. Hunt had reservations about taking a woman and two young children along, but he eventually relented. He needed Pierre's services too badly to refuse.

Marie's journey Overland Astorians from St. Louis, Missouri, to what would become Astoria, Oregon, would be as the only woman in this party of trappers whom New York fur dealer John Jacob Astor had sent to the Pacific Northwest in the hope of establishing a fur-trading empire. Marie must occasionally have regretted joining the expedition. Soon after the group left St. Louis, she and Pierre had some heated arguments. Twice, Pierre got drunk and throttled her. Once, Marie ran off with her sons and hid along the river. She agreed to rejoin the party only after Pierre was sober. Pierre's rampages eventually ended, probably because he had no access to liquor in the wilderness.

Marie's hardships did not end. In Wyoming, the trappers toiled across badlands and buttes, rivers and ridges. They went hungry when game grew scarce. Marie had the added responsibility of keeping track of her children, who were now about five and two. "To observers she showed no sign of breaking under these difficult conditions and withstood the rigour of the trail as well as any of the men," an author has noted.

When the travellers reached the Snake River, they cached most of their supplies and fashioned fifteen rickety dugouts from cottonwood trees lining the banks. They hoped to save time and energy by floating through Idaho, but they were no match for the raging river. Several boats overturned and spilled their cargo into the rapids. Two men were tossed from their boats and drowned. The survivors finally abandoned the dugouts. From then on they referred to the Snake as that "accursed mad river."

Walking was not much easier. The group slowly picked its way over rocky ridges, slogged through mountain streams, and maneuvered around deep chasms. Game grew scarce again, and the expedition members slaughtered some of their horses to avoid starvation. They also traded with Indians for scraps of salmon and dog and horse meat.

To the relief of Marie, who was nearing the end of her third pregnancy, Pierre traded a buffalo robe for a horse so that she could ride and rest her weary body. When Hunt wanted to butcher what was known as "Pierre's skeleton horse" to feed his men, Pierre refused to let him, despite Hunt's bribes and threats. Irving describes Dorion as being "too sullen and vindictive a fellow to be easily dealt with." However, most of the other men gallantly concurred with Pierre's decision in spite of their gnawing hunger.

In late December 1811, the party forded the icy Powder River twice and marched through the Grande Ronde Valley. They paused for the night near what is now North Powder, Oregon. Washington Irving described what happened next in his classic 1836 account of the trip, *Astoria*: "Early the following morning the squaw of Pierre Dorion, who had hitherto kept on without murmuring or flinching, was suddenly taken in labor, and enriched her husband with another child. As the fortitude and good conduct of the poor woman had gained for her the good-will of the party, her situation caused concern and perplexity. Pierre, however, treated the matter as an occurrence that could be arranged and need cause no delay. He remained by his wife in the camp, with his other children and his horse, and promised soon to rejoin the main body, who proceeded on their march."

The Astorians struggled to an Indian village near present-day La Grande, Oregon, where they feasted on dog and horse meat and roots. The next day, Pierre and Marie and their three children rejoined them. Marie had jounced twenty miles on horseback a day after giving birth, but as she

rode into camp carrying her newborn infant and two-year-old son, she "looked as unconcerned as if nothing had happened to her," according to Irving.

The baby did not fare as well. It died on January 7. Pierre whispered a short prayer, and the family buried it in an unmarked grave. Today, a historical signpost marks the spot, 3.1 miles from the North Powder River, travelling north from Haines.

She was also pregnant, but she walked much of the way, nonetheless, shepherding her two young sons through rugged, unfamiliar country. Near the end of the eleven-month journey, Marie gave birth to the first child with any white blood to be born in the Oregon country. The baby didn't survive, but Marie and her family did reach the mouth of the Columbia River, where the trappers built a trading post they called Astoria. She was the first woman and mother to travel the route that would become the Oregon Trail, a feat that earned her the title of "Madonna of the Oregon Trail."

In the summer of 1813, Pierre left Astoria with a group led by John Reed to Snake River Country and spent the winter of 1813/14 on the Boise River in Idaho. It was during that trip that Marie Dorion earned a place in American history as a very remarkable woman.

On the evening of 10 January 1814, Marie Dorion was preparing dinner at a Pacific Fur Company trading post when a friend arrived with alarming news: A band of Bannock Indians had plundered a nearby fur-trapping camp and was heading for the camp of Marie's husband, Pierre, and his three partners. Marie, who was herself half-Indian, decided that she had to warn the men. She bundled up her young sons, Jean Baptiste and Paul, slung them onto a horse, and plodded through rain and mud for three days to reach Pierre's camp. As she approached it, she met one of her husband's comrades, Gilles LeClerc. He was badly wounded and weak from loss of blood. As he struggled to stay on his feet, he haltingly told Marie that Indians had robbed and murdered Pierre and the other two trappers that morning. Marie had arrived several hours too late. Reed, Dorion, Jacob Regner, John Hubbough, Francois Landry, J.B. Turcotte, Andre Lachapelle & Pierre De Launay were dead.

Suddenly, a rustling in some nearby brush started Marie. Had the killers returned? Would they attack her and her sons? She was relieved to discover that the sound had been made by some horses left behind by the marauders. A large, strong woman, she captured two of the animals and hoisted LeClerc onto one and her sons onto the other. Then she, too, mounted, and they headed back toward the trading post near what is now Caldwell, Idaho.

As they slogged along, LeClerc grew faint from loss of blood and tumbled from his horse. Fearful that the Bannocks would discover them, Marie hid him and her boys in the brush. She tried to tend the trapper's wounds, but they were too serious. LeClerc died during the night. The next morning, Marie covered his body with branches and snow and set out with her boys for the trading post once again.

Marie desperately hoped to find refuge at the post, but what she found instead was horrific. During her absence, the trappers there had been murdered and scalped and their bodies mutilated. Frantically, Marie collected some food, loaded it onto her horses, and fled toward what is now Oregon.

Wolves howled in the distance and snow obscured the trail as Marie and her sons rode westward. Soon they faced another obstacle, the Snake River. They forded it and reached the other side drenched but alive. When they got to the Blue Mountains in northeastern Oregon, Marie faced yet another dilemma. One of their horses had collapsed. Should she press on with the one faltering animal she had left, or should she make camp and wait for the harsh weather to pass?

Marie decided to wait. She slaughtered the horses and smoked the meat. Then she built a hut of cedar branches, grass, and the horses' hides. For the next two months, mother and sons lived on horse meat, frozen berries, the inner bark from trees, and occasional mice and squirrels they caught in snares made of horse hair.

In late March, a warm spring breeze began to melt the snow, so the Dorions resumed their trek. But nature proved fickle. On their second day out, a blizzard struck, and the intensely white snowscape temporarily blinded Marie. The family camped for three more days until her vision improved.

Marie and her sons reached the plains fifteen days after abandoning their winter camp. Their food was gone, but a pillar of smoke on the horizon gave them hope. Uncertain whether the fire marked a friendly camp or a hostile one, Marie hid her boys beneath a rock outcropping and, too exhausted to walk, crawled toward the encampment on the Columbia River. She was relieved to find a village of friendly Walla Wallas, who welcomed her and sent a search party to retrieve her boys. Ironically, the place where she hid her two sons was not far from the gravesite where she had buried their brother two years earlier.

While Marie and her sons recuperated, someone spotted a group of trappers paddling up the Columbia. The Pacific Fur Company had sent a search party to look for the company's employees in Idaho. From Marie, they learned that they would find none of them alive. Author Jerome Peltier described their reaction to her tale: "Her listeners were horrified to learn that all of the party except herself, Baptiste, and Paul, had been so cruelly slaughtered. They were duly amazed by the fact that she and her children had survived. No doubt she was the subject of many tales told around the camp fires thereafter." Gabriel Franchere's journal describes finding Pierre's wife and two boys on the Upper Columbia River while on his return journey to Canada from Astoria.

Campfire tales are notorious for inflating over time, and assorted written accounts of Marie's journey differ in some respects. But the basic elements of all of them are the same: After Marie's husband and the other trappers were murdered, Marie made an extraordinary winter-time flight through the mountains to save herself and her sons.

Marie's remarkable character has inspired historians and writers to immortalize her. "Name, if you can, any female character in history whose story outshines in pluck, grim determination, fierce resolution and mother self-sacrifice the record of this red heroine in letters of blood," one of them wrote.

Oregonians have honored Marie in other ways. Her name is inscribed on a plaque in the Capitol Building in Salem. A dormitory at Eastern Oregon University in La Grande bears her name.

After Marie's daring flight to safety in 1814, she continued to live in the Pacific Northwest. In 1818, she married Louis Joseph Venier, and the couple had a daughter named Marguerite. After Venier was killed by Indians, Marie married a third time, probably in 1824. Her new husband, Jean Baptiste Toupin, was an interpreter for the Hudson's Bay Company at Fort Nez Perce, which was later renamed Fort Walla Walla. The couple moved to the Willamette Valley in the early 1840s, and there, at the St. Louis Catholic Church, Marie was baptized and her marriage to Toupin legitimized on July 19, 1841. The priest told the couple that the ceremony also would legitimize their two children, Francis and Marie Anne, as well as Marie's children from her earlier marriages, Marguerite and Jean Baptiste. When the priest asked whether Marie had other children, she realized that she had forgotten to mention Paul, her second-born son. She seldom thought of him because he had run off to live with Indians as a boy. Marie had no idea what had become of him.

Dakotas/James River - d. 10 Jan 1814), Metis, married Marie Aioe/Iowa/Loway Laguivoise (L'auguivoise) (Wi-hmunke-wakan) (b. 1786/89 nr Scott, Illinois - d. 3 Sep 1850 Willamette Valley, Salem Oregon, bu. 6 Sep 1850 St-Louis Parish, Salem), an Iowai¹³ Indian woman. The children:

6- Paul Dorion¹⁴ (b. 1808/09 Beaverhead, Montana - d. Iowa/Sac/Fox Reservation, Domipham Co., Kansas) married My-Horse-Comes-Out-Horse (Fasvhimpiimi).

Paul subsequently married Mary Atoktisau.

Marie lived the rest of her life at French Prairie near present-day Salem. Dr. Elijah White, an early Oregon pioneer, met her and was "very much impressed with her noble, commanding, bearing." She presented the doctor with several pairs of hand made moccasins.

Marie Dorion died on September 5, 1850, and was buried "under the steeple" of the St. Louis Catholic Church. She was accorded this special honor, according to historian T.C. Elliott, because she was "looked up to and revered as an extraordinary woman, the oldest in the neighborhood, kindly, patient and devout. This must have been so, else burial under special dispensation 'in the church' instead of in the nearby cemetery would not have been possible."

The prominent role Marie played in Oregon history is also reflected in the fact that she was generally addressed as Madame. How she got the title is unclear. Early French-Canadian settlers of the Willamette Valley reportedly called her "Madame Iowa" after her tribe of origin. The title was first used in print by author Frances Fuller Victor, in the 1870 edition of her book *River of the West*.

Historian Peltier believes Marie earned the honorific because of her "native, inherent qualities" and her special place in American history. According to him: "Marie Iowa is the only known Indian lady who was given the title 'Madame' by her white neighbors and historians. With certainty she must have deserved it... Various family traditions and local histories tell us she was honored and revered." A chapter is dedicated to her in the book by Gayle C. Shirley, *More Than Petticoats - Remarkable Oregon Women*, Falcon Publishing, from which the information for this footnote has largely been taken. See also Washington Irving's book, *Astoria*, chapter LXI. Other references: Cloe Boyce Rogers, "The Dorion Woman," in *Heart Throbs of the West*, (Salt Lake City: Daughters of the Utah Pioneers, 1947), vol. 1, pp 119-124; and Rebecca Bartholomew, *Lost Heroines: Little-Known Women Who Changed Their World* (Uintah Springs Press, 1997).

¹³ The Iowas had migrated from Canada to Minnesota in the early 1700s but by 1760 numbered only 1,100. By 1804, through smallpox and other European diseases, only 800 members were left. As history would show, Marie learned many survival skills from her people, who remained expert buffalo hunters, beaver trappers, and farmers.

¹⁴ Although Paul went off to live with other Indian groups, he did not escape the attention of historians. He is listed as "Paul Dorio" on the books of Wm. Ashley and Company as early as 1827, when he would have been about eighteen. And Francis Parkman, in his book *The Oregon Trail*, told how he met Paul in 1846 at Fort Laramie, Wyoming. Parkman described him as "a shriveled little figure" with "keen snakelike eyes," a face like an "old piece of leather," and mouth that "spread from ear to ear."

- 6- Jean Baptiste Dorion¹⁵ (b. 1806, bap 3 Feb 1845 - d. bef 1851). One record has this man dying 1849 Willamette Valley, Clackamas Co., Washington) on 3 Feb 1845 Fort Vancouver, Clark Co., Washington, married Josephite/Josephine Cayuse/Calous/Kaius/Nez Perce/Walla-Walla (bap 3 Feb 1845). Their children:
 - 7- Pierre Dorion (b. abt 1836 - bu. 1854)
 - 7- Genevieve Dorion DD (bap 16 Oct 1842 - d. age 12)
 - 7- David Dorion¹⁶ (bap 10 Mar 1844)
 - 7- Philomene Dorion DD (b. Jun 1845, bap 27 Sep 1845 - d. 20 Oct 1845, bu. 20 Oct 1845)
 - 7- Joseph Dorion
 - 7- Marianne Dorion (bap 6 Sep 1849)

- 7- Denise Dorion on 27 Nov 1851 married Francois Laframboise, a farmer, widower of Marguerite (Marie M. Tomwata).¹⁷
- 8- Jeremie Laframboise (bap 25 Feb 1855)¹⁸

- 6- unnamed boy (b. 29 Dec 1811 en route from St. Louis to Astoria - d. 7 Jan 1812)

- 6- John Dorion (b. 1800 Missouri River) RG15-21/1793 HB of Cumberland House in 1825 at Le Pas married Therese/Catherine Constant HB. Their children:
 - 7- Angelique Dorion
 - 7- Isabelle Dorion (never married)
 - 7- Marie Dorion DD
 - 7- Catherine Dorion DD

¹⁵ Jean Baptiste became a guide and interpreter and served as a lieutenant of the Oregon Rifle Company during the Cayuse War.

¹⁶ After his father's death, his six-year-old son David was reared by his father's half-sister, Marguerite Vanier Gobin, in Montana.

¹⁷ page 124, M-5, St. Louis, Oregon, records, researched by Gail Morin. "The 27 November, 1851, in view of the dispensation of 3 bans of marriage granted by us Vicar General between Francois Laframboise of-age widow[er] of Marguerite [Marie M. Tomwata] of this parish of St. Jacques of Vancouver, on one part, and Denise Dorion, minor daughter of the late Jean Baptiste Dorion and of an Indian woman [Josephine Cayuse], also of this parish, on the other part; nor any impediment being discovered, we priest curate undersigned have received their mutual consent of marriage and have given them the nuptial benediction in presence of Jean Baptiste Bauchemin, of Narcisse Raymond uncle of the bride, of Charles Proulx, of Joseph Morin and several others relatives and friends who have not known how to sign. J.B.A. Brouillet priest.

¹⁸ On 25 Feb 1855 Francois Laframboise, farmer, and Denise Dorion were the parents of the baptized Jeremie born the 7th. Gf: Charles Proulx, Gm: Emilie.

- 7- John Dorion DD
- 7- Francois Dorion DD
- 7- Joseph Dorion DD
- 7- Margaret Dorion DD

- 7- Josephte Dorion (b. 1847 Isle a la Crosse) RG15-21/2091 of Grand Rapids in 1864 at The Pas married Antoine Chartier.
Their children:
 - 8- Jonas Chartier¹⁹
 - 8 Joseph Chartier
 - 8- Marie Chartier
 - 8- Alexandre Chartier
 - 8- Solomon Chartier
 - 8- Rosalie Chartier
 - 8- yet not baptized
 - 8- Madeleine Chartier DD
 - 8- Ambroise Chartier DD
 - 8- Edouard Chartier DD
 - 8- unnamed

- 7- Louison Dorion (b. 1862 Grand Rapids) RG15-21/1840 in 1886 at Pelican Lake married Maggie Cook (d. Spring, 1887).

- 7- Benjamin Dorion (b. 1844 Le Pas, Cumberland District) RG15-21/1811 of Cumberland House HB married Marie Harty HB/Marie Mooswap. Their children:
 - 8- Antoine Dorion DD (b. May 1875 Cumberland House - d. 15 Aug 1876 Grand Rapids) RG15-21/562
 - 8- Marie Dorion DD (b. 1878 Cumberland House - d. 25 Feb 1888 Cumberland) RG15-21/551 of Cumberland
 - 8- Charlotte/Rosalie Dorion (b. 1882) RG15-21/1839 of Cumberland House
 - 8- Pierre Dorion DD
 - 8- Nancy Dorion DD

- 8- Isabelle Dorion (b. Jan 1869 Cumberland House) RG15-21/1812 of Cumberland House in 1885/Feb 1886 at Cumberland House married Solomon Ballendine (b. 1862 Cumberland House) RG15-21/1815, son of John Ballendine (HB) and Emma Budd (HB). The children of Isabelle and Solomon:
 - 9- Jean Baptiste Ballendine

- 8- Benjamin Dorion Jr. (b. 1874 Cumberland House - d. 10 Oct 1899 Cumberland) RG15-21/ of Cumberland.married Alice Flett (b. 1877 Cumberland House - d. 1899 Cumberland) RG15-21/558, daughter of Amos Flett HB and Mary HB.

Benjamin in 1880 at Cumberland House married Christiana Charleau.

- 7-- Angelique Dorion of Cumberland House (b. 1850 Le Pas Mission) RG15-21/1797 in 1864 at Grand Rapids married Theodore Carriere. There were four children.

After Theodore's death, in 1884 at Cumberland House, Angelique married James Ballendine (b. 1860 Sturgeon River, Cumberland) RG15-21/1808 of Cumberland House, the son of James Ballendine (HB) and Margaret Henderson (HB). There were four living and one deceased children at time of scrip, including:

- 8-- Magloire Ballendine
- 8-- Marie Isabelle

- 7- Jean Baptiste Dorion (b. 1851 Cumberland House) RG15-21/2092 of Grand Rapids in 1869 at Grand Rapids married Jane Atkinson (b. 1857 Red River Settlement) RG15-21/2097 of

Grand Rapids, the daughter of Joseph Atkinson (HB) and Sarah Lambert (HB) . Their children:

- 8- Sara Dorion
- 8- Pierriche Dorion
- 8- Jean Baptiste Dorion
- 8- Marguerite Dorion DD
- 8- Madeleine Dorion DD
- 8- Louis Dorion DD
- 8- Therese Dorion DD

- 7- Pierriche/Pierre Dorion (b. 1834 Athabasca River) RG15-21/1775 of Fort Cumberland in 1861/1862 at Cumberland House married Charlotte Archie/Hearty/Harty (b. 1844 Cumberland District) RG15-21/1784, the daughter of Archie (Indian) and Nancy Budd (HB). The children of Pierriche and Charlotte:
 - 8- Victoire Dorion DD (b. 5 Mar 1878 Cumberland House - d. 1888 La Corne) RG15-21/201 of Coxby
 - 8- Rosalie Dorion DD (b. 1883 Cumberland House - d. 1888 Cumberland House) RG15-21/191 of Coxby
 - 8- Magliore Dorion
 - 8- Pierre Dorion DD
 - 8- Nancy Dorion DD
 - 8- Julie Dorion DD
 - 8- Rosina Dorion DD
 - 8- Emma Dorion
 - 8- Marie Dorion DD (b. 1876 Cumberland - d. Winter 1881) RG15-21/51
- 8- John Dorion (b. 1865 Cumberland House) RG15-21/1807 of Cumberland House in Jan 1887 at Cumberland House married Isabelle Fontaine (b. 2 Jan 1869 Cumberland House) RG15-21/1807, the daughter of Jerome Fontaine and Nancy Chapman (the daughter of Peter Chapman).
- 8- Henri Dorion (b. 1863 Cumberland House) RG15-21/1806 of Cumberland House in March 1886 at Cumberland House married Rosalie McKay. Their children:
 - 9- Edouard Dorion
- 8- Jean Baptiste Dorion RG15-21/1805?? of Cumberland House married Jeanne Arkison (HB). Their children:
 - 9- Marguerite Dorion DD (b. 1872 Grand Rapids - d. 1873 Grand Rapids) RG15-21/598 of Grand Rapids.
 - 9- Jean Baptiste Dorion Jr. (b. 5 Jul 1885 Grand Rapids)

RG15-21/1240 of Grand Rapids

9-- Pierre Dorion (b. 7 Dec 1882 Cumberland House) RG15-21/1241 of Grand Rapids

8- Josephthe Dorion (b. May 1870 Moose Lake) RG15-21/1847 of Cumberland House married Magliore Morin.

Marie Iowa had a 2nd marriage with Joseph Venier, a French Canadian at Fort Okanogon.

6- Marguerite Vernier (said to be three years younger than Jean Baptiste - ??)

Marie Iowa/L'aquivoise on 19 Jul 1841 had a third marriage with Jean Toupin, farmer, formerly of Maskinonge, Quebec.²⁰

6- Francois Toupin (b. abt 1831)

6- Marie Anne Toupin (b. abt 1827)

5- Paul Dorion (b. 1781) married Zeah Whitecloud.

5- Louis Dorion²¹ (b. abt 1782, Illinois - d. 29 Apr 1890) married a native woman. Their children:

6- Thomas Peguwaakimica Dorion (b. 1825) married Rattling Iron High Hawk. Subsequently he married Good Heart. A third marriage was to Iron Feather.

6- Louis Dorion Jr. (b. 1829) in 1869 married Julia.

²⁰ From Munnick's St.Paul book: B-31, "Marie Laguivoise, bt. 19 Jul 1841, age about 50 years, born of infidel parents Indians of St. Louis, United States, Gf: Joseph Delard, Gm: Angelique, F. N. Blanchet, priest. (page 28)".

Also: M-4, Jean Baptiste Toupin, farmer of this place, formerly of Maskinonge in Canada, married 19 Jul 1841, Marie Laguivoise, Present: Joseph Delard and Francois Xavier Laderoute, Legitimatizing the children who were born to them before their marriage: Francois, age 10 years, Marie Anne, age 14 years. The wife admits to have had of two other alliances previously, Marguerite Vernier, aged 22 years, and Jean Baptiste Dorion, aged 25 years, F. N. Blanchet priest miss. (page 28). Thanks to Gail Morin

²¹ Louis worked as an interpreter for Chouteau and also Edward. On July 19, 1815, Louis was a signer as a witness to a treaty with the "Sioux of the Lakes" or Dakota and the Teton at Portage des Sioux. In 1837 he assisted missionary M.Merrill in translating *The History of Our Lord Jesus Christ* into the Otoe, Iowa & Missouri language. A Louis Dorion was hired by North West Co. for le Bas de la Riviere Rouge, in the 1804/05 & 1805/06 seasons.

- 5- Charles-Martin Dorion,²² born in 1783.
- 5-- Antoine Dorion (b. 1785)
- 5-- Thomas Dorion (b. 1787)
- 5-- Perechie Dorion (b. 1789, Illinois)
- 5-- Mary/Marie Dorion (b. 1791, Nehamna Territory, Missouri)
- 5- Jean Baptiste Dorion²³ (b. abt 1795)

- 5-- Ellen Dorion (b. 1796) married to Charles Tackett.

- 5- Margaret Dorion (b. abt 1800, Nemaha Territory)
- 5- Comanaka/Comanna (b. abt 1807, Nemaha Territory²⁴)

1-- Joachim Dorion: engaged (listed as being from L'Assomption) by McTavish, Frobisher & Co. for the Grand Portage trade in 1797.

1- John Dorion

2- Adam Dorion (b. 26 Apr 1878 The Pas) on 23 Jul 1900 The Pas married Harriet Young.

²² It is presumed here that this is "Martin Dorion", about who in December of 1835, Kenneth McKenzie wrote Jean Bte. Cabanne from Fort Union, "I have written Mr. Chouteau to engage Martin Dorion, but if you will take the trouble you are much more likely to effect it for me." And in another letter to Messrs. Pratte Chouteau & Co, "I am anxious you should engage Martin Dorion. I cannot say at present whether he will be wanted for this post or the Sioux, of course it will be immaterial to him which post he winters at." In September 1836 he was present for a treaty with Zachary Taylor (Colonel in U.S. Army & future President) & the Santee & Yankton.

²³ This is the only other match for the John Dorion mentioned above in the genealogy of John D. Dorion. A Jean Bte. Dorion was hired by James H. Lockwood (American Fur Co.) for the trade above Prairie du Chien for the 1819/20 season. Battis Dorion Sr. & Jr.: both were hired by the American Fur Co. for the trade on the Upper Mississippi River in the 1818/19 season.

The Catholic Church records that a Jean Baptiste Dorion is buried in Oregon, and if it is not the Jean Baptiste who is the son of Marie Loway, it must be this Jean Baptiste. The one who died in Oregon died in 1849. He was part of the group under Peter Skene Ogden who negotiated with the Cayuse for the release of the hostages following the Whitman deaths and his step-father, Jean Toupin (third husband of Marie Dorion Venier Toupin) testified at the trial of those accused. Jean Baptiste's children were taken in by his half sister, Marguerite Gobin then living in the French Prairie area. [Information from Jane Kirkpatrick jkirk@skyride.net.]

²⁴ ALLOTTEES ON THE NEMAHA HALF-BREED RESERVATION, 1860 *The Otoes and Missourias* by Berlin Basil Chapman, Pages 381-384, Appendix A. Times Journal Publishing Company (Oklahoma), 1965. Names include: S. Dorian, Cass Dorion, Charles Dorion, Comanna Dorion, Lowry Dorion, Margaret Dorion, Mary Dorion (allot. 58), Paul Dorion, Queen Dorion, Rosalie Dorion, Sarah Dorion.

3- Arthur Dorion (b. 1915 The Pas) on 15 Apr 1932 The Pas married Jessie Marles.

1- John Dorion married Margaret Laliberte (b. 1872 The Pas) RG15-21/1188 of Cumberland, the daughter of Louis Laliberte HB and Nancy Anderson HB.

1-- Joseph Dorion (prob. born bef 1780) was hired by la Compagnie du Nord-Ouest for "servir comme Matelot pendant trois ans." (to serve as a sailor for 3 years), in 1798.

1-- Pierre Dorion (prob. born bef 1786) was hired by Jacques & Jean Bte.Baby for Detroit in 1806 (from Trois-Rivieres).

Pierre Dorion: in June of 1839 he joined a party at Ft.Pierre on the Missouri, consisting of Joseph Nicollet, John Fremont, Charles Geyer, William Dickson, Louison Freniere, Etienne Provost, Jacques Fournaise, Francois Latulipe, Joseph Chartran, Louis Zindel, William May, and several others not mentioned, on their way north to Devil's Lake than reaching Lac qui Parle (at Joseph Renville's fort) on August 25. ". . . joining the party was Pierre Dorion, probably a descendant of "old" Pierre Dorion, Sr., the interpreter who had accompanied Lewis and Clark through the Dakota country. . ." (from Joseph Nicollet's journal of his 1838-39 expeditions for the U.S. government).

1- Raymond Dorion Dussoin married Theresa Carriere, the daughter of Mary Jean Goulet and Angus Carriere. The children of Raymond and Theresa:

2-- Matthew Dussion

2-- Raymond Dussion Jr.