

Butte Tribe of Bayou Bourbeaux  
Responses to Comments for Petition 402

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Responses to comments from Fred D. Simon

**Note from Petitioner:** This response is provided by Belinda Brooks, Vice Chief of Butte Tribe of Bayou Bourbeaux ("BTBB"). Responses are listed below after each page number and comment. Response evidence is included as attachments.

**Page 1, Comment 1:** The Butte Tribe is a splinter group from our Tribe.

**Response** The ancestors of BTBB were never members of Natchitoches Tribe of Louisiana ("NTL", formerly *Lac Noir Tribe*). BTBB is separate and not of the same ancestral bloodline, heritage, and tribal existence of any known federally recognized tribe.

According to law, BTBB is a Louisiana State non-profit entity as is NTL. Neither tribe is federally recognized. The hidden BTBB family has been in tribal existence for over 200 years in its current location on Bayou Bourbeaux. NTL has only been in tribal existence since 2015. Unlike NTL, BTBB is not petitioning the BIA claiming to be a part of the "historic" Natchitoches Tribe of America. NTL is falsely claiming to be the bloodline of the historic Natchitoches Indians, which they are not. Most importantly, NTL has not petitioned the BIA for tribal recognition.

**Page 1, Comment 1A:** On May 16-2015 Belinda Brooks was elected as our Vice-Chief and remained as such until April 6, 2019. She is presently the Vice-Chief of the Butte Tribe of Bayou Bourbeaux. Belinda Brooks is my 3<sup>rd</sup> cousin.

**Response:** Factually incorrect and misleading. On May 16, 2015, I was elected "**Chief**" (**not Vice-Chief**) of NTL. I remained in the tribe as Vice-Chief (at my choice) until March 21<sup>st</sup>, 2019. On that day, I resigned my position and had my name removed from the NTL tribal roll. We are related as 4<sup>th</sup> cousins (not 3<sup>rd</sup>).

**Page 2, Comment 1B:** Rodger Collum joined the Natchitoches Tribe in the latter part of 2018, he quit at the same time that Belinda Brooks did along with 48 of his close relatives. The next day we read about the announcement of the BTBB of Bayou Bourbeaux electing Rodger Collum as their Primary Chief and Belinda Brooks as their Vice-Chief.

**Response:** Again, factually incorrect. Fred uses incorrect dates and skews the facts to fit his narrative. Rodger Collum joined NTL, at the beginning of March 2019 with the understanding that he would serve on the NTL Council and that an unknown cousin, David Desadier, would not serve on the council as a Desadier family leader. Collum and his tribal family joined the tribe at my request. I was attempting to bring the families together, discover our families' hidden heritage, and honor our ancestors by petitioning the BIA for federal recognition. The Desadier family joined only because of me. Fred Simon was threatened by the work ethics of Collum, his popularity with the Desadier family, and my respect for the family. (See Attachment #2)

Additionally, there were over 100 Desadier family members who left the April 16, 2019, meeting. More than half of them were standing outside the door of the small meeting room in the rain because their family leader, Rodger Collum, contacted them and told them to attend. A group of less than 10 NTL members (David Desadier family) remained at the April 16, 2019, meeting. (See Attachment #6)

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**Page 2, Comment [no number]:** The day before, on April 5, 2019 Belinda Brooks had called a special meeting of the Tribal Council of the Natchitoches Tribe. I was told that it was to place Rodger Collum on our Council, since our regular meeting was scheduled for the next day. On April 6, I cancelled her meeting. Three months later I was told that the true purpose of her "special meeting" was to replace me as Primary Chief with Rodger Collum. This is the true reason that they resigned. Rodger Collum is my 5<sup>th</sup> cousin.

**Response:** Factually incorrect and meant to be misleading. I did not call a special meeting. I resigned from NTL approximately two weeks prior the meeting and was not speaking to anyone on the council. I had lost all respect for NTL. I resigned the Vice-Chief's position because the NTL chief (Simon) was unethical and misrepresenting NTL as belonging to the bloodline of the "historic" Natchitoches Indians. Simon's refusal to correct and insistence on continually shewing historical evidence which is factually incorrect information, his lack of an honorable and truthful pursuit of Federal recognition led to my resignation. Our ancestors did not sacrifice living in the shadows of the bayou so that our people could hide behind a lie.

At the April 6, 2019, meeting, Mr. Collum was physically attacked by an NTL council member. Mr. Collum was immediately surrounded by his family who went into defense mode to protect him. Note: There was an unbiased witness, a census worker, who attended the meeting and followed Mr. Collum out the door. Evidence of what happened at the meeting can be obtained from her. The census worker talked to Mr. Collum about what she had just witnessed and asked, "What just happened?" (See Attachment #2)

**Page 2, Comment 1:** There are no historical records of a BTBB and none written until after April 6, 2019.

**Response:** Meant to be misleading. Until a tribe gains federal status, they must register as a non-profit within the United States to operate as a tribe. In BTBB's oral history, no tribal name was passed down to Mr. Collum. There is oral history about the exploits of the chiefs' families from generation to generation. The BTBB's mixed Native American bloodlines consist of Chitimacha, Teja/Texas Mission, and Caddo. Therefore, we are a mixed tribe. When we came out of hiding on April 6, 2019, the tribe filed as a non-profit organization with the State of Louisiana until such time that we gained federal recognition. At that time, we chose the tribal business name of Butte Tribe of Bayou Bourbeaux, which represented the burial mound of our first chief, Chief White Smoke, and his wife, Two Moons. Butte Hill is located near Bayou Bourbeaux. Additionally, the BTBB family has been in tribal existence for over 200 years in its current location on Bayou Bourbeaux. The tribe was hidden. John Sibley, Orleans Territorial Indian Agent, appointed by President Thomas Jefferson, did write about the ancestors of Bayou as a Native American village. Sibley acknowledges that there were several indigenous tribes in the area. (See Attachment #1)

**Page 2, Comment 1A:** No Butte Tribe on the letter written by President Thomas Jefferson to the U.S. Congress after the Louis and Clark expedition on 2-19-1806. Notice that our tribe is listed, see attachment #1.1. The Natchitoches Nation is on page #57. The complete letter is on the flash drive and online. Superintendent of the Seventh Census in 1853 to the Commissioner of Indian Affairs, "Report on Indians Taxed and Not Taxed," the Caddo and the Natchitoches are listed as separate Tribes, see attachment #1.2.

**Response:** Meant to be misleading. This comment is a continuation of the previously answered comment above. John Sibley, Orleans Territorial; agents, appointed by Thomas Jefferson, did write about the ancestors on the Bayou and as a native village. Sibley acknowledged that there

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were several indigenous tribes in the area. The tribe listed in the letter is Natchitoches Nation not the NTL. There is no NTL mentioned by John Sibley who reported to President Thomas Jefferson. Lac Noir Tribe, the original NTL, was formed in May 2015. As mentioned above, the NTL, aka Lac Noir Tribe is not the "historical" "Natchitoches Tribe" that the city and parish of Natchitoches was named for.

Deceitfully, Simon and his tribe claim that the Native American woman Angelique, who was the wife of Charles Dumont, was of Natchitoches bloodline. From research and documentation, Angelique is not of the Natchitoches Nation. She was a Texas Indian. Historical books document Charles Dumont as traveling to Natchitoches with Angelique and her daughters (see Attachments). As the BIA will see, BTBB claims with documentation that Angelique and her daughters were brought from Texas to Natchitoches by her husband. She was buried in Natchitoches, but her bloodlines were not from the "historical" Natchitoches Indians. (See Attachment #7)

**Page 2, Comment [no number]:** The BTBB of Bayou Bourbeaux was not included in any of these because they did not exist.

**Response:** The BTBB did exist as evidenced by documentation and oral history. The family existed in hiding. While not being named BTBB, the ancestors have been here for 200 years. (See document #1)

**Page 3: Family History of Fred Simon.**

**Response:** Mr. Simon attempts to mislead and deceive with barrage of confusing, contradicting and factually inaccurate charts. Simon's personal charts have nothing to do with BTBB's petition. Should not be considered in our petition.

**Page 4: Family History of Fred Simon.** Information given by the BTBB that is wrong on their Petition for Federal Acknowledgment, January 2023 – Page 9 and 11; and 2.1.2 Texas Indian Ancestors.

**Response:** Factually incorrect and meant to be misleading. BTBB provided correct and true information as part of our petition.

**Page 5: My investigation and records show that both never came to our Louisiana community as Rodger claims. The records show they died in San Antonio, Texas. This is just an example of fabrication in which Rodger Collum claims White Smoke is buried on his property standing up as well as his son Jose Desidorio Pereda. Both are buried on Bayou Bourbeaux. White Smoke on Butte Hill. His son Joseph is buried less than a quarter of a mile from Chief Collum's home in a small Native American graveyard. (See Attachment #3)**

**Response:** BTBB's oral history stands, and it says otherwise. All records used by BTBB and those submitted by comments of Simon, confirm that BTBB ancestors were of Texas Mission Indians bloodlines. Additionally, their descendants lived and raised their children on Bayou Bourbeaux as evidenced by BTBB's court and church records (See Attachment #3).

**Page 5, San Fernando Church Baptismals 1798:** My investigation shows Jose Desidorio Pereda, born Feb. 17, 1798, his parents are listed as Jose Francisco Pereda and Ana Maria Leal, it also reads "both natives of this city", that city is now called San Antonio, Texas and

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"native" means that they were born there. See attachment #3, and below.

**Response:** BTBB's oral history stands, and it says otherwise. All records used by BTBB and those submitted by comments of Simon, confirm that BTBB ancestors were of Texas Mission Indians bloodlines. Additionally, their descendants lived and raised their children on Bayou Bourbeaux as evidenced by BTBB's court and church records (See Attachment #3).

**Page 6, Attachment #4:** the burial of Jose Pareda, married to Anna Leal, May 21, 1805. Found in San Fernando Church Burials, now called San Antonio, Texas.

**Response:** BTBB's oral history stands, and it says otherwise. All records used by BTBB and those submitted by comments of Simon, confirm that BTBB ancestors were of Texas Mission Indians bloodlines. Additionally, their descendants lived and raised their children on Bayou Bourbeaux as evidenced by BTBB's court and church records (See Attachment #3).

**Page 6, Attachment #5:** from "Residents of Texas" printed by the University of Texas, volume 1, these books contain the Spanish census records of Texas before it became Texas of the USA. In 1796 we find Francisco Perea married to Anna Leal with no children.

**Response:** BTBB's oral history stands, and it says otherwise. All records used by BTBB and those submitted by comments of Simon, confirm that BTBB ancestors were of Texas Mission Indians bloodlines. Additionally, their descendants lived and raised their children on Bayou Bourbeaux as evidenced by BTBB's court and church records (See Attachment #3).

**Page 6, Attachment #6:** from the same source, in 1803 we find Jose Francisco Pereda married to Ana Leal with no children listed. This would indicate that Jose, born 1798 had died.

**Response:** Mr. Simon interprets history to fit his narrative. Mr. Simon is assuming history when he claims that his bloodline comes from these two people. BTBB's oral history stands, and it says otherwise. All records used by BTBB and those submitted by comments of Simon, confirm that BTBB ancestors were of Texas Mission Indians bloodlines. Additionally, their descendants lived and raised their children on Bayou Bourbeaux as evidenced by BTBB's court and church records (See Attachment #3).

**Page 6, Attachment #7:** from the Church records of Spanish San Antonio, we find on Oct. 18, 1813 the burial of Pedro de Cordova married to Ana Maria Leal. Her second husband.

**Response:** The bloodline discussed in this article does not include children of the bloodline of BTBB and is not mentioned in our petition. BTBB's oral history stands, and it says otherwise. All records used by BTBB and those submitted by comments of Simon, confirm that BTBB ancestors were of Texas Mission Indians bloodlines. Additionally, their descendants lived and raised their children on Bayou Bourbeaux as evidenced by BTBB's court and church records (See Attachment #3).

**Page 7, Attachment #8:** Found in the 1790 census of what is now called San Antonio, Texas; Jose Albarado, Coyote, 15 years old, living with Anttonio Leal. This person is the right age, living in the right place, using the right name to be the father on attachment #2.1 & #2.2.

**Response:** This person is not in our bloodline. BTBB's oral history stands, and it says otherwise. All records used by BTBB and those submitted by comments of Simon, confirm that

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BTBB ancestors were of Texas Mission Indians bloodlines. Additionally, their descendants lived and raised their children on Bayou Bourbeaux as evidenced by BTBB's court and church records (See Attachment #3).

**Page 8, First Comment [no number]:** Joseph Desadier Jr. (called Chief Hawkeye by BTBB) (1832 to 1906), born on Bayou Bourbeaux, Natchitoches Parish, Louisiana. See above notations AS written by the BTBB. My investigations show Joseph Desiderio Pereida, born 1775, was the first of Desadere family to move to the Black Lake Community in Natchitoches Parish, he came with his wife and one child, all told he had three wives and 18 children during his life. They were not alone, his wife's sister's husband and their children moved with them, they were my Simon lineage. This move happened in the 1820s. (See Attachment #4)

**Response:** Mr. Simon's investigations are purposefully deceitful and confusing. In one investigation, he says that a person is dead. In this one, he says they raised their children on Black Lake. Only one family of Desadiers lived on the Black Lake side of the lakes, Philoseme Desdiere. This is proved by court records. He was banished from his tribe on the Bayou Bourbeaux side of the lake. As evidenced by mounds, graves, artifacts, the Bayou Bourbeaux side of the lake is where the Native Americans of the area lived. When Simon attempts to tell the BIA where the family that he does not know, lived or lives, he acts as if the census reports of the area only covered Black Lake. That is false. Black Lake is a small Creole community across the lakes from Bayou Bourbeaux. Bayou Bourbeaux is in the Natchitoches Ward 4<sup>th</sup> voting district (the same as Black Lake) Montgomery, St. Maurice, and other small villages or towns surrounding Bayou Bourbeaux or considered by the BTBB family as being their Native American territory. BTBB's Desadier family burial cemetery is in St. Maurice. BTBB considers the entire area that stretches around Bayou Bourbeaux as their homeland. I strongly believe Mr. Simon does not personally know the detailed history of the BTBB. He is grasping at straws, hating, and praying that BTBB does not get federal recognition. (See Attachment #4 for Ward 4 data)

**Page 8, Second Comment [no number]:** None of the Church records listed where the Desidere family came from, I finally found a marriage record of a Simon that stated that they came from Opelousas Parish. In my search of the Opelousas Church and Parish records I found records of both the Desadere and Simon Family, in these records in is listed that they came from San Antonio, Texas, see attachment #2.

**Response:** Mr. Simon attempts to mislead and deceive with his narrative. This has nothing to do with BTBB's petition. Our records show the documented proof of the Desadier lineage.

**Page 8, Third Comment [no number]:** Now about the Mounds in Natchitoches: back in March of 2021, when I was told that Rodger Collum was claiming that his ancestors had built the mounds around Black Lake in Natchitoches Parish, Louisiana, I researched the history of the "mound builders" and wrote a report on what I had found, see attachment #10. In my report you will see that mound building had stopped by the end of 1700, and since the Desadere family did not arrive in that until the 1820s they had nothing to do with the building of any mounds. If Rodger Collum has taken anything from these mounds then he is no better than a grave robber!

**Response:** Factually incorrect and meant to be misleading. Chief Collum never said that our ancestors built any of the mounds that Chief Collum has protected all his adult life. As you will see in BTBB's petition, Chief Collum's claim is that he is the guardian of the mounds. I must say that he has been a great guardian. Additionally, as I stated in our petition, it is very possible that the mounds may be ancient, but they also contain artifacts from post-European explorers. We

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have found Kaolin pipes that date back to the 1700s. Also, we have found pottery with handles which were introduced to the Native Americans by the European explorers.

**Page 8, Fourth Comment [no number]:** The only Apache Indians in Natchitoches after 1750 were slaves brought there by the Spanish and sold to the French and the free Apache Tribe lived in western Texas and New Mexico and was in an ongoing war against the Spanish and the Comanche Indians. There were no hostile Indians in what is now the state of Louisiana after 1750. All these stories that have been produced by the BTBB do not match any historical records, and all the stories in the Natchitoches Times are dated after April 6, 2019.

**Response:** There is no way to know if there were hostile Native Americans and the use of such a definitive comment is ignorant. This inconsistency is addressed by Our oral history. It tells of the escape of White Smoke from the San Fernando Mission. This story took place in Texas at the end of the 1700s. To read BTBB's oral history, go to [ButteTribe.org](http://ButteTribe.org). Our oral history stands (see Attachment #3)

**Page 9, First Comment [no number]:** Bayou Bourbeaux was named for a Spaniard named Y'Barbo who owned much of the land along that stream, by 1835 it is owned by others, see attachment #11.

**Response:** This has nothing to do with BTBB's federal petition. Butte is translated as "mound" in French not Spanish. Bourbeaux is a French name, not Spanish. Additionally, Mr. Simon is trying to throw his Spanish family names in again with Y'Barbo. We do not claim Y'Barbo lines. So, of course, BTBB holds no respect for Simon's assumptions on who named Butte Hill.

**Page 9, Second Comment [no number]:** Attachment #12 "The True Story of Death of Ozam Desadier," I researched and wrote this article, I have copies of the listed court cases.

**Response:** Another example of Simon acting as if he has time traveled to the event in BTBB history. This time he traveled to 1905. There were reports by family members of this event outside of court records. The Native American families of Bayou Bourbeaux took care of their own business outside of the eyes of the law. Simon acts as if the only truth is what he reads or what he reports that he has read. Chief Collum has not only read the story written in newspapers but was given the actual account of the story by his great-grandmother who was living at the time of the murder of Ozam Desadier. Not only was she living, but at the time of the murder, Victoria "Fee" Flores Desadier (b. 1855) was 50 years old. Collum's great-grandfather and husband of Fee Desadier, Felix Desadier, shot one of the murderers on the Indian trails of the bayou in walking distance of Collum's home today. That man escaped Natchitoches injured and died a couple of weeks later in San Antonio. BTBB's oral history stands! To read the story, go to [ButteTribe.org](http://ButteTribe.org). (see Attachment #3) Again this comment by Simon has nothing to do with BTBB's petition, but it is a part of BTBB's oral history.

**Page 9, Third Comment [no number]:** 2.3.1.8 Unwelcome Settlers – BTBB of Bayou Bourbeaux Page 15 tells a story by Rodger Collum, about the killing of white trespassers and the burnt remains of their wagon. As a member of the family I have never heard this story as told by Rodger Collum and published by him. The story that is told and known to many of the Desadiers is not the same, nobody died, but a wagon was burned to hide its identity.

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**Response:** BTBB oral history stands. This story was not known by Mr. Simon or told to him by anyone he knows before he read BTBB's oral history. I know for a fact because I was the Vice-Chief of NTL, aka Lac Noir Tribe, was writing a tribal petition, and talked to Mr. Simon almost daily. He knew nothing about his family history. He has taken offense too and denies the story because the person in question, Philoseme Desadier, was his immediate ancestor who he dreams of being Chief Hawkeye. Chief Hawkeye was Joseph Desadier, Jr. BTBB's oral history was handed down by Mr. Collum's grandfather and great-grandmother as fact. BTBB's oral history stands!

**Page 9, Fourth Comment [no number]:** Joseph Desidere, born 1839, I will always use his birth year to identify him because there were 5 men in the same family using this name in the 1800s. He married his first wife, Josephine LaRenaudiere, on 10-14-1858 in Campti, LA. On the 1860 census they were living in Montgomery, LA., occupation, farmer. And on the 1870 BTBB they are living in St. Maurice, LA., occupation, farmer. On the 1880 census they are living in the town of Natchitoches, LA. Occupation: merchant. Now how can this man be a merchant in Natchitoches and lead a band of "wild" Indians in Sabine Parish when these two areas are at least a day's travel apart?

**Response:** BTBB oral history stands. Both Joseph and his wife were business owners. St. Maurice is less than 10 miles from Collum's home. Additionally, why couldn't Joseph Jr. lead a band/posse of family members to defend his tribe family? Who said anything about "wild" Indians? BTBB's ancestors were indigenous to their land. It does not seem odd that our ancestors would protect their land and their people. (See attachment #3 and #4)

**Page 9, Fifth Comment [no number]:** Maria Casimira Carmona was not the first wife of Joseph Desidere, born 1839, she was the third wife of his father and they had 7 children. I have the 3 books produced by Elizabeth Mills with the transcribed church records of this area that I have listed in this letter. I also have the 2 books by Judy Riffel that also has transcribed baptismal records of the same area.

**Response:** No Comment. The family of this woman is not part of BTBB.

**Page 10, First Comment [no number]:** All Indians that moved to Natchitoches Parish in 1700s and 1800s amalgamated into the Natchitoches Nation, a person can not join a Tribe that does not exist.

**Response:** Once again Simon writes in absolutes. An honest and wise man does not speak in such absolutes. He continues to try to mislead to fit his narrative. His intelligence is questioned by BTBB. His ignorance is not. The Desadier family (our hidden ancestors) is proof against "ALL".

NTL, aka Lac Noir Tribe, has never proven their lineage to any Native American tribe, not even to the State of Louisiana. The State of Louisiana did not ask for proof. I am a witness to that. When the NTL, aka Lac Noir Tribe petitioned for state recognition, they did not produce one piece of evidence of who they were... not a birth certificate, not a court record, not a church record, not a drivers license. Nothing! In all reality, NTL, aka Lac Noir Tribe, wants everything for nothing. No work...no research...no documents.

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**Page 10, Second Comment [no number]:** 2.3.4.12 Banishment and Murder on the Bayou – BTBB Page 30. Rodger added this in an attempt to discredit my side of our family.

**Response:** Factually incorrect and meant to be misleading. Our oral history was passed down to Rodger Collum by his great grandmother, Victoria "Fee" Flores Desadier, she was alive at the time of the murder and her husband, Felix Desadier, shot one of the escaping murders. She lived to be 108 years old and relayed the story to Mr. Collum many times over the decades before her death.

**Page 10, Third Comment [no number]:** Here Rodger Collum has again told a false story. Philoseme was never banned from the family or as they say the "BTBB", which did not exist. He and his brother Joseph served together in the Civil War and are buried side by side in Campti, La.

**Response:** Factually incorrect and meant to be misleading. Our oral history was passed down to Rodger Collum by his great grandmother, Victoria "Fee" Flores Desadier, she was alive at the time of the murder and her husband, Felix Desadier, shot one of the escaping murders. She lived to be 108 years old and relayed the story to Mr. Collum many times over the decades before her death.

**Page 10, Fourth Comment [no number]:** Philoseme, 1835, never worked for his brother Joseph, 1839, he had his own land that he lived and farmed on near "The Black Lake Community", by the lake now called Clear Lake, which is at least 20 miles from St. Maurice and 30 from Montgomery where his brother lived, maybe a day's ride by horseback.

**Response:** Factually incorrect. This story is recent history. Rodger Collum's great grandmother, Victoria "Fee" Flores Desadier, was alive at the time of the murder. She lived to be 108 years old and relayed the story to Collum many times before her death. St. Maurice is less than 10 miles from tribal land, and Montgomery approximately 15 miles. Both communities along with Trichell, Pace Goldonna, Creston, Louella, Clarence, Campti, and other surrounding communities were all part of land belonging to our BTBB ancestors.

**Attachments to this comment  
available by request from  
OFA under the Freedom of  
Information Act**