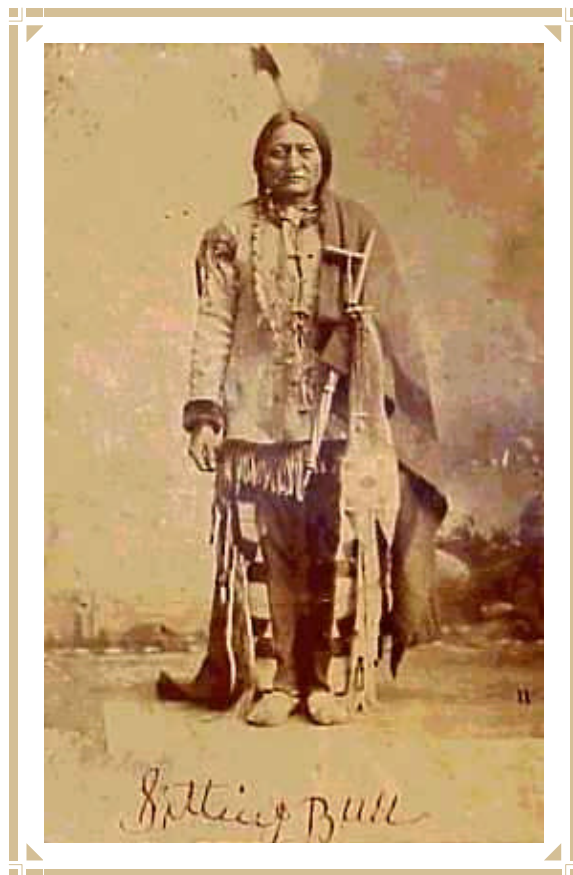




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no 69, September 2005



**SITTING BULL,
HEAD LEADER OF THE LAKOTA NATION**

Bulletin 69

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Summary

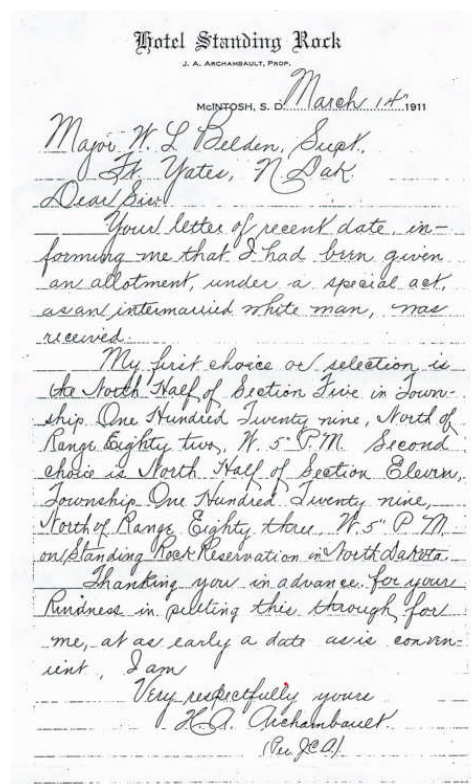
- Franco-natives of Dakota the Archambault..... 3
- A man of two worlds 4
- \$12,000 hotel for the city of McIntosh 6
- Sister Marie Therese Archambault 6
- Virginia Archambault Quintana 7
- Blanche Archambault Valandra 8
- Jo-Allyn Archambault 9
- Louis Shambo Archambault..... 10
- Mary Alice Nelson Archambaud..... 11
- Fans taunted Islanders... 13
- Two other Archambault families..... 14
- The Malecites, a water-borne renaissance..... 15
- Obituary 18
- Alden Archambault 20

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Franco-natives of Dakota the Archambault

According to Mrs. Virginia Archambault-Quintana, *Pte Ska Win*, from the Hunkpapa tribe of the reserve of Standing Rock "The family legend has it that Hermistis (Hermidas) Archambault was her great grandfather. He would have arrived from Canada with his four brothers, two known, are Léo and Sam. All of them married native women. One or the other, or even possibly Hermistis married three native women, but was obliged to leave two, of whom, one of them was pregnant." This Hermistis Archambault who was born in 1845 emigrated to St. Louis (Missouri), and then went up the Missouri River by steamboat to settle near the Agency of Grand River (South Dakota) in 1867. He had married Susan Black Elk, Molly Kipps, and a third (unknown). Hermistis had many children: Emma, born in 1870, Joseph in 1871, Sam in 1878, Louis in 1882, Charles in 1886, John in 1892, Blanche in 1895, and Claude in 1904.

After he received his application of registration and allocation January 18, 1911, Hermistis was accepted on the Indian reserve of Standing Rock (North Dakota). To this date, his children each own land of 320 and 640 acres valued from \$4,800 to \$12,800.



Sitting Bull, head leader of the Lakota Nation

Front page

Joseph Archambault served as favorite speak man of that great chief. According to rumors, Cléophas Faneuf, son of Amable and Marie-Reine Archambault¹ and nephew of Joseph Nazarie Archambault and Aurélie Mongeau a patriot in 1837, would have fought against Sitting Bull. Cléophas died in San Antonio, Texas, November 2, 1858.

¹ Pierre Archambault, *Dictionnaire généalogique des Archambault d'Amérique*, vol. 2, p. 104.

A Man of Two Worlds: Joseph Archambault

Editor's note: *The following was written by Jo-Allyn Archambault, Ph.D. she is director of the American Indian Program at the National Museum of Natural History, the Smithsonian Institution, Washington, D.C. She is a member of the Standing Rock Sioux Tribe.*

Granddad was the son of Hermestis A. Archambault, a French Canadian who landed at the Grand River Agency in 1867, where he took a job cutting wood for the steamboats traveling up and down the Missouri. Hermestis married a Lakota woman named Molly Kipp, and their second child was a son named Joseph, born in 1871 – my granddad.

He married two more Lakota women, had



Signature of Hermestis A. Archambault

many children, most of them males, and he insisted that all of them get a proper education.

The children called all three cowives mother, as was appropriate in the Lakota kinship system. So Granddad was a mixed-blood, with a foot in both worlds, at a time when cultural differences between Indian and white were far more extreme than they are today.

Pictures of him as a boy show him dressed in white man's clothes and I really don't know if he ever wore Indian dress.

He spoke two languages the first Lakota and the English, and a smattering of French curses, acquired no doubt from his father. He was very conscious that he was a man of two worlds and often talked about the contradictions it created in his life.

Joseph went to the reservation's first school, located in Fort Yates, Dakota Territory, and operated by the Catholic Church. It was there that Rock, a stone from which the reservation took its name.



He spent a few years there, learning to write a fine hand, In June of 1881 he witnessed a Sun Dance held south of the agency and it made a great impression on him. The dance lasted for two days and he was fascinated by it, especially by the piercing sacrifices that frapped the 10-year-old boy.

In the fall before he enrolled in Hampton, he saw some members of Sitting Bull's band for the first time, leaving the riverboat on their way to Fort Randall. They were brave warriors and impressed the young boy with their dignity and strength.

In October of 1881 he left for the Hampton Institute in Virginia where he spent three years.

Joseph Archambault returned to Standing Rock in May 1854, a 13-year-old on the verge of manhood. At first, he helped his dad with the cattle on the family ranch and in another year was hired as a clerk and translator at the trading post in Fort Yates.



It was then that he became acquainted with Sitting Bull, translating for him when he came to Fort Yates on business. Sitting Bull liked him and called him nephew; he preferred Joseph as a translator whenever possible.

In 1889 the 18-year-old Joseph quit his job and moved to the mouth of the Grand River, near the site of the old agency, where he started his own ranch with a small herd of horses and cattle given him by his mother.

He inherited his father's entrepreneurial instincts and became a businessman on the reservation. Initially, he raised cattle, but later he operated a country store, selling dry goods and the assorted materials essential to rural life in the late 1800s.

Later still, he owned a hotel in McIntosh, S.D., a small town on the southern part of the reservation, and served as vice president of the First National Bank in McIntosh.

Granddad was a small man, shorter than my grandmother, his second wife, Mary Gates, who towered over him, she at six feet and he at five feet nine inches, but this never hampered their relationship.

Granddad possessed what I think are classical Lakota virtues, which he passed on to his own children and grandchildren. His values were simple, and now, in the minds of some, old fashioned.

They stressed hard work, self-control, discipline, generosity, and concern for one's relatives and people. He believed each of us should be a person who could be counted on by our family and our tribe. These were core values to both of his cultural heritages, Indian and white.

Echoing my granddad, my father would often say to me that he had been taught that we were put on this earth to work, to be self-sufficient, and to help our relatives and our people. As a boy my father's task was to go out in the morning and kill something for breakfast. So, during the spring and fall, he would hunt for grouse, pheasant, and duck to bring home to his mother for the table.

My grandmother preceded Granddad in death by many years, but he stayed in touch. He was always writing to his children, checking up on his grandchildren, counting how many of them were named after him, and being the center of a large, extended family that reached across the country, as many of his descendants moved off the reservation to seek jobs in the harsh economic climate of the post-World War I years.

Granddad carried on the family tradition of leadership in many ways. Indian people came to him for advice on white ways, for translation services, for loans and gifts. White people elected him to county treasurer in 1917, the first Indian elected to public office in the state.

I really don't know the man who was the county politician, but I know the man who helped his children learn to read, who sang Lakota lullabies to his grandchildren as they slept in his lap, who made sure that all of his children had Lakota names that belonged to the family, and that they learned what these names meant and the responsibilities that accompanied them.

He was a man who talked passionately about how the Lakota had been robbed of their land and their food in the shape of the buffalo, and how the Black Hills gold had been wrested from them by unscrupulous government officials.

Granddad gave all of his descendants a heritage and a tradition to live by and to look up to, and a charge to all of us to pass it on to the younger members of the family. He was a gentle man who lived with equanimity in two worlds and taught his children how to keep their balance and good humor in the best and worst of times.



\$12,000 hotel for the city of McIntosh

“That McIntosh is going to have a \$12,000 hotel is no guess work but an actual fact and this is something we may well boast of. First class hotel accommodations for the traveling public is one of the main essentials to the making of any city.

“It will be a two story structure 50' x 100'. A veranda will extend around the two sides facing the streets and a cement walk will be built in front along these two streets after the building is completed. A steam heating plant will be installed together with bathrooms equipped with a hot and cold water system. The fixtures thru out the entire building will be modern in every detail and no less than forty guest rooms will be provided.

“The enterprise will be a home concern, being built by home capital. One of our big ranchers and enterprising merchants, Joe A. Archambault, has shown his faith in McIntosh by taken it upon himself to erect this large structure and to this enterprise the people of McIntosh will owe much.

“Joseph A. Archambault is one of the Indians, who have distinguished himself as shrewd financier and businessmen. He was born in 1871 at the Grand River Agency, which was then situated at



the mouth of Grand River near where Mobridge now stands, but was later moved to Fort Yates. His father is a French Canadian and came to this country when a young man, having since lived among the Sioux Indians. Joe is a scholar of the Indian schools at Hampton, Va., and after finishing school engaged in the ranching business and also acted as government interpreter at Fort Yates at one time. In 1902, he established a trading post at the Bullhead sub-agency where he met with much success and in 1908 established a mercantile business at McIntosh which has been a good source of profit to him from the start. He was the first man to erect an elegant residence here and one of the first to realize the importance of McIntosh as a business center and a coming city of note¹”.



¹ McIntosh Globe, September 23, 1909.

Sister Marie Therese Archambault

Daughter of Charles, granddaughter of Joseph and Mary Gates and great granddaughter of Hermitis Archambault, Sister Marie Therese, O.S.F. (Sisters of St-Francis) was born in Fort Yates (North Dakota), on the Standing Rock Reservation and lives in that world as a member of the Standing Rock Nation and an advisory board member of the National Tekakwitha Conference of Native Catholics.

Member of the Hunkpapa tribe of the Sioux nation, her mother was a mere child herself. At only 12 she was separated from her parents, taken from her Indian reservation, cut off from all her traditions and sent off to Oregon to complete her

education. A citizen of two worlds, Sister Marie Therese Archambault has five degrees from universities in the U.S. and abroad the Western, non-Indian world.

In addition to part-time teaching (Native American studies, spirituality, Scripture) and retreats, Sister Marie Therese works with her fellow Native Americans. In Denver (Colorado) she serves as liaison between Catholic parishes and Indian families who have left the reservation and migrated to cities in search of new opportunities. Her focus is on those who seek to deepen their spirituality as both Catholics and Indians thus, enriching both traditions.

Virginia Archambault Quintana

Virginia “*Pte Ska Win*” Archambault is the oldest daughter of the late Clayton Archambault and Faye Menz-Archambault and granddaughter of Hermistis. They are Hunkpapas from the Standing Rock Reservation in North Dakota and have lived in Denver for more than 30 years. She is very proud of her father. He still holds a track record set in 1942 at Ft. Yates High School. He ran the 440 meters in 51,4 seconds. Virginia is known by her many friends as “Gina”. Her Aunt Germaine Eagle, surprised her the summer of 1995 at the Archambault family reunion by having a naming ceremony for her.

Gina was born in Rapid City, South Dakota and moved to Denver in 1962. She has two brothers – Clayton, Jr. and Gary, and four sisters – Lavonne and Yvonne (twins), Christine and Gail. She has been married to Joseph “Mike” Quintana for 33 years and they have two daughters Faye and Robin.

Ms. Archambault Quintana attended North High School in Denver. She was actively involved with softball leagues for over 20 years as a player, then a coach. She has coached youth softball and women’s softball teams. Gina also served as the Secretary of the Native American Bowling League



and was a member of the White Buffalo Council. Gina has worked for Western Trading Post, Montgomery Ward, and other Denver businesses.

She has been employed by the Denver Public School system for the past 14 years as a Food Preparation

Technician and is currently a Food Service Manager.

Virginia has been involved with the Denver March Powwow for 16 years. Initially, she volunteered wherever needed but has served as a corporate officer for the past 15 years. Gina chaired the Registration Committee from 1990 to 2001. She currently chairs the Feast/Concession Committee. In recognition of her service, the powwow committee sponsored a Women’s Jingle Dress 40+ contest for her in 1997.



Board of Directors 2005 of Les Archambault d’Amérique

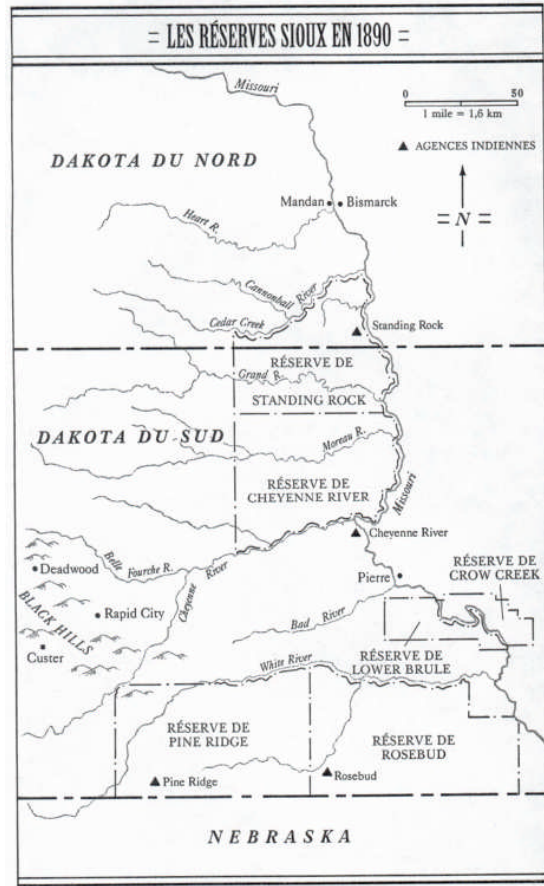
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Blanche Archambault Valandra

Blanche was the daughter of Hermistis and Susan Black Elk, a native from the Hunkpapa tribe. Blanche was born in 1895 in Fort Yates during the agony, and conservative years in the era of the Indian's transition, from the total-liberated life to a sedentary one of the reserves.

Blanche attended the schools in Fort Yates, Carlisle, Pierre, and Haskell. In 1919, while she was still in school in Yates, her father who was now a widower, and 74 years of age could no longer take care of the hardware store by himself so he begged her to leave school to help him take care of the house, and his business.

Once she completed school, Blanche married Louis Valandra in Rosebud (South Dakota), and they had seven children of whom two of them died at a tender age. Only Blanche and her five children returned to Fort Yates where she raised her children at the time of Economic Crisis of 1936. Since, she had no professional training: she still succeeded in landing a job at the Federal Public Function until she could collect her retiring benefits. Her children have settled in Minnesota, Indiana, Arizona, and in the Washington State.



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Jo-Allyn Archambault, great granddaughter of Hermistis Archambault
Anthropologist, artist, museum director

Jo-Allyn Archambault is a pre-eminent anthropologist and program director at the Smithsonian Institution in Washington, D.C. She was born February 13, 1942, in Claremore, Oklahoma, into a mixed-blood Standing Rock Dakota (enrolled), Creek, Irish and French family.

She earned her doctorate at the University of California in Berkeley in 1984, where she later taught Native American Studies. Since 1986 she has served as the director of the American Indian Program at the National Museum of Natural History part of the Smithsonian Institution. Her work at the museum involves the preservation and promotion of Native American art and culture, and political anthropology. She acts as an ethnic liaison and Native fellowship items in addition to a \$110,000 annual program budget. She is also responsible for the redesign of the North American Indian Ethnology Halls for the "Changing Cultures In a Changing World" exhibit, covering over 20,000 square feet at a projected cost of \$9.2 million.

Archambault is the lead curator of a multi-institutional curatorial team including American Indians and Euro-Americans. The team is working toward the creation of entirely new exhibit halls featuring seven Indian tribes, all of whom are represented by curatorial team members. During her stay at the American Academy, Archambault worked together with anthropologist Dr. Lynn M. Snyder on a project focusing on the Plains Indians of North America. This project was developed in cooperation with the Berlin Museum of Ethnography, where the two Berlin Prize Fellows studied the extensive North American ethnology collections. In this material culture project, Archambault and Snyder investigated material choices in the production of Native American personal and ceremonial clothing and regalia, weaponry, and utilitarian objects, in the context of the rapidly changing natural and economic contexts of the early 19th century American Plains.

Working with the National Museum of Natural History, Archambault has curated and implemented four major exhibits: "*Plains Indian Arts: Change and Continuity*" in 1987, "*100 Years of Plains Indian Painting*" in 1989, "*Indian Basketry and Their Makers*" in 1990, and "*Seminole!*" in 1990. She also contributed to the Southwest Museum's Quincentennial exhibit, "*Grandfather, Hear Our Voices*" in 1992.



Prior to her work in Washington, Archambault served as a full-time lecturer in Native American studies in universities. She has also taught at several other colleges and universities, including Oglala Lakota College in Pine Ridge, South Dakota, California State University at Hayward, the University of New Mexico, Navajo Community College in Tsaile, New Mexico, Mills College in Oakland, California, and Johns Hopkins University. Archambault has lectured worldwide, presenting papers at numerous academic institutions from New York to Kunming, China, on a variety of Native American issues.

"My father was Sioux and my mother was Creek. Both of them were raised on their respective tribal reservations. I am personally familiar with Sioux religious and cultural traditions, and I have great pride in my Indian heritage. I have personally participated in all of the major traditional ceremonies appropriate for a Sioux woman of my age and position in life, including a vision quest and the Sun Dance. I have also participated in the traditional ceremonies of other tribes. All of my important family and personal life events are conducted within the context of Sioux traditions."

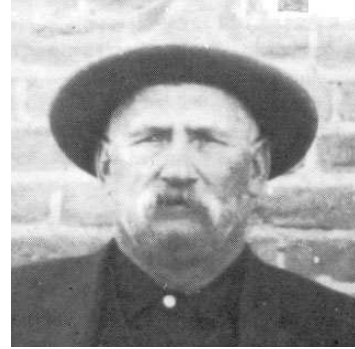


Louis Archambault Shambo
1846-1918

Louis Shambo, French decent was born in July, 1846. He has brothers and sisters but only speaks of Mary. His parents migrated to St. Paul, Minnesota when Louis was six. He married a Gros Ventre woman and had five children: Mary, Bridget, Frank, Maggie, and Ed Shambo.

His schooling was brief, but he did attend a school taught by the sisters of the Roman Catholic Church. After his father bought him an Indian pony he thought school was fun.

He lived in Louisiana until he was six years old, then his parents migrated to St. Paul, Minnesota. Then he moved around with the Indians, until he started working for a ranch near Havre.



When he was a teen he ran away from home and lived with the Indians.

He came to the West, and was one of the best,
in scouting this man reigned supreme;
for a really top hand in this raw, rugged land
where the watchword was "courage" and courage was "sand"
sure a dandy to have on your team.

He loved the frontier and to those who came here
extended his friendship and hand;
for General Miles, putting forth all his wiles,
as Chief Joseph led them through endless defiles
to where he would make his Last Stand.

To honor his name, his glory and fame,
a post office came into birth;
they called it "Shambo" for this man they loved so,
the route yet traverses the lands high and low,
while the natives still tell of his worth.

Mary Alice Nelson Archambaud
Molly Spotted Elk

Actress, author, poet, dancer, student – and perhaps the first Maine Indian to play a major role in a silent movie – Mary Alice lived many lives and performed for both commoners and kings.

Born on Indian Island, near Old Town (Maine), on November 17, 1903, Mary Alice (in Penobscot, “Molly Dellis”) was the first child of Philomena Solis Nelson, a Maliseet, and Horace Nelson, a future governor of the Penobscot Nation. Her family had a rich heritage: Molly’s mother was one of the best basket makers of her day, her father was the first Penobscot to attend Dartmouth College, and a grandfather had been chief of the Canadian Maliseet Tribe. Molly’s mother died young, and to Molly fell the duty of raising her seven younger brothers and sisters.



Her ambition matched her beauty, and after graduating from Old Town High School, Molly attended the University of Pennsylvania for two years, studying anthropology by day and scrubbing floors at night. Her interests were as wide as the world – archaeology, geology, ethnology, and all things from Aztec, Mayan, and American Indian.

When her money gave out, undaunted, Molly turned to her beloved native dancing for a living, crisscrossing the country during Prohibition days in the vaudeville troupe of the famous Tex (“Hello, suckers!”) Guignan. Stints soon followed at the Schubert Theatre and the Provincetown Players, where Eugene O’Neill’s early plays were produced. Performing now as “Molly Spot-

ted Elk,” she wrote her own music, made her own costumes, and was a sensation everywhere – even dancing topless sometimes, her family remembers, “A happy and completely free spirit.”

In 1928, her friendship with a Hollywood producer won Molly Spotted Elk the lead in a movie, “The Silent Enemy” one of Paramount’s very last silent films. Inspired by an actual New York Museum of Natural History expedition and filmed in northern Ontario, using an all-Indian cast and authentic Indian costumes, tools, and customs, the film followed an Ojibway Indian tribe’s struggle against a silent enemy – hunger – before the coming of the white man. For over a year Molly endured the Canadian cold and weather playing the central role of “Neewa,” the tribal chief’s daughter.

Hollywood’s loss was Europe’s gain. In 1931, Molly sailed for France as the American Indian representative in the ballet corps of the International Colonial Exposition. Following her recital of native dances at Fontainebleau’s Conservatory of Music, she struck out across the continent, where the Penobscot governor’s daughter danced before old World royalty, including King Alfonso of Spain.

Back again briefly in America, Molly appeared as an extra in several Hollywood classics – including “*Last of the Mohicans*” (1936), “*The Charge of the Light Brigade*” (Warner Brothers, 1936), “*The Good Earth*” (MGM, 1937), and “*Lost Horizon*” (Columbia, 1936) – but her heart remained in Europe.

Settling in Paris’ colorful artist’s colony, Molly relished the role of a vibrant American emigre. She studied at the Sorbonne, dug in dusty archives for documents about France’s first con-

tact with the Penobscots, taught ballet – and caught the eye of journalist John Stephen Frederic Archambaud.

“He was just crazy about American cowboys and Indians” remembers their daughter, Jean. “He begged for an opportunity to interview her. Well, they met – and they married.”

Jean Archambaud Moore was the only child of their “very spiritual and sadly short” marriage. When World War II burst over Europe, Archambaud, a political journalist for *Le Paris Soir*, was Red Cross Relief Director near Bordeaux, and an outspoken anti-Nazi. After France fell to the Nazis in 1940, he vanished, and Molly and her 6-year-old daughter fled on foot over the Pyrenees Mountains into Portugal.

“We walked, we ran, we rode ambulances,” Jean recalls. “A Newsman picked us up once, and my mother always claimed it was Howard K. Smith. Adventure always followed her, even in adversity.”

On their crossing to the United States, their ship cabin was ransacked and scorched. Even after the war ended Molly never could find any final word about her husband’s fate.

Sorrow followed her home to Indian Island, where she arrived in July 1940, and spent the rest

of her life. Molly’s only grandson, John, named in memory of her husband, inherited much of her adventurous spirit. In 1973, he bravely carried medicine between the armed camps when the FBI and the American Indian Movement (AIM) squared off during the Indian occupation of Wounded Knee, Nebraska, the site of the 1891 United State Army massacre that ended the Plains Indian War.

In 1974, he returned to Lincoln, Nebraska, to serve as a witness in the Federal trials that followed and was killed under mysterious circumstances. His death, too, was never resolved.

An artist to the end, in her old age Molly crafted Indian dolls in traditional dress, some of which are now in the Smithsonian.

Molly Spotted Elk, the dark-eyed dancer who once delighted audiences around the world, died on Indian Island February 21, 1977, at the age of 73. An accomplished artist, fluent in French, speaking Spanish, German, Penobscot, Maliseet, and Passamaquoddy.

In 1986, Molly became a charter member of the Native American Hall of Honor in Page, Arizona.





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Claude Ghanimé

Fans taunted Islanders player with racial insults during contest

By Matt Young

BOILING SPRINGS, N.C. – Chuck Archambault enjoys playing basketball in front of hostile crowds on the road, but he didn't like what he heard from the Lipscomb crowd on February 22, 2002.

The Texas AM-Corpus Christi junior guard is usually a lightning rod for hecklers, because his long ponytail makes him an easy target. However, during Lipscomb's 81-79 win over the Islanders, the Bison fans stayed away from the hair jokes and went after Archambault's race, instead. Archambault is a Sioux Indian, who grew up on a reservation in South Dakota.

"I couldn't believe some of the stuff they were saying," Archambault said. "They were telling me to go back to the reservation. Saying, 'Where's your tepee?' Calling me Sitting Bull and all the different names from 'Dances With Wolves.' It was pretty bad."

In addition to the name-calling and racial taunts, several fans also started the Tomahawk Chop every time Archambault touched the ball.

"I've heard things from fans in other places, but it was nothing like that," Archambault said. "When I do hear something in other places it's usually just from one or two fans in one part of the building, but this was coming from a bunch of fans in every section of the building. Plus, usually the fans just talk about my hair, but these people got racial."

Lipscomb athletic director Steve Potts said he plans to send a letter to Archambault apologizing for his university, which is a private school in Nashville, Tenn. The taunting didn't throw Archambault off his game, as he scored a career-high 19 points. "I know everyone sitting near me was marveling at how talented he was," Potts said.

Archambault said he was upset about the taunts, although not too surprised. "People in this country are taught at a young age that racial slurs towards Native Americans are OK through the professional mascots," Archambault said. "Growing up, you see the Cleveland Indians' mascot or Washington Redskins, and people start to think it's OK to make fun of those types of things. It's like they forget that we're real people, too."



Welcome to new members

M. Alphonse Archambault

Granby

M. Donia Loignon

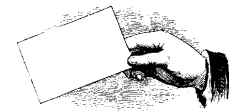
Ville St-Laurent

Mme Marcelle Bail

Montréal

M. Bryan Archambault

New York



**Two other Archambault families
Sioux Indians from the Yankton Tribe of South Dakota
who had many children**

Family of Peter Le Roy Archambeau

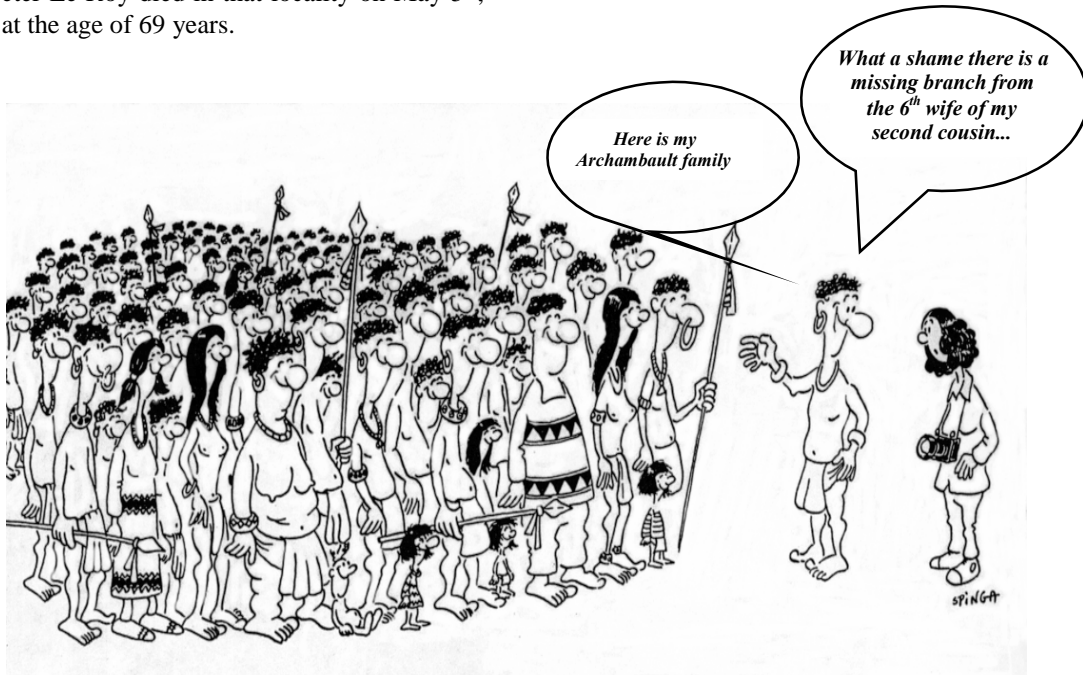
Son of Joseph Archambeau, Indian of the Yankton Tribe, who died on December 19th, 1918, and of Maggie Potter non Indian. Peter Le Roy married in 1917 to Jeannette, *Crazy Eyes*, of the Yankton Tribe. They were divorced in 1919. He remarried February 8, 1928 to Clorine Sherman, Indian from Yankton, and were divorced in 1943. Peter Le Roy remarried for a third time, this time to Florin Hays, Ponca Indian in Tyndall, South Dakota in November 1944.

Of these three marriages, fourteen children were born from 1919 to 1955. Citizen of Mitchell, son Peter Le Roy died in that locality on May 5th, 1967 at the age of 69 years.

Family of Louis Archambault

Louis Archambault, married to Mary Wipazwin Williams *Spotted Eagle*, died June 1, 1915, eight months after the birth of his son Percy Benjamin.

Percy Benjamin Archambault, was born January 19, 1914, and married Helena Pearl Bernie Archambeau September 6, 1931, a Sioux Indian born on August 30th, 1915. Of this marriage fifteen children were born from 1932 to 1958. The family lived on Route #3 in Wagner, South Dakota. Son, Percy Benjamin died in Yankton on April 2nd, 1976.



The Malecites, a water-borne renaissance

par Annabelle Dionne

“The Malecites of Viger were, in 1999, following the Marshall decision, the first Aboriginal group to sign a commercial fishing agreement. Seven months later, they had launched their first boat. “People still can’t believe it,” admits Anne Archambault, Grand Chief on the Malecites. “Especially since we have fished all our crab and shrimp quotas,” she hastens to add. From once posting a deficit of \$223,000, the community now boasts assets of \$8,5 million dollars.

“Commercial fishing is not an easy occupation, even for those with years of experience. Fishing rookies must confront even greater challenges, since they are taking a plunge into truly uncharted waters. The boat dubbed Amalecite I nevertheless won the Mishtapew merit award for new business development in March 2001. When asked about the secret of this success, Ms. Archambault unhesitatingly replied that time, energy, strong determination, and outstanding teamwork all combined to make this dream a reality.

“Today, the community is the owner of another two, recently purchased boats. Amalecite II, a shrimp boat allocated a quota of 280 tons, is currently moored at Rivière-au-Renard, Québec, and is ready to take to the sea. Amalecite III is a crab boat with a quota of 100 tons, and will weigh anchor in 2002. Manpower represents a major challenge for the Malecites, as close to 700 of their members live outside of the community, scattered across Québec, Canada and the United States. In itself, finding Malecite fishers is a daunting adventure.

“At the center, a storyteller narrates the history of the Malecites. In particular this First Nation was a nomadic people that has had to overcome many obstacles; they were moved from Viger to Witworth in 1875, onto a rock-strewn land unfit for agriculture and thereafter to Cacouna, on the shores of the St. Lawrence River, in 1891.

For Anne Archambault, the access to resources made possible by commercial fishing has launched a renaissance among the Malecites and provided them with the opportunity to take steps toward achieving self-government¹.

“In addition to its fishing venture, the community of Viger is in the process of negotiating an aquaculture project centering on Arctic char, as a means of protecting this resource. Next year, it will also have a cold-storage warehouse in which to store fish, a project “enabling [the community] to diversify its economy,” explains Grand Chief Archambault. The next step will consist in bringing the Malecites together and giving its youth the desire to return and settle in the community. To achieve that objective, they will have to negotiate for more land on which to build houses. All in all, there’s no shortage of challenges ahead for the Malecites.”



Anne Archambault is the daughter of Arthur-Joseph Archambault and Anne Paquet, a native Indian, married in Montréal August 26th, 1941 and granddaughter of Philius and Blanche Guay.



¹ Marc Larouche, *Première nation malécite de Viger*, Le Soleil, Québec, cahier de l’Est et la Côte-Nord, 11 juin 2003.

Terrebonne 2005

Terrebonne s'était faite belle, le 4 juin, pour accueillir les Archambault d'Amérique, et le soleil les a accompagnés durant leur séjour dans l'arrondissement historique de l'île des moulins.

Après l'ouverture de l'assemblée générale annuelle, M. le maire Jean-Marc Robitaille a souhaité la bienvenue aux membres, en évoquant le souvenir de Joseph-Sergius Archambault qui l'a précédé dans cette fonction à la fin du XIX^e siècle. Par la suite, Richard, le président, a dirigé la procédure dont la présentation des rapports de différents directeurs et la période de questions.

Les délibérations closes, le groupe quitte le magnifique manoir Masson et se retrouve alors à la terrasse Ô Bistro de l'Île, sur les rives de la rivière des Mille-Îles, pour casser la croûte. Moment fort agréable sous l'ombre d'arbres centenaires avec une douce musique en arrière-plan.

Dans l'après-midi, des guides bien renseignés ont piloté le groupe à travers l'île en s'arrêtant aux points d'intérêt. Citons par exemple le moulin à scie et à farine, le moulin à cordes, le bureau seigneurial sans oublier les plus anciennes maisons sauvegardées.

Pour terminer en beauté ce bel après-midi, une mini-croisière sur le bateau-ponton fait visiter aux excursionnistes les rives de l'écluse des moulins.

Vraiment une belle journée et une grande joie de se retrouver... entre Archambault.



Manoir Masson



M. Jean-Marc Robitaille, maire de Terrebonne



Terrasse Ô Bistro de l'Île





Obituary

Worcester – **Anne E. (Andrews) Archambault**, 88, formerly of Brigham Hill Rd. Grafton died on Sunday March 7, 2004 in the Meadows of Leicester. Her husband Francis E. Archambault died in 1986. Mrs. Archambault leaves two sons Paul P. and Roger F. Archambault both of Worcester; a sister Rita Early of Worcester; 7 grandchildren; several great grandchildren and nephews and nieces. She is predeceased by a son Robert N. Archambault; a daughter Joyce A. Sampson and several brothers and sisters.



Mrs. Archambault was born in Worcester daughter of Frank and Annie (Plauskute) Andrews.

Loretta B. Archambault, 80, of Andover (Massachusetts) died Saturday, Oct. 23, 2004 at Lawrence General Hospital. Born and educated in Lawrence, Mrs. Archambault graduated from Lawrence High School in 1940 and was a homemaker. She was the widow of Charles E. Archambault. Members of her family include daughters, Doris R. and her husband William Bruner of Lawrence, and Nancy A. and her husband Jim Kilcrease of Lowell, Fla.; sons, Rene Archambault and his wife Tracy of Methuen, and Neal Archambault and his wife Dianne of Methuen; sister, Doris I. Comtois of Saco, Maine; 11 grandchildren; and several nieces and nephews.

Lucille M. Archambault, 84, of Haverhill (Massachusetts) died September, 17, 2004 at Kenoza Manor Nursing Home. She was an office clerk at Western Electric Co., now Lucent Technologies, in North Andover for 25 years before retiring in 1976. Born and educated in Haverhill, Miss Archambault graduated from Haverhill High School and was a member of All Saints Parish in Haverhill and a former member of St. Joseph Parish in Haverhill. She leaves sisters Lorraine J. Archambault of Haverhill and Beatrice C. Krodel of Taftsville, Conn.; and several nieces and nephews.

Marylyn Lucille Shinn Archambault, wife of Robert Archambault, she passed away in Cincinnati on November 11, 2004.

Philip Joseph Archambeault Sr., son of William and Myra Alexander, Philip Joseph died June 25th, 2005 in Bristol, CT. he was married to Elizabeth Gualtieri in May 1st, 1943, preceding him in 2000, and they had 11 children. He was a huge fan and very proud of his involvements with the Archambault Association. In 1990, he wrote « After reading some of the letters and literature from your folks in Canada, I am now firmly convinced (as I have always been!) that the “Archambault” are a fine group of people ». On 1992, he mentioned “... My heartfelt thanks go to those who, in 1983, founded our Association. They have helped so many of us find our roots”. At the funeral, his daughter Mary led the procession carrying proudly the Archambault coat of arms.



Gerard L. Archambeault
Vice president of W.E. Aubuchon Co.



Gerard L. Archambeault was born March 4, 1947, in Nashua, son of the late Lester J. Archambeault and Camille M. Girard. He grew up on French Hill in Nashua and was a resident of Hollis for the past 12 years.

He has married Patricia Caron on April 15, 1968 in Nashua, New Hampshire and they had three children born in Nashua. Laurie in 1969, Carrie in 1970 and Marcus Brett in 1976.

Mr. Archambeault was employed as vice president of W.E. Aubuchon Co. for the past 35 years, at the firm's corporate office in Westminister, Mass. Earlier in his career, Mr. Archambeault worked with his late father, Lester, who was vice president of marketing and member of the board of directors at Aubuchon.

He enjoyed his loving grandchildren, was an avid golfer and enjoyed traveling and movies. Mr. Archambeault was very involved in his family genealogy and was proud of his Franco-American heritage. He was a member of Association des Archambault d'Amérique. Mr. Archambeault will be remembered as a people person and for his sense of humor.

Mr. Archambeault was a devout Roman Catholic and was a communicant of St. Louis-de-Gonzague Church in Nashua.

He attended the former St. Francis Xavier School, was a graduate of Bishop Bradley High School in Manchester, class of 1965, and earned a bachelor's degree in business and economics from Saint Anselm College in 1969.

Gerard L. "Gerry" Archambeault, died peacefully at the age of 58 years at his home Sunday evening, May 8, 2005, after a courageous battle with amyotrophic lateral sclerosis (Lou Gehrig's disease).

To all afflicted families, the deepest sympathy from Les Archambault d'Amérique.

'Fancy' watercolor selected as UTTC (United Tribes Technical College) Powwow image
24 May 2004

A watercolor painting of a male powwow fancy dancer taking the last step of a dance is the image that represented the 35th Annual United Tribes International Powwow in 2004.

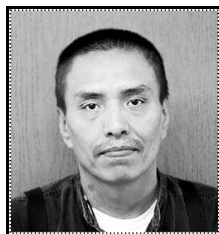
The beautifully illustrated piece titled “*Last Beat of the Drum*,” is the work of Alden Archambault, McLaughlin, South Dakota, an enrolled member of the Hunkpapas Lakota Tribe on the Standing Rock reservation.

The image represents the fleeting moment when the last drumbeat ends the song and protocol requires dancers to freeze on their last step in time with the beat.

The design appeared on over 5,000 posters that promote the powwow, which took place in September, 2004 at Lone Star Arena on the college campus in Bismarck, North Dakota.

Other memorabilia carrying the image include collectors series note cards, coffee cups, T-shirts, sweat shirts, magnets and limited edition collector buttons.

“*Last Beat of the Drum*” is the fourth piece of Archambault’s artwork that represent the UTTC powwow, the most by any single artist in the powwow’s 35-years history. His images were also used in 1997, 1999 and 2002.



Standing Rock artist,
Alden Archambault.



The image of the 2004 United Tribes International Powwow, “Last Beat of the Drum” shows a male fancy dancer’s dramatic last step and respectful bow for the ending of the song.

Archambault says he prefers to work in watercolor and printmaking and draws on his experience at traditional dances and powwows. He also does wildlife images.

Archambault is the winner of numerous awards; his work hangs in many private and corporate collections throughout North America and several foreign countries.

He received formal training in art and history at Eastern Montana College, Billings, MT.

In keeping with the Lakota tradition of generosity, Archambault made a significant in-kind contribution to the powwow with his piece, “*Last Beat of the Drum*.” The original watercolor will go into UTTC’s collection of American Indian art, some of which is on display at the college’s Cultural Interpretive Center.

