Louisiana Indians
Seven months prior to the invasion of Alcatraz by Indians of all Tribes, the Indian Angels organization was born. On December 1, 1969, a telegram was sent to Alcatraz, sending the support and prayers of the organization. On December 2, 1969, the Indian Angels received a telephone call from Dennis Turner, San Francisco, California, requesting the Angels to get chartered and to be on the Island December 23, 1969. And on December 3, 1969, the Indian Angels, Inc., charter was drawn and filed in the State of Louisiana as a non-profit corporation, designed to aid in the welfare of the American Indian.

Indian Angels was organized by two young women, ages 23 and 17. They journeyed to Alcatraz with food, clothing, blankets, and contributions for our Indian brothers and sisters. From that day on, these items are still collected for needy Indians and distributed on request. The Indian Angels has been a success, with nearly 15,000 members throughout the United States. We have two branch offices in the State of Louisiana: the Houma Indian Angels, Inc., Dulac, Louisiana, Mr. Thomas Dion, president; and the Marksville Tunica Indian Angels, Inc., Chief Joseph Pierite, president.

At present we have in the organization throughout the State of Louisiana, the Apache, Bayou Goula, Cherokee, Chitimacha, Chickasaw, Choctaw, Comanche, Kosati (Coushatta), Oneida, and Tunica Indians. We are still reaching for our brothers and sisters who have not come forward to join us as yet. Our main idea is UNITED WE STAND - DIVIDED WE FALL...
CHITIMACHA

In 1700 the Chitimachas owned all the land south of the Mississippi River from Baton Rouge to the Vermillion Bay, from Opelousas down to the Gulf of Mexico, with a small band of Chawash located near the Bay. The Chawash tribe is now extinct. After the Louisiana Purchase the Indians were subject to the white man’s way. They were forced to give up their land first. Then their own religion was being taken away from them, and they were compelled to be Christians. In 1935 the Department of Interior established a one-room school for eight grades. When the children graduated from their school, they had to leave their homes and go to other states to be educated, or go uneducated. Because of local prejudice, Indians were not accepted in public schools, barber shops, or in many a home. The Chitimacha Reservation is located on Hwy. 326, one mile east of Charenton, Louisiana, in St. Mary Parish. This Reservation consists of approximately 282 acres, with 43 families residing on it. Many of their members had to leave the Reservation in order to get an education, to find jobs, and to secure homes.

KOSATI-COUSHATTA

The Kosati-Coushatta history goes back to 1540, eighty years before the Pilgrims landed on Plymouth Rock. DeSoto found a confederacy of Indian Tribes known as the upper Creeks, so-named because they dwelt on the upper waters of Tom Bigbee, Alabama, and Chattahoochee Rivers. The name "Coushatta" signifies "white reed-brake" and was originally applied to those Indians whose settlement was near a white reed-brake, probably to be near the swamp cane from which they wove baskets. By 1850 most of the Coushattas had gone to Texas, but a few settled in Louisiana in Calcasieu Parish. The Coushattas united with the Alabama Tribe in Polk County. The greater part settled in a village seven miles northeast of Kinder in Allen Parish before moving to their present village on the banks of Bayou Blue, three miles north of Elton, Louisiana, in Allen Parish.

HOUMA

Grand Caillou, Bayou De Large, LaFourche Parish, Morgan City, Golden Meadow, Lake Pontchartrain, New Orleans, and West Feliciana and Ascension Parishes all feature in the history of the Houma. The Houma Indians are found living along Bayou Terrebonne and Pointe au Chenes and Ile de Jean Charles. The dialect belonged to the Muskogian Indians, although today the Indians are French Speaking. The sale of Indian swamplands by the levee district of Atchafalya in 1895 is a sordid story. The illiterate Indians, starting in 1924, were no match for the money and power represented by the trapping companies. The Houma, whether as trappers, farmers, or laborers, have had their sources of livelihood eroded away. Indian education in history of bitterness and hate, for they were denied entrance to white schools.
CHOCTAWS

According to Choctaw legends, the tribe, which belongs to the Muskogean linguistic family, originated from the sacred hill called "Nanih Waya" near what is now Noxapater, Mississippi. The name Choctaw is the anglicized form of the tribal name: "Chahta". The first recorded white contact was in October, 1540, when Choctaw warriors under Tuskalusa fought a 9-hour, losing battle to protect their lands near the present Mobile, Alabama from attack by Spanish explorer, Hernando De Soto and his expeditionary force. Tribal legend tells that Choctaw survivors hanged themselves rather than surrender. Not much is heard about the tribe again until the eighteenth century, when most Choctaws allied with the French, who were fighting the British and their Indian allies, the Chickasaws and Natchez, for colonial territories and trading rights. Some Choctaws had originally sided with the British, but the tribe came under complete French control by the treaty of Grand-Pre in 1750. Later during the periods of British and Spanish control, some Choctaw troops fought under American generals both in the Revolutionary War and the War of 1812. A Choctaw chief, Pushmatacha, defeated Tecumseh's efforts to unite southeastern tribes in his plans for an Indian nation. In 1819, Choctaw lands, which included much of what are now Alabama and Mississippi, came to the United States by a treaty with Spain. Under the treaty of the five great southern tribes to be forcibly removed to Indian Territory (Oklahoma), a small remnant remained from which today's Mississippi Choctaws descend. Remnants of Choctaws are located in Jena, LaCombe and Hammond.

TUNICAS

The name of this tribe signifies simply "men" or "people" in the language but they prefer to call themselves as a nation by another term Yoron. They perhaps referred to as the town of "Tanico" of Elis De Soto narrative, encountered somewhere in northeastern Louisiana or Southeastern Arkansas, where the Indians made salt. This is considerably north of their location in 1682, but Chickasaw and Choctaw tradition places "Tunica oldfields" on the Mississippi River near Friarpoint, not many miles below the present Helena, Arkansas, which would indicate that they had formerly lived in that neighborhood. When first encountered by Europeans, however, they occupied several small villages on the south side of Yazoo River, about 4 leagues from its mouth. La Salle did not visit the Tunica villages in his famous voyage of 1682, although on the 19th of March he was aware he was in their neighborhood. The first white men to visit Yazoo River villages of their tribe of whom ever had any record were missionary priests from Canada, who came in 1698, and one of whom, Father Davion, soon after established himself among them as a Missionary. The Tunicas living today still follow the same customs and rules as past tribes. They still have one living chief, Joe Pierite. Joe Pierite is the only one in his tribe that can still dress a deer skin and is presently instructing others in this skill. The tribe still settles on the southside of Marksville on the same "Spanish Grant" of 127 acres of land.