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Jean Baptiste Cadotte's First Family: Genealogical Summary – Part One

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In a previous series, I documented the genealogical details concerning the second family of the fur trader **Jean Baptiste Cadotte, père**.¹ He was an important fur trader in the Lake Superior region from about 1760 until his retirement in 1796. His children and grandchildren remained active in the fur trade and involved in *Métis* communities. In this series, I will present a genealogical summary of what is known concerning his first family, including his children and grandchildren. In particular, I will provide details regarding his

¹ John P. DuLong, "Jean Baptiste Cadotte's Second Family: Genealogical Summary," *Michigan's Habitant Heritage*, 4-part series: Part I: 36, no. 4 (October 2015): 188-198; Part II: 37, no. 1 (January 2016): 43-56; Part IIIa: 37, no. 2 (April 2016): 85-97; and Part IIIb: 37, no. 3 (July 2016): 156-166, hereinafter "Jean Baptiste Cadotte's Second Family." There is some overlap in the text between this article and the previous article on the second family as well as with material found in John P. DuLong, "The Cadottes, the Indian Department, and the War of 1812," *Michigan's Habitant Heritage*, 2-part series: Part I: 37, no. 4 (October 2016): 181-187; and Part II: 38, no. 1 (January 2017): 31-37.

As in the previous series, I will be relying on the *New England Historical and Genealogical Register* style, a widely accepted standard format for presenting genealogical data. Henry B. Hoff, ed. *Genealogical Writing in the 21st Century: A Guide to Register Style and More* (Boston: New England Historic Genealogical Society, 2002). Please consult the previous series for an explanation of the handling of French and Ojibwa names, "Jean Baptiste Cadotte's Second Family," part 1, 188-189.

Special gratitude must be directed towards Theresa M. Schenck. Dr. Schenck is the leading expert on the Cadotte family and made most of the groundbreaking discoveries regarding the family. Her articles on the family are essential reading for every Cadotte researcher. In particular, see Theresa M. Schenck, "The Cadots: The First Family of Sault Ste. Marie," *Michigan History* 72 (March / April 1988): 36-43; "The Cadottes: Five Generations of Fur Traders on Lake Superior," in *The Fur Trade Revisited: Selected Papers of the Sixth North American Fur Trade Conference, Mackinac Island, Michigan, 1991*, 189-198, edited by Jennifer S. H. Brown, W. J. Eccles, and Donald P. Heldman (East Lansing and Mackinac Island, Michigan: Michigan State University Press and Mackinac State Historic Parks, 1994); and "Who Owns Sault Ste. Marie?," *Michigan Historical Review* 28 (Spring 2002): 109-120. Lastly, her edited version of Warren's *History of the Ojibway People* should be consulted because her scholarly footnotes alone make an important contribution to our understanding of Cadotte family history. William M. Warren, *History of the Ojibway People*, second edition, edited by Theresa Schenck (St. Paul, Minnesota: Minnesota Historical Society Press, 2009).

In this article I will frequently cite Schenck's *All Our Relations: Chippewa Mixed-Bloods and the Treaty of 1837* (Madison, Wisconsin: The Centre for Rupert's Land Studies at the University of Winnipeg and Amik Press, 2010). This is an important work for untangling Cadottes and others involved in the fur trade. This hard-to-find book is so valuable to *Métis* researchers that I purchased three extra copies and donated them to the Family History Library in Salt Lake City, Utah; the Allen County Public Library in Fort Wayne, Indiana; and the Clarke Historical Library at Michigan Central University, Mount Pleasant, Michigan. The William L. Clements Library at the University of Michigan, Ann Arbor, Michigan, which preserves the crucial Lucius Lyon papers in which these 1837 Treaty with the Chippewa mixed-blood and trader claims are found, also has a copy of Dr. Schenck's book. When I compared Dr. Schenck's book to the original treaty claims in the Lucius Lyon papers, I found her to be very accurate; moreover, she adds clarifying comments regarding the claimants, hence the reason I usually cite her book rather than the original documents. This treaty was signed on 29 July 1837 at St. Peters (modern-day Mendota, Minnesota), but the information on the claimants was not compiled until the Summer of 1839. The reader should not confuse this treaty with the one signed with the Ojibwa at Detroit on 14 Jan. 1837.

I want to thank yet again Heather Armstrong, FCHSM member, for all her support, assistance, and feedback. It is wonderful to have someone with Heather's genealogical skill and interest in Cadottes to discuss ideas and evidence with when I am confused or frustrated.

Lastly, Kathleen Hendricks found several Cadotte related entries in the St. Mary's parish register, Sault Ste. Marie, for me that helped answer some of my long-standing questions.

two sons, **Jean Baptiste Cadotte, fils**, and **Michel Cadotte, le grand**, and their respective families. I will also provide some information about people mistakenly assigned as children to these sons.

Generation One

1. **JEAN BAPTISTE³ CADOT**, *père* (*Jean François², Mathieu¹, René^A*), also known as **KE-CHE-SUB-UD-ESE²**, the son of Jean François Cadot and Marie-Josephe Proteau.³ He was baptized on 5 December 1723 at Batiscan, Québec.⁴ He died on 1 November 1800 at Sault Ste. Marie, Michigan.⁵



Figure 1: Jean Baptiste Cadot's signature from the Ste. Anne Parish Register, marriage record, 28 Oct. 1756, he rarely signed his name, his ability to read and write was apparently limited.

Jean Baptiste married first on 28 October 1756 at Ste-Anne's parish, Michilimackinac (now Mackinac City), Michigan,⁶ **ATHANASIE**, also known as **EQUAWAICE⁷**, an Ojibwa,⁸ part of the Bullhead Catfish (*Awause / Awaazisii*) clan.⁹ She was born around 1736, died on 18 May 1776, being buried (under the

² This is the name the local Ojibwa used for him according to William W. Warren, "Oral Traditions Respecting the History of the Ojibwa Nation," in Henry Rowe Schoolcraft, *Historical and Statistical Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States: Collected and Prepared Under the Direction of the Bureau of Indian Affairs per Act of Congress of March 3rd, 1847*, 6 vols. (Philadelphia: Lippincott, Grambo, 1851-1857), 2 :135-167, see 148. Schenck believes the meaning of the name is "Great Strong One." Warren, *History of the Ojibway People*, 147 n. 2. I wonder if it might just be Great or Big Jean Baptiste. As for the spelling of his French surname, he used Cadot, but overtime his children and descendants came to use Cadotte, to make the French spelling correspond to the way the English pronounce the surname.

³ His ancestry is easily traced in René Jetté, *Dictionnaire généalogique des familles du Québec des origines à 1730*, in collaboration with the Programme de recherche en démographie historique, (Montréal: Les Presses de l'Université de Montréal, 1983), 190. It is interesting to note that his great-grandmother was Catherine *Anenontha*, a Huron, *ibid.*, 394.

⁴ Batiscan Register, Drouin Institute, GenealogieQuebec.com [subscription database], image d1p_1145c0347.jpg, f. 44r (accessed 13 Dec. 2012), Programme de recherche en démographie historique (PRDH-IGD), certificate no. 8143.

⁵ Schenck, "Who Owns Sault Ste. Marie?," 109 n. 2. She found his death mentioned in the "Testimony of Michel Cadotte, Jr.," 4 January 1841, file 4, box 1, Charles F. X. Goldsmith Papers, State Historical Society of Wisconsin, University of Wisconsin—Eau Claire. On my visit to Eau Claire I found this document in file 6, box 1.

⁶ *Mackinac Register 1695-1888*, CD-ROM (Mackinac Island, Mich.: Ste. Anne's Church, n. d.), hereinafter *Mackinac Register*, marriages, 1725-1821, f. 19. Jean Baptiste signed the register as "Cadot." According to the Schenck, this is his first recorded signature and though he could laboriously sign his surname, he was unable to write more than his surname. Schenck, "The Cadots," 37 n. 5.

⁷ Her Ojibwa name is reported in the 1826 Treaty with the Chippewa, *American State Papers, Indian Affairs* (Washington, DC: Gales and Seaton, 1834), 2:678. For more information regarding variations of her Ojibwa name and her French name please see "Jean Baptiste Cadotte's Second Family," part 1, 191 n. 13. Please note that I prefer to use Ojibwa when referring to the tribe but will also use Chippewa when it is found in original records, for example, in the name of treaties.

⁸ For a discussion of the confusion regarding her tribe and whether or not she was an Ojibwa or a Nipissing see "Jean Baptiste Cadotte's Second Family," part 1, 191 n. 14.

⁹ Warren, *History of the Ojibway People*, 147.

name Thérèse) on 18 May 1776, in the chapel of St-Amable, Notre-Dame, Montréal.¹⁰ She accompanied her children to Montréal around 1769 while they attended school there. Athanasie and her children lived with the parents of **Maurice-Régis Blondeau**, her husband's business associate, in Montréal.¹¹ Athanasie and her children would have witnessed the American rebel occupation of Montréal in 1775.

Athanasie undoubtedly played an important role in Jean Baptiste's success in the fur trade. She would have taught him the Ojibwa language and customs, shared her knowledge of the fur trade with him, introduced him to her relatives, handled aspect of the fur trade for him when he was away, all the while also conducting a wide-variety of domestic chores and raising his children. Furthermore, she helped rescue **Alexander Henry**, her husband's future partner, from captivity after the fall of Fort Michilimackinac.¹² Because native women are neglected in documents, we do not know the full extent of her role in her family and community.

Athanasie was related to several important members of the Ojibwa tribe including *Madjeckewiss* who led the successful 1763 attack on Fort Michilimackinac.¹³ We also know from a list of Ojibwa relatives of Michel Cadotte, *le grand*, her son, that: "Was by the Mothers [Athanasie's] side 1st cozen to Nodin¹⁴ one of the principal chiefs of Snake River and also the Le trap [*Le Trappe*]¹⁵ a Brave and Brother to Nodin also

¹⁰ Montréal, Notre Dame Parish Register, 1767-1781, f. 65v, FamilySearch.org [online database], image 452 (accessed 28 Nov. 2012), **PRDH-IGD**, certificate no. 395669. Her age is given as around 40 and she is called a "*sauteuse de nation*." Her husband is noted as a "*voyageur dans les pays d'en haut*."

¹¹ Details about the stay of Athanasie and her children in Montréal can be found in the "Account Book of Maurice-Régis Blondeau," 1771-1789, McCord Museum, Montréal, Québec, M13027, and in the purchases made from François Cazeau, another business associate of Jean Baptiste Cadotte, recorded in the "Cadotte Account Book, 1773-1798." ms., Cadotte Family Papers, University of Notre Dame Archives, South Bend, Indiana, hereinafter, "Cadotte Account Book." Schenck, "The Cadots," 39.

¹² Henry, *Travels and Adventures in Canada*, 152-153

¹³ David A. Armour, "MADJECKEWISS," in *DCB*, http://www.biographi.ca/en/bio/madjeckewiss_5E.html (accessed 10 Nov. 2012). Alexander Henry, *Alexander Henry's Travels and Adventures in the Years 1760-1776*, ed. with Historical Introduction and Notes by Milo Milton Quaife (Chicago: R.R. Donnelley & Sons Co, 1960), 157.

¹⁴ Possibly *Nodin / Naudin* (the Wind), of the Bullhead Catfish clan, Snake River, Minn. He was also associated with St. Croix in the Folle Avoine (wild rice) region, northwestern Wisc. on the border with Minn. A *Nodin* signed the treaties of 1825, 1826, 1837, and 1847. It is perhaps foolhardy to try and delve further into the relationship between *Nodin* and Athanasie given the lack of documents, but there are some interesting clues. *Nodin* was the son of *Shosh-e-man* (Snow Glider) of the Bullhead Catfish clan, the same as Athanasie's clan. *Shosh-e-man* accompanied Jean Baptiste Cadotte, *fils*, on his dangerous missions to trade with the Sioux. If *Nodin* and Michel Cadotte, *le grand*, were first cousins through the Bullhead Catfish clan, then that would make *Shosh-e-man* the brother of Athanasie. *Nodin* also had a sister, Marie (Le Jeunesse) Blanchard, probably the wife of Isaac Blanchard, and possibly the daughter of Pierre Assalie *dit* La Jeunesse and Josette *Otchepewa* (probably a corruption of Chippewa). Without any other clarifying information, this suggests that Josette *Otchepewa* was married twice and that *Nodin* and Marie were half-siblings. Warren, *History of the Ojibway People*, 238 n. 3. Schenck, *All Our Relations*, 25, 35, 77, 81. Charles J. Kappler, *Indian Affairs, Laws and Treaties*, vol. 2, *Treaties* (Washington, DC: Government Printing Office, 1904), Treaty with the Sioux, etc., 1825, 254, Treaty with the Chippewa, 1826, 270, Treaty with the Chippewa, 1837, 493, and Treaty with the Pillager Band of Chippewa Indians, 1847, 569.

¹⁵ There is a La Trappe, *Ma-ghe-ga-bo / Nia-je-ga-boi*, a warrior, of Leech Lake, Minn., who signed treaties. Kappler, *Treaties*, Treaty with the Chippewa, 1837, 492, and Treaty with the Pillager Band of Chippewa Indians, 1847, 570.

1st cozen to Le Bouf [*Bœuf*]¹⁶ Chief of La Pointe and 2nd cozen to the Great Marten¹⁷ Chief of Wisconsin River district.”¹⁸

Jean Baptiste married secondly, in the fashion of the land, CATHERINE,¹⁹ another Ojibwa, possibly of the Loon (*Maang*) clan.²⁰ She remarried between 1800 and 1804 Louis Ducharme *dit* Nez Rouge.²¹ She died after 19 May 1819.²²

For more information about Jean Baptiste Cadotte and his historical role in the fur trade of the Great Lakes I urge you to consult the articles written by Theresa M. Schenck.²³ She has done a masterful job documenting his life and contribution to history. I would, however, like to address one interesting facet to his story. The poet Louis-Honore Fréchet²⁴ told the dramatic tale of “Le drapeau Fantôme” in which Cadotte dies defending the fort at Sault Ste. Marie against the English with the French flag wrapped around him.²⁴ While this is perhaps an appealing heroic view of Cadotte, his real history reveals he collaborated with the British and that he died well after the British conquest of Canada. In contrast, according to Alexander Henry: “They [the Ojibwa] considered M. Cadotte as their chief; and he was not only my friend, but a friend to the English. It was by him that the Chippeways of Lake Superior were prevented from joining Pontiac.”²⁵ While Cadotte played an important role in the British fur trade of Lake Superior, he was loyal to his native in-laws and friends, his French-Canadian relatives he employed, and to his personal

¹⁶ *Beshkike / Peeshickee / Pe-she-ke* (Buffalo), also known as *Ke-che-waish-keen* (Great-Renewer), of the Loon clan, La Pointe, Wisc. He was the grandson of *An-diag-we-os* (Crow's Flesh). Warren, *History of the Ojibway People*, 22, 53 n. 31, 225. Schenck, *All Our Relations*, 35. As the principle chief at La Pointe, he signed numerous treaties. Kappler, *Treaties*, Treaty with the Sioux, etc., 1825, 254 (as *Gitspee Waskee*), Treaty with the Chippewa, 1826, 270 (as *Peezhickee*), Treaty with the Chippewa, 1842, 544 (as *Gitchi waisky*), Treaty with the Chippewa, 1837, 493 (as *Pe-zhe-ke*), Treaty with the Chippewa of the Mississippi and Lake Superior, 1847, 568 (as *Ke-che-wask-keen*), and Treaty with the Chippewa, 1854, 651 (as *Ke-che-waish-ke*).

¹⁷ Possibly Big Marten, *Ke-che-waub-ish-ash[e] / Gichi-waabishesh*, of the Marten clan, Pelican Lakes, Wisc., and the “right-hand man” of *Bi-aus-wah*, an important chief. *Bi-aus-wah* was also the father of *Breche* (Broken Tooth), *Ka-dow-aub-e-da*, the relative of Catherine, the second wife of Jean-Batiste Cadotte, *père*. Warren, *History of the Ojibway People*, 164, 167-168, 249. Schenck, *All Our Relations*, 35, 82-83 claim 147. Kappler, *Treaties*, Treaty with the Chippewa, 1826, 270, Treaty with the Chippewa of the Mississippi and Lake Superior, 1847, 568.

¹⁸ Lyon Papers, Box 19, Folder: Lists of Names, Half Breeds, Chippewa Nation, N. D. [first folder of that name], Item: “A list of the principal Chiefs with whom the late Michel Cadotte and Magdalin his wife are nearly connected.”

¹⁹ Catherine is the only name associated with the second wife of Jean Baptiste Cadotte. In most records she is simply referred to as a “*sauvagesse de saulteaux*.”

²⁰ For information about her clan and Ojibwa relative *Breche*, a chief of the Sandy Lake band, see “Jean Baptiste Cadotte's Second Family,” part 1, 192 n. 20.

²¹ Jacob M. Howard Papers, 1860-1864, Burton Historical Collection, Detroit Public Library, ms. ZR2, “United States vs. Repentigny et al.,” hereinafter, Howard Papers, 212.

²² Her daughter, Thérèse Ducharme, was baptized at the age of 15 on 29 May 1819 at L'Assomption, L'Assomption Parish Register, FHL microfilm no. 1018242, baptism no. 72, f. 37r.

²³ See footnote no. 1 for a list of Dr. Schenck's Cadotte related publications. Armour's biographical entry for Cadotte is also helpful but somewhat outdated. David A. Armour, “CADOT, JEAN BAPTISTE,” in *Dictionary of Canadian Biography*, vol. 5, University of Toronto/Université Laval, 2003–, http://www.biographi.ca/en/bio/cadot_jean_baptiste_5E.html (accessed 27 Nov. 2018). In addition, you might want to consult the recently published Robert Silbernagel, *The Cadottes: A Fur Trade Family on Lake Superior* (Madison: Wisconsin Historical Society Press, 2020).

²⁴ Louis-Honore Fréchet, “Le Drapeau fantôme,” in *La légende d'un peuple* (Paris, 1887). 211-221. Louis Lefebvre, “Jean Baptiste Cadot et la légende du drapeau fantôme,” *Liberté*, 38, no. 5, (1996): 66-73.

²⁵ Henry, *Alexander Henry's Travels and Adventures in the Years 1760-1776*, 151.

interests in the fur trade, not to France or England. He would ultimately die in what had become American territory.

Jean Baptiste³ and Athanasie Cadotte were the parents of the following children:

- i. MARIE-RENÉE⁴ CADOTTE, b. Aug. 1756, probably at Sault Ste. Marie, bp. 15 Oct. 1756, Michilimackinac,²⁶ d. 9 Aug. 1786, Montréal, bur. 10 Aug. 1786, in the Chapel of St-Amable, Notre-Dame, Montréal.²⁷ She was sent to Montréal in 1767 to attend school at the Congregation of Notre-Dame.²⁸ After she finished school she stayed in Montréal and handled her father's business details for him until her death at age 30.²⁹ She appears frequently in the Account Book of Maurice-Régis Blondeau including on 1 Sept. 1786 when it is recorded that £693 15s. was paid for her funeral including £342 to Doctor Jobert.³⁰ Her effects were sold off for £376 6s. 6d. on 20 Apr. 1787.³¹
- ii. CHARLOTTE CADOTTE, b. Oct. 1759 at Sault Ste. Marie, bp. 22 May 1760, Michilimackinac,³² d. 16 June 1768, bur. 17 June 1768, Montréal.³³
2. iii. JEAN BAPTISTE CADOTTE, *fils* , b. 25 Oct. 1761, d. ca. 1818, m. JEANNETTE PIQUETTE.
3. iii. MICHAEL CADOTTE, *le grand* , b. 22 July 1763, d. 8 July 1837, m. MARIE-MADELEINE, also known as *Equaysayway* .
- v. JOSEPH-MARIE CADOTTE, b. Oct. 1767, bp. 29 July 1768, Michilimackinac,³⁴ d. 1 Jan. 1773, bur. 2 Jan. 1773, Montréal.³⁵ He was too young to be attending school with his older brothers and was probably in Montréal simply to be near his mother.

Jean Baptiste³ was the father of the following children, the mother was probably the Ojibwa woman named Catherine for all these children:

²⁶ *Mackinac Register*, baptisms, 1695-1823, f. 45.

²⁷ Montréal, Notre Dame Parish Register, 1782-1795, f. 22v, FamilySearch.org [online database], image 307 (accessed 28 Nov. 2012), PRDH, certificate no. 380280. Buried under the name of Marie Cadot.

²⁸ Schenck, "The Cadots," 39.

²⁹ Schenck, "The Cadots," 41. She is called M^{lle} Marie in the "Blondeau Account Book."

³⁰ "Blondeau Account Book," f. 136, part 2, image 67.

³¹ "Blondeau Account Book," f. 138, part 2, image 69.

³² *Mackinac Register*, baptisms, 1695-1823, f. 55.

³³ Montréal, Notre Dame Parish Register, 1767-1781, f. 75r, FamilySearch.org [online database], image 890 (accessed 28 Nov. 2012), PRDH, certificate no. 363241. Age about 11. Her name appears as Marie Charle [sic]. Her mother's name is given as Marie René but it is likely the priest confused her mother with her sister, Marie Renée, who was also in Montréal and probably provided information to the priest.

³⁴ *Mackinac Register*, baptisms, 1695-1823, f. 68. His mother's name is mistakenly recorded as Marie Moüet by the visiting priest, Fr. Pierre Gibault, who was not familiar with the families at Michilimackinac. Moüet is the surname of the Moüet de Langlade family, the prominent Michilimackinac and Green Bay, Wisc. family. Many genealogists have assumed that Athanasie was deceased by 1767 and that Jean Baptiste Cadotte, *père*, had remarried a member of the Langlade family, but this is clearly not the case. Schenck, "The Cadots," 39.

³⁵ Montréal, Notre Dame Parish Register, 1767-1781, f. 38r, FamilySearch.org [online database], image 314 (accessed 28 Nov. 2012).

- vi. AUGUSTIN CADOTTE, b. probably after 1776, d. before 29 Dec. 1825, m. MADELINE —?—. ³⁶
- vii. CHARLOTTE CADOTTE, b. 1778-1779, d. 2 Oct. 1851, m. (1) FRANÇOIS-SÉRAPHIN TRULLIER *DIT* LACOMBE and (2) JEAN BAPTISTE PELLETIER. ³⁷
- ix. JOSEPH CADOTTE, b. around 1788, d. after 6 Sept. 1835 and before 24 Sept. 1836, m. ANGÉLIQUE CONSTONS. ³⁸
- x. MARIE CADOTTE, b. around 1791, d. before 1851 Canadian census, m. (1) JOHN WARREN DEASE and (2) JOSEPH JOACHIM LA RIVIÈRE. ³⁹

To be continued.

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The following member donated to FCHSM in this quarter of 2020, over and above dues:

Dawn Davis

Merci to this generous member!

³⁶ See “Jean Baptiste Cadotte: Second Family,” part 2, 43-45, and part 3b, 85-97.

³⁷ See “Jean Baptiste Cadotte: Second Family,” part 2, 45-52. Also see: John P. DuLong, “Charlotte Cadotte: The Vivacious Wife of the Fur Trader Séraphin Lacombe,” *Michigan's Habitant Heritage* 36, no. 3 (July 2015): 101-115.

³⁸ See “Jean Baptiste Cadotte: Second Family,” part 2, 53-55, part 3b, 156-164. Also see DuLong, “The Cadottes, the Indian Department, and the War of 1812,” part 2, 31-33.

³⁹ See “Jean Baptiste Cadotte: Second Family, part 2, 55-56.”

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Jean Baptiste Cadotte's First Family: Genealogical Summary – Part Two

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For Part One See: *MHH*, Vol. 41, #4, October 2020, pp. 199-204.

Generation Two

2. JEAN BAPTISTE⁴ CADOTTE, *filis* (*Jean Baptiste*³, *Jean François*², *Mathieu*¹, *René*^A), b. Sault Ste. Marie, 25 Oct. 1761, bp. Michilimackinac, 29 June 1762,¹ d. probably at Fort George (Niagara-on-the-Lake), Ontario, about 1818,² m. (1) —?—³ an Ojibwa, m. (2) by the Justice of the Peace, ca. 1795, Sault Ste. Marie, and had the marriage validated by the Catholic Church, Oka on Lac Deux-Montagnes, Québec, 15 June 1808,⁴ **JEANNETTE PIQUETTE**, also known as **SAUGEMAUQUA**,⁵ b. ca. 1780-1783, reportedly at La Pointe, Wisconsin,⁶ d. 12 October 1852, age 72, Sault Ste. Marie,⁷ daughter of —?— Piquette and an Ojibwa.⁸ Jean Baptiste and Jeannette appear to have separated around 1810. She remarried 4 July 1834, Sault Ste. Marie, Joseph Sauvé *dit* Plante,⁹ son of the late **Joseph Sauvé** and the late **Pauline Brêsebois**

¹ *Mackinac Register*, baptisms, 1695-1823, f. 61.

² His brother Michel claimed that Jean Baptiste died in 1818. *American State Papers, Public Lands* (Washington DC: Gales and Seaton, 1860), 5:259. Testimony before the U. S. Supreme Court, “United States vs. Repentigny et al.” land case, is conflicting. François X. Biron, the son-in-law of Michel Cadotte, *le petit*, the cousin of Jean Baptiste Cadotte, *filis*, testified that Jean Baptiste died near Toronto, Howard Papers, 72. Louis Gurnoe, his son-in-law stated that he died at Fort George in Upper Canada during the War of 1812, *ibid.*, 73. And Archange (Cadotte) Gurnoe, his daughter and the wife of Louis Gurnoe, gave the same testimony as her husband, *ibid.*, 76. She indicated that her father left Sault Ste. Marie about 1810, *ibid.*, 88. Lastly, he is NOT the “Jean B Cadotte” who on 24 Mar. 1819 contributed 1 pound, 11 shillings, 8 pence for a monument in memory of the late Princess Charlotte of Wales. Library and Archives of Canada (LAC), RG 8, C series, 246:37-38a, microfilm C-2847, images 1330-1332. This refers to his nephew Jean Baptiste Cadotte, *gros*. See DuLong, “The Cadottes, the Indian Department, and the War of 1812,” part 2, 35-36 n. 36.

³ Schenck, *All Our Relations*, 39 claim 73.

⁴ Oka Parish Register, L’Annonciation-de-la-Bienheureuse-Vierge-Marie, Ancestry.com [subscription database], 1808, image 5, f. 5r, this was a renewal of their marriage made before the Justice of the Peace at Sault Ste. Marie.

⁵ Her Ojibwa name is mentioned in the 1826 Treaty with the Chippewa, *American State Papers, Indian Affairs*, 2:678. In various documents her first name was shown as Janette, Jeanne, Jeannette, Joanne, and Marie Jeanne, and her surname also appeared as Paquet, Piquet, and Piquette. I have standardized on Jeannette Piquette.

⁶ Birth year calculated from her reported age of 56 in 1839. She was 1/2 Ojibwa. Schenck, *All Our Relations*, 104 claim 25. Also, her age reported at her death.

⁷ Her death is recorded under the name Genovefa [Latin for Geneviève] Plante. Email with attached report containing information from St. Mary’s parish register, Sault Ste. Marie, from Kathleen Hendricks to John P. DuLong. Subject: Re: Parish Register Search: Cadottes, 20 Dec. 2018. She did not die on 2 Nov. 1859 as claimed in Theresa M. Schenck, “Lewis Saurin Johnston (1793-1825),” in *The Johnston Family of Sault Ste. Marie*, 25-30, edited by Elizabeth Hambleton and Elizabeth Warren Stoutamire (Sault Ste. Marie: John Johnston Family Association, 1992), 28. This burial record was for a Genovefa Piquette, age about 75. Email with attached report from Kathleen Hendricks to John P. DuLong, subject: Re: Parish Register Search: Cadottes, 14 Dec. 2018. I believe this woman is Geneviève Dufault, the wife of Jean Baptiste Piquette. “1836 Treaty Census Register,” f. 19, nos. 63 and 64.

⁸ Her paternity is unclear. Her father may have been Jean Baptiste Piquette, a longtime resident of Sault Ste. Marie. Schenck, “The Cadots,” 41. She was probably related to François Piquette who was a clerk for Jean Baptiste Cadotte, *père*, and may have worked for him at Sault Ste. Marie as early as 1767. Schenck, *All Our Relations*, 104-105, claims 25 and 135. We do know that her siblings were Joseph Piquette, Mary Ann (Piquette) Meniclier, and Jean Baptiste Piquette, *ibid.*, 94, 104; Her maternal uncle was *Waub-ish-gaug-aug-e* (White Crow or White Raven), son of *Kish-ki-man*, *ibid.*, 104. *Kish-ki-man* was also a cousin of Madeline, the wife of Michel Cadotte, *le grand*, and the father of Esther *Kagwaiian*, the wife of Michel Cadotte, *filis*, *ibid.*, 39. Warren, *History of the Ojibway People*, 214 n. 7, 225 n. 6, 269 n. 6.

⁹ Kathleen M. Hendricks, comp., *St. Mary’s Catholic Church Baptisms, Sault Sainte Marie, Michigan, 1811-1900* (Sault Ste. Marie, Mich.: Holy Name of Mary Proto-Cathedral, 2005), marriages 1. Email with attached report from Kathleen Hendricks to John P. DuLong, subject: Re: Parish Register Search: Cadottes, 14 Dec. 2018. The priest left blank spots to record their parents and the name of her deceased husband, but he never completed the record.

(Hippolyte Brisebois),¹⁰ b. and bp. 4 Nov. 1798, Ste-Anne-de-Bellevue, Québec,¹¹ d. 8 July 1882, age 86, Sault Ste. Marie.¹² He remarried 31 July 1855, Sault Ste. **Marie, Elzire / Ezier / Exier Desrosier**, daughter of the late **Antoine Desrosiers** and the late **Félicité Roberge**, 31 July 1855, Sault Ste. Marie.¹³ Joseph was a farmer.¹⁴ Joseph and Jeanette had no children. Jean Baptiste had issue with an unnamed woman and with Jeanette.

Jean Baptiste Cadotte, *fils*, had an interesting life but one filled with turmoil.¹⁵ His father sent him off to Montréal for his education at the Sulpician College of St-Raphaël from 1773 to 1780 and the English School from 1781 to 1782. As a result of his education, he was fluent in French, English, and Latin as well as his native Ojibwa. On 22 May 1782, Jean Baptiste, *fils*, and his brother **Michel** paid off their accounts with the **Blondeau** family and soon returned to Sault Ste. Marie to join the family fur trade.¹⁶

As Jean Baptiste Cadotte, *père*, withdrew from being active in the fur trade, his sons picked up the business. By June 1782 Jean Baptiste, *fils*, was working at Fond du Lac, Minnesota, at the far, western end of Lake Superior, for his father. By 1789, he and his brother Michel were working for the *Société générale de Michilimackinac*, the company that by that time was handling their father's remaining fur trade business. Jean Baptiste was stationed in the Folle Avoine area and Michel at Lac Courte Oreilles.¹⁷ They would have brought their furs back to Mackinac at the end of the season and undoubtedly spent time at Sault Ste. Marie with their father before returning to their posts.

In 1791, Jean Baptiste and **Joseph Réaume** led a team of 60 fur traders to open up trade in the contested zone between the Ojibwa and Sioux near Leech Lake.¹⁸ His exploration of the headwaters of the Mississippi

¹⁰ His parents are named in the record of his second marriage.

¹¹ Ste-Anne-de-Bellevue Parish Register, Drouin Institute, GenealogieQuebec.com [subscription database], image d1p_1196c1480.jpg, f. 2r (accessed 14 Dec. 2018).

¹² Death Record of Joseph Plante or Souis, Michigan Department of Community Health, Division for Vital Records and Health Statistics; Lansing, Michigan, "Michigan, Death Records, 1867-1950," Ancestry.com. [subscription database] (accessed 19 Nov. 2018), stamped p. 151, no. 64, image 247.

¹³ Email with attached report from Kathleen Hendricks to John P. DuLong, subject: Re: Parish Register Search: Cadottes, 14 Dec. 2018. No mention is made of a previous wife, their ages are not given, but both were in their majority, over 21.

¹⁴ U.S. 1850 Federal Census, Michigan, Chippewa Co., Sault Ste. Marie, p. 10, dwelling 111, family 111, lines 27-28, they were living next door to her son Louis Cadotte. U. S. 1860 Federal Census, Michigan, Chippewa Co., Sault Ste. Marie, p. 22, dwelling 190, family 190, lines 29-31. U. S. 1870 Federal Census, Michigan, Chippewa Co., Sault Ste. Marie Twp., p. 2, dwelling 11, family 11, lines 28-31. U. S. 1880 Federal Census, Michigan, Chippewa Co., Sault Ste. Marie, p. 18, Supervisor's District 4, Enumeration District 40, dwelling 118, family 136, lines 30-38. Joseph was living with his second wife in the household of Noe Nelson, and they are called uncle and aunt.

¹⁵ Unless otherwise indicated, the information for this biographical sketch comes from Schenck, "The Cadots: The First Family of Sault Ste. Marie," 41-43; Schenck "The Cadottes: Five Generations of Fur Traders on Lake Superior," 194; and Warren's *History of the Ojibway People*, passim.

¹⁶ "Blondeau Account Book," f. 68, part 1, image 77. They paid £1125 for 18 months of living expenses to Madame Blondeau, the mother of Maurice-Régis Blondeau. Mention is often made in the "Blondeau Account Book" of the expenses of Jean Baptiste, Michel, and their sister M^{lle} Marie.

¹⁷ In general, the areas associated with Cadotte family fur trade were organized as follows: (1) Fond du Lac, the far western end of Lake Superior and the head waters of the Mississippi River including Red Lake (Lac Rouge); (2) Folle Avoine, the area drained by the St-Croix River on the Wisc. and Minn. border; (3) Lac Courte Oreilles (lake of the short ears, refers to the Ottawa), the area drained by the Chippewa River, Wisc.; and (4) Lac du Flambeau, the area drained by the Wisconsin River. Warren, *History of the Ojibway People*, 197 n. 1, 273.

¹⁸ Alexander Henry, his father's old partner, loaned Jean Baptiste enough to equip him for this trading season. Henry also intervened to persuade Sir Alexander MacKenzie to purchase Jean Baptiste's outstanding debts around 1796. Michel Cadotte, *le grand*, accompanied his brother on this expedition. Given the danger from the Sioux, their women were left at Fond du Lac. Warren, *History of the Ojibway*, 197 n 3, 205-206, 208.

River and trading with the Sioux are credited with helping to open up this area for the North West Company (NWC). The establishing of NWC posts in this area was a convenience for the local Ojibwa who no longer had to travel to Mackinac to trade.

On 2 September 1795, at Sault Ste. Marie, he signed a three-year contract with the NWC to serve as a clerk for £3,600.¹⁹ However, because of “the high opinion entertained of [his] integrity and ability” this contract was soon replaced with a new agreement signed on 25 July 1796, at Grand Portage, for him to act as an independent trader associated for five years with the NWC.²⁰ He worked in the Fond du Lac Department until 1802 and would roam over northern Minnesota and southern Manitoba in search of furs bringing his packs to Grand Portage at the end of every season.

On 24 May 1796, at Sault Ste. Marie, Jean Baptiste Cadotte, *père*, signed an agreement to turn over his land, buildings, animals, etc. to his legitimate sons Jean Baptiste and Michel for the promise that they would take care of him in his old age.²¹ The brothers were now fully engaged in their father’s fur trade business.

His performance and connections were satisfying enough that he was appointed as a partner in the NWC on 30 June 1801 at Grand Portage with a 1/46 share.²² He was the only *Métis* to become a partner, most of whom were Scottish with a few being English.²³ For the modern-day reader, think of becoming a partner in the NWC as being similar to becoming a major early investor in Microsoft, Google, or Facebook. Had Jean Baptiste remained a NWC partner, he could have become wealthy like several of the other partners would become and have joined the prestigious Beaver Club back in Montréal. Unfortunately, Jean Baptiste’s partnership in the NWC was a short-lived moment of glory.

Even before Jean Baptiste became a partner, there were reports of his trouble with alcohol. In the fall of 1798, **John Sayer** – the trader in charge of the Fond du Lac Department – had been tasked by the NWC to check on Jean Baptiste who was rumored to be “overcome by drink.” However, Sayer was too ill to continue the journey and assigned the task to **Jean Baptiste Perrault**. He met Jean Baptiste at L’Eau Claire River (the confluence of the Red Lake and Clearwater Rivers, near present-day Red Lake Falls, Red Lake Co., Minnesota) and found that he had done nothing to set up his trading post. Furthermore, according to Perrault: “His Baggage was in disorder, —4 Bales were Ripped Open, and 5 Kegs of rum out of the 20 he had leaving the Sault, were empty.” Perrault handed Jean Baptiste a letter from Sayer and he responded by

¹⁹ W. Stewart Wallace, ed., *Documents Relating to the North West Company* (Toronto: The Champlain Society, 1934), 90-91.

²⁰ Wallace, *Documents Relating to the North West Company*, 91-94.

²¹ Jean Baptiste Cadotte, *père*’s, land at Sault Ste. Marie was designated as lot no. 6 and laid between lot no. 2 on the west owned by Jean Baptiste Nolin and lot no. 7 on the east owned by Jean Baptiste DuBois and later by John Drew, and to the north the commons on the river. It was 15 rods wide by 8 [sic, 80] acres (arpents) deep. This is the lot that the brothers were given in 1796. That same year it was turned over to Marguerite Cadotte, the daughter of Michel Cadotte, *le grand*. When she married Léon Lemaire *dit* St-Germain it was transferred to her husband. In 1822, Fort Brady would come to occupy a slice of this lot on the west side and all of adjacent lot no. 2. St-Germain sold the remaining portion of lot no. 6 to the Warren brothers 21 Mar. 1821 for 900 livres Québec currency and confirmed by Michel Cadotte, *le grand*, 13 July 1823, for a consideration of \$500. *American State Papers, Public Lands*, 5:258-261. Henry R. Schoolcraft, “Communication from Henry R. Schoolcraft, Relative to Certain Private Land Claims at Sault St. Mary, in the State of Michigan, July 9, 1846,” *Public Documents Printed by Order of the Senate of the United States*, 1st Session, 29th Congress, 9 vols. (Washington, DC: Ritchie & Heiss, 1846), report 425, 8:4. “Sketch of the Claims to Land on the River St. Marys at Pauwayteeg [Sault Ste. Marie], July 6th 1823,” Report of the Secretary of the Treasury, Senate, 29 Congress, 2nd session, no. 221, 1847.

²² Wallace, *Documents Relating to the North West Company*, 170-171.

²³ The only other French name listed among the partners in 1801 is Charles Chaboillez, the brother-in-law of Simon MacTavish, the general manager of the NWC.

saying “Beaupere ... you Are the master of every thing here; I have nothing to do Henceforth but to drink and to eat All winter.”²⁴

Despite this troublesome behavior, Jean Baptiste was still made a partner. But it is interesting to note that on the same day he became a partner, the NWC passed more stringent rules about intoxication at wintering grounds and while traveling. Unfortunately, he did not heed this rule and on 19 July 1803 Jean Baptiste was expelled from the NWC because he “Has conducted himself improperly by neglecting his duty and indulging in drunkenness and Riot.”²⁵ Nevertheless, he continued to receive a pension of £100 annually from the NWC until 1813 when it was withdrawn because he was working for the British Indian Department.²⁶

After leaving the NWC, Jean Baptiste moved his family back to Sault Ste. Marie. He brought his family down to Oka (the native village on Lac des Deux Montagnes near Montréal) around 1804 where his son Louis was baptized. At the time of his 1808 marriage rehabilitation, he was recorded as being a warehouseman and interpreter of the King at Fort St. Joseph on Lake Huron. The Superintendent of the Indian Department mentions in a letter 12 February 1810 that Mr. Cadotte was separated from his family then living at St. Joseph and that they were under distress.²⁷ His family was being forwarded by way of the Grand River to meet him presumably at York, modern-day Toronto. Jean Baptiste and Jeannette separated after 1810 and she moved back to Sault Ste. Marie with their children. Jean Baptiste remained in the Niagara area.

Jean Baptiste served as an interpreter in the Indian Department from 1808 until his death.²⁸ Alcohol would continue to plague him and according to one report his: “... dissipated Habits & Extreme Intemperance of the Interpreter Cadotte, render him unfit for a Trust...”²⁹ Despite his intoxication, he was retained as an interpreter by the Indian Department. There is no record found regarding any particular deeds he might have performed for the Indian Department during the War of 1812.³⁰ He was probably still working as an interpreter when he died at or near Fort George, Ontario.

Jean-Baptist was undoubtedly a man of talent, well educated, multilingual, bold, and well connected. Given his opportunities in the fur trade and the Indian Department, his failure to thrive due to his intemperance is indeed a sad moral lesson for all of us.

²⁴ John Sharpless Fox, ed., “Narrative of the Travels and Adventures of a Merchant Voyageur in the Savage Territories of Northern American Leaving Montreal the 28th of May 1783 (to 1820) by Jean Baptiste Perrault,” *Michigan Pioneer and Historical Collections* (MHPC), 37 (1909-1910), 575. In this case, *Beau-père*, meaning father-in-law, was just a term of familiarity between traders and did not indicate an in-law relationship.

²⁵ Wallace, *Documents Relating to the North West Company*, 183-188.

²⁶ Wallace, *Documents Relating to the North West Company*, 267-268. The decision to cut off the pension was made on 15 July 1810, but he was allowed to collect it until 1813.

²⁷ Library and Archives of Canada (LAC), RG 8, series C, 256:59-60, microfilm C-2851, images 1285-1287, letter from Sir John Johnston, Superintendent of the Indian Department, Montréal, to Lt. Col. Thornton, Military Secretary, 12 July 1810. His daughter, Marie-Archange Cadotte, wife of Louis Gurnoe, also mentions her parents separating in 1810. Howard Papers, 88.

²⁸ For a full account of his service with the Indian Department see DuLong, “The Cadottes, the Indian Department, and the War of 1812,” part 1, 183-187

²⁹ LAC, RG 8, C series, 256:62-64a, microfilm C-2851, images 1290-1293, letter from Lt. Gov. Francis Gore, York, to Gen. Sir James Craig, KB, 26 Feb. 1810.

³⁰ There was a Jean-Baptiste Cadotte who served as a sergeant in Capt. John MacDonnell’s company of the Corps of Canadian Voyageurs from 1 Oct. 1812 to 24 Mar. 1813. This corps was mostly formed from NWC employees and transported supplies from Québec to the Great Lakes to support the British war effort. It is possible that this person could be Jean-Baptiste Cadotte, *fils*. LAC, RG 9, IA7, Canadian Voyageurs Battalion, 1813-1814, microfilm T-10370, images 344, 369, 389, 406, 425, and 436.

Turning to his wife, Jeannette Piquette, we find a resourceful woman of the fur trade worthy of study all on her own. Her father was a French-Canadian and her mother Ojibwa. We know from an incident that occurred in 1798 at Fond du Lac, that she was with her husband Jean Baptiste. She witnessed the trial and execution of an Ojibway who had murdered a fur trader. She and Michel Cadotte's wife pleaded in vain that he not be executed.³¹ **David Thompson** considered her "a very handsome native woman, also the daughter of a Frenchman" when he met her at Jean Baptiste's Red Lake River trading post in March 1798.³² Around 1810 she separated from Jean Baptiste, *fiils*, and moved back to Sault Ste. Marie.³³ She appears to have supported her family by sewing and keeping house for her neighbors, the Johnstons.³⁴ According to the addendum of the 1826 Treaty with the Chippewa, she and her children were to receive one section of land each, but that part of the treaty was not ratified.³⁵ Nevertheless, her land claim for a lot at Sault Ste. Marie situated between the lots of **John Johnston** and **Jean Baptiste Dubois** was already recognized in 1823.³⁶ She appeared on the tax rolls in 1823 and 1825. Her land claim at Sault Ste. Marie was confirmed in a Senate bill on 30 June 1840.³⁷ She must have retained her beauty because once back at Sault Ste. Marie she had affairs with **Lewis Saurin Johnston**, the son of the prominent fur trader John Johnston, and possibly with **John Drew**, another fur trader.³⁸ Her 1834 remarriage to **Joseph Sauvé dit Plante** came well after the birth of her illegitimate daughters.

Before living with Janette Piquette, Jean Baptiste Cadotte, *fiils*, appears to have fathered at least three children with one or more unknown native women³⁹ (the order of birth is conjectural):

³¹ Warren, *History of the Ojibway People*, 210.

³² David Thompson, *David Thompson's Narrative of His Explorations in Western America, 1784-1812*, ed. by J. B. Tyrrell (Toronto: The Champlain Society, 1916), 252.

³³ Schenck, *All Our Relations*, 104 claim 25, indicates she returned to live on her father's property. However, Jeanette's daughter Archange and son-in-law Louis Gurnoe both testified that the lot was owned originally by Jean Baptiste Cadotte, *père*, and then given to Jean Baptiste Cadotte, *fiils*, and thence to Jeannette and that it was the site of the old French fort and part of the land taken up by Fort Brady. Howard Papers, 83-84, 86-87, 89. The property Jeannette lived on Schoolcraft designates as lot no. 8. It was between lot no.7 on the west that was held by John Drew and formerly by John Baptiste Dubois, lot no. 3 on the east held by the Johnston family, and on the north the commons on the river. It was 70 feet wide and 80 acres (or arpents) deep. *American State Papers, Public Lands*, 5:262. "Sketch of the Claims to Land on the River St. Marys at Pauwayteeg [Sault Ste. Marie], July 6th 1823." Schoolcraft, "Communication from Henry R. Schoolcraft, Relative to Certain Private Land Claims at Sault St. Mary, in the State of Michigan, July 9, 1846," 8:4. Jeannette and her second husband deeded this property to her daughters Sophia and Polly in 1836. Schenck, "Lewis Saurin Johnston," 27. Chippewa County, Mich., Register of Deeds, Deed Records, 1826-1943, A:54-55, <http://FamilySearch.org>, image 35.

³⁴ She was paid to sew pantaloons for John Johnston's family on 27 July 1819. She signed an agreement to keep house for George Johnston on 5 Jan. 1832, for \$3.00 a month, and to serve until 20 May. See Schenck, "The Cadots: The First Family of Sault Ste. Marie," 43, for information regarding Jeannette Piquet.

³⁵ *American State Papers, Indian Affairs*, 2:678. The listed children were Louison, Sophia, Archangel, Edward, and Polly.

³⁶ *American State Papers, Public Lands*, 5:262.

³⁷ Senate Bill 382, 26th Congress, 1st Session, Janette (Piquette) Cadotte's land claim at "Pauwayteeg village," that is, Sault Ste. Marie. It is unclear if this private bill was ever passed by the House of Representatives. "A Century of Lawmaking for a New Nation: U.S. Congressional Documents and Debates, 1774-1875," Bills and Resolutions, <http://memory.loc.gov/cgi-bin/ampage?collId=llsb&fileName=026/llsb026.db&recNum=1677>, (accessed 2 Dec. 2012).

³⁸ Schenck, "Lewis Saurin Johnston," 27. Schenck, *All Our Relations*, 104 claim 25.

³⁹ Jean Baptiste Cadotte, *fiils*, was trading furs west of Lake Superior starting in 1782 and his relationship with Jeannette Piquette did not start until around 1795. He was on the Assiniboine River with a native wife he abandoned in the spring of 1795. Paul citing a letter from Theresa Schenck dated 12 Nov. 1997. Ellen Paul, "The Second Daughter of Jean Baptiste Cadotte," *Selected Papers of Rupert's Land Colloquium 2002*, 9-12 April 2002, Oxford, England (Winnipeg: MB: The Centre for Rupert's Land Studies), 165-178, 176. Warren, *The History of the Ojibway People*,

- i. —?—⁵CADOTTE, a daughter. Her existence is implied because her sister is called the second daughter of Jean Baptiste Cadotte. Unknown fate.
- ii. —?— CADOTTE, another daughter, d. ca. 1816, m. 1809 in the fashion of the country to JAMES KEITH, b. 12 March 1782, Netherthird, parish of Auchterless, Scotland, died 7 January 1851, Aberdeen, Scotland, son of James Keith and Isabelle Bruce. Keith was a NWC partner and eventually a Chief Factor for the HBC.⁴⁰ According to a now lost correspondence notebook, he had a relationship with the “2^d daughter of Jean Bte Cadotte.”⁴¹ Keith was meticulous in keeping records so we know this “much lamented” cohabitation started on 21 August 1809 and ended on 7 June 1813.⁴² However, he never clearly identifies the mother of his two illegitimate daughters: Helen b. 11 Sept 1811 and Mary b. 1 January 1814, the latter born after the separation of her parents. After the death of the unknown Cadotte daughter, her daughters were raised by George Keith, their uncle. I suspect, given the chronology, that Keith’s native wife was the daughter of Jean Baptiste Cadotte, *filis* and not *père*.⁴³
- iii. JEAN BAPTISTE CADOTTE, b. before 1790, probably in the Folle Avoine, where his father wintered for several seasons,⁴⁴ d. on or about 14 Aug. 1830, murdered by a Sioux war party from the Kaposia band led by a nephew of Little Crow while hunting on the St. Croix River with another *Métis* and two Ojibwa companions,⁴⁵ m. GAGINNACUSA, the niece of chief Buffalo.⁴⁶ His death posed an issue for the Indian agents who had to decide whether or not to pursue his killers. They decided that as he lived mostly like an Ojibwa and not as a White, his killers were not brought to justice.⁴⁷ He

203 n. 6. It is within the bounds of reason that during this period he would have had a liaison with one or more natives that would have produced offspring.

⁴⁰ “KEITH, JAMES,” DCB, http://www.biographi.ca/009004-119.01-e.php?&id_nbr=4002 (28 October 2012).

⁴¹ Paul, “The Second Daughter of Jean Baptiste Cadotte,” 165.

⁴² Paul, “The Second Daughter of Jean Baptiste Cadotte,” 174. Will of James Keith, 19 Jan. 1826, Fort Chipewyan, Hudson’s Bay Company Archives, Provincial Archives of Manitoba, A-36.8, ff. 36-61d.

⁴³ Paul reasons that because Keith was such an otherwise accurate record keeper, he must have assumed that anyone familiar with his career in the fur trade would automatically recognized who she was and her family ties. Paul, “The Second Daughter of Jean Baptiste Cadotte,” 165. Accepting this premise, it is unlikely that she descends from one of the other lesser known Jean Baptiste Cadottes, relatives of *père* and *filis*, operating in the fur trade. The younger Cadotte would be the one most of Keith’s contemporaries were familiar with given his onetime partnership in the NWC.

⁴⁴ Schenck, *All Our Relations*, 39 claim 73. Lyon Papers, Box 19, Folder: Lists of Names, Half Breeds, Chippewa Nation, N. D. [first folder of that name], Item: “Persons of Mixed Blood in the Folleavoine [sic] Country.”

⁴⁵ Letter from Henry R. Schoolcraft to Lawrence Taliaferro, 1 Aug. 1831, in *Executive Documents Printed by Order of the House of Representatives at the First Session of the Twenty-Second Congress*, (Washington: Duff Green, 1832), 4:15-16, doc. no. 152. Schoolcraft says he was from Sault Ste. Marie. “Occurrences in and around Fort Snelling from 1819 to 1840,” *Collections of the Historical Society of Minnesota* (1860), 1:40. Edward D. Neill, *History of the Minnesota Valley* (Minneapolis: North Star Publishing Co., 1882), 258. They were ambushed and one of the victims was a woman. He was working for Daniel Dingley. “Secondary Source from Minnesota Historical Society on Jedediah Stevens,” <http://www.marshfield.k12.wi.us/socsci/discovery/stevens/stevenslife.htm> (accessed 16 Nov. 2012).

⁴⁶ Lyon Papers, “Persons of Mixed Blood in the Folleavoine Country.” Her name might also have been spelled *Kakinoacasn* / *Kakinoussn* (the name is very hard to read in the parish register). They had two daughters baptized at Sault Ste. Marie on the same day 1 Aug. 1825, Marie b. 8 Nov. 1821, and Agathe b. 27 Nov. 1823. Email from Heather Armstrong to John P. DuLong, 9 Aug. 2003. U.S., French Catholic Church Records (Drouin Collection), 1695-1954, Ancestry.com [subscription database], Ste. Anne, Detroit, Exterior Parishes Registers, 1810-1831, ff. 27-28, images 32-33. This corresponds with children listed in the Lyon Papers: Marianne, m. *Logous* [probably the Mary Anne Cadotte m. Joseph Sansfaçon, see claim 72], Augustin, Charles, Marie, Agathe, and *Woasaquom*. They also had a daughter named Margaret m. Jeremiah Russell. Schenck, *All Our Relations*, 39-41, claims 72, 73, and 146 lists the children as Marie, b. ca. 1809, Augustin, b. ca. 1815, Agathe, b. ca. 1822, Margaret, b. ca. 1823, and Sophie, b. ca. 1827.

⁴⁷ Schenck, *All Our Relations*, 2.

held licenses to trade with the American Indians in Folle Avoine in 1823, on the Snake River in 1825 and 1826, and the St. Croix River in 1830.⁴⁸ Had issue.

Jean Baptiste⁴ and Janette (Piquette) Cadotte were the parents of the following children:

- iv. MARIE-ARCHANGE⁵ CADOTTE, also known as *IQUAINAISE*,⁴⁹ b. May 1797, bp. 30 Apr. 1804, Oka,⁵⁰ d. 5 Aug. 1878, Sault Ste. Marie,⁵¹ m. 30 July 1820, in her mother's house at Sault Ste. Marie,⁵² LOUIS GURNOE,⁵³ b. ca. 1790, Wisc.,⁵⁴ d. 20 Oct. 1862, Sault Ste. Marie,⁵⁵ a *Métis*.⁵⁶ Archange was his second wife, his first was **Angélique Defoe / Default**,⁵⁷ an Ojibwa *Métisse* whom he married in the fashion of the land around 1810, had several children with her, and then abandoned them.⁵⁸ He received a license to trade with American Indians at Lac Courte Oreilles in 1822 and for Fond du Lac in 1825.⁵⁹ Had issue.

Archange and Louis were recognized as natives and received benefits from the American government because of their Ojibwa identification.⁶⁰ They spoke Ojibwa and French and very

⁴⁸ Larry M. Wyckoff, comp., "Fur Trade Licenses Granted in the Michigan Superintendency, 1821-1840," 2017, available at <https://www.academia.edu> (accessed 30 Nov. 2018), 8 no. 144, 11 no. 26, 17 no.115, and 24 no. 66.

⁴⁹ Howard Papers, 86 and 90.

⁵⁰ Oka Parish Register, L'Annonciation-de-la-Bienheureuse-Vierge-Marie, <http://Ancestry.com>, 1804, image 2, f. 2r, age 6 years, 11 months. Schenck, "The Cadots," 42 and 43.

⁵¹ Death Record of Mary Cadotte, Michigan Department of Community Health, Division for Vital Records and Health Statistics; Lansing, Michigan, "Michigan, Death Records, 1867-1950," Ancestry.com. [subscription database] (accessed 19 Nov. 2018), stamped p. 134, no. 36, image 608, age 92 [sic], widow, half-breed.

⁵² "In the Matter of the Petition to Determine Who are the Legal Heirs of Louis Gurnoe," *The Michigan Circuit Court Reporter* (Marquette, Mich., 1889), 218. A marriage contract in French was submitted in this court case, the witness on the contract was named Biron.

⁵³ In the course of this research, I have seen the surname spelled as Garneau, Gernon, Geurnon, Courneau, Gournoe, Gournon, Guernon, and Gurnoe. I have standardized on the last spelling as it is what is used in the 1889 probate and the 1890 court case.

⁵⁴ U. S. 1850 Federal Census, Michigan, Chippewa Co., Sault Ste. Marie, p. 2, dwelling 12, family 12, line 5, records his age as 60 and birthplace Wisc. U. S. 1860 Federal Census, Michigan, Chippewa Co., Sault Ste. Marie, p. 10, dwelling 87, family 87, line 24, gives his age as 70 and birthplace Wisc. He was 73 when he testified on 24 Nov. 1862 making his birthyear 1789, Howard Papers, 82.

⁵⁵ Probate for Louis Gurnoe Estate, Chippewa Co., Mich., Probate Court, Probate Journal, 1884-1894, 2:360-364, FamilSearch.org, microfilm no. 5642275, images 541-543. His estate went to probate in 1889.

⁵⁶ A quick search on the Internet will reveal Louis Gurnoe was supposedly the son of a Guernon from Montmagny, Qué., (possibly called Jean Baptiste Guernon) and a Sioux named *Se Gaunoux* (*So-way-quay* / *So-way-quay*). These sites also claim that Louis was married to a native called *Say-shaw-ne-nie* before his marriage to Angélique Dufault (or perhaps this was the native name of Angélique). It appears that most of these Internet findings go back to research done by the late Richard Garneau, see "Garneau Outside Quebec 1789-1814," and <http://metis-history.info/gene14.shtml> "Garneau Outside of Quebec 1815," <http://metis-history.info/gene15.shtml> (accessed 19 Nov. 2018). Unfortunately, these webpages provide sources that are not well cited—if at all—and cannot be verified. No evidence has been found to support these claims in the course of my research. I will leave untangling the Gurnoe family history and grounding it in well-cited facts to some other intrepid researcher.

⁵⁷ Schenck, *All Our Relations*, 75 claim 176.

⁵⁸ "In the Matter of the Petition to Determine Who are the Legal Heirs of Louis Gurnoe," 217-218. His first wife after their separation lived with a —?— Piquette and had children with him and later married a *Métis* named *O'Jibway* (*sic*), *ibid.*, 219. The court decided to honor Ojibwa custom and all the children, from both women, were recognized as the heirs of Louis Gurnoe. This case was settled around 5 July 1890. "In Early Day Transactions of One Hundred Years Ago Gone Over," Bill Martin, "Sault Ste. Marie, Michigan – Marriage Notices," <http://freepages.rootsweb.com/~wjmartin/genealogy/dem-marr.htm> (accessed 19 Nov. 2018), transcriptions of birth, marriage, and death notices by Ida Reed from *The Democrat* and *The Sault Ste. Marie News*, 5 July 1890, 1.

⁵⁹ Wyckoff, "Fur Trade Licenses Granted in the Michigan Superintendency, 1821-1840," 5 no. 56, and 11 no. 16.

⁶⁰ "In the Matter of the Petition to Determine Who are the Legal Heirs of Louis Gurnoe," 219.

little English. Louis is recorded as 1/2 Ojibwa and Archange as a 1/4 in the 1836 Treaty Census Register. They and their children were admitted to receive benefits under this treaty.⁶¹ There is some confusion regarding Archange as she appears twice in the 1854 Half-Breed Scrip list, first as Archange Cadotte and secondly as **Julia Nolin**. Both times Joseph Gurnoe, her son, is one of the witnesses.⁶² There were a lot of fraudulent claims for this scrip and it appears that this is a case where two applications were submitted for the same person.⁶³ She is not found as Julia Nolin in any other record.⁶⁴

- v. LOUIS JEAN BAPTISTE "LOUISON" CADOTTE,⁶⁵ b. about Jan. 1802, bp. 24 Apr. 1804, Oka,⁶⁶ d. 2 Sept. 1871, Sault Ste. Marie,⁶⁷ m. 12 July 1834, Chippewa Co., Mich., LUCY GODDIN / GAUDIN,⁶⁸ b. ca. 1810-1814, probably La Pointe,⁶⁹ bur. 4 Mar. 1864, Sault Ste. Marie,⁷⁰ her parents are unknown.⁷¹ In 1827 he asked for permission from the Indian Agent at Sault Ste. Marie to travel to La Pointe to visit relatives.⁷² Louis was granted a license to trade with American Indians for War Road (near the Lake of the Woods, bordering Minn., Ont., and Man.) in 1831.⁷³ According to the 1836 Treaty

⁶¹ U. S. National Archives and Records Administration, "Special Files of the Office of Indian Affairs, 1807-1904," roll, 23, file 124. Michigan State University, microfilm 28937, hereinafter "1836 Treaty Census Register," f. 3, lines 52-61. This census was compiled on 24 Sept. 1836 in open council with the affected Ojibwa leaders.

⁶² Gail Morin, *Chippewa Half-Breeds of Lake Superior* (Pawtucket, RI: Quintin, 1998), 39, 95, 151. Louis Gurnoe received scrip and filed for land in Bayfield, Wisc. Archange also received scrip, but not under the name Julie Nolin, and filed for land in Humboldt, Calif. Not only should Archange have not submitted two scrip requests under two different names, but also there should have only been one request filed under her husband's name.

⁶³ Due to fraud involving the 1854 treaty scrip, it was recommended in 1871 that the scrip be cancelled. Edmund J. Danziger, Jr., "They Would Not be Moved: The Chippewa Treaty of 1854," *Minnesota History* (Spring 1973), 185.

⁶⁴ According to Armstrong, there was a contemporary Julia Nolin. She would be Julia or *Tchikitchiwanokwe* (1786-1883), the daughter of John Sayer and *Obemauunoqua* (daughter of Chief *Mamongazida* {Loons Foot}) and wife of (1) *Wabadidjak* (White Crane, father of Marie Madeleine, wife of Michel Cadotte, *le grand*), and (2) Adolphe Nolin. Email Heather Armstrong to John P. DuLong, 11 Dec. 2018.

⁶⁵ He was baptized as Louis Jean Baptiste. The nickname Louison is found the 1826 Treaty with the Chippewa, *American State Papers, Indian Affairs*, 2:678.

⁶⁶ Oka Parish Register, L'Annonciation-de-la-Bienheureuse-Vierge-Marie, Ancestry.com [subscription database], 1804, image 2, f. 1v., age 2 years, 3 months. Schenck, "The Cadots," 43.

⁶⁷ Death Record of Louis Cadotte, Michigan Department of Community Health, Division for Vital Records and Health Statistics; Lansing, Michigan, "Michigan, Death Records, 1867-1950," Ancestry.com [subscription database] (accessed 28 Nov. 2018), stamped p. 118, no. 14, image 229. He was a widower, and his race was initially marked as White and then scratched out and Indian replaced.

⁶⁸ Marriage record for Louis Cadotte and Lucy Goddin, Chippewa Co., Mich., "Michigan, County Marriage Records, 1822-1940," Ancestry.com [subscription database] (accessed 30 Nov. 2018), f. 25, image 6. They were married by Fr. Francis Hatscher, but there is no record of their marriage at St. Mary's Catholic Church. Email with attached report from Kathleen Hendricks to John P. DuLong, subject: Re: Parish Register Search: Cadottes, 14 Dec. 2018.

In Chart 2: Some Cadotte Men Active in the Fur Trade and the War of 1812 of "Jean Baptiste Cadotte's Second Family" I mistakenly assigned Corbin as Lucy's surname, it should read Goddin or Gaudin.

⁶⁹ "1836 Treaty Census Register," f. 4, nos. 85 and 86, he was 30 and she 22, she was from La Pointe. U. S. 1860 Federal Census, Michigan, Chippewa Co., Sault Ste. Marie Twp., p. 18 dwelling 154, family 154, line 15. Age 50, birthplace Wisconsin.

⁷⁰ Email with attached report from Kathleen Hendricks to John P. DuLong, subject: Re: Parish Register Search: Cadottes, 14 Dec. 2018. Age 50.

⁷¹ She might be the daughter of Jean Baptiste Gaudin of La Pointe and *A-we-ni-shan*, sister of Chief Hole-in-the-Day, from the Upper Mississippi region. Schenck, *All Our Relations*, 72 claim 59.

⁷² Letter from Henry Schoolcraft, Sault Ste. Marie, to George Johnston, La Pointe, 30 Jan. 1827, Burton Historical Collection, MS / Johnston, George, folder 1827, box 1.

⁷³ Wyckoff, "Fur Trade Licenses Granted in the Michigan Superintendency, 1821-1840," 26 no. 53.

Census Register, he was 1/2 Ojibwa and his wife was 1/2 American Indian but the tribe is not identified. Louis was an accomplished fiddle player and performed for dances.⁷⁴ Had issue.

Louis Cadotte is often confused with Luis Cadotte, who according to **William Kingston** was part of a troupe of touring Ojibwa performers who accompanied **George Catlin**, the famous painter of American Indians, to England.⁷⁵ The story goes that a young English lady fell in love with Cadotte, married him, went back to Sault Ste. Marie with him, and found frontier living difficult and her brutish husband a disappointment. There is some truth to this tragic romance, but it does not concern Louis, but rather his cousin **Alexander Cadotte**, known as *Not-eeen-a-akm* (Strong Wind), who, while in London touring, met and married Sarah Haynes.⁷⁶

vi. CHARLOTTE CADOTTE, b. Jan. 1806, d. 30 Jan. 1807, Oka, bur. 31 Jan. 1807, Oka.⁷⁷

vii. MARIE-ANGÉLIQUE CADOTTE, b. and bp. 13 Dec. 1807, Oka.⁷⁸ She is not listed on the 1826 Treaty with the Chippewa.⁷⁹ Fate unknown, she probably died in childhood.

viii. EDWARD CADOTTE, b. about 1812,⁸⁰ Sault Ste. Marie, d. after 1 Apr. 1843 and probably before 1850.⁸¹ On the 1836 Treaty Census Register, his age is 24, 1/2 Ojibwa, and he was the child of Mde. Plaint [Sauvé *dit* Plante] and a half-breed Ojibwa.⁸² However, his supposed parents had separated by 1810 and his mother is known to have had children with other men after that year. The identity of Edward's father remains problematic.⁸³ From the 1840 census it appears he had a family, but nothing is known about his wife or descendants.⁸⁴ He is probably the Edward Cadotte

⁷⁴ Charlotte T. Hamilton, "Pioneer Families of the Old Northwest Territory: The Ashmuns, Cadottes, and Greenoughs," typescript ms., box no. 1, folder no. 4, 1st item, f. 2, Bayliss Public Library, Sault Ste. Marie, Mich., also available online at http://www.rootsweb.com/~michcgs/Cadotte_Family.html (accessed 6 July 2003).

⁷⁵ William H. G. Kingston, *Western Wanderings or, a Pleasure Tour in the Canadas* 2 vols. (London: Chapman and Hall, 1856), 1:234-241. He should also not be confused with the Louis Cadotte who served as the interpreter for *Shingwakonce*'s band at the negotiations of the Robinson Huron Treaty (Crown Treaty no. 61) of 9 Sept. 1850, at Sault Ste. Marie, Ont. This Louis is the son of Michel Cadotte, *le petit*. James Morrison, *The Robinson Treaties of 1850: A Case Study* (Haileybury, Ont.: The Royal Commission on Aboriginal Peoples, Treaty and Land Research Section, 1993), 110. Email from Heather Armstrong to John P. DuLong, subject: Re: Draft of Jean Baptiste Cadotte's First Family, 11 Dec. 2018.

⁷⁶ He was the son of François-Xavier⁵ Cadotte (Michel⁴, Michel³, Jean François², Mathieu¹, René^A) and Monica Labadie. For Alexander's details see Heather Armstrong, "Descendants of Michel (*le petit*) Cadotte - Sault Ste. Marie," Francois Xavier Cadotte, <https://wc.rootsweb.com/cgi-bin/igm.cgi?op=GET&db=lepittcadotte&id=I259> (accessed 28 Nov. 2018). They were married 9 Apr. 1844, St. Martin's-in-the-Fields. "An Indian's Marriage in London," *The New World*, 8, (25 May 1844), 650. Benita Eisler, *The Red Man's Bones: George Catlin, Artist and Showman* (New York: W. W. Norton & Co., 2013), 306-309 311. Her tombstone in the Maple Ridge Cemetery indicates that she was b. 10 Mar. 1826, London, d. 6 May 1852, Sault Ste. Marie. See Find a Grave, Sarah Haynes Cadotte, <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=100044743> (accessed 24 Oct. 2014).

⁷⁷ Oka Parish Register, L'Annonciation-de-la-Bienheureuse-Vierge-Marie, <http://genealogiequebec.com>, 1807, image d1p_00510499.jpg, f. 1r. Her age was 1 year and half a month.

⁷⁸ Oka Parish Register, L'Annonciation-de-la-Bienheureuse-Vierge-Marie, <http://Ancestry.com>, 1807, image 8, f. 18v. Schenck, "The Cadots," 43.

⁷⁹ *American State Papers, Indian Affairs*, 2:678.

⁸⁰ Calculated from his age of 24 reported in 1836.

⁸¹ He appears on the U. S. 1840 Federal Census, Michigan, Chippewa Co., p. 239, but not the 1850 census.

⁸² "1836 Treaty Census Register," f. 4 no. 84.

⁸³ The 1826 Treaty with the Chippewa claims that he is the son of "*Saygemauqua*, widow of the late John Baptiste Cadotte," *American State Papers, Indian Affairs*, 2:678.

⁸⁴ There were for males 1 age 5-under 10, 1 age 20-under 30 presumably Edward, 1 age 50-under 60, and one age 60-under 70; for females 2 age 20-under 30. No records are found for his marriage or burial in the parish register of St.

granted a license to trade with American Indians at Taquimenon, Lake Superior (Tahquamenon Falls, Michigan), and for Grand Island (near Munising, Michigan) in 1832 and 1834.⁸⁵ Edward testified on 25 September 1835 at Mackinac that he witnessed **Ambrose Davenport, Peter Crebassa, Charles Chabollier, Louis Dufault, Sr., and Lyman M. Warren** drinking brandy at La Pointe in August of that year.⁸⁶ In 1843, he was appointed to a commission to establish a state road between Sault Ste. Marie and Point St. Ignace.⁸⁷

While Edward Cadotte's father is uncertain, two other children often mistakenly claimed to be daughters of Jean Baptiste Cadotte, *filles*, are certainly not his. However, his wife Jeannette (Piquette) Cadotte was the mother of the following children:

SOPHIA CADOTTE/JOHNSTON, also known as *Ne-aw-se-no-quay*,⁸⁸ b. 1 Apr. 1813, Sault Ste. Marie,⁸⁹ d. 8 Feb. 1897, Sault Ste. Marie,⁹⁰ m. 6 Jan. 1846, Sault Ste. Marie, THOMAS EDWARDS,⁹¹ b. 1807, Indiana,⁹² d. 17 Apr. 1860, bur. 20 Apr. 1860, Sault Ste. Marie,⁹³ widower of Mary Ann Piquette.⁹⁴ Thomas held a license to trade with American Indians at Sugar Island (on St. Marys River, Mich.) in 1833.⁹⁵ Had issue.

Her father was Lewis Saurin Johnston.⁹⁶ He was the son of John Johnston and *Oshauguscodaywayquay*, an Ojibwa, b. 16 Oct. 1793, on Chequamegon Bay, Wisc.,⁹⁷ d. spring 1825, Amherstburg, Ontario.⁹⁸ Sophia was specifically listed as the child of Louis Johnston on the

Mary's, Sault Ste. Marie. Email with attached report from Kathleen Hendricks to John P. DuLong, subject: Re: Parish Register Search: Cadottes, 14 Dec. 2018.

⁸⁵ Wyckoff, "Fur Trade Licenses Granted in the Michigan Superintendency, 1821-1840," 30 no. 36, and 36 no. 107.

⁸⁶ "Affidavit of Edward Cadotte in the Case of Ambrose Davenport," in "Territorial Papers 1831-1836, Including Schoolcraft Papers," MHP, 37 (1909-1910):362-363. Since 1832, the federal government was trying to limit the importation of alcohol into the native areas. This drinking constituted a misdemeanor for these traders.

⁸⁷ "Act to Alter, Lay Out and Establish, Certain State Roads Therein Mentioned," *Detroit Free Press*, 1 Apr. 1843, 3.

⁸⁸ This was the Ojibwa name of a Mrs. Edwards who received annuity payment in 1858 as part of Chief *O-shaw-waw-no*'s band of Sault Ste. Marie. Larry M. Wyckoff, comp., "1858 Ottawa and Chippewa Annuity Payment Roll," Dec. 2015, available at <https://www.academia.edu> (accessed 30 Nov. 2018), 5 no. 72.

⁸⁹ "Mrs. Sophia Edwards Death: She Had Been a Resident of the Soo for 85 Years," Martin, "Sault Ste. Marie, Michigan - Death Notices," <http://freepages.rootsweb.com/~wjmartin/genealogy/dem-deth.htm> (accessed 29 Nov. 2018), 13 Feb. 1891, part 1, 1.

⁹⁰ Death record of Sophia Edwards, Michigan Department of Community Health, Division for Vital Records and Health Statistics; Lansing, Mich., "Michigan, Death Records, 1867-1950," Ancestry.com [subscription database] (accessed 28 Nov. 2018), stamped p. 196, no. 85. Age 84, a widow.

⁹¹ Marriage record for Edward Thomas and Sophia Johnston, Chippewa Co., Mich., "Michigan, County Marriage Records, 1822-1940," Ancestry.com [subscription database] (accessed 30 Nov. 2018), f. 59, image 19. Her age is 33. Schenck, "Lewis Saurin Johnston," 28.

⁹² U. S. 1850 Federal Census, Michigan, Chippewa Co., Sault Ste. Marie, dwelling 102, penned p. 12, family 102, line 22, his age is 43.

⁹³ Fr. Baraga mentions that Thomas died in the sugarbush. Friderik Irenej Baraga, Jože Gregorič, Paul Prud'homme, Regis Walling, and N. Daniel Rupp, *The Diary of Bishop Frederic Baraga: First Bishop of Marquette, Michigan* (Detroit: Wayne State University Press, 2001), 169.

⁹⁴ Marriage record for Edward Thomas and Mary Ann Piquette, 21 June 1833, Sault Ste. Marie, Chippewa Co., Mich., "Michigan, County Marriage Records, 1822-1940," Ancestry.com [subscription database] (accessed 30 Nov. 2018), f. 17, image 12.

⁹⁵ Wyckoff, "Fur Trade Licenses Granted in the Michigan Superintendency, 1821-1840," 33-34, nos. 33 and 38.

⁹⁶ Schenck, "Lewis Saurin Johnston," 25-30, Schenck, *All Our Relations*, 80, see Louis Johnston, claim 131, and 104, Piquette, claim 25.

⁹⁷ Schenck, "Lewis Saurin Johnston," 25.

⁹⁸ Schenck, "Lewis Saurin Johnston," 26.

1836 Treaty Census Register, age 22, 1/4 Ojibwa.⁹⁹ In her obituary, it stated that “She was a daughter of Louis Johnston and a niece of the late John McD[ougall]. Johnston.”¹⁰⁰ Had issue.

Sophia, as well as her mother and sister Polly, worked as servants for the Johnston family. Their grandfather, John Johnston, never officially acknowledged that Sophia and Polly were his granddaughters and on some records, they are found associated with the surname Cadotte.¹⁰¹ In the winter of 1827, Sophia was involved in a scandal when she was found in bed with **Henry Sewakee**, the Indian Agency Ojibwa interpreter; she was retained, but the interpreter was discharged.¹⁰² After departing the service of Jane (Johnston) Schoolcraft, in 1830, she attended the Protestant Mission School.

MARIE PAULINE “POLLY” CADOTTE / DREW / JOHNSTON, b. 7 or 17 Oct. 1816, Sault Ste. Marie, d. 21 July 1891, Sault Ste. Marie, bur. 23 July 1891, Maple Ridge Cemetery, Sault Ste. Marie,¹⁰³ m. 28 June 1865, Sault Ste. Marie, Captain AMOS STILES,¹⁰⁴ widower of Catherine Ermatinger,¹⁰⁵ b. Oct. 1817, Toledo, Ohio,¹⁰⁶ d. just before 15 Mar. 1897, Sault Ste. Maire.¹⁰⁷ Had no issue.

The identity of her father is not clear. In the 1836 Treaty Census Register, she is recorded as **Polly Drew**, age 19, 1/4 Ojibwa, the “Illegitimate child of Mde. Plaint” [Sauvé dit Plante].¹⁰⁸ The surname Drew suggests that perhaps her father was John Drew, the next-door neighbor of her mother.¹⁰⁹ No other document has surfaced naming her a Drew. On her marriage record, she indicated that her father was Louis Johnston, and to add further confusion her death certificates

⁹⁹ “1836 Treaty Census Register,” f. 4 no. 82, recorded as “Child of Louis Johnston & a 1/2 breed Chippewa.” It is interesting to note that these claims the sons of Jeannette, Louis and Edward, are both recorded as 1/2 Ojibwa, unlike her daughters, Archange, Sophia, and Polly, who are noted as 1/4 Ojibwa. They were all 1/2 Ojibwa.

¹⁰⁰ “Mrs. Sophia Edwards Death: She Had Been a Resident of the Soo for 85 Years.” She was 85, buried in the Catholic cemetery.

¹⁰¹ For example, Hamilton, “Pioneer Families of the Old Northwest Territory,” 2, claims they were Cadottes. The 1826 Treaty with the Chippewa indicates that they are the daughters of *Saugemauqua* [Jeannette Piquette], the widow of Jean Baptiste Cadotte, *filed. American State Papers, Indian Affairs*, 2:678.

¹⁰² Schenck, “Lewis Saurin Johnston,” 27. Alan Knight, “A Study in Failure: The Anglican Mission at Sault Ste. Maire, Upper Canada 1830-1841,” paper delivered to the American Native Studies Conference, Sault Ste. Maire, Mich., 2-5 Apr. 1998, 39.

¹⁰³ Find a Grave, Pauline Stiles, <https://www.findagrave.com/memorial/39324946> (accessed 29 Nov. 2018). Her age is recorded as 74 years, 9 months, and 14 days, making her birthday 7 Oct. 1816. The burial record from the cemetery calls her Pauline Johnson, born 1817, Sault Ste. Maire, age 74, white, Catholic. Michigan, Death Records, 1867-1950, for Pauline J. Styles, Ancestry.com [subscription database], p. stamped 188, record no. 24. On her death record her age is given as 74 years, 9 months, 4 days, making her birthday 17 Oct. 1816.

¹⁰⁴ Baraga et al., *The Diary of Bishop Frederic Baraga*, 102 n. 31, he was 41, she was 48.

¹⁰⁵ Marriage record for Amos Stiles and Catherine Ermatinger, 7 Nov. 1840, Sault Ste. Marie, Chippewa Co., Mich., “Michigan, County Marriage Records, 1822-1940,” Ancestry.com [subscription database] (accessed 30 Nov. 2018), f. 43, image 15.

¹⁰⁶ “Well-Known Old Master: This Was Capt. Amos Stiles, Who Died Recently,” *The Detroit Free Press*, 15 Mar. 1897, 3, gives Ohio as his place of birth, but on various censuses he is said to have been born elsewhere. U. S. 1850 Federal Census, Michigan, Chippewa Co., Sault Ste. Maire, penned p. 11, dwelling 87, family 87, line 10, age 38, Vermont. U. S. 1860 Federal Census, Michigan, Chippewa Co., Sault Ste. Marie, p. 13, dwelling 103, family 102, line 1, age 45, New York. U. S. 1870 Federal Census, Michigan, Chippewa Co., Sault Ste. Maire, dwelling 24, family 23, line 39, age 52, Michigan. U. S. 1880 Federal Census, Michigan, Chippewa Co., Sault Ste. Maire, p. 20, dwelling 131, family 152, line 21, age 60, no birthplace recorded. In 1870 and 1880 censuses, Sophia lives next door to Polly.

¹⁰⁷ “Well-Known Old Master: This Was Capt. Amos Stiles, Who Died Recently.”

¹⁰⁸ “1836 Treaty Census Register,” f. 4 no. 83.

¹⁰⁹ Schenck, *All Our Relations*, 104 claim 25.

called her father Amos Johnson. In her obituary, she was called Pauline Johnson Stiles.¹¹⁰ We know that John Johnston, the father of Lewis, was concerned that his son was still carrying on a relationship with “that abandoned woman” in a letter dated 15 June 1817, near the time of Polly’s birth.¹¹¹ The available evidence leans towards Lewis Saurin Johnston as being the father of both Sophia and Polly.¹¹²

“Mary alias Polly Johnston” accused **Eustace Roussain** of raping her on 18 March 1844 and was with child as a result, but the child apparently did not survive.¹¹³ She won her case.¹¹⁴

Her husband, Amos Stiles, came to Sault Ste. Marie in 1838 as captain of the schooner *Austin Crooks* owned by the American Fur Company (AFC). Over his career, he cruised on many sailing and steamships on the Great Lakes including the *Astor*, the first ship of note on Lake Superior. He also worked as a lighthouse keeper at Whitefish Point and Detour. He ended his years as a lock watchman. According to his obituary, he “was known to never smile,” supposedly as a result of the terrible experience of having survived the 1855 boiler explosion aboard the *Independence* by floating over the St. Mary’s Rapids riding on a bale of hay.¹¹⁵ Polly had no children, but her husband had issue with his first wife. Polly left her estate to her sister Sophia’s children.¹¹⁶

The obituaries of both sisters make it clear that despite a troublesome youth, at the end of their lives they had become respectable. In particular, of Polly, it is noted that: “She was known by many and every one who knew her held her in the highest esteem. She was a friend to the friendless, and a poor person never left her door empty handed.”¹¹⁷ Their obituaries also identify them as Johns[t]ons and not Cadottes.

To be continued.

¹¹⁰ “Death of Mrs. Cap. Stiles: An Old Settler Leaves the Declining Circle for the Bourne Beyond the River,” Martin, “Sault Ste. Marie, Michigan - Death Notices,” <http://freepages.rootsweb.com/~wjmartin/genealogy/dem-deth.htm> (accessed 29 Nov. 2018), 25 July 1891, 7.

¹¹¹ Schenck, “Lewis Saurin Johnston,” 26, citing Letter from John Johnston to George Johnston, 15 June 1817, George Johnston Papers, Burton Historical Collection, Detroit Public Library.

¹¹² In 1992 Schenck thought that Johnston was the father of both Sophia and Polly, but by 2010 she wrote that Johnston was the father of Sophia and Drew the father of Polly. Compare, Schenck, “Lewis Saurin Johnston,” 25-30, with Schenck, *All Our Relations*, 80 claim 131 and 104 claim 25. I think her initial assessment was correct.

¹¹³ Schenck, “Lewis Saurin Johnston,” 27-28.

¹¹⁴ Baraga et al., *The Diary of Bishop Frederic Baraga*, 102 n. 31.

¹¹⁵ “Well-Known Old Master: This Was Capt. Amos Stiles, Who Died Recently.” Hamilton, “Pioneer Families of the Old Northwest Territory.”

¹¹⁶ Estate of Polly Stiles, Probate Court, Chippewa Co., Mich., “Michigan, Wills and Probate Records, 1784-1980,” Ancestry.com [subscription database] (accessed 30 Nov. 2018).

¹¹⁷ “Death of Mrs. Cap. Stiles.”

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Jean Baptiste Cadotte's First Family: Genealogical Summary – Part Three

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For Parts One and Two See: *MHH* Vol. 41, #4, October 2020, pp. 199-204; Vol. 42, #1 January 2021, pp. 38-49.

3. MICHAEL⁴ CADOTTE, *le grand* (Jean Baptiste³, Jean François², Mathieu¹, René^A), also known as **KE-CHE-ME-SHANE** (Great Michael),¹ b. 22 July 1764,² Sault Ste. Marie, bp. 31 August 1764, Michilimackinac,³ d. 8 July 1837, La Pointe, Madeline Island, WI,⁴ m. in the custom of the country, *ca.* 1786, on the Namekagon River, a tributary of the St. Croix River,⁵ and again in a Catholic ceremony, 26 July 1830, Mackinac Island, MI,⁶ **MARIE MADELEINE**, also known as **EQUAYSAYWAY** (Travelling Woman),⁷ **QUGSUANAY**,⁸ and as **KWESEWEN / IKWESENS** (Little Girl),⁹ daughter of **Waubujejack** (White Crane), of the Crane (*Ajijaak*) Clan,¹⁰ the son of **A-ke-gui-ow** (Neck of Earth),¹¹ b. *ca.* 1770, on the St. Croix River,¹² bp. at the approximate age of 60, 26 July 1830, Mackinac Island,¹³ d. after 1852 and before the 1860 census.¹⁴ They had issue.

¹ For his Ojibwa name see Warren, *History of the Ojibway People*, 232.

² The entry for his baptism reads “né au Sault Ste. Marie le 22 juillet denier” which would be July 1764 and not 1763 as I wrote in “Jean Baptiste Cadotte’s Second Family,” part 1, 195. The year 1763 corresponds with the information on his tombstone.

³ *Mackinac Register*, baptisms, 1695-1823, f. 66.

⁴ List of vital data found in the front of the “Cadotte Account Book,” hereinafter “Cadotte Account Book List.” For a transcription see John P. DuLong, “Some Births and Deaths Recorded in a Fur Trader’s Account Book,” *Michigan’s Habitant Heritage* 5 (Apr. 1984): 45-46. Most of the births, from 1787 to 1805, are entered in a single hand, presumably that of Michel Cadotte. It is unclear who added the later information, including the notice of the death of Michel Cadotte. Linda E. Bristol, *Liber Defunctorum: St. Joseph Mission and Holy Family Catholic Church, Death Registry, 1835-1900* (Bayfield, Wisc.: Privately printed, 1994), 2.

⁵ Warren, *History of the Ojibway People*, 232 n. 20, 293.

⁶ *Mackinac Register*, marriages, 1823-1891, ff. [8]-9. The marriage entry also recognizes as legitimate their children: **Michel**, age 44; **Marguerite**, age about 42; **Jean Baptiste**, age 40; **Augustin**, about 38; **Julia**, age about 32; **Marie**, age about 30; **Antoine**, age 20; **Charlotte**, age 24; and **Joseph**, age 22. All of these children were present. This marriage was also recorded in the county courthouse, see Stella King, comp., “Copy of County of Mackinac Marriage Book of Record,” manuscript at the Burton Historical Collection, Detroit Public Library, Mackinac Island, MI, 1948, available at “Michigan, County Marriage Records, 1822-1940,” Ancestry.com [subscription database] (accessed 5 Dec. 2018). 4 record no. 76.

⁷ Her Ojibwa name appears in the 1826 Treaty with the Chippewa, *American State Papers, Indian Affairs*, 2:678.

⁸ There is a list of their children and some of their grandchildren found in Lyon Papers, Box 19, Folder: Lists of Names, Half Breeds, Chippewa Nation, N. D. [third folder of that name], Item: “Children of Michel Cadotte and ~~Magdalen~~ *Quqsuanay* Daughter of *Na baw noy* Chief of La Pointe.” Their Cadotte, St-Germain, Warren, Ermatinger, and Dufault, grandchildren are also listed.

⁹ Bristol, *Liber Defunctorum*, 24, she is so named in the death record of her son Michel Cadotte, *fiis*, in 1856.

¹⁰ In her 1830 marriage record she is referred to as “*Marie Magdeliene la Grue ou achichak*.” Some have assumed that La Grue must be her surname and *achichak* another variation of her Ojibwa name. However, this is not the case. La Grue is French for the crane and *achichak* is the French priest’s attempt to spell *ajijaak*, which means crane in Ojibwa. She is clearly indicating that she is a member of the Crane Clan. La Grue is again given as her surname at her adult baptism. John D. Nichols and Earl Nyholm, *A Concise Dictionary of Minnesota Ojibwe* (Minneapolis: University of Minnesota Press, 1995), 162.

¹¹ Warren, *History of the Ojibway People*, 224.

¹² Schenck, *All Our Relations*, 36 claim 164.

¹³ *Mackinac Register*, baptisms, 1823-1889, f 31. Her father was from the St. Croix River area, Schenck, *All Our Relations*, 35.

¹⁴ She was still alive when her grandson, **William W. Warren**, wrote the manuscript for his *History of the Ojibway People* around 1852, see xiv, 199. She was residing with her son Antoine Cadotte in 1850. U. S. 1850 Federal Census, Wisconsin, La Pointe Co., La Pointe Village, penned p. 2, dwelling 8, family 8, line 28. She is not found in the 1860 census.

Michel's wife, Madeleine, was related to several prominent Ojibwa as she was:

...the Daughter of Le greu [La Grue]¹⁵ a chief by descent and brother of Gagonnah¹⁶ a present chief of La Pointe she was born on the St Croix River she is 2nd cozen to the **White Crow**¹⁷ and the **White Fish** [or Fisher]¹⁸ his brother principal chiefs by ancient descent of Lac du Flambeau and also 2nd cozen to the **Little Buck**¹⁹ a principal chief by descent of the St Croix River District—and Niece to the **Lone Man**²⁰ one of the Chiefs of Snake River district, and aunt to the **Marten**²¹ principal chief by decent of the Chippewa River and brother in law to the **Wet Mouth**²² one of the chiefs of St Croix River district and 2nd cozen to the **Tote** [?] one of the principal men of St Croix River district.²³

It is clear, given Michel's Ojibwa relatives through his mother and wife that he was well connected to the Ojibwa communities.

Like his brother **Jean Baptiste**, Michel was sent to be educated at the Sulpician College of St-Raphaël in Montréal.²⁴ With his brother Jean Baptiste and sister **Marie**, all living in Montréal, Michel is often mentioned in Blondeau's Account Book. After he returned to Sault Ste. Marie in 1782 his father assigned Michel to work the fur trade around the Chequamegon (Wisconsin) area which he continued to do for the *Société générale de Michilimackinac*. Michel would come to settle at La Pointe on Madeline Island, across from the Chequamegon Peninsula, Wisconsin, and run his fur trade operation from there.

On 16 July 1803, at Kaministiquia (Fort Williams, Ontario), Michel signed an agreement with the NWC to manage the trade out of (Chequamegon, Chippewa River, and Lac Courte Oreilles, Wisconsin) with the understanding that he would not interfere with other NWC traders. This deal was signed just a few days before his brother Jean Baptiste was expelled as a partner of the NWC. It speaks to Michel's character that

According to Cadotte family tradition, Madeline Island, in the Apostle Islands, was named after Madeline. Hamilton Nelson Ross, *La Pointe: Village Outpost on Madeline Island* (Madison: State Historical Society of Wisconsin, 2000), 65. The island was called Isle St. Michel as early as 1697 but was clearly called Madeline Island in the 1820s when Lyman Warren registered a deed at Mackinac using that name, Warren, *History of the Ojibway People*, 228 n. 11.

¹⁵ *La Grue*, the Crane, this is White Crane, Schenck, *All Our Relations*, 35. Schenck emphasizes that he was not a chief appointed by the French, British, or Americans, but by descent, which was more respected among the Ojibwa.

¹⁶ Probably *Tug-waug-aun-e*, of the Crane clan, Warren, *History of the Ojibway People*, 51 n. 29, he was the brother of Madeline and not her uncle. Schenck, *All Our Relations*, 35.

¹⁷ Probably White Crow, *Corbeau Blanc*, *Waub-ish-gaug-aug-e*, of the Crane clan, late chief at Lac du Flambeau, Wisc., d. 1847, the son of *Kihkiman / Keesh-ke-mun (Sharpened Stone)*, d. 1827 or 1828, and grandson of *Sha-danish*, the first Ojibwa to settle in Wisc. White Crow appears to have signed a treaty as a chief of Lac du Flambeau in 1837. He had another brother named *Mons-o-bo-douh*. Warren, *History of the Ojibway People*, 21, 214 n. 7, 225-226, 283 n. 4. Schenck, *All Our Relations*, 35, 60 claim 152. Kappler, *Treaties*, Treaty with the Chippewa, 1837, 493 (as *Pich-ka-ga-ghe*).

¹⁸ Possibly White Fish, *Que-we-zance*, second chief of Lac du Flambeau in 1854. Schenck, *All Our Relations*, 35. Kappler, *Treaties*, Treaty with the Chippewa, 1854, 652.

¹⁹ Probably Little Buck, *Ia-banse / I-aub-aus*, of the Wolf clan, was chief of Rice Lake, WI. Warren, *History of the Ojibway People*, 111, 239. Schenck, *All Our Relations*, 35.

²⁰ Probably Lone Man, *Pay-a-jik*, chief from Snake River signed the 1837 treaty and pleaded that the mixed-bloods be included. Kappler, *Treaties*, Treaty with the Chippewa, 1837, 493. Schenck, *All Our Relations*, 3, 35, 142.

²¹ Probably Marten, *Waub-ish-ash*, of the Marten clan, chief of the Chippewa River band, Wisc. Warren, *History of the Ojibway People*, 23.

²² Probably Wet Mouth, *Ka-be-ma-be*, chief from the St. Croix River band, signed a treaty. Kappler, *Treaties*, Treaty with the Chippewa, 1837, 492. Schenck, *All Our Relations*, 33 claim 123, 35, 101 claim 35, she indicates that Madeline was the sister-in-law of this chief.

²³ Lyon Papers, "A list of the principal Chiefs with whom the late Michel Cadotte and Magdalin his wife are nearly connected."

²⁴ Unless otherwise indicated, the information for this biographical sketch comes from Schenck, "The Cadots: The First Family of Sault Ste. Marie," 41-43; Schenck "The Cadottes: Five Generations of Fur Traders on Lake Superior," 194; and Warren's *History of the Ojibway People*, passim.

the NWC was willing to go ahead with this arrangement despite his brother's failures.²⁵ This agreement was renewed for another three years on 5 July 1805 at Kaministiquia.²⁶ In a list of NWC employees retained by departments, after the 1804 merger with the New North West Company, commonly known as the XYC, compiled on 30 July 1806, at La Pointe is found listed: Mich: Cadotte, [*le grand*] Mich: Cadotte—Clerk [probably *le petit*], Mich: Cadotte Ju.—Clerk [probably *fils*], **Leon S. Germain**—Clerk, **J. B. Corbin**—Clerk.²⁷ During the course of his fur trade activity Michel's main posts were at La Pointe, Lac Courte Oreilles, and Lac du Flambeau; however, he would also occasionally trade at Fond du Lac and the Folle Avoine area. On 31 December 1806, due to the boundary issue between the United States of America and the British colony of Canada, the contract between Michel and the NWC was transferred to the Michilimackinac Company.²⁸ This was done because his area of operation was in American territory and the Canadian based NWC had to relinquish its trade there.

Michel's fur trade business was to experience a serious setback in 1807 when his post at Lac Courte Oreilles was raided and burnt down by some Ojibwa under the influence of the Shawnee Prophet, *Tenskwatawa*, the brother of *Tecumseh*.²⁹ He lost an estimated \$5,000 in property due to this incident. Despite this setback, he continued to operate posts at La Pointe and Lac Courte Oreilles.

During the War of 1812 he was operating in conjunction with **John Jacob Astor's** South West Fur Company, a forerunner of the AFC. In 1816 a law was passed limiting the fur trade in the United State to American citizens. Michel found that he could no longer operate with his old ties to Canada and in 1820 he purchased American citizenship for \$5.00.³⁰ Facing increasing stiff competition from American traders, by the 1820s Michel and his sons found it more difficult to make a living. He would purchase merchandise from Astor's AFC and deliver his furs to the AFC at Mackinac, but he appears to have been trading independently without a formal agreement with the company except to not interfere with their traders. He was granted licenses to trade with American Indians at La Pointe every year between 1823 and 1827 and again between 1830 and 1832 with a license for the St. Croix River in 1833.³¹

In 1822, Michel sold his interests in the Lac du Flambeau post to the **Warren** brothers, **Lyman** and **Truman**, who married his daughters. He began to gradually decrease his fur trade activities. From 1826 his trade with the AFC was included as part of Lyman's outfit. By 1827, Michel was letting Lyman run the trade from La Pointe. Michel would continue in the trade until at least 1833, but Lyman conducted most of the business. Michel's sons remained active in the fur trade working for Lyman or the AFC.

The trader's claim submitted for the estate of Michel Cadotte under the terms of the 1837 Treaty with the Chippewa reports that between 1800 and 1830 Michel traded on his own at Fond du Lac, Folle Avoine on the St. Croix River, Lac Courte Oreilles, Lac du Flambeau, and La Pointe, and, during that time, he sold

²⁵ Wallace, *Documents Relating to the North West Company*, 176-178. He might also have traded for the NWC at its Montreal River post in 1804, see *Ibid.*, 429.

²⁶ Wallace, *Documents Relating to the North West Company*, 178.

²⁷ Wallace, *Documents Relating to the North West Company*, 221. Léon Lemaire *dit* St-Germain is Michel son-in-law married to his eldest daughter, Marguerite, and Jean Baptiste Corbin was his longtime employee stationed at Lac Courte Oreilles.

²⁸ Wallace, *Documents Relating to the North West Company*, 224-226.

²⁹ Warren, *History of the Ojibway People*, 231 n.18. Louis Corbin's story of his father, Jean Baptiste Corbin, and his narrow escape from the pillagers can be found in an appendix of Warren's book, *ibid.*, 293-295. He believed that this pillaging happened in 1809, but it was clearly 1807 based on the trader's claim filed for the 1837 Treaty with the Chippewa. Lyon Papers, Box 18, Folder: Chippewa Claims [Traders] 8-14, Item no. 14: "Estate of Michel Cadotte claim."

³⁰ Schenck, "The Cadottes: Five Generations of Fur Traders on Lake Superior," 196, citing American Fur Company Account Book, 24 July 1820, National Archives of Canada, Reel 1.

³¹ Wyckoff, "Fur Trade Licenses Granted in the Michigan Superintendency, 1821-1840," 7 no.101, 10 no. 40, 11 no. 30, 17 no. 111, 18 no. 46, 24 no.55, 25 no. 28, 28 no. 36, and 31 no. 55.

between two and twelve thousand dollars of goods per year. However, Lyman Warren, the administrator, claimed that the natives owed \$13,696.50 to the estate for outstanding debts; in addition, he claimed \$5,000 for the 1807 pillage. The depredation claim was not allowed, and, after other deductions, the estate only received \$4,391.73.³²

Michel not only withdrew from the fur trade in the 1820s, but he also transferred the land he owned to others. On 13 July 1823, for a consideration of \$500, he confirmed the transfer of his interest in the land his father had owned at Sault Ste. Marie to the Warren brothers.³³ On 5 September 1824, Michel and Madeline made a gift the remainder of the lands they owned on the Chequamegon Peninsula to the west of Madeline Island to their sons Michel, Augustin, Antoine, and Joseph.³⁴ And on 26 July 1827, Michel transferred ownership of a portion of Madeline Island to his son-in-law Lyman Warren which amounted to about 2,000 acres.³⁵ It is clear that Michel believed he held ownership of at least half of the island through his wife, but **George Johnston**, the local Indian Subagent, was skeptical of this claim.³⁶

Michel was the head of the Cadotte family on Lake Superior and employed half-siblings, sons, sons-in-law, and cousins.³⁷ While many would have appreciated Michel and all he did for his relatives, not all remembered him kindly. According to George Johnston:

Joseph Dufault advised me to be on guard saying that Mr Cadotte was a very treacherous man. That man he observed, will make it appear that he is friendly with you, and at the same time he will misconstrue all you say and make it appear to your disadvantage behind your back.³⁸

³² Lyon Papers, "Estate of Michel Cadotte claim."

³³ *American State Papers, Public Lands*, 5:258-261.

³⁴ Thomas Henry Tobola, *Cadotte Family Stories* (Cadotte, Wis.: Privately printed, 1974), 79. Original document in the Cadotte Account Book. It is interesting to note that his son **Jean Baptiste Cadotte, gros**, is not mentioned in this deed nor are any of his daughters. The description of this land is not clear, but mention is made of the Sand River (*Rivière au Sable*) which runs through this peninsula.

³⁵ Theresa M. Schenck, *William W. Warren: The Life, Letters, and Times of an Ojibwe Leader* (Lincoln, Nebraska: Univ. of Nebraska Press, 2007), 8, 182 n. 20. Mackinac County, MI, Register of Deeds, Deed and Mortgage Records, 1821-1956, A:221-224, FamilySearch.org [online database], images 130-131. This is the first document in which the Island is called Madeline, and it is made clear in the deed that Michel owned it because the local Ojibwa had gifted it to his wife. Warren in turn promised that no less than a quarter of the land and less than half would be donated to the American Board of Commissioners for a Protestant mission. Jane C. Busch, *People and Places: A Human History of the Apostle Islands* (Omaha: U. S. Department of the Interior, National Park Service, Midwest Regional Office, 2008), 93.

³⁶ Johnston tried to stop Michel Cadotte, *fils*, from building on a lot that he had already designated to be used by the Indian subagency. He specifically denied the validity of the Cadotte deed from the Ojibwa. This resulted in a huge confrontation between Johnston, Michel Cadotte, *le grand*, and Lyman Warren on 17 May 1828. Johnston had earlier taken a statement from Chief Buffalo regarding this deed on 20 Oct. 1827. Buffalo claimed that about four years earlier Michel Cadotte, *le grand*, had asked him and other principal members of the tribe to sign the deed to protect them and his children from having the Americans take away their land and remove them. Burton Historical Collection [BHC], Detroit Public Library, MS / Johnston, George, Box 10, Folder L5:1827-1828. Lastly, Johnston states that "Mrs. Cadotte considers herself as the princess of the Island" and she is entitled to give land on the island to her children. 19 Friday and 20 Saturday Sept. 1828, BHC, MS / Johnston, George, Box 8, Folder D5:1827-1828.

³⁷ For example, the name **Benjamin Cadotte** frequently appears in the fur trade records. He was an employee of Michel and the son of **François Capistran³ Cadotte** (Charles², Mathieu¹, René^A) and **Marie Archange Dumont dite Lafleur**, bp. 3 Oreilles, and Lac du Flambeau 1782, St-Jacques-de-l'Achigan. This means he would be the second cousin of Michel. PRDH, <https://www.prdh-igd.com/en/home> [subscription database], Family of Francois Capistran Cadotte and Marie Archange Dumont Lafleur, couple no. 47822. See Schenck, *All Our Relations*, 42-43 claim 50, for information about Benjamin Cadotte.

³⁸ George Johnston Papers, Journal, 1824-1827, Clark Historical Library, microfilm ms. F-5, 15 Oct. 1826 entry for the 23rd.

Despite these negative comments about him from his son-in-law and some remarks from his cousin **Chief Buffalo**,³⁹ Michel appears to have had an overall positive impact on his family and community. According to his grandson Warren:

Like all other traders who have passed their lifetime in the Indian country, possessing a charitable heart and an open hand, every ready to relieve the poor and suffering Indian, he died poor, but not unlamented.⁴⁰

His tombstone, which still stands on Madeleine Island, reads "SACRED TO THE MEMORY OF MICHAEL CADOTTE who departed this life July 8, 1837 aged 72 years 11 months & 16 days."⁴¹

Michel and Marie-Madeline Cadotte, were the parents of the following children:

- i. **MICHEL**⁵ **CADOTTE**, *fils*, known as "*petit Cadotte*" and "*Mishonse*,"⁴² b. 6 September 1787,⁴³ Chippewa River, WI⁴⁴ bp. 10 July 1799, Mackinac Island,⁴⁵ d. 11 March 1856, La Pointe,⁴⁶ m. 20 June 1829, Mackinac Island, **ESTER / ESTHER**,⁴⁷ also known as **KAGWAIAN** (Porcupine Skin),⁴⁸

³⁹ In 1827, Johnston reported that "... the chief of this place came here this day enumerating a great many grievances against the Cadotte Family...." George Johnston Papers, Journal, 1824-1827, 1 Jan. 1827 entry for the 6th. Johnston's comments must be handled carefully; he enjoyed gossip and appears to have been inclined to see the worst in people. For background on him see Margaret Curtiss Weaver, "George Johnston (1796-1861)," in Elizabeth Hambleton and Elizabeth Warren Stoutamire, *The John Johnston Family of Sault Ste. Marie* (Washington, DC: The John Johnston Family Association, 1992), 33-39.

⁴⁰ Warren, *History of the Ojibway People*, 232.

⁴¹ Warren claims that his grandfather died in 1836, not 1837. But this disagrees with both the tombstone and the "Cadotte Account Book List." Find a Grave, La Pointe Indian Cemetery, Michel Cadotte, <https://www.findagrave.com/memorial/11059435> (accessed 5 Dec. 2018). A photograph of his tombstone can also be found in Keith R. Widder, "Founding La Pointe Mission, 1825-1833," *Wisconsin Magazine of History*, 64 (Spring 1981): 181-201, 192.

⁴² Schenck, *William W. Warren*, 120. Again, it is important not to confuse Michel Cadotte, the son of Michel Cadotte, *le grand*, with Michel Cadotte, *le petit / le pitte*. This was the cousin of his father, as *le petit* was the son of Michel Cadotte, the brother of Jean Baptiste Cadotte, *père*, and the grandson of **Jean François Cadotte**. He worked for his cousin Michel Cadotte, *le grand*, and was probably called *le petit* by his contemporaries to distinguish him from his employer and his first cousin, once removed. Michel Cadotte, *fils*, is also occasionally and confusingly called *petit Cadotte*. All three Michels can be found at La Pointe and Sault Ste. Marie. Care must be taken in distinguishing the three contemporaries. Heather Armstrong has done a thorough job tracing the descendants of Michel Cadotte, *le petit*, see her website at: "Descendants of Michel (*le petit*) Cadotte - Sault Ste. Marie" <https://wc.rootsweb.com/cgi-bin/igm.cgi?op=GET&db=lepittcadotte&id=I214> (accessed 28 Nov. 2018).

⁴³ "Cadotte Account Book List."

⁴⁴ Schenck, *All Our Relations*, 38 claim 163. He was 3/4 Ojibwa, age 52.

⁴⁵ *Mackinac Register*, baptisms, 1695-1823, f. 112. It is interesting to note that his godmother is **Louise Dubois**, the wife of **Ezekiel Solomon**, the Jewish fur trader. Lynn L. M. Evans, "Ezekiel Solomon at Michilimackinac: Another Look," *Michigan Jewish History* (Fall 2012): 32-36.

⁴⁶ Bristol, *Liber Defunctorum*, 24, age 70.

⁴⁷ *Mackinac Register*, marriages, 1823-1891, f. 7. Two of the bans were dispensed. Four of their children were mentioned as being recognized as legitimate by this act: **André**, age about 9; **Joseph** born 16 May 1822; **Geneviève**, born August 1824; and **Julia** born 10 July 1827. This marriage was also recorded in the civil register. See King, "Copy of County of Mackinac Marriage Book of Record," 4, item 63. Married by Rev. Fr. Dejean.

⁴⁸ Her Ojibwa name appears as if it is her surname on many baptism records at La Pointe. John L. Schade, "Baptismal Records 1835-1887, Kept at La Pointe and Bayfield Indian Missions, by Iraneus Frederic Baraga," *Lost in Canada?*: part 1, 16 (Summer 1992):183-192; part 2, 17 (Winter 1993): 24-26; part 3, 17 (Spring 1993): 72-76; part 4, 17 (Summer 1994): 111-118; *Canadian-American Journal of History and Genealogy for Canadian, French, and Métis Study* [continuation of *Lost in Canada?*] part 5, 1 (Spring 1995): 3-14; part 6, 2 (Fall 1995): 67-80; and part 7, 3 (Spring 1996): 103-116. His wife's French name is given in the baptisms of their children, part 1, 186. Also found in Bristol, *Liber Defunctorum*, 5, 10.

ASSINAHJEEWNUNOQUA,⁴⁹ **OKEN-BA-SHE-GO-QUA**,⁵⁰ or **WABISKINDIB**,⁵¹ an Ojibwa, daughter of **Kish-ki-man** (Sharpened Stone), chief of the Lac du Flambeau band.⁵² b. ca. 1808, on the Wisconsin River,⁵³ adult bp. at about age 21, 20 June 1829, Mackinac Island,⁵⁴ d. 1 June 1891, Reserve, Sawyer Co., WI, bur. St. Francis Cemetery, Reserve.⁵⁵ Had issue.

According to Warren, Michel served the British as an interpreter during the War of 1812. He was specifically praised for helping to keep the American Indians in order at the capture of Fort Mackinac in July 1812.⁵⁶ He lost his left arm not in military service, as is often stated, but in an accident in 1838:

We also are well altogether, except your uncle Mishons, who had the misfortune to lose his left arm. On new-years day he was firing the Compagny's gun; after the third shot he charged the gun to quick without cleaning it enough, and the shot started before he had taken away his arm from the mouth of the gun. His arm-bone was scattered to a thousand pieces, and there was no possibility of curing it, therefore **Doctor Borups** cut it off the same day. Your uncle is now getting better, he can already walk about, and it is supposed that in two or three weeks his wound will be healed.⁵⁷

⁴⁹ This Ojibwa name for her is recorded in the 1826 Treaty with the Chippewa, *American State Papers, Indian Affairs*, 2:678. Schenck records her name from this treaty as *Ossinahjeeunoqua*, *All Our Relations*, 38 claim 163.

⁵⁰ Lyon Papers, "Estate of Michel Cadotte claim." Contains a witness statement naming the wife of Michel Cadotte, *films*.

⁵¹ Email and attachment from James P. Lalone to John P. DuLong, subject: RE: Lacombe Family, 27 Feb. 2003. I have been unable to verify this name in original documents.

⁵² According to Bristol, his name was *Kishkitchiman* which means Cut-by-Rocks Canoe, and he was a chief and an "eloquent speaker." Bristol, *Liber Defunctorum*, 10. Schenck lists him under several spellings including *Gishkiman* / *Kish-ki-man* / *Keesh-ke-mun* and according to her the name means Sharpened Stone or *La Pierre à Affiler* in French. He may also have been known as the Dresser or Proud Man. The father of *Kish-ki-man* would be **Sha-da-wish** / **She-da-wish** (Bad Pelican), the brother of *Waubujejack* (White Crane), the grandfather of Michel Cadotte, *films*. *Sha-da-wish* and *Waubujejack* were the sons of **A-ke-gi-ow** who might have been the son of **Ke-che-ne-zuh-yauh**. If this pedigree is correct, then this would make Michel and Ester first cousins. However, the claim Michel submitted for the 1837 Treaty with the Chippewa mentions that Ester "... is the daughter of the late Dresser, a chief of Lac du Flambeau district, granddaughter of the late Little Corn, one of the principal chiefs of Lac Courtoreille within the ceded country and niece of the Moose Nose and Clear Weather chiefs of Lac du Flambeau district in the ceded country." Schenck, *All Our Relations*, 39 claim 163. Warren, *History of the Ojibway People*, 131, 214 n. 7, 224-225 n. 6, 269 n. 6.

⁵³ Schenck, *All Our Relations*, 38 claim 163. She was a full blood Ojibwa, age 37; this would make her birth year 1802.

⁵⁴ *Mackinac Register*, baptisms, 1823-1889, f. 25.

⁵⁵ Find a Grave, Saint Francis Cemetery, Esther Cadott, <https://www.findagrave.com/memorial/132470462> (accessed 25 Nov. 2018), citing "Reserve Ramblings," *Hayward Journal News*, 5 June 1891, and *Hayward Republican*, same date. Her age much exaggerated as being 112. She is called the grandmother of **Mitchel Larush**, who was the son of **François Larouche** and **Genevieve Jane Wabajeeb Cadotte**, Esther's daughter. "The Cadotte Family Tree" in Tobola, *Cadotte Family Stories*, 72, hereinafter "Cadotte Family Tree." This chart is very similar to the "Genealogical Chart of the Descendants of Jean Baptiste Cadotte," undated, presented by Anna Ermatinger, Jim Falls, WI, 1969, to the State Historical Society of Wisconsin, Archives Division, MAD 4/15/SC-O 16, oversized.

⁵⁶ Library and Archives of Canada (LAC), RG 8, C series, 676:201-202, microfilm C-3172, images 123-124. DuLong, "The Cadottes, the Indian Department, and the War of 1812," part 2, 33-35. Warren suggests that *Petit Cadotte* (Michel) and his brother *Gros Cadotte* (Jean Baptiste) were coerced into assisting the British, but this is very unlikely. Warren, *History of the Ojibway People*, 267 n. 3.

⁵⁷ Letter from Mary (Cadotte) Warren, La Pointe, to 20 Jan. 1838, William Warren, Oneida Institute, N.Y., Wisconsin Historical Society, "Warren Family papers, 1756-1907," <http://www.wisconsinhistory.org/turningpoints/search.asp?id=1714> (accessed 3 July 2015).

Before the war he wintered in northern Wisconsin but spent his summers at Mackinac. He worked for his father at La Pointe and starting in 1818 for the AFC as an interpreter for the Lac du Flambeau outfit. Michel held licenses to trade with American Indians at Snake River (Minnesota, a tributary of the St. Croix River) in 1824 and at Montreal River (on the border of modern-day Michigan and Wisconsin) from 1830 to 1832.⁵⁸

- ii. **MARGUERITE CADOTTE**, b. 15 December 1788, Chippewa River,⁵⁹ bp. 10 July 1799, Mackinac Island,⁶⁰ bur. 20 February 1858, St-Anne, Île de Grand Calumet, Qué.,⁶¹ mc. 16 August 1806, upper country, m. 30 April 1817, St-Joachim, Pointe-Claire,⁶² **LÉON LEMAIRE DIT ST-GERMAIN**, the son of **Léon Lemaire dit St-Germain** and **Suzanne Chenier**, b. 30 June 1782, Lachine, bp. 1 July 1782, Lachine,⁶³ d. before 20 February 1858.⁶⁴ In 1796, her father and her uncle, Jean Baptiste Cadotte, *fiils*, turned over the Cadotte property at Sault Ste. Marie to her.⁶⁵ Her husband worked as a clerk for her father and eventually worked with the Lac du Flambeau outfit. Despite acquiring American citizenship on 20 Aug. 1820, Léon sold the Cadotte lot in Sault Ste. Marie to Lyman and Truman Warren on 23 March 1821. The family moved around that time to Calumet Island.⁶⁶ Had issue.
- iii. **JEAN BAPTISTE CADOTTE**, known as *le Gros* or *Gros Cadotte*, b. 17 December 1790, Chippewa River,⁶⁷ d. aft. 1871 Canadian census.⁶⁸ When he was 13, his father asked the fur trader **François Victor Malhiot** to teach his son French and in turn the lad was to teach Malhiot Ojibwa. According to Malhiot, Jean Baptiste was a quick learner.⁶⁹ During the War of 1812 he served in the Indian Department and was at the capture of Fort Mackinac and the Battle of the Thames where he was wounded.⁷⁰ He acted as interpreter for several Ojibwa chiefs at a council held on 16 October 1818

⁵⁸ Wyckoff, "Fur Trade Licenses Granted in the Michigan Superintendency, 1821-1840," 10 no. 41, 24 no. 55, 25 no. 28, and 28 no. 35.

⁵⁹ "Cadotte Account Book List." Schenck, *All Our Relations*, 111-112 claim 158, she was 3/4 Ojibwa, age 51.

⁶⁰ *Mackinac Register*, baptisms, 1695-1823, f. 113.

⁶¹ Parish Register of Ste-Anne, Île-du-Grand-Calumet, DBM 1846-1876, [FamilySearch.org \[online database\]](https://www.familysearch.org), image 184, burial no. 3, f. 130v (accessed 2 Dec. 2012).

⁶² Parish Register of St-Joachim, Pointe-Claire, BMS 1786-1819, [FamilySearch.org \[online database\]](https://www.familysearch.org), image 539, f. 144r (accessed 23 Nov. 2012). This is a rehabilitation record of their marriage and their parents are not named. Mention is made of their marriage contract. Several of their children were baptized at Pointe-Claire.

⁶³ Given that he was 18 on 30 Apr. 1800, when his widowed mother signed a fur trade engagement contract for him, he would have been born in 1782. Schenck, *All Our Relations*, 112 claim 158, citing a *voyageur* contract of 30 Apr. 1800 that his widowed mother signed, Thidaudeau, notary, Archives nationales du Québec. The only Léon St-Germain to fit these facts was baptized on this date. Lachine Parish Register, Drouin Institute, GenealogieQuebec.com [subscription database], image d1p_1113B1374.jpg, f. 47r (accessed 2 Dec. 2012).

⁶⁴ At her death, Marguerite is called the widow of St-Germain (Joseph is written in the margin). Furthermore, he is not mentioned in the 1837 Treaty with the Chippewa claims so he might have been deceased before summer 1839. Their last child, Esther, was 17 in 1839. He might have died between 1822 and 1839. Schenck, *All Our Relations*, 111-112 claim 158.

⁶⁵ *American State Papers, Public Lands*, 5:259.

⁶⁶ Schenck, *All Our Relations*, 112 claim 158.

⁶⁷ "Cadotte Account Book List." Schenck, *All Our Relations*, 37 claim 157, 1/4 Ojibwa, age 48.

⁶⁸ Canadian 1871 Census, Québec, District 91 Pontiac South, Calumet Island, 37, Dwelling 105, Family 112, line 10. He was living in the home of his nephew **Alexander St-Germain** and was found under the name **Baptist Kaddat**. His age was 83, and he was born in the North West. His occupation was hunter, and there was a note that he gave his furs to his nephew. His nephew and family were listed as French, but he was listed as an Indian. Lastly, he was a Catholic; he was not marked as having been married; and he could read but not write. I could not find him on other censuses.

⁶⁹ Thwaites, "Malhiot's Journal," 19:189-190, 205-206. Schenck, *All Our Relations*, 37 claim 157.

⁷⁰ DuLong, "The Cadottes, the Indian Department, and the War of 1812," part 2, 35-36.

at Amherstburg. He last appears as an interpreter for the Indian Department at Amherstburg on a list dated 1818 receiving pay of £85 3s. 4d. He was placed on "reduced service" on 20 October 1819, but continued to be part of the Indian Department until 24 December 1822.⁷¹ On 9 July 1819, he was hired by the AFC at Mackinac to be a *voyageur* to travel to L'Anse for \$1,000.⁷² He returned to La Pointe and worked for his father.⁷³ On 21 January 1823, at Amherstburg, he applied for a land grant based on his service as an interpreter for the British in the War of 1812. He left La Pointe around 1827 and moved to Calumet Island where his sister Marguerite (Cadotte) St-Germain lived.⁷⁴ Apparently, he never married and left no known issue.

- iv. **AUGUSTIN CADOTTE**, b. 2 February 1794,⁷⁵ Sault Ste. Marie,⁷⁶ baptized as an adult 29 July 1831, Mackinac Island,⁷⁷ d. 28 April 1872, Eagle Pointe, Chippewa Co., WI,⁷⁸ m. 22 July 1838, La Pointe,⁷⁹ **MARIE-ANNE "AMELIA,"** also known as *MIJAKAMIGIJIGOKWE / MEJAKANIGIJIGOKWE* (Arrives in Canoe Woman)⁸⁰ or *ACAQUAGISH*,⁸¹ b. ca. 1818, La Pointe, adult bp. 22 July 1838,⁸² d. 23 October 1873.⁸³ Like his brothers Michel and Jean Baptiste, he may have served in the War of 1812.⁸⁴ He worked for the AFC as an interpreter in the Lac du Flambeau area in 1821-1822. He had licenses to trade with American Indians at Chippewa River in 1826 and Lac Courte Oreilles in 1830 and 1833.⁸⁵ He mostly dwelt along or near the Chippewa River. On the 1870 census he was living at Eagle Point.⁸⁶ The town of Cadott [*sic*], Chippewa Co., WI, on the Yellow River, a tributary of the Chippewa River, may have been named after him.⁸⁷ Had issue.

⁷¹ A review of his record indicates that he was likely on half-pay between 1819 and 1822 and thus had to seek further employment, hence his return to the fur trade and La Pointe. See LAC, Upper Canada Land Petitions, Bundle C13, 1819-1824, RG 1 L3, petition 148, vol. 105, C-1723, images 1303-1308, f. 148c.

⁷² "American Fur Company Employees, 1818-1819," *WHC* (1892), 12:156-157.

⁷³ He is mentioned in George Johnston's journal as being at La Pointe in the late 1820s. George Johnston Papers, Journal, 1824-1827, see reports of 15 Jan. 1826, 16 Mar. 1827, 16 May 1827.

⁷⁴ Letter from Theresa M. Schenck to John P. DuLong, 21 September 1988. Schenck, *All Our Relations*, 37 claim 157, he was absent from area ceded by the terms of the 1837 Treaty with the Chippewa since 1827 and between 1812 and 1827 he was only in the area for three to four years.

⁷⁵ "Cadotte Account Book List."

⁷⁶ Schenck, *All Our Relations*, 37 claim 161, 3/4 Ojibwa, age 45.

⁷⁷ *Mackinac Register*, baptisms, 1823-1889, ff. 38-39.

⁷⁸ Probate Packet for the Estate of Augustus Cadotte, Chippewa Co., Wisc., case no. 237, "Wisconsin, Wills and Probate Records, 1800-1987," Ancestry.com [subscription database] (accessed 28 Nov. 2018).

⁷⁹ Linda E. Bristol, comp., *St. Joseph Mission and Holy Family Catholic Church, Marriage Records, 1835-1880* (Bayfield, Wisc.: Privately printed, 1993), 5. He was 38 and she 20, both of La Pointe.

⁸⁰ Ojibwa name found on her religious marriage record and Bristol, *Liber Defunctorum*, 3. Schenck, *All Our Relations*, 37 claim 161.

⁸¹ "Cadotte Family Tree." I have been unable to verify this name in original records.

⁸² Schade, "Baptismal Records," part 4, 111, mentioned at the 2 Sept. 1838 baptism of her son Antoine Cadotte. Birth year calculated from age at marriage.

⁸³ Death date found in her husband's probate packet.

⁸⁴ Schenck, *All Our Relations*, 37, see claim 157. He might be the Augustin Cadotte who received prize money for the capture of Fort Mackinac and, as a member of the Commissariat Voyageurs, was a prisoner of war. LAC, Adjutant-General's Office, Upper Canada fonds, Certificates of Service during the War of 1812, Received prize money, RG9 IB4, vol. 21, pp. 698-701, file 44. LAC, Adjutant-General's Office, Lower Canada fonds, List of Veterans Claiming Land Grants, Claimants who Allege to have been made Prisoners of War in an Action with the Enemy, prepared 3 Apr. 1846, RG9 IA4, vol. 2, p. 132.

⁸⁵ Wyckoff, "Fur Trade Licenses Granted in the Michigan Superintendency, 1821-1840," 17 no. 107, 24 no. 67, 31 no. 59.

⁸⁶ U. S. 1870 Federal Census, Wisconsin, Chippewa Co., Eagle Point, p. 1, no dwelling no., family 4, line 23.

⁸⁷ Schenck, *All Our Relations*, 37 161. Elsewhere, his brother, Jean Baptiste Cadotte, *gros* Cadotte, is also given credit for the name of this town. Thwaites, "Malhiot's Journal," *Wisconsin Historical Collections*, 19:214, no. 7. Tabola,

- v. **ÉTIENNE CADOTTE**, b. 12 May 1796,⁸⁸ d. 19 August 1803, killed by a musket shot, presumably by accident.⁸⁹
- vi. **JULIE CADOTTE**, b. 19 July 1798,⁹⁰ Fond du Lac or La Pointe, bp. as an adult 2 August 1835, La Pointe,⁹¹ d. 10 February 1876, La Pointe,⁹² m. and 11 or 21 September 1834, (civil), La Pointe, Chippewa Co., MI,⁹³ and 2 August 1835 (Catholic), La Pointe,⁹⁴ **JOSEPH DEFAULT / DUFAUT / DUFAULT**, son of **Louis Dufault**, also known as *She-mah-gah-nish* (Soldier),⁹⁵ and **Josette**, an Ojibwa, daughter of **Duck's Wing** (possibly *L'Épaulé de Canard*), a chief of Lac du Flambeau,⁹⁶ b. ca. 1790, Lac du Flambeau,⁹⁷ bp. as an adult, age 45, 2 August 1835, La Pointe,⁹⁸ d. March 1873, La Pointe, age 83.⁹⁹ Dufault had worked as a boatman for the AFC between 1819 and 1824. He was a carpenter and built many of the buildings on Madeline Island including the both the Catholic and Protestant mission churches and AFC facilities.¹⁰⁰ He also was engaged in the fur trade with his father-in-law. Between 1821 and 1839 he lived mostly at La Pointe except for three or four years he spent in the area ceded by the 1837 Treaty with the Chippewa.¹⁰¹ Had issue.

Cadotte Family Stories, 8, 64-66, and 83. As well as his uncle Jean Baptiste Cadotte, *fiils*, is given credit for the town's name. Robert Edward Gard, *The Romance of Wisconsin Place Names*, 2nd ed. (Madison, Wisc.: Wisconsin Historical Society Press, 2015), 49. A quick search of the Internet will find other candidates among the Cadottes for the source of the town's name. While the namesake for this town is never identified with certainty, it seems clear that it was named after one or more of the sons of Michel Cadotte, *le grand*, who traded in the area. Local legend claims that the Cadotte who founded the town is buried locally. The town was originally called Cadotte Falls.

⁸⁸ "Cadotte Account Book List."

⁸⁹ "Cadotte Account Book List."

⁹⁰ "Cadotte Account Book List."

⁹¹ Schade, "Baptismal Records," part 1, 184. Her birthplace is recorded as Fond du Lac on her adult baptism, but the 1837 Treaty with the Chippewa claim records that she was born at La Pointe, age 42, 3/4 Ojibwa. Schenck, *All Our Relations*, 63 claim 160.

⁹² The text in the "Cadotte Account Book List" is stained at this point and difficult to read. Her death is listed as 10 February, but the year is illegible. Linda E. Bristol, *Liber Defunctorum*, 43, indicates she died in Feb. 1876.

⁹³ Marriage Record for Joseph Dufault and Julia Cadotte, Chippewa Co., Michigan, "County Marriage Records, 1822-1940," Ancestry.com [subscription database], (accessed 6 Dec. 2018), ff. 24 and 30, images 66 and 3. Ceremony performed by Sherman Hall who, for some reason, recorded it twice under two different dates.

⁹⁴ Bristol, *St. Joseph Mission ... Marriage Records*, 1, he was 45 and she 37, both of La Pointe.

⁹⁵ Schenck, *All Our Relations*, 63. He was French Canadian but given an Ojibwa name.

⁹⁶ Schenck, *All Our Relations*, 63-64 claim 160. There is some confusion regarding Joseph's mother. See Betty Ann Jack, AKA Dreamcatcher, "Identifying Joseph Dufaut, Part 1: Collecting Information," <http://habitantsandvoyageurs.blogspot.com/2011/01/identifying-joseph-dufaut-part-1.html>, and "Joseph Dufaut's Parents, Part 2: The Smoking Gun <http://habitantsandvoyageurs.blogspot.com/2011/01/joseph-dufauts-parents-part-2-smoking.html> (accessed 30 Oct. 2018). Jack found that Joseph's mother is **Marie-Louise**, also known as **Kinogenini**, daughter of **Mentosaky** and **Pemynany**, all Ojibwa, based on her marriage to Louis Defaux [sic], 5 Feb. 1778 [sic, 1779] at St-Mathias (Pointe-Olivier), Rouville, Québec. St-Mathias Parish Register, Drouin Institute, GenealogieQuebec.com [subscription database], image d1p_1150c0907.jpg, ff. 25-26 (accessed 27 Nov. 2018). The name **Kinogenini** comes from the baptism of her son Jean Baptiste Dufaut, 12 Jan. 1781, Chambly, Québec. Chambly Parish Register, Drouin Institute, GenealogieQuebec.com [subscription database], image d1p_11151306.JPG, f. 22v (accessed 2 Dec. 2012).

⁹⁷ Schenck, *All Our Relations*, 63 claim 160, 1/2 Ojibwa.

⁹⁸ Schade, "Baptismal Records," part 1, 184. Schenck, *All Our Relations*, 63 claim 160.

⁹⁹ Bristol, *Liber Defunctorum*, 40.

¹⁰⁰ Schenck, *All Our Relations*, 63 claim 160. Theodore H. Beaulieu, "Notes and Documents: Michelle Dufault," *Minnesota History Bulletin*, 2, no. 1 (Feb. 1917), 12.

¹⁰¹ Schenck, *All Our Relations*, 63 claim 160.

- vii. **MARIE / MARY CADOTTE**, b. 14 September 1800,¹⁰² La Pointe,¹⁰³ bp. as an adult 29 July 1831, Mackinac Island,¹⁰⁴ d. 22 July 1843 at River Seaulte [*sic*, Chippewa River], WI,¹⁰⁵ m. ca. 1821 in the fashion of the land and 25 July 1827, Mackinac Co., MI in a Protestant religious ceremony, **LYMAN MARCUS WARREN**.¹⁰⁶ son of **Lyman B. Warren** and **Mercy Whipple**, b. 9 August 1794, Lanesborough, Berkshire Co., Massachusetts,¹⁰⁷ d. 10 October 1847, La Pointe.¹⁰⁸ He was the brother of **Truman Abraham Warren** who married Charlotte Cadotte, the sister of Mary. Had issue, among them the famous Ojibwa historian **William Whipple Warren**.¹⁰⁹

The Warren brothers were descendants of the Mayflower passenger **Richard Warren**.¹¹⁰ The brothers first appeared at Lac du Flambeau and Lac Courte Oreilles in 1818. They moved to Madeline Island where they married the Cadotte sisters, and around 1823 they bought out their father-in-law's interests in the fur trade. Lyman became the factor for the AFC on the island in 1824.¹¹¹ Lyman was granted licenses to trade with American Indians at Fond du Lac and its dependencies in 1824, Lac Courte Oreilles and its dependencies in 1823, Lac Du Flambeau and Madeline Island in 1825, Yellow River in 1826, and La Pointe from 1826 to 1834.¹¹² **Ramsay Crooks**, the owner of the AFC, forced Lyman out of his position with the company in Sept. 1838, accusing him of mishandling his duties.¹¹³

Lyman was an educated man, subscribing to New York journals, and kept a large library on the island for his entertainment.¹¹⁴ Lyman and his brother Truman were responsible for bringing Protestant missionaries to Madeline Island.¹¹⁵ Mary was literate and several of her letters to her sons at school have survived.¹¹⁶

¹⁰² "Cadotte Account Book List."

¹⁰³ Schenck, *All Our Relations*, 117 claim 156, 3/4 Ojibwa, age 39.

¹⁰⁴ *Mackinac Register*, baptisms, 1823-1889, ff. 38-39.

¹⁰⁵ "Cadotte Account Book List." Schenck records her death as happening on the 21st at Chippewa Falls and may have been due to complications following the birth of her last child, *William W. Warren*, 26-27.

¹⁰⁶ King, "Copy of County of Mackinac Marriage Book of Record," 3, item 45. Keith R. Widder, "Founding La Point Mission 1825-1833," *Wisconsin Magazine of History*, 64, no. 3 (Spring 1981), 187. Schenck, *William W. Warren*, 8, 182 n. 20. Wedding performed by Rev. William M. Ferry, a Presbyterian missionary.

¹⁰⁷ Schenck, *William W. Warren*, 1.

¹⁰⁸ Schenck, *William W. Warren*, 45. He was insane at the time of his death undoubtedly due to depression over a series of business failures.

¹⁰⁹ For more information about the Warrens see Schenck, *William W. Warren*, 1-10, *passim*.

¹¹⁰ Schenck, *William W. Warren*, 1.

¹¹¹ Holzhueter, *Madeline Island*, 29.

¹¹² Wyckoff, "Fur Trade Licenses Granted in the Michigan Superintendency, 1821-1840," 4 no. 16, 7 no. 102, 11 no. 34, 13 no. 81, 15 no. 69, 17 no. 118, 18 no. 44, 22 no. 30, 24 no. 54, 25 no. 27, 28 no. 28, 31 no. 51, and 35 no. 85.

¹¹³ Holzhueter, *Madeline Island*, 43.

¹¹⁴ Holzhueter, *Madeline Island*, 32. Widder, "Founding La Point Mission," 184.

¹¹⁵ Widder, "Founding La Point Mission," *passim*.

¹¹⁶ See letters from Mary (Cadotte) Warren, La Pointe, to William W. Warren, Oneida Institute, N.Y., 20 Jan. 1838 and 22 Sept. 1839, Wisconsin Historical Society, "Warren Family papers, 1756-1907," <http://www.wisconsinhistory.org/turningpoints/search.asp?id=1714> (accessed 3 July 2015). Mary appears to have had a temper. Her servant girl, whom she had beaten, fled to the protection of George Johnston. When she and her sister Julie (Cadotte) Dufault reclaimed the girl on the following day, Johnston recommended that they use a switch to discipline her in the future rather than kicking and thumping her. George Johnston Papers, Journal, 1824-1827, 1 May 1827 entry for the 15th.

- viii. **ANTOINE CADOTTE**, b. 18 April 1803, La Pointe,¹¹⁷ d. after 1860 census and before the 1870 census,¹¹⁸ m. 4 August 1827 (civil), Chippewa Co., MI,¹¹⁹ and 13 September 1835 (religious), La Pointe,¹²⁰ **ROSALIE BOURBONNAIS**,¹²¹ also known as **SAGIMAQUE**,¹²² daughter of **François Bourbonnais** and —?—, b. ca. 1810, Fort William, Ontario,¹²³ bur. 5 December 1857, La Pointe, age 47.¹²⁴ Antoine worked for the AFC at La Pointe and Grand Portage.¹²⁵ His widowed mother was living with him in the 1850 census. Had issue.
- ix. **CHARLOTTE CADOTTE**,¹²⁶ b. 28 July 1805,¹²⁷ La Pointe,¹²⁸ bp. as an adult, 29 July 1831, Mackinac Island,¹²⁹ d. 22 March 1887, Nine Mile Farm, Eagleton, near Jim Falls, Chippewa Co., WI., bur. Hope Cemetery, Chippewa Falls, Chippewa Co., WI,¹³⁰ m. (1) ca. 1818 or 1820, La Pointe, TRUMAN ABRAHAM WARREN, son of Lyman B. Warren and Mercy Whipple, brother of Lyman Marcus Warren who married Mary Cadotte, the sister of Charlotte, b. 12 March 1800, Champlain, Clinton Co., New York,¹³¹ d. 21 July 1825, onboard the schooner *Asiaranth*, Lake Huron, while traveling to Detroit;¹³² he was previous married in the fashion of the country to **Margaret Bazinet**, daughter of **Jean Baptiste Bazinet** and an Ojibwa woman, who Truman abandoned,¹³³ and m. (2)

¹¹⁷ “Cadotte Account Book List.” Schenck, *All Our Relations*, 36 claim 164, 3/4 Ojibwa, age 36.

¹¹⁸ U. S. 1850 Federal Census, Wisconsin, La Pointe Co., La Pointe Village, penned p. 2, dwelling 8, family 8, line 19. U. S. 1860 Census, Wisconsin, Ashland Co., La Pointe Twp., penned p. 11 (should be p. 16), dwelling 197, family 134, line 11, age 62. The Françoise listed under Antoine’s name, age 40, is his daughter, and not a second wife; the age is just off, she would be 24. Schenck, *All Our Relations*, 36 claim 164. Not found on the 1870 census.

¹¹⁹ Marriage Record for Antoin Cadotte and Rosette Borbonna and Julia Cadotte, Chippewa Co., Mich., “County Marriage Records, 1822-1940,” Ancestry.com [subscription database], (accessed 6 Dec. 2018), f. 1 no 2, image 30. Ceremony performed by Ephraim Johnston.

¹²⁰ Bristol, *St. Joseph Mission ... Marriage Records*, 2. He was 26 and she 25, both of La Pointe. Also recorded as Marriage Record for Anthony Cadotte and Rosalie Bourbonnet, Chippewa Co., MI, “County Marriage Records, 1822-1940,” Ancestry.com [subscription database], (accessed 6 Dec. 2018), ff. 36-37, image 16 and 25. This is a list of marriages performed at La Pointe by Rev. Fr. Baraga between 2 Aug. 1835 and 28 Sept. 1836. He indicated that both of them were “hb,” meaning half-breeds.

¹²¹ In various documents she is called Rosalie, Rosette, and even Joslin and her surname is recorded as Barbonna, Borbonna Bourbonnoit, Bourbonnet, and Bourbonnais. I have standardized on Rosalie Bourbonnais. Her father was probably a member of the Brunet *dit* Bourbonnais family.

¹²² “Cadotte Family Tree.” I have been unable to verify this name elsewhere in original documents.

¹²³ Schenck, *All Our Relations*, 36 claim 164, 1/2 Ojibwa, age 30.

¹²⁴ Bristol, *Liber Defunctorum*, 26.

¹²⁵ Schenck, *All Our Relations*, 37 claim 164.

¹²⁶ In some records she is called Caroline, but this a derivative of Charlotte.

¹²⁷ “Cadotte Account Book List.”

¹²⁸ Schenck, *All Our Relations*, 66 claim 162, 3/4 Ojibwa, age 34.

¹²⁹ *Mackinac Register*, baptisms, 1823-1889, ff. 38-39.

¹³⁰ Find a Grave, Hope Cemetery, Chippewa Falls, Charlotte Cadotte Ermatinger, <https://www.findagrave.com/memorial/93275175> (accessed 26 Oct. 2018). William W. Bartlett, *History, Tradition, and Adventure in the Chippewa Valley* (Eau Claire, Wisc.: Privately Printed, 1929), 100. Schenck, *All Our Relations*, 68 claim 162.

¹³¹ Schenck, *William W. Warren*, 1.

¹³² Schenck, *William W. Warren*, 5.

¹³³ Schenck, *William W. Warren*, 3-4. Schenck, *All Our Relations*, 96-97 claim 154, 117 claim 156. He had two sons with her. Margaret Bazinet might be the same person as *Ugwadaushee*, whose children with the late Truman A. Warren, were supposed to receive one section of land each according to the appendix of the 1826 treaty with the Chippewa, *American State Papers, Indian Affairs*, 2:678. The Senate rejected this portion of the treaty and none of the Cadotte relatives received any land as a result. Margaret remarried 19 Feb. 1830, Mackinac Island, to Benjamin / François Morin of St-Sulpice, Québec. King, “Copy of County of Mackinac Marriage Book of Record,” 4, item 69. She later moved to Grand Haven, Mich., around 1836, but eventually returned to La Pointe. She was second cousin

1 August 1829, Sault Ste. Marie,¹³⁴ **JAMES ROUGH ERMATINGER**, son of **George Ermatinger** and **Kathryn McKee**, and nephew of **Charles Oakes Ermatinger**, the prominent fur trader,¹³⁵ b. 3 October 1808, Canada,¹³⁶ d. 2 September 1866, Eagle Point, near Jim Falls, Chippewa Co., WI.¹³⁷ The Ermatingers were of Swiss ancestry. Had issue with both husbands.

Both of her husbands were active in the fur trade. Truman was in charge of the AFC post at Lac du Flambeau.¹³⁸ James was employed by the AFC starting in 1824 and from 1829 to 1831. He received licenses to trade with American Indians at Lac du Flambeau and its dependencies from 1822 to 1824 and for Lake Chetac (Wisconsin) in 1824 and 1827, the Wisconsin River in 1825 and 1826, Red Lake in 1826, Leech Lake in 1830 and 1831, Cass Lake in 1832, and Crow Wing River in 1833.¹³⁹ His claim for benefits and trader reimbursement under the 1837 Treaty with the Chippewa also indicates that he traded at Lac du Flambeau, St. Croix, Fond du Lac, and Ontonagon, and Red Cedar Lake.¹⁴⁰

Charlotte's obituary states:

Of the Indian race (her grandfather, a French Canadian) skilled in all bead and ornamental work known to her people, she was remarkably neat in her personal appearance as well as in everything pertaining to household affairs, never adopting the English tongue, although understanding both French and English. She wore a modified Indian costume of black broadcloth with blanket of the same material trimmed with black silk, and her moccasined feet moved as sprightly, her bearing was as erect and free, despite her more than four score years, as in the days of her girlhood at Michilimackinac, her birthplace.¹⁴¹

Jim Falls, formerly called Vermillion Falls, Wisconsin, was named after her second husband.¹⁴²

to the Lac du Flambeau chief called the American. The 1837 Treaty with the Chippewa claim, under Morin, claim 154, her age is given as 36, 1/2 American Indian, and born at Bad River, Wisc.

¹³⁴ Marriage Record for James Ermatinger and Charlotte Warren, Chippewa Co., MI, "Michigan, County Marriage Records, 1822-1940," Ancestry.com [subscription database], (accessed 28 Nov. 2018), f. 4, no. 9, image 43.

¹³⁵ Hal R. Courchesne, "The Founders Series: Charles Oakes Ermatinger," *Sault Channels* 2, no. 4 (Fall 1993): 1-6. His uncle built the impressive stone house that still stands at Sault Ste. Marie, Ontario. "Descendants of Lawrence Ermatinger," researched by David Courchane, in Gail Morin, *Métis Families: A Genealogical Compendium*, 6 vols. (Pawtucket, R.I.: Quintin Publications, 2001). 2:193.

¹³⁶ This date of birth is found on several webpages and the birthplace is listed as Michilimackinac, Sault Ste. Marie, or Canada, but no citation is found for a source. See for example, Find a Grave, James Rough Ermatinger, <https://www.findagrave.com/memorial/177817407> (accessed 28 Nov. 2018). This website also claims he died in a carriage accident. On the 1860 census he gives his age as 50 and birthplace as Canada. U. S. 1860 Federal Census, Wisconsin, Chippewa Co., Eagle Point, p. 43, dwelling 311, family 294, no. 28.

¹³⁷ Probate Packet for the Estate of James Ermatinger, Chippewa Co., Wisc., case no. 40, "Wisconsin, Wills and Probate Records, 1800-1987," Ancestry.com [subscription database] (accessed 28 Nov. 2018).

¹³⁸ Schenck, *All Our Relations*, 116 claim 156.

¹³⁹ Wyckoff, "Fur Trade Licenses Granted in the Michigan Superintendency, 1821-1840," 5 no. 37, 7 no. 116, 8 no. 142, 10 no. 33, and no. 34, 11 no. 28, 16 no. 102, 19 no. 50, 20 no. 111, 23 no. 30, 26 no. 63, 28 no. 39, and 32 no. 82.

¹⁴⁰ Lyon Papers, Box 18, Folder: Chippewa Claims [Traders] 26-35, Item no. 28: James Ermatinger. Schenck, *All Our Relations*, 66-68 claim 162.

¹⁴¹ Obituary of Mrs. James Ermatinger, Chippewa Paper, 1887, as reprinted in Tobola, *Cadotte Family Stories*, 115-116. Her daughter, Nancy (Warren) Beaumont, indicate that her mother could not write or speak English. Bartlett, *History, Tradition, and Adventure in the Chippewa Valley*, 100. She was more likely born and raised at La Pointe.

¹⁴² Bartlett, *History, Tradition, and Adventure in the Chippewa Valley*, 95. Robert Edward Gard, *The Romance of Wisconsin Place Names*, 2nd ed. (Madison, Wisc.: Wisconsin Historical Society Press, 2015), 164.

- x. **JOSEPH CADOTTE**, b. 15 September 1807,¹⁴³ La Pointe,¹⁴⁴ bp. as an adult 30 July 1834, Mackinac Island,¹⁴⁵ d. after 1848 and before the 1850 census,¹⁴⁶ m. 30 July 1834, Mackinac Island, **SOPHIE KLESSIGÉ**¹⁴⁷ also known as **OTAWAKWE**¹⁴⁸ and **OATTPWAY QUAY**,¹⁴⁹ b. ca. 1820, Grand River, MI,¹⁵⁰ d. aft. 1848, an Ottawa, daughter of a heathen and a baptized native.¹⁵¹ He was involved in the fur trade and resided at La Pointe in the 1820s, but his claim under the 1837 Treaty with the Chippewa says he now lives in Green Bay. Joseph Cadotte was granted a license to trade with American Indians on the Chippewa River in 1834.¹⁵² Had issue.

Lastly, it is necessary to briefly mention **SOPHIE CADOTTE**, also known as **WABICAWAY** (fl. 1805-1843), the wife of **LOUIS CORBIN**, an employee of Michel Cadotte, *le grand*. She is occasionally identified as the daughter of Michel. But, for reasons I cover in detail in “Jean Baptiste Cadotte: Second Family,”¹⁵³ I do not believe we can assign her to him with any confidence. She is more likely the daughter of Augustin Cadotte, the half-brother of Michel Cadotte, *le grand*.¹⁵⁴

Conclusion

While providing genealogical summaries of Jean Baptiste Cadotte, *père*'s first and second families will be helpful to Cadotte descendants, this work only scratches the surface of the Cadotte family. There are of course more generations of Cadottes that need to be researched and documented. In addition, none of the cousins who settled in the Great Lakes and the Canadian west are documented in the genealogical summaries I have produced. Some key sources have yet to be examined, like the parish register for Sault Ste. Marie.¹⁵⁵ The Cadotte and Blondeau Account Books also deserve more scrutiny.¹⁵⁶ Lastly, a resolute

¹⁴³ “Cadotte Account Book List.”

¹⁴⁴ Schenck, *All Our Relations*, 38 claim 159, 3/4 Ojibwa, age 32.

¹⁴⁵ *Mackinac Register*, baptisms, 1823-1889, f. 46. This act says his father is from La Pointe on Lake Superior, but then gives his birthplace as “Macinak” (Mackinac).

¹⁴⁶ The year of the birth of his last son, John. Schenck, *All Our Relations*, 38 claim 159. He does not appear on the 1850 census.

¹⁴⁷ Her name as found on her marriage record.

¹⁴⁸ This name is found in the baptism records of her children at La Pointe.

¹⁴⁹ Lyon Papers, “Children of Michel Cadotte and Magdalen Quqsuanay Daughter of Na baw noy Chief of La Pointe.”

¹⁵⁰ Schenck, *All Our Relations*, 38 claim 159, 1/2 Ottawa, age 19.

¹⁵¹ *Mackinac Register*, marriages, 1823-1891, f.10. The marriage is recorded at Mackinac Island, but the record says Joseph Cadotte is from La Pointe. Given that she was 1/2 Ottawa and her mother was a baptized native, the heathen must be a non-native!

¹⁵² Wyckoff, “Fur Trade Licenses Granted in the Michigan Superintendency, 1821-1840,” 35 no. 97.

¹⁵³ See “Jean Baptiste Cadotte’s Second Family,” part 3a, 93-96.

¹⁵⁴ Schenck, *All Our Relations*, 51 claim 57.

¹⁵⁵ The baptisms for this parish have been published and consulted in this series, but the marriages and burials have not been reviewed. Hendricks, *St. Mary’s Catholic Church Baptisms, Sault Sainte Marie, Michigan, 1811-1900*. A book of marriage records for this parish was prepared and ready to be published, but in 2019 the Catholic officials of the diocese stopped the publication. This is unfortunate.

¹⁵⁶ A thorough study of the other Cadottes mentioned in the “Cadotte Account Book” and the “Blondeau Account Book” would provide us with a much better understanding of Jean Baptiste Cadotte, *père*'s relationship with his brothers, nephews, and cousins he hired. These accounts tell us the names of voyageurs he hired and equipped, their position in the canoe, their payment, and any advances they received. Also, more could be learned from these account books regarding the life of the Cadotte children and their mother in Montréal as their expenses for room, board, schooling, and other items are recorded in them.

An economic analysis of these account books has already been done, but more from a genealogical perspective can probably be culled from these sources. Bruce M. White, “Balancing the Books: Trader Profits in the British Lake Superior Fur Trade,” in *New Faces of the Fur Trade: Selected Papers of the Seventh North American Fur Trade Conference, Halifax, Nova Scotia, 1995*, ed. by Jo-Ann Fiske, Susan Sleeper-Smith, and William Wicken (East Lansing, Mich.: Michigan State Univ., 1998), 175-192. Bruce M. White, “Montreal Canoes and Their Cargoes,” in

scholar might want to thoroughly study the Cadotte mentions in the papers of George Johnston in order to document the pattern of their life at La Pointe in the 1820s.¹⁵⁷ There is an enormous amount of research, documenting, and writing that can and should still be done concerning the Cadottes. Hopefully, the articles I have done to date on the Cadottes will serve as a good launching point for future studies and help historians sort out the basic genealogical facts regarding this important fur trade family.

After studying both the first and second families of Jean Baptiste Cadotte, *père*, it is interesting to note that there are few documented instances of any interaction between these half-siblings:

- In 1795, Jean Baptiste Cadotte, *fils*, made arrangements for his father and his second family to be supplied with wheat and flour at Detroit prices.¹⁵⁸
- Joseph Cadotte testified in 1823 that his half-brother's wife, **Jeannette Piquette**, was in proper possession of her land at Sault Ste. Marie.¹⁵⁹
- In 1824, Michel Cadotte, *le grand*, paid off the debt that Augustin Cadotte – his half-brother who was living on Mackinac Island – owed to **Michael Dousman**.¹⁶⁰
- And Michel Cadotte, *le grand*, must have known that **Séraphin Trullier dit Lacombe**, who moved to La Pointe, was his nephew, the son of his half-sister Charlotte Cadotte.¹⁶¹ He perhaps even employed him. However, despite the fact that Michel and Séraphin are often witnesses or godfathers in the parish register of La Pointe, only once is a record found in which they both appear.¹⁶²

There are no other points of contact that I am aware of between these half-siblings and their families. There appears to have been some social distance between the two sets of half-siblings. Their father married **Athanasie** in the Catholic church and had all his children with her baptized at Ste. Anne, Michilimackinac, but he did not bother to marry **Catherine** in the church or have her children baptized. Only the children from his first family were sent to Montréal to be educated.¹⁶³ He willed his business to Jean Baptiste and Michel, but not to Augustin or Joseph. There are many questions I have regarding the relationship between these half-siblings which sadly will probably remain unanswered.

"Le Castor Fait Tout": Selected Papers of the Fifth North American Fur Trade Conference, 1985, ed. Bruce G. Trigger, Toby Morantz, Louise Dechene (Montreal: Lake St. Louis Historical Society, 1987), 164-92.

The "Cadotte Account Book" has to be viewed at Notre Dame University, but the McCord Museum recently digitized the "Blondeau Account Book" and has made it available to the public at "Maurice-Régis Blondeau Fonds (P098)," http://collections.musee-mccord.qc.ca/scripts/explore.php?Lang=1&tableid=18&tablename=fond&elementid=36__true (accessed 26 Oct. 2018).

¹⁵⁷ The 1824-1827 Journal of George Johnston is located at the Library of Congress, with copies on microfilm at Clarke Historical Library, Central Michigan Library, and in the Burton Historical Collection, Detroit Public Library. The Burton also holds journal fragments from 1827 to 1829 along with other documents Johnston wrote mentioning the Cadottes and Warrens. Johnston makes many comments about the activities of the Cadottes, Warrens, and Dufaults on Madeline Island and surrounding areas including their fur trade activities, land use, hunting, maple sugar making, borrowing and loaning of tools, animals, and boats, and invitations to tea.

¹⁵⁸ Wallace, *Documents Relating to the North West Company*, 90-91, he signed this contract with the NWC on 2 Sept. 1795 at Sault Ste. Marie.

¹⁵⁹ *American State Papers, Public Lands*, 5:262.

¹⁶⁰ Augustin Cadotte Probate Packet, no. 24, 1826, Probate Court, Mackinac Co., MI.

¹⁶¹ "Jean Baptiste Cadotte's Second Family," part 2, 49-50.

¹⁶² Michel was the godfather of Séraphin Lacombe, the son of **Séraphin Lacombe** and **Catherine Roy**, bp. 13 Dec. 1835. Schade, "Baptismal Records," part 1, 190. His son, Michel Cadotte, *fils*, would be a witness at the marriage of Séraphin and Catherine Roy, 9 Aug. 1835. Bristol, *St. Joseph Mission ... Marriage Records*, 1. There are no other contacts in the parish register between Séraphin and any of his other Cadotte cousins.

¹⁶³ Joseph was literate, did his half-brothers help him with lessons?