

Jean Baptiste Cadotte's Second Family: Genealogical Summary – Part 1

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The size of this article necessitates its division into three parts. Part one will present the first generation including Jean Baptiste Cadotte, *père*, and listing his children from both of his families. Part two covers in detail the children of Jean Baptiste Cadotte, *père*, from his second country wife and his grandchildren. These children and grandchildren have been neglected by most previous historians and genealogists. Part three presents three appendixes in which the evidence is evaluated to identify Augustin Cadotte, the Cadottes mentioned in an 1855 letter, and Joseph Cadotte.

Although much has been published on the history of the fur trader Jean Baptiste Cadotte, *père*, and two of his sons from his first marriage, Jean Baptiste Cadotte, *fils*, and Michel Cadotte, *le grand*, the genealogical details regarding his family with his second wife—whom he married only according to the custom of the country—are not well documented. In general, the Cadotte family history has not been presented in a rigorous, well-documented, and formal genealogical format.¹ Too often information has been passed from genealogist to genealogist without consulting the original sources and verifying the facts. This genealogical summary is meant to be a first effort to document what is known about his second family.

Biographical details have been kept to a minimum and only basic information is provided about his first marriage and children from that marriage.² The focus will be on the children of the second family and their children. This summary is not intended as a complete study of all the descendants of Jean Baptiste Cadotte or of all the other Cadottes involved in the fur trade. The main purpose of this summary is to accompany an article I wrote on Charlotte Cadotte and document her family of origin and family of procreation.³ Hence, the summary is in general limited to two generations, but I have indulged myself by including Charlotte Cadotte's Dulong grandchildren.

Before proceeding with the genealogical summary, some words are necessary about how I will be handling names in this article.

- To distinguish fathers and sons with the same names, and in respect of French practices, I use *père* and *fils*, that is, father and son, rather than the English senior and junior. For example, Jean Baptiste Cadotte, *fils*, is the son of Jean Baptiste Cadotte, *père*, and Séraphin Lacombe, *fils*, is the son of Séraphin Lacombe, *père*.

¹ I will be relying on the *New England Historical and Genealogical Register* style, a widely accepted standard format for presenting genealogical data, modified slightly to conform to the format of *Michigan's Habitant Heritage*. Henry B. Hoff, ed. *Genealogical Writing in the 21st Century: A Guide to Register Style and More* (Boston: New England Historic Genealogical Society, 2002).

² Unless otherwise indicated, basic biographical details about the Cadottes and fuller historical information are found in the following works: David A. Armour, "CADOT, JEAN-BAPTISTE," in *Dictionary of Canadian Biography [DCB]*, University of Toronto/Université Laval, 2003–ongoing,

http://www.biographi.ca/en/bio/cadot_jean_baptiste_5E.html (accessed 10 November 2014). 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, ed. by Jennifer S. H. Brown, W. J. Eccles, and Donald P. Heldman (East Lansing and Mackinac Island: Michigan State Univ. Press and Mackinac State Historic Parks, 1994); and "Who Owns Sault Ste. Marie?," *Michigan Historical Review* 28 (Spring 2002): 109-120.

³ 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.

- To avoid confusion, it is necessary to distinguish between Michel Cadotte, “*le grand*,” and his cousin Michel Cadotte, “*le petit*.” The latter was the nephew of Jean Baptiste Cadotte, *père*, son of his brother Michel Cadotte. Many genealogists have confused these Michel Cadottes.⁴ It is also helpful to know that the sons of Michel Cadotte, *le grand*, were differentiated by nicknames with his son Michel Cadotte, *fiils*, called “*petit Cadotte*” or “*Mishone*” and his other son Jean Baptiste Cadotte called “*gros Cadotte*.”⁵
- Women often can be found with the name Marie appended to their given name. If it is frequently the case, then I include the Marie, but if it only occasionally appears in the records, then I have omitted it.
- French surnames are often combined with aliases preceded by the word *dit* for called, for example Trullier *dit* Lacombe. Regarding this example, the surname is spelled Trullier or Truillier and the alias is found most often as Lacombe, but also as Lacomble or Lacombre.
- Some surnames change over time. The Cadotte surname was originally Cadeau which evolved into Cadot and finally Cadotte. The last “te” undoubtedly added to make the French spelling of the surname conform to the English pronunciation. In this article, I rely on spelling the surname Cadotte.
- The Ojibwa, like many other American Indian tribes, use multiple names over time and had a flexible approach to adopting and using Christian names and surnames. Add to this the unfamiliarity of the French or English scribe with Native names and practices and you will understand that there can be some mistakes and variations. I try to limit this confusion by consulting original records and standardizing on the most frequently used names found there and explaining any significant variations in the text or footnotes. Given my ignorance of the Ojibwa language, I have not tried to standardize the spelling of the names but record them as I found them. When a translation for a name has been suggested by others I have included it, but I cannot guarantee the accuracy of the translation.⁶
- Lastly, it is important that the reader understand that because of the use of multiple names by Native women and the mistakes of scribes, it is not always clear if a wife associated with a Cadotte husband is a single woman using multiple names over time or several distinct women. When I am unsure of the identity of a wife, I will let the reader know.

As the reader will see there is no shortage of vital records from religious and civil authorities regarding the Cadottes; however, these frontier officials had a propensity for not recording the parents of subjects, especially if they were Natives or *Métis*. This is why doing this research is so challenging and why a variety of sources must be consulted and the evidence carefully analyzed to determine family relationships that in records back in the Province of Québec would be clearly indicated. Nothing in this article is set in stone. One must remain flexible when studying the Cadotte family and be prepared to have your conclusions challenged by newly uncovered facts. There will always be more to learn about this large, diverse, and active family.

While wanting to be as accurate as possible, given the limitation of the records, some speculation is required to piece together some of the families. I make it clear when I am relying on my own

⁴ For information regarding Michel Cadotte, *le petit*, and his descendants please see Heather J. Armstrong, “Descendants of Michel (*le petit*) Cadotte - Sault Ste. Marie,” <http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=lepittecadotte&id=I214> (accessed 21 December 2014) or “Descendants of Michel (LePitte) Cadotte,” <http://members.shaw.ca/hjarmstrong/MichelCadotte.htm> (accessed 22 December 2014).

⁵ François Victor Malhiot, “A Wisconsin Fur-Trader’s Journal, 1804-05,” *Wisconsin Historical Collection*, 19 (1910), 214, n. 7. Theresa M. Schenck, *William W. Warren: The Life, Letters, and Times of an Ojibwe Leader* (Lincoln: Univ. of Nebraska Press, 2007), 120.

⁶ For naming practices involving Métis research see Heather Devine, *The People Who Own Themselves: Aboriginal Ethnogenesis in a Canadian Family, 1660-1900* (Calgary, AB: Univ. of Calgary Press, 2003), 223-235. For Ojibwa naming practices see Frances Densmore, *Chippewa Customs* (St. Paul: Minnesota Historical Society Press, 1979), 51-54.

interpretation of the limited facts or using the ideas of others regarding specific cases. I attempt to build a preponderance of the evidence argument when I am forced to speculate. I will lay out the reason for any speculation in the text or footnotes. In particular, the lengthy discussions establishing the identities of the brothers Augustin and Joseph Cadotte and of Sophie Cadotte, the wife of Louis Corbin, have been placed in appendices. These identifications, along with the parentage of Elizabeth “Lizette” Lacombe, all require additional research and verification. However, I thought it would be prudent to include the information I currently have here, even if it is speculative.

To assist the reader, I also provide Chart 1 that shows five generations of Cadottes going back to René Cadeau, the father of Mathurin Cadeau *dit* Poitevin, the founder of the Cadotte family in New France. In addition, to help sort out all the members of the family, Chart 2 **Error! Bookmark not defined.** provides information about the Cadotte men I have found involved in the fur trade and/or who served in the War of 1812.

Lastly, the reader should understand that this genealogical summary is built on the work of many other accomplished genealogists and historians. In compiling this summary I am performing a clearinghouse service. A careful reading of the footnotes will reveal the names of the researchers who have made significant contribution to our understanding of the Cadotte family.⁷ It is my hope that this article will lead to further research on the Cadottes and a more informed dialog among genealogists and historians studying this family.

Generation One

1. **JEAN BAPTISTE³ CADOT** (*Jean François², Mathieu¹, René^A*), also known as *Ke-che-sub-ud-ese*,⁸ the son of Jean François Cadot and Marie Joseph Proteau,⁹ was baptized at Batiscan, Québec, on 5 December 1723,¹⁰ and died at Sault Ste. Marie, Michigan, on 1 November 1800.¹¹ He married first at Ste-Anne's parish, Michilimackinac (now Mackinaw City), Michigan, on 28 October 1756,¹² to **ATHANASIE**,

⁷ My main collaborators have been Heather Armstrong, Betty Ann Jack, James P. Lalone, and Mary Ann Saint Antoine. Christine Carlson has also been helpful. I have been the beneficiary of many Cadotte cousins sharing their research with me over many years. In particular, I would like to thank Theresa M. Schenck who has provided me with many valuable insights and corrections over the years. She is the leading expert on Cadotte research. Any errors or omissions in this article remain mine. Special thanks to Barbara Le Tarte for helping with interlibrary loans.

⁸ This is the name the local Ojibwa used for him; it is merely Great or Big Jean Baptiste. 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.

⁹ Jean Baptiste Cadot's 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 or Annennontak, a Huron, Jetté, *Dictionnaire généalogique*, 394. Antoine Champagne, "Catherine Annennontak," *Mémoires de la Société généalogique canadienne française* 7:2 (April 1956): 114-119. Theresa M. Schenck, “Catherine,” in *We Are Their Heirs* (Pедуonnock, NJ: Privately printed, 1986), 3-10.

¹⁰ Batiscan Register, Drouin Institute, <http://www.genealogiequebec.com>, image d1p_1145c0347.jpg, f. 44r (accessed 13 December 2012).

¹¹ Schenck, “Who Owns Sault Ste. Marie?” 109, n. 2. She found his death mentioned in the “Testimony of Michel Cadotte, Jr.,” 4 January 1841, box 1, file 4, 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 box 1, file 6.

¹² *Mackinac Register 1695-1888*, CD-ROM (Mackinac Island, Michigan: Ste. Anne's Church, n. d.), hereinafter *Mackinac Register*, marriages, 1725-1821, f. 19. In this record, their daughter Marie-Renée is legitimized; she had

also known as “*Equawaice*,”¹³ an Ojibwa,¹⁴ part of the Bullhead Catfish (*Awause* or *Awaazisii*) Clan,¹⁵ and relative of *Madjeckewiss* who led the successful attack on Fort Michilimackinac in 1763 and several other eminent chiefs.¹⁶ She was born around 1736, died at Montréal, Québec, on 18 May 1776, being

been baptized on 15 October 1756. Also, Jean Baptiste signed the register as “Cadot.” According to Schenck, this is his first recorded signature and though he could laboriously sign his surname, he was apparently unable to write more than his surname. Schenck, “The Cadots,” 37, n. 5

¹³ Her Ojibwa name is reported in the 1826 Treaty with the Chippewa, *American State Papers, Indian Affairs* (Washington, DC: Gales and Seaton, 1832-1861), 2:678. Other variations of her Native name include *Iquawanee* or *Equawanee*. Jacob M. Howard Papers, 1860-1864, Burton Historical Collection, Detroit Public Library, manuscript ZR2, “United States vs. Repentigny et al.,” hereinafter Howard Papers, 82 and 87. Unfortunately, I have been unable to find a translation for Athanasie’s Ojibwa name. Her Christian name also appears variously in the records: Marianne (which is scratched out and replaced by Athanasie), Maire Mouët, Marie, Marie René[e], and Thérèse. In the Howard Papers, her granddaughter, Marie-Archange (Cadotte) Gournoe and her husband called her Astasia, 82 and 87. Athanasie is a French name, from the Greek Athanasia, meaning immortality. The feast day for Ste-Athanasie is 14 August. She was a ninth century abbess on the island of Égine (*Atyine*) between the Peloponnesian and Attica. “*Prénoms d’hier et d’aujourd’hui*,” <http://www.e-prenoms.com> (accessed 15 July 2003).

¹⁴ Henry, her contemporary and house guest, and Warren, her grandson, both attest that she was an Ojibwa. Henry, *Travels and Adventures in Canada*, 60, 62, 154-155, and 157. William W. Warren, *History of the Ojibway People*, ed. by Theresa Schenck (2nd Ed., St. Paul, Minnesota: Minnesota Historical Society Press, 2009), 147-148. However, she is called a “*fille du nipissing*” at her daughter Marie Renée’s baptism and a “*neophyte du nipissing*” at her marriage, both in 1756. The priest, Fr. M. L. Le Franc, was mistaken as the available evidence makes it clear that she was an Ojibwa and not a member of the Nipissing tribe. The priest may have confused the Catfish Clan with the Nipissings, otherwise known as *Nipissiriens*, as many of them lived adjacent to one another at Lake Nipigon. Theresa M. Schenck, “*The Voice of the Crane Echoes Afar*” *The Sociopolitical Organization of the Lake Superior Ojibwa, 1640-1855* (New York: Garland Publishing, Inc., 1997), 62. There is no Catfish Clan among the Nipissing who were originally from the Lake Nipissing and Georgian Bay areas. “Nipissing First Nation,” http://en.wikipedia.org/wiki/Nipissing_First_Nation (accessed 1 January 2013). An alternative explanation is that perhaps her father was called Nipissing.

¹⁵ Warren, *History of the Ojibway People*, 147. For a list of all the Ojibwa clans and other kinship information, see Rand Valentine, “Anishinaabemowin Kinship Terms,” <http://imp.lss.wisc.edu/~jrvalent/ais301/Grammar/pdfDocs/AnishKinshipTerms.pdf> (accessed 28 September 2014).

¹⁶ David A. Armour, “MADJECKEWISS,” in *DCB*, http://www.biographi.ca/en/bio/madjeckewiss_5E.html (accessed 10 November 2012). His relationship to Athanasie is mentioned in Henry, *Travel and Adventures in Canada*, 157. Her granddaughter, Archange (Cadotte) Gournoe claimed that Athanasie’s father was an “Indian Chief,” Howard Papers, 90. According to notes in the Lucius Lyon Papers, Athanasie’s son, Michel Cadotte, *le grand*, was the first cousin of *Nodin*, a chief at Snake River, and of *Nodin*’s brother *Le Trappe*, a warrior. In addition, he was first cousin of Buffalo (*Le Boeuf* or Great Buffalo *Ke-che-waish-keenh*), chief at La Pointe, and the second cousin of the Great Marten, chief of the area around the Wisconsin River. Lyon Papers, Box 19, Folder: Lists of Names, Half Breeds, Chippewa Nation, North Dakota, Item: “A list of the principal Chiefs with whom the late Michel Cadotte and Magdalin his wife are mostly [*sic*] connected,” William L. Clements Library, Univ. of Michigan. Theresa M. Schenck, comp., *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), 35. Schenck’s study of the 1837 treaty claims has been particularly helpful in sorting out the Cadottes and other related families. 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 treaty claims are found, also has a copy of Schenck’s book. Summary data from these claims was published by James L. Hansen, “A List of the Mixed-Blood Chippewa of Lake Superior, 1839,” *Lost in Canada?* 16 (Spring 1991): 27-45. Warren, *History of the Ojibway People*, 22.

buried (under the name Thérèse) in the chapel of St-Amable, Notre-Dame, Montréal, on 18 May 1776.¹⁷ She went to Montréal around 1769 to be with her children while they attended school there.¹⁸

He married second, in the custom of the country, CATHERINE,¹⁹ another Ojibwa, possibly related to Breche (*Katawabidi*), of the Loon (*Maang*) Clan, chief at Sandy Lake (Lac des Sables), Minnesota.²⁰ She remarried, in the custom of the country, Louis Ducharme *dit* Nez Rouge,²¹ between 1800 and 1804. Their daughter was named Thérèse Ducharme and she was baptized at the age of 15 at L'Assomption, Québec, on 29 May 1819, the godparents being Jean Baptiste Pelletier and his wife Charlotte Cadotte, her half-sister.²²

The role Jean Baptiste played in the history of the Ojibwa and the fur trade, as well as his support of the British administration, has been well documented. Jean Baptiste, who had a Huron grandmother, settled at Sault Ste. Marie in the 1750s and became part of the local Ojibwa community when he wed Athanasie. In 1763, Jean Baptiste persuaded the Ojibwa of Lake Superior not to join Pontiac's Uprising and thereby gained the confidence of British officials. Because of his close association with his first wife's relatives, he was able to act as a liaison between the Ojibwa and the British. In turn, the British granted him, in 1765, the right to operate his fur trade business at La Pointe on Chequamegon Bay, Wisconsin. He took into partnership Alexander Henry, whom he and his wife Athanasie had saved during Pontiac's Uprising. With Henry, he engaged in an unsuccessful attempt to mine copper on the Ontonagon River, and he

¹⁷ FamilySearch, "Québec, registres paroissiaux catholiques, 1621-1979," hereinafter "Québec Parish Registers," <http://familysearch.org> (accessed 28 November 2012), Montréal, Notre-Dame, image 452, f. 65v. 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*."

¹⁸ Athanasie and her children lived with the parents of Maurice Blondeau during this period. 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," manuscript, University of Notre Dame Archives, South Bend, Indiana. Schenck, "The Cadots," 39.

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*." *Saulteau* or *Sauteaux*, plural, was the French term for the Ojibwa dwellers near Sault Ste. Marie and was eventually applied to some of the Ojibwa living elsewhere. For more information about Catherine and her daughter Charlotte, see DuLong, "Charlotte Cadotte," 106-109.

²⁰ Her grandson Séraphin Lacombe testified that: "He and his wife are both related to 'Bresche' [*sic*]: a celebrated chief of Sandy Lake." Lyon Papers, Box 18, Folder: Chippewa Claims 145-155 Half Breed Claims, Item: Seraphin Lacombe, claim no. 147. As Séraphin's only ancestor with Ojibwa blood would be his grandmother Catherine, she must therefore be related to Breche. Schenck, *All Our Relations*, 83. He would be *Kah-dah-wah-be-day*, *Ka-dow-aub-e-da*, *Katawabeda*, or *Katawabidi*. The French called him *Brèche* or *Brèchedent* (gap-toothed) and the English knew him as Broken Tooth. The artist James Otto Lewis painted his portrait in 1826 when he attended the Fond du Lac council. His portrait can be found in James D. Horan, *The McKenney-Hall Portrait Gallery of American Indians* (New York: Crown Publishers, Inc., 1972), 219. Breche was a member of the Loon Clan and the son of *Biaus-wa*. For his genealogy see "Ransom Judd Powell Papers," Minnesota Historical Society, microfilm M-455, family no. 58, *Kah-dah-wah-be-day*, <http://www.maquah.net/genealogy/Powell/POWELL.58.html> (accessed 4 November 2012). Clan membership among the Ojibwa is patrilineal. If Catherine is related to Breche through her father's lineage, then she would be a member of the Loon Clan. Breche's daughters married well: *Keneseequa* "Nancy" married Samuel Ashmun, a fur trader; *Mananowe* "Charlotte" married Charles Oakes Ermatinger, a prominent citizen of Sault Ste. Marie, Ontario; and *Mahnun* "Josephine" married the chief called *Puk-O-Nay-Keshig* (or Hole-in-the-Day). W. Brian Stewart, *The Ermatingers: A 19th-Century Ojibwa-Canadian Family* (Toronto: UBC Press, 2007), 18, 20, and 28. Email from Heather Armstrong to John P. DuLong, "Draft of Second Cadotte Paper," 13 June 2015.

²¹ Howard Papers, 212.

²² L'Assomption Parish Register, FHL microfilm no. 1018242, baptism no. 72, f. 37r. Letter from Dominique Ritchot, Montréal, to John P. DuLong, 26 April 1998, in which she points out this baptism.

travelled to the forks of the Saskatchewan River in 1775-1776 to recover his fortunes. During the American Revolution, the British once again entrusted him to represent their interest with the Ojibwa because of his standing with them. He was asked to negotiate a peace between the Ojibwa and their enemies the Sioux and to motivate them to attack American and Spanish forces. His fur trade business was successful enough that he was able to send his children to Montréal to be educated. When his sons, Jean Baptiste Cadotte, *fils*, and Michel Cadotte, *le grand*, completed schooling and returned to Sault Ste. Marie, he took them into his business. Now, with a second family living with him at Sault Ste. Marie, he gradually retired from the fur trade and turned over his property to his two legitimate sons in 1796 with the promise that they would take care of him.

Children of Jean Baptiste Cadotte and Athanasie:

- i. **MARIE RENÉE⁴ CADOTTE**, b. probably at Sault Ste. Marie, August 1756, bp. Michilimackinac, 15 October 1756,²³ d. Montréal, 9 August 1786, buried in the Chapel of St-Amable, Notre-Dame, Montréal, 10 August 1786.²⁴ She was sent to Montréal in 1767 to attend school at the Congregation of Notre-Dame.²⁵ After she finished school, she stayed in Montréal and handled her father's business details for him until her death.²⁶
- ii. **CHARLOTTE CADOTTE**, b. Sault Ste. Marie, October 1759, bp. 22 May 1760, Michilimackinac,²⁷ d. 16 June 1768, buried Montréal, 17 June 1768.²⁸
- iii. **JEAN BAPTISTE CADOTTE**, b. Sault Ste. Marie, 25 October 1761, bp. Michilimackinac, 29 June 1762,²⁹ d. probably at Fort George, near Niagara-on-the-Lake, Ontario, ca. 1818,³⁰ m. (1) —?—,³¹

²³ *Mackinac Register*, baptisms, 1695-1823, f. 45.

²⁴ "Québec Parish Registers," Montréal, Notre Dame Parish Register, 1782-1795, f. 22v, <http://familysearch.org>, image 307 (accessed 28 November 2012). Buried under the name of Marie Cadot, age 30 years.

²⁵ Schenck, "The Cadots," 39.

²⁶ Schenck, "The Cadots," 41.

²⁷ *Mackinac Register*, baptisms, 1695-1823, f. 55.

²⁸ Montréal, Notre-Dame Parish Register, 1767-1781, f. 75r, <http://familysearch.org>, image 890 (accessed 28 November 2012). Age about 11. Her name appears as Marie Charle. 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.

²⁹ *Mackinac Register*, baptisms, 1695-1823, f. 61.

³⁰ His brother Michel claims that Jean Baptiste died in 1818. *American State Papers, Public Lands*, 5:259. Testimony in the U. S. Supreme Court, "United States vs. Repentigny et al." land case is inconsistent. François X. Biron, the son-in-law of Michel Cadotte, *le petit*, the cousin of Jean Baptiste Cadotte, *fils*, 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, Howard Papers, 73. And Archange (Cadotte) Gurnoe, his daughter and the wife of Louis Gurnoe, gives the same testimony as her husband, Howard Papers, 76. She indicates that her father left Sault Ste. Marie about 1810, 88. From 1808 he worked for the Indian Department and this service apparently continued through the War of 1812. Extract of a letter from Craig to Gore, 11 May 1808, *Michigan Pioneer and Historical Collections*, 25:245-247, citing Colonial Office Records, Q 107, p. 229.

³¹ He was very likely the father with an unidentified Ojibwa woman of the Jean Baptiste Cadotte who was killed by the Sioux in 1830. Lyon Papers, Box 19, Folder: Lists of Names, Half Breeds, Chippewa Nation, North Dakota [first folder of that name], Item: Persons of Mixed Blood in the Folleavoine [*sic*] Country. Schenck, *All Our Relations*, 39. In addition, I suspect he had at least two daughters with this country wife; the younger daughter being the country wife of the fur trader James Keith. I do not believe Keith's wife can be assigned to Jean Baptiste Cadotte, *père*, and his second country family. It is unlikely the case, given the chronology and the known facts regarding his second family. Ellen Paul, "The Second Daughter of Jean Baptiste Cadotte," *Selected Papers of Rupert's Land Colloquium 2002*, David G. Malaher comp. (Winnipeg: The Centre for Rupert's Land Studies, University of Winnipeg, 2002), 165-178. We know that Jean Baptiste Cadotte, *fils*, was trading furs west of Lake Superior starting in 1782 and his relationship with Jeanette Piquette did not start until around 1795. According to Paul, relaying information from Schenck, he was on the Assiniboine River with a Native wife he abandoned in the

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 near Deux-Montagnes, Québec, 15 June 1808,³² JEANNE/MARIE JEANNE/JEANETTE/ JANETTE/ JOANNA PAQUET/PIQUET/PIQUETTE, also known as *Saugemauqua*,³³ b. reportedly at La Pointe, ca. 1783,³⁴ d. Sault Ste. Marie, 2 November 1859,³⁵ daughter of —?— Piquette and an Ojibwa.³⁶ They appear to have separated around 1812. She remarried at Sault Ste. Marie, 4 July 1834, Joseph Sauvé *dit* Plante,³⁷ a *voyageur*. Jean Baptiste had issue with both wives.³⁸

Jean Baptiste was well educated in Montréal. On returning home to Sault Ste. Marie in 1782, he became active in his father's fur trade business. He was credited with opening up the Upper Mississippi region of what is now northern Minnesota to the fur trade. Eventually, he came to work for the Northwest Company (NWC) in the Fond du Lac Department. In 1801 he was admitted as a partner in the NWC, but his intemperance caused the NWC to drop him from partnership in 1803. From 1808 until his death he worked as an interpreter or storekeeper for the British Indian Department at various posts.

In the 1795 contract engaging the services of Jean Baptiste Cadotte, *fils*, to the NWC, the company promises to sell to “*votre Pere et Sa Famille*” [your father and his family] flour and

spring of 1795. Paul, 12. Given his lust for life 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.

³² Oka Parish Register, L'Annonciation-de-la-Bienheureuse-Vierge-Marie, Ancestry.com, 1808, image 5, f. 5r. This was a rehabilitation of their marriage made before the Justice of the Peace at Sault Ste. Marie.

³³ Her Ojibwa name is mentioned in the 1826 Treaty with the Chippewa, *American State Papers, Indian Affairs*, 2:678. Her uncle was *Waub-ish-gaug-aug-e* (White Crow or White Raven), son of *Kish-ki-man* or *Keesh-ke-mun* (Sharpened Stone, also known as the Dresser or Proud Man) and chief of the Lac Flambeau band. Schenck, *All Our Relations*, 104. *Kish-ki-man* was also a cousin of Marie Madeline, the wife of Michel Cadotte, *le grand*, and the father of Esther *Kagwaian* or *Ossinahjeeunoqua*, the wife of Michel Cadotte, *fils*. Schenck, *All Our Relations*, 39. Warren, *History of the Ojibway People*, 214, n. 7, 225, and 269, n. 6.

³⁴ Birth year calculated from her reported age of 56 in 1839. Schenck, *All Our Relations*, 104.

³⁵ 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?, Michigan: John Johnston Family Association, 1992), 28.

³⁶ 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 the 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. We do know that her siblings were Joseph Piquette, Mary Ann (Piquette) Meniclier, and Jean Baptiste Piquette. Schenck, *All Our Relations*, 94 and 104; Schenck, “Lewis Saurin Johnston,” 28. Jeanette was a very interesting woman with a complex life and her story would be well worth researching and publishing.

³⁷ Kathleen M. Hendricks, comp., *St. Mary's Catholic Church Baptisms, Sault Sainte Marie, Michigan, 1811-1900* (Sault Ste. Marie, Michigan: Holy Name of Mary Proto-Cathedral, 2005), marriages 1.

³⁸ Note that two children often assigned to Jean Baptiste Cadotte, *fils*, namely Sophia b. ca. 1813 and Pauline “Polly” Cadotte b. ca. 1817, were not his children but her illegitimate offspring. Jeanette had a liaison with Lewis Saurin Johnston that produced Sophie, and Polly was the result of a relationship with John Drew. Schenck, “Lewis Saurin Johnston,” 25-26. Schenck, *All Our Relations*, 104. The other children normally assigned to Jean Baptiste Cadotte, *fils*, and Jeanette Piquette are indeed theirs as documented in the Oka parish registers: Marie-Archange (Cadotte) Gurnoe, bp. 30 April 1804, Louis Jean Baptiste “Louison” Cadotte, bp. 24 April 1804, Charlotte Cadotte, bp. 30 January 1807, and Marie-Angélique Cadotte bp. 13 December 1807. Oka Parish Register, L'Annonciation-de-la-Bienheureuse-Vierge-Marie, <http://Ancestry.com>, 1804, image 2, f. 2r; Oka Parish Register, L'Annonciation-de-la-Bienheureuse-Vierge-Marie, <http://genealogiequebec.com>, 1807, image d1p_00510499.jpg, f. 1r.; Oka Parish Register, L'Annonciation-de-la-Bienheureuse-Vierge-Marie, <http://Ancestry.com>, 1807, image 8, f. 18v. The paternity of Edward Cadotte, b. ca. 1812, around the time his parents separated, is problematic. He appears on the 1840 Federal Census, Chippewa Co., MI, roll 204, p. 239, image 490, Family History Library film 0014795, <http://ancestry.com> (24 November 2012), but not the 1850 census.

corn at Detroit prices.³⁹ Thus he was making sure to provide for his father, step-mother Catherine, and half-siblings as his brother Michel was no longer dependent on his father and his other siblings were deceased.

- iv. **MICHAEL CADOTTE, *le grand***, also known as *Ke-che-me-shane* (Great Michael),⁴⁰ b. Sault Ste. Marie, 22 July 1763, bp. Michilimackinac, 31 August 1764,⁴¹ d. La Pointe, Madeline Island, Wisconsin, 8 July 1837,⁴² m. in the custom of the country, ca. 1786 and again in a Catholic ceremony, Mackinac Island, Michigan, 26 July 1830,⁴³ MARIE MADELIENE, also known as *Equaysayway* (Travelling Woman),⁴⁴ daughter of *Waubujejack* (White Crane), of the Crane (*Ajijaak*) Clan,⁴⁵ b. ca 1770, bp. at the approximate age of 60, Mackinac Island, 26 July 1830,⁴⁶ d. after 1852.⁴⁷ They had issue.

Like his brother, Jean Baptiste, Michel was educated in Montréal and returned home to work in the fur trade in 1782. He eventually established himself at La Pointe and operated trading posts at Folle Avoine, Lac Courte Oreilles, and Lac du Flambeau. In 1799 he is listed as a partner of the NWC for the area south of Lake Superior and in 1803 he had an agreement with the NWC to only work the area of northern Wisconsin. A similar agreement with the American Fur Company

³⁹ W. Stewart Wallace, *Documents Relating to the North West Company* (Toronto: The Champlain Society, 1934), 90-91.

⁴⁰ For his Ojibwa name see Warren, *History of the Ojibway People*, 232.

⁴¹ *Mackinac Register*, baptisms, 1695-1823, f. 66.

⁴² List of vital data found in the front of the "Cadotte Account Book, 1773-1798," manuscript, University of Notre Dame Archives, South Bend, Indiana, 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 (April 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. His tombstone can be found in the La Pointe Indian Cemetery. "Find a Grave," La Pointe Indian Cemetery, Michel Cadotte, <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=11059435> (accessed 28 May 2015).

⁴³ *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 L. Obeshaw, *Mackinac County, Michigan, Marriage Records, 1821-1868* (St. Ignace, Michigan: Privately printed, 1993), 4 record no. 76. A copy of this helpful work is available at the Library of Michigan.

⁴⁴ Her Ojibwa name appears in the 1826 Treaty with the Chippewa, *American State Papers, Indian Affairs*, 2:678. A quick Google search will reveal that several websites claim her name is translated as Traveling Woman; however, other websites claim that her Native name was *Kwesewen* or *Ikwesens*, which translates to Little Girl. I can find no original documentation for either of these translations or other name variations.

⁴⁵ 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. Le 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.

⁴⁶ *Mackinac Register*, baptisms, 1823-1889, f 31.

⁴⁷ She was still alive when her grandson, William W. Warren, wrote the manuscript for his *History of the Ojibway People* around 1852; see xiv, 190 of that history. She was residing with her son Antoine Cadotte in 1850. 1850 U. S. Census, La Pointe Village, La Pointe Co., Wisconsin, penned p. 2, line 28, dwelling 8, family 8, digital image by subscription, Ancestry.com, <http://ancestry.com> (14 December 2014), image 8, NARA microfilm M432, roll 1002. According to Cadotte family tradition, Madeline Island, in the Apostle Islands, was named after Marie Madeline. Hamilton Nelson Ross, *La Pointe: Village Outpost on Madeline Island* (Madison: State Historical Society of Wisconsin, 2000), 65. According to Schenck's footnote, the island was called Isle St. Michel as early as 1697, but was clearly called Madeline Island by 1828 when Lyman Warren registered a deed at Mackinac using that name, Warren, *History of the Ojibway People*, 228, n. 11.

(AFC) was arranged in 1819. Around 1807 he suffered a grievous loss when his post at Lac Courte Oreilles was pillaged by followers of the Shawnee Prophet. To continue trading in what was now American territory he took out citizenship in 1820. Michel eventually retired from the fur trade and by 1827 he had turned over his business interests to his two sons-in-law, Lyman and Truman Warren.

It is necessary to point out that Michel Cadotte, *le grand*, played an important role in the Cadotte family. According to his grandson, William Warren, the historian of the Ojibwa: "Like all other traders who have passed their lifetime in the Indian country, possessing a charitable heart and an open hand, ever ready to relieve the poor and suffering Indian, he died poor, but not unlamented."⁴⁸ His generosity and business sense helped Michel Cadotte earn the sobriquet of *le grand*. His fur trade business offered employment not only to his sons and sons-in-law but became a magnet that drew his more distant relatives to La Pointe.⁴⁹ This will become important as we look at his half-siblings and their offspring.

- v. **JOSEPH MARIE CADOTTE**, b. October 1767, bp. Michilimackinac, 29 July 1768,⁵⁰ d. Montréal, 1 January 1773, Montréal, buried 2 January 1773.⁵¹ He was too young to be attending school with his older brothers and was probably in Montréal simply to be near his mother.

Children of Jean Baptiste Cadotte, probably all with the Ojibwa woman named Catherine:

- 2 vi. **AUGUSTIN⁴ CADOTTE**, b. after 1776, m. MADELINE.
3 vii. **CHARLOTTE CADOTTE**, b. around 1778-1779, m. (1) FRANÇOIS SÉRAPHIN TRULLIER *DIT* LACOMBE and (2) JEAN BAPTISTE PELLETIER.
4 viii. **JOSEPH CADOTTE**, b. around 1788, m. ANGÉLIQUE CONSTONS.
5 ix. **MARIE CADOTTE**, b. around 1791, m. (1) JOHN WARREN DEASE and (2) JOSEPH/JOACHIM LA RIVIÈRE.

To Be Continued

⁴⁸ Warren, *History of the Ojibway People*, 232. We must remember Warren was idealizing his grandfather. Joseph Dufault, the son-in-law of Michel Cadotte, had less kind words for his father-in-law: "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." George Johnston Papers, Journal, 1824-1827, Clark Historical Library, microfilm manuscript, F-5, 15 October 1826 entry for the 23rd. Also, Chief Buffalo was not above criticizing the Cadottes: "the chief of this place came here this day enumerating a great many grievances against the Cadotte family." George Johnston Papers, 1 January 1827 entry for the 5th. Although Johnston liked to collect gossip, in general, and could be snide in some of his comments, he appears to have gotten along well with the Cadottes and Warrens, and his letters reveal that he engaged in several social activities with them. Schenck believes that Michel was called grand or great not because of his social status or generosity, but because of his physical size. He was simply *Big Michel*. This is based on her observation that his descendants she has met are larger in general than the descendants of Jean Baptiste Cadotte, *fils*. Email from Theresa Schenck to John P. DuLong, 22 June 2015.

⁴⁹ Several of his sons-in-law would be associated with him including Joseph Dufault, James Ermatinger, and the Warren brothers, Lyman and Truman. He would give employment to his second cousin Benjamin Cadotte (*François Capistran³, Charles², Mathieu¹, René^A*) and his first cousin Michel Cadotte, *le petit (Michel³, Jean François², Mathieu¹, René^A)*. He hired Jean Baptiste Corbin, the father-in-law of Sophie Cadotte. Corbin ran the trading post at Lac Courte Oreilles. He may also have employed Séraphin Lacombe, *fils*, who settled at La Pointe.

⁵⁰ *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, Wisconsin, 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.

⁵¹ Montréal, Notre-Dame Parish Register, 1767-1781, f. 38r, <http://familysearch.org>, image 314 (accessed 28 November 2012).

Chart 1: Jean Baptiste Cadotte Family Tree

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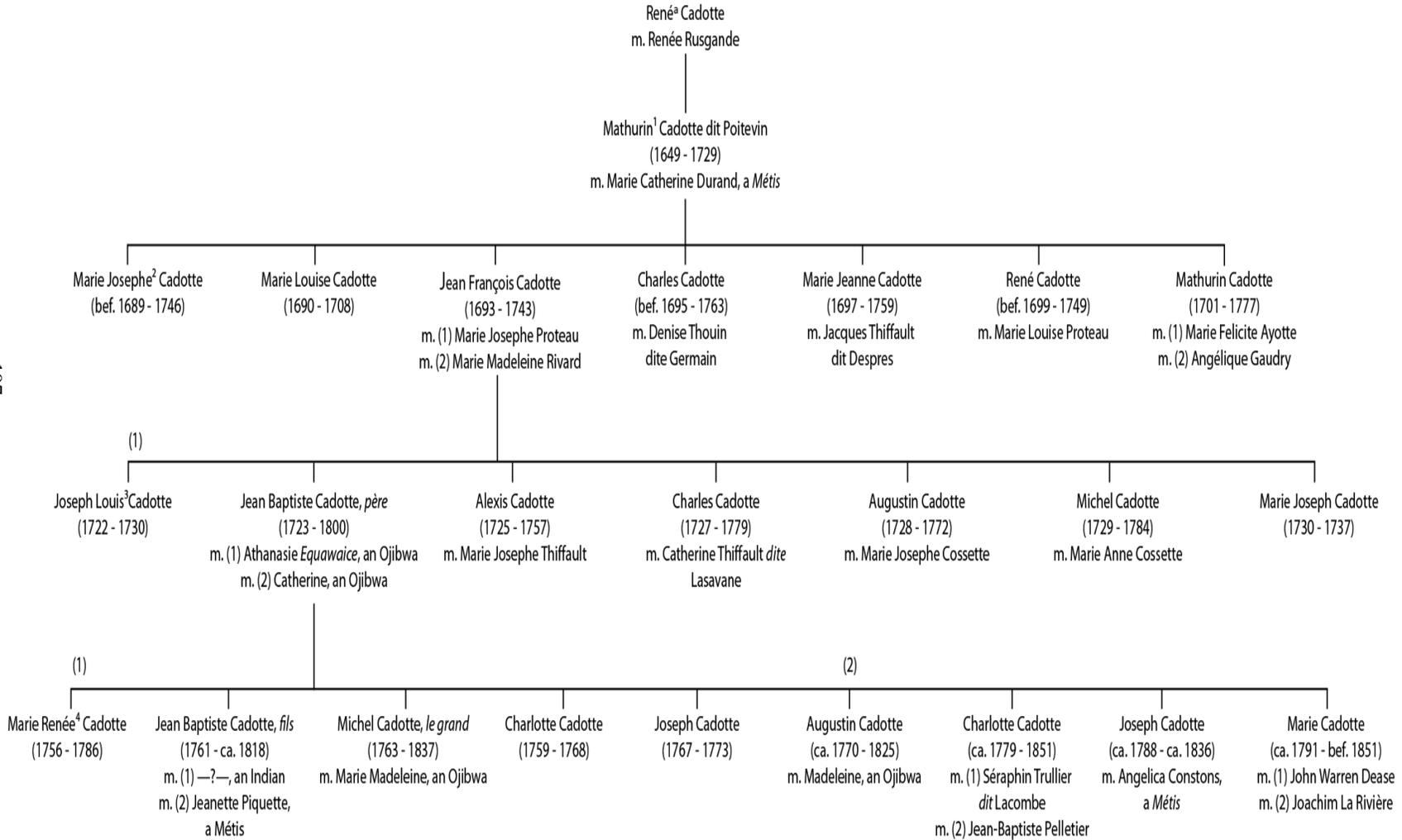
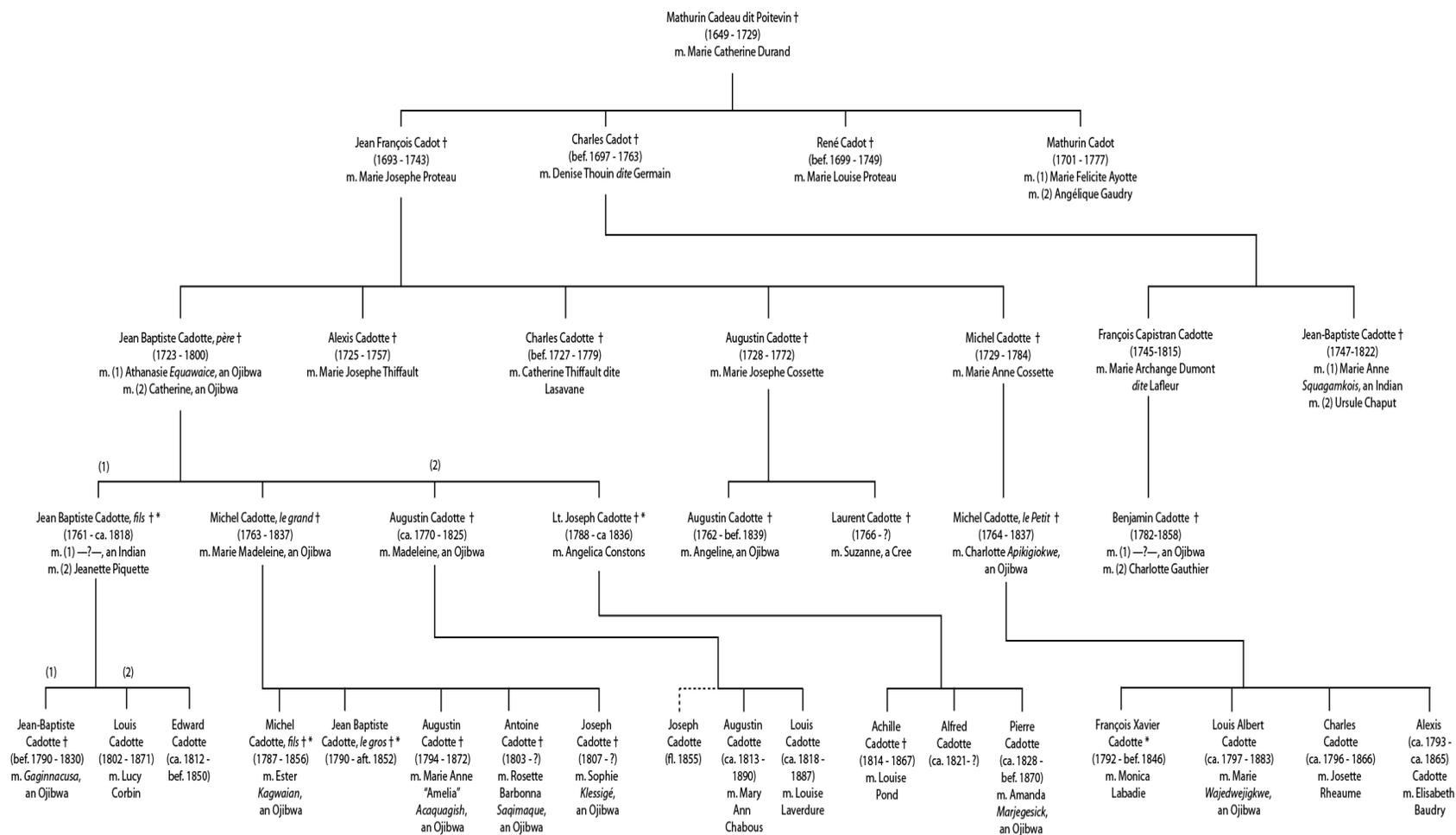


Chart 2: Some Cadotte Men Active in the Fur Trade and the War of 1812



† Active in the fur trade.
* Served in the British Indian Department during the War of 1812.

Notes: This genealogical table only shows the Cadottes found to be involved in the fur trade or the War of 1812. There are many more Cadottes not displayed on this table including the other children of the men listed here. Furthermore, none of the Cadotte women are listed, many of whom were married to men involved in the fur trade or the war, for example, men with the surnames Corbin, Dease, Dufault, Ermatinger, Keith, Roussain, Trullier dit Lacombe, and Warren. This table can be used to help sort out all the Cadottes operating in the Great Lakes area and further west.