

**Direct Lineal Descent from
First Nation Great Grandmother
Simphorose OUAOUAGOUKOUÉ
and French Voyageur/Interpreter
Great Grandfather
Jean Baptiste Réaume
to the family of
James Robert Paquette & Karen Ann Kantola**

**This genealogical document traces one line of my family's
Native American & Great Lakes Métis ancestry
back through 10 Generations.**

**Direct ancestors
(Great Grandparents/Grandparents/Parents)
are in blue print.**

**All other family ancestors (aunts/uncles/cousins/kin/etc)
are in black print.**

**All ancestors and others listed in this document that are of known mixed
Indian/French heritage are so noted as being Métis.**

(07/03/14 revision/prepared by Jim Paquette)

***This is a work of my heart and a search for my spirit
that will always be "in progress."***

(Please cite me for any references used from this document. Miigwetch/merci!)

TABLE OF CONTENTS

Page 3

Generation No. 1

Simphorose Ouaouagoukoué/Jean Baptiste Réaume and family

Page 29

Generation No. 2

Marie Magdeleine Réaume/Augustin L'Archeveque and family

Page 48

Generation No. 3

Marie Magdeleine L'Archeveque/Francois Marcot and family

Page 60

Generation No. 4

Marie Françoise Marcot/Antoine Paquette and family

Page 62

Generation No. 5

Marie Françoise Paquette/Francois Filiatrault dite St. Louis and family

Page 63

Generation No. 6

Marie Olivine Filiatrault dite St. Louis/Pierre Paquette and family

Page 65

Generation No. 7

Athanase Paquette/Marie Roseanna Lorrain and family

Page 68

Generation No. 8

Medolph Paquette/Josephine Fabry and family

Page 69

Generation No. 9

Robert James Paquette/Patricia Genevieve Ohmen and family

Page 71

Generation No. 10

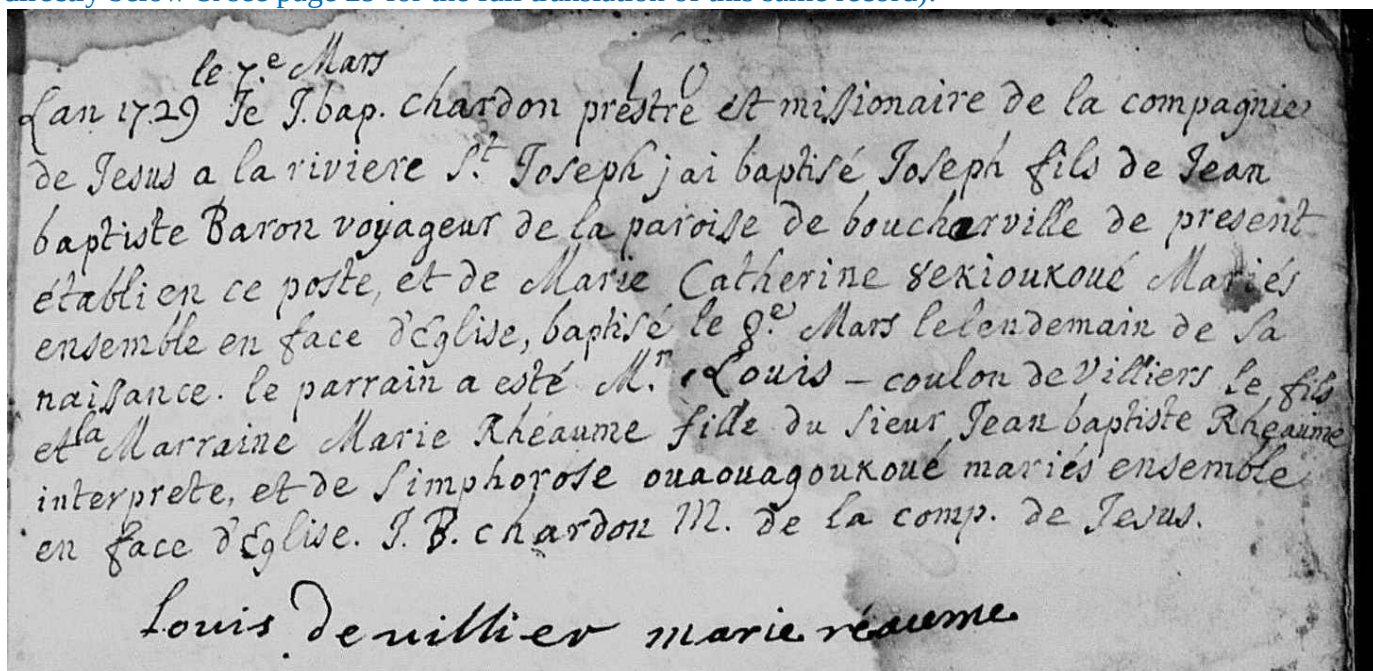
James Robert Paquette/Karen Ann Kantola and family

Generation No. 1

1. SIMPHOROSE¹ OUAOUAGOUKOUÉ (also **SYMPHOROSE 8a8ab8k8é/OUAOUABOUKOUÉ**) was born Bef. 1695 probably in the *Pays-d'en-Haut* ("the Upper Country"/Great Lakes area), and died Aft. 1747 in the *Pays-d'en-Haut* probably at "La Baye" (Green Bay area, Wisconsin). The names of her father and mother are unknown. She married **JEAN-BAPTISTE RÉAUME** abt. 1710-1714 in the *Pays-d'en-Haut Michilimackinac* (in the Lake Michigan region), son of **RENÉ RÉAUME** and **MARIE CHEVREAU**. He was born September 24, 1675 in Quebec, Quebec, *New France* (Notre-Dame de Quebec Parish/Drouin/PRDH), and died Abt. 1747 in the *Pays-d'en-Haut* probably at "La Baye" (Green Bay area, Wisconsin).

Notes for **SIMPHOROSE OUAOUAGOUKOUÉ**:

Very little is known of the life of Ouaouagoukoué, except that which we can gather based primarily on church, fur trade, and notary records associated with her husband Jean Baptiste Réaume and their children. Thus far, no official birth, baptismal, or death records have been found for Ouaouagoukoué in the early French records. The first recorded mention of her First Nation name that has been identified in a surviving primary document is the March 7, 1729 entry in the original St. Joseph Mission Baptismal Register at *Riviere St. Joseph* (near present day Niles, Michigan) where Jesuit Father Jean Baptiste Chardon recorded her name as "**Simphorose ouaouagoukoué**." (See FamilySearch.Org copy of original Register excerpt directly below & see page 29 for the full translation of this same record):



le 7.^e Mars
lan 1729 Je J. Bap. chardon prestre et missionnaire de la compagnie
de Jesus a la riviere St. Joseph j'ai baptisé Joseph fils de Jean
baptiste Baron voyageur de la paroisse de boucherville de present
établi en ce poste, et de Marie Catherine sekiouskoué Mariés
ensemble en face d'Eglise, baptisé le 7.^e Mars le lendemain de sa
naissance. le parrain a été M.^r Louis - coulons de Villiers le fils
et la Marraine Marie Réaume fille du Sieur Jean baptiste Réaume
interprete, et de Simphorose ouaouagoukoué mariés ensemble
en face d'Eglise. J. B. chardon M. de la comp. de Jesus.
Louis de Villiers Marie Réaume

Eighteen years later, Jesuit Father Pierre Du Jaunay recorded her name as "**Symphorose 8a8ab8k8e**" (or **Symphorose Ouaouaboukoue**) in a July 1, 1747 entry in the St. Ignace Mission Michilimackinac Register of Marriages. (See excerpt of original entry directly below from the Family History Center/**Ancien registre du paroisse de Michillimakinac 1695-1821** microfilm # 0865224/provided to me by Suzanne Sommerville & see page 24 for the translation of this same record):

Aujourd'hui
 du mariage de Charles
 de la font & de d'effe
 de de Susanne Reaume
 Symphorose Ouaouagoukoué
 de Band une fois pour les trois
 2 lions
 la benediction nuptiale
 presence de Jean-Baptiste Poussignat
 que d'effe
 Jr. du jour nay mill
 Ouaouagoukoué
 Baptiste
 Coulange
 J. B. tell

Special Note Regarding the name “**MARIE ANNE THOMAS**” as being another possible name of **SIMPHROSE OUAOUAGOUKOUÉ**:

Ouaouagoukoué’s name may also have been recorded as “*Marie-Anne Thomas*” by notary Jean-Baptiste Janvrin dit Dufresne (Mtl) in the September 3, 1747 *Contract of Marriage* for “*Jean Baptiste Réaume*” the major son of the “*late Jean Baptiste Réaume, interpreter to the Indians,*” as this marriage contract documents that the mother of Jean Baptiste Jr. was a woman named “*Marie-Anne Thomas*” (see excerpt below on page 28).

Like most researchers, I had always assumed that the mother of Jean Baptiste Réaume Jr. was Ouaouagoukoué, who is the only known/recorded wife of Jean Baptiste Réaume Sr. Of course, no early birth/baptismal records for Jean Baptiste Jr. have ever surfaced that actually name his parents.

Since learning of the contents of the 1747 marriage contract, I have been researching whether or not there is any additional documented evidence--from either primary or secondary sources--of any relationship between a woman named Marie Anne Thomas and the interpreter/voyageur Jean Baptiste Réaume. I have likewise researched whether or not there is any evidence of any connection between Simphorose Ouaouagoukoué and the **name** Marie Anne Thomas. The obvious research question really is, “Was Simphorose Ouaouagoukoué and the Marie Anne Thomas whose name was recorded in this 1747 marriage contract the same person?”

As of yet, I have not found any conclusive evidence that this was, or was not, the case. But based on the negative evidence, combined with all of what we actually **do** know

about the mother of Jean Baptiste Réaume Jr.--which at this point, is only the name “*Marie-Anne Thomas*” that was recorded in this legal document--I have to conclude for the time being that Jean Baptiste Jr.’s mother may not have been Simphorose Ouaouagoukoué, but she was a different woman whose name was Marie Anne Thomas.

However, there definitely still remains the strong possibility that, as a Christianized Native person, Simphorose Ouaouagoukoué actually did have two, or even more, different names--again a not uncommon occurrence. Without a doubt, the early naming practices among Native peoples living among the French is still poorly understood and often very confusing to modern-day genealogical researchers. As such, it could very well be that Ouaouagoukoué and Marie Anne Thomas were just different names for the very same person after all.

Obviously, this requires additional study and research.

More about **SIMPHOROSE OUAOUAGOUKOUÉ**:

The estimated time of Ouaouagoukoué’s birth (“Bef. 1695”) is based on the birth of her child Marie Magdeleine Réaume sometime probably between 1710 to 1714 (see ***Generation No. 2*** below) and the obvious fact that Ouaouagoukoué would have been of childbearing age at that time. The estimated time of her death (“Aft. 1747”) is simply based on the year that her name last appeared in the original St. Ignace Mission Michilimackinac Register, and the assumption that she was alive at that time and died at a later unknown date.

Simphorose or ***Symphorose*** is more than likely her French baptismal Catholic/Christian name (after Saint Symphorose). “***Ouaouagoukoué***” or “***Ouaouaboukoué***” (“***8a8ab8k8e***” as it was written) were the French spellings of her Native name as recorded by the Jesuits Chardon and Du Jaunay. It is thought that the symbol resembling an “8” was used by the French to represent the vowel sound “ou” or consonant “w” when they were transcribing Native language names in the 17th & 18th centuries. As such, her name was probably pronounced as “Wa-wa-gu-kway” or “Wa-wab-ookway” or “Wau-waub-ukway” in her Algonquian language.

Although Ouaouagoukoué is mentioned by her First Nation name in the early French records at *Riviere St. Joseph* and at *Michilimackinac*, it is still yet unknown exactly where she was born and raised in the Great Lakes area, as the early documents do not identify what specific Indian community she came from, or how she came to meet her French husband. It is also possible that Ouaouagoukoué originated from somewhere other than in the western Great Lakes trading region.

In any case, Ouaouagoukoué has been described by most genealogical researchers and historians as being Anishinabe, or from the Three Fires Council tribes of Potawatomi, Ojibwa, or Ottawa. There is also one prominent researcher who has concluded—and has widely published--that she may have been Illinois (see *Indian Women and French Men: Rethinking Cultural Encounter in the Western Great Lakes* by Susan Sleeper-Smith), but the actual historical evidence for this is very weak, at best. (Note: There is no early primary documentation at all that would indicate that Ouaouagoukoué was from any of the Illini Confederation tribes.)

The fact that her French husband Jean Baptiste Réaume was the official language interpreter for the various Native peoples who lived in the *La Baye* area (the present day Green Bay, Wisconsin area) for so many years, plus also in the *Riviere St. Joseph* area--and, as such, was a person who obviously carried influence and respect among these same people—certainly points to a very good possibility that Ouaouagoukoué was herself a member of one of the local Sauk, Potawatomi, or Menominee bands (and more than likely a prominent Native family) that likewise lived in this specific region at that time. This might also help explain Jean Baptiste’s success and longevity as a trader in this part of the western

Great Lakes country, plus it may give historical insight as to why Réaume, Ouaouagoukoué, and their children with their later families, all lived in the Lake Michigan *La Baye* and *Riviere St. Joseph* areas as permanent residents.

Although early documents dating back to the time of her life are silent regarding any specific mention of the origins of Ouaouagoukoué, there is one important “later” clue regarding her family’s tribal identity that I have found contained in a letter written on December 24, 1773 by the British trader Cornelius Van Slyck at Detroit. In the letter, Van Slyck describes in some detail how he and his fellow British traders were attacked by several Potawatomi while they were trading at *Riviere St. Joseph* the previous fall. The original document was apparently damaged by fire, but a transcribed copy of what could still be read of Van Slyck’s letter is contained in the *The Papers of Sir William Johnson*, ed. Alexander C. Flick [Albany: The University of the State of New York, 1933], 8, 971-974. Letters and words that are missing or non-legible on the original damaged document are indicated by the use of parentheses being place in the specific “*Lines burned off*” areas throughout the later copied version.

In his 1773 narrative of the events that transpired at *Riviere St. Joseph* the year before, Van Slyck describes the wife of the post’s principle French trader Louis Chevallier (“**Lewison Chevalier**”) as being “*a squaw of the ()ackie nation...*” Of course, Chevallier’s wife was the Native/Métis woman Marie Magdeleine Réaume, the daughter of Ouaouagoukoué and Jean Baptiste Réaume (again, see **Generation No. 2** below), who had been living at *Riviere St. Joseph* among the Potawatomi for about 45 years prior to the time of Van Slyck’s letter. Although the beginning letters are missing from the word that names the Indian nation/tribe of Marie Magdeleine Réaume--and thus **also** the nation/tribe of her mother Ouaouagoukoué--enough remains of the end of the word (“...ackie”) to narrow down what Van Slyck had written. Just as importantly, it is easy to eliminate the names of those tribes that he didn’t write down.

According to my research on the specific words used during this time period by British officers, officials and traders in the Great Lakes region to name the various Indian tribes, Van Slyck probably wrote either “**Abanackie nation**” or “**Sackie nation.**” Of course, it is well recorded in the early documents that both Abenaki/Sokoki (from the far eastern regions) and Sauk peoples (from the *La Baye* region) settled and lived at *Riviere St. Joseph* among the other Indian groups (primarily among the resident Potawatomi) in the area.

(Note: I have not found that the British referred to the Renard or Fox nation as being *Mesquakie* at this time, but because of its spelling and the matching of the word’s last letters to what Van Slyck had written in his letter, it should probably be considered as another possibility, but by my estimation, a very remote one.)

Obviously, all of this requires additional research, for even though Van Slyck’s damaged letter contains only an obscure description of Ouaouagoukoué’s daughter Marie Magdeleine Reaume as being “*a squaw of the ()ackie nation...*” this single historical clue offers up an exciting avenue for further study on their family’s tribal origins, something that has long been considered by most researchers as being a “dead-end” search based on what has been a lack of any clear documented evidence.

Below is the complete recorded text of the Van Slyck’s 1773 letter contained in the *The Papers of Sir William Johnson* (<http://www.archive.org/details/papersofsirwilli82john>):

A. L. S.

[Detroit, December 24, 1773]

[]

I am [] melancholy Subject, but per[mit-]
wishes & that of every British [] you take in
redressing their g[rievances]

Being well acqu[ainted] Pottewatamies, I
went last Fall to [] Joseph's & took with me a
Cargo of [] wards belonging to Mr. Alexander
Mc[Kee(?),] Jacobus Teller & myself.—After I []
myself a House about a mile below th[] & was
settled there much to the satisfac[tion] the Chiefs
of that Nation I imagin'd my [] dreading nothing
but the bad Intentions [] French at that Place —
On the 14th instant I [] attack'd in my House by
Six Indians & th[] Squaws; they laid Schemes to get an

oppor[tunity] to kill me, but from their manner of acting

[]
[]
[] not necess[ary]
[] Indians fix'd him []
[] her of struck one of my []
[] Mohawk what render'd him Senseless [] ally
were intent to do mischief [] fight bravely rather than
suffer [] mely to be knock'd in the Head, & []
the Fellow who guarded my Bed [] Pipe Toma-
hawk; he retir'd; I instantly [] from my Birth &
struck my Tomahawk [] the Head of one who had
seiz'd another [] Men which freed him from their
hold, [] this, my third man which was all I
[] had about me & the one I had releas'd []
the Indians Grips ran into the Loft, [] le]ft me
alone to fight my Way among the [] of them; I
drove about me with my Tomahawk [] under the
Eye on [] Brand from a Squaw []
behind the door, which had [] down, the
Indians perceiv'd my [] in]stantly at me, but
I had still [] eno]ugh to lift my Tomahawk,
which [] retire: One of them presented his Gun
[] upon which I ran in the inner Room []
house & shut the door just as he fir'd [] the very
moment his piece was discha[r]ged [] me my Man who
was in the Loft shot [] Indian dead on the Spot,
with a M[usket] loaded with Swanshot, upon which the
[] all ran off; I had given two of them []
Cuts in the Scull.—The Squaws muc[h]
[]
[] untill they had []
[] Indians had met with; []
[] whole of them at my house []

¹ Lines burned off.

[] to save the Life of the wounded []
 [] save the Goods, which I told the [m]
 []d easily do, as there not one []
 [] Place but those who had attackd []
 of whom were disabled; They had the []ity almost to
 refuse me, but I told [] it was incumbent on them &
 beg'd of [] God's sake not to let the Goods be
 distroy[ed.]

Among those who are at St: Joseph [] Lewison
 Chevalier who has a Squaw of the []ackie nation to wife,
 they are Chief [] & I am persuaded they had
 stimulated [th]e Villains to drive me away, because he knew
 []¹
 [] thing disrespectfully []
 [] which alienates the []
 [] Nation, which he does not []
 of age; One day his Son took that [] me in the
 Presence of Some Indians [] I kick'd him most
 heartily — Judg[ing by] the Treatment I met with with
 after [] with the Indians, was such as an Eng[lishman]
 ought to expect from those Wretches [] His Majesty
 thro' his Clemency has gi[ven] [] same Liberties &
 priviledges of his [] Subjects: Instead of being sub-
 missive [] ight & assisting the Distress'd, Th[ose]
 at St] Joseph's are quite the Reverse, ever []
 the Savages to murder us, a Nest of [] runaways,
 who dare never leave that []
 []¹
 [] this Chevalier [] for Fear of
 having th[is] murder'd — Every English []
 [] goes to trade among the Indians []
 are Frenchmen have either [] murder'd or rob'd,
 sometimes both, wh[en] they are by themselves they
 remain [] & the Indians are as harmless to []

¹ Lines burned off.

as any other Nation; And why are [] murder'd?
 By the Instigation of the [Frenc]h, who know we are capable to
 take [] from them, & for that Reason []
 Savages, Englishmen have no Right [] them &
 encourage them to rob & destroy

Could you thro' your Interest & []
 []¹
 [], you would []
 [] to come, & do a ch[ar]ge []
 []ny Merchant in Detroit []
 [gr]atefully acknowledge & par[]

Sir

Your unfortunate

Humble Servant

CORNELIUS A VAN SLYCK

The Indians were all sober —

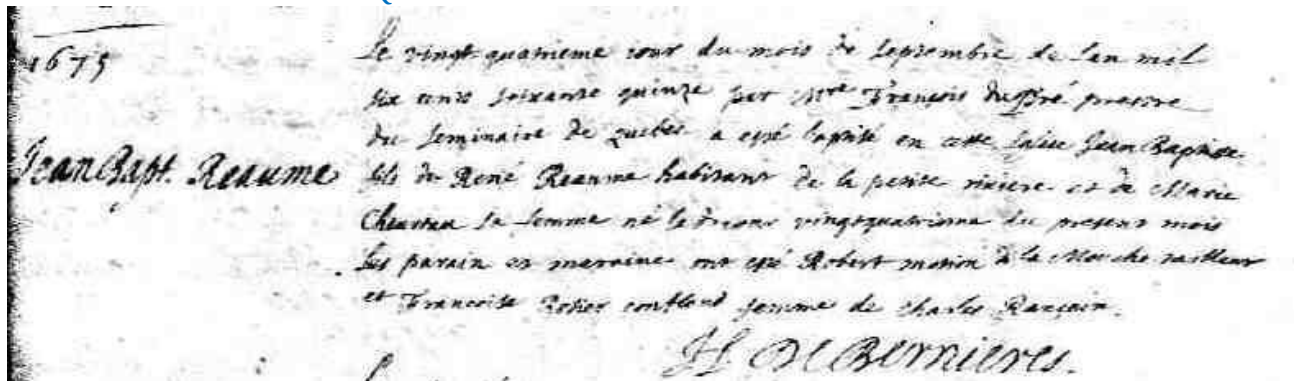
INDORSED:

[]
 — tamies at the []
 French there

Regarding our Paquette family oral traditions on the issue of our Native/First Nation origins, when I was a young boy and my Métis Grandfather Medolph Paquette (a 5th Great Grandson of Ouaouagoukoué) was still alive, he proudly explained to me that we were of “Chippewa (Anishinabe), Iroquois, and French” ancestry. Although we will never know if my Grandfather was referring to either or both of these two mentioned lines of our family’s Native ancestry as the one being direct from our Great Grandmother Ouaouagoukoué, or instead from our other First Nation/Métis ancestors, my Grandpa Paquette’s simple explanation to me regarding our family’s “tribal identity” remains today to be the only potential “living” clue that I have from a Paquette family Métis elder as to the possible origins of our Great Grandmother Ouaouagoukoué.

Notes for **JEAN-BAPTISTE RÉAUME:**

Baptism: below is the Drouin Collection photo-copy of Jean Baptiste’s original baptism record from Notre-Dame de Quebec:



Occupation: Voyageur, Trader, & Interpreter for the King at *La Baye* & among the Indian Nations at *Riviere St. Joseph*.

Jean-Baptiste first entered the Great Lakes region as a young man at an early but yet unknown date, where several other members of his family were also voyageurs and fur traders. His older brothers Robert and Simon were known to have already been working in the *Pays-d'en-Haut* as early as 1693. At that time, Jean-Baptiste could also surely have been among the Great Lakes voyageurs or “coureurs-de-bois” (meaning “runners of the woods,” a term used to describe the fur traders who ventured into the interior regions of New France at that time without the required trade licenses from the French government).

In 1698, Jean Baptiste was one of eight voyageurs/traders who canoed down to Montreal from “the region of the *Outaouois*” (Ottawa/Anishinabe Nations) to deliver letters from Captain Alphonse de Tonty at Ft. de Buade (present day St. Ignace, Michigan) to the French Governor Frontenac (see *Rendezvous at the Straits: Fur Trade and Military Activities at Fort de Buade and Fort Michilimackinac, 1669-1781* by Timothy Kent). The following year in June of 1699, while still in “*Ville Marie*” (Montreal), Jean-Baptiste transferred to his brother Robert Réaume the special permit that he had received from Governor Frontenac (a reward for delivering the letters from de Tonty) to return to Michilimackinac to trade among the *Outaouois* (translation of original notary record from Timothy Kent/p. 160):

“Before Anthoine Adhemar, royal notary of the Island of Montreal, residing at Ville Marie, and the witnesses named at the end, was present Jean (Baptiste) Reaume, voyageur, being at present in the said Ville Marie, who has said that he descended last year from the region of the Outaouois to this town, for the service of the King, in order to carry the

despatches to be presented to Milord the Governor from Monsieur the Commandant of the said region (Captain de Tonty at Michilimackinac), along with Louis Marchant, Le Moyne {dit} Despins, Nollan, Dupre, Boutillier, Michelon, and Maignan. It was promised to give each of them, as compensation, a permit to ascend again to the Outaouois, in order to retrieve the possessions which they have there. Concerning the said granted permit, the said Jean Reaume has ceded his, by his presents, to Robert Reaume, who will consider the amount to be turned over to him based entirely upon his good conduct.

(This agreement) made and passed at the said Ville Marie in the office of the said notary, in the year one thousand six hundred ninety-nine, the nineteenth of June in the afternoon, in the presence of Sieurs George Pruneau, royal baliff, and Pierre Rivet, defense attorney for civil cases, as witnesses, living at the said Ville Marie, whom have signed below with the said notary. The said Robert Reaume has declared that he does not know how to write or sign, after being questioned according to the ordinance.

*It has been agreed that the two words which have been scratched out have no meaning.
Signed,
Rivet, G Pruneau, Adhemar”*

There is little doubt that this notarized transfer of a rare trade license in 1699 by Jean Baptiste to his brother Robert was done simply as a matter of “good business” for the fur trading Réaume family, as Jean Baptiste more than likely returned, at this time, to his life as an unlicensed trader living in the *Pays-d’en-Haut* among the *Outaouois* while Robert canoed his way up to Michilimackinac to “legally” retrieve the accumulated peltries of his younger brother.

In 1712 (which was probably around the time of his marriage to Ouaouagoukoué and the birth of their daughter Marie Magdeleine), Jean Baptiste and several of his comrade *coureurs-de-bois* were accused and convicted in a Montreal court of carrying out fur trading activities among the Indian Nations at Michilimackinac without the necessary trade permits (see Timothy Kent/pp. 180-181). Two of the other *coureurs-de-bois* were also blood relatives/ancestors of our family, as the original documents show that Jean Magdeleine dit Ladouceur, the brother of my 7th Great Grandfather Joseph Magdeleine dit Ladouceur, was also convicted, along with one of Jean Baptiste’s unnamed brothers, referred to only as “*le jeune Reaume, son frere*” or “*Reaume the younger, his (Jean Baptiste Réaume’s) brother.*”

Although the verdict in the trial of the “illicit traders of Mackinac decreed that each of them was to be employed on the King’s galleys for the rest of their lives” (a severe punishment that was usually handed out for the “second offence”), this extreme sentence was apparently commuted and never carried out as Jean Baptiste is soon described in later documents as being a licensed trader/voyageur, as well as an official interpreter of the Indian languages in the Lake Michigan area.

To view the complete original collection of transcripts associated with these 1712 legal proceeding, see the following referenced documents from the archives of the **Bibliothèque et Archives nationales du Québec**

[/http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple:](http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple)

Titre, Dates, Quantité

**Procès par contumace contre les nommés Réaume, Maret, Magnan, Chamaillard et Magdelaine, coureurs des bois, partis traiter illégalement dans l'Outaouais . - 25 avril 1712
- 5 août 1712**

- 17 document(s) textuel(s)

Portée et contenu

Ce dossier de matière criminelle est composé des pièces suivantes : l'information judiciaire par le lieutenant général Deschambault suite à la requête du procureur du roi contre les nommés Jean-Baptiste Réaume dit Leborgne, Maret dit Lépine, Jean Magnan dit Lespérance, Jean Chamaillard, époux de Marie Matou et Jean Magdelaine dit Ladouceur, coureurs des bois, partis traiter dans l'Outaouais sans permis ni congé, au mépris des lois; la communication au procureur du roi; le décret de prise de corps contre les accusés; le procès-verbal de perquisitions aux domiciles des accusés; la continuation de l'information judiciaire et la communication au procureur du roi; les assignations aux accusés au son des tambours dirigés par François [?] Loranger, tambour des troupes, en place publique; le défaut contre les témoins pour non comparution; la requête de Raimbault pour le récolement des témoignages; l'ordre de récolement des témoignages; l'ordre d'assigner les témoins; l'assignation à comparaître à Maurice Blondeau pour le récolement de son témoignage; les procès-verbaux du récolement des témoignages; le défaut aux témoins non comparant; les conclusions définitives du procureur du roi; la sentence de culpabilité prononcée par contumace contre les accusés Réaume, Magnan, Ladouceur, et Lépine avec condamnation aux galères à perpétuité. Le nommé Chamaillard est renvoyé hors de cour eut égard à sa bonne foi. La lecture du 6 août de la sentence à Chamaillard complète le dossier.

Plusieurs témoins sont mentionnés dans ces documents : Agathe de Saint-Père, 55 ans, épouse de Legardeur ; Pierre Gareau dit Saint-Onge, 40 ans, voyageur ; Maurice Blondeau, 40 ans, marchand ; Pierre Deniau, 25 ans, de Lachine ; Marie-Françoise David, épouse de François Brunet ; Louis Brunet, 19 ans, laboureur, frère de François et Joseph Riberville, panis, ; fermier de Lambert Cuillerier .

Already in August of 1715, Jean Baptiste is back at Michilimackinac per the following referenced legal document (regarding payment of a bill/see directly below) from the archives of the **Bibliothèque et Archives nationales du Québec**
[/http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple:](http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple:)

Titre, Dates, Quantité

*Billet de Simon Guillory à Jean-Baptiste Réaume et quittance. - 3 août 1715
- 1 document(s) textuel(s)*

Portée et contenu

Ce dossier de matière privée est composé du billet de Simon Guillory à Jean-Baptiste Réaume et de la quittance fait à Michillimakinac. Blondeau et Bouteillet [?] sont mentionnés comme signataire dans ces documents.

Notes générales

Notice descriptive inspirée de l'inventaire analytique "Les dossiers de la Juridiction royale de Montréal, 1693-1760" version 2001, par J.F. Holzl

Termes rattachés

NOUVELLE-FRANCE. JURIDICTION ROYALE DE MONTREAL.

The following year (April 1716), Jean Baptiste is again mentioned (Michilimackinac) in another referenced legal document (again, regarding payment of a note/see directly below) from the **Bibliothèque et Archives nationales du Québec**
[/http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple:](http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple:)

Titre, Dates, Quantité

Procès entre Simon Guillory, voyageur, demandeur, et la veuve Lafond, défenderesse, pour le retour d'un billet acquitté. - 21 avril 1716 - 22 avril 1716 - 1 document(s) textuel(s)

Portée et contenu

Ce dossier de matière civile se compose de la requête de Simon Guillory disant avoir fait un billet de 17 livres payable au sieur Jean-Baptiste Rhéaume avant son départ pour Michillimakinac et, qu'au cours du voyage, il a payé le montant du billet à Rhéaume avec entente qu'il lui serait remis à son retour. Il demande de faire assigner la veuve Lafond qui refuse de rendre le billet. La permission de faire assigner celle-ci et l'assignation complètent le dossier.

Notes générales

Notice descriptive inspirée de l'inventaire analytique "Les dossiers de la Juridiction royale de Montréal, 1693-1760" version 2001, par J.F. Holzl.

Termes rattachés NOUVELLE-FRANCE. JURIDICTION ROYALE DE MONTREAL

As early 1717, we find references in the early French documents to the “interpreter Reaume” working on behalf of French interests in the western Great Lakes region. The following is an excerpt from a translation of a letter from *Marquis de Vaudreuil* to the Council as recorded in the *Michigan Historical Collections* 33/588-590: “**Endorsed—Canada. The Marquis de Vaudreuil 12th Oct. 1717. Council, as to the journey of M. de Louvigny and the Fox Indians. Lay before the Duke of Orleans: resolved 5th of Jany. 1718. La Chapelle.**

Quebec, 12th of October, 1717.

I had the honor of informing the Council in my letter of the 20th of April that, having completely regained my health, I went up to Montreal in the month of March over the ice; and that M. de Louvigny, who accompanied me was to return to Missilimakina to see that the Fox Indians carried out the conditions of the peace with them; to that end, to bring to Montreal the chiefs of that tribe and of the other tribes who were to come there; and to make all the coureurs de bois come down.

The said Sr. de Louvigny set out from the Isle of Montreal at the end of May, as the length of the winter did not permit of his leaving sooner. All the boats of the voyageurs who were going to Missilimakina for their goods left at the same time and under his orders....

When the Sr. do Louvigny arrived at Missilimakina, he sent this hostage into his own country with his wife and child. With them he sent the men Menard and Reaume, interpreters, and gave into their charge some presents which I had given him to cover the dead hostages. This ceremony was performed by the interpreters as soon as they arrived at the village of the Fox Indians, after which the Fox Indians testified that they retained no resentment for the death of Pemoussa and Michiouaoui-gan because they were laid in the bed of their father Onontio....

The returned hostage, Okimaouasen, expressed his surprise at not having found them setting out to fulfill the promise they had given....

Ouechala agreed that the hostage was right; he excused himself as well as he could, and said he would go down without fail next year, and would never forget their father's kindness to him and his tribe. Okimaouasen afterwards set out to return with the Frenchmen who had accompanied him; but when he got to the Sakis, twenty leagues from the village of the Fox Indians, he told the interpreter that, as the people of his tribe had not kept the promise which they had given to their father, he was going to stay in his country in order to make them remember it, and induce them to fulfill it next year...."

Then, in July of 1718, "interpreters" Réaume and Menard were reported by Governor Vaudreuil to have arrived in Montreal from the western Great Lakes region to partake in a conference of the "western Indians." The following is an excerpt from a translation of an October 30, 1718 letter from Marquis de Vaudreuil to the Council as recorded in the Collections of the State Historical Society of Wisconsin 16:

"The Renards, although they are allies of the Kikapous and Maskoutins, far from taking any part in this war, have shown that they Are disposed to maintain peace with all the nations who Are allied with us. For, in spite of their fear of being ill received on coming here, Because they were not able to fulfill all the conditions of the treaty made with them by Monsieur de Louvigny, they nevertheless sent Five of their principal chiefs, accompanied by some others of their people, who arrived at Montreal on July 20th last, under the conduct of Maurice Mesnard and Pierre Reaume, Interpreters." (Note: This might be an error in the original Vaudreuil document (and later copied in the translation) that mis-identifies/mis-names the "interpreter Reaume" from this time period in the Western Great Lakes region as being named "Pierre Reaume" instead of Jean Baptiste Reaume. Although there is certainly the possibility that the interpreter Jean Baptiste's younger brother Pierre (also a Great Lakes trader/voyageur, who later settles in Detroit) was also an interpreter of Indian languages in the Lake Michigan region at this early time, I have yet to find any strong supporting evidence that this was so. **This needs additional research.**

In any case, it is more than likely the transcription of the name "Pierre Reaume" in the Vaudreuil documents that lead the historians Reuben Gold Thwaites/**The French Regime in Wisconsin ... 1634-1760: 1727-1748** and Louise Phelps Kellogg/**The French Regime in Wisconsin and the Northwest** to both mis-identify the La Baye/Green Bay, Wisconsin, Lake Michigan area "French pioneer" and interpreter Jean Baptiste Reaume as being named "Pierre" (i.e. see Thwaites/page 539: "Reaume, Pierre, Fox Interpreter, 24, 57, 119, 120"; and see Kellogg/page 400: "*The founder of the Reaume family in Wisconsin was Pierre, an early interpreter, who was in the West before 1718*").

While in Montreal in August of 1718, Jean Baptiste and fellow interpreter Francois Fafard dit Delorme were both required to assist as "*interpretres des langues 8ta8ais*" in the court

trial of Paul and Bernard Dumouchel (accused of selling alcohol to the Indians) per the following referenced legal document (see directly below) from the archives of the

Bibliothèque et Archives nationales du Québec

[/http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple:](http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple:)

Titre, Dates, Quantité

Procès contre Paul Dumouchel, cordonnier, et Bernard Dumouchel, accusés de vente de boisson aux sauvages . - 2 août 1718 - 9 août 1718 - 16 document(s) textuel(s)

Portée et contenu

Ce dossier de matière criminelle est composé des pièces suivantes : la plainte et la requête pour la tenue d'une information judiciaire concernant l'avis à l'effet que Paul Dumouchel, âgé de 33 ans, et Bernard Dumouchel, âgé de 30 ans, vendent de la boisson aux sauvages ; la permission de faire informer ; les assignations des témoins qui sont Pierre Girard, sergent, âgé de 27 ans, et Denis Étienne de Clérin, lieutenant, âgé de 58 ans ; l'information judiciaire ; la communication au procureur du roi, lequel requiert l'interrogatoire du sauvage outaouais Capiche, âgé de 30 ans ; l'ordre de comparution aux frères Dumouchel, accusés par celui-ci ; la liste des questions à poser au sauvage ; les interrogatoires de ce dernier et des accusés ; les confrontations entre les accusés et Capiche ; la requête de Paul Dumouchel pour la tenue d'un nouvel interrogatoire du sauvage, lequel ment ; l'opinion du procureur du roi, consentant au nouvel interrogatoire avec deux autres interprètes ; les assignations à François Fafard dit Delorme et Jean-Baptiste Réaume, interprètes ; et le nouvel interrogatoire du sauvage Capiche, avouant avoir menti en désignant faussement Paul Dumouchel comme étant celui qui lui a vendu de la boisson, et ceci par vengeance .

Notes générales

Notice descriptive inspirée de l'inventaire analytique "Les dossiers de la Juridiction royale de Montréal, 1693-1760" version 2001, par J.F. Holzl.

Termes rattachés

NOUVELLE-FRANCE. JURIDICTION ROYALE DE MONTREAL

Also in 1718, Ignace Gamelin dit Lafontaine hired Jean Baptiste Réaume, Pierre de Lestage, and Louis Ducharme to trade at *La Baye*. (see reference at **Métis Culture 1715-1720**: <http://www.telusplanet.net/public/dgarneau/metis5.htm>)

It is apparent that at some point in time, Jean Baptiste and Ouaouagoukoué had established their permanent residence at *La Baye*, although again, the possibility exists that this was the region from where Ouaouagoukoué originated from, and/or where she was already living. The fact that the Reaume family was settled at *La Baye* at an early date has, of course, been recognized by other researchers, including historian and author Deborah B. Martin as recorded in the following excerpt from her book published in 1913, entitled **History of**

Brown County Wisconsin: Past and Present Volume 1/page 61:

“The level shores of Fox River were a fertile and delightful point for settlement; life was easy for the habitant except for the hostility of the Indians, and this danger was in a measure lessened by the close proximity of a garrisoned fort. Therefore the traders, the Jourdain, Jean Baptiste Reaume and others, took up land and built snug cabins near the river bank, the water highway furnishing the easiest road of travel.”

Thus far, the earliest documentation that I have uncovered that records that Jean Baptiste and Ouagouagoué were living at *Poste de la Baye* is the following referenced September 1722 legal document (see directly below) regarding the delivery of “**provisions for him and his family**” (“**provisions pour lui et sa famille**”). It is from the archives of the **Bibliothèque et Archives nationales du Québec**

[/http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple](http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple):

Titre, Dates, Quantité

Montréal. Enregistrement d'une permission accordée par Philippe Rigaud de Vaudreuil gouverneur de la Nouvelle-France, le 4 septembre à Louis [Delpé] St-Cerny, d'un canot et quatre hommes, lui compris, pour porter à Jean-Baptiste Rhéaume, interprète au Poste de la Baye [Baie des Puants, Green Bay, Wisconsin], marchandises et provisions pour lui et sa famille . - 6 septembre 1722

- 1 document(s) textuel(s)

Notes générales

Une transcription de ce document se retrouve dans le contenant 1971-00-000/13029, folio 208.

Termes rattachés

FOURRURES – COMMERCE

In the years 1725, 1726, and 1728, Jean Baptiste is likewise listed in several other Montreal notary acts as a “voyageur and interpreter” living at the “*Poste de la Baye*” (also called la baye des Puans or des Saquis): **Les Interprètes** (acts drawn from notarial data “Parchment” by Johan Robitaille/Metis Quebec Connection);

<http://geninfo.org/metis/interpretes.html>:

- 1725-05-25 Notaire: P. Raimbault (Mtl)

Obligation de Robert Reaume, de la côte de Lachine, au nom et comme gérant des affaires de Jean-Baptiste Reaume, voyageur et interprète au poste de la baie des Saquis, son frère, à Charles Nolan de Lamarque, marchand de Villemarie, absent, ce acceptant par Charles Benoist, son commis...

- 1726-05-25 Notaire: P. Raimbault (Mtl)

Société entre Charles Nolan de Lamarque, marchand bourgeois, de la ville de Villemarie, au nom et comme fondé de pouvoir de Jean-Baptiste Reaume, interprète poste de la baie des Puans ou Saquis et Louis Ducharme, marchand voyageur...

- 1726-05-25 Notaire: P. Raimbault (Mtl)

Obligation de Louis Ducharme, marchand voyageur, au nom et comme associé de Jean-

Baptiste Reaume, interprète de la baie des Puans, à Charles Nolan de Lamarque, marchand bourgeois, de la ville de Villemarie...

- 1728-07-05 Notaire: J.B. Adhémar dit Saint-Martin (Mtl)

Engagement en qualité de voyageur de François Latour, de la côte St Laurent, à Maurice Blondeau, marchand de Mtl, faisant pour Jean-Baptiste Réaume, interprète à la Baie des Puants dans les Pays d'en Haut...

- 1728-07-05 Notaire: J.B. Adhémar dit Saint-Martin (Mtl)

Engagement en qualité de voyageur de Nicolas Jannot dit Lachapelle, de côte St Leonnard, Maurice Blondeau, marchand, de Mtl, stipulant et acceptant pour Jean-Baptiste Reaume, interprète à la baie des Puans...

- 1728-07-06 Notaire: J.B. Adhémar dit Saint-Martin (Mtl)

Engagement en qualité de voyageur de Joseph Goguet, de la Longue Pointe, à de Lanoue, Louis Hamelin, ce acceptant par ledit Hamelin, Maurice Blondeau, marchand, de Mtl, stipulant pour Jean-Baptiste Reaume, interprète à la baie des Puans...

In August of 1727, while living at La Baye, Jean Baptiste served as an interpreter for René Boucher de la Perriere who was sent from Montreal to establish a mission (Archangel St. Michael) and a fort (Fort Beauharnois) in the Sioux Country. The following is an excerpt from the *Relation of the voyage by Father Guignas*, in a letter to Beauharnois, as translated and recorded in the *Collections of the State Historical Society of Wisconsin* 17:

“Early the next morning, the 15th of the month of August (1727), the convoy set out in fairly good weather to continue on its way (from la Baye), but a storm having arisen in the afternoon, we arrived quite wet and while the rain was still falling, at the cabins of the Renards (Fox)....When the French canoes touched their shores, they ran down with their peace calumets lighted in spite of the rain, and everybody smoked....We sojourned among them the rest of this day and all the next, to learn their intentions and sentiments regarding the French establishing themselves among the Sioux. Sieur Reaume, interpreter of the languages of the Indians at la Baye, acted with zeal and devotion to the King's service. Even if my testimony, Monsieur, should not be deemed impartial, I must have the honor of telling you that; the Reverend Father Chardon, an old missionary, was of very great service there; and the presence of the three missionaries, who were there, reassured these cut-throats and assassins of the French more than all the discourses of the best, orators would have done. A general council was called together here in one of their cabins; we spoke to them civilly and amicably. On their part they gave us some rather fine sides of dried meat.

Early in the morning of the following Sunday, the 17th of the month of August, Father Chardon departed with Sieur Reaume to, return to la Baye, and the company of the Sioux, greatly rejoicing at having passed with so much ease over this obstacle that had been everywhere represented as so formidable, got under way to try and reach their destination.”

Late in the summer of 1728, during the Mesquakie (Fox) Wars, the French evacuated and burned their post at La Baye due to threats posed by the “now enraged” Fox Indians (see Timothy Kent and see “*De Lingery's Expedition Against the Foxes 1728*” by Father Emanuel Crespel/ *Collections of the State Historical Society of Wisconsin* 10). At that time, the Réaume family, as well as other residence of La Baye, including Jesuit Father Jean Baptiste Chardon, temporarily relocated to the Rivière St. Joseph settlement (on the St. Joseph River

near present day Niles, Michigan). The following summer in July 1729, Jean Baptiste is thus noted as a “voyageur and interpreter” at *Rivière St. Joseph: Les Interprètes* (acts drawn from notarial data “Parchment” by Johan Robitaille/Metis Quebec Connection):

<http://geninfo.org/metis/interpretes.html>:

- 1729-07-01 *Notaire: J.B. Adhémar dit Saint-Martin (Mtl)*
Obligation de Jean-Baptiste Reaume, voyageur et interprète de la rivière St-Joseph et Nicolas Sarrazin, voyageur, tous deux en société, à Ignace Gamelin, marchand de Mtl...
- 1729-07-01 *Notaire: J.B. Adhémar dit Saint-Martin (Mtl)*
Société entre Jean-Baptiste Reaume, interprète des langues sauvages de la rivière St-Joseph et voyageur et Nicolas Sarazin, voyageur...
- 1729-07-01 *Notaire: J.B. Adhémar dit Saint-Martin (Mtl)*
Procuration de Jean Baptiste Reaume, voyageur et interprète des langues sauvages du poste de la rivière St-Joseph, à Ignace Gamelin, marchand, de Montréal...

Also, in the summer of 1730, other notary records indicate that Jean Baptiste was himself hiring voyageurs, some destined for Michilimackinac: *Societe Historique de Saint-Boniface-Au pays de Riel* <http://www.shsb.mb.ca/paysriel/accueil.html>:

Engagement pardevant les notaires publics

Date de l'engagement

1730-07-10

Nom de l'engagé

ETIE DE LA CHESNAYE, JEAN

Notaire devant qui est signé l'engagement

ADHEMAR

Commerçant avec qui est pris l'engagement

JEAN-BAPTISTE REAUME

Destination de l'engagé

MICHILIMAKINAC

Date de l'engagement

1730-07-18

Nom de l'engagé

REAUME, NICOLAS

Notaire devant qui est signé l'engagement

ADHEMAR

Commerçant avec qui est pris l'engagement

JEAN-BAPTISTE REAUME

Destination de l'engagé

PAYS D'EN HAUT

Date de l'engagement

1730-07-18

Nom de l'engagé

CHAPUT, LOUIS

Notaire devant qui est signé l'engagement

ADHEMAR

Commerçant avec qui est pris l'engagement

JEAN-BAPTISTE REAUME

Destination de l'engagé

MICHILIMAKINAC

While living and serving as the King's interpreter for the Indian nations and the French at *Rivière St. Joseph*, Jean Baptiste played a key role in the ongoing Second Mesquakie (Fox) War. In September of 1730, a major conflict took place in the Illinois Country between 950 Mesquakie people and a confederacy of 1400 armed Potawatomi, Illinois, Sauk, Miami, Ojibwe, Kickapoos, and Frenchmen. Jean Baptiste and his brother Simon Réaume both served as influential leaders among the Indian/French confederacy in this decisive battle that ended in a crushing defeat of the Fox nation.

Shortly thereafter in that same month, Jean Baptiste and Louis Coulon de Villiers were dispatched to Quebec to deliver the official reports to the French government of this victory by the combined Indian and French forces over the Fox. They apparently arrived in Quebec late in October or in early November of 1730, as indicated in the following extract of a letter from Hocquart to the French Minister, as translated and recorded in *"The French Regime in Wisconsin II: Collections of the State Historical Society of Wisconsin 17/129-130:*

[Letter of Hocquart to the French Minister, dated, Nov. 14, 1730....]

MONSEIGNEUR—Monsieur the Marquis de Beauharnois has the honor to inform you of the defeat of the Renard Savages, whereof The Sieur De Villiers, the Commandant at River St Joseph, has given him the particulars in the letters that he has written to him, extracts from which he sends you, Monseigneur. That officer has sent his son here with the Sieur Reaume, his interpreter, to bring us the news and from the notes of the latter whom I have questioned on all the facts, I have drawn up the annexed relation which contains perhaps some details omitted by Monsieur Devilliers. I have even retained the expressions of the Sieur Reaume which are according to Canadian usage.

From the information that the Sieurs Devilliers the younger, and Reaume have given us respecting the situation of the Renards' fort and the Camp of the French and of our allied Indians, Monsieur Chaussegros de Lery has drawn up a plan of the same with a note accompanying It, which is addressed to you, Monseigneur, by Monsieur De Beauharnois....

HOCQUART QTEREC, November 14th, 1730.

Regarding Réaume's 1730 report, the following information is extracted from the research report "HISTORY AND ARCHAEOLOGY: NEW EVIDENCE OF THE 1730 MESQUAUKIE (RENARD, FOX) FORT" as written by Lenville J. Stelle and published by the Center for Social Research, Parkland College 1992
http://virtual.parkland.edu/lstelle1/len/center_for_social_research/Fox_Fort/idotfx.htm:

In the spring of 1989 a narrative of the battle was identified in the Archives Nationales in Paris, France...

The document is dated 7 November 1730 and was issued from Quebec. From the first paragraph it is apparent that the informant and central character in the narrative is Jean-Baptiste Reaume, "...interpreter for the sauvages that dwell along the River St. Joseph." The account was transcribed by D'Auteuil de Monceaux.

*Letter from Monsieur d'Auteuil de Monceaux, dated at Quebec 17 November 1730,
concerning the destruction of the Foxes*

“For several years we had been working without success to destroy this audacious and rebellious tribe [nation]. Monsieur de Beauharnois, with wise and prudent orders, had ordered Sieur Jean-Baptiste Reaume, interpreter for the Indians along the St. Joseph River, under the command of Monsieur le Chevalier de Villiers, lieutenant in His Majesty's troops, to work either for peace or for war with the Foxes. He [i.e. Reaume] spent last winter trying to stir up trouble between them and their allies, the Sacs, the Kickapoos, and the Mascoutens. He had spies everywhere, and finally in May he learned from the Kickapoos and Mascoutens that the Foxes were intending to pass by the Rock in order to go with their families to the Iroquois, which was confirmed by an Illinois Indian. Thereupon, Monsieur de Chevalier de Villiers sent this news to Detroit, to Monsieur de Schailions [Deschailions] with the Miamis, to Monsieur de Noyelles with the Ouiatenons, and to Sieur Simon Reaume. Within 24 hours, Monsieur Deschailions had a party of 350 men, composed of 35 French, some Hurons, some Ouiatenons, and some Potawatomis, commanded by two of his sons. Monsieur de Noyelle was at the head of some Frenchmen and 140 Miamis. Sieur Simon Reaume commanded 400 Ouiatenons and some Frenchmen. The army from Detroit was integrated with that of the Miamis. They all joined together and started out for the Rock. They learned that Monsieur de Villiers had fallen back with 350 men, not knowing how to find the Foxes nor even knowing the route of their march, releasing our warriors after having marched more than 100 leagues. This retreat caused the Foxes to send an envoy to the Illinois to ask for the right to pass through. In the council cabin an angry young man struck out at the envoy with a tomahawk and with a knife. This aggressor was put outside and the council continued. After this envoy retired to his village, five leagues from the Rock, and 5 days later, in order to get revenge he killed or had killed some Illinois. This blocked their passage to the Iroquois. On the road Monsieur de Villiers ran into a Potawatomi chief named Oukia, a sworn enemy of the Foxes, who had not been invited by his tribe to this war; full of resentment and courage he had a small party of 18 men. Passing close to Monsieur de Villiers, who asked to know the reason for their march, he responded that he was going to the Illinois and while on the way he wanted to smash the heads of the Foxes. Sieur Jean-Baptiste Reaume [with Villiers' party] was clever, telling him [Oukia] that it was necessary to get the Mascoutens and Kickapoos involved by reproaching them for forgetting their dead, that he wished to be the revenger of the blood that they had lost, and that he wanted to retrieve the bones of those of them that the Foxes had killed.

These [former] allies of the Foxes, seeing themselves shamed by a stranger, sang the warsong and left with him [Oukia] with 150 men, along with 40 Potawatomis who had joined them. They went to seek out the Foxes 50 leagues southeast of the Rock, where they found them. They [the Foxes] made a retreat to a woods, for that region is only prairie as far as the eye can see. They [the allies] approached and gave battle from noon until evening.

Both sides lost 7 or 8 men and the Foxes had 30 wounded. But our poor General Oukia lost his life after having many times repulsed his enemy. Finally the two armies, very tired, separated. The Foxes fortified themselves in their woods and the allies in the prairie a half a league from each other. The Fox fort was of stakes a foot apart, crossed at the top, all joined together and filled in with earth between them as high up as the crossing. On the

outside a ditch ran around on three sides with branches planted to hide it, with pathways of communication for the fort in the ditches and others that ran to the river. Their cabins were complete with joists covered with decking, commonly called straw mats. On top of this there were covered ways such that one could see only an earthwork [terrasse] that would cast a shadow in the fort.

The two enemies having many wounded and neither one daring to attack again proposed a truce. This was accepted and for reciprocal proof of their sincerity they exchanged presents and meat. But the allies profited from their confidence to send runners to ask for help to the St. Joseph River, where Monsieur de Villiers and Reaume had just arrived; also to the Miamis, the Ouiatenons, and the Illinois.

Immediately Baptiste Reaume, with the consent of Monsieur de Villiers, had the warsong performed in the villages of the Sacs, the Potawatomis, and the Miamis, who accepted the tomahawk to the number of 300 savage men. They left 4 days later, Monsieur de Villiers accompanied by two Frenchmen and placing his confidence in the conduct of Sieur Reaume, for nothing was more important than to have a man of experience and influence, as he [Reaume] exercises on the temper of his tribe, in order to persuade them to wage war on their relatives.

Monsieur de Noyelle, commandant with the Miamis, didn't lose a moment in assembling the Miamis, who marched with him to the number of 130, plus 4 Frenchmen.

Sieur Simon Reaume, 66 years of age, who for 4 years had led and maintained under orders from Beauharnois the Ouiatenons, also allies of the Foxes, chanted for war against these rebels, pressed his tribe so hard with his expressions that they dared not refuse his request. He stirred up with his influence and authority blood against blood, and relatives and friends that they were, he turned them into enemies. He marched at the head of 400 Ouiatenons and 28 frenchmen. These gentlemen each left from their own post, 100 leagues apart from one another. They strode off, animated by glory and zeal for the service and by the desire to vanquish; they lost not a moment in seeking out the shortest pathways to arrive for combat.

Monsieur Villiers and Simon Reaume arrived the first and Monsieur de Noyelle some time latter. Together they encircled the fort of the rebels. Monsieur de St. Ange leading 300 Illinois and 90 Frenchmen joined up with them. The Kickapoos, Mascoutens, and Sacs, who had always respected the Foxes, did the same thing, and all these groups together constituted a small army that besieged the enemy. As there were some Frenchmen there, prudence did not require forcing the issue with an assault since their [the Foxes'] defeat was certain and since hunger would make them perish. The besiegers opened the attack trench with axes and knives; they planted cavaliers under cover of gunfire. This siege lasted 18 days, during which time the besieged threw over their palisade more than 300 children in order to touch the hearts of the besiegers their allies, while calling out to them that since they hungered after their own flesh that all they had to do was eat of it and quench their thirst with the blood of their close relatives, although they were innocent of the fault that their fathers had committed. They received with open arms these children, but Sieurs Reaume, whose prudence was based on 40 years of experience, vigorously opposed doing this on grounds that it might be a prelude to a general pardon. They immediately ran

throughout the camp reproaching them that they were not warriors since they dared to take some men, and that the orders of their father the governor was not to punish innocents but rather those who had broken the peace treaty by spreading the blood of all those who made up this army. As the commandants and Sieur Reaume perceived that the besieged and the besiegers were engaged in frequent conversations, they judged that it was necessary to keep up a continuous fire in order to destroy any plans that might have been carried out.

The Foxes, seeing a hopeless situation and dying absolutely of hunger, proposed to Sieur Baptiste Reaume that they would surrender themselves to all the tribes in return for their lives. But he did not agree, nor did his brother, foreseeing that they [Foxes] were capable of compromising those with whom they would live. It was decided by the commandants that no quarter would be given.

The night of the 18-19th [sic] was so dark with much thunder and rain that it was impossible to see. The besieged made a large fire inside of their fort. The Sieurs Reaume warned the commandants that they were going to flee but that it was not necessary to oppose this because in the melee the allies would fire upon the French as well as upon the Illinois, the latter not being liked by the attacking tribes. Nor was it to be feared that the enemy could go very far; within 9 days the besiegers would be forced to do their duty.

At midnight the besieged left their fort. But the Sieurs Reaume made use of clever orders in saying to the Sacs, who were the most accused of being in league with the Foxes, that it was necessary for them to prove themselves to their father the governor and the entire army by taking prisoners that night. They did that at exactly the same time that the Sieurs Reaume told the tribes that only the Sacs knew how to take slaves. This motivated them to the extent that they took 300 during the night.

At day break they were pursued with so much vigor that those who were furthest away were stopped and killed 8 leagues from the fort. It was said that there were 500 killed, namely: 200 men and 300 women and children. Three hundred women and children were taken prisoner. The warriors followed customary practice. They exchanged the slaves as presents, included among which were 40 men who were burned. Those who lived reported to Sieur Baptiste Reaume that there were no more to take. This would give peace to the colony and would increase its commerce through possession of the lands that they [the Foxes] occupied and of those where our Indians dared not hunt for fear of these fearsome enemies.

Communications will soon be open for the Mississippi as well as for the Sioux settlements. The region around the [Green] Bay will be peaceful and an agreeable settlement will be made there. The settlers at Detroit and Lake Erie will cultivate their gardens in complete security. Finally, there is a general peace, which well merits that the authors [apparently the Reaume brothers] of it should be rewarded."

It was during the time of this temporary relocation of Jean Baptiste, Ouaouagoukoué, and their family at Riviere St. Joseph that their daughter Marie Magdeleine married the voyageur/merchant trader, and resident of St. Joseph, Augustin L'Archevêque (see Generation 2 below for more information).

In the summer of 1731, the French rebuilt and re-occupied *poste de La Baye* under the

command of De Villiers (see *The French Regime in Wisconsin 1634-1760* by Reuben Gold Thwaites/pages 139-141 and see Deborah B. Martin/page 50), at which time Jean Baptiste and Ouagouagoué returned to their home at *La Baye*, as recorded in numerous legal documents of that time (see references to notarial acts just below), where they both apparently lived for the remainder of their lives.

Regarding the return of the interpreter Reaume to the “*Poste de la Baie*,” from the archives of the **Bibliothèque et Archives nationales du Québec**

[/http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple:](http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple:)

Titre, Dates, Quantité

Montréal. Enregistrement d'une permission accordée par Charles de Beauharnois, gouverneur de la Nouvelle-France, le 18 juillet, à Reaume, interprète, d'un canot et trois hommes, pour se rendre au Poste de la Baie . - 20 juillet 1731

- 1 document(s) textuel(s)

Source du titre composé propre

Titre correspondant au contenu de l'unité de descriptio Termes rattachés

FOURRURES – COMMERCE

And also from *Les Interprètes* (acts drawn from notarial data “Parchment” by Johan Robitaille/Metis Quebec Connection); <http://geninfo.org/metis/interpretes.html>:

- 1731-06-02 Notaire: J.B. Adhémar dit Saint-Martin (Mtl)

Convention entre Jean-Baptiste Reaume, interprète de la nation des Sakis (at la Baye/IRP), de Mtl, et Ignace Gamelin, marchand bourgeois, de Mtl, et compagnie...

- 1731-07-19 Notaire: J.B. Adhémar dit Saint-Martin (Mtl)

Obligation de Jn-Baptiste Reaume, interprète en langue saquie à Ignace Gamelin, marchand bourgeois, de Mtl, et compagnie, ce acceptant par Joseph Pothier, commis...

- 1743-07-17 Notaire: F. Simonnet (Mtl)

Obligation de Jean-Baptiste Reaume, interprète langue saquie, du poste de la Baye, et Pierre Gabory, marchand voyageur, de Mtl, rue St Paul, à Joseph Durocher, marchand tailleur d'habit, de Mtl sur la place du Marché...

- 1743-07-17 Notaire: F. Simonnet (Mtl)

Obligation de Jean-Baptiste Reaume, interprète langue saquie, du poste de la Baye, à Joseph Durocher, marchand tailleur d'habit, de Mtl sur la place du Marché...

The last two times in the early Great Lakes documents that we find mention of the fact that Jean Baptiste and his family were still living at their residence at *La Baye* were the two entries

in the Parish Register at Michilimackinac that recorded the marriages of two of his daughters, Marie Josepthe in the summer of 1746 (see below page 25-27) and Suzanne in July of 1747 (see below pages 23-25).

The exact cause and time of Jean Baptiste's death remain a mystery, but it appears in the early documents that he may have died during the summer of 1747 after the marriage of his daughter Suzanne at Michilimackinac (see reference below on page 28 to a translated copy of a marriage contract dated September 3, 1747 from Jean Baptiste Réaume Jr. that refers to his father as the "*late Jean Baptiste Reaume*"). Interestingly, his thought-to-be time of death appears to coincide very closely to the time that there was a general uprising against the French who were living and/or trading in the western Great Lakes region. Various documents from that time record that numerous French traders were robbed and/or killed by Native warriors (primarily from tribes allied with the French) in the *Pays-d'en-Haut* during this widespread outbreak of violence in 1747. However, the early records are silent regarding the names of the traders who died as a result.

Marriage notes for **SIMPHOROSE OUAOUAGOUKOUÉ** and **JEAN-BAPTISTE RÉAUME**: Researchers (including myself) conclude that their marriage took place sometime early on in the 18th century in the *Pays-d'en-Haut*, either at Michilimackinac, *La Baye*, or somewhere else south of the Straits of Mackinaw in the Lake Michigan region. The PRDH records their marriage as having occurred "before 1714" in the "*Pays-d'en-Haut*," to which I fully agree.

However, no surviving actual written records of their marriage ceremony, or of a notarized marriage contract, have thus far been found.

Although the date of 1720 is often listed by some genealogists as the year of their marriage, I have found no original record--nor reference to any such actual "original" documentation--that substantiates a marriage year of 1720. As such, I suspect this was simply a "best guess" on the part of some early researchers. It would seem more logical that Jean Baptiste and Ouaouagoukoué may have already been married as early as abt. 1710 to 1714, either by one of the Jesuit missionaries serving in the Great Lakes area at that time, or perhaps "*la facon du pays*" or in "the custom of the country" (mutual consent), which was about the time of the birth of their daughter Marie Magdeleine.

Réaume and Ouaouagoukoué were, however, declared "married in the eyes of the Church" in the March 1729 entry by Father Chardon in the Fort St. Joseph Mission Baptismal Register, meaning that their marriage was acknowledged as "valid" according to Roman Catholic Church law. As such, their "consent to marry" had once been given in the presence of a priest and before at least two witnesses at some unknown place and point in time.

Children of **SIMPHOROSE OUAOUAGOUKOUÉ** and **JEAN-BAPTISTE RÉAUME** are:

2.
 - i. **MARIE MAGDELEINE² RÉAUME (Métis)**, b. Abt 1710-1714 in the *Pays-d'en-Haut* (Great Lakes area); d. February 19, 1784, Varennes, Quebec, Canada. (Note: See Generation 2 below)
 - ii. **SUZANNE RÉAUME (Métis)**, b. date unknown in the *Pays-d'en-Haut*; d. before June 1759 in the *Pays-d'en-Haut* at probably *La Baye* m. **CHARLES JOSEPH PERSONNE DE LAFOND** (blacksmith), July 01, 1747, St. Ignace Mission, Michilimackinac, Michigan (Father Pierre DuJaunay/Jesuit); he was born November 12, 1719 in Montreal, Quebec; he died Abt. 1786.

More about SUZANNE RÉAUME: Regarding the above recorded death of Suzanne as has having occurred “before June 1759,” see the following referenced legal document dated June 8, 1759 that refers to her as being “deceased” at that time. From the **Bibliothèque et Archives nationales du Québec**

[/http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple](http://pistard.banq.qc.ca/unite_chercheurs/recherche_simple)

Titre, Dates, Quantité

**Clôture d'inventaire des biens de la succession et de la communauté de Charles Lafond dit Personne et de défunte Suzanne Reaume . - 8 juin 1759
- 1 document(s) textuel(s)**

Source du titre composé propre

Titre correspondant au contenu de l'unité de description

Indication alphanumérique 31.

Termes rattachés

CLOTURES D'INVENTAIRES NOUVELLE-FRANCE. JURIDICTION ROYALE DE MONTREAL

Marriage notes for SUZANNE REAUME and CHARLES JOSEPH PERSONNE DE LAFOND:

Translation of the Register of Marriages in the Parish of Michilimackinac (Collections of the State Historical Society of Wisconsin):

July 1, 1747, I received the mutual marriage consent of charles personne de la fond, son of the late nicolas personne de la fond and of the late Madeline la Suse, of the parish of Montreal; and of Susanne Reaume, daughter of jean Baptiste Reaume and of Symphorose ouaouaboukoue, residing at la Baye, after one publication of Bans instead of three, having granted dispensation from the two other publications * * *

P. du jaunay, miss. of the society of Jesus.

amiot; Baptiste Le beaux; coulounge, witnesses.

NOTE: Although “Symphorose 8a8ab8k8e” is clearly mentioned in original Register entry (see page 4 of this document), and is likewise mentioned in the above 1880’s translated version of this marriage record in the State Historical Society of Wisconsin records, the Drouin Collection “old register of the parish church of Ste. Anne at Mackinac” that contains an early hand-transcribed copied version of the original marriage record from Michilimackinac does not record the name of Ouaouagoukoué. This was obviously transcriber’s error. (See Drouin Collection copy of the “Old Register” directly below):



*Je soussigné Jean Baptiste Reaume fils de
Jean Baptiste Reaume & de Symphorose
Ouaouaboukoue, j'ay reçu le consentement*

PERSONNE.

DIT

LAFOND.

Actuellement le mariage de Charles
personne dit Lafond, fils de Nicolas personne
dit Lafond & de sa femme Magdeleine
fille de la paroisse paroisse de Montreal
& de Suzanne Beaume fille de son P.
Beaume etabli à la Baye de l'Est apres
la publication des bans une fois pour
les trois, ayant donne dispense des autres
publications, selon le pouvoir que j'ay
eue de Messieurs L'Eveque, et leur ay
donne la benediction nuptiale, selon
les ceremonies prescrites par la C. E. selon
en presence des Cereires Jours
fait à Michilimackinac, le 27^{me} jour
de Juin 1725.

Signé: P. Du Jaunay
Vicaire de la Baye de l'Est

Signé: J. B. Jourdain
Baptiste de la Baye, témoin
Coulange

iii. JUDITH RÉAUME (Métis), b. Abt. 1725 in the Pays-d'en-Haut.

More about JUDITH RÉAUME:

Baptism: June 27, 1725, St. Ignace Mission, Michilimackinac, Michigan

Translation of the Register of Baptisms of the Mission of St. Ignace de Michilimackinac
(Collections of the State Historical Society of Wisconsin):

"27 June 1725 Judith, daughter of J. B. Reaume, etc."

iv. MARIE JOSEPHE RÉAUME (Métis), b. date unknown in the Pays-d'en-Haut;
m. JEAN-BAPTISTE JOURDAIN (voyageur/trader), 1746, Michilimackinac,
Michigan (Father Pierre DuJaunay/Jesuit).

Translation of the Register of Marriages in the Parish of Michilimackinac (Collections of the State Historical Society of Wisconsin):

*1746, I received the mutual [marriage] consent of [Jean] B. Jourdain, son of guillaume [Jourdain and of] Angelique la Reine, of the parish of ... [and of] ... Reaume, daughter of j. B. Reaume, residing at la Baye, * * * P. du jaunay, miss. of the Society of Jesus.*

Louis Pascale chevalier.

(See excerpt of the original entry directly below from the Family History Center /*Ancien registre du paroisse de Michillimakinac 1695-1821* microfilm # 0865224/provided to me by Suzanne Sommerville):

*1746, J'ai receu le mutual
consent de Jean B. Jourdain fils de guillaume
Jourdain et d'Angelique la Reine de la paroisse
de la Baye fille de j. B. Reaume
resident à la Baye & cela après
avoir, J'eux ay donnee la benediction
nuptiale, presdee par le p. Regis en
p. du jaunay miss. de la Comp.
de Jesus.
Louis pascale chevalier*

(See Drouin Collection's transcribed copy of the "old register of the parish church of Ste. Anne at Mackinac" directly below):

JOURDAIN.
 Jourdain et
 46, j'ay reçu le mariage
 J. B. Jourdain fils de
 de l'Anglais
 Guillaume
 Thakine de la paroisse
 Reaume fils de Jean Baptiste
 Reaume et de la
 Baye, et cela après
 ay donné la bénédiction nuptiale
 les deux personnes par la
 Sainte Eglise en
 l'année
 l'ait P. Michilimackinac, l'an
 Signé p. P. de la paroisse
 l'ait de la paroisse de la paroisse
 Signé Louis Charlier

- v. JEAN-BAPTISTE RÉAUME (Métis) (son of Jean Baptiste Reaume and Marie Anne Thomas), b. date unknown in the *Pays-d'en-Haut*; m. (1) FÉLICITÉ CHAVILLON (JAVILLON) DIT LAFEUILLADE (Métis), September 09, 1747, daughter of Louis Chavillon dit Lafeuillade and Marie Anne Fafard (Métis); m. (2) MARIE MATCHIOUAGAKOUAT (Matchi8agak8at)(Menominee), August 15, 1754, St. Ignace Mission, Michilimackinac, Michigan (Father Marin-Louis Le Franc/Jesuit); b. Abt. 1734.

More about JEAN-BAPTISTE RÉAUME Jr: Like his father, Jean-Baptiste became a voyageur/trader/interpreter for the King at La Baye and in the Great Lakes region.

More about FÉLICITÉ CHAVILLON: She was the granddaughter of the voyageur and interpreter Jean Fafard and Marguerite Couc dit Lafleur (Métis), and thus, the great granddaughter of Pierre Couc dit Lafleur and Marie MITEOUAMEGOUKOUÉ (Mite8ameg8k8e) of Trois-Riviere, Quebec.

Marriage notes for JEAN-BAPTISTE RÉAUME Jr. and FÉLICITÉ CHAVILLON:

Jean-Baptiste's 1747 marriage to Félicité Chavillon is documented in a "contrat de mariage" record per notary "J. B. Janvrin dit Dufresne (Montreal)":

Les Interprètes (acts drawn from notarial data "Parchment" by Johan Robitaille/Metis Quebec Connection); <http://geninfo.org/metis/interpretes.html>:

- 1747-09-03 *J.B. Janvrin dit Dufresne (Mtl)*

Contrat de mariage entre Jean-Baptiste Reaume, fils majeur de "feu Jean-Baptiste Reaume, interprète des Sauvages" pour le Roi et de Marie-Anne Thomas; et Félicité Chavillon, fille de Marie-Anne Chavillon dit Lafeuillade...

(Contract of marriage between Jean-Baptiste Reaume, major son of the "late Jean-Baptiste Reaume, interpreter to the Indians" for the King and Marie-Anne Thomas: and Félicité Chavillon, daughter of Marie-Anne Chavillon dit Lafeuillade...)

(NOTE: Jean Baptiste's mother is identified in this 1747 marriage contract as Marie-Anne Thomas, and not named as Simphorose Ouaouagoukoué. Thus far, there is no early documented evidence that they were the same woman. See discussion on this on pages 4 & 5. More research is needed on this.)

Interestingly, Félicité Chavillon later shows up in the St. Joseph Baptismal Record on July 13, 1755 as the wife of Pierre Lamoreaux dit St. Germain where they are recorded as being "present residents and traders at this post" by Jesuit Father Jean Baptiste Lamorine. She is also listed in the June 1780 St. Joseph census (Note: ***"In the house of Mad St. Germain: Mad St. Germain her daughter & son"*** as recorded in "Census of the Post of St. Joseph," *Michigan Pioneer Collections* 10: 406-7).

More about MARIE MATCHIOUAGAKOUAT:

Baptism: August 15, 1754, St. Ignace Mission, Michilimackinac, Michigan

Marriage notes for JEAN-BAPTISTE RÉAUME Jr. and MARIE MATCHIOUAGAKOUAT: The 1754 marriage at Michilimackinac apparently solemnized their 1752 "custom of the country" marriage. (Note from Suzanne Bovin Sommerville: "It could also be that there had been no priest present to perform the religious ceremony. This was true for many of the acts recorded by visiting priests at Michilimackinac. When you look at the acts on microfilm of the surviving original acts this becomes very obvious. There is also evidence of the visits of various missionary priests, who reported performing sacramental acts for births and marriages that had taken place while no priest was available. The marriages and, often, baptisms by lay people, *ondoyement*, were nevertheless valid under Church law. They needed only to be recorded, and the children "legitimized" for inheritance purposes and for the children to receive future sacraments.")

Translation of the Register of Marriages in the Parish of Michilimackinac (Collections of the State Historical Society of Wisconsin):

August 15, 1754, I, the undersigned Missionary priest of the society of Jesus, performing the duties of parish priest at this post, received the mutual marriage consent of jean Baptiste resume, interpreter at la Bale, and of marie matehiouagakouat, a folle avoine woman (Menominee), who had co-habited for two years during which time they had issue jean baptiste, now eleven months old, whom they acknowledged as their legitimate child. *

**** * M. L. Lefranc, miss. of the society of Jesus. amiot; jean baptiste reaume; marie matchiouagakouat; + her mark; jasmain, witness; Paul amable Chaboiez, witness; rené***

Generation No. 2

2. MARIE MAGDELEINE² RÉAUME (Métis) (SIMPHOROSE¹ OUAOUAGOUKOUÉ) was born Abt. 1710-1714 in the *Pays-d'en-Haut* (Great Lakes area), and died February 19, 1784 in Varennes, Quebec, Canada (PRDH/Varennes Parish records/Agnes Beauchamp). She married (1) **AUGUSTIN L'ARCHEVÊQUE (LARCHE)** Abt. 1731 in *Pays-d'en-Haut* Michilimackinac, Michigan (PRDH), son of **JEAN L'ARCHEVÊQUE DIT GRANDPRÉ** and **CATHERINE DE LAUNAY**. He was born March 17, 1702 in Quebec City, *New France*, Quebec, Canada (Notre Dame-de-Quebec/PRDH/Drouin Collection), and died before May 1746 in the *Pays-d'en-Haut* probably Rivière St. Joseph, Michigan. She married (2) **LOUIS CHEVALIER (CHEVALLIER)** April 28, 1752 in *Pays-d'en-Haut* (Sommerville/see below) at Rivière St. Joseph, Michigan, son of JEAN CHEVALIER and MARIE ALAVOINE. He was born in November 1720 at Michilimackinac, Michigan and died September 26, 1789 in Montreal Basilique Notre Dame, Quebec (Drouin Collection/PRDH/Sommerville).

Notes for birth dates of **MARIE MAGDELEINE RÉAUME**:

No original birth/baptismal records have yet been found for Marie Magdeleine Réaume, who was born somewhere in the *Pays-d'en-Haut*. In fact, there are no known birth/baptismal records for three of the four daughters of Jean Baptiste Réaume and Simphorose Ouaouagoukoué (including Marie Magdeleine, Suzanne, and Marie Josephe), as the only such early documentation of the baptism of a child from this western Great Lakes family that has been found is the abbreviated copied version of the baptism record for one daughter, that being Judith at *Michilimackinac* in 1725. However, it is probable that most (or perhaps all) of the Réaume children were born at *La Baye* where the family was known to have maintained a permanent residence for many years. As such, it is also likely that several of the Réaume children were baptized at *La Baye*. Unfortunately for all of us, none of the early parish records from the Mission of St. Francis Xavier at *La Baye* have survived.

The first recorded mention of Marie Magdeleine in any of the early French documents is the 1729 entry from the Rivière St. Joseph Mission Baptismal Register where her name was recorded by the Jesuit Chardon simply as "**Marie Rheaume**" (see **original register entry on page 3**). Likewise, she signed her name as "**marie reaume**." This following record also named her parents:

Translation of the St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

"In the year 1729 the 7th of March, I J. bap. Chardon priest and missionary of the society of Jesus at the river St. Joseph baptized Joseph son of Jean baptiste Baron voyageur from the parish of boucherville at present settled in this post and of Marie Catherine 8ekioukoue Married in the eye of the church, baptized the 8th of March the day following his birth. the godfather was Mr. Louis-coulon de Villiers junior and the Godmother Marie Rheaume daughter of Sieur Jean baptiste Rheaume interpreter and of Simphorose ouaouagoukoue married in the eyes of the church."

J. B. Chardon M. of the soc. of Jesus

Louis de villier marie reaume

HISTORICAL NOTE: It is an extraordinary event in the early recorded history of the Great Lakes peoples that our Great Grandmother Marie Magdeleine Réaume, a first generation Native Métis woman, signed her name in this March 7, 1729 entry in the St. Joseph Mission

Baptismal Register [again, see copy of the original entry back on page 3]. Based on my research of the surviving documents from the various French missions and posts in the western and upper Great Lakes area, this is one of the earliest surviving recorded signatures signed by the hand of a Native-born woman from that region.

The year of birth recorded above for Marie Magdeleine is based on the Varennes Parish record that states that Marie (Madeleine) Réaume, w/o Louis Chevallier, was 70 years of age at the time of her death in February of 1784. If this is accurate, her birth year would be Abt. 1714. Also, most researchers agree that her second husband Louis Chevallier was the “Louis Therese Chevalier” who was born at Michilimackinac and baptized there on November 30, 1720.

However, there is some evidence that Marie Magdeleine was born about 1710, and that Louis was born about 1712 (perhaps in Montreal), based on other information contained in a later translated version of a personal letter/petition from Louis Chevallier to British Governor Frederic Halimand in which Chevallier states that in June of 1780, his wife (Marie Magdeleine) was 70 years of age and he (Louis) was 68 years of age at that time (see “*Petition of Louis Chevallier*” in Michigan Historical Collections 10:438-440). Also, the PRDH records that Louis was 82 years of age when he died in Montreal in September of 1789 (info from Sommerville and as recorded in the Montreal Basilique Notre Dame parish records/Drouin Collection), which would mean a possible birth year for him of around 1707.

****IMPORTANT NOTE:** The *Programme de recherche en démographie historique* (PRDH, Research Program in Historical Demography) at the *Université de Montréal* for a long time listed Marie Magdeleine Réaume as being the daughter of Jean Baptiste’s brother Robert Réaume and his wife Elizabeth Brunet Belhumeur. After several years of intensive research on this subject, I found no historical or genealogical evidence that this was the case. Instead, all of the evidence that I analyzed--and uncovered--clearly indicated that Marie Magdeleine Réaume, the same “*Marie Rheaume*” who was recorded as the “*wife of Augustin L’Archeveque*” starting in January of 1731, was the very same “*Marie Rheaume*” who was recorded as the daughter of Jean Baptiste and Simphorose Ouaouagoukoué in the March 1729 St. Joseph Mission Baptismal Register record.

As such, in 2009-2010 I presented a case to Bertrand Desjardins/PDRH in which I requested a correction in their database regarding the parentage of Marie Magdeleine. After a lengthy review of the detailed genealogical and historical research information that I sent to him, Dr. Desjardins responded on January 20, 2010 that they agreed with my request and my research results, and thus, the correction would be made in the PRDH database to show that Marie Magdeleine Réaume, the wife/widow of Augustine L’Archeveque and later the wife of Louis Chevallier, was indeed the daughter Jean Baptiste Réaume and Simphorose Ouaouagoukoué.

The PRDH database was subsequently updated on October 25, 2010. The newly updated version of their database now documents the following family and parentage for Marie Magdeleine Reaume (see directly below):

Family
25594 [\[Couple\]](#)

of [JEAN BAPTISTE REAUME](#) and [SYMPHOROSE OUAOUAGOUKOU](#)
 Father : RENE REAUME
 Mother : MARIE CHEVREAU
[Family](#)

Marriage: before 1714 Pays-d'en-Haut
Children born before 1800 :

Sex	Birth	Marriage	Death	First name of the child
	Place	Place	Place	Name of the spouse
f	before 1714	1731-09-13	1784-02-19	MARIE MADELEINE
	LIEU INDÉTERMINÉ (AU QUÉBEC)	MICHILIMACKINAC	VARENNES	[Family] AUGUSTIN LARCHEVEQUE

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AND

Family
17743 [\[Couple\]](#)

of AUGUSTIN LARCHEVEQUE Father : JEAN BAPTISTE LARCHEVEQUE Mother : CATHERINE DELAUNAY Family	and MARIE MADELEINE REAUME Father : JEAN BAPTISTE REAUME Mother : SYMPHOROSE OUAOUAGOUKOU Family
--	---

Marriage: 1731-09-13 Michilimackinac
Children born before 1800 :

Sex	Birth	Marriage	Death	First name of the child
	Place	Place	Place	Name of the spouse
f	1731-01-17	1748-07-07		MARIE CATHERINE
	FORT ST- JOSEPH-DES- ILLINOIS	MICHILIMACKINAC		[Family] JEAN BAPTISTE JUTRAS VALLEE
f	before 1737	before 1758-05-25	1795-11-09	MARIE MADELEINE
	PAYS-D'EN- HAUT		ST- VINCENT- DE-PAUL	[Family] LOUIS PASCAL CHEVALIER

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More notes on **MARIE MAGDELEINE REAUME**:

The above listed reference to “*Marie Rheaume*” (Marie Magdeleine Réaume) in the St. Joseph Mission Baptismal Register during the winter of 1729 marks the first documented date of her (and her family’s) presence at the French/Métis post and Potawatomi/Miami village at Rivière St. Joseph. Marie Magdeleine had apparently moved to Rivière St. Joseph with her father and mother from their home at *La Baye* in late summer of 1728 at the time of the French abandonment and destruction of that post during the Second Mesquakie/Fox War. At that time, her father Jean Baptiste, besides being a trader and an interpreter of the Indian languages, was a scout and agent for French interests in the region, serving during the Mesquakie/Fox War as the King’s interpreter for Nicolas-Antoine Coulon de Villiers, Commandant at Rivière St. Joseph and commander of the French forces.

During her family’s stay at Rivière St. Joseph, a young Marie Magdeleine married a prominent post resident voyageur and merchant trader, Augustin L’Archevêque. When her parents and family moved back to *La Baye* after the war with the Mesquakie had ended (note: *poste de la Baye* was rebuilt and once again inhabited by the French in the summer of 1731), Marie Magdeleine remained at Rivière St. Joseph with her new husband and their first child, Marie Catherine. (Note: This child was named after her godmother, Marie Catherine Ouekioukoue, a woman of the Illinois nation who was also living at St. Joseph at this time. As noted above, Marie Magdeleine had earlier served as the godmother for Ouekioukoue’s son Joseph.)

After the 1729 recording of her name in the Baptismal Register, Marie Magdeleine is known to have lived at the French/Métis/Potawatomi settlement at Rivière St. Joseph for the next fifty-one years (see Chapter 3 “Marie Madeleine Réaume L’Archevêque Chevalier and the St. Joseph River Potawatomi” in *Indian Women and French Men: Rethinking Cultural Encounter in the Western Great Lakes* by Susan Sleeper-Smith for more information and perspective on her life). Thus far, no record has been found of a First Nation name for her in the early documents (a name which surely would have been given to her by her mother Ouaouagoukoué and her Native family). In the years immediately and closely following her marriage to Augustin, her name was recorded in the St. Joseph Baptismal Register four more times during the decade of the 1730’s--each time being recorded simply as *Marie Reaume*. It was not until April 25 of 1740 that her full name—Marie Magdeleine Reaume--was finally recorded for the very first time in the Register. This was also the first time that she signed her name as such. (Note: See Drouin Collection photo-copy of this original Register excerpt containing her “**marie madelene**” signature on page 48 of this document.)

While living at Rivière St. Joseph with her husband Augustin, Marie Magdeleine apparently gave birth to eight daughters and one son (see below). She also appears to have had two sons (Louis and Amable/need more research on this) with her second husband Louis Chevallier. Marie Magdeleine is mentioned quite often in the St. Joseph Mission Baptismal Register through the years as she appears as a godmother at the baptisms of five of her own grandchildren, of two Indian converts (Marie Jeanne/Panise and Therese/Potawatomi), and of several other children born to other French and Native/Métis “*habitants*” who lived at St. Joseph.

As did many Native/Potawatomi women in the St. Joseph Valley, Marie Magdeleine participated in the fur trade as a supplier of various food stuffs and other items for fur traders and voyageurs, as well as for the French soldiers living at the post. Shortly after her husband Augustin died, records from Fort St. Joseph show that Marie Magdeleine (referred to in the records as “*the widow Larche*”) was reimbursed on May 15, 1746 by the St. Joseph commandant for one fat pig, a heifer, an ox, four pairs of snowshoes, a bark canoe, and another fat pig. Below is a copy of the reimbursement document from the **Library and**

454

*Le Mémoire de ce que j'ay fourni
au Roy par l'ordre de M^r de St. Laimville
Officier Commandant pour le Roy au
Fort de St. Joseph.*

Sçavoir

*Un Cochon gras fourni le 15. Septembre
1745. a raison de cent livres cy ... 100.th
Une Torc dans le même temps
a raison de quarante livres cy ... 40.
Un bœuf pour la somme de
cent vingt livres cy 120.
4. Paires de Raquettes a dia-
livres la paire quarante
livres cy 40.
un Canot d'écorce quatre vingt
livres cy 80.
un Cochon gras du 14. May
1746. a raison de cent livres cy ... 100.*

480.th

*Arrêté le présent mémoire a la somme
de quatre cent quatre vingt livres. fait
a St. Joseph le 15. May 1746. signé veuve
Larche. /.*

*Vous officier et Commandant pour
Le Roy au fort de la Riviere St. Joseph
Certifiez que le mémoire cy dessus a été
fourni par la veuve Larche, pourquoy il
luy est dû la somme de quatre cent quatre
vingt livres a St. Joseph le 15. May 1746. sign
de St. Laimville. Vu signé de Caucharnois. /.*

*Arrêté le présent mémoire a la somme
de quatre cent quatre vingt livres
signé live quarts. /*

*Pour copie
Vauv*

There is no doubt that Marie Magdeleine would have continued her active participation in the fur trade after her 1752 marriage to the prominent Michilimackinac trader Louis Chevallier (he later became the post merchant and the principle personage at Fort St. Joseph), although in the ensuing years after her marriage to Chevallier, we find little specific mention of Marie Magdeleine in the surviving documents of the times, other than in the St. Joseph Mission Baptismal Register as mentioned above. However, she is mentioned in a letter written in December of 1772 by Henry Bassett, the British commandant at Detroit, to General Thomas Gage—but not by her name, instead simply as the “*Squagh*” (“*squaw*”) wife of Louis Chevallier (see Susan Sleeper-Smith/p. 58 and her reference to *The Papers of Sir William Johnson*, ed. Alexander C. Flick [Albany: The University of the State of New York, 1933], 8, 672-673). A copy of this referenced letter from *The Papers of William Johnson* (found at <http://www.archive.org/details/papersofsirwilli82john>) is directly below:

HENRY BASSET TO THOMAS GAGE
Contemporary Copy
 24th: Decem^r: [1772] 11 OClock at Night —

SIR

Since I wrote my Letter to your Excellency & closed the Packet for the Savages to sett out for Niagara early in the Morning, I have scarcely time to tell you that Mr: Vensleck^r

a Considerable Trader of this Place, is just Arrived from St: Josephs, the Pottywatomy Indians attempted murdering him & three servants about Ten Days since. He had one kill'd & another wounded So ill that he left him in the House, & of Course is put to Death. the third was a frenchman who made his Escape to the Fort. One Indian is killed and two he thinks dangerously wounded, (Mr: Vensleck) has received a slight wound in his face & with the utmost difficulty has got here, he tells me that it was the fault of some french Traders that are settled there, I'm informed there's a certain (Louison Chaville) a very bad man, that's marry'd to a Squagh & encourages these Murders, I'm told this is the third within three Years, the Effects that Mr: Vensleck & Mr: Macomb has left there amounts to above £1500 New York Currency, this is realy very hard on Young Men of good Character, whatever Method your Excellency may think best to root out these Villians; I shall put in Execution with the greatest Chearfulness.

I ever am with Respect —
 Sir
 (Signed) &c^r:
 HEN. BASSET

INDORSED:
 Copy of a Letter from
 Major Basset Commanding
 Officer at the Detroit to
 General Gage —
 Dated 24th: Decem^r: 1772 —

One year later in December of 1773, the British trader Cornelius Van Slyck (who is also referred to in the above letter from Basset to Gage) specifically refers to Marie Magdeleine in a letter that he wrote describing his ordeal at St. Joseph. But once again, she is not mentioned by her name, but again simply as “*a squaw*” wife of Louis Chevallier. (Note: see earlier reference to--and a copy of--Van Slyck's letter on pages 6-8.)

In late June of 1780, Marie Magdeleine reappears in the early documents in rather dramatic fashion when she and her husband Louis Chevallier were forcibly removed from the Métis/French settlement at St. Joseph by British Lieut. Governor Patrick Sinclair of Fort Michilimackinac. Their influence among the Potawatomi people living along the St. Joseph River, in combination with their suspected anti-English sentiments, was viewed by Sinclair as a major threat to British interests in the lower western Great Lakes area during the American Revolution. Shortly after her removal from her home at Rivière St. Joseph, and after being temporarily detained at Fort Michilimackinac, an aging Marie Magdeleine was then forced to make the long canoe trip to Montreal with Michilimackinac trader and interpreter Joseph Louis Ainsse, along with her husband Louis and the other members of her family who had also been removed from Rivière St. Joseph. In all, three canoes were used to transport “*the families of St. Joseph*” from Michilimackinac to Montreal (see “*Memorial of Louise Joseph Ainsse*” in Michigan Historical Collections 10:434-437).

On May 23, 1781, Louis and Marie Magdeleine purchased property on which to live from Ainsse (who also maintained a residence near-by) on the *L'île à L'aigle* (Eagle Island) in the St. Lawrence River, just south of Montreal near Varennes (information and copy of notary land sale document from *Descendants of Marie-Madeleine Réaume*/Work in progress by Suzanne Boivin Sommerville, 2007):

“When Madeleine Réaume and her husband returned to the mother colony in 1780, after being forced to abandon St. Joseph, he bought property.

Le Parchemin

23 Mai 1781 (Mtl)

Mézières, P. (1758-1786)

Vente d'une île vulgairement nommée l'île à L'aigle située dans le fleuve St Laurent au dessous de l'île Ste Thérèse et de trois autres îles dont l'une nommée île Madame et une autre île au Cerfeuil lesquelles trois îles sont le splus proches de ladite île à L'aigle et situées au nord et en bas d'icelle; par Joseph-Louis Ainsse, seigneur de l'île Ste Thérèse, demeurant à Varennes, à Louis Chevalier, ancien négociant ci-devant du poste St-Joseph, demeurant à l'île à L'aigle, près Ste Therèze.”

Marie Magdeleine and Louis apparently were never able to return to their home at Rivière St. Joseph where they had “ten houses, good lands, orchards, gardens, cattle, utensils...” (see “*Petition of Louis Chevallier*” in Michigan Historical Collections 10:438-440). They lived the remaining years of their lives in the Montreal/Varrenes/St-Vincent-de-Paul area where Marie Magdeleine’s daughter Marie Magdeleine L’Archevêque had also relocated from Rivière St. Joseph along with her second husband Francois Marcot and their children. Marie Magdeleine’s oldest daughter Marie Catherine L’Archevêque Jutras, and her family, also relocated to Canada at this time (initial documentation provided by Beauchamp and later confirmed through my Drouin Collection research of these families).

NOTE: My research of the early French church records has also found that the three orphaned *Rivière St. Joseph*-born children of Marie Magdeleine Reaume’s deceased daughter Marie Angelique and her late husband Charles Lhuillier Chevalier (including their daughters Marie Archange, Marie Catherine, and son Roch) had also been relocated from Rivière St. Joseph, as these grandchildren of Marie Magdeleine were living in Canada in 1780 (confirmed through St. Francois Xavier de Vercheres & Notre-Dame-de-Quebec parish records and the PRDH).

In November of 1783, Marie Magdeleine served as the godmother at the baptism in St-Francois-de-Sales for her granddaughter Marie Magdeleine Marcot, the daughter of Francois and Marie Magdeleine L'Archevêque (Drouin Collection St-Francois-de-Sales/PRDH/Sommerville).

Marie Magdeleine Réaume died at Varennes on February 19, 1784. The church record shows that she received the sacraments of Penance and Extreme Unction, and that she was buried the day after her death on February 20 witnessed by *Monsieur Ains* (Joseph Louis Ainse) and *Messieurs Chaboyer, Joseph Lucier, Charles Laberge, Alexis Poirer*. (Drouin Collection/Varennes/PRDH/Sommerville)

Note: below is the Drouin Collection photo-copy of Marie Magdeleine's death/burial record from Varennes Parish. **When she died in Canada in 1784, her name was recorded for the very last time just it had been recorded for the first time in the Pays-d'en-Haut at Rivière St. Joseph in 1729—Marie Reaume:**

Handwritten death/burial record of Marie Magdeleine Réaume. The text is in French and describes her death on February 19, 1784, at Varennes. It mentions her age as 70 years and lists the witnesses: Monsieur Ains, Messieurs Chaboyer, Joseph Lucier, Charles Laberge, and Alexis Poirer. The record is signed by the priest, Fr. J. B. Poirer.

More about **AUGUSTIN L'ARCHEVÊQUE:**

Baptism: below is the Drouin Collection photo-copy of Augustin's original 1702 baptism record from Notre-Dame de Quebec):

Handwritten baptism record of Augustin L'Archevêque. The text is in French and describes his baptism on September 1, 1702, at Notre-Dame de Quebec. It mentions his parents, Jean L'Archevêque and Catherine de Lamoignon, and lists the witnesses: Jean Lamoignon, Jean Lamoignon, Jean Lamoignon, and Jean Lamoignon. The record is signed by the priest, Fr. J. B. Poirer.

Occupation: Voyageur & Licensed Fur Trader/Merchant in the Great Lakes region and Illinois Country. Augustin was a member of a noted family of fur trading merchants, voyageurs, and explorers, being the son of "Jean L'Archevêque, sieur de Grandpré,

marchand bourgeois et marchand tanneur de Quebec.” His brothers Francois (an apparent early Great Lakes/Michilimackinac voyageur), Jean Jacques, and Joseph traveled to and lived in the New Orleans, Louisiana and Mississippi areas (note: this needs more research).

It is obvious in the early records that Augustin lived and traded for many years at Rivière St. Joseph in the southern Lake Michigan area.

A reimbursement record from Fort St. Joseph, dated August 6, 1739, shows that Augustin provided supplies for the French military and their Indian allies in their war against the Chickasaw. Below is a copy of that 1739 document stating that he supplied various grains and vermillion needed by the St. Joseph commandant at that time. This record is from the **Library and Archives Canada**; www.collectionscanada.gc.ca:

231

*Memoire des fournitures que May
Augustin Larche ay faites au poste de la Riviere St.
Joseph pour le compte du Roy a l'occasion de la guerre
des Chicachas par Ordres de M^{rs} Picard de Sclaron, le
Coulon de Villiers Commandants, le 3. Aoust 1739.*

SCAYVOIU.

<i>1 sac de petit bled, a 20^{es} le sac</i>	<i>80^{es}</i>
<i>1 sac de gros bled lesinés, a</i>	<i>16</i>
<i>2 sacs de petit bled, a 20^{es} le sac</i>	<i>50</i>
<i>1/2 lb. de Vermillon, a 12^{es} la lb.</i>	<i>6</i>
<i>Total</i>	<i>152^{es} 6^{es} 6^{es}</i>

*Fait au 2. Poste de la Riviere St. Joseph le 6. Aoust 1739
Signé Augustin Larche.*

*Notre Capitaine Commandant le party que Monieur le
General Luvoy a Monieur de Blainville par Mississimackinac
le Notre Lieutenant Commandant au poste de St. Joseph
Certifions que le s^r Larche a fait les fournitures cy dessus
pour la guerre des Chicachas, pour le payement des quelles
fournitures Il luy fut due la somme de cent cinquante
Deux Livres, fait a St. Joseph le 6. Aoust 1739. Signé
Sclaron, le Coulon de Villiers. Le Notre Signé Beauharnois.*

*Pour copie
JMM*

Also, below are several references to some of the surviving notary records for voyageurs who were contracted by Augustin in 1741: *Societe Historique de Saint-Boniface--Au pays de Riel*; <http://www.shsb.mb.ca/paysriel/accueil.html>:

Engagement pardevant les notaires publics

Date de l'engagement

1741-06-02

Nom de l'engagé

CHAUT, JACQUES

Notaire devant qui est signé l'engagement

ADHEMAR

Commerçant avec qui est pris l'engagement

AUGUSTIN L'ARCHEVESQUE

Destination de l'engagé

MICHILIMAKINAC

Date de l'engagement

1741-06-09

Nom de l'engagé

LEBRODEUR DIT LAVIGNE, AUGUSTIN

Notaire devant qui est signé l'engagement

ADHEMAR

Commerçant avec qui est pris l'engagement

AUGUSTIN L'ARCHEVEQUE

Destination de l'engagé

POSTE DES ILLINOIS

Date de l'engagement

1741-06-01

Nom de l'engagé

LAFRESNIERE, ALEXIS

Notaire devant qui est signé l'engagement

ADHEMAR

Commerçant avec qui est pris l'engagement

AUGUSTIN L'ARCHEVESQUE

Destination de l'engagé

MICHILIMAKINAC

1741-06-01

Nom de l'engagé

QUINTIN DIT DUBOIS, JOSEPH

Notaire devant qui est signé l'engagement

ADHEMAR

Commerçant avec qui est pris l'engagement

AUGUSTIN L'ARCHEVESQUE

Destination de l'engagé

MICHILIMAKINAC

Date de l'engagement

1741-06-01

Nom de l'engagé

BRISSET, JEAN-BAPTISTE

Notaire devant qui est signé l'engagement

ADHEMAR

Commerçant avec qui est pris l'engagement

AUGUSTIN L'ARCHEVESQUE

Destination de l'engagé

MICHILIMAKINAC

Date de l'engagement

1741-06-06

Nom de l'engagé

ADAM, JEAN-BAPTISTE

Notaire devant qui est signé l'engagement

ADHEMAR

Commerçant avec qui est pris l'engagement

AUGUSTIN L'ARCHEVESQUE

Destination de l'engagé

POSTE DES ILLINOIS

The exact cause and time of Augustin L'Archevêque's death are unknown, but the early records indicate that he died sometime before May of 1746 (see information and copy of the Fort St. Joseph May 15, 1746 reimbursement record on pages 32/33 that refer to Augustin's wife Marie Magdeleine as the "*the widow Larche*").

Marriage notes for **MARIE MAGDELEINE RÉAUME** and **AUGUSTIN L'ARCHEVÊQUE**:

No surviving original record of their actual marriage date and place currently exists, although the Rivière St. Joseph Mission Baptismal record of the baptism of their first child Marie Catherine states that Marie Magdeleine and Augustin were already "married in the eyes of the church" in January of 1731 (see below/Marie Catherine's baptismal record).

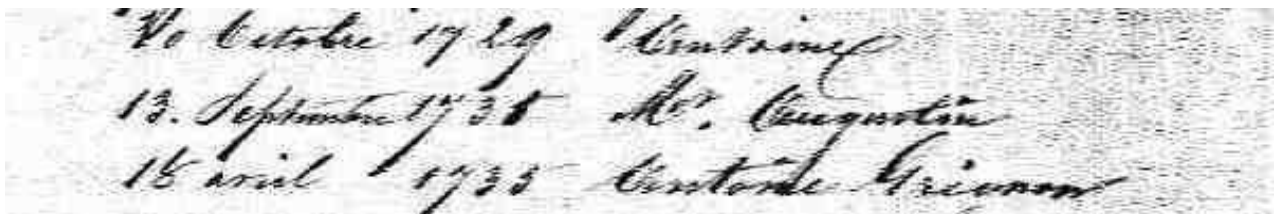
A marriage date of September 13, 1731 at Michilimackinac is recorded in the PRDH. This date no doubt references the following incomplete entry in the translated Michilimackinac Register of Marriages (Collections of the State Historical Society of Wisconsin):

"13 September 1731 mr. Augus..."

NOTE: The earlier hand-transcribed Drouin Collection copy of this abbreviated marriage record in the "old register of the parish church of Ste. Anne at Mackinac" is different than the above SHSW version. It states, as translated:

"13 September 1735 Mr. Augustin"

(See Drouin Collection photo-copy of this "old register" excerpt directly below):



Marriage notes for **MARIE MAGDELEINE REAUME** and her second husband **LOUIS CHEVALLIER**:

The following is a copy of the translated 1752 marriage contract between Marie Magdeleine Réaume "widow of Augustin Larcheveque" and her second husband Louis Chevallier (copy provided by Sommerville/personal communication):

Marriage Contract

28 April 1752

Louis Chevallier and Marie Madeleine Réaume, widow of Augustin Larcheveque

Before us missionary priest of the Company of Jesus now present at St. Joseph [Niles, MI] and acting as curé [parish priest], in the presence of Mr de la Colombiere Lacorne, lieutenant of the infantry, commandant for the king at the above said post, and of the

undersigned witnesses, appeared **Louis Chevalier**, son of deceased **Jean Baptiste Chevalier** and of **Manon Alavoine**, established at **MichilimaKina**, and **Marie Magdeleine Réaume**, widow of deceased **Augustin Larcheveque**, established at this post, who, desiring to contract marriage together in the presence of a representative of our Holy Mother Church [en face de l'église] have agreed to what follows.

Be it known: that the said widow declares on her soul and conscience what belongs to the children of her first marriage, which, in effect, she has declared that they hold only a house in very poor condition situated at the edge of the fort to the southeast, which is known to all those assembled that they recognize their son **Louis**, born the **eleventh of October, seventeen hundred fifty** [sic] that the said **Chevalier** declares on his soul and conscience what he brings to the present marriage so that in case of the death of the mother of the child or of the children who might be born, he can retain what he has put in, bringing **eighteen hundred francs**, whereas the said widow brings nothing. That for the community they form by this present contract, they make themselves, from this moment, **un et commun** [one and common] in all the **biens** [property] they will acquire [les biens à acquérir], relying [soutenant] for the rest on the **Coutume de Paris** [Custom of Paris], as this is what they have agreed in the presence of relatives who have signed with us this **twenty-eight day of April in the year seventeen hundred fifty-two** at the said post of St. Joseph, signed **Louis chevalier, marie Madelene reaume veuve larche, jacques dumay, jean jutras, marie catherine Larche femme De jutras, p. du jaunay miss. De la Compe de jesus, L'acolombiere** Deposited *pour minute* [as the original] with **danré deblanzÿ** one of the notaries

Royal in the jurisdiction of Montreal, undersigned, by the Reverend Father **Jean Saint Pé**, missionary priest of the Company of Jesus, Superior of the Montreal residence here present, who certified it as true, for it had been delivered [to him] with all necessary expeditions; and that it possesses [no] erasures, after observing that at the fifteenth line, *the word "deux"* [two] is erased and the said erasure is not approved [See line fifteen for the date of birth of son Louis] etc. and made and passed at the said Montreal, Étude of **Danry**, one of the notaries, the **fourth of August of the year Seventeen hundred fifty-three** and signed by signé St pé
ADhemar [with paraphe]

Children of **MARIE MAGDELEINE RÉAUME** and **AUGUSTIN L'ARCHEVÊQUE** are:

- i. **MARIE CATHERINE³ L'ARCHEVÊQUE** (Métis), b. January 12, 1731, Rivière St. Joseph, Michigan and died February 1, 1810 in St-Vincent-de-Paul, Quebec (St-Vincent-de-Paul Parish record/Agnes Beauchamp); she married **JEAN-BAPTISTE JUTRAS** (voyageur), July 07, 1748, St. Ignace Mission Michilimackinac (Father Pierre DuJaunay/Jesuit), son of Jean Baptiste Claude Jutras Valle and Marie Josephe Godefroy Delictot (PRDH). He was born October 24, 1714 at Trois Rivieres, Quebec, and died April 10, 1788 at Trois Rivieres, Quebec (PRDH/Beauchamp).

More about **MARIE CATHERINE L'ARCHEVÊQUE**:

Baptism: January 13, 1731, Rivière St. Joseph, Michigan (Father C. M. Mesaiger/Jesuit)
Translation of the St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

In the year 1731 the 13th of January I, C M Mesaiger priest and missionary of the society of jesus at the river St joseph, baptized marie catherine daughter of augustin larchevesque of quebec settled here and of marie rheaume married in the eyes of the church, born (the

night be fore) the 12th. The godfather was (Nico)las coulou de villiers command ing (for the king in this post) and the godmother catherine ouekioukoue wife of jean baptiste baron C M Mesaiger miss of the soc. of jesus

Marriage notes for MARIE CATHERINE L'ARCHEVEQUE and JEAN-BAPTISTE JUTRAS:

Translation of the Register of Marriages in the Parish of Michilimackinac (Collections of the State Historical Society of Wisconsin):

*July 7, 1748, I received the mutual marriage consent of jean baptiste jutras, son of j. B. jutras and of marie josephe Godefroy de lindor [Lincot], of the parish of Three Rivers; and of marie catherine l'archevêque, daughter of the late Augustin l'archevêque and of Marie madelaine Reaume of the mission of St joseph * * **

P. Du Jaunay, miss. of the society of Jesus.

jean jutras; Cathrine Lathe [l'archevêque]; mari madelene reaume; Legardeur De St Pierre; Verchere; Bourassa; Langlade; R. L. Derpine; Langlade, fils.

More notes on MARIE CATHERINE L'ARCHEVEQUE: It seems apparent that Marie Catherine L'Archevêque lived at Rivière St. Joseph for the first 49 years of her life until June of 1780 when she was also forcibly removed by the British from the post along with other members of her family (Note: **"In the house of M. Chevalier: Md. Youtra, her daughter"** as recorded in the 1780 "Census of the Post of St. Joseph," *Michigan Pioneer Collections* 10: 406-7).

After her 1780 relocation from the Great Lakes region to the Montreal area in Canada, Marie Catherine apparently continued to live close-by to her mother Marie Magdeleine Réaume and her younger sister Marie Magdeleine L'Archevêque (see Generation 3 below), both of whom had also been removed/relocated from Rivière St. Joseph.

Marie Catherine ("Catherine Larche, widow of Jean Baptiste Joutrat deceased") died at St. Vincent de Paul at the age of 80 on February 1, 1810, and was buried on February 3. (Drouin Collection/St. Vincent de Paul). Below is the Drouin Collection photo-copy of Marie Catherine's death/burial record from St. Vincent de Paul:

Catherine Larche.
 le trois de février mil huit cent dix par nous prêtre soussigné
 curé de cette paroisse de St. Vincent de Paul à Paris soussigné par nous
 après un service solennel le corps de Catherine Larche, veuve de
 Jean Bte. Joutrat, décédée de la mort naturelle âgée de quatre-vingt
 ans, nous l'avons fait inhumer dans la chapelle de la mission de St. Vincent
 en présence de Louis Laforest et de Jean Bte. Collet prêtres.
 Le clerc ne pouvant signer seul dequid. Ch. Bégin, vicaire

- ii. MARIE JOSEPHTE ESTER L'ARCHEVÊQUE (Métis), b. Abt. 1733, Rivière St. Joseph, Michigan; d. September 30, 1794, Cahokia, Illinois; m. (1) JACQUES BARISO DE LA MARCHE, August 02, 1748, St. Ignace Mission Michilimackinac (Father Pierre DuJaunay/Jesuit); m. (2) CHARLES LE BOEUF

LAFLAMME, Abt. 1766, Cahokia, Illinois; m. (3) THOMAS BRADY, June 08, 1779, Cahokia, Illinois.

More about MARIE JOSEPHTE ESTER L'ARCHEVÊQUE:

Baptism: January 01, 1734, St. Ignace Mission, Michilimackinac, Michigan

Translation of the Register of Baptisms of the Mission of St. Ignace de Michilimackinac (Collections of the State Historical Society of Wisconsin):

"1 January 1734 marie esther, daughter of augustin l'arche, then one year old."

Marriage notes for MARIE JOSEPHTE ESTER L'ARCHEVEQUE and JACQUES LA MARCHE:

Translation of the Register of Marriages in the Parish of Michilimackinac (Collections of the State Historical Society of Wisconsin):

*August 2, 1748, I received the mutual marriage consent of jacques Bariso de la marche, son of the late julien Bariso de la marche and of the late Genevieve dyel of the parish of la madelaine; and of marie joseph esther larcheveque, daughter of the late Augustine larchevêque and of marie madelaine Reaume of the mission of St Joseph. * * **

P. du jaunay, miss. of the society of Jesus. [Name illegible]; langlade; marie josette ester; Bourassa

More about MARIE JOSEPHTE ESTER L'ARCHEVEQUE: Marie Josephte Ester, and her third husband, the Irish/American Thomas Brady, are both listed as "Revolutionary War Soldiers in St. Clair County, Illinois" in the **Journal of the Illinois State Historical Society Volume VIII APRIL, 1915, TO JANUARY, 1916**. They are both honored as American Revolutionary War patriots (as recorded in the ISHS Journal--husband and wife "Mr. Thomas Brady" and "Mrs. Thomas Brady") for the roles that they played in this conflict, and for the "distinct service" that they "rendered to the Americans" during the war with the British.

Also, the following brief biographical sketch of Marie Josephte Ester is contained in the "Early Chicago-Chicago History" website's online encyclopedia (<http://www.earlychicago.com/>):

" Marie Josephte (Josette) Esther L'Arche (L'Archeveque) born at St. Joseph c.1733, baptised there Jan. 1, 1734. She married [1] Jacques Bariso de la Marche; they had children including three sons still living at Cahokia in 1790, but he died after July 1756, and she then married [2] Charles le Boeuf dit La Flamme; they had children who were minors at his death, date unknown; two of them were living at Cahokia in 1790. As the wife of La Flamme she might have lived at Chicagou in 1763, when there were "a few French families" present, but they were at Cahokia by 1772 when her daughter married Joseph Languedoc there. She married [3] Thomas Brady of Cahokia, marriage contract June 8, 1779; her son Philippe La Flamme came of age about 1783, and Esther (as she often appeared in St. Joseph church records) seems to have been alive then. But she was certainly dead by Oct. 1, 1794, the date on which Brady's second (?) wife, Josephine Charlier, was buried at Cahokia."

- iii. MARIE ANGELIQUE L'ARCHEVÊQUE (Métis), b. December 31, 1734, Rivière St. Joseph, Michigan; d. before November 27, 1780; m. CHARLES LHUILLIER CHEVALIER (trader), August 26, 1754, Rivière St. Joseph, Michigan (PRDH). He was born 1711 in Montreal, Quebec, Canada and died March 19, 1773 at Rivière St. Joseph, Michigan (PRDH)

More about MARIE ANGELIQUE L'ARCHEVÊQUE:

Baptism: September 11, 1735, Rivière St. Joseph, Michigan (Father J. L. De La Pierre/Jesuit)
Translation of the St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

The 11th day of september 1735 I supplied the ceremonies of baptism to Angelique Larche daughter of Augustin Larche and of Marie Reaume his wife, born the 31st of december of the year 1734 and baptized in the absence of the missionary by Mr Du Muy commander of the fort of the River St Joseph. The godfather was Sieur Louis Gatino and the godmother Charlotte Chevalier

Gastineau

charlotte wife of de haitre

J. L. De La Pierre miss Jesuit

Death: The time of her death "before November 27, 1780" is based upon an entry in her daughter Marie Archange's marriage record at St. Francois Xavier de Vercheres on that date that states that Anglique Larche was "deceased."

(Important Note: The three orphaned Rivière St. Joseph-born children of Marie Angelique and her late husband Charles Lhuillier Chevalier, including their daughters Marie Archange, Marie Catherine, and their son Roch, had all been relocated from the Fort St. Joseph/Great Lakes region, as they were living in Canada in 1780 (confirmed through St. Francois Xavier de Vercheres & Notre-Dame-de-Quebec parish records, and the PRDH).

Marriage notes for MARIE ANGELIQUE L'ARCHEVÊQUE and CHARLES LHUILLIER CHEVALIER:

The August 26, 1754 date for their marriage recorded in the PRDH probably represents a "custom of the country" marriage date as the St. Joseph Mission Baptismal Register records a November 26, 1757 "nuptial blessing ceremony" performed by Jesuit Father Jean Baptiste Lamorine for "Charles Lhulic dit Chavallier and Angelique Larchevesque."

Translation of the St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

in the chapel of St joseph today the 26th of august 1757 having twice published the Banns according to the orders of our Holy mother the church and having judged it reasonable to dispense from the third publication we received the mutual consent of charles Lhulic dit chevaillier and angelique larchevesque and gave them the nuptial blessing according to all the ceremonies prescribed by our Holy mother the church in presence of the undersigned witnesses to wit: nicolas le fevre paschal chevailler Louison chavailler, jan charles francois La'houssoye and other witnesses

Lamorinie e soc jesu

Charles Luyiliq

Nicolas lefebre

De Lahoussoye

Louis Chevallier

*Louis paschal
Chevalier*

Durinncte

Note: Based on the placement of this entry in the original Register, the actual year of this "chapel of St. Joseph" marriage may actually be 1759 (1757 being a later translator's/transcriber's error).

In any case, a June 15, 1755 entry in the Register also indicates that they were already married at an earlier date:

Translation of the Rivière St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

In the year one thousand seven hundred and fifty five the fifteenth of june I the undersigned Baptized conditionally according to the rite of our Holy mother the church Roche Lhuillie legitimate son of charles Lhuillie parish of montreal and of angelique Larchevesque his wife, three days old. he had for godfather Mr Roch de St ours deschaillons commanding for the king in this post and for godmother marie Magdelaine Reaume his grandmother widow of the deceased Larchevesque and at present wife of Louis chevailler. in testimony thereof I signed at St joseph this 15th of june 1755

*Lamorinie of the
society of jesus*

St ours Dechaillon

*The child had been
baptized because of
danger*

- iv. MARIE CHARLOTTE L'ARCHEVÊQUE (Métis), b. November 22, 1736, Rivière St. Joseph, Michigan; d. aft. 1780 in St Louis, Territory La Louisiane; m. (1) ANTOINE ST. FRANCOIS (voyageur), Bef. November 13, 1755; m. (2) GABRIEL METODE, October 17, 1780, in St. Louis King of France Catholic Church, St Louis, Territory La Louisiane (from Lavera Rose, St. Francis Community Rosebud Lakota Indian Reservation in South Dakota)

More about MARIE CHARLOTTE L'ARCHEVÊQUE:

Baptism: November 23, 1736, Rivière St. Joseph, Michigan (Mr. De Lusignan/Post Commandant)

Baptism Ceremony: June 21, 1738, Rivière St. Joseph, Michigan (Father Pierre Du Jaunay/Jesuit)

Translation of the St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

The same day I supplied the ceremonies of Holy baptism to Marie Charles legitimate daughter of augustin l'archevesque and of marie Reaume his wife, born the 22nd of november of the year 1736 and baptized the 23rd of the month by Mr de lusignan commander of the post in the absence of the missionary. the godfather was Mr. alexis de Langis esquire and the godmother charlotte chevalier wife of deshetres. done at the river St Joseph this 21st of june 1738

*ch^{ev} de
langis*

*Pr. du jaunay miss. of the soc. of jesus
charlotte chevalier*

3. v. **MARIE MAGDELEINE L'ARCHEVÊQUE (LARCHE) (Métis), b. Abt. 1737, Rivière St. Joseph, Michigan; d. November 11, 1795, St-Vincent-de-Paul, Quebec, Canada.**

(Note: See Generation 3)

- vi. MARIE ANNE L'ARCHEVÊQUE (Métis), b. Abt. 1733 or July 1738, Rivière St. Joseph, Michigan; d. September 19, 1763, Fort Detroit, Michigan; m. AUGUSTIN GIBAUT.

More about MARIE ANNE L'ARCHEVÊQUE:

Baptism: April 25, 1740, Rivière St. Joseph, Michigan (Father Jean Baptiste Lamorine/Jesuit)
Translation of the St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

In the year one thousand seven hundred and forty the 25th of april I the undersigned jan baptiste Lamorinie priest of the society of jesus and missionary at the mission of the River St joseph supplied the ceremonies of Holy baptism to the daughter of Mr. augustin larchevesque and of marie magdelaine reaume married, aged 21 months and 8 days to whom was given the name of marie anne, her godfather was Monsieur nicolas Coulon de Villiers commander of the post and the godmother Marie Josephte Esther Larchevesque in testimony thereof I signed jan Baptiste Lamorinie Missionary of the society of jesus at the mission of the river St joseph

Coulon de Villiers

ch^{er} de langis

the godmother made a cross

marie madelene

IMPORTANT NOTE: Some researchers feel that this baptismal record may actually be that of the daughter [Marie Magdeleine L'Archevêque](#) and not for Marie Anne (see more on this on page 48). Marie Anne's 1763 death/burial record at Detroit St. Anne states that she was "about thirty years" old when she died, which would put her birth year at about 1733. This obviously requires additional research.

- vii. MARIE AMABLE L'ARCHEVÊQUE (Métis), b. Abt. 1740, Rivière St. Joseph, Michigan; m. JEAN-BAPTISTE FRANCOIS LONVAL, Abt. 1760.

More about MARIE AMABLE L'ARCHEVÊQUE:

Baptism: July 27, 1740, Rivière St. Joseph, Michigan (Nicholas Coulon de Villiers/Post Commandant)

Baptism Ceremony: June 29, 1741, Rivière St. Joseph, Michigan (Father Jean Baptiste Lamorine/Jesuit)

Translation of the St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

In the year one thousand seven hundred and forty one I jan Baptiste Lamorinie priest of the Society of jesus and at present missionary at the mission of the river St joseph on this day the 29th of june supplied the ceremonies of baptism to marie amable daughter of Mr augustin Larchevesque and of marie magdelaine reaume his wife. the godfather was Mr. Claude Cavon and the godmother Charlote robert wife of Sieur francois mainard, interpreter in the said post. the said child had been baptized by Monsieur nicolas Coulon viliers Commandant of the said place the twenty seventh of july of the year one thousand seven hundred and forty. the said gentleman having certified () I supplied the lack of ceremonies and signed

signed with me

*Jean Baptiste Lamorinie of the soc.
of jesus*

Claude Cavon
marie charlotte rober
jane
wife of fransoit
menard

viii. MARIE AGATHE L'ARCHEVÊQUE (Métis), b. Abt. 1744.

More about MARIE AGATHE L'ARCHEVÊQUE:

Baptism: 1744, Rivière St. Joseph, Michigan (Father Jean Baptiste Lamorine/Jesuit)

Translation of the St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

In the year one thousand seven hundred and forty four I the undersigned jean Baptiste Lamorinie priest of the society of jesus actually at the french fort of the river St joseph Baptized on the () march agathe Larche legitimate daughter of Mons. augustin Larche and of marie reaume his lawful wife married in the eyes of the church. she had for godfather Monsieur de Lespin de Villiers cadet de L'aiguillette in the troops of the marine detachment who are in the colony and for godmother catherine larche sister of the said baptized child. they signed with me

lepiney de villiers

Jean Bapt. Lamorinie
missionary of the soc of
jesus

marie catheine larche

ix. AUGUSTIN L'ARCHEVEQUE (Métis), b. January 09, 1745/46, Rivière St. Joseph, Michigan.

More about AUGUSTIN L'ARCHEVEQUE:

Baptism: July 07, 1748, St. Ignace Mission, Michilimackinac, Michigan (Father Pierre Du Jaunay/Jesuit).

Translation of the Register of Baptisms of the Mission of St. Ignace de Michilimackinac (Collections of the State Historical Society of Wisconsin):

*July 7, 1748, I Supplied the ceremonies of holy baptism to and baptized conditionally Augustin, son of the late Augustin l'archevêque and of Marie Reaumé, his wife, residing at St Joseph. The said child was born at St joseph on January 9, 1746, and was privately baptized the same day. The godfather was mr. Augustin moras de l'anglade, esquire; and the godmother mlle. Bourassa, the elder. * * **

P. du jaunay, miss. of the society of Jesus. Langlade; marie Catherinne lerige.

Children of MARIE RÉAUME and LOUIS CHEVALLIER are:

- i. LOUIS³ CHEVALIER (Métis), b. October 11, 1751, Rivière St. Joseph, Michigan.

NOTE: NEED TO RESEARCH MORE ON HIM

More about LOUIS CHEVALIER Jr.:

Baptism: October 1751, Rivière St. Joseph, Michigan (Louis Pascal Chevalier)

Baptism Ceremony: April 09, 1752, Rivière St. Joseph, Michigan (Jesuit Father Pierre Du Jaunay).

Translation of the St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

Today the ninth day of the month of april of the year one thousand hundred and fifty two I supplied the ceremonies of Holy baptism to Louis natural son of Louis chevalier and of () () l'archeveque the said child born the 11th of october 1751 and baptized by pascal chevalier, the godfather was Sieur J. B. joutras and the godmother madelaine chevalier wife of the Sieur du may. done at St joseph the year and day as above
p. du jaunay miss of the
jean jutras soc of jesus

ii. AMABLE CHEVALIER (Métis) b. unknown, probably at Rivière St. Joseph.
NOTE: NEED TO RESEARCH MORE ON HIM

Notes on AMABLE CHEVALLIER: No original birth/baptism records for Amable have been found--or recognized as such. Some historians have theorized that Amable was the son of Louis Chevallier and an unnamed "Odawa woman" or "Indian woman" that Louis was married to prior to his marriage to Marie Magdeleine. However, I have not found any early documentation in my research indicating that Louis Chevallier was ever married to, nor did he have children with, any other Great Lakes Native woman other than Marie Magdeleine Reaume. This requires additional research.

Note: References to Amable Chevalier (there are numerous such references in the literature and early documents):
(see *The American Antiquarian* Vol. XV November 1893 No. 6):

EARLY TRADERS AND TRADE-ROUTES IN ONTARIO AND THE WEST. 1760-83
by CAPT. ERNEST CRUIKSHANK

"Louis Chevalier, a French Canadian trader, who had acquired great influence among the neighboring tribes, continued to reside at St. Joseph's until removed by force during revolution. His establishment then numbered fifty men, women and children. By turns trusted and suspected, Chevalier appears, on the whole, to have been faithful to his allegiance during the contest. Like many others of his calling, he had taken an Indian wife, and one of his half-breed children, Amable Chevalier, rendered important services during the war of 1812...."

(see *The Halimand Papers* in Michigan Historical Collections 10:368):

TO GEN. HALDIMAND MICHILIMACKINAC 15 August 1778.

SIR—The endorsed letter from Mr. Macarty a Trader from this Post to the Illinois, and one from St. Josephs, will give your Excellency some insight into what is doing or likely to be done in that Quarter. Mr. Macarty's account is confirmed by several People just arrived from the Illinois. I am also informed that reports are spread in all the Illinois Vilages that the french are soon to take possession of that country as there are no troops to prevent the Virginians from going there, they have it in their power to spread reports and poison the

minds of the Indians so as at least to make it very dangerous to Traders. Mr. Louis Chevalier at St. Josephs holds the pass to Detroit and can also give the first intelligence to the enemy's motion on the Wabash. This gentleman is so connected with the Potawatamies that he can now do anything with them having lived upwards of thirty years at that Place.

A young Indian named Aimable at present at Montreal is his son. Some Mark of distinction given to this young man and he with a few of his comrade Potawatamies persuaded to remain another year at Montreal would be of great service as those at St. Joseph would never Misbehave whilst any of their friends are down the Country.

(Signed) A. S. DE PEYSTER.

(see *The Halimand Papers* in Michigan Historical Collections 10:580-581).

DE PEYSTER TO SINCLAIR DETROIT 12th March 1780.

DEAR SIR—I am favoured with your letters of 15th Feb'y. Missabogs arrived on the 7th Inst. with Thebault. I have detained him whilst I could dispatch an express to Niagara, in hopes also that my express might return from thence in time to send with him, but I have given over hopes therefore least Assin grow impatient, I now dispatch your Courier....

I must beg leave to observe, least the Indians should tell an untruth, that they are engaged to assist their friends, of their own accord, excepting Amiable, the son of Louison Chevallier, who with Bengsew-abrine are to march at my request, and at the desire of Amiable, have given him a letter to DeQuinte", to request he will lead the Party, assuring him that you will be glad to engage him in the King's Service....

The Errand Amiable came upon was to bring me a letter from Chevallier to acquaint me with the Rebels having evacuated the Illinois, leaving only McCarty behind....

AR. S. DE PEYSTER.

Generation No. 3

3. MARIE MAGDELEINE³ L'ARCHEVÊQUE (LARCHE) (Métis) (MARIE MAGDELEINE² RÉAUME, SIMPHOROSE¹ OUAOAGOUKOUÉ) was born Abt. 1737 in Rivière St. Joseph, Michigan, and died November 10, 1795 in St-Vincent-de-Paul, Quebec, Canada (PRDH/ St-Vincent-de-Paul Parish/Beauchamp). She married (1) LOUIS PASCAL CHEVALIER Abt. 1758 in Rivière St. Joseph, Michigan, son of JEAN-BAPTISTE CHEVALIER and MARIE ALAVOINE. He was born Abt. 1730 in St. Ignace Mission, Michilimackinac, Michigan, and died Bef. 1778 at Rivière St. Joseph, Michigan. She married (2) **FRANCOIS MARCOT** August 26, 1778 in Rivière St. Joseph, Michigan, son of **JACQUES MARCOT** and **MARGUERITE-MARIE BISSONNETTE** (PRDH/Beauchamp). He was born May 04, 1746 in St. Angés-de-Lachine, Quebec, Canada (St. Angés-de-Lachine Parish/Drouin Collection/PRDH/Beauchamp), and died April 19, 1822

in St-Vincent-de-Paul, Quebec, Canada (St-Vincent-de-Paul Parish records/Beauchamp).

Notes for **MARIE MAGDELEINE L'ARCHEVÊQUE:**

Marie Magdeleine L'Archevêque's birth year of Abt. 1737 is based on the PRDH and St-Vincent-de-Paul parish records of her being 58 years-of-age at the time of her death in November 1795. Thus far, her birth and baptismal records have not been found, or at least recognized and confirmed as such. (NOTE: some researchers suspect that the following April 25, 1740 St. Joseph baptismal record of a "Marie Anne" L'Archeveque "aged 21 months and 8 days" may be that of Marie Magdeleine. The year of birth matches the suspected age of Marie Magdeleine, and the name "Anne" appears to be inserted into the document above and after the name "Marie." See Drouin Collection photo-copy of original Register excerpt directly below):



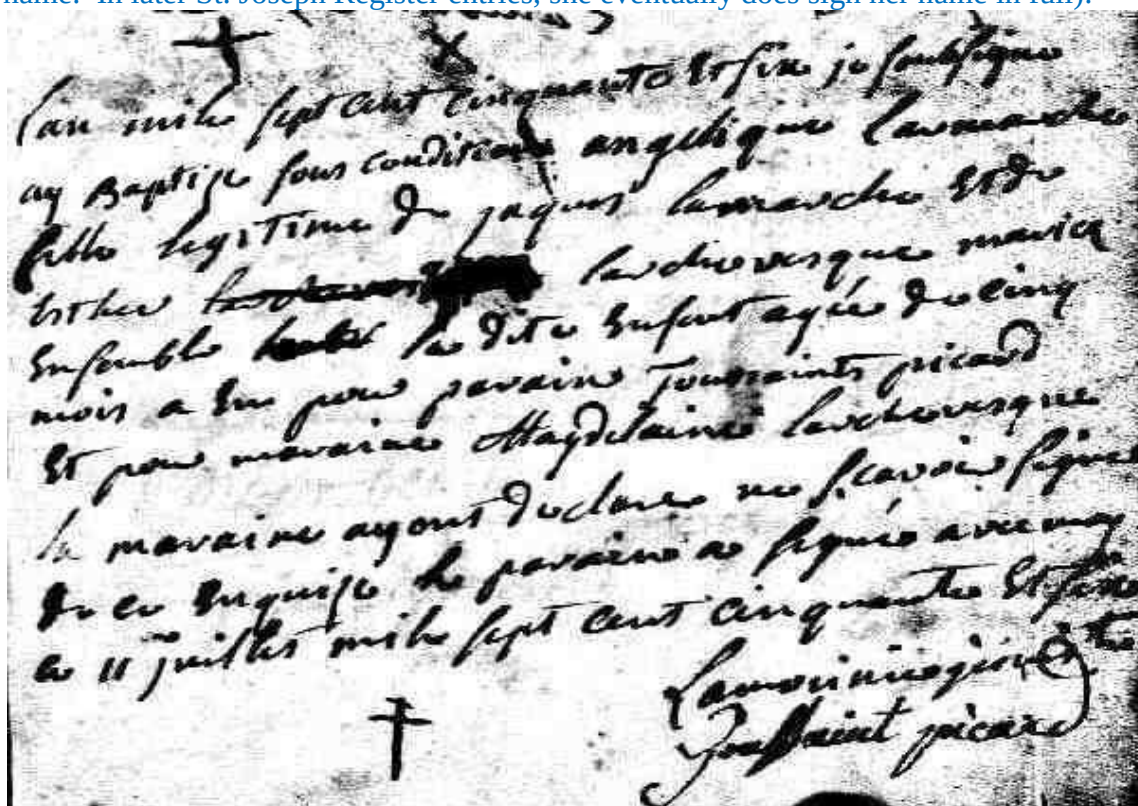
In any case, the first recognized mention of her name in the St. Joseph Baptismal Register is on July 11, 1756 when she serves as the godmother for her niece Marie Josephe Lamarche: Translation of the Rivière St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

In the year one thousand seven hundred and fifty six I the undersigned Baptized conditionally angelique Lamarche legitimate daughter of jaques Lamarche and of esther larchevesque married. the said child five months old had for godfather Toussaints picard and for godmother Magdelaine Larchevesque. when asked the godmother said she could not sign and the godfather signed with me this 11th of july one thousand seven hundred and fifty six

Lamorinie jesuit

Toussaint picard

(See Drouin Collection photo-copy of the original Register excerpt directly below that shows the mark—a cross—of a young Marie Magdeleine Larchevêque who could not yet sign her name. In later St. Joseph Register entries, she eventually does sign her name in full):



Marie Magdeleine appears in the St. Joseph Baptismal Register as a godmother a total of eight times through the years, twice being godmother to children of her sister Marie Catherine.

It seems apparent that Marie Magdeleine L'Archevêque lived at the French/Métis post and Potawatomi village at Rivière St. Joseph, Michigan for the first 43 years of her life until June of 1780 when she was also forcibly removed by the British from the post with her second husband, Francois Marcot, and other members of her family (Note: *"In the house of Seur Marcot: Marcot, Mad Marcot & four children"* as recorded in the 1780 "Census of the Post of St. Joseph," *Michigan Pioneer Collections* 10: 406-7).

Marie Magdeleine and Francois Marcot, and their children, then show up in the parish records at Varennes, Quebec the following year in 1781. They apparently continued to live close-by to her mother Marie Magdeleine Réaume (who served as godmother for one of her Marcot grandchildren/see below) and her oldest sister Marie Catherine L'Archevêque Jutras, even after they were all displaced from the Great Lakes region by the British Lt. Governor Sinclair at Fort Michilimackinac.

Marie Magdeleine died at St. Vincent de Paul at the age of 58 (as recorded in the church record), and was buried on November 10, 1795. Her name was recorded as *"Marie Elizabeth Chevalier, spouse of Francois Marcot."* (Drouin Collection/St. Vincent de Paul/PRDH). Below is the Drouin Collection photo-copy of the original death/burial record from St. Vincent de Paul:

Le 22^e novembre mil sept cent quatrevingt quinze par nous
 prêtre soussigné a été inhumé dans la sépulture de cette église
 le corps de mari Elizabéth chevalier épouse de francois marcot de
 lui agé de cinquante huit ans muni des sacrements de l'église
 Il étoit présent Jean Baptiste geoffroy Antoine chevet charles
 graton et autres
 L'p. Chemel p. l'p.

More about LOUIS PASCAL CHEVALIER:

Baptism: July 22, 1730, St. Ignace Mission, Michilimackinac, Michigan.

Note: Louis Pascal Chevalier was a younger brother of Louis Chevallier who had married the widowed [Marie Magdeleine Réaume](#) in 1752 (the mother of [Marie Magdeleine L'Archevêque](#), Louis Pascal's wife).

Notes for **FRANCOIS MARCOT**:

Baptism: below is the Drouin Collection photo-copy of Francois' original baptism record from St-Anges-de-Lachine:

B. le quatrième jour de mai mille sept cent quatre-vingt six
 soussigné prêtre notaire de lachine a baptisé francois
 de le matin fils de jacques marcot voyageur et de
 francois marcot et guérilla bissonet sa femme le parrain a été francois
 bissonet fils oncle de l'enfant la marraine marie jessé
 marcel fille de francois marcel et madame tout deux
 de cette paroisse le père parrain a été a d'adarnes / l'auve
 si grand aussi bien que le parrain
 marie jessé marcel de Vallières prêtre

I have found one record that apparently documents Francois' work as a voyageur in the Great Lakes region in the year 1769:

[Societe Historique de Saint-Boniface--Au pays de Riel](#)

<http://www.shsb.mb.ca/paysriel/accueil.html>

Engagement pardevant les notaires publics

Date de l'engagement

1769-07-04

Nom de l'engagé

MARCOT, FRANCOIS

Notaire devant qui est signé l'engagement

SIMONNET

Commerçant avec qui est pris l'engagement

AMABLE CHABOILLEZ

Destination de l'engagé

POSTE DE MICHILIMAKINAC

Although much remains to be learned about the life of Francois Marcot, we know from the information that we already have that he was apparently at one time a *voyageur* in the Great Lakes region who eventually made his way to the Rivière St. Joseph area where he met and then married the recently widowed Marie Magdeleine L'Archevêque Chevalier.

He took up residence at St. Joseph with his new family, where he and his new wife had their first child (a daughter Francoise) shortly before being displaced from their home by the British in the summer of 1780 (Note: again, ***"In the house of Seur Marcot: Marcot, Mad Marcot & four children"*** as recorded in the 1780 "Census of the Post of St. Joseph," *Michigan Pioneer Collections* 10: 406-7).

With his family, he relocated from Rivière St. Joseph to the Montreal area where he lived the remainder of his life. Francois died at St-Vincent-de-Paul, as listed above. His parish burial record says that at the time of his death, he was a "farmer" and 72 years of age.

More research is needed to learn more about Francois Marcot and his early years as an apparent *voyageur* in the Great Lakes area. We know from his baptismal record at Lachine that his father was the "voyageur" Jacques Marcot, a man whose name is found on numerous voyageur contracts, including one that shows that on at least one occasion, he was apparently engaged to canoe to Rivière St. Joseph in 1744: ***Societe Historique de Saint-Boniface--Au pays de Riel*** <http://www.shsb.mb.ca/paysriel/accueil.html>

Engagement pardevant les notaires publics

Date de l'engagement

1744-05-19

Nom de l'engagé

MARCOT, JACQUES

Notaire devant qui est signé l'engagement

ADHEMAR

Commerçant avec qui est pris l'engagement

MARIN DE LAPERRIERE ET DEQUINDRE

Destination de l'engagé

POSTE DE LA RIVIERE ST-JOSEPH

We also know from Francois' baptismal record that his godfather was his mother Marguerite's brother Francois Bissonette. The Bissonette family of Marguerite and Francois was also one of fur traders and voyageurs, as indicated in the following excerpt of a paper that was published in the *Michigan Historical Collections* 38/502-509:

"GENEALOGICAL SKETCH AND HISTORY OF THE BISSONETTE FAMILY

BY G. BISSONETTE

Pierre Bissonette, holding the rank of major in the French Army, was sent by the government of France to Canada in command of French troops in the early regime of Canada. Tradition tells us that Major Bissonette did not return to France, but was married and settled at a place called La Pointe au Cedre (Cedar Point) on the St. Lawrence River and raised a family of fifteen children. One of the descendants of this family, Etienne, with his brother Francis, (NOTE: This "Francis" is Francois the brother of Marguerite and the uncle and godfather of Francois Marcot/JRP) moved to the Island of Montreal and settled at a place on the island called in French La pointe au Tremble (Trembling Point). They went into the mercantile business bringing their goods from France, trading with and buying furs from the Indians, and had a number of men in their employ called voyageurs or courier de bois, who would go in their canoes up the different rivers with

goods and barter them with the Indians for furs and pelts which they brought down to Montreal and sent to France. After being in Montreal a number of years and hearing of the great fur countries of the lake regions, they determined to remove to that country. Packing up their goods in bateaux, they went up the Ottawa River, across the portage to Lake Nipissing, down French River and across Georgian Bay to Lake Huron, down River St. Clair to Detroit and established their headquarters' trading post in Detroit. After a number of years, they established another base of supplies at what was then called Upper Sandusky, now Fremont, Ohio. Francis Bissonette was sent there and took charge. He had raised a family of children and in after years one of his sons, Joseph, was guide and interpreter to Gen. John C. Fremont among the Indians in his celebrated Rocky Mountain exploration expeditions. Two of his daughters were Sisters of Charity in Cleveland, Ohio, and a great many of his descendants still live in that section. So much of Gen. Fremont's success depended on Joseph's knowledge of the Indians and the country traversed, that in the written history his name is given and his services publicly acknowledged.

(Etienne and Francis were sons of Francois Bissonette and Marguerite Guay (They were the parents also of Marguerite/JRP). Francis was born March 6th, 1723, and married Angelique Vitry, 1754. Etienne was born December 31st, 1729, and married Catherine Vitry, January 8th, 1753. Francois was son of Jean Bissonette and Charlotte Davenne. He was born Feb. 5th, 1700, married Marguerite Guay, Feb. 14th, 1722 at Quebec. He died at Soulanges, June 30, 1756. Jean was the son of Pierre Bissonette and Marie D'Allon. He was born July 24th, 1669 and married Charlotte Davenne in 1692. Pierre was a carpenter by trade and was born in 1626. Tanguay's Dictionnaire Genealogique.)...

Etienne Bissonette from Detroit headquarters made a number of trading voyages down Detroit river across the head of Lake Erie up the Maumee River, taking his goods across the portage to the Wabash River, down that river to Vincennes, Indiana and returning to Detroit with his bateaux loaded with furs. In those days going from Detroit to Vincennes was like going around the world to-day. From one of these voyages he never returned. It was supposed that he and his crew of men were murdered by the Indians. Nothing was ever heard from them until a great many years after...."

I have found that on at least one occasion, Francois Bissonette was also apparently engaged on a canoe trip to Fort St. Joseph in 1741: **Societe Historique de Saint-Boniface--Au pays de Riel** <http://www.shsb.mb.ca/paysriel/accueil.html>

Engagement pardevant les notaires publics

Date de l'engagement

1741-06-07

Nom de l'engagé

BISSONET, FRANCOIS

Notaire devant qui est signé l'engagement

BLANZY

Commerçant avec qui est pris l'engagement

CHARLES MARIN SR DE LA PERIERE

Destination de l'engagé

RIVIERE ST-JOSEPH

****IMPORTANT NOTE for the 1780 MARCOT family at the Post of St. Joseph:**

Numerous historians have erroneously concluded that the Marcot family that was mentioned in the 1780 St. Joseph census was that of the Great Lakes' trader Jean Baptiste Marcot and his wife Marie-Thimotée Neskeek (Annishinabe/Ottawa). I have researched this extensively and this is clearly a mistake. Earlier researchers failed to recognize that François Marcot was in the Great Lakes region at that time, and that he had, in fact, married Marie Magdeleine L'Archeveque, widow of Pascal Chevalier, at St. Joseph in 1778 where they also had their first child in 1779. Francois lived there with his "new" family until they were removed by the British in the summer of 1780, the time that the census at the post was taken by Joseph Louis Ainse.

In addition, I have found no evidence in any of the early records that would indicate that Jean Baptiste Marcot himself was ever a resident of St. Joseph, although there is ample documentation that supports the fact that he maintained a residency through the years at Michilimackinac (for one example, see *The Halimand Papers*/ ["Memorial"] in Michigan Historical Collections 10:599). There is also documented evidence that supports the fact that he was probably living at Michilimackinac in June of 1780 when the census was taken down at the Post of St. Joseph (see *The Halimand Papers* ["Agreement"] in Michigan Historical Collections 10:405).

Marriage notes for **MARIE MAGDELEINE L'ARCHEVÊQUE** (Madeleine Larche) and **FRANCOIS MARCOT**:

Their August 26, 1778 marriage in the *Pays-d'en-Haut* was "rehabilitated" or solemnized at Varennes, Quebec on February 9, 1782. The PRDH also records that they signed a marriage contract on March 27, 1782 before the notary Pierre-Louis Panet.

The February 9, 1782 marriage record from Varennes states that Francois Marcot and Madeleine Larche, widow of Pascal Chevalier, "were married at '*St. Joseph*' without a priest, but after reviewing their consent, the priest married them (and thus validated their marriage) in an ordinary ceremony, and their children present (Francoise and Francois) were also legitimized by this marriage." (Varennes Parish record/translation from Beauchamp).

The great Métis/French-Odawa warrior and military leader Charles Langlade (Aukewingeketawso) and Louis Gibaux (who may have been the orphaned Métis son of Marie Anne L'Archevêque and Augustin Gibault/need more research on this) signed as witnesses to this ceremony at Varennes. Charles Langlade had also signed as a witness to the marriage of Marie Catherine L'Archevêque and Jean Baptiste Jutras at Michilimackinac in 1748 (refer back).

(See FamilySearch.Org copy of original 1782 "marriage rehabilitation" record from Varennes directly below):

Mariage de *L'an mil sept cent quatre vingt deux le neuf Janvier*
 de *après avoir fait les informations nécessaires au sujet du mariage*
 de *francois marcot fils de feu jacques marcot et de fante Marie*
 de *Magdeleine Larche.* *Castongué* son pere et mere du gouvernement de quebec d'une part
 et *Madeline Larche* veuve de *pascal chevelarier* du gouvernement de
Montreal l'autre part les quels parties se sont maries a *St Joseph*
par devant *famulus* laics ne pouvant alors avoir de prestres. je soussigné
 curé ai reçu leur mutuel consentement et les ai mariés avec les
 ceremonies ordinaires sans publication de bans dont ils ont obtenu
 des penes de *Monsieur Montgolfier* grand vicaire les enfans issus de
 dit mariage savoir *francoise* âgée de deux ans et le second nommé *francois*
 âgé de trois mois ont été présentes au mariage a la célébration du mariage
 et ont été légitimés. presence de *Sr Charles Langlade* et *louis Gibau* qui ont
 signé avec nous. *Charles Langlade* *luigibau*
fr Duburon ptre

And below is the full translation of the original 1782 “marriage rehabilitation” record from Varennes as translated and provided to me by Suzanne Sommerville:

Translation: In the margin : Marriage of francois Marcot and Magdeleine Larche

In the year Seventeen hundred eighty-two, nine January
 after having made the necessary inquiries on the subject of the marriage
 of francois marcot son of deceased jacques marcot and deceased Marie
 Castongué his father and mother of the government of quebec as one party
 and Madeleine Larche widow of pascal chevelarier [sic, Chevalier] of the government
 of Montreal as the other party the which parties were married to each other at St
 Joseph before lay witnesses not being able then to have any priest. I the undersigned
 pastor have received their mutual consent and have married them with the
 ordinary ceremonies without publication of banns for which they have obtained
 dispensation from monsieur Montgolfier grand vicaire The children issued from the
 said marriage, let it be known, francoise two years old and the second named
 francois three months old were present in the church at the celebration of the
 marriage and were legitimized in the presence of Sr Charles Langlade and louis
 Gibau who have signed with us. [signed] Charles Langlade luigibau
 fr Duburon ptre

Children of MARIE MAGDELEINE L'ARCHEVÊQUE and LOUIS PASCAL CHEVALIER are:

- i. GENEVIEVE⁴ CHEVALIER (Métis), b. May 25, 1758, Rivière St. Joseph, Michigan.

More about GENEVIEVE CHEVALIER:

Baptism: May 26, 1758, Rivière St. Joseph, Michigan (Jesuit Father Jean Baptiste Lamorinie)
Translation of the St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

In the year one thousand seven hundred and fifty eight the twenty sixth of may I jean Baptiste Lamorinie missionary at the river St joseph Baptized geneviesve chevallier daughter of paschal chevallier and of Magdelaine larche her parents married, born the twenty fifth of the same month. she had for godfather jean Baptiste joutras and for godmother Magdelaine reaume widow of larche deceased and at present wife of louis chevallier who signed with me at the river St joseph this twenty sixth of may 1758

*jean Baptiste Lamorinie
jesuit*

jean baptis jutra

*madelene reaume wife of
Louis chevalier
paschal chevalier father of the child*

- ii. MARIE MAGDELEINE CHEVALIER (Métis), b. January 24, 1761, Rivière St. Joseph, Michigan, and died at Prairie du Chien aft. 1803. She married CLAUDE CHARLES GAUTIER DE VERVILLE (Métis), at Rivière St. Joseph, Michigan, son of CLAUDE ST-GERMAIN GAUTIER DE VERVILLE and MARIE THERESE VILLENEUVE (Métis), on January 1, 1779 at a civil ceremony performed without a Catholic priest. Their documented “facon du pays” marriage was apparently “rehabilitated” at Michilimackinac by Father Payet on July 20, 1786. He was born Abt. 1738, being baptized at Michilimackinac on February 3, 1738, and he died Abt. 1803 at Prairie du Chien, Wisconsin.

More about MARIE MAGDELEINE CHEVALIER:

Baptism: January 25, 1761, Rivière St. Joseph, Michigan (Jesuit Father Pierre Potier)

Translation of the St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

In the year of Our Lord one thousand seven hundred and sixty one, The twenty fifth of january I the undersigned certify having baptized Marie Magdelaine chevalier born yesterday about three o'clock in the afternoon: daughter of Louis Pascal chevalier and of Magdelaine L'arche her father and mother in lawful wedlock: The Godfather was Louis chevalier and the godmother Marie amable L'arche who declared they could neither write nor sign

Pierre Potier jesuit Miss of the hurons

Marriage notes for MARIE MAGDELEINE CHEVALIER and CHARLES GAUTIER:

Translated Register of Marriages in the Parish of Michilimackinac (Collections of the State

Historical Society of Wisconsin):

January 1, 1779, in the afternoon called upon by Sieur Charles Gaultier de Vierville, Lieutenant Captain and interpreter of the King for the savages, son of Claude Germain de Vierville and of Therese Villeneuve, his father and mother deceased; and by Magdeleine Chevalier, daughter of the late Pascal Chevalier and of Magdeleine Larcheveque, her Mother, to confirm the Union that a virtuous love induces them to contract together, to prepare them to crown the flame that a Mutual Affection has kindled in their hearts, before our mother the Holy Church, whereof they are members and in whose bosom they wish to live and die,--we proceeded to the House of Sieur Louis Chevalier, uncle of the future Wife to remove all obstacles interfering with their desires and to secure for them, as far as in us lies, days full of sweetness and rest. There, in the presence of the future consorts, of their relatives and friends, we entered in these presents the following covenants, to-wit:--The said future husband, being in the disposition required by the holy Roman Church and according to the ordinances she imposes on her children, promises to take as his wife and lawful spouse Magdeleine Chevalier who, on her side, consents to accept him as her husband and lawful spouse, having the full and entire consent of her family. In virtue of these presents. the husband--taking the wife with all her future rights, with the share of Inheritance coming to her and which is to be handed over to her on the first Demand therefor, to become their common property and the fruits thereof to be enjoyed by them--wishing to add to the rights of his future wife and thereby prove the great affection he has for her, endows her with the sum of one thousand Ecus, to be taken by privilege from the Property they may acquire together, to provide for the Needs to which the Accidents of Life may give rise. The future consorts--not content with the happy Union they are about to contract unless they secure for themselves harmony, repose, and sweet Comfort until the last moment of their lives--wish and consent unanimously in order to enjoy without trouble the happiness they expect, that their Property be possessed with full and entire enjoyment by the survivor after the demise of either of them, and by these presents they set aside all claims and pretensions that may be set up by their own children, should heaven grant their desires by giving such worthy fruits of their mutual love; unless, however, the survivor should wish to enter into another alliance, in which case the contracting party shall be responsible to the children; the Heirs, for their share in the said Heritage. But if Heaven, deaf to their prayers. refuses them lawful Heirs, the survivor shall dispose of the whole according to his or her will and Good pleasure, without being molested by the relatives of either party. The last wish of the future wife is that the said husband shall at once participate in all her rights. They propose and it is their will to have their consent approved and ratified by a Notary and to have the ceremonies of Marriage supplied them by a priest as soon as they are able to do so. For thus,--wishing, obliging and acknowledging the promise made.

(IMPORTANT HISTORICAL NOTE:** This marriage celebration as described in what is actually a “marriage contract,” although recorded in the Michilimackinac Register, actually took place at Rivière St. Joseph while Charles Gautier de Verville was on a mission away from Fort Michilimackinac with fellow interpreters Charles Langlade and Louis Joseph Ainsse. They had been sent by British officer Major De Peyster to rally Odawa, Ojibwe, and Potawatomi warriors from their wintering grounds from Grand River to Rivière St. Joseph to support Lieut. Governor Hamilton’s expedition to Vincennes. The three men arrived at Rivière St. Joseph in December of 1778 (see *The Halimand Papers* in Michigan Historical Collections 10:376-378), where the following civil ceremony, without a Catholic priest, was celebrated just prior to Charles Gautier’s January departure to the Mississippi country.

As such, this is clearly a later transcribed entry into the Michilimackinac Register (quite possibly done by Charles Gautier himself, or at least, at his direction) that has lead past

researchers to the erroneous conclusion that the “marriage celebration” itself, as described in this 1779 contract, took place at the Michilimackinac instead of at the “*House of Sieur Louis Chevalier*,” which was located, of course, NOT at Michilimackinac, but at Fort St. Joseph.)

And also, in addition to the above documentation from 1779, directly below is the 1786 record of the Michilimackinac marriage ceremony that “rehabilitated” or validated their earlier marriage from the Translation of the Register of Marriages in the Parish of Michilimackinac (Collections of the State Historical Society of Wisconsin):

July 20, 1786, I, the undersigned priest, having granted dispensation of bans between Sieur Charles Viarville dit Gauthier son of Sieur Claude Germain Viarville and of Therese Villeneuve, his father and mother, of this parish, of the one part; and Magdelaine Paschal Chevalier, daughter of Sieur Louis Paschal Chevalier and of the late Magdeleine Réaume (priest's/transcriber's error—should read “Magdeleine L'Archeveque”), her father and mother, residing in the same place, of the other part--administered the sacrament of matrimony to the said consorts after receiving their mutual consent which they had already pledged before witnesses pending an opportunity of having their marriage confirmed and ratified by an approved priest and before several witnesses according to the usage and custom of and as prescribd by our mother the holy church and as testified below by the signatures of Messieurs Carignan, Notary public and honeill Trader, who have signed below with the interested parties.

Payet, priest Missn.

L. Carignan; Joseph Oneille C. Gauthier

More about CLAUDE-CHARLES GAUTIER DE VERVILLE:

NOTE: Charles Gautier de Verville is also a blood related ancestor of our Paquette family through his Métis/Anishinabe/Odawa mother Therese Villeneuve. Therese was the daughter of the voyageur and trader Daniel Joseph Amiot Villeneuve (brother of my 8th Great Grandmother Marie Francoise Amiot Villeneuve) and Domitilde OGABEOBNOKUOE/OUKABE/LaFourche (daughter of Odawa chief KEWANOQUOT, and the sister of the great Odawa chief and warrior NISSOWAQUAT).

The following is a short biographical essay recorded in the *Collections of the State Historical Society of Wisconsin. Volume 11*

“Charles Gautier de Verville was the son of Charles Michel de Langlade's half-sister. Gautier's father, Claude Germain Gautier de Verville, married Marie Louise Therese Villeneuve--daughter of Madam Augustin Langlade by her first marriage--on the 2d of October 1736. Charles de Langlade was born in 1729, and Charles Gautier not earlier than 1737. The latter's grandmother being a sister of King Nissowagnet, or La Fourche (The Fork), he himself was a quarter-blood Ottawa. In 1755, when not over eighteen years of age, young Gautier served with De Langlade at the defeat of Braddock. Four years later, he "fought like a lion" on the plains of Abraham, but at the close of the war, in common with his fellows, cheerfully rallied under the standard of his old enemies, the British. During the Revolutionary war, we find him constantly employed, usually with De Langlade, in keeping the Northwestern Indians in line with English interests. He appears to have rendered valuable assistance in this service, and in the letters of Major De Peyster and other British officers in the West, he is frequently referred to as being a valuable military agent among the savages west of Lake Michigan. He obtained the commission of captain, as a reward for

bravery and successful Indian diplomacy. After the close of the Revolutionary war, he settled at Mackinaw and was occasionally employed by the English government as an Indian interpreter. By a Winnebago wife, he had three children, of whom one became the consort of the elder Michael Brisbois, and the mother of Michael Brisbois, Jr. Gautier regularly married Miss Madelaine Chevalier, "a woman of rare beauty." The elder of their two daughters married Henry Fisher, of Prairie du Chien, and the younger became the legal wife of the senior Brisbois. Gautier, in 1798, retired from Mackinaw and went to live with his son-in-law, Brisbois, at Prairie du Chien, where he died about 1803, aged some sixty-six years. His wife followed him a few years later. Their numerous descendants at Green Bay and Prairie du Chien rank with the best of the old families there.--Ed.]

iii. LOUIS CHEVALIER (Métis), b. March 30, 1767, Rivière St. Joseph, Michigan.

More about LOUIS CHEVALIER:

Baptism: August 19, 1768, Rivière St. Joseph, Michigan (Father Pierre Gibault)

Translation of the St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

The Nineteenth of august one thousand seven hundred and sixty eight by us Vicar General of the Illinois was baptized Louis born the thirtieth of march one thousand seven hundred and sixty seven of the lawful marriage of Louis pascal Chevallier and Of marie Magdeleine Larche his wife. The godfather was Jean Baptiste La Douceur and the godmother () Gibault who both declared they could not sign. The father and mother present signed with us

*paschal chevalier
Gibault Vic.g.*

Research Note: More research is needed on this Louis Chevalier.

iv. AMABLE CHEVALIER (Métis), b. January 19, 1770, Rivière St. Joseph, Michigan. She married JEAN BAPTISTE COLLET in 1793 at St-Vincent-de-Paul, Laval, Quebec (PRDH/St-Vincent-de-Paul Parish/Beauchamp)

More about AMABLE CHEVALIER:

Baptism: March 7, 1773, Rivière St. Joseph, Michigan (Father Pierre Gibault)

Translation of the St. Joseph Mission Baptismal Register (The Mississippi Valley Historical Review):

The seventh of march one thousand seven hundred and seventy three by us priest Vicar Gl.of the Illinois country and surrounding territory was baptized conditionally amable born the nineteenth of January one thousand seven hundred and seventy of the lawful marriage of Sieur paschal Chevalier and of Magdeleine Larcheveque his wife. The godfather was Sieur Jean Bte nolin and the godmother marie magdeleine Reaume wife of Sieur Louis Chevallier who signed as did the father present

*J.B.Nolin
marie madelene reaume paschal chevalier father
P. Gibault Priest Vic.g.*

Marriage notes for AMABLE CHEVALIER and JEAN BAPTISTE COLLET:

Their 1793 marriage record at St-Vincent-de-Paul (PRDH/St-Vincent-de-Paul Parish/Beauchamp) lists Amable's two brothers, Pierre and Augustine, and her sister Marie Archange, as being present. Amable's parents are identified as Louis Pascal Chevalier, deceased, and Marie Anne (Magdeleine) Larche. Her "step-father" Francois Marcot was also listed as being present at the marriage ceremony.

- v. PIERRE CHEVALIER (Métis), b. Abt. 1773 at probably Rivière St. Joseph, Michigan and baptized October 19, 1781 at Varennes, Quebec (PRDH & Varennes Parish/Beauchamp). He married AMABLE MARCOT January 7, 1799 at Les Cedres, Quebec (PRDH).
- vi. AUGUSTINE CHEVALIER (Métis), b. Abt. 1775 at probably Rivière St. Joseph, Michigan and baptized October 19, 1781 at Varennes, Quebec (PRDH & Varennes Parish/Beauchamp).
- vii. MARIE ARCHANGE CHEVALIER (Métis), b. Abt. 1777 at probably Rivière St. Joseph, Michigan and baptized October 19, 1781 at Varennes, Quebec (PRDH & Varennes Parish/Beauchamp).

Children of **MARIE MAGDELEINE L'ARCHEVÊQUE** and **FRANCOIS MARCOT** are:

- 4. viii. **MARIE-FRANCOISE⁴ MARCOT (Métis), b. July 1779 at probably Rivière St. Joseph, Michigan. (Note: See *Generation 4*)**
- ix. FRANCOIS MARCOT (Métis), b. October 7, 1781, Varennes, Quebec, Canada (Varennes Parish records/Beauchamp). He married (1) Angelique Fortier in 1804; (2) Marie Lafontaine November 11, 1833 in Montreal (per 1983 Dictionnaire Généalogique des familles Marcotte by Jean Marcotte & Marcotte Genealogy by Michael Marcotte) .
- x. MARIE MAGDELEINE MARCOT (Métis), b. November 21, 1783, St-Francois-de-Sales, Ile-Jesus, Quebec, "[*Grandmother*](#)" [Marie Magdeleine Réaume served as the godmother at this child's baptism at St-Francois-de-Sales, Quebec, Canada](#) (Drouin Collection Laval St-Francois-de-Sales Parish /PRDH/Sommerville)
- xi. JEAN BAPTISTE MARCOT (Métis), b. May 29, 1786 St-Francois-de-Sales, Ile-Jesus, Quebec, Canada (Drouin Collection Laval St-Francois-de-Sales Parish/PRDH/Sommerville)

Generation No. 4

4. MARIE-FRANCOISE⁴ MARCOT (Métis) (**MARIE MAGDELEINE³ L'ARCHEVÊQUE**, **MARIE MAGDELEINE² RÉAUME**, **SIMPHOROSE¹ OUAOUAGOUKOUÉ**) was born Abt. July 1779 in the *Pays-d'en-Haut* at Probably Rivière St. Joseph, Michigan and died aft. 1833. She married **ANTOINE PAQUETTE (PAQUET)** November 21, 1808 in St-Vincent-de-Paul, Laval, Quebec, Canada, son of **CHARLES LOUIS PAQUETTE (PAQUET)** and **MARIE DRAPEAU** (St-Vincent-de-Paul Parish/Beauchamp). He was born February 1, 1782 at St-Vincent-de-Paul, Quebec, Canada (PRDH) and died aft. 1833.

Notes for **MARIE-FRANCOISE MARCOT**:

Although no "original" birth record from the western Great Lakes region has been found for

(Below is the Drouin Collection photo-copy of Francoise's original 1782 baptism ceremony record from Varennes):

Thus, her birth date of about July 1779 has been established based on that information. Marie-Francoise would surely have been “privately” baptized at the time of her birth in the summer of 1779 at Rivière St. Joseph by a layperson, as no Catholic priests were present in that region at this time. Her February 9, 1782 baptism ceremony at Varennes (PRDH & Varennes Parish records/Beauchamp)--on the very same day that the marriage of her parents was rehabilitated--also validated her baptism that had taken place earlier in the *Pays-d'en-Haut*. Marie-Françoise, “aged 2,” and brother Francois, “age 3 months,” were both listed as being present at that February 9, 1782 marriage rehabilitation ceremony of their parents in Varennes, Quebec (PRDH/Varennes Parish records/Beauchamp).

It is apparent that Marie-Francoise Marcot was just around one year old when she was removed from Rivière St. Joseph along with her family, including her grandmother Marie Magdeleine Réaume and her mother Marie Magdeleine L'Archevêque. Apparently, she was carried along on the long canoe trip all the way to the Montreal area after her Rivière St. Joseph family left the Great Lakes area in 1780 after being removed by the British at Fort Michilimackinac.

As such, the early historical records indicate that three generations of my Great Lakes Native/Métis Great Grandmothers—Marie Magdeleine Réaume, Marie Magdeleine L’Archevêque, and Marie Françoise Marcot—all together made that long journey in the summer of 1780 from the *Pay-d’en-Haut* Rivière St. Joseph, Michigan to Michilimackinac, Michigan and then on to Montreal, Quebec, Canada in the birchbark canoes of Michilimackinac trader and interpreter Louis Joseph Ainsé.

Marriage notes for **MARIE-FRANCOISE MARCOT** and **ANTOINE PAQUETTE**: Marie-Francoise was listed as a “major daughter” and Antoine as a “major son” in their November 21, 1808 St-Vincent-de-Paul marriage record (St-Vincent-de-Paul Parish record/Beauchamp). Francois Marcot (father of Marie-Francoise), Francois Marcot (brother of Marie-Francoise), Charles Louis Paquette (father of Antoine), and Charles Paquette (brother of Antoine) were present as were other witnesses at the wedding. Francois Marcot, the father of the bride, signed his name in the original parish register/marriage record.

Death/burial notes for **MARIE-FRANCOISE MARCOT** and **ANTOINE PAQUETTE**:
Thus far, I have not been able to locate any Canadian parish records or other documentation

regarding the dates and places of their deaths and/or burials.
(Note: more research required to locate death/burial records.)

Child of **MARIE-FRANCOISE MARCOT** and **ANTOINE PAQUETTE** is:

5. i. **MARIE-FRANCOISE⁵ PAQUETTE (Métis)**, b. June 29, 1809, St-Vincent-de-Paul, Laval, Quebec, Canada; d. Bef. 1861. (Note: See *Generation 5*)
(Note: more research required to identify additional siblings.)

Generation No. 5

5. MARIE-FRANCOISE⁵ PAQUETTE (Métis) (**MARIE-FRANCOISE⁴ MARCOT**, **MARIE MAGDELEINE³ L'ARCHEVÊQUE**, **MARIE MAGDELEINE² RÉAUME**, **SIMPHOROSE¹ OUAOUAGOUKOUÉ**) was born June 29, 1809 in St-Vincent-de-Paul, Laval, Quebec, Canada, (St-Vincent-de-Paul Parish records/Beauchamp) and died October 29, 1852 in St-Andre-Est, Chatham Twp., Argenteuil, Quebec, Canada (St-Andre-Est Parish records/Drouin Collection/Beauchamp). She married **FRANCOIS FILITRAULT DIT ST. LOUIS** July 22, 1833 in St-Eustache, Deux Montagnes, Quebec, Canada, son of **FRANCOIS FILIATRAULT** and **VICTORINE ETHIER** (St-Eustache Parish records/Beauchamp). He was born June 20, 1810 in St-Eustache, Deux Montagnes, Quebec, Canada (Documentation from Jim Williams).

More about **MARIE-FRANCOISE PAQUETTE**:

Baptism: June 30, 1809, St-Vincent-de-Paul, Laval, Quebec, Canada (St-Vincent-de-Paul Parish records/Beauchamp)

(Below is the Drouin Collection photo-copy of Marie-Francoise's original baptism record from St-Vincent-de-Paul):

m. francoise le trente de juin mil huit cent neuf, par nous prêtre
paquet. soussigné Curé de cette paroisse a été baptisée une fille qui a
été nommée marie francoise née de charville du légitime
mariage d'antoine paquet journalier et de marie francoise marot
son épouse de même condition cette paroisse le quatorze a été
augustin. charville et la maraîche a été marie d'armande
de charles paquet grand-mère de l'enfant qui n'a pu que le père
présent ont déclaré ne savoir signer d'aujourd'hui.
Thi. Bégin

Children of **MARIE-FRANCOISE PAQUETTE** and **FRANCOIS ST. LOUIS** are:

- i. **CALIXTE-EUCHARISTE FILIATRAULT DIT⁶ ST. LOUIS (Métis)**, b. Abt. 1838.
6. ii. **MARIE-OLIVINE FILIATRAULT DITE ST. LOUIS (Métis)**, b. October 04, 1838, St-Augustin, Deux Montagnes, Quebec, Canada; d. January 1879, St-Phillipe Argenteuil, Quebec, Canada. (Note: See *Generation 6*)

- iii. DELPHINE FILIATRAULT DITE ST. LOUIS (Métis), b. Abt. 1846, Quebec, Canada; d. November 11, 1931, Spalding, Menominee County, Michigan; m. MOISE PAQUETTE, July 19, 1869, St-Philippe-de-Grenville, Argenteuil, Quebec, Canada; b. Abt. 1847, Quebec, Canada; d. May 30, 1923, Spalding, Menominee County, Michigan.
- iv. FRANCOIS FILIATRAULT DIT ST. LOUIS (Métis), b. Abt. 1850.
- v. THEOPHILE FILIATRAULT DIT ST. LOUIS (Métis), b. Abt. 1851.
- vi. CAROLINE FILIATRAULT DITE ST. LOUIS (Métis), b. Abt. 1853; m. XAVIER PAQUETTE, October 02, 1871, St-Philippe-de-Grenville, Argenteuil, Quebec, Canada; b. Abt. 1848.

Note: the three Filiatrault dite St. Louis sisters—[Marie-Olivine](#), Delphine, and Caroline--married three Paquette brothers—[Pierre](#), Moise, and Xavier.

Directly below is an undated photo from Menominee County, Michigan of Delphine Filiatrault dite St. Louis--the sister of [Marie-Olivine](#)--and her husband Moise Paquette (Note: photo provided to me by Jim Williams, the 2nd Great Grandson of Delphine & Moise).



Generation No. 6

6. [MARIE-OLIVINE FILIATRAULT DITE⁶ ST. LOUIS \(Métis\)](#) ([MARIE-FRANCOISE⁵](#))

PAQUET, MARIE-FRANCOISE⁴ MARCOT, MARIE MAGDELEINE³ L'ARCHEVÊQUE, MARIE MAGDELEINE² RÉAUME, SIMPHOROSE¹ OUAOAGOUKOUÉ) was born October 04, 1838 in St-Augustin, Deux Montagnes, Quebec, Canada, (St-Augustin Parish records) and died January 1879 in St-Phillipe Argenteuil, Quebec, Canada (Beauchamp). She married **PIERRE PAQUETTE** February 11, 1861 in St-Philippe-de-Grenville, Argenteuil, Quebec, Canada, (St-Philippe-de-Grenville Parish records) son of **JEAN-BAPTISTE PAQUETTE** and **ELISABETH THIBAUT**. He was born July 16, 1838 in St-Eustache, Deux Montagnes, Quebec, Canada, (St-Eustache Parish records) and died Aft. 1882 in Probably St-Phillipe Argenteuil, Quebec, Canada.

More about **MARIE-OLIVINE FILIATRAULT DITE ST. LOUIS**:

Baptism: October 05, 1838, St-Augustin, Deux Montagnes, Quebec, Canada (St. Augustin, Deux Montagnes Parish records)

(Below is the Drouin Collection photo-copy of Marie-Olivine's original baptism record from St. Augustin, Deux Montagnes):

B. 1
 B. Olivine
 Filiatrault
 Ce cinq octobre mil huit cent trente huit pas
 nous soussigné acte baptême Marie Olivine
 née hier du légitime mariage de François
 Filiatrault, né natif et de François Paquet
 de cette paroisse. Parrain André Paquet,
 marraine François Charbonneau qui ont
 soussigné ainsi que le père.
 B. 9
 M. L. P. Desrosiers, curé

Burial: January 16, 1879, St-Phillipe, Argenteuil, Quebec, Canada (St-Phillipe Parish records/Beauchamp)

Notes for **PIERRE PAQUETTE**:

Pierre Paquette's grandfather Pascal Paquet was a brother of Antoine Paquet, the husband of Françoise Marcot. Thus, Olivine Filiatrault's grandfather (again, Antoine Paquet) was also her husband's grand-uncle.

More about **PIERRE PAQUETTE**:

Baptism: July 17, 1838, St-Eustache, Deux Montagnes, Quebec, Canada (St-Eustache Parish records)

Children of MARIE-OLIVINE ST. LOUIS and PIERRE PAQUETTE are:

- i. PIERRE⁷ PAQUETTE (Métis), b. February 04, 1861.
7. ii. **ATHANASE PAQUETTE (Métis), b. August 1862, St-Phillipe-de-Grenville,**

Argenteuil, Quebec, Canada; d. October 06, 1944, Nadeau, Menominee County, Michigan. (Note: See Generation 7)

- iii. MOISE PAQUETTE (Métis), b. May 27, 1864.
- iv. JOSEPH-OCTAVE PAQUETTE (Métis), b. February 23, 1866.
 - v. TREFFLE PAQUETTE (Métis), b. April 08, 1868.
- vi. NAPOLEAN PAQUETTE (Métis), b. April 13, 1870.
- vii. OLIVINE PAQUETTE (Métis), b. October 1872.
- viii. JOSEPH PAQUETTE (Métis), b. March 15, 1875.
- viii. VICTOR PAQUETTE (Métis), b. April 17, 1877.

Generation No. 7



**Great Lakes Métis Great Grandfather Athanase Paquette
(Date of photo 1930's /Nadeau, Michigan)**

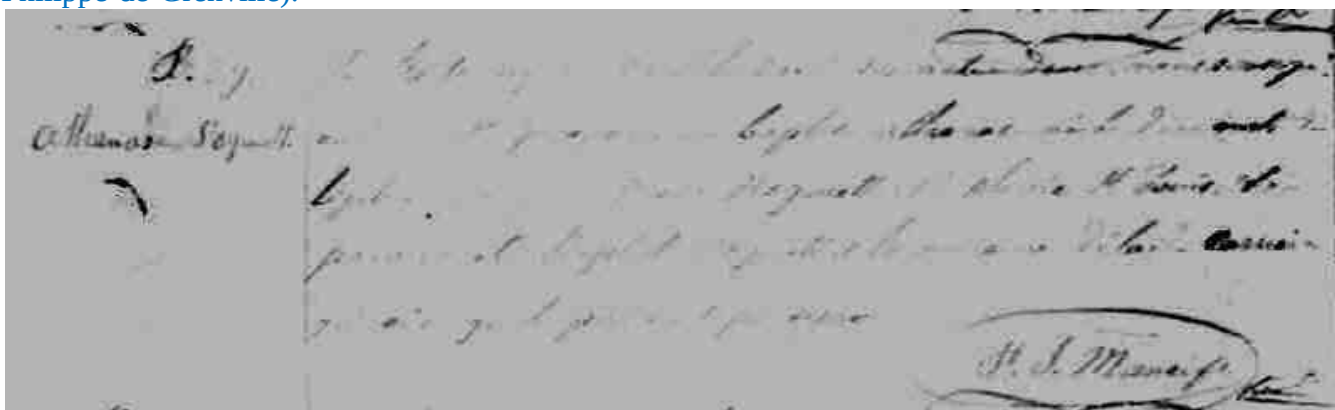
7. **ATHANASE⁷ PAQUETTE (Métis)** (*MARIE-OLIVINE FILIATRAULT DIT⁶ ST. LOUIS, MARIE-FRANCOISE⁵ PAQUET, MARIE-FRANCOISE⁴ MARCOT, MARIE MAGDELEINE³ L'ARCHEVÊQUE, MARIE MAGDELEINE² RÉAUME, SIMPHOROSE¹*

OUAOUAGOUKOUÉ) was born August 1862 in St-Phillipe-de-Grenville, Argenteuil, Quebec, Canada, (St-Philippe-de-Grenville Parish records) and died October 06, 1944 in Nadeau, Menominee County, Michigan. He married **MARIE-ROSEANNA LORRAIN (MARY LAURIN)** August 26, 1884 in Spalding, Menominee County, Michigan, daughter of **FRANCOIS LORRAIN** and **AURELIE PAQUETTE**. She was born October 14, 1866 in St-Philippe-de-Grenville, Argenteuil, Quebec, Canada, (St-Philippe-de-Grenville Parish records) and died May 20, 1912 in Nadeau, Menominee County, Michigan (State of Michigan Certificate of Death).

More about **ATHANASE PAQUETTE**:

Baptism: August 31, 1862, St-Phillipe-de-Grenville, Argenteuil, Quebec (St-Philippe-de-Grenville Parish records)

(Below is the Drouin Collection photo-copy of Athanase's original baptism record from St-Philippe-de-Grenville):



More about **MARIE-ROSEANNA LORRAIN**:

Baptism: October 18, 1866, St. Philippe-de-Grenville, Argenteuil, Quebec (St-Philippe-de-Grenville Parish records)

Children of **ATHANASE PAQUETTE** (also called Tennes Poquette/Dennis Paquette) and **MARIE-ROSEANNA LORRAIN** (also called Mary Laurin) are:

- i. **JOSEPH⁸ POQUETTE (Métis)**, b. December 25, 1886, Spalding, Menominee County, Michigan; d. April 10, 1954, Iron Mountain, Dickinson County, Michigan; m. **VICTORINE CHARLES**, October 01, 1912, Nadeau, Menominee County, Michigan.
- ii. **JOSPEHINE POQUETTE (Métis)**, b. July 07, 1888, Nadeau, Menominee County, Michigan; d. June 13, 1966.
- iii. **AUGUSTINE PAQUETTE (Métis)**, b. October 15, 1891, Nadeau, Menominee County, Michigan; d. January 12, 1914, Nadeau, Menominee County, Michigan.
- iv. **ANNA PAQUETTE (Métis)**, b. Abt. 1894, Nadeau, Menominee County, Michigan; d. August 29, 1910.
8. v. **MEDOLPH PAQUETTE (Métis)**, b. **September 22, 1897, Nadeau, Menominee County, Michigan**; d. **November 12, 1967, Kingsford, Dickinson County, Michigan**. (Note: See Generation 8)

- vi. DENNIS PAQUETTE (Métis), b. Abt. 1899, Nadeau, Menominee County, Michigan.
- vii. LOUISE PAQUETTE (Métis), b. Abt. 1899 Nadeau, Menominee County, Michigan; d. September 27, 1907
- viii. OSIAS POQUETTE (Métis), b. July 18, 1901, Nadeau, Menominee County, Michigan.
- ix. PHILLIAS POQUETTE (Métis), b. March 18, 1903, Nadeau, Menominee County, Michigan.
- x. ANGELINA PAQUETTE (Métis), b. June 15, 1905, Nadeau, Menominee County, Michigan.

Notes for **ATHANASE PAQUETTE**: Athanase moved from Canada to Menominee County, Michigan in abt. 1882 with several of his brothers. At least two of his paternal uncles (Moise and Felix Paquette) and his paternal aunt (Aurelie Paquette) also moved to this same area with their families. It is interesting to note that Athanase and other family members relocated from Canada to the very same region in the western Great Lakes (northern Wisconsin and the southern Upper Peninsula of Michigan)--close to the *La Baye* area--where their 4th Great Grandparents Jean Baptiste Réaume and Ouaouagoukoué had once lived.

Occupation: Athanase worked as a lumberjack in the Menominee County lumber camps and lived with his family on their farm at Nadeau, Michigan.

Notes for **MARIE-ROSEANNA LORRAIN**: It appears from the records that Marie also moved from Canada to Menominee County, Michigan in abt. 1882 with her family.



**Marie-Roseanna Lorrain and Athanase Paquette
with their first born child Joseph
(Photo probably later-1880's/Menominee County)**

Generation No. 8



**Great Lakes Métis Grandfather Medolph Paquette
(photo 1918 U.S. Army 67th Field Artillery WW1)**

8. MEDOLPH⁸ PAQUETTE (Métis) (*ATHANASE⁷, MARIE-OLIVINE FILIATRAULT DIT⁶ ST. LOUIS, MARIE-FRANCOISE⁵ PAQUET, MARIE-FRANCOISE⁴ MARCOT, MARIE MAGDELEINE³ L'ARCHEVÊQUE, MARIE MAGDELEINE² RÉAUME, SIMPHOROSE¹ OUAOUAGOUKOUÉ*) was born September 22, 1897 in Nadeau, Menominee County, Michigan (State of Michigan Certificate of Birth), and died November 12, 1967 in Kingsford, Dickinson County, Michigan (State of Michigan Certificate of Death). He married **JOSEPHINE FABRY** November 08, 1921 in St. Bruno's Parish, Nadeau, Menominee County, Michigan, daughter of **SERVAIS FABRY** and **VICTORINE GLIMES**. She was born February 18, 1905 in Nadeau, Menominee County, Michigan, and died April 09, 2001 in Kingsford, Dickinson County, Michigan (State of Michigan Certificate of Death).

Children of MEDOLPH PAQUETTE and JOSEPHINE FABRY are:

9. i. **ROBERT JAMES⁹ PAQUETTE (Métis)**, b. March 22, 1927, Quinnesec, Dickinson County, Michigan. (Note: See Generation 9)
- ii. EUNICE PAQUETTE (Métis),
- iii. DONNA PAQUETTE (Métis),
- iv. SANDY PAQUETTE. (Métis).

Generation No. 9



Great Lakes Métis Father Robert James Paquette
(photo 1945 USN/USMC Corpsman Asiatic-Pacific Campaign WW2)

9. ROBERT JAMES⁹ PAQUETTE (Métis) (*MEDOLPH⁸, ATHANASE⁷, MARIE-OLIVINE FILIATRAULT DIT⁶ ST. LOUIS, MARIE-FRANCOISE⁵ PAQUET, MARIE-FRANCOISE⁴ MARCOT, MARIE MAGDELEINE³ L'ARCHEVÊQUE, MARIE MAGDELEINE² RÉAUME, SIMPHOROSE¹ OUAOUAGOUKOUÉ*) was born March 22, 1927 in Quinnesec, Dickinson County, Michigan (State of Michigan Certificate of Birth) and died January 19, 2014 in Negaunee, Marquette County, Michigan. He married **PATRICIA GENEVIEVE OHMEN** September 23, 1950 in Iron Mountain, Dickinson County, Michigan, daughter of **HUGO**

OHMEN and EFFIE SIMONSON. She was born April 28, 1929 in Kingsford, Dickinson County, Michigan (State of Michigan Certificate of Birth).

Children of **ROBERT PAQUETTE** and **PATRICIA OHMEN** are:

- i. **DAVID ALLEN**¹⁰ **PAQUETTE** (Métis), b. April 16, 1951.
- ii. **JAMES ROBERT PAQUETTE** (Métis), b. May 12, 1952 in Ishpeming, Marquette County, Michigan.
- iii. **RAY EDWARD PAQUETTE** (Métis), b. January 20, 1956 in Ishpeming, Marquette County, Michigan; d. December 04, 2004 Ishpeming, Marquette County, Michigan.
- iv. **KAREN LOUISE PAQUETTE** (Métis), b. February 09, 1960.
- v. **BARBARA ANN PAQUETTE** (Métis), b. February 21, 1962.



Patricia Genevieve Ohmen and Robert James Paquette
Photo taken September 23, 1950

Generation No. 10



Great Lakes Métis James Robert Paquette
(photo 1979 Escanaba River Paquette Camp)
“We are who we were. Know and honor your past.”

10. JAMES ROBERT¹⁰ PAQUETTE (Métis) (*ROBERT JAMES⁹, MEDOLPH⁸, ATHANASE⁷, MARIE-OLIVINE FILIATRAULT DIT⁶ ST. LOUIS, MARIE-FRANCOISE⁵ PAQUET, MARIE-FRANCOISE⁴ MARCOT, MARIE MAGDELEINE³ L'ARCHEVÊQUE, MARIE MAGDELEINE² RÉAUME, SIMPHOROSE¹ OUAOUAGOUKOUÉ*) was born May 12, 1952 in Ishpeming, Marquette County, Michigan (State of Michigan Certificate of Birth). He married **KAREN ANN KANTOLA** June 09, 1973 in St. Paul's Parish, Negaunee, Marquette County, Michigan, daughter of **REINO KANTOLA** and **LORRAINE DELLBELLO**. She was born December 04, 1953 in Negaunee, Marquette County, Michigan (State of Michigan Certificate of Birth).

Children of **JAMES PAQUETTE** and **KAREN KANTOLA** are:

- i. NICOLE MARIE¹¹ PAQUETTE (HYTTINEN) (Métis), b. December 16, 1973, Negaunee, Marquette County, Michigan.
- ii. JILL LYNN PAQUETTE (Métis), b. May 26, 1977, Negaunee, Marquette County, Michigan.
- iii. JODI ANN PAQUETTE (NIEMI) (Métis), b. April 11, 1983, Negaunee, Marquette County, Michigan.
- iv. KERRIE JO PAQUETTE (SMITH) (Métis), b. May 01, 1984, Negaunee, Marquette County, Michigan



Family of James Robert Paquette at Fort Mackinac, Mackinac Island, Michigan.

L to R Front: Daughters Jill Lynn, Jodi Ann, Kerrie Jo, Nicole Marie

Back: Jim and Karen

We returned to the fort built by Patrick Sinclair, the British commandant who in the summer of 1780 forced the families of our Native Great Grandmothers Marie Magdeleine Réaume, Marie Magdeleine L'Archevêque, and Marie Francoise Marcotte to leave their beloved—and sacred--Great Lakes homeland.

We brought with us a message to Sinclair from our family:

“We’re BAAAaaaack!”