Jean Baptiste Cadotte’s Second Family: Genealogical Summary – Part 1
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The size of this article necessitates its division into three parts. Part one will present the first generation including Jean Baptiste Cadotte, père, and listing his children from both of his families. Part two covers in detail the children of Jean Baptiste Cadotte, père, from his second country wife and his grandchildren. These children and grandchildren have been neglected by most previous historians and genealogists. Part three presents three appendixes in which the evidence is evaluated to identify Augustin Cadotte, the Cadottes mentioned in an 1855 letter, and Joseph Cadotte.

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

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

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

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

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To avoid confusion, it is necessary to distinguish between Michel Cadotte, “le grand,” and his cousin Michel Cadotte, “le petit.” The latter was the nephew of Jean Baptiste Cadotte, père, son of his brother Michel Cadotte. Many genealogists have confused these Michel Cadottes. It is also helpful to know that the sons of Michel Cadotte, le grand, were differentiated by nicknames with his son Michel Cadotte, fils, called “petit Cadotte” or “Mishone” and his other son Jean Baptiste Cadotte called “gros Cadotte.”

Women often can be found with the name Marie appended to their given name. If it is frequently the case, then I include the Marie, but if it only occasionally appears in the records, then I have omitted it.

French surnames are often combined with aliases preceded by the word dit for called, for example Trullier dit Lacombe. Regarding this example, the surname is spelled Trullier or Truillier and the alias is found most often as Lacombe, but also as Lacombre or Lacombre.

Some surnames change over time. The Cadotte surname was originally Cadeau which evolved into Cadot and finally Cadotte. The last “te” undoubtedly added to make the French spelling of the surname conform to the English pronunciation. In this article, I rely on spelling the surname Cadotte.

The Ojibwa, like many other American Indian tribes, use multiple names over time and had a flexible approach to adopting and using Christian names and surnames. Add to this the unfamiliarity of the French or English scribe with Native names and practices and you will understand that there can be some mistakes and variations. I try to limit this confusion by consulting original records and standardizing on the most frequently used names found there and explaining any significant variations in the text or footnotes. Given my ignorance of the Ojibwa language, I have not tried to standardize the spelling of the names but record them as I found them. When a translation for a name has been suggested by others I have included it, but I cannot guarantee the accuracy of the translation.

Lastly, it is important that the reader understand that because of the use of multiple names by Native women and the mistakes of scribes, it is not always clear if a wife associated with a Cadotte husband is a single woman using multiple names over time or several distinct women. When I am unsure of the identity of a wife, I will let the reader know.

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

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

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6 For naming practices involving Métis research see Heather Devine, The People Who Own Themselves: Aboriginal Ethnogenesis in a Canadian Family, 1660-1900 (Calgary, AB: Univ. of Calgary Press, 2003), 223-235. For Ojibwa naming practices see Frances Densmore, Chippewa Customs (St. Paul: Minnesota Historical Society Press, 1979), 51-54.
interpretation of the limited facts or using the ideas of others regarding specific cases. I attempt to build a preponderance of the evidence argument when I am forced to speculate. I will lay out the reason for any speculation in the text or footnotes. In particular, the lengthy discussions establishing the identities of the brothers Augustin and Joseph Cadotte and of Sophie Cadotte, the wife of Louis Corbin, have been placed in appendices. These identifications, along with the parentage of Elizabeth “Lizette” Lacombe, all require additional research and verification. However, I thought it would be prudent to include the information I currently have here, even if it is speculative.

To assist the reader, I also provide Chart 1 that shows five generations of Cadottes going back to René Cadeau, the father of Mathurin Cadeau dit Poitvin, the founder of the Cadotte family in New France. In addition, to help sort out all the members of the family, Chart 2 provides information about the Cadotte men I have found involved in the fur trade and/or who served in the War of 1812.

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

Generation One

1. Jean Baptiste Cadot (Jean François, Mathieu, René), also known as Ke-che-sub-ud-ese, the son of Jean François Cadot and Marie Josephte Proteau, was baptized at Batiscan, Québec, on 5 December 1723, and died at Sault Ste. Marie, Michigan, on 1 November 1800. He married first at Ste-Anne’s parish, Michilimackinac (now Mackinaw City), Michigan, on 28 October 1756, to Athanasie,...

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


12 Mackinac Register 1695-1888, CD-ROM (Mackinac Island, Michigan: Ste. Anne’s Church, n. d.), hereinafter Mackinac Register, marriages, 1725-1821, f. 19. In this record, their daughter Marie-Renée is legitimized; she had
also known as “Equawaise,” an Ojibwa, part of the Bullhead Catfish (Awause or Awaawisii) Clan, and relative of Madjeckewiss who led the successful attack on Fort Michilimackinac in 1763 and several other eminent chiefs. She was born around 1736, died at Montréal, Québec, on 18 May 1776, being

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

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

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


16 David A. Armour, “MADJECKEWSI,” in DDB, http://www.biographi.ca/en/bio/madjeckewiss_5e.html (accessed 10 November 2012). His relationship to Athanasie is mentioned in Henry, Travel and Adventures in Canada, 157. Her granddaughter, Archange (Cadotte) Gournoe claimed that Athanasie’s father was an “Indian Chief,” Howard Papers, 90. According to notes in the Lucius Lyon Papers, Athanasie’s son, Michel Cadotte, le grand, was the first cousin of Nodin, a chief at Snake River, and of Nodin’s brother Le Trappe, a warrior. In addition, he was first cousin of Buffalo (Le Boeuf or Great Buffalo Ke-che-waish-keenh), chief at La Pointe, and the second cousin of the Great Marten, chief of the area around the Wisconsin River. Lyon Papers, Box 19, Folder: Lists of Names, Half Breeds, Chippewa Nation, North Dakota, Item: “A list of the principal Chiefs with whom the late Michel Cadotte and Magdalin his wife are mostly [sic] connected,” William L. Clements Library, Univ. of Michigan. Theresa M. Schenck, comp., All Our Relations: Chippewa Mixed-Bloods and the Treaty of 1837 (Madison, Wisconsin: The Centre for Rupert’s Land Studies at the University of Winnipeg and Amik Press, 2010), 35. Schenck’s study of the 1837 treaty claims has been particularly helpful in sorting out the Cadottes and other related families. This hard-to-find book is so valuable to Métis researchers that I purchased three extra copies and donated them to the Family History Library in Salt Lake City, Utah; the Allen County Public Library in Fort Wayne, Indiana; and the Clarke Historical Library at Michigan Central University, Mount Pleasant, Michigan. The William L. Clements Library at the University of Michigan, Ann Arbor, Michigan, which preserves the crucial Lucius Lyon papers in which these treaty claims are found, also has a copy of Schenck’s book. Summary data from these claims was published by James L. Hansen, “A List of the Mixed-Blood Chippewa of Lake Superior, 1839,” Lost in Canada? 16 (Spring 1991): 27-45. Warren, History of the Ojibway People, 22.
buried (under the name Thérèse) in the chapel of St-Amable, Notre-Dame, Montréal, on 18 May 1776. She went to Montréal around 1769 to be with her children while they attended school there.

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

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

17 FamilySearch, “Québec, registres paroissiaux catholiques, 1621-1979,” hereinafter “Québec Parish Registers,” http://familysearch.org (accessed 28 November 2012), Montréal, Notre-Dame, image 452, f. 65v. Her age is given as around 40 and she is called a “sauvageuse de nation.” Her husband is noted as a “voyageur dans les pays d’en haut.”

18 Athanasie and her children lived with the parents of Maurice Blondeau during this period. Details about the stay of Athanasie and her children in Montréal can be found in the “Account Book of Maurice-Régis Blondeau,” 1771-1789, McCord Museum, Montréal, Québec, M13027, and in the purchases made from François Cazeau, another business associate of Jean Baptiste Cadotte, recorded in the “Cadotte Account Book, 1773-1798,” manuscript, University of Notre Dame Archives, South Bend, Indiana. Schenck, ‘The Cadots,” 39.

19 Catherine is the only name associated with the second wife of Jean Baptiste Cadotte. In most records she is simply referred to as a “sauvagesse de sauteaux.” Sauteau or Sauteaux, plural, was the French term for the Ojibwa dwellers near Sault Ste. Marie and was eventually applied to some of the Ojibwa living elsewhere. For more information about Catherine and her daughter Charlotte, see DuLong, “Charlotte Cadotte,” 106-109.


21 Howard Papers, 212.

22 L’Assomption Parish Register, FHL microfilm no. 1018242, baptism no. 72, f. 37r. Letter from Dominique Ritchot, Montréal, to John P. DuLong, 26 April 1998, in which she points out this baptism.
travelled to the forks of the Saskatchewan River in 1775-1776 to recover his fortunes. During the American Revolution, the British once again entrusted him to represent their interest with the Ojibwa because of his standing with them. He was asked to negotiate a peace between the Ojibwa and their enemies the Sioux and to motivate them to attack American and Spanish forces. His fur trade business was successful enough that he was able to send his children to Montréal to be educated. When his sons, Jean Baptiste Cadotte, fils, and Michel Cadotte, le grand, completed schooling and returned to Sault Ste. Marie, he took them into his business. Now, with a second family living with him at Sault Ste. Marie, he gradually retired from the fur trade and turned over his property to his two legitimate sons in 1796 with the promise that they would take care of him.

Children of Jean Baptiste Cadotte and Athanasie:

i. **MARIE RENÉE** CADOtte, b. probably at Sault Ste. Marie, August 1756, bp. Michilimackinac, 15 October 1756, 23 d. Montréal, 9 August 1786, buried in the Chapel of St-Amable, Notre-Dame, Montréal, 10 August 1786. 24 She was sent to Montréal in 1767 to attend school at the Congregation of Notre-Dame. 25 After she finished school, she stayed in Montréal and handled her father’s business details for him until her death. 26

ii. **CHARLOTTE CADOtte**, b. Sault Ste. Marie, October 1759, bp. 22 May 1760, Michilimackinac, 27 d. 16 June 1768, buried Montréal, 17 June 1768. 28


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23 Mackinac Register, baptisms, 1695-1823, f. 45.
27 Mackinac Register, baptisms, 1695-1823, f. 55.
28 Montréal, Notre-Dame Parish Register, 1767-1781, f. 75r, http://familysearch.org, image 890 (accessed 28 November 2012). Age about 11. Her name appears as Marie Charle. Her mother’s name is given as Marie René, but it is likely the priest confused her mother with her sister Marie Renée who was also in Montréal and probably provided information to the priest.
29 Mackinac Register, baptisms, 1695-1823, f. 61.
30 His brother Michel claims that Jean Baptiste died in 1818. American State Papers, Public Lands, 5:259. Testimony in the U. S. Supreme Court, “United States vs. Repentigny et al.” land case is inconsistent. François X. Biron, the son-in-law of Michel Cadotte, le petit, the cousin of Jean Baptiste Cadotte, fils, testified that Jean Baptiste died near Toronto, Howard Papers, 72. Louis Gurnoe, his son-in-law stated that he died at Fort George in Upper Canada during the War of 1812, Howard Papers, 73. And Archange (Cadotte) Gurnoe, his daughter and the wife of Louis Gurnoe, gives the same testimony as her husband, Howard Papers, 76. She indicates that her father left Sault Ste. Marie about 1810, 88. From 1808 he worked for the Indian Department and this service apparently continued through the War of 1812. Extract of a letter from Craig to Gore, 11 May 1808, Michigan Pioneer and Historical Collections, 25:245-247, citing Colonial Office Records, Q 107, p. 229.
31 He was very likely the father with an unidentified Ojibwa woman of the Jean Baptiste Cadotte who was killed by the Sioux in 1830. Lyon Papers, Box 19, Folder: Lists of Names, Half Breeds, Chippewa Nation, North Dakota [first folder of that name], Item: Persons of Mixed Blood in the Folleavoine [sic] Country. Schenck, All Our Relations, 39. In addition, I suspect he had at least two daughters with this country wife; the younger daughter being the country wife of the fur trader James Keith. I do not believe Keith’s wife can be assigned to Jean Baptiste Cadotte, père, and his second country family. It is unlikely the case, given the chronology and the known facts regarding his second family. Ellen Paul, “The Second Daughter of Jean Baptiste Cadotte,” Selected Papers of Rupert’s Land Colloquium 2002, David G. Malaher comp. (Winnipeg: The Centre for Rupert’s Land Studies, University of Winnipeg, 2002), 165-178. We know that Jean Baptiste Cadotte, fils, was trading furs west of Lake Superior starting in 1782 and his relationship with Jeanette Piquette did not start until around 1795. According to Paul, relaying information from Schenck, he was on the Assiniboine River with a Native wife he abandoned in the
Michigan's Habitant Heritage (MHH), Vol. 36, #4, October 2015

an Ojibwa, m. (2) by the Justice of the Peace, ca. 1795, Sault Ste. Marie, and had the marriage validated by the Catholic Church, Oka near Deux-Montagnes, Québec, 15 June 1808. Jane/Marie-Jeanne/Janette/ Janette/ Joanna Paquet/Piquet/Piquette, also known as Saugeauqua, b. reportedly at La Pointe, ca. 1783, d. Sault Ste. Marie, 2 November 1859, daughter of —?— Piquette and an Ojibwa. They appear to have separated around 1812. She remarried at Sault Ste. Marie, 4 July 1834, Joseph Sauvé dit Plante, a voyageur. Jean Baptiste had issue with both wives.

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

In the 1795 contract engaging the services of Jean Baptiste Cadotte, fils, to the NWC, the company promises to sell to “votre Pere et Sa Famille” [your father and his family] flour and
corn at Detroit prices. Thus he was making sure to provide for his father, step-mother Catherine, and half-siblings as his brother Michel was no longer dependent on his father and his other siblings were deceased.

iv. **MICHAEL CADOTTE, le grand**, also known as *Ke-che-me-shane* (Great Michael), b. Sault Ste. Marie, 22 July 1763, bp. Michilimackinac, 31 August 1764, d. La Pointe, Madeline Island, Wisconsin, 8 July 1837, m. in the custom of the country, ca. 1786 and again in a Catholic ceremony, Mackinac Island, Michigan, 26 July 1830. **MARIE MADELEINE**, also known as *Equaaysayway* (Travelling Woman), daughter of *Waubuajeack* (White Crane), of the Crane (*Ajijaak*) Clan, b. ca 1770, bp. at the approximate age of 60, Mackinac Island, 26 July 1830, d. after 1852. They had issue.

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

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40 For his Ojibwa name see Warren, *History of the Ojibway People*, 232.
41 *Mackinac Register*, baptisms, 1695-1823, f. 66.
43 *Mackinac Register*, marriages, 1823-1891, ff. [8]-9. The marriage entry also recognizes as legitimate their children: Michel, age 44; Marguerite, age about 42; Jean Baptiste, age 40; Augustin, about 38; Julia, age about 32; Marie, age about 30; Antoine, age 20; Charlotte, age 24; and Joseph, age 22. All of these children were present. This marriage was also recorded in the county courthouse, see Stella L. Obershaw, *Mackinac County, Michigan, Marriage Records*, 1821-1868 (St. Ignace, Michigan: Privately printed, 1993), 4 record no. 76. A copy of this helpful work is available at the Library of Michigan.
44 Her Ojibwa name appears in the 1826 Treaty with the Chippewa, *American State Papers, Indian Affairs*, 2:678. A quick Google search will reveal that several websites claim her name is translated as Traveling Woman; however, other websites claim that her Native name was *Kwesewen or Ikwesens*, which translates to Little Girl. I can find no original documentation for either of these translations or other name variations.
45 In her 1830 marriage record she is referred to as “Marie Magdeliene la Grue ou achichak.” Some have assumed that La Grue must be her surname and *achichak* another variation of her Ojibwa name. However, this is not the case. La Grue is French for the crane and *achichak* is the French priest’s attempt to spell *Ajijaak*, which means crane in Ojibwa. She is clearly indicating that she is a member of the Crane Clan. Le Grue is again given as her surname at her adult baptism. John D. Nichols and Earl Nyholm, *A Concise Dictionary of Minnesota Ojibwe* (Minneapolis: University of Minnesota Press, 1995), 162.
46 *Mackinac Register*, baptisms, 1823-1889, f. 31.
47 She was still alive when her grandson, William W. Warren, wrote the manuscript for his *History of the Ojibway People* around 1852; see xiv, 190 of that history. She was residing with her son Antoine Cadotte in 1850. 1850 U. S. Census, La Pointe Village, La Pointe Co., Wisconsin, penned p. 2, line 28, dwelling 8, family 8, digital image by subscription, Ancestry.com, http://ancestry.com (14 December 2014), image 8, NARA microfilm M432, roll 1002. According to Cadotte family tradition, Madeline Island, in the Apostle Islands, was named after Marie Madeline. Hamilton Nelson Ross, *La Pointe: Village Outpost on Madeline Island* (Madison: State Historical Society of Wisconsin, 2000), 65. According to Schenck’s footnote, the island was called Isle St. Michel as early as 1697, but was clearly called Madeline Island by 1828 when Lyman Warren registered a deed at Mackinac using that name, Warren, *History of the Ojibway People*, 228, n. 11.
(AFC) was arranged in 1819. Around 1807 he suffered a grievous loss when his post at Lac Courte Oreilles was pillaged by followers of the Shawnee Prophet. To continue trading in what was now American territory he took out citizenship in 1820. Michel eventually retired from the fur trade and by 1827 he had turned over his business interests to his two sons-in-law, Lyman and Truman Warren.

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

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

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

2 vi. **AUGUSTIN CADOTTE**, b. after 1776, m. MADELINE.

3 vii. **CHARLOTTE CADOTTE**, b. around 1778-1779, m. (1) FRANÇOIS SÉRAPHIN TRULLIER DIT LACOMBE and (2) JEAN BAPTISTE PELLETIER.

4 viii. **JOSEPH CADOTTE**, b. around 1788, m. ANGÉLIQUE CONSTONS.

5 ix. **MARIE CADOTTE**, b. around 1791, m. (1) JOHN WARREN DEASE and (2) JOSEPH/JOACHIM LA RIVIÈRE.

To Be Continued
Chart 1: Jean Baptiste Cadotte Family Tree

René Cadotte
m. Renée Rusgande

Mathurin Cadotte dit Poitevin
(1649 - 1729)
m. Marie Catherine Durand, a Métis

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<th>Marie Joséphine Cadotte</th>
<th>Marie Louise Cadotte</th>
<th>Jean François Cadotte</th>
<th>Charles Cadotte</th>
<th>Marie Jeanne Cadotte</th>
<th>René Cadotte</th>
<th>Mathurin Cadotte</th>
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<td>m. (2) Marie Madeleine Rivard</td>
<td>m. Denise Thouin dite Germain</td>
<td>m. Jacques Thiffault dite Despres</td>
<td>m. Marie Louise Proteau</td>
<td>m. (1) Marie Felicite Ayotte</td>
<td>m. (2) Angélique Gaudry</td>
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<th>Jean Baptiste Cadotte, père</th>
<th>Alexis Cadotte</th>
<th>Charles Cadotte</th>
<th>Augustin Cadotte</th>
<th>Michel Cadotte</th>
<th>Marie Joseph Cadotte</th>
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<td>(1730 - 1737)</td>
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<td>m. (1) Athanaisie Equoivace, an Ojibwa</td>
<td>m. (2) Catherine, an Ojibwa</td>
<td>m. Marie Joseph Thiffault</td>
<td>m. Catherine Thiffault dite Lasavane</td>
<td>m. Marie Josephe Cossette</td>
<td>m. Marie Anne Cossette</td>
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<tr>
<td>(1756 - 1786)</td>
<td>(1781 - ca. 1818)</td>
<td>(1763 - 1837)</td>
<td>(1759 - 1768)</td>
<td>(1767 - 1773)</td>
<td>(ca. 1779 - 1825)</td>
<td>(ca. 1779 - 1851)</td>
<td>(ca. 1788 - ca. 1836)</td>
<td>(ca. 1791 - bef. 1851)</td>
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<tr>
<td>m. (1) —?—, an Indian</td>
<td>m. (2) Jeanette Piquette, a Métis</td>
<td>m. Marie Madeleine, an Ojibwa</td>
<td>m. Madeleine, an Ojibwa</td>
<td>m. Marie Josephe Cassette</td>
<td>m. Madeleine, an Ojibwa</td>
<td>m. Marie Josephe Cassette</td>
<td>m. Angelica Constons, a Métis</td>
<td>m. (1) John Warren Desse</td>
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<td>m. (1) Séraphin Trullier dit Lacombe</td>
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<td>m. (2) Jean-Baptiste Pelletier</td>
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<td>m. (2) Joachim La Rivière</td>
</tr>
</tbody>
</table>
Chart 1: Jean Baptiste Cadotte Family Tree

Mathurin Cadotte dit Poitevin (1649 - 1729) m. Marie Catherine Durand, a Métis

Jean François Cadotte (1693 - 1743) m. (1) Marie Josephe Proteau m. (2) Marie Madeleine Rivard

Charles Cadotte (bef. 1695 - 1763) m. Denise Thouin dit Germain

Marie Jeanne Cadotte (1697 - 1759) m. Jacques Thiffault dit Despres

René Cadotte (bef. 1699 - 1749) m. Marie Louise Proteau

Mathurin Cadotte (1701 - 1777) m. (1) Marie Felicite Ayotte m. (2) Angélique Gaudry

Charles Cadotte (1727 - 1779) m. Catherine Thiffault dite Lasavane

Augustin Cadotte (1728 - 1772) m. Marie Josephe Cossette

Michel Cadotte (1729 - 1784) m. Marie Anne Cossette

Joseph Cadotte (ca. 1788 - bef. 1836) m. Angelica Constons, a Métis

Michel Cadotte, le grand (1763 - 1837) m. Marie Madeleine, an Ojibwa

Augustin Cadotte (ca. 1770 - 1825) m. Madeleine, an Ojibwa

Joseph Cadotte (ca. 1779 - 1851) m. (1) Séraphin Trullier dit Lacombe m. (2) Jean-Baptiste Pelletier

Joseph Cadotte (ca. 1788 - bef. 1836) m. Angelica Constons, a Métis

Marie Cadotte (ca. 1791 - bef. 1851) m. (1) John Warren Dease m. (2) Joachim La Rivière

Note: The surname was originally Cadeau, most of the second and third generation used Cadot, and it was only in the fourth generation that the spelling Cadotte came into use. The surname has been standardized as Cadotte on this table. Many of Jean-Baptiste Cadotte, père's uncles, brothers, and cousins were also involved in the fur trade and some settled in the Lake Superior and Red River regions.
Notes: This genealogical table only shows the Cadottes found to be involved in the fur trade or the War of 1812. There are many more Cadottes not displayed on this table including the other children of the men listed here. Furthermore, none of the Cadotte women are listed, many of whom were married to men involved in the fur trade or the war, for example, men with the surnames Corbin, Dease, Dufault, Ermitinger, Keith, Roussain. Truiller dit Lacombe, and Warren. This table can be used to help sort out all the Cadottes operating in the Great Lakes area and further west.
Notes: This genealogical table only shows the Cadottes found to be involved in the fur trade or the War of 1812. There are many more Cadottes not displayed on this table including the other children of the men listed here. Furthermore, none of the Cadotte women are listed, many of whom were married to men involved in the fur trade or the war, for example, men with the surnames Corbin, Dease, Dufault, Ermatinger, Keith, Roussain, Truillier dit Lacombe, and Warren. This table can be used to help sort out all the Cadottes operating in the Great Lakes area and further west.
Jean Baptiste Cadotte’s Second Family: Genealogical Summary – Part 2
John P. DuLong, Ph.D., FCHSM Member (dulongj@habitant.org)

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Introduction to Part 2

In Part 1 of this series, the first generation of Cadottes including Jean Baptiste Cadotte, père, and his children from both of his families were covered. In Part 2, the focus is on the children of Jean Baptiste Cadotte, père, from his second country wife and his grandchildren. Part 3 will present three appendixes in which the evidence is evaluated to identify Augustin Cadotte, the Cadottes—Joseph, Zoé, and Sophie—mentioned in an 1855 letter, and Joseph Cadotte.

Generation Two

2. AUGUSTIN CADOTTE (Jean Baptiste, Jean François, Mathieu, René), born most likely after Athansie’s death in 1776, died probably in the spring of 1824 and before 29 December 1825, married on Mackinac Island on 13 December 1822 to MADELINE, called “l’amainbile otchipwase,” born between 1791 and 1800, died after 1830.

Very little is known with any certainty regarding Augustin. This is in part due to the very limited role he played in the fur trade compared to his half-brothers and brother. For a discussion of the identity of Augustin Cadotte please see Appendix A in Part 3.

Children of Augustin Cadotte and Madeline or possibly other Ojibwa women:

i. AUGUSTIN CADOTTE, b. about 1813, age 23 in the 1836 Treaty claims, Michigan d. Traverse City, Michigan, 5 August 1899 at age 87, m. MARIE ANNE CHABOUS, also known as

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1 The 1820 federal census indicates he was between 26 and 45 years old, so his birth year would be between 1775 and 1794. 1820 U. S. Census, Michilimackinac Co., Michigan Territory, digital image by subscription, Ancestry.com, http://ancestry.com (accessed 14 December 2014), image 51, NARA microfilm M33, roll 56.

2 Probate Packet for Augustin Cadotte, no. 24, 1825, Probate Court, Mackinac County, St. Ignace, Michigan. Photocopy in the author’s possession. His wife appears before 3 May 1824 as Madame Cadotte paying taxes, so he may have died as early as the spring of 1824. Michael Dousman Papers, 1806-1852, Burton Historical Collection, Detroit Public Library.

3 Obeshaw, Mackinac County, Michigan, Marriage Records, 1, record no. 5. Civil ceremony performed by John Dousman. She is called l’amainbile in Mackinac Register, baptisms 1695-1823, f. 128. There is no such word as amainbile in modern or archaic French. I think perhaps the priest meant amiable, that is, sociable or friendly. The masculine name Amable is French and has the same meaning as amiable and is derived from St. Amabilis. “Dictionnaires d’autrefois,” http://arfrlsrv02.uchicago.edu/cgi-bin/dicos/publiclook.pl?strippedhw=amiable (accessed 20 November 2014). “Behind the Name,” http://www.behindthename.com/name/amable (accessed 20 November 2014). Ojibwe means Ojibwa woman.

4 1830 U. S. Census, Michilimackinac Co., Michigan Territory, NARA microfilm M19, roll 69. She was marked in the 30 to 39 category, so she was born between 1791 and 1800.

5 He is probably the son of Augustin because he lived on the Mackinac Island and was associated with his brother Louis Cadotte on several censuses and his half-brother, Jean Baptiste Cadotte was living with him in 1850. When his half-brother Jean Baptiste Cadotte moved to Cheboygan Co., Michigan, in 1870, Augustin joined him by 1880. 1850 U. S. Census, Mackinac Island, Michilimackinac Co., Michigan, p. 459, stamped p. 461, NARA microfilm M432, roll 231A: Augustin Cadotte dwelling 400, family 408, lines 18-20; and Louis Cadotte dwelling 399 family 407, lines 12-17. 1860 U. S. Census, Holmes Twp., Mackinac Island, Mackinac Co., Michigan, p. 83, stamped p. 1003, NARA microfilm M653, roll 542: Augustin Cadotte dwelling 901, family 520, lines 19-23; John Bte. Cadotte, dwelling 800, family 519, lines 13-18; and Louis Cadotte dwelling 899, family 518, lines 5-12. 1870
Review, Register,

The Native name of August in appears as Lac erdu re ty er. Obeshaw, at Black River outside of the treaty area. This was probably Black River in Gogebic obituary and the only

iii. LOUIS CADOTTE, b. Mackinac Island, ca. 1813-1819, d. Mackinac Island, 1 August 1887, age 74, buried Mackinac Island, 3 August 1887, m. (1) Mackinac Island, 23 May 1842, MARIE LOUISE LAVERDURE, b. Mackinac Island, ca. 1813, d. Mackinac Island, 2 September 1873 age 60, buried Mackinac Island, 4 September 1873; m. (2) Mackinac Island, 10 September 1876, SUSAN PLANTE, b. Mackinac Island, ca. 1838-1839, d. aft. 1880. He was an interpreter, fisherman, and laborer. Had issue.


6 U. S. National Archives and Records Administration, “Special Files of the Office of Indian Affairs, 1807-1904,” roll 23, file 124. Michigan State University, microfilm 28937, hereinafter “1836 Treaty Census Register,” f. 23, line 509. His name appears adjacent to Louis Cadotte on this list, but his claim was denied because he was residing at Black River outside of the treaty area. This was probably Black River in Gogebic Co., Michigan, between Ontonagon and La Pointe. Augustin’s birth year bounces between 1810 and 1816 on census records; all census entries indicate that he was born in Michigan.


8 The Native name of Augustin Cadotte’s wife is found in the baptism of her son Jean Baptiste Cadotte, 6 November 1853, Mackinac Island, Mackinac Register, baptisms 1823-1889, f. [168]. Her French surname is found on the marriage of her daughter Marie Madeline Cadotte to Francis Duffina, 31 Jan 1863, Mackinac Island. Mackinac Register, marriages 1823-1891, ff. [54]-55. On the census records her given name is anglicized as Mary Ann.

9 The fact that Augustin and his brother Louis, as well as their father, worked as fisherman demonstrates the shift from fur trading to the fisheries in the area. For background on the AFC’s shift from fur trading to fishing see Grace Lee Nute, “The American Fur Company’s Fishing Enterprises on Lake Superior,” The Mississippi Valley Historical Review, 14, no. 4 (March 1926):483-503.

10 I suspect he is the son of Augustin Cadotte because he was a lifelong resident of Mackinac Island according to his obituary and the only Cadotte family apparently living on the island in 1818 would be Augustin’s. In addition, I believe he is the brother of Augustin Cadotte, b. 1813, because they appear as living next door to one another on multiple censuses. Also, they are listed adjacent to one another on the 1836 treaty censuses. “1836 Treaty Census Register,” f. 23, lines 508-509.

11 His age was 23 at his first wedding, 18 on the 1836 Treaty claims, and 74 on his 1887 obituary.


14 Mackinac Register, burials 1823-1891, f. 104.


iii. FRANÇOIS CADOTTE, b. 12 August 1821, bp. Mackinac Island, 13 August 1821, d. probably before 1830. No issue.

Lastly, Madeleine Cadotte had an illegitimate son, Jean Baptiste Cadotte, b. June 1827, Mackinac Island, bp. 7 October 1827. The father is unknown. The mother is the widow of Augustin Cadotte. This Jean Baptiste Cadotte is found in 1850 living with his half-brother Augustin Cadotte. He later moved to the Cheboygan area and was followed by his half-brother Augustin Cadotte. Madeline is mentioned on the 1830 federal census at Michilimackinac, but disappears from the records after that date.

While I have tried to contain my speculating and ground it in the limited known facts, clearly this identification and family composition is subject to further clarification as more research will confirm, deny, or modify elements. Please see Appendix B in Part 3 for a discussion of other possible children that might be assigned to Augustin Cadotte.

2. CHARLOTTE⁴ CADOTTE (Jean Baptiste³, Jean François², Mathieu¹, René⁴), born in the upper country about 1778 (from her age, 73, at her burial) or 1779 (from her age, 26, at adult baptism), she was baptized at L’Assomption, Québec, as an adult on 23 December 1805 died on 2 October 1851, buried (as Marie Cadotte) at L’Assomption on 4 October 1851. She was married twice.

She first married, in the custom of the country, around 1797, and then in the church at L’Assomption on 23 December 1805, the same day as her adult baptism, FRANÇOIS SÉRAPHIN TRULLIER DIT LACOMBE, commonly called Séraphin Lacome, the son of Jacques Trullier dit Lacome and Marie Anne Levassuer, they signed a marriage contract on the same day that recognized their existing children. He was born on 13 May 1769 and baptized at Boucherville, Québec, the same day, will made at L’Assomption dated 10 December 1810, died on 5 May 1817, buried at L’Assomption on 7 May

17 Mackinac Register, baptisms 1695-1823, f. 128.
18 He is not found on the 1830 U. S. Census.
19 Mackinac Register, baptisms 1823-1889, no. 15, f. 18.
21 1830 U. S. Census, Michilimackinac Co., Michigan Territory, penned pp. 204-205, NARA M19, roll 69. Madeline is only listed with two sons, one under five and the other between 10 and 14, these would be Louis and Jean Baptiste, but no other children are listed with her. François was probably dead by 1830 and Augustin was most likely living elsewhere.
22 L’Assomption Parish Register, civil copy, Archives nationales du Québec à Montréal, baptism no. 156, f. 30r. L’Assomption Parish Register, Drouin Institute, http://www.genealogiequebec.com, image d1p_01061256.jpg, baptism no. 156, f. 30r (accessed 1 December 2012). Charlotte’s parents are recorded as “fils Jean-Baptiste Cadot vivant marchand et d’une sauvagesse de la Nation des Sauteurs.”
23 L’Assomption Parish Register, FHL microfilm 1018245, burial 68, f. 152r. She is mistakenly called Angélique in the Howard Papers, 211.
24 L’Assomption Parish Register, Drouin Institute, http://www.genealogiequebec.com, images d1p_01061256.jpg and d1p_01061257.jpg, marriage no. 21, ff. 30r-30v (accessed 1 December 2012). The reading of the three bands was dispensed by the Bishop of Québec on 8 December 1805. This record states that it is a rehabilitation of their marriage and that it legitimizes their three children, Marie Anne, Séraphin, and Jean Baptiste. Her parents are not recorded on her marriage record since they are named immediately above in her adult baptism.
25 Louis Raymond, notary, Marriage Contract of Séraphin Lacome and Marie-Charlotte Cadotte, 23 December 1805, L’Assomption, Archives nationales du Québec à Montréal, photocopy in the author’s possession, transcribed and translated by Paul Lavoie.
27 Pierre Mercier, notary, Testament of Séraphin Lacome, no. 163, 10 December 1810, L’Assomption, Archives nationales du Québec à Montréal, photocopy in the author’s possession, transcribed and translated by Paul Lavoie.
1817.28 He was literate and became a merchant voyageur eventually running the Rainy Lake post, Ontario, for the XYC in 1803-1805.29 From 1807 to 1813 he served as an Ensign in the Company of Captain François Proulx, L’Assomption Division, District of Montréal, Lower Canadian Sedentary Militia.30 In the parish register of L’Assomption he is usually called a merchant or a farmer.

Charlotte married secondly, at L’Assomption on 17 January 1820, JEAN BAPTISTE PELTIER/PELLETIER, the son of Jean Baptiste Pelletier and Marie Josette Laperche, widower of Marthe Augé,31 born around 1760, died on 2 August 1831 and buried at L’Assomption on 4 August 1831.32

Children of Séraphin Lacombe and Charlotte Cadotte:

i. CHARLOTTE3 TRULLIER DITE LACOMBE, b. in the upper country around 1798, bp. L’Assomption, 5 January 1803,33 d. 25 May 1805, buried Boucherville, 27 May 1805.34

ii. MARIE ANNE TRULLIER DITE LACOMBE, b. in the upper country, 15 December 1800, bp. L’Assomption, 23 December 1805, her godfather was Antoine Trullier dit Lacombe, her uncle,35 d. 4 May 1833 after giving birth, buried L’Assomption, 6 May 1833.36 She m. L’Assomption, 14 November 1820, FRANÇOIS RICHARD DULONG, the son of René Dulong and Marie Leblanc, an Acadian,37 b. and bp. Montréal, 7 March 1791,38 d. 2 February 1860, buried St-Roch-de-l’Achigan, Québec, 4 February 1860.39 He remarried

He bequeaths all his property to his wife, Charlotte Cadotte, their children are not mentioned. His executor is Édouard Leblanc and the substitute executor is Joseph Pigeon.

28 L’Assomption Parish Register, FHL microfilm 1018242, burial no. 72, f. 103v. L’Assomption Parish Register, Drouin Institute, http://www.genealogiequebec.com, image d1p_01070045.jpg, burial no. 59, f. 2v (accessed 1 December 2012).


30 Luc Lépine, Les officiers de milice du Bas-Canada, 1812-1815 (Montréal: Société généalogique canadienne-française, 1996), 149. His brother Jacques served as a Major in the nearby Lavaltrie Division during the War of 1812, ibid. LAC, RG 9, IA7, vol. 20, pay list dated 22 November 1813, Montréal.


32 L’Assomption Parish Register, FHL microfilm 1018243, burial no. 55, f. 50r. L’Assomption Parish Register, Drouin Institute, http://www.genealogiequebec.com, image d1p_01070570.jpg, burial no. 55, f. 32r (accessed 1 December 2012). His age is recorded as 71 years.

33 L’Assomption Parish Register, FHL microfilm no. 1018241, f. 180v. L’Assomption Parish Register, Drouin Institute, http://www.genealogiequebec.com, image d1p_01061157.jpg, baptism no. 7, f. 1v (accessed 1 December 2012). Her godfather was Jacques Trullier dit Lacombe, her uncle.

34 Boucherville Parish Register, Drouin Institute, http://www.genealogiequebec.com, image d1p_1148b1303.jpg, f. 7v (5 December 2012). Her age is recorded as about eight years. It is noted that an emergency baptism was performed on her on 20 May 1805. The priest must have been unaware that she had already been baptized in 1803. Her mother is “Cadat, creolle.” Her father is a “commence dans les pays haut.”


36 L’Assomption Parish Register, FHL microfilm no. 1018243, burial no. 28, f. 147v. L’Assomption Parish Register, Drouin Institute, http://www.genealogiequebec.com, image d1p_01070687.jpg, burial no. 28, f. 20r (accessed 1 December 2012).


Michigan's Habitant Heritage (MHH), Vol. 37, #1, January 2016

L'Assomption, 2 August 1836, Sophie Ducondu,\(^{40}\) daughter of Jean Baptiste Ducondu and Marie Anne Laurent dit Bevichon, and widow of (1) François Xavier Trullier dit Lacombe and (2) Toussaint Contant.\(^{41}\) François Richard Dulon was a miller at St-Roch-de-l’Achigan. During the War of 1812 he served in the same militia company as Séraphin Lacombe, his future father-in-law.\(^{42}\)

François-Richard Dulon and Marie Anne Lacombe were the parents of the following children:

1. François Édouard “Edward”\(^{6}\) Dulon, b. 18 February 1821, bp. L’Assomption, 19 February 1821\(^{43}\) d. Osceola, Michigan, 22 August 1899, buried Lakeview Cemetery, Calumet, Michigan, 25 August 1899.\(^{44}\) m. St-Roch-de-l’Achigan, 26 September 1843, Elisabeth “Elise” Mercier,\(^{45}\) daughter of Pierre Mercier dit Lajoie and Marie Desanges Langlois, b. 29 August 1826, bp. Repentigny, Québec, as Marie, 30 August 1826,\(^{46}\) d. Osceola, 7 March 1907.\(^{47}\) He immigrated to the Michigan Copper Country around 1867 and worked for the Osceola Mining Company. Had issue.

2. Marie Elmire Dulon, b. 13 March 1824, bp. St-Paul-de-Lavaltrie, Québec, as Marie, 14 March 1824,\(^{48}\) d. 20 November 1838, buried L’Assomption, 22 November 1838.\(^{49}\)

3. Léon Dulon, b. 16 June 1825, bp. St-Paul-de-Lavaltrie, 17 June 1825,\(^{50}\) d. 22 July 1901, buried St-Roch-de-l’Achigan, 23 July 1901,\(^{51}\) m. (1) Charlotte Gauthier, St-Roch-de-l’Achigan, 11 January 1848,\(^{52}\) daughter of Jean Baptiste Landreville dit Gauthier and Charlotte Archambault, b. ca. 1821, d. 7 July

40 L’Assomption Parish Register, Drouin Institute, [http://www.genealogiequebec.com](http://www.genealogiequebec.com), image d1p_01070866.jpg, marriage no. 16, ff. 27v-28r (accessed 1 December 2012).

41 She was married (1) L’Assomption, 2 February 1818, François Xavier Trullier dit Lacombe, son of René Trullier dit Lacombe and Ursule Bertrand, and the cousin of Séraphin Lacombe; and (2) L’Assomption, 19 August 1823, Toussaint Contant, the widow of Marie Arcange Bousquet. L’Assomption Parish Register, Drouin Institute, [http://www.genealogiequebec.com](http://www.genealogiequebec.com), image d1p_01070073.jpg, marriage no. 10, f. 3v-4r; and image d1p_01070230.jpg, marriage no. 11, f. 2v (accessed 1 December 2012).

42 LAC, RG 9, IA7, vol. 20, pay list dated 22 November 1813, Montréal.

43 L’Assomption Parish Register, Drouin Institute, [http://www.genealogiequebec.com](http://www.genealogiequebec.com), image d1p_01070167.jpg, baptism no. 74, f. 3r (2 December 2012).

44 Michigan, Division of Vital Statistics, Certificate of Death, Edward Dulon, register no. 62, filed 23 August 1899. Obituary of Edward Dulon, Copper Country Evening News, 24 August 1899. I have often visited his grave. His modest tombstone and that of his wife are in French. Photographs of the tombstones are in author’s possession.

45 St-Roch-de-l’Achigan Parish Register, Drouin Institute, [http://www.genealogiequebec.com](http://www.genealogiequebec.com), images d1p_01130278.jpg and d1p_01130279.jpg, marriage no. 15, ff. 34r-34v (accessed 2 December 2012).

46 Repentigny Parish Register, Drouin Institute, [http://www.genealogiequebec.com](http://www.genealogiequebec.com), image d1p_01170121.jpg, f. 16v (2 December 2012). Her tombstone at Lakeview Cemetery in Calumet, Michigan, gives her birthdate as 22 August 1827.

47 Houghton County, Michigan, Death Records, FHL microfilm no. 1008266, vol. 3 1901-1910, 328, record no. 473.

48 St-Paul-de-Lavaltrie Parish Register, Drouin Institute, [http://www.genealogiequebec.com](http://www.genealogiequebec.com), image d1p_01011314.jpg, f. 5r (accessed 2 December 2012).


50 St-Paul-de-Lavaltrie Parish Register, Drouin Institute, [http://www.genealogiequebec.com](http://www.genealogiequebec.com), image d1p_01011342.jpg, f. 10r (accessed 1 December 2012).

51 St-Roch-de-l’Achigan Parish Register, [http://ancestry.com](http://ancestry.com), 1901, images 16-17, burial no. 47, ff. 15r-15v (accessed 2 December 2012).

52 St-Roch-de-l’Achigan Parish Register, Drouin Institute, [http://www.genealogiequebec.com](http://www.genealogiequebec.com), image d1p_01130487.jpg, marriage no. 2, ff. 1v-2r (accessed 1 December 2012).
1890, buried St-Roch-de-l’Achigan, 8 July 1890,53 and (2) Valérie Chamberland, m. St-Roch-de-l’Achigan, 26 November 1893,54 widow of George Beaucage, daughter of Charles Chamberland and Marie Adeline Goulet,55 b. 29 October 1843, bp. St-Jacques-de-l’Achigan, 30 October 1843,56 d. 21 June 1905, buried St-Roch-de-l’Achigan, 23 June 1905.57 Léon was a day laborer in 1890 and a miller in 1893. Had issue with his first wife.

4. Zoé Dulong, b. 12 February 1828, bp. St-Paul-de-Lavaltrie, 15 February 1828,58 d. 12 February 1845, buried St-Roch-de-l’Achigan, 14 February 1845.59

5.François Séraphin Dulong, b. 15 July 1829, bp. L’Assomption, 16 July 1829,60 d. 16 June 1863, buried St-Roch-de-l’Achigan, 18 June 1863,61 m. St-Roch-de-l’Achigan, 3 February 1857, Marie Rose Anne Martel,62 b. and bp. St-Roch-de-l’Achigan, 12 June 1840,63 d. after 15 July 1890,64 daughter of Alexis Martel and Monique Gauthier dit Landreville, she remarried first St-Roch-de-l’Achigan, 18 July 1864, Onesime Beaudy,65 and secondly St-Roch-de-l’Achigan, 25 November 1867, François Leneau.66 François Seraphin was a miller and apparently inherited the family mill at St-Roch-de-l’Achigan. Had issue.

6. Joseph-Anaclet Dulong, b. and bp. L’Assomption, 16 July 1831,67 d. 13 May 1854, buried St-Roch-de-l’Achigan, 15 May 1854.68

53 St-Roch-de-l’Achigan Parish Register, http://ancestry.com, 1890, image 15, burial no. 37, f. 14v (accessed 4 December 2012). Her age is given as 69.


55 St-Roch-de-l’Achigan Parish Register, Drouin Institute, http://www.genealogiequebec.com, image d1p_01131526.jpg, marriage no. 6, f. 17v (accessed 4 December 2012).


58 St-Paul-de-Lavaltrie Parish Register, Drouin Institute, http://www.genealogiequebec.com, image d1p_01011416.jpg, f. 4r (accessed 3 December 2012).

59 St-Roch-de-l’Achigan Parish Register, Drouin Institute, http://www.genealogiequebec.com, images d1p_01130349 and d1p_01130350.jpg and d1p_01, burial no. 7, ff. 6r-6v (accessed 3 December 2012).

60 L’Assomption Parish Register, Drouin Institute, http://www.genealogiequebec.com, image d1p_01070461.jpg, baptism no. 86, f. 21vr (4 December 2012).


62 St-Roch-de-l’Achigan Parish Register, Drouin Institute, http://www.genealogiequebec.com, image d1p_01130857.jpg, marriage no. 4, f. 3r (accessed 2 December 2012).

63 St-Roch-de-l’Achigan Parish Register, Drouin Institute, http://www.genealogiequebec.com, image d1p_01130129.jpg, baptism no. 46, f. 12v (accessed 4 December 2012).

64 She was a witness at the marriage of her son Emile Dulong on this date. Ste-Thérèse Parish Register, Drouin Institute, http://www.genealogiequebec.com, images d1p_00450943.jpg and d1p_00450944, marriage no. 9, ff. 22r-22v (accessed 2 December 2012).

65 St-Roch-de-l’Achigan Parish Register, Drouin Institute, http://www.genealogiequebec.com, images d1p_01131089.jpg and d1p_01131090.jpg, marriage no. 5, ff. 15r-15v (accessed 5 December 2012).


7. Joseph Dulong, b. and bp. L’Assomption, 4 May 1833, 69 d. Cayuga, Ontario, 22 September 1873, 70 m. in Ontario about 1856, Anne (Laughlin) Daoust, 71 daughter of John Laughlin/McLaughlin and Mary Regan, 72 both of Ireland, b. Belleville, Ontario, 18 October 1826, d. Stanton, Michigan, 18 December 1917, buried Forest Hill Cemetery, Stanton, 20 December 1917, formerly married to a Peter Daoust/Doe. 73 Joseph was a shoemaker and an inn keeper. 74 Had issue.

iii. SERAPHIN TRULLIER dit LACOMBE/LACOMBLE/LACOMBRE, fils, b. Rainy Lake (Fort Frances), Ontario, 74 March 1823, 76 bp. L’Assomption, 23 August 1805, 77 d. 31 December 1840, buried at La Pointe, Wisconsin, his tombstone reads “Born 13 Mar 1803 Died 31 Dec 1840[.] This stone is erected to his memory by his friends as a mark of respect and esteem.” 78 He m. CATHERINE ROI, b. Sandy Lake, Minnesota, ca. 1802 or 1809, bp. La Pointe, 5 August 1835 at age 26, 79 d. Lac Courte Oreilles, April 1882 at age

72 Letter from Francis A. DuLong, Bay City, Michigan, to Theresa (DuLong) Dimet, Lansing, Michigan, 29 May 1971, with accompanying genealogical tables, in the author’s possession.
75 Lyon Papers, Box 18, Folder: Chippewa Claims 145-155 Half Breed Claims, Item: Seraphin Lacombe, claim no. 147, Schenck, All Our Relations, 82-83. On 7 September 1839 he is recorded as being 36 years old, ½ [sic] blood, and living at La Pointe.
76 His age is given as two years, five months, and ten days at his adult baptism. His birth date is confirmed by his tombstone.
77 L’Assomption Parish Register, Drouin Institute, http://www.genealogiequebec.com, image d1p_01061245.jpg, baptism no. 106, ff. 18v-19r (accessed 5 December 2012). His godparents were Jacques Trullier dit Lacombe, his uncle, and Angélique Laurent dite Berichon, his uncle’s wife. In the text of the baptism, his father is named as François, but he signs as Séraphin. This was also the case in the baptism of Jean Baptiste Trullier dit Lacombe on the same day. This demonstrates the interchangeability of Séraphin Lacombe’s given names.
79 “La Pointe Baptismal Records,” part 1, 184.
80,80 the daughter of Vincent Roi and Josepha Ogiwens, an Ojibwa.81 She remarried Louis Corbin, the widower of Sophia Cadotte, La Pointe, 10 September 1843, son of Jean Baptiste Corbin and Gakubishikwe (or Kaukaubeshieque) an Ojibwa.82

Séraphin, like his father, grandfather, uncles, and cousins, became involved in the fur trade. When he was 15, he returned to Rainy Lake and lived there until he was 22 when he moved to La Pointe.83 He probably worked for his Uncle Michel Cadotte, le grand, and the AFC. He is listed as purchasing items from the AFC store at Mackinac Island between 10 and 26 July 1826 and was paid $17.30 on 1 August 1826.84 He appears to have broken away from the AFC and traded on his own account. In partnership with Charles La Rose, he traded at Rainy Lake, Lake of the Woods, Little Lake Winnipeg, and Leach Lake between 1830 and 1834.85 During this period, the American Office of Indian Affairs issued him several license to trade with the Natives. His first licensed to trade was in 1830 at the War Road (near the Lake of the Woods), again in 1831 at Rainy Lake, and lastly in 1833 for Prairie Paiee [sic].86 J. Cadotte, P. Crebassa, and S. Lacombe had licenses to trade with American Indians at Rainy Lake in 1832.87 However, by 1834 he was again employed as an interpreter at Fond du Lac by the AFC.88 In November of that year he was taking writing lessons from Edmund F. Ely, the Protestant missionary at Sandy Lake.89 Had issue.
iv. JEAN BAPTISTE TRULLIER DIT LACOMBE, b. in the upper country, 15 March 1805, bp. L'Assomption, 23 August 1805, d. 16 July 1817, buried L'Assomption, 17 July 1817.

v. RAYMOND TRULLIER DIT LACOMBE, b. 4 December 1806 and bp. L'Assomption, 5 December 1806, d. 20 January 1807, buried L'Assomption, 21 January 1807.

vi. JOSEPH TRULLIER DIT LACOMBE, b. and bp. L'Assomption, 24 February 1808, d. 24 December 1809, buried 25 December 1809.

vii. MARIE TRULLIER DITE LACOMBE, b. and bp. L'Assomption, 10 June 1813, d. 5 April 1895, buried Basilique Notre-Dame, Montréal, 8 April 1895. M. L'Assomption, 23 September 1834, LOUIS THOIN, son of Michel Thouin and Marguerite Lorion. b. 7 November 1807, L'Assomption, bp. 8 November 1807 d. 4 October 1887, buried St-Lin, Québec, 6 October 1887. Had issue.

viii. ÉDOUARD TRULLIER DIT LACOMBE, b. and bp. L'Assomption, 23 May 1815, d. 23 April 1850, buried L'Assomption, 25 April 1850. M. L'Assomption, 12 June 1838, MARIE SOPHIE DURAND, daughter of Joseph Durand and Marie Madeleine Etherer, b. 1 June 1813, bp. L'Assomption, 2 June 1813, d. after 1881. She remarried Antoine Lavoie, L'Assomption, 14 October 1851. Édouard was a farmer. Had issue.

Jean Baptiste Pelletier and Charlotte Cadotte were the parents of a single child:

90 His age is given as five months and eight days at his baptism.
91 L'Assomption Parish Register, Drouin Institute, http://www.genealogiquequebec.com, image d1p_01061245.jpg, baptism no. 107, f. 19r (accessed 5 December 2012). His godmother was Angélique Trullier dit Lacombe, probably his aunt.
92 L'Assomption Parish Register, Drouin Institute, http://www.genealogiquequebec.com, image d1p_01070051.jpg, burial no. 34, ff. 18v-19r (accessed 5 December 2012). Charlotte is called Marie-Charlotte Cadot
95 L'Assomption Parish Register, Drouin Institute, http://www.genealogiquequebec.com, image d1p_01061340.jpg, baptism no. 15, f. 6v (accessed 5 December 2012). His godfather was Joseph Cadotte, his uncle.
96 L'Assomption Parish Register, FHL microfilm no. 1018242, burial no. 85, f. 86r.
97 L'Assomption Parish Register, Drouin Institute, http://www.genealogiquequebec.com, image d1p_01061518.jpg, baptism no. 82, f. 20v (accessed 5 December 2012).
100 L'Assomption Parish Register, Drouin Institute, http://www.genealogiquequebec.com, image d1p_01061327.jpg, baptism no. 149, f. 31r (accessed 6 December 2012).
101 St-Lin Parish Register, http://ancestry.com, 1887, f. 28v, burial no. 56, image 29 (accessed 6 December 2012). His widow is recorded as Marie Pelletier, her step-father’s surname.
102 L'Assomption Parish Register, FHL microfilm no. 1018242, baptism no. 81, f. 40v. Another instance where Charlotte’s name appears as Marie-Charlotte Cadot.
ix. **Théophile Onuphre** Pelletier, b. and bp. L’Assomption, 13 November 1821,\(^{108}\) d. 10 May 1880, buried in the church of L’Épiphanie, Québec, 12 May 1880,\(^{109}\) m. L’Assomption, 18 October 1842, *Marie Adéle* (or *Adeline or Angèle*) Magnan, daughter of Jean Baptiste Magnan and Marguerite Chalifoux.\(^{110}\) He was an entrepreneur in L’Épiphanie and was elected mayor of that town in 1863, serving until 1869. He was elected a deputy to the provincial parliament without opposition in 1871 and re-elected in 1875 and 1878, serving until his death. It is through his efforts that the Canadian Pacific Railroad passed through L’Épiphanie.\(^{111}\) Had issue.

A loose thread in this genealogical tapestry is:

**Élisabeth “Lizette” Lacombre**, b. Rainy Lake, ca. 1805,\(^{112}\) bp. as an adult, age 33, La Pointe, 18 August 1839,\(^{113}\) d. Superior, Wisconsin, 19 March 1880, m. La Pointe, 18 August 1839,\(^{114}\) Vincent Roy, fils, the son of Vincent Roy, père, and Josepha Ogwens, an Ojibwa, b. Leech Lake, Minnesota, ca. 1795,\(^{115}\) bp. La Pointe, 5 August 1838 at age 38,\(^{116}\) d. Superior, 18 February 1872.\(^{117}\) Had issue.

She is most likely the daughter of Séraphin Lacembre dit Trullier, père—there were no other Lacombres at Rainy Lake between 1800 and 1806—but it is unlikely that Charlotte Cadotte was her mother.\(^{118}\) She is not mentioned in the parish marriage record or marriage contract of Séraphin and Charlotte.\(^{119}\) While it might indeed be the case that Séraphin had a sexual relationship with another local Native woman, it may also be the case that this is an example of fictive kinship and that she was either adopted by Séraphin or just took the Lacombre surname. She had another affiliation with the Lacombre family as her husband was the brother of Catherine Roï, the wife of her possible half-brother Séraphin Lacombre, fils.\(^{120}\)

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\(^{109}\) L’Épiphanie Parish Register, Drouin Institute, [http://www.genealogiequebec.com](http://www.genealogiequebec.com), image dlp_01180571.jpg, burial no. 19, f. 9r (accessed 1 December 2012).

\(^{110}\) L’Assomption Parish Register, Drouin Institute, [http://www.genealogiequebec.com](http://www.genealogiequebec.com), image dlp_01071183.jpg, marriage no. 27, f. 37r (1 December 2012).

\(^{111}\) Marcel Fournier, *La Représentation Parlementaire de la Région de Joliette, 1791-1976* (Joliette, Québec: Privately printed, 1977), 194

\(^{112}\) I have only seen her surname spelled as Lacombre which is a variation of Lacombe seen in other family records. Her age is 33 at her adult baptism in 1839, 55 on the 1860 federal census (where she is called Josette), 65 on the 1870 federal census, and 80 on her 1880 tombstone. Schenck, *All Our Relations*, 109. “Find a Grave,” Nemadji Cemetery, Superior, Wisconsin, Elizabeth “Lizzie” Lacombre Roy,” [http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=68799497](http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=68799497) (accessed 16 November 2012).


\(^{114}\) “La Pointe Baptismal Records,” part 4, 114.


\(^{117}\) “La Pointe Baptismal Records,” part 3, 76.


\(^{119}\) Only Séraphin, fils, Jean Baptiste, and Marie Anne are mentioned in these documents.

4. **Joseph Cadotte** (Jean Baptiste, Jean François, Mathieu, René), born in the upper country about 1788, baptized at L’Assomption, on 30 March 1807 at the age of 19, died after 6 September 1835 and before 24 September 1836, married around 1814, **Angelie Constons**, parentage unknown, a Métis, born in Michigan about 1794 or 1798, died at Sault Ste. Marie, 22 December 1885 age 91. For a discussion of the identity of Joseph Cadotte please see Appendix C in Part 3.

Children of Joseph Cadotte and Angelie Constons:

i. **Achille Cadotte**, b., ca. 1814, d. Drummond Island, 30 January 1867 at age 52, buried St. Anne’s Cemetery, Mackinac Island, m. St. Mary’s Church, Sault Ste. Marie, Michigan, 23 January 1837, Louise Pond, daughter of Peter Augustin Pond and Louise Boucher, d. aft. 1843 and bef. 1850. He is listed as Asahel Cadotte, age 22, of Sault Ste. Marie, on the 1836 Treaty claims. His wife was the godfather of the famous NWC fur trader, Peter Pond, who like Cadotte and Henry was on the Saskatchewan River in 1775–1776. Had issue.

Achille was his father’s son and very much an adventurer. After 1828 he operated a fur trade post on the Saugeen River near Penetanguishene. In 1837, he was an interpreter for the Indian

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121 L’Assomption Parish Register, FHL microfilm no. 1018242, baptism no. 42, f. 30r. His father is named as the “feu Jean Baptiste Cadot vivant marchand dudit haut Canada,” and his mother is only named as a “sauvagesse de la nation de Saulteurs.”

122 He was the godfather of Theodore Makfearlan, son of John Makfearlan, in 1835 and his wife is listed as his widow on the 1836 treaty census register which was submitted on September 24th. Hendricks, St. Mary’s Catholic Church Baptisms, Sault Sainte Marie, Michigan, 12, B00204. U. S. National Archives and Records Administration, “1836 Treaty Census Register,” f. 2, line 33.

123 Her surname is mentioned in the marriage record of her daughter Charlotte. She is listed as a ½ Chippewa in the “1836 Treaty Census Register,” f. 2, line 33.

124 Her age at death suggests she was born in 1794, but she was recorded as being 38 in 1836 which means she would have been born in 1798. “1836 Treaty Census Register,” f. 2, line 33. She gives her birthplace as Michigan on the 1850 and 1860 censuses. She gives her age as 56 in 1850, but as 78 in 1860. U.S. 1850 Census, Sault Ste. Marie, Chippewa Co., Michigan, NARA microfilm 432, roll 349, lines 32-35, Angelique Cadotte dwelling 94, family 94, p. 6. U. S. 1860 Census, Rockland Twp., Ontonagon Co, Michigan, NARA microfilm 653, roll 557, lines 25-31, Thomas Adams dwelling 146, family 146, p. 22.

125 Photograph of her burial record from St. Mary’s, Sault Ste. Marie, attached to an email from Heather Armstrong to John P. DuLong, 5 December 2014.

126 Mackinac Register, burials 1823-1891, f. 100.


128 Photograph of their marriage record from St. Mary’s, Sault Ste. Marie, attached to an email from Heather Armstrong to John P. DuLong, 5 December 2014. The bride’s father is named but not her mother on this record. Both of the groom’s parents are named. The mother’s name can be found in “Augustin Peter Pond of Sorel,” Peter Pond Newsletter 28 (April 2007), http://www.peterpondsociety.com/newsletters/news28.html (accessed 29 May 2014).

129 She died after the birth of her last daughter in 1843 and before 1850 when her daughters were living with her mother on Mackinac Island while Achille was a boarder living in Marquette. U. S. 1850 Census, Mackinac Island, Michilimackinac Co., Michigan, NARA microfilm 432, roll 357, stamped p. 442, lines 30-35, Louise Pond family, dwelling 278, family 284. U. S. Census, Marquette, Marquette Co., Michigan, NARA microfilm 432, roll 357, stamped p. 195, line 25, Achille Cadotte, boarder, dwelling 12, family 12.

130 “1836 Treaty Census Register,” f. 26, line 576. He is not listed with his widowed mother and siblings found on f. 2, lines 33-37.


Agency at Sault Ste. Marie for $300.00 per year. He was a ship’s captain and famously dragged his ship, the Algonquin, across land in the winter of 1839-1840 to overcome the rapids on the St. Mary’s River. About 1845, he was involved in prospecting for iron ore deposits near Marquette. He served in the American Civil War first with the 4th Minnesota Regt. and then with the 17th Wisconsin Regt. His tombstone in St. Anne’s Cemetery, Mackinac Island, reads “Archie Cadotte Veteran 61 – 65” and is decorated with a Grand Army of the Republic marker.

ii. ALFRED CADOTTE, b. 1821, no record of him as an adult.

iii. CHARLOTTE CADOTTE, b. Michigan, 1824, d. aft. 1860, m. (1) Sault Ste. Marie, 25 February 1838, JOSEPH SALIÈRE/SOULIER/SOULIÈRE, son of Joseph Soulier and Arcange [sic] Foulé, b. ca. 1798, d. Mackinac Island, 11 Feb 1888 at age 90, m. (2) Marquette, Michigan, 28 July 1858, WILLIAM JORDAN. Her brother Peter and sister Lucy, both of Marquette, were witnesses at her remarriage. She was living with her widowed mother in Sault Ste. Marie in 1850 without her first husband and again with her mother in Rockland near Ontonagon in 1860 without her second husband. According to his obituary, her first husband was a sailor and ship’s captain.


139 “‘Find a Grave,’” Archille Cadotte.

140 Photograph of their marriage record from St. Mary’s, Sault Ste. Marie, attached to an email from Heather Armstrong to John P. DuLong, 5 December 2014.


5. Marie¹ CADOTTE (Jean Baptiste², Jean François¹, Mathieu¹, René⁴), born in the upper country around 1791, baptized at L’Assomption on 2 October 1820 as an adult age 29,¹⁴⁶ died probably before the 1851 census when her second husband appears alone in L’Assomption.¹⁵⁰ She married first according to the custom of the country before 1809 JOHN WARREN DEASE, son of Dr. John Dease and Jane French, born at Niagara, New York, on 9 June 1783, died on The Dalles, Oregon, on 11 January 1830, and buried at Fort Vancouver, Oregon (near present-day Vancouver, Washington).¹⁵¹ His will was made on the Columbia River, Oregon, on 22 February 1829.¹⁵² He was the grandnephew of Sir William Johnson, Baronet, and superintendent of the Northern Indian Department. In 1816 the NWC employed him at Fort Vancouver and in the Treaty Census of 1836 when her second husband appears alone in L’Assomption.¹⁵³

¹⁴⁴ “1836 Treaty Census Register,” f. 2, line 36. His age was 33 on the 1860 census.

¹⁴⁵ For his role in locating the iron mine, Matji-Gijig was rewarded with shares in the Jackson mining company in 1846. However, his family’s right to these shares was contested and led to a series of court cases. This story became the basis of Justice John D. Voelker’s novel under his pen name of Robert Traver, Laughing Whitefish (New York: McGraw-Hill, 1965). This court case was important in determining the validity of the legal status of children born of polygamous Native parents. Supreme Court of Michigan, Kobogum et al. v. Jackson Iron Co., 25 October 1889 (76 Michigan 498), copy located at http://turtletalk.files.wordpress.com/2008/09/kobogum-v-jackson-iron-1889.pdf (accessed 11 December 2014). Mead reports that Pierre and Amanda Cadotte were dead in 1859, but they appear on the 1860 census. Their orphaned children, Fred (Alfred?) and Angelica Cadotte, were raised by her half-sister Charlotte, the wife of Charles Kawbawgum. Rebecca J. Mead, “The Kawbawgum Cases: Native Claims and the Discovery of Iron in the Upper Peninsula of Michigan,” The Michigan Historical Review 40:2 (Fall 2014): 1, 21-22, and 27.


¹⁴⁸ “1836 Treaty Census Register,” f. 2, line 37.

¹⁴⁹ Québec Parish Registers,” http://familysearch.org (accessed 9 December 2014), L’Assomption, 1806-1823, image 458, FHL microfilm 1018242, f. 71r. Her age is given as 29 at her adult baptism. She is called the daughter of Jean Baptiste Cadotte and a “sauvagesse de la nation de Sauteurs.”

¹⁵⁰ 1851 Canada East Census, Census District 16, village of L’Assomption, stamped p. 3, line 8, Library and Archives Canada (LAC), http://data2.collectionscanada.gc.ca/1851_pdf/e093/e002304454.pdf (accessed 14 December 2014), image e002304454. She was noted as deceased at the funeral of her last husband on 20 April 1865.


¹⁵² Will of John Dease, 22 February 1829, Provincial Archives of Manitoba, Hudson’s Bay Company Archives, reference D36/6 ff.1-7, photocopy in possession of author. His will states: “To my reputed Daughter Jenny Dease daughter of Mary Cadotte I bequeath Fifty Pounds Sterling to pay her the same, by yearly installments of Ten Pounds. To her sister Julia I will and bequeath Twenty Pounds....” Apparently, he was not wed to his second wife either as he refers to her as “my Dearly Beloved Friend Jenny Beignoit...” and the children they had together as adopted by him. According to his will, his daughter Margaret Dease, whom he had with Jenny Beignoit, was born on 26 May 1818, Rainy Lake River; therefore, his relationship with Marie Cadotte must have ended before 1818. He clearly favored his second family, identifying all of them by name, birth date, and birth place and was much more generous to them in his will, leaving to his two eldest sons his share from his father’s estate in Ireland.
Rainy Lake. After 1821 Dease was a Hudson's Bay Company (HBC) employee and assigned to the Pacific slope. He remarried in the custom of the country about 1818, Geneviève “Jenny” Benoit, born at Green Lake, Saskatchewan, around 1796, she died at St. Boniface, Manitoba on 10 November 1860.

Marie Cadotte married second at L'Assomption on 19 November 1822, L'Assomption, Joseph/Joachim La Rivière, the son of Bonaventure La Rivière and Marie-Archange Jobin, b. ca. 1782, d. 18 April 1865, buried L'Assomption, 20 April 1865, the widower of Marie Josephte Cotton, a Muskegon. I can find no record of Marie’s death in Québec or elsewhere.

Children of John Warren Dease and Marie Cadotte:
  i. JENNY DEASE, b. bef. 1809, d. aft. 22 February 1829, the date of her father’s will, fate unknown.
  ii. JULIE DEASE, b. Upper Canada among the Sauteaux, 30 April 1809, bp. 15 September 1821, L’Assomption, d. aft. 22 February 1829, fate unknown.

The marriage between Marie Cadotte and Joseph Joachim La Rivière was childless.

Appendices will be shown in Part 3

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154 L’Assomption Parish Register, FHL microfilm no. 1018242, marriage no. 39, f. 119v. She is recorded as the “fille majeure de feu Jean-Baptiste Cadot vivant marchand voyageur et d’un Sauvagesse de la Nation des Sauteurs.” One of the witnesses is “Jean-Baptiste Cadot son cousin germain.” I am not sure if this first cousin is the son of Augustin, Charles, or Michel Cadotte as all three brothers of Jean Baptiste Cadotte, père, had sons of that name. They had a dispensation from the reading of two of the bans. In his 1862 testimony, La Rivière mentions that he married Marie when he was 25 or 26. Howard Papers, 222. Since he was reportedly 80 years of age at the time, this would mean he was living with her in 1807 or 1808. He appears to be confused on the chronology.
155 Howard Papers, 222. His age is given as 80 when he testified in 1862 and as 82 at his burial in 1865.
156 L’Assomption Parish Register, FHL microfilm no. 1018245, burial no. 50, f. 240v.
157 In Marie-Josephte Cotton’s adult bp. 3 March 1821, L’Assomption Parish Register, FHL microfilm no. 10180242, baptism no. 28, f. 78v., she was said to be “née dans le Nipigon de père et mère Sauvages de la Nation des Muskegons,” and her age was given as 30 years. Her godparents were Joseph La Riviérie and Charlotte Cadotte. She m. 5 March 1821, Joachim La Riviérie and their son Charles was legitimized with this wedding. L'Assomption Parish Register, FHL microfilm no. 10180242, marriage no. 17, f. 79r. Marie-Josephte had a previous husband, a Muskegon, and a daughter with him, Marie-Anélique Cotton, who was b. about September 1810 and bp. 3 March 1821 at L’Assomption. Ibid. Joseph La Riviérie and Marie-Josephte Cotton had a son Charles La Riviérie, b. 12 December 1820, L’Assomption, bp. 18 April 1821, L’Assomption. Ibid, 195. She was buried 18 April 1821, L’Assomption. L’Assomption Parish Register, FHL microfilm no. 1018242, burial no.29, f. 82r.
158 Will of John Warren Dease, f. 3.
Michigan's HABITANT HERITAGE

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Jean Baptiste Cadotte’s Second Family: Genealogical Summary – Part 3a
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Space considerations force the splitting of Part 3 of this Cadotte series into two parts. Part 3a with Appendices A and B will be printed in this Journal issue and part 3b with Appendix C will appear in the next Journal issue.

Introduction to Part 3

This is the third and concluding part of this series dealing with the second family of Jean Baptiste Cadotte, père. In this Part Three, appendixes are offered which evaluate the evidence regarding Augustin Cadotte, the Cadottes—Joseph, Zoé, and Sophie—mentioned in an 1855 letter, and Joseph Cadotte. Part one presented the first generation including Jean Baptiste Cadotte, père, and listed his children from both of his families. Part two covered in detail the children of Jean Baptiste Cadotte, père, from his second country wife and his grandchildren.

Appendix A: The Identification of Augustin Cadotte

Several witnesses testifying in the United States vs. Repentigny et al. case insist that Jean Baptiste Cadotte, père, had a son named Augustin with his first wife. François Xavier Biron says that he did not know Augustin, but that he understood that he had died young at Montréal.¹ Louis Gournoe also mentions that there was a son Augustin who had died while attending school about 60 years ago (that is, ca. 1802).² Likewise, Marie Archange (Cadotte) Gournoe mentions Augustin dying at school in Montréal, but she is less clear of the date (giving a range calculated to be 1797-1812).³ Lastly, Joseph [Joachim] Larivière says that there was a son Augustin that he knew, but he believed him to be the son of Cadotte’s first wife.⁴ Although three of these relatives are confusing Augustin with his half-brother Joseph Marie, who died in Montréal in 1773, they all recall a son named Augustin.

Clearly, Jean Baptiste Cadotte, père, had a son named Augustin, and, as Theresa M. Schenck suggests, he was probably the eldest son of his second family.⁵ Furthermore, she notes that he is not mentioned in the Blondeau Account Book with the other children of the first marriage. Augustin is not given a share in his father’s fur trade business with the legitimate sons Jean Baptiste and Michel in 1796, probably because he was not born in wedlock. Lastly, Augustin appears to have not resided as an adult in the Sault Ste. Marie area since his near relatives there assumed he died young.

But how do we know that he is the same Augustin Cadotte who lived on Mackinac Island between 1804 and 1825? According to the 1820 federal census, we know that he would have been born between 1775 and 1794. Using data from the Programme de recherche en démographie historique (PRDH) database and other sources it is feasible to identify all the possible Augustin Cadottes who were likely contenders for living on Mackinac Island in the early nineteenth century.

¹ Jacob M. Howard Papers, 1860-1864, Burton Historical Collection, Detroit Public Library, ms. ZR2, “United States vs. Repentigny et al.,” hereinafter Howard Papers, 72.
² Howard Papers, 82.
³ Howard Papers, 87.
⁴ Howard Papers, 211-212.
Table 1: Contemporary Augustin Cadottes

<table>
<thead>
<tr>
<th>Contenders</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Augustin Cadotte, b. 1728, d. 1772, the son of Jean François Cadotte and Marie Joséphine Proteau.</td>
<td>He is too old and died before 1776. He was the brother of Jean Baptiste Cadotte, père.</td>
</tr>
<tr>
<td>Augustin Cadotte, known as No. 1 in American Fur Company (AFC) records, b. 1784, d. aft. 1850, the son of Michel Cadotte le grand and Madeline.</td>
<td>He died after 1825. In 1850 he was living at La Pointe.</td>
</tr>
<tr>
<td>Augustin Cadotte, b. 1785, d. aft. 1838, the son of François Capistran Cadotte and Marie Archange Dumont dit Lafleur.</td>
<td>He m. 1817 to Esther Dandurant and remained in St-Esprit, Quebec.</td>
</tr>
<tr>
<td>Augustin Cadotte, b. 1762, d. 1839, the son of Augustin Cadotte and Marie Joséphine Cossette.</td>
<td>He settled on the Red River in Manitoba and eventually moved to Galena, Illinois. (^6)</td>
</tr>
<tr>
<td>Augustin Cadotte, b. 1793, d. 1813, the son of Louis Cadotte and Charlotte Laferrière dit Divertissant,</td>
<td>He died young.</td>
</tr>
<tr>
<td>Augustin Cadotte, b. 1799, d. aft. 1839, the son of Joseph Cadotte and Marie Élisabeth Lefebvre dit Despions.</td>
<td>He was too young to fit the profile and he married in 1829 in Batiscan. He remained in Quebec.</td>
</tr>
<tr>
<td>Augustin Cadotte, known as No. 2 in AFC records and Lyon Papers, b. ca. 1815, d. aft. 1850, the son of Jean Baptiste Cadotte who was killed by the Sioux in 1830.</td>
<td>He was too young and died after 1825.</td>
</tr>
<tr>
<td>Augustin Cadotte, b. ca. 1822, d. aft. 1850, the son of Benjamin Cadotte and an Ojibwa.</td>
<td>He was too young and still alive after 1825.</td>
</tr>
<tr>
<td>Augustin Cadotte, b. ca. 1837, d. aft. 1850, the son of Antoine Cadotte and Rosalie Bourbonnet.</td>
<td>He was born too late.</td>
</tr>
<tr>
<td>Augustin Cadotte, b. ca. 1837, d. 1862, the son of Laurent Cadotte and Betsy William.</td>
<td>He was born too late.</td>
</tr>
</tbody>
</table>

Sources: Drouin Institute, Québec Records, “LaFrance,” birth, marriage, and death acts,

Who is left? It would appear the only unclaimed Augustin Cadotte of the right age and otherwise not accounted for would be Augustin Cadotte, the son of Jean Baptiste Cadotte, père, and most likely his second country wife, Catherine.

This identification though is threatened by the mention of an Augustin Cadotte, brother of a Michel Cadotte, at La Pointe in 1826, at least a year after he is supposed to be dead. George Johnston, Subagent for the Indian Agency at La Pointe, wrote the following entry for 11 October 1826:

Joseph Dufault informed me that Mechaiel [sic] Cadotte Seinor [sic], and Augustin his brother, got tobacco & ammunition given to them for the purpose of conveying the Gov't parole [message] to the Indians at Lac du Flambeau & Lac Courtorielle. 7

This entry would appear to show that Michael Cadotte le grand's half-brother, Augustin Cadotte, was with him at La Pointe in 1826. This is how Schenck understands the statement. 8 However, every other mention of Augustin Cadotte in Johnston’s papers refers to the son of Michel Cadotte le grand with the same name as his uncle Augustin. 9 For example, it was undoubtedly the son and not the brother whom Michel Cadotte le grand employed at Lac Courte Oreilles and the Chippewa River in 1827. 10

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7 George Johnston Papers, 1 October 1826 entry for the 11th. This journal is in the form of letters addressed to “Dear Friend.” He compiled two letters per month and indicates in the latter the day a particular event occurred. These entries make fascinating reading because Johnston paints a detailed portrait of daily life on Madeline Island and often mentions Michel Cadotte le grand and his family. Joseph Dufault was a carpenter and married to Julia Cadotte, the daughter of Michel Cadotte le grand. They did not officially wed until 11 or 21 September 1834 at La Pointe in a Protestant ceremony and then again on 2 August 1835 at La Pointe in a Catholic ceremony (and recorded at the county courthouse on 23 September 1839. Chippewa County, Michigan, Marriages, vol. A, 24, 30, and 36, abstracted at “Chippewa County Marriages: Alphabetical by Bride’s Name, A-C,” http://207.75.94.3/bridemarriages1.html (accessed 17 December 2014). Bristol, St. Joseph Mission and Holy Family Catholic Church: Marriage Records, 1. However, they were clearly living as husband and wife before that date as evidenced in the George Johnston Papers, 1 May 1827 entry for the 15th. Furthermore, in 1839 Joseph claimed that he and Julia had wed at Sault Ste. Marie 21 years ago, thus establishing that they were cohabitating by as early as 1818. Schenck, All Our Relations, 63.

8 Email from Theresa M. Schenck to John P. DuLong, 24 January 1999. I am indebted to Schenck for sharing the existence of the George Johnston Papers and that they contain Cadotte information.

9 George Johnston Papers, see the reports on 1 February 1827 entry for the 14th, 15 February 1827, and 16 May 1827 entry for the 25th.

10 George Johnston Papers, 1 February 1827 entry for the 14th and 15 February 1827. Schenck, All Our Relations, 37. She believes that the town of Cadott, Wisconsin, was named after this Augustin Cadotte who worked there for a long period, and not his brother Jean Baptiste Cadotte, called Gros Cadotte, who has been given credit elsewhere, Tobola, Cadotte Family Stories, 52, 64-67.
Furthermore, for the entry dated 3 December 1826, Johnston wrote about the same incident he had previously mentioned in his entry dated 11 October 1826:

I called on Mr. Warren, he informed me that he gave to each of the young Cadottes, fifteen pounds of Shot and Bale, together with powder & tobacco for the purpose of conveying the Govt. message to Lac du Flambeau & to Lac Courtorielle, for the result see my letter of 11th October. 11

Obviously, in this second mention of this particular incident, Johnston is referring to the sons of Michel Cadotte le grand. Other references to the young Cadottes in Johnston’s journal identify Michel’s sons. 12 In the entry for the 11 October 1826 it would appear that Johnston simply made the mistake of using “Senior” when he meant to use “Junior.” 13 However, in a later entry on 30 May 1827, after mentioning “Mr. Cadotte,” Johnston again refers to a “Mechaiel Caddotte Senor,” and he is clearly discussing a different person than Mr. Cadotte. 14 In his reports Johnston consistently refers to Michel Cadotte le grand simply as Mr. Cadotte. In fact, in the report of 1 October 1826 he mentions Mr. Cadotte eight times. Why he insists on calling Michel Cadotte, fils, by Senior is something of a mystery. 15 Whatever the case, it is obvious from the context that the entry for the 11 October 1826 does not refer to Michel Cadotte le grand and his half-brother Augustin Cadotte, but rather to Michel Cadotte le grand’s sons. If my interpretation of Johnston’s reports is correct—that is, that the Augustin Cadotte he mentions is not the half-brother of Michel Cadotte le grand—then the identity of the Augustin Cadotte on Mackinac Island as the son of Jean Baptiste Cadotte, père, would stand.

But what other evidence can be marshaled to confirm or deny this identification?

We know that Father Gabriel Richard visited Mackinac Island and baptized a son of Augustin Cadotte named François in 1821. In the published Mackinac parish register, the editor, Reuben Gold Thwaites, comments as follows:

11 George Johnston Papers, 1 December 1826 entry for the 3rd.
12 See in particular George Johnston Papers, 15 January 1826 entry for the 18th, 19th, and 20th; and 16 May 1827 entries for the 25th and 26th. In his other papers he also frequently uses the term “young Cadottes” for Michel’s sons. George Johnston Papers, Burton Historical Collection, Detroit Public Library. Box 8, Folder D5:1828-1829, for example see his journals for 1828-1829.
13 Because nothing involving the Cadottes can ever be simple, in a report to the Office of Indian Agency, 21 October 1827, involving the violation of Native hunting grounds, Johnston does refer to “Mechaiel Cadotte Jun.”, Augustin Cadotte, and Antoine Cadotte. This same report refers to them as the “young Cadottes.” So when communicating with officials he uses junior rather than senior for the eldest son of Michel Cadotte, la grand. George Johnston Papers, 1813-1862, Burton Historical Collection, Box 1, 1827.
14 George Johnston Papers, 16 May 1827 entry for the 30th.
15 Senior and junior in the past were used to differentiate between two men of the same name in an area who may or may not be related to one another but differ in age. The senior was usually applied to the elder and the junior to the younger. Maurine Harris and Glen Harris, Ancestry’s Concise Genealogical Dictionary (Salt Lake City, Utah: Ancestry, 1989), 128 and 199. George Johnston is not consistent in how he refers to Michel Cadotte, fils, in his papers. I have seen him elsewhere refer to him as “M. Cadotte fils,” “young M. Cadotte,” and “M. Cadotte jun.” George Johnston Papers, Burton Historical Collection, Detroit Public Library, Box 8, Folder D5:1828-1829, entries for 13 January 1829, 25 January 1829, and 1 February 1829. Every mention must be examined in context to insure that he is addressing the son of Michel Cadotte le grand. Perhaps Johnston used senior in this non-standard way in these two specific entries to indicate that he was Michel Cadotte le grand’s eldest son as his brothers are mentioned elsewhere in the same letters. In the 1820s I do not believe there were any other Michel Cadottes living in the La Pointe area that would be junior to Michel Cadotte, fils, and Michel Cadotte le petit, his cousin, would be older than him.
Augustin Cadot, here named, was probably son or brother of Joseph Cadot, who was interpreter at Fort St. Joseph as early as 1808, when he is mentioned by Col. William Claus on the journey of that year for the Indian Department. In 1810 he was highly commended for his conduct.... Joseph Cadot was lieutenant during the War of 1812-15, and at its close received a lot on Drummond Island, where he settled. Descendants removed to Penetanguishine, where they were living recently. 16

As will be shown when discussing Joseph Cadotte, Thwaites’ claim that Augustin was related to Joseph is credible given how relatively accurate he is about Joseph’s details. 17 Augustin would of course be Joseph’s older brother. Thwaites wrote this footnote in 1910 but did not cite the source of his information. Nevertheless, it is possible he learned it from Mackinac Island dwellers familiar with the family.

Widow Madeline Cadotte was ordered by the Probate Court to appear on 30 December 1825 and explain why she had not yet administered the estate of her late husband, Augustin Cadotte. Among the papers in the probate packet is found an account Augustin Cadotte had with Michael Dousman between 5 September 1823 and 6 March 1824 amounting to $43.92. On the bottom of this document is the note “Recevd [sic] of Michele [sic] Cadot the amount of the above 15 July 1824.” 18 This is undoubtedly Michel Cadotte le grand paying a debt for his half-brother probably because Augustin had performed some service for him. 19

The preponderance of the evidence suggests that Augustin Cadotte, the son of Jean Baptiste Cadotte, père, is most likely the same person who lived on Mackinac Island and died before 1826.

What else is known about this Augustin Cadotte?

He makes his first appearance on Mackinac Island in the records as a witness to the marriage of Jean Baptiste Maiot and Marie Taillefer on 30 June 1804. 20


17 Thwaites does confuse Joseph Cadotte’s Indian Department career with that of his half-brother Jean Baptiste Cadotte, fils, who was employed in 1808, not Joseph. However, he did get it right that Joseph was commissioned a lieutenant in the Indian Department. Thwaites is not alone in garbling the military careers of the Cadottes. The British Military and Naval Records (RG 8 C Series) index cards at the LAC often confuse different members of the Cadotte family who served in the Indian Department. By consulting the original records and comparing them to what is known about the family it is possible to carefully sort out all the Cadottes who served in the War of 1812.

18 Probate Packet for Augustin Cadotte, no. 24, 1825, Probate Court, Mackinac County, St. Ignace, Michigan. Photocopy in the author’s possession. If Augustin was dead by May 1824, then it would make sense that his brother would be helping to pay his debts in July 1824.

19 Schenck believes that Augustin Cadotte lived at Mackinac before moving to La Pointe to work with his half-brother Michel Cadotte le grand. Letters from Theresa M. Schenck to John P. DuLong, 21 September 1988 and 19 February 1989.

20 Mackinac Register, marriages 1725-1821, f. 51.
When not on Mackinac Island, he may have been employed by his half-brother Michel in the fur trade on the far western end of Lake Superior. Augustin may also have assisted his half-brother Michel by caring for family interests on Mackinac Island, the headquarters of the AFC fur trade operations.

On the 1820 federal census he was residing on Mackinac Island and his household consisted of a total of eight people: There were two adult males between 26 and 45, Augustin, père, would be one of them; it is unclear who would be the second male, possibly a relative or borderer. The two male children under 10 would be Augustin, fils, and Louis. The remaining four people not placed in age or sex categories could be Madeline, the wife, and three other children or borders. 21

In public land claims hearings, Augustin Cadotte testified that he was of lawful age, meaning 21 or over, and he witnessed Samuel C. Lasley in possession of his land on the Island in May 1810. He signed his statement with an X on 2 June 1823. 22 On 16 August 1823, Augustin filed his own claim for a piece of land with a dwelling house on the island facing Lake Huron bounded on the west by Charles Marley, the north by a lot owned by Protier and Lapante, and on the east by Ignace Pilot. 23 His claim is supported by testimony of Patrick McGulpin, Jean Baptiste Tesserson, and Simon Champaigne who all state that he held this lot on 1 July 1812. While Lasley’s claim was denied because he collaborated with the British in 1812, Augustin’s claim was confirmed.24

He was an active citizen of Mackinac Island as he is recorded as voting for borough officials at least twice in 1821 and in 1822. He paid taxes of $1.75 in 1823 and his widow paid taxes of $0.75 before 3 May 1824. 25 He was by no measure a wealthy man, but compared to other island inhabitants who paid taxes, he was not the poorest either. He made his living as a fisherman and by doing chores for others on the island. His house was a modest affair covered with cedar bark. 26

We might be able to learn more about his involvement in the fur trade, but it will be difficult to parse out his role versus the activities of his nephew and cousins. For example, it is unclear if the Augustin Cadotte employed by the AFC at Lac du Flambeau as an interpreter in 1821-1822 and paid $166.67 for his services was he or his nephew.27

21 1820 U. S. Census, Michilimackinac Co., Michigan, NARA microfilm M33, roll 56.
22 American State Papers, Public Lands, 5:245
23 American State Papers, Public Lands, 5:233. This lot was number 9 on the map of private claims for Michilimackinac, see Report of the Secretary of the Treasure, Senate, 29 Congress, 2nd session, report no. 221, 1847. This claim is signed by “Augustus Cadott.” I have been unable to find an original copy of this document with his signature. I suspect he did not suddenly learn how to write between June and August. More likely his attorney, Rix Robinson, may have signed for him or guided his hand. Unlike his brother and half-brothers, Augustin appears not to have benefited from any education.
24 This property is on Biddle Point near the modern-day Mackinac Island Public Library. There is a photograph of “The Cadotte Homes” at Biddle Point in Edwin O. Wood, Historic Mackinac: The Historical, Picturesque and Legendary Features of the Mackinac Country, 2 vols. (New York: The Macmillan Co., 1918), 2:404-405.
25 Michael Dousman Papers.
26 Keith R. Widder, Battle for the Soul: Métis Children Encounter Evangelical Protestants at Mackinaw Mission, 1823-1837 (East Lansing: Michigan State Univ. Press, 1999), 52-54. One wonders if Michel Cadotte le grand and his family stayed with Augustin when they made their annual visit to Mackinac Island to exchange their furs?
Appendix B: Other Possible Children of Augustin Cadotte

We must now consider the implications that can be derived from an interesting letter transcribed as written for you here:

Chippewa Falls  
April 6th paid

Mons. Francois Roussan  
Fond du Lac  
Lake Superior

Via Lapoint  
Lake Superior

Chippewa River  
March 27, 1855,

My Dear Sister

I am now growing in years & as I look back to contemplate the past—scenes of gone bye days mixed with pleasure and of pain, pride and remorse—each as my experience now teaches me to view every action of my past life. The same circumstances which force these thoughts upon me, present to me also, the image of you, my sister. I feel a yearning to see you, at least once more. The nearest at present I can do to consummate my wishes, is to write you these few lines. I trust, though, that the Great Guider of human destinies will in his mercy grant that my present intentions toward you shall come to pass in due time. I intend to go to La Pointe with our cousin Mrs. Charlotte Ermatinger in the early part of the coming summer & then I flatter myself, that I shall see my sister.

I have been informed that your health is poor. It pains me even to hear that. I trust, I pray, that my informant lies.

To my Brother Francois, I would add a few words. I am now enjoying pretty goode health with a good conscience. The community in which I am now living, having organized into a county government, have put such restrictions upon the selling and sending spirituous liquors that I can not get whisky or other spirits without doing so in a sneaking and underhanded way—which way of getting along in the world, you know, is entirely against my principles altogether, therefore, I have totally abjured the use, in any way, of Whisky, Brandies, Gins and all other similar poisons. I would advise you, Francois, by all means, to follow my example if you value good health and a quiet conscience.

To my Niece Cecile—

Your Cousin Miss Easther Corban, now living with my cousin, Mrs. Ermatinger having often, in her conversations to me referred to you, I cannot conscientiously close this sheet without directing to you a few words.

Easther tells me that she heard that you are on the eve of marriage. Now it would do me infinite pleasure to see you this coming summer, as yet a maid. I have my reasons to state my wish. It is no idle expression—however, of course you will act at your pleasure and by the advice & consent of your parents. Easther is and has been in good health & wishes to be remembered by you.
We are all in good health. I hope some of you will deign to answer or acknowledge the receipt of this at your earliest leisure.

Joseph Cadotte
Chippewa Falls, Chippewa Co. 28

Joseph Cadotte of Chippewa Falls, Wisconsin, wrote this letter to his sister, Zoé (Cadotte) Roussain, the wife of François Roussain, of Fond du Lac, Minnesota. In it he refers to their cousin Mrs. Charlotte Ermatinger. This would be Charlotte Cadotte, the daughter of Michel Cadotte le grand, the widow of Truman A. Warren, and the wife of James R. Ermatinger.29 Furthermore, he addresses part of this letter to his niece Cécile Roussian, Zoé’s daughter, and refers to her cousin Esther Corban (Corbin), who was the daughter of Louis Corbin and Sophie Cadotte.

Assuming that the cousin in this letter refers to first cousin Joseph, Zoé, and Sophie would be the children of a brother or half-brother of Michel Cadotte le grand. As the children of Jean Baptiste Cadotte, fils, from the first marriage of Jean Baptiste Cadotte, père, are fairly well known, he is unlikely to be the brother. Moreover, the children of Joseph Cadotte, the youngest brother in the family of the second wife of Jean Baptiste Cadotte, père, are now known and do not include these three. It would therefore seem very likely that these siblings were the children of Augustin Cadotte as diagramed in Chart 1. Schenck, who kindly made me aware of this letter, believes that Augustin Cadotte is the father of Sophie Cadotte, the wife of Louis Corbin.30 Nevertheless, some caution should be applied to the interpretation of this letter as the word cousin in English is not always used with genealogical precision and does not always mean just first cousins.31

30 Schenck, All Our Relations, 51.
31 The word cousin could have multiple meanings including the child of an aunt or uncle, a relative that a person shares a common ancestry with back two or more generations, a relative by marriage rather than shared ancestry, a person who is known to be a relative but the relationship is vague or unknown, and even a close friend. The word standing alone cannot be assumed to mean a first cousin or cousin-germain. Barbara Jean Evans, The New A to Zax: A Comprehensive Genealogical Dictionary for Genealogists and Historians, 2nd ed. (Champaign, Ill.: Privately printed, 1990), 80. To add to the confusion, how the Ojibwa use the idea of cousin is very different from European-based usage. They differentiate between parallel and cross cousins. A parallel cousin is the child of a father’s brother or a mother’s sister. In comparison, a cross cousin is the child of a father’s sister or a mother’s brother. Parallel cousins are considered siblings, but cross cousins are non-kin and suitable for marriage partners. Laura Peers and Jennifer S. H. Brown, “‘There is no end to relationship among the Indians’: Ojibwa Families and Kinship in Historical Perspective,” The History of the Family 4, no. 4 (December 1999): 529-555.
Chart 1: Possible Relationship between Cadottes Mentioned in Joseph Cadotte’s 1855 Letter

Jean-Baptiste Cadotte, père
m. (1) Athanasie Equaivoque, an Ojibwa
m. (2) Catherine, an Ojibwa

(1)
Michel Cadotte, le grand
m. Marie Madeleine, an Ojibwa

(2)
Augustin Cadotte
m. Madeleine, an Ojibwa

Charlotte Cadotte *
m. (1) Truman A. Warren
m. (2) James R. Ermatinger

Sophia/Louise/Margaret Cadotte
m. Louis Corbin

Joseph Cadotte *
Zoe/Susan Cadotte *
m. François Roussain

Esther Corbin *

Cécile Roussain *

* Indicates those people mentioned in the 1855 letter which confirms that Joseph Cadotte and Zoe Cadotte were cousins of Charlotte Cadotte and that Cécile Roussain and Esther Corbin were cousins.

Based on this letter, and assuming it refers to first cousins only, Augustin Cadotte and one or more Ojibwa women might be the parents of the following children:

i. SOPHIE/LOUISE/MARGARET CADOTTE, also known as Wabicaway, b. probably at Lac Courte Oreilles, Wisconsin, about 1805, adult bp. Mackinac Island, 20 July 1829 at age 24, buried La Pointe, 10 February 1843 at age 38, m. Mackinac Island, 20 July 1829, LOUIS

32 She is called Sophie, a Saulteau, with no surname at her adult baptism, her marriage, and the baptism of her two eldest children, Margaret and Augustin, all on the same day 20 July 1829, Ste-Anne’s, Mackinac Island. Mackinac Register, marriages, 1823-1891, ff. 7r-7v, and baptisms, 1823-1889, ff. 25-26. She is called Louisa Cadotte in the civil ceremony of her marriage. Obeshaw, Mackinac County, Michigan, Marriage Records, 3, record no. 62. At the baptism of her subsequent children she is called Sophie Cadotte: Esther, bp. 12 July 1831 at Mackinac Island, Mackinac Register, baptisms, 1823-1889, ff. 36-37; Julia, bp. 24 May 1835; Jean Baptiste, bp. 14 August 1837; Alexis, bp. 12 July 1840; and Marie, bp. 3 July 1842, all at La Pointe. “La Pointe Baptism Records,” part 3, 74; part 4, 117; and part 5, 10. Lastly, she appears in the 1837 Treaty claims as Margaret Schenck, All Our Relations, 51. Like many American Indians and Métis women, Sophie was known by a number of different names.

33 The only source I have found for her Native name is the Cadotte chart published in Cadotte Family Stories by Thomas Henry Tobola (Cadotte, Wisconsin: Privately printed, 1974), hereinafter “Cadotte Family Tree,” 72. This chart appears identical to the “Genealogical Chart of the Descendants of Jean Baptiste Cadotte,” undated, presented by Anna Ermatinger, Jim Falls, Wisconsin, 1969, to the State Historical Society of Wisconsin, Archives Division, MAD 4/15/SC-O 16, oversize. According to Schenck, this chart was compiled by Sr. Sirilla LaRush and Annie Ermatinger. I agree with her that this chart has probably done more harm than good, and it must be used with extreme caution. Email from Theresa Schenck to John P. DuLong, 22 June 2015.

34 On this day two Saulteaux [Ojibwas] are baptized at Mackinac Island, Ester (Esther), age about 21, and Sophie, age about 24, Mackinac Register, baptisms, 1823-1889, f. 25. Esther was the wife of Michel Cadotte, fils. Esther was the daughter of Kish-ki-man. Schenck, All Our Relations, 39.

35 Bristol, Liber Defunctorum: St. Joseph Mission and Holy Family Catholic Church, Death Registry, 9. Schenck, All Our Relations, 51
Jean-Baptiste Cadotte, père
m. (1) Athanasie Equawaice, an Ojibwa
m. (2) Catherine, an Ojibwa

(1)
Michel Cadotte,
le grand
m. Marie Madeleine,
an Ojibwa

Charlotte Cadotte *
m. (1) Truman A. Warren
m. (2) James R. Ermatinger

Sophia/Louise/Margaret
Cadotte
m. Louis Corbin

Esther Corbin *

(2)
Augustin Cadotte
m. Madeleine,
an Ojibwa

Joseph Cadotte *

Zoe/Susan Cadotte *
m. François Roussain

Cecile Roussain *

* Indicates those people mentioned in the 1855 letter which confirms that Joseph Cadotte and Zoe Cadotte were cousins of Charlotte Cadotte and that Cecile Roussain and Esther Corbin were cousins.
CORBIN/CORBINE, son of Jean Baptiste Corbin and Kakabishkwe (Kaukaubeshequa), b. Lac Courte Oreilles, 6 February 1805, d. after 28 March 1875. Her husband remarried, La Pointe, 10 September 1843, Catherine Roi, the widow of Séraphin Lacombe, fils. Louis Corbin had issue from both wives.

ii. JOSEPH CADOTTE. Little is known with any certainty about the writer of the 1855 letter. He could be the James Cadotte, also called Joseph, who attended the Protestant Mackinaw Mission School. If so, then he was recorded as being ¾ Ojibwa blood, from Lake Superior, and he was 16 when he first boarded at the school in 1826 and he left in 1828. This would make his birth around 1810. Given his well-written letter, his attendance at this school would explain his literacy.

On the 1855 Wisconsin State Census, Joseph appears in the town of Chippewa [Falls] listed between James Ermatinger and Augustin Cadot—probably the son of Michel Cadotte le grand—and is recorded as a single, colored male. In a letter dated 18 June 1854, Alice Ermatinger wrote to her parents, James R. Ermatinger and Charlotte (Cadotte) Warren/Ermatinger, and mentioned a cousin Joseph. Tobola believes this person might be the same Joseph Cadott who witnessed the marriage of Micheal Relieux and Margaret Wo-sou-wen-de-ba, 29 May 1855, Chippewa Falls.

Lastly, a Joseph Cadotte, Sr., is listed as being 97 years old with the Fond du Lac Band of Chippewa in 1892. Could this be him with an exaggerated age putting his birth as 1795? As he does not appear on other census records, it is likely he lived with his Ojibwa kinsmen most of his life. The federal census did not reliably record American Indians until 1900. So far I have found no other records relating to him. No known issue exist, but if he is the Sr. mentioned in 1892, it is only logical that there was a Jr.

iii. ZOE/SUSAN CADOTTE, b. Minnesota, April 1820, d. Duluth, Minnesota, 2 January 1902 at age 82, m. La Pointe, 30 August 1835, François Roussain, b. 1815, bp. La Pointe, 30 August

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36 Mackinac Register, marriages, 1823-1891, f. 7. Obeshaw, Mackinac County, Michigan, Marriage Records, 3, record no. 62. Schenck, All Our Relations, 50.
37 Schenck, All Our Relations, 51.
38 Interview of Louis Corbin conducted by Julia (Warren) Spears, 28 March 1875, box 1, file 9. Charles F. X. Goldsmith Papers, State Historical Society of Wisconsin, University of Wisconsin—Eau Claire. On my visit to Eau Claire I found this document in box 1, file 4.
40 Widder, Battle for the Soul, 138. Several Corbin, Ermatinger, and Warren cousins were also in attendance. Given that Joseph referred to his cousin Charlotte (Cadotte) Ermatinger in his 1855 letter and the other points of contact with the Ermatinger, I wonder if perhaps he was raised by his cousin Charlotte and carried the name James while at school in honor of her husband James R. Ermatinger.
42 Tobola, Cadotte Family Stories, 84.
44 I know of no other Métis Joseph Cadotte who would have been born in 1795, hence the reason I think this age is exaggerated. I suspect his age would be closer to that of his 79-year-old wife.
1835 age 20, d. Fond du Lac, Minnesota, 3 June 1885, son of Eustache Roussain and one of his three Ojibwa wives. Susan Roussain, age 74, is listed on a census of the Fond du Lac band of Ojibwa in 1892. Had issue.

Unfortunately, I have been unable to find any document that unequivocally confirms the parents of any of these children.

The hypothesis that Sophie is the daughter of Augustin Cadotte must be considered carefully and compared to other possibilities. Clearly, Sophie is associated with the Cadotte family. She is called a Cadotte on several records. However, her exact relationship to the other Cadottes is never made clear in either the La Pointe or Mackinac parish registers.

There are two sources indicating that she is the daughter of a Michel Cadotte. First, “The Cadotte Family Tree” indicates that Wabicaway, the wife of Louis Corbin [sic], was a daughter of Michel Cadotte le grand. Family members produced this genealogical chart many decades after Sophie’s death; it is not always accurate, and it must be used with caution. Secondly, a contemporary list of half-breeds prepared for the 1837 Treaty claims shows a Sophy [sic] Corbin listed below Louis Corbin of Lac Courte Oreilles with a note stating: “Louis Corbin is a son of Jean Bte Corbin and an Indian woman and his wife is a daughter of a Halfbreed (Michel Cadotte) and an Indian woman.”

T623, roll 790. She might be the Zoé Jbibijig bp. 25 December 1835 age 15, La Pointe, the godparents being Joseph Cadotte and Sophie Otawakwe. “La Pointe Baptism Records,” part 1, 190.

46 Minnesota, Department of Health, Section of Vital Statistics, Death Records, 1900-1907, Duluth, St. Louis Co., FHL microfilm 2117537. This record, unfortunately, does not name her parents. “Mrs. Zoe Roussain, Oldest Settler at Head of Lake, to be Buried Today,” obituary clipping, Superior News Tribune, 5 January 1902. “Aged Lady Died,” obituary clipping, Duluth Evening Herald, 4 January 1902. I am indebted to Christine Carlson for sharing these clippings with me in an email dated 13 November 2012.

47 Chippewa County, Michigan, Marriages, vol. A, 36, abstracted at “Chippewa County Marriages: Alphabetical by Bride’s Name, A-C,” http://207.75.94.3/bridenamemarriages1.html (accessed 17 December 2014). Bristol, St. Joseph Mission and Holy Family Catholic Church: Marriage Records, 2. Christine Carlson, “The 1800s Roussain Family: A Love Triangle and ‘Angels’ in the Surrounding Wilds,” Nah gah chi wa nong • Di bah ji mowin nan (February 2010): 7. This couple is the subject of a poem in which Zoé is called Zoe-we-dah and François is called Ta-Gosh. Ida Sexton Searls, Ta-Gosh: An Indian Idyl (Privately printed, 1823). In Searls’ awkwardly racist poem, Ta-Gosh is credited with diverting the Fond du Lac Ojibwa from their traditional feuds and superstitions to the “white-man’s mode of life.” Searle based this poem on information she gathered from Mrs. Thomas Jackson of Fond du Lac, the granddaughter of the couple. It would be dangerous to accept any genealogical facts gleaned from this poem; after all, she claims that Ta-Gosh’s brother was a fictional Montréal physician called Eugene de Borden, 30-32. Nevertheless, she states that Ta-Gosh’s mother was Sha-kaw-we-dah, the daughter of a chief, 13. The mother of Zoe-we-dah was Waub-u-nong (meaning Sunrise), a widow who kept a house in the European style at Wah-quah, an unidentified place where traders gather in the spring, 5, 22, and 23.


50 The wives were Shawwanaubunoque, Wauwaussumoqua, and Payshaubunoqua. Treaty with the Chippewa, 1826, American State Papers. Indian Affairs, 2:273.

51 Lyon Papers, Box 19, Folder: Lists of Names, Half Breeds, Chippewa Nation, North Dakota [second folder of that name], Item: Large table list half breeds, starts with “Connor, Susan” on the first page and ends with “Mary Chapman” on the second page.
These two sources suggest her father was Michel Cadotte le grand—or possibly his cousin Michel Cadotte le petit—as both were known to be in the Lac Courte Oreilles area around 1805.54 In either case, the Esther Corbin and Cecile Roussain would remain cousins, but they would be second or third cousins.

And in the first case, Sophie would no longer be a sibling of Zoé and Joseph, but rather their aunt.

However, I do not believe that Sophie is a child of either man for two reasons. First, identifying Sophie as a daughter of either Michel is spoiled by the fact that she is not listed among the known children of either man.55 Secondly, the existing records when they should naturally mention such a relationship are silent. The most glaring example of this silence occurs on 20 July 1829 in the Mackinac parish register. On this day Michel Cadotte, fils, was married to Esther, an Ojibwa, and the next entry in the register is the marriage of Sophie, an Ojibwa, to Louis Corbin. However, the Mackinac parish register neglects to mention any relationships between these people. None of the Cadottes are recorded as Sophie’s relatives, godparents, the godparents of her children, or listed as witnesses at her marriage on this summer day.56 If she was the daughter—legitimate or illegitimate—of Michel Cadotte le grand, then this would have been a natural place and time to mention that fact. Considering that Michel Cadotte le grand is recorded as the father in his son’s entry, it is surprising that if he was also the father of Sophie, it was not mentioned in her adjacent marriage record.

It is unlikely that Sophie was the daughter of a Michel Cadotte.57 It makes more sense that she was the daughter of a brother or half-brother of Michel Cadotte le grand. However, we cannot dismiss the alternative that she could be the daughter of another Cadotte cousin passing through the region. In which case, the relationships mentioned in Joseph Cadotte’s 1855 letter would be intact, but the cousinship would be more remote.

While there are ambiguous hints to Sophie’s possible father, there have been no records found to date for either Joseph or Zoé that indicate whether or not Augustin Cadotte was their father. Furthermore, given that Sophie was born around 1805 and Zoé in 1820 it might very well be the case that they do not share the same mother. This is reinforced by the fact that they were born and raised in different areas. Several census records indicate that Zoé was born in Minnesota, and she resided at Fond du Lac.58 In contrast,
Louis Corbin's 1837 Treaty claim says that Sophie has resided at Lac Courte Oreilles in Wisconsin since childhood, her mother is living there, and she has relatives in the area. There is no evidence that any of these children ever resided on Mackinac Island, nor do we know with certainty that Augustin Cadotte was ever resident in either Minnesota or Wisconsin. It is possible he might have worked for his half-brother at La Pointe and visited Fond du Lac and Lac Courte Oreilles, but no solid evidence has come forth to establish this is indeed true.

In order for the Augustin Cadotte who resided and died on Mackinac Island to be the father of these children he would have cohabitated with one woman in Wisconsin in the early 1800s, created a family with Madeline back on Mackinac Island in the 1810s and 1820s, while concurrently fathering children with yet another woman in Minnesota. For all the children discussed in this appendix to be Augustin's, it is necessary to accept that he bounced back and forth between the western end of Lake Superior and Mackinac Island and had multiple country wives, a not unlikely scenario for a Cadotte involved in the early nineteenth-century fur trade, but still a challenge to believe without further evidence.

Of course, Augustin Cadotte would not have been the first man involved in the fur trade—living on the frontier—to have two or more simultaneous country wives. His Native wives would have kept any children, as was customary among Great Lakes tribes. And this pattern of behavior might explain why there is confusion regarding Sophie's relationship with the Cadottes of La Pointe. It might be the case that in the absence of her father she was informally adopted by Michel Cadotte le grand, and hence why some thought she was his daughter.

Alternatively, this could be a case of fictive kinship and these three children claimed a genealogical relationship that did not exist according to modern-day customs but was considered acceptable in Ojibwa culture.

Clearly, Joseph and Zoé Cadotte were siblings, and it is possible that Sophie was their sister. However, it would be premature to assign these three as the children of Augustin Cadotte without further confirmation. For now, the relationships diagramed in Chart 1 must remain intriguing but hypothetical.

59 Schenck, All Our Relations, 51.
60 Van Kirk, Many Tender Ties, 37-38
61 Antoine Denis Raudot noted in 1709 that: "The marriage broken off, the children remain with the mother; it is one of their greatest riches to have them, because it is they who support them in their old age by hunting and fishing. W. Vernon Kinietz, The Indians of the Western Great Lakes, 1615-1760 (Ann Arbor: Univ. of Michigan Press, 1965), 345. Among the Cree it was also easy for abandoned Native wives and their children to return to her tribe. Brown, Strangers in Blood, 66.
Jean Baptiste Cadotte’s Second Family: Genealogical Summary – Part 3b
John P. DuLong, Ph.D., FCHSM Member (dulong@habitant.org)

Space considerations force the splitting of Part 3 of this Cadotte series into two parts. Part 3a with Appendixes A and B was printed in the April issue and Part 3b with Appendix C follows.

Introduction to Part 3 (repeated from the April issue)

This is the third and concluding part of this series dealing with the second family of Jean Baptiste Cadotte, père. In this Part Three, appendixes are offered which evaluate the evidence regarding Augustin Cadotte, the Cadottes-Joseph, Zoé, and Sophie—mentioned in an 1855 letter, and Joseph Cadotte. Part One presented the first generation including Jean Baptiste Cadotte, père, and listed his children from both of his families. Part Two covered in detail the children of Jean Baptiste Cadotte, père, from his second country wife and his grandchildren.

Appendix C: The Identification of Joseph Cadotte

The identity of Joseph Cadotte as the son of Jean Baptiste Cadotte, père, is established by his 1807 adult baptism at L’Assomption1 as well as to his identifying himself as a brother-in-law of Jeanette (Piquette) Cadotte in testimony taking on 8 July 1823 at Sault Ste. Marie.2 Only one witness testifying in the United States vs. Repentigny et al. case mentions him. According to François Xavier Biron, Cadotte had “…another [son] by the name of Joseph Cadotte by another (femme) woman or wife.”3

Here the question to answer becomes is this Joseph Cadotte the same person as the one bearing his name in the Dictionary of Canadian Biography?4 I rely on chronology and signatures to establish that this is indeed the case.

The chronology of events listed in Table 2 confirms that there is no conflict in merging the identities of the person acknowledged as the son of Jean Baptiste Cadotte, père, with the person mentioned in the Dictionary of Canadian Biography and in the records relating to his service in the Indian Department. This also confirms Thwaites’ garbled reference to Joseph Cadotte as the kinsman of Augustin Cadotte of Mackinac Island.5

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1 L’Assomption Parish Register, FHL microfilm no. 1018242, baptism no. 42, f. 30r.
2 American State Papers, Public Lands, 5:262.
3 Howard Papers, 72.
5 Mackinac Register, baptisms, 145, n. 91.
<table>
<thead>
<tr>
<th>Date &amp; Place</th>
<th>Son of Jean Baptiste Cadotte, père</th>
<th>Mentioned in the Dictionary of Canadian Biography</th>
<th>Mentioned in records relating to the Indian Department</th>
</tr>
</thead>
<tbody>
<tr>
<td>ca. 1788, Upper Canada</td>
<td>Birth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30 March 1807, L'Assomption</td>
<td>Young adult baptism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 September 1807, L'Assomption</td>
<td>Godfather of Norbert Hodgins</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24 February 1808, L'Assomption</td>
<td>Godfather for Jacques Trullier dit Lacombe</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7 December 1808, L'Assomption</td>
<td>Godfather for Emmelie Leblanc</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1809</td>
<td>Helped Louis Nolin clear land at Sault Ste. Marie</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 March 1812, St. Joseph</td>
<td></td>
<td></td>
<td>His qualities as an interpreter is mentioned</td>
</tr>
<tr>
<td>12 August 1812</td>
<td></td>
<td></td>
<td>Interpreter</td>
</tr>
<tr>
<td>4 August 1814, Mackinac Island</td>
<td></td>
<td></td>
<td>At the Battle of Mackinac Island</td>
</tr>
<tr>
<td>3 September 1814, Lake Huron</td>
<td></td>
<td></td>
<td>At the capture of USS Scorpion</td>
</tr>
<tr>
<td>6 September 1814, Lake Huron</td>
<td></td>
<td></td>
<td>At the capture of USS Tigress</td>
</tr>
<tr>
<td>24 October 1814, Mackinac Island</td>
<td></td>
<td>Lieutenant in the Indian Department</td>
<td>Appointed Lieutenant</td>
</tr>
<tr>
<td>1814 - 3 May 1815, Grand River, Michigan</td>
<td></td>
<td>On military mission gathering warriors to protect Fort Mackinac</td>
<td></td>
</tr>
<tr>
<td>25 August 1815, Drummond Island</td>
<td></td>
<td></td>
<td>Noted as being educated, recommended to be retained in the peace establishment of the Indian</td>
</tr>
</tbody>
</table>

Table 2: Joseph Cadotte Chronology
<table>
<thead>
<tr>
<th>Date &amp; Place</th>
<th>Son of Jean Baptiste Cadotte, père</th>
<th>Mentioned in the Dictionary of Canadian Biography</th>
<th>Mentioned in records relating to the Indian Department</th>
</tr>
</thead>
<tbody>
<tr>
<td>31 Aug, 1815, Drummond Island</td>
<td></td>
<td></td>
<td>Stationed at Drummond Island</td>
</tr>
<tr>
<td>October 1815, Drummond Island and Amherstburg</td>
<td></td>
<td>British Court of Inquiry clears him of charges that he violated the peace</td>
<td>British Court of Inquiry finds no fault in his actions</td>
</tr>
<tr>
<td>11 December 1815, Drummond Island</td>
<td></td>
<td></td>
<td>Flour and beef ration</td>
</tr>
<tr>
<td>January 1816, Drummond Island</td>
<td></td>
<td></td>
<td>Entitled to “barrel bulk”</td>
</tr>
<tr>
<td>27 June 1816, Drummond Island</td>
<td></td>
<td></td>
<td>Received a building lot on Drummond Island</td>
</tr>
<tr>
<td>August 1816, Bas-de-la-Rivièrè (Fort Alexander, Manitoba)</td>
<td></td>
<td></td>
<td>Employed by NWC, participates in Métis council</td>
</tr>
<tr>
<td>11 September 1816, Rainy Lake, Ontario</td>
<td></td>
<td></td>
<td>Implicated in the murder of Owen Keveny</td>
</tr>
<tr>
<td>26 September 1816, Fort Gibraltar (Winnipeg, Manitoba)</td>
<td></td>
<td></td>
<td>Went with Archibald McLellan and Cuthbert Grant to Fort Gibraltar</td>
</tr>
<tr>
<td>10 January 1817, Fort Gibraltar</td>
<td></td>
<td></td>
<td>Captured by Captain Miles MacDonnell, Governor of Assiniboia</td>
</tr>
<tr>
<td>24 January 1817, Qu’Appelle River, Manitoba or Saskatchewan</td>
<td></td>
<td></td>
<td>Allowed to visit his wife</td>
</tr>
<tr>
<td>4 February 1817, Qu’Appelle River</td>
<td></td>
<td></td>
<td>Signed affidavits about the taking of Fort Gibraltar</td>
</tr>
<tr>
<td>27 August 1817</td>
<td></td>
<td></td>
<td>Arrested for the murder of Keveny</td>
</tr>
<tr>
<td>10 November 1818,</td>
<td></td>
<td></td>
<td>Awaiting his trial</td>
</tr>
<tr>
<td>Date &amp; Place</td>
<td>Son of Jean Baptiste Cadotte, père</td>
<td>Mentioned in the Dictionary of Biography</td>
<td>Mentioned in records relating to the Indian Department</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------------------</td>
<td>------------------------------------------</td>
<td>---------------------------------------------------</td>
</tr>
<tr>
<td>Montréal</td>
<td></td>
<td>In jail</td>
<td></td>
</tr>
<tr>
<td>March 1818, Montréal</td>
<td></td>
<td>Released without trial</td>
<td></td>
</tr>
<tr>
<td>June 1818, Sault Ste. Marie</td>
<td></td>
<td>NWC, clerk and interpreter</td>
<td></td>
</tr>
<tr>
<td>Autumn 1818, Rainy Lake, Ontario</td>
<td></td>
<td>Testimony of Frederick Damien Heurter that Joseph Cadotte once was a lieutenant in the Indian Department and that he could read</td>
<td></td>
</tr>
<tr>
<td>Before 1819</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1821, Rainy Lake</td>
<td></td>
<td>Dismissed from NWC</td>
<td></td>
</tr>
<tr>
<td>July 1821</td>
<td></td>
<td>Dismissed after the NWC and HBC merger, reported as intoxicated and walking about with loaded pistols</td>
<td></td>
</tr>
<tr>
<td>Autumn 1821, Sault Ste. Marie</td>
<td></td>
<td>Financially backed by John Johnston in his return to the fur trade</td>
<td></td>
</tr>
<tr>
<td>November 1821, Crane Lake (Little Vermillion Lake), Minnesota, near Rainy Lake</td>
<td></td>
<td>At post in competition with HBC</td>
<td></td>
</tr>
<tr>
<td>Winter 1821-1822, Lac des Mille, Ontario</td>
<td></td>
<td>Post abandoned after Native attack</td>
<td></td>
</tr>
<tr>
<td>Autumn 1822, Rainy Lake</td>
<td></td>
<td>Helps establish AFC post in opposition to HBC</td>
<td></td>
</tr>
<tr>
<td>8 Jul. 1823, Sault Ste. Marie</td>
<td></td>
<td>Witness at public land claims hearings for John Sayre, Madame</td>
<td></td>
</tr>
</tbody>
</table>

159
<table>
<thead>
<tr>
<th>Date &amp; Place</th>
<th>Mentioned in the Dictionary of Canadian Biography</th>
<th>Mentioned in records relating to the Indian Department</th>
</tr>
</thead>
<tbody>
<tr>
<td>31 Aug. 1865, Drummond Island</td>
<td>Janette (Piquette) Cadotte, Louis Nolin, John Johnston, and François Nolin</td>
<td></td>
</tr>
<tr>
<td>4 November 1825, Drummond Island</td>
<td>Godfather to Anne Cadotte, daughter of Louis Cadotte and /agegigokaul</td>
<td></td>
</tr>
<tr>
<td>Aft. 1828, Penetanguishene, Ontario</td>
<td>His family reported to be among the people who moved from Drummond Island to Penetanguishene</td>
<td></td>
</tr>
<tr>
<td>12 January to 25 April 1829, La Pointe and St. Peters (Minneapolis), Minnesota</td>
<td>Hired by George Johnston, Indian Subagent at La Pointe.</td>
<td></td>
</tr>
<tr>
<td>12 September 1829, York (Toronto), Ontario</td>
<td>Files petition for a land grant at Penetanguishene based on his service in the Indian Department</td>
<td></td>
</tr>
<tr>
<td>20 November 1829, York</td>
<td>Recommended for a land grant as a reduced lieutenant in the Indian Department</td>
<td></td>
</tr>
<tr>
<td>Ca. 1831, Sault Ste. Marie</td>
<td>Three of this five children claim to have resided in Sault Ste. Marie since 1831</td>
<td></td>
</tr>
<tr>
<td>Date &amp; Place</td>
<td>Son of Jean Baptiste Cadotte, père</td>
<td>Mentioned in the Dictionary of Canadian Biography</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------------------</td>
<td>---------------------------------------------------</td>
</tr>
<tr>
<td>31 July 1834, Sault Ste. Marie</td>
<td>Godfather to Elizabeth Chabisik, son of Anton Chabisik</td>
<td></td>
</tr>
<tr>
<td>2 August 1834, Sault Ste. Marie</td>
<td>Godfather to Edward Joert, the son of Joseph Joert</td>
<td></td>
</tr>
<tr>
<td>15 April 1835, Sault Ste. Marie</td>
<td>Godfather to Marie Nolin, the daughter of Louis Nolin.</td>
<td></td>
</tr>
<tr>
<td>12 May 1835</td>
<td>His son Achille Cadotte requests aid for his father from Gabriel Franchère of the AFC</td>
<td></td>
</tr>
<tr>
<td>24 September 1836, Sault Ste. Marie</td>
<td>His wife appears as a widow on the 1836 Treaty mixed-blood census register</td>
<td></td>
</tr>
</tbody>
</table>


Furthermore, this identification is reinforced by observing the signature of Joseph Cadotte over time. Several contemporary records mention that Joseph Cadotte was literate. This is a significant attribute as
most members of the family both in Québec and on the frontier were not literate. An examination of his signature over time shows some variation, but enough similarity to establish that it is the same person.

Table 3: Joseph Cadotte Signatures

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>14 Sep. 1807</td>
<td>As the godfather of Norbert Hodgins, son of Guillaume Hodgins and Madeline LeBeque, L’Assomption, Québec, church original.</td>
</tr>
<tr>
<td>24 Feb. 1808</td>
<td>As the godfather of Joseph Trullier dit Lacombe, his nephew, son of Séraphin Trullier dit Lacombe and Charlotte Cadotte, L’Assomption, Québec, church original.</td>
</tr>
<tr>
<td>7 Dec. 1808</td>
<td>As the godfather of Emilie Leblanc, daughter of Edouard Leblanc and Marie des Anges Proult, L’Assomption, Québec, church original.</td>
</tr>
<tr>
<td>4 Feb. 1817</td>
<td>Affidavit he signed regarding the taking of NWC Fort Gibraltar by Lord Selkirk, Qu’Apelle River, Manitoba.</td>
</tr>
<tr>
<td>14 Sep. 1807</td>
<td>As the godfather of Norbert Hodgins, son of Guillaume Hodgins and Madeline LeBeque, L’Assomption, Québec, civil copy.</td>
</tr>
<tr>
<td>24 Feb. 1808</td>
<td>As the godfather of Joseph Trullier dit Lacombe, his nephew, son of Séraphin Trullier dit Lacombe and Charlotte Cadotte, L’Assomption,Québec, civil copy.</td>
</tr>
<tr>
<td>7 Dec. 1808</td>
<td>As the godfather of Emilie Leblanc, daughter of Edouard Leblanc and Marie des Anges Proult, L’Assomption, Québec, civil copy.</td>
</tr>
<tr>
<td></td>
<td>As the godfather of Anne Cadotte, daughter of Louis Cadotte and Pagegigokoue, Drummond Island, 4 November 1825.</td>
</tr>
</tbody>
</table>
On a pay voucher for his employment by George Johnston, Indian Subagent, La Pointe, after 25 April 1829.

On his petition for a land grand based on his service in the Indian Department, York, Ontario, 12 Sep. 1829.


His 1817 signature on an official affidavit is the clearest and is probably due to the use of a metal fine-tipped pen. The entire document is crisp and clear compared to many other contemporary documents written with a quill pen. Lastly, it is unlikely he forgot how to sign in 1829, but more likely that he was not in York and someone signed on his behalf with a mark. 6

The course of his life is well documented in the Dictionary of Canadian Biography and in the records relating to his military role in the Indian Department sourced in Table 2. 7 However, an overlooked document that adds important details to his military career is his land grant petition. In 1816, he was given a lot on Drummond Island, but when that was turned over to the Americans, he filed in 1829 for land at Penetanguishene. Although it appears his family finally settled at Sault Ste. Marie, Michigan, before 1835, they may have lived at Penetanguishene for a short time. His land grant petition is significant because it places him at the Battle of Mackinac Island in 1814 and the capture of two American warships that same year. 8

There is a discrepancy in this identification that must be addressed. Two contemporaries claim that Joseph Cadotte was a half-brother of Louis Nolin. John Tanner wrote: “Joseph Cadotte, the half-brother of Nowlan, made a very humble and submissive apology for his conduct, and promised, if they would release him, he would go to his hunting and be henceforth no more concerned with traders.” 9 Tanner believed that Joseph received preferential treatment when he was held at Fort Gibraltar due to his ties to Louis Nolin. While Tanner was writing his memoirs several years after the fact, another contemporary source makes the same claim. Governor Miles MacDonell in a letter to Lord Selkirk also refers to Joseph

6 The Joseph Cadotte who was eligible for this land grand was educated and able to sign. Lewis Johnson, Michael Brisbois, and Joseph Cadotte are called "Young men of education & respectability that does credit to the Department" by Lt. Col. Rt. McDonall. MHPC, 16:227-228. Sgt. Major Heurter records that Cuthbert Grant and Joseph Cadotte read a proclamation to the illiterate Métis. Narratives of John Pritchard, Pierre Chrysologue Pambrun, and Frederick Damien Heurter, 90.

7 For information on his fur trade activities in the 1820s, see John S. Galbraith, “British-American Competition in the Border Fur Trade of the 1820s,” Minnesota History 36 (September 1959): 241-249. Take note that Galbraith claims that George Johnston hired Joseph Cadotte to work in opposition to the HBC, however, it was John Johnston, the father of George, who employed Joseph. Joseph’s post was apparently on Lac des Mille and his associates were at Vermillion Lake, not Crane Lake or Little Vermillion Lake. See Birk and Richner, From Things Left Behind, 147-148.


Cadotte as "... a clerk of the N.W.Co. half-brother to our Nolain..."\textsuperscript{10} While it is possible to argue that Tanner, recalling events from over a decade ago, confused friends, now on different sides of a bitter frontier dispute, for half-brothers and he was consequently mistaken. However, MacDonell's observation is contemporary to ongoing events involving Joseph and is not so easily dismissed.

For Joseph Cadotte and Louis Nolin to be half-brothers, they would have shared a common mother, but this does not fit the known facts. We know that Jean Baptiste Nolin was married to Marie-Angélique Couvret, a Métis, and Jean Baptiste Cadotte, père, to Catherine.\textsuperscript{11} It is therefore unlikely that Louis Nolin and Joseph Cadotte were half-brothers. It could be possible that they were related as cousins through their Ojibwa mothers and mistaken as half-brothers.\textsuperscript{12} However, it is more likely they were just close friends. The Nolins were next door neighbors to the Cadottes back in Sault Ste. Marie. Louis Nolin and Joseph Cadotte grew up together, perhaps they both learned to read and write from Jean Baptiste Nolin, we know that in 1809 Joseph helped Louis clear land at Sault Ste. Marie,\textsuperscript{13} both were interpreters for the Indian Department during the War of 1812, and Joseph Cadotte was the godfather of Louis Nolin's daughter Marie on 30 March 1835 at Sault Ste. Marie.\textsuperscript{14} They were likely just good friends that contemporaries misunderstood them to be half-brothers.

Popular, talented, but like his half-brother Jean Baptiste Cadotte, fils, temperamental and prone to violence, Joseph made a name for himself in the Indian Department, he performed well during the War of 1812, and he played an important but contentious role in the fur trade in what is now Minnesota, Ontario, Manitoba, and Saskatchewan.

\textsuperscript{10} Letter from Miles McDonell to Lord Selkirk, 6 March 1817, LAC, “Selkirk Papers,” 10:3233-3251.


\textsuperscript{12} It is perhaps possible that Catherine and Marie-Angélique Couvret were sisters or half-sisters in which case according to Ojibwa kinship customs the two boys—being parallel cousins—would be considered brothers. In which case, half-brother may have been the awkward way this Ojibwa kinship was conveyed. Edward J. Hedican, Social Anthropology: Canadian Perspectives on Culture and Society (Toronto: Canadian Scholars' Press Inc, 2012), 160.

\textsuperscript{13} American State Papers, Public Lands, 5:264.

\textsuperscript{14} Hendricks, St. Mary's Catholic Church Baptisms, Sault Sainte Marie, Michigan, 9, record B00153.
Chart 2: Jean Baptiste Cadotte Family Tree

Rene Cadotte
m. Renee Rougande

Mathurin Cadotte dit Ridelvin
(1649 - 1729)
m. Marie Catherine Durand, a Metis

Marie Josephine Cadotte
(bef. 1689 - 1746)

Marie Louise Cadotte
(1690 - 1708)

Jean Francois Cadotte
(1693 - 1746)
m. (2) Marie Madeleine Rivard
dite Germain

Charles Cadotte
(bef. 1695 - 1763)
m. Marie Madeleine Poitou
dite Despres

Marie Jeanne Cadotte
(1697 - 1759)
m. Marie Louise Poitou

Jean Baptiste Cadotte, pere
(1723 - 1800)
m. Athanasie Eguaveice, an Ojibwa
m. (2) Catherine, an Ojibwa

Joseph Louis Cadotte
(1722 - 1730)

Jean-Baptiste Cadotte, pere
(1725 - 1757)
m. Marie Josephine Thiffault

Alexis Cadotte
(1727 - 1779)
m. Catherine Thiffault dite Launau

Charles Cadotte
(1728 - 1772)
m. Marie Josephine Cossart
dite Lasavane

Augustin Cadotte
(1730 - 1737)
m. Marie Anne Cossart

Michel Cadotte
(1732 - 1784)
m. Marie Joseph Cadotte
(1756 - 1786)

Joseph Cadotte
(1761 - ca. 1819)
m. (1) Marie Madeleine, an Indian
m. (2) Jeanette Piquette, a Metis

Michel Cadotte, le grand
(1763 - 1837)
m. Marie Madeleine, an Ojibwa

Charlotte Cadotte
(1759 - 1768)

Joseph Cadotte
(1767 - 1779)
m. Madeleine, an Ojibwa

Augustin Cadotte
(ca. 1775 - 1831)
m. Marie Felicite Ayotte
dite Germain
dit Despres

Charlotte Cadotte
(1788 - 1831)
m. Jean Baptiste Pelletier
ted Despres

Joseph Cadotte
(ca. 1791 - bef. 1851)
m. (1) John Warren Dease
m. (2) Jean Baptiste Pelletier
Chart 3: Some Cadotte Men Active in the Fur Trade and the War of 1812

Notes: This genealogical table only shows the Cadottes found to be involved in the fur trade or the War of 1812. There are many more Cadottes not displayed on this table including the other children of the men listed here. Furthermore, none of the Cadotte women are listed, many of whom were married to men involved in the fur trade or the war, for example, men with the surnames Corbin, Dufault, Emattenger, Keith, Roussin, Thuiller de Lacombe, and Warren. This table can be used to help sort out the Cadottes operating in the Great Lakes area and further west.
Chart 1: Jean Baptiste Cadotte Family Tree

<table>
<thead>
<tr>
<th>Name</th>
<th>Birth - Death</th>
<th>Spouse</th>
</tr>
</thead>
<tbody>
<tr>
<td>René Cadotte</td>
<td></td>
<td>m. Renée Rusgande</td>
</tr>
<tr>
<td>Mathurin Cadotte dit Poitevin</td>
<td>(1649 - 1729)</td>
<td>m. Marie Catherine Durand, a Métis</td>
</tr>
<tr>
<td>Marie Joseph Cadotte</td>
<td>(bef. 1689 - 1746)</td>
<td></td>
</tr>
<tr>
<td>Marie Louise Cadotte</td>
<td>(1690 - 1708)</td>
<td></td>
</tr>
<tr>
<td>Jean François Cadotte</td>
<td>(1693 - 1743)</td>
<td>m. (1) Marie Josephe Proteau</td>
</tr>
<tr>
<td></td>
<td></td>
<td>m. (2) Marie Madeleine Rivard</td>
</tr>
<tr>
<td>Charles Cadotte</td>
<td>(bef. 1695 - 1763)</td>
<td>m. Denis Thouin dit Germain</td>
</tr>
<tr>
<td>Marie Jeanne Cadotte</td>
<td>(1697 - 1759)</td>
<td>m. Jacques Thiffault dit Despres</td>
</tr>
<tr>
<td>René Cadotte</td>
<td>(bef. 1699 - 1749)</td>
<td>m. Marie Louise Proteau</td>
</tr>
<tr>
<td>Mathurin Cadotte</td>
<td>(1701 - 1777)</td>
<td>m. (1) Marie Felicite Ayotte</td>
</tr>
<tr>
<td></td>
<td></td>
<td>m. (2) Angélique Gaudry</td>
</tr>
<tr>
<td>Jean Baptiste Cadotte, père</td>
<td>(1722 - 1730)</td>
<td></td>
</tr>
<tr>
<td>m. (1) Athanasie Equawia, an Ojibwa</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>m. (2) Catherine, an Ojibwa</td>
</tr>
<tr>
<td>Alexis Cadotte</td>
<td>(1725 - 1757)</td>
<td>m. Marie Josephe Thiffault</td>
</tr>
<tr>
<td>Charles Cadotte</td>
<td>(1727 - 1779)</td>
<td>m. Catherine Thiffault dit Lacavane</td>
</tr>
<tr>
<td>Augustin Cadotte</td>
<td>(1728 - 1772)</td>
<td>m. Marie Josephe Cossette</td>
</tr>
<tr>
<td>Michel Cadotte</td>
<td>(1729 - 1784)</td>
<td>m. Marie Anne Cossette</td>
</tr>
<tr>
<td>Marie Joseph Cadotte</td>
<td>(1730 - 1737)</td>
<td></td>
</tr>
<tr>
<td>(1) Marie Renée Cadotte</td>
<td>(1756 - 1786)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>m. (1) ——?, an Indian</td>
</tr>
<tr>
<td></td>
<td></td>
<td>m. (2) Jeanette Piquette, a Métis</td>
</tr>
<tr>
<td>Jean Baptiste Cadotte, fils</td>
<td>(1761 - ca. 1818)</td>
<td></td>
</tr>
<tr>
<td>Michel Cadotte, le grand</td>
<td>(1763 - 1837)</td>
<td>m. Marie Madeleine, an Ojibwa</td>
</tr>
<tr>
<td>Charlotte Cadotte</td>
<td>(1759 - 1768)</td>
<td></td>
</tr>
<tr>
<td>Joseph Cadotte</td>
<td>(1767 - 1773)</td>
<td></td>
</tr>
<tr>
<td>Augustin Cadotte</td>
<td>(ca. 1770 - 1825)</td>
<td>m. Madeleine, an Ojibwa</td>
</tr>
<tr>
<td>Charlotte Cadotte</td>
<td>(ca. 1779 - 1851)</td>
<td>m. (1) Séraphin Trullier dit Lacombe</td>
</tr>
<tr>
<td>Joseph Cadotte</td>
<td>(ca. 1788 - ca. 1836)</td>
<td>m. Angelica Constons, a Métis</td>
</tr>
<tr>
<td>Marie Cadotte</td>
<td>(ca. 1791 - bef. 1851)</td>
<td>m. (1) John Warren Dease</td>
</tr>
<tr>
<td></td>
<td></td>
<td>m. (2) Joachim La Rivière</td>
</tr>
</tbody>
</table>

Note: The surname was originally Cadeau, most of the second and third generation used Cadot, and it was only in the fourth generation that the spelling Cadotte came into use. The surname has been standardized as Cadotte on this table. Many of Jean-Baptiste Cadotte, père’s uncles, brothers, and cousins were also involved in the fur trade and some settled in the Lake Superior and Red River regions.
Mathurin Cadeau dit Poitevin †
(1649 - 1729)
m. Marie Catherine Durand

Jean François Cadot †
(bef. 1697 - 1743)
m. Catherine Thiffault dite Lasavane

René Cadot †
(bef. 1699 - 1749)
m. Marie Louise Poitevin

Mathurin Cadot
(1701 - 1777)
m. (1) Marie Felicite Ayotte
m. (2) Angélique Gaudry

Charles Cadot †
(bef. 1697 - 1763)
m. Denise Thouin dite Germain

René Cadot †
(bef. 1699 - 1749)
m. Marie Louise Poitevin

Michel Cadotte, le grand †
(1763 - 1837)
m. Marie Madeleine, an Ojibwa

Augustin Cadotte †
(1729 - 1784)
m. Angeline, an Ojibwa

Charles Cadotte  †
(bef. 1727 - 1779)
m. Catherine Thiffault dite Lasavane

Michel Cadotte  †
(bef. 1760 - bef. 1839)
m. Angeline, an Ojibwa

Augustin Cadotte †
(1725 - 1757)
m. Marie Josephe Thiffault

Charles Cadotte  †
(bef. 1697 - 1763)
m. Denise Thouin dite Germain

Michel Cadotte, le Petit †
(1764 - 1825)
m. Charlotte Apikigiokwe, an Ojibwa

Augustin Cadotte †
(1794-1872)
m. Marie Anne "Amelia" Acaquagish, an Ojibwa

Jean Baptiste Cadotte, le gros †
(1790- 1852)
m. Sophie Klessigé, an Ojibwa

Charles Cadotte  †
(bef. 1697 - 1763)
m. Catherine Thiffault dite Lasavane

Augustin Cadotte †
(bef. 1699 - 1749)
m. Marie Louise Poitevin

Mathurin Cadot (1701 - 1777)
m. (1) Marie Felicite Ayotte
m. (2) Angélique Gaudry

Jean Baptiste Cadotte, le petit †
(1764 - 1837)
m. Charlotte Apikigiokwe, an Ojibwa

Joseph Cadotte †
(1807 - ?)
m. Sophie Klessigé, an Ojibwa

Joseph Cadotte †
(bef. 1760 - bef. 1839)
m. Angeline, an Ojibwa

Augustin Cadotte †
(ca. 1780 - ca. 1840)
m. Mary Ann Chabrous

Jean Baptiste Cadotte, le père †
(1723 - 1800)
m. (1) Athanaisie Eguapass, an Ojibwa
m. (2) Catherine, an Ojibwa

Mathurin Cadot (1701 - 1777)
m. (1) Marie Felicite Ayotte
m. (2) Angélique Gaudry

Jean Baptiste Cadotte, le père †
(1723 - 1800)
m. (1) Athanaisie Eguapass, an Ojibwa
m. (2) Catherine, an Ojibwa

Alexis Cadotte †
(1788 - aft. 1835)
m. Angelica Constons
dite Lafleur

Jean Baptiste Cadotte, le petit †
(1764 - 1825)
m. Charlotte Apikigiokwe, an Ojibwa

Lt. Joseph Cadotte †
(1788 - aft. 1835)
m. Suzanne, a Cree

Augustin Cadotte †
(ca. 1780 - ca. 1840)
m. Mary Ann Chabrous

Augustin Cadotte †
(bef. 1697 - 1749)
m. Marie Louise Poitevin

Augustin Cadotte †
(bef. 1697 - 1749)
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Augustin Cadotte †
(bef. 1697 - 1749)
m. Marie Louise Poitevin

Augustin Cadotte †
(ca. 1780 - ca. 1840)
m. Mary Ann Chabrous

Augustin Cadotte †
(bef. 1697 - 1749)
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