

## The Williams & Ance Connection

*Terri Ruleau contacted me, years ago, about all things Williams, and in 2019, she gave me a copy of her extensive research—nearly 600 pages in two volumes; over twenty years in the making. It's called: THE WILLIAMS FAMILY OF MICHILIMACKINAC—DESCENDANTS OF JEREMIAH M. WILLIAMS AND FRANCES. Recent additional sets of DNA data in 2021 and 2022 have only strengthened and confirmed Terri's findings. As for the manuscript itself, she wrote to me, "I've been editing that massive Williams book so it reads more like a book rather than a collection of my research."*

*In 2020, I had my DNA tested and uploaded the results to GEDmatch, where Terri compared my data with the rest she has collected. She found that I share genetic material with Ance descendants surnamed Benoit, Goudreau, and Beaudoin.*

*Here are some excerpts of Terri's work that coincide with my own family research. Of particular interest is her work with DNA data to trace the origin of Frances Williams. Some accounts have listed her as Frances Hagens (or as Anna Hagens/Higgins), with attempts to link her to New York, where Jerry's ancestors hailed from. Terri has upended these ideas, and we now believe that Frances was a daughter of Ojibwa Chief Paul Ance. I will let Terri's own words speak for themselves. Her comments on the data from others appear in parentheses. Apart from a few observations of my own, in brackets, the account is all Terri's. I have, however, corrected some typos and reformatted the timeline and ancestry documents to be more visually consistent with my other printed documents.*

### Jeremiah M. & Frances Williams

Jeremiah was born March 26, 1793, the son of Lewis Williams Jr. and Sarah Knapp. Lewis and Sarah were recent members of the Dutch Reformed Church in Saratoga/Schuylerville New York, where Jeremiah was baptized. Lewis Williams moved his family to Palatine New York within a few years, and he is found on a 1799 list of householders and is also listed on the 1800 census for Palatine.

By 1810 the Lewis Williams family had moved westward to Oneida County, New York, via Herkimer (where Lewis Sr. died). There is an L. Williams with 5 family members in Remsen, Oneida County in 1810, and Lewis is listed on a 1814 Remsen property list (he owned a farm valued at \$1450).

Lewis Williams drowned in Oneida County in March of 1816. His widow Sarah "Sally" Williams married the recently widowed (April) Nathaniel Rockwood in the autumn of 1816. Jeremiah possibly left home at age 16 and went sailing on the lakes for a number of years, not wanting to work on the family farm. He bought his freedom from his father for \$120.00 and went his own way until his father's death. (It is a story his son Lewis told about himself, but doesn't add up. Jeremiah didn't own a family farm, and the practice of indenturing your children was more likely to have occurred during Jeremiah's early years.)

Jeremiah's mother Sarah "Sally" Knapp Williams, along with her two sons and a daughter, are mentioned in Roberts History of Remsen New York. "After the death of his first wife (Esther Roberts) in 1816, Nathaniel Rockwood married Mrs. Sally Williams, a widow with 3 children, Jerry, Henry and a daughter."

There is record of a Jeremiah Williams who purchased land at Holland Patent, October 1, 1815. Holland Patent is in Oneida County. It may have been our Jeremiah, but this hasn't been proven.

Jeremiah's brother John Henry, the "Henry" mentioned in Roberts History of Remsen, married Nathaniel Rockwood's only daughter Sophia in 1823 at Remsen.

After Sarah's death in 1828, John & Sophia moved their family to Lorain County, Ohio, and were listed next to Jeremiah and Frances at the time the 1830 census was taken. I suspect John gave the information for Jeremiah's family, but it is possible Jeremiah was there to help him clear the land and get settled. Stories from John's family claim he also sailed on Lake Ontario, he lived like a frontiersman and frequently traded and visited with the local Pottawatomie at Gun Lake, Michigan.

Around 1818/1819 Jeremiah, age 25, married Frances; she would have been about 16 years old. Fanny and Jerry were most likely married without the blessing of a preacher. Most white men living in the territories married native or Metis women; some stayed with their families, some eventually left and went "back east" and married white women and raised families, forgetting their Metis children and Native wives. I do not think this was the case with Jeremiah; I cannot find mention of him after 1842.

## Michilimackinac & St. Helena

It is very likely the Williams family had been living at Mackinac or at Cross Village, either seasonally or full time, since their marriage in 1818. Another possibility is that early in their marriage, Jeremiah was a sailor (his brother John mentions sailing the Great Lakes) and Frances and the children remained in Michigan.

The earliest Mackinac records found so far show that Jeremiah and Frances were living at St. Helena, Michilimackinac County, Michigan Territory by 1834/35. At that time, settling outside a garrison post was considered unsafe for white families. In Sawyer's history of the U.P. he writes:

Traders who located at advantageous points for trade were almost more Indian than European and as a rule lived Indian fashion with Indian wives and half-breed children so that they were not in the same danger as real white settlers.

Some of the earliest white settlers (1820s) at St. Ignace were J.B. Lajeunesse, Louis Martin and Isaac Blanchard.

According to the National Park website, (History of Gros Cap church & area):

It is clear that early settlers were Americans from the East and French Canadians and mixed French/Indian's made up what little population there was with much interaction between them and the nearby Mackinac Band at Pte. aux Chenes.

The area where the Williams family lived was a rugged and remote wilderness in the 1830s and 1840s and was considered "Indian Territory"; in fact as late as 1837 there were rumors of an impending Indian War.

A survey from the mid-1840s shows what look like 10 tipis along the shore at Gros Cap, and one house (C. Petty) on the island of St. Helena and another house on the shore of West Moran Bay (J. Taylor). I have not found any land records for Jeremiah or his sons. I did recently discover that the land they lived on belonged to relatives on Fanny's side of the family.

By 1842 the Williams, Taylor and Courchaine families were living on the island of St. Helena, the Slocums moved there by 1844, and from this time onward, a growing community of fishermen & shipbuilders settled on the Island and nearby mainland shores. Mariette Slocum's parents owned 160 acres on the island (it has a total of 240), which they purchased in 1844 from Smith Herrick, whose claim preempted Stephen Hoag's. Prior to that they lived along the shore near Gros Cap, according to an article written in 1843 by C. Donald McLeod who visited the area and stopped at "Mr. Slocum's" on his way to Pte. aux Chenes. He also mentions that the island of St. Helena had only 7 or 8 lodges of "Indians" there in 1843, some of those "Indians" would have been the Williams/Taylor/Courchaine families.

The Slocum's sold their land on St. Helena to Cyranus Petty (he was married to a daughter of Isaac Blanchard, who was a cousin to Fanny.) in 1846. Elizabeth Whitney, in her book *A Child of the Sea*, mentions the Slocums and Courchaines on the island around 1848, and Jeremiah's son-in-law James Taylor was running a grocery on the island in 1850. Frances and Jeremiah Jr. were living on St. Helena in 1850, with the Belotes, who had purchased land on the island in 1849. In 1853 William Belote sold his land on St. Helena to the Newton Brothers, and they built a number of buildings and improved Slocum's dock and ran a large fishing & trade operation there for many years. Abbie Williams' orphaned son Charles is listed as living with the Wilson Newton family in the 1870 census. Wilson's wife was also related to Fanny.

## Timeline for Jeremiah & Frances Williams & Children/Grandchildren

**March 26, 1793** Jeremiah is born to Lewis Williams Jr., and Sarah Knapp, Schuylerville, Saratoga, New York.

**1802** Frances is born in Michigan, probably at L'arbre Croche – (to Paul Ance and an Ojibwa or Odawa mother.)

**1815** Jerry possibly discharged from the Army in Vermont, along with Isaac Blanchard.

**1815** Jerry possibly purchased land at Holland Patent Oneida County, New York & re-enlisted in the Army, discharged 6-25-1818 by Civil Authority (western New York). He may have received land in western New York for his service.

**1816** Jerry mentioned along with his widowed mother Sarah & brother John Henry and sister Jenny. (History of Remsen, Oneida County, New York.)

**1818** The year travel to Mackinac by steamboat via the great lakes, became available. A more popular and much shorter route of travel to Mackinac from Western New York was through Lower Canada and was used for many years by traders. Also the year Jerry-Fanny 'marry'.

**1819** Jerry and Fanny's daughter Sarah Anne is born.

**1820** The family is in the census for Lyme, Jefferson County, New York, on a remote shore of Lake Ontario at the time the census was taken. Jerry is in Manufacture and trade. No proof this is our Jeremiah, but the ages are correct and the fact that most of the groups who went to Lorain Ohio in 1825-1828 were from Jefferson County.

**1821** Their son Lewis S. is born.

**1823** Their son John R. is born.

**1825** Their daughter Abigail is born.

**1827** Jeremiah is on a tax list for LaGrange, Lorain County, Ohio.

**August 28, 1828** Jeremiah's mother, Sarah Knapp Williams Rockwood, dies at Remsen.

**1828** Jerry & Fanny's son Charles is born.

**1830** Jeremiah & family are listed in the census for LaGrange, Lorain County, Ohio with John Henry living next door. Jerry is in Manufacture & Trade. It is possible the information was given by John Henry and Jeremiah wasn't actually living there as no other record or mention of him in LaGrange has been found.

**1832/33** Their son Jeremiah Jr. is born - Mackinac.

**1834** Their daughter Anna Elizabeth is born – Mackinac County, Michigan.

**1835-1841** First Mackinac court record found is dated November 1835, last one is dated May 1841. No further court records found at the State Archives in Lansing (2015 paid search). Jeremiah is fishing at Pte. Aux Chenes.

**1838/39** [Henry] Schoolcraft issued a traders license to Josiah Pardee with Jeremiah as security, to trade at Mille au Coquin (Naubinway area). Josiah Pardee Jr. was born in Oneida County, New York, in 1820. He came to Mackinac briefly and then moved to Chicago.

**1839/40** [Henry] Schoolcraft issued two trader license to J. M. Williams for trade at North Manistee (Manistique area), \$250 goods, \$300 Bond, sureties by Bela Chapman.

**1840** The Williams family is in the Michilimackinac census with all family members plus a young man the age of Sarah's husband. Both men were in Manufacture and Trade. They lived between Isaac Blanchard (Gros Cap) and Pte. aux Chenes.

**February, 1840** Jeremiah, acting as Justice of the Peace, performs the marriage of Benjamin Louisignant and Josette Lesarie.

**1839/40** Sarah married James A. Taylor, who came to Mackinac around 1838/39 from Lorain County, Ohio. No official record has been found.

**1840** Jeremiah is one of a group of Election Supervisors for Mackinac County, St. Ignace Township, including Stephen Hoag, Lewis' future father in law.

**February, 1841** Abbie Williams, 16, married Andre Courchene . (this was his second marriage?)

**February, 1841** Jeremiah, Isaac Blanchard and John LaBranche were given permission by the state to lay out and survey a road from Pt. St Ignace to Sault Ste. Marie to be completed within two years time. The road wasn't built until the 1860s.

**1841-42** The year Jeremiah most likely died, possibly with his neighbor Louis Gebeau in a fishing accident.

**February, 1842** Lewis Williams marries Anna Hoag, daughter of Stephen Allen Hoag.

**1842** Lucy Courchaine born at St. Helena (Abbie).

**December 25, 1842** Mary Taylor born on St Helena (Sarah).

**May, 1842** John Williams is witness to marriage of Louis Gebeau's widow Elizabeth/Angelique to Walter Whitney. Elizabeth was ½ Native & is listed on the 1836 half-breed census.

**September 9, 1843** Emily Courchaine is born (Abbie).

**February 4, 1844** William H Taylor is born on St. Helena (Sarah).

**December, 1844** Hanna Williams is born (Lewis).

**March, 1845** John Williams marries Mariette Slocum, daughter of Abraham Slocum.

**October 17, 1845** Margaret Courchaine is born (Abbie).

**December 25, 1845** Esther Williams is born (John).

**April 15, 1847** Lucy Taylor is born (Sarah).

**August 15, 1847** Lavinia Williams is born John).

**September 9, 1847** Andrew Courchaine is born on Garden Island (Abbie).

**1848** Andrew Courchaine is baptized at L'Arbre Croche (Cross Village).

**1848** George Williams is born (Lewis).

**1849** Emma Taylor is born April (Sarah).

**1849** John Williams is born (died as child) (John).

**1848-1856** Trouble with Mormons of Beaver Island.

**1850** Everyone but Lewis is listed in the Mackinac census, Fanny and Jeremiah Jr. are living with the Belotes, who owned St. Helena Island at the time. Sarah and Anna are close by, Charles and John are at St. Martin's Island off the tip of Garden Peninsula (Delta County).

**October 1, 1850** Schuyler Williams is born at St. Martin's Island (John).

**December 27, 1850** Jeremiah M. Williams is born (Lewis).

**1851** Anna Elizabeth Williams marries Joseph Edward Palmer; they live at Gros Cap until after 1860.

**April 29, 1851** Nancy Taylor is born (Sarah).

**October 1, 1851** Edward William is born (John).

**April 9, 1852** Charles Courchaine is born (Abbie).

**January 27, 1853** Marie Palmer is born (Anna).

**June 10, 1853** William Williams is born (Lewis).

**November 6, 1853** Homer Williams is born (John).

**1853** Jeremiah Jr. marries Mary McCoy & lives at Gros Cap until at least 1860.

**1854** Don Courchain is born (Abbie).

**1854** Abbie, age 30, and her husband Andre die at St. Helena or Washington Island of cholera. Newspaper reports verify an outbreak of the disease at Mackinac that year.

**February 17, 1855** Henry Williams is born (John).

**March 17, 1855** Julia Palmer is born (Anna).

**June 14, 1855** Henry Williams is born (Jeremiah Jr.).

**January, 1855** Chief Ance dies at Pte. aux Chenes.

**1855** Lewis and John and their families are on Washington Island (Wisconsin state census).

**July, 1856** The Williams men are most likely with the group who drove the Mormons from Beaver Island.

**September 10, 1856** Stephen Williams is born (Lewis).

**1856-1860** Lewis & John and their families move to Chambers Island Wisconsin.

**1857** Joseph Palmer is born (Anna).

**February 10, 1857** Ellen Williams is born (Lewis).

**March 6, 1857** Adelaide Williams is born (John).

**April 7, 1857** George Williams is born (Jeremiah).

**1859** George Palmer is born (Anna).

**1859** Emily Williams is born (died as a child) (Jeremiah).

**1859-60** Isaac Blanchard Jr. is killed by Augustus Pond at Seul Choix point; Jeremiah Jr. testifies for the people at the trial, which was held on Mackinac Island.

**1860** Lewis & John are still living on Chambers Island, Sarah is on Mackinac Island. Jerry, Charles and Fanny are living on Beaver Island (fishing), Anna is living at Gros Cap.

**October, 1860** Abraham Lincoln Palmer is born (Anna).

**1860** Lucy Courchene Fisher is living at Northport, Leelanau County, Michigan, and has her two nephews Andrew and Don Courchene living with her. Margaret is living on Mackinac Island with the Biddle family, and Emily is living in Door County, Wisconsin.

**1860** Year Charles Courchene gives as his 'mothers' death; he must have meant Frances as he was too young to remember his parents. (same year James Taylor died).

**February 22, 1861** Lorena Williams is born (Lewis).

**April 21, 1861** Leonard Williams is born (John).

**1862** Sarah marries second husband John Henry Weideman (Meuderman on transcript).

**1862** Frances Palmer is born (Anna).

**March 1, 1862** Cora Williams is born (Lewis).

**May 17, 1862** John R. Williams is born (John).

**1863** John and Lewis file draft cards at Green Bay, Wisconsin; Lewis enlists in September.

**1863** Betsey Williams is born (Lewis).

**1864** John owns land in Ingallston Township, Menominee County, Michigan according to an 1864 Lake Survey.

**1864** Lewis is discharged from service in the spring (Civil War); his right hand is crushed.

**April 2, 1864** Sarah Palmer is born (Anna).

**August 3, 1865** Sarah dies at Mackinac Island, according to probate records.

**1865** Grant Williams is born (Lewis).

**December 9, 1865** Eli Williams is born (John).

**1866** Jeremiah M. Palmer is born (Anna).

**1866** Anna's husband Joe Palmer disappears after a storm on Lake Michigan (He and another man left St. Helena to go fishing.) and his body is found near Manistique and buried along the shore at Scots Point. (I've been unable to verify this family story.)

**June 16, 1867** Ida Williams is born (Lewis).

**April 8, 1868** Delia Williams is born (John).

**1869** Jerry Jr. acquires 160 acres on South Fox Island (Homestead act). Charles also acquires land on South Fox Island.

**1870** Lewis is lightkeeper on Chambers Island. John is living in Ingallston, Michigan. Anna, Charles and Jerry Jr. are living on South Fox Island.

**1870** Charles Courchene (orphan son of Abbie) is living with the Wilson Newton family on St. Helena. (Wilson's wife is related thru Ance –Blanchard line.)

**March 29, 1871** Hiram Williams is born (John).

**1873** Anna marries second husband Fred Woodard in Traverse City & has two more children, Minnie & William.

**1874** Charles Williams, age 46, dies at Manistique of rheumatoid arthritis (an affliction suffered by many Williams descendants, including myself).

**1874** Anna and some of her family move to Manistique from Fox Island.

**February 5, 1874** Minnie Woodard is born (Anna).

**April 5, 1877** William Woodard is born (Anna).

**1880** Anna, her new husband and some of her Palmer children are living in Manistique. Jerry Jr. is living in Escanaba. Lewis is on Chambers Island and John is at Ingallston. Abbie's son Andrew is also living at Manistique & Escanaba in the 1880s.

**1883** Lewis' son Jeremiah is shot and killed at Ingallston while investigating a domestic dispute.

**1889** Lewis retires from the lightkeeper position on Chambers Island, after twenty years of service.

**1889** Anna acquires 160 acres in Schoolcraft County. Anna dies sometime after 1889.

**1895** Jerry Jr., age 63, dies at his home near Ogontz, Delta County, Michigan, of influenza.

**1903** Lewis, age 81, dies at Wood Veterans Hospital in Milwaukee, of rheumatoid arthritis & other health problems.

**1910** John, age 86, dies at home in Ingallston, Michigan.

Many descendants of Jeremiah and Frances still live along the shores and on the islands of Lake Michigan and Green Bay, and a few are still in the commercial fishing business.

## **Frances, the Native American Connection in the Williams Family**

It has been my belief for some time now that Frances is the ancestor who is the source of all the whispered stories of Native ancestry in the Williams family. That belief has turned out to be the truth; thanks to genetic genealogy, we can now say that Frances is likely a daughter of Chief Ance, although there is a small possibility that she is the daughter of Josephine Ance [his sister]. There are DNA matches between Williams descendants and descendants of both Josephine and Paul, although the amount of DNA shared is higher with descendants of Paul, which is why I believe Fanny is his daughter. The clues began to fall into place after I found a few bits of information:

The first find was the following comment regarding the Native American ancestry of the Williams family. It was found online at Clarke Historical Library (CMU), History of Beaver Island, Michigan. The information in parenthesis is mine.

Mrs. Floyd (Maria, a granddaughter of Jerry & Fanny) evidently was not proud of the Williams family. She always emphasized her father's side of her ancestry (Palmer). "My mother (Annie Williams) was a Yankee from York State" was all she would say when asked about the Williams' ancestry. She always insisted there was no Indian blood in the family. This makes it plausible that there was Indian in the Williams family and that she knew it.

A family tree my grandma wrote down many years ago states that John R. Williams was part Indian and born in Canada and came to Chambers Island from Mackinac Island; that was the extent of my knowledge of the Williams family when I began researching 20 years ago.

Considering the attitude toward Native Americans at that time, one can understand why the Williams and many other mixed families deliberately hid their Native ancestry. Even Elizabeth Whitney Williams, lightkeeper and author, hid her mother from the government lighthouse inspector. Elizabeth's mother was ½ Ottawa (Odawa) and is listed on the 1836 mixed-breed roll along with her one year old son Louis (wife and son of Louis Chebeau). The last name is spelled Chebeau on the record, rather than Gebeau. This is the only Native American record I have found Mrs. Gebeau or any of her children listed on. After marrying her second husband Walter Whitney, a white man from Genesee County, New York, she presented herself and her children as white, and sent her sons to Green Bay to be educated. In her book *A Child of the Sea*, Elizabeth Whitney Williams intentionally states that both of her mother's parents were English Canadians, a typical statement used by many, to cover up their true ancestry; another thing many people of mixed ancestry in the Mackinac area did was to change their place of birth, typically listing it as Ohio or New York.

Years ago, as I began researching the area where the Williams family lived, I suspected that there was a connection to Jeremiah & Frances' neighbors, the Blanchards, and the neighboring band of Ojibwe led by Chief Ance, but I could not find any connection to Mr. Blanchard back east and didn't know his wife's ancestry at the time.

The quest for Frances' parentage began with John R. Williams' death record and his mother's name being listed as Anna Hagens; that was 20+ years ago. Further research showed that Jeremiah's wife's name was Frances, not Anna. (death record information is not always reliable.) I searched for any possible connection between Williams and Hagens/Higgins, census, marriage, births etc., and had no luck at all.

Jeremiah's younger brother John told stories of sailing the eastern Great Lakes, most likely introduced to this occupation by his older brother. The Williams family also had relatives who had been trading at Owasso, New York (Lake Ontario) prior to Jeremiah's birth, and one of those relatives, Thomas Williams, a distant uncle to Jeremiah, moved to Detroit in 1765 and worked in the fur trade and as a merchant. Thomas' son John R. became the first Mayor of Detroit in the 1820's, but I didn't know any of this until recently. (Note: John R., mayor of Detroit, added the R to differentiate between him and another John Williams in the area.)

Jeremiah ended up at Mackinac around 1818, either as a sailor or perhaps he just showed up to make his way in the wilderness or to visit his friend Isaac. He met Frances during this time and I suspect that he and/or Frances continued living at Mackinac (or possibly Cross Village) after their marriage, perhaps sailing to New York or Montreal for trade purposes as many Mackinac traders did.

My initial hunch that Frances was our connection to the rumors of Native American ancestry was based on the fact that no "white" families lived in the St. Helena area at the time the Williams moved there, only mixed blood and Native families, and most of them were fishermen. The men were French Canadian, or Yankees who had married native or mixed blood wives.

And then I found that Jeremiah had been granted a trader license to trade at Manistique, and according to court records his fish were picked up at Pte. aux Chenes (where the Ance band lived). Other hints were mentioned in the book *A Child of the Sea*: that Abbie sang French songs, her pretty braided hair and great dark eyes etc., along with Jeremiah and Fanny's sons' knowledge of Northern Lake Michigan fishing grounds, and John and Anna's knowledge of local medicinal plants.

Too many coincidences were stacking up and I was sure there had to be a connection between Fanny and someone in the area. But it remained a well educated guess with no way to prove it. Descendants of Jeremiah and Frances all told stories of "Indian" blood, and most stated that they were discouraged from discussing it, a fact I discovered after corresponding with them, but still no solid proof, just rumors.

And then I discovered Mary Elizabeth Taylor's death record, it lists her race as White and Indian. Her father was, without a doubt, a white man; that leaves Sarah Williams as the "Indian." Frances' ancestry had been pushed into the closet, whispered about by fascinated grandchildren and great grandchildren...and time lost her family connections. Until now.

I took an Ancestry DNA test in April of 2016 and my education in genetic genealogy began when I received the results a few weeks later. I have read everything possible on the subject, especially on how to use DNA to prove or disprove family connections thru small DNA matches. I downloaded my raw DNA file and uploaded it to various sites with more advanced tools to compare DNA.

The most important thing to understand when it comes to DNA research is that DNA inheritance is very, very random. Two people who share the same set of parents can share very little DNA with a common ancestor, and when you consider the addition of new genetic material into each generation and all of it recombining into something new in each child, it is amazing that any of us share enough DNA to match at all after five generations. So, to be able to find any shared DNA is a hit and miss with each person in a family tree and becomes more so each generation you go back.

Fortunately for my research, I was able to find and compare a number of Williams and Ance descendant DNA kits. And that brings us to the Ance DNA matches.

One of my first matches at Ancestry was with M.G., (as well as her dad and brother at GEDmatch). I looked at her tree and was stunned to see they are direct descendants of Chief Paul Ance. I compared our trees for any other possible connections, found one with my maternal line, but it was too far back for the amount centimorgans we share. The calculator says we share a 4th-6th great grandparent, and in that range, the only possibility was Paul Ance or his father Joseph Louis. I began chromosome painting comparisons to see if the Williams kits matched Native DNA with the Ance kits. They did, consistently. When I began, there were only a few kits to utilize (Jan. 2017), I waited for new DNA to be uploaded at GEDmatch, the site I use for this sort of research. Eventually more Ance descendants showed up, then more Williams descendants and finally, I had four branches from Paul Ance's tree and four Williams branches to compare, eighteen people in all. Chromosome painting shows we all share small segments of Native DNA on a number of chromosomes.

I ran a multiple kit analysis using small segment comparisons. It is tedious and time consuming work, but I was curious to see what the results would be and quite happy when I found that the results were very conclusive. All Williams and Ance branches matched up on a number of chromosomes. I was able to determine that the matches were more than chance because there were mother/daughter kits and a number of sibling kits from the various Williams branches to compare with the Ance groups which included a family of three, a father and two children.

And then the matches started coming in at Ancestry. Besides matching descendants of Peter Ance, I also match a descendant of Paul's son Jean Baptiste (who was born on Beaver Island and lived at Cross Village and Northport/Sutton's Bay) and my half brother matches another descendant of Jean Baptiste, and a number of us match descendants of Paul and Josephine through the Corp/Blanchard line. There are a few others at GEDmatch, all descended from Paul Ance. The largest cM's shared between Williams and Ance descendants at that time was 17, the smallest 7.3. To put that into perspective, I share 10 cM's with one descendant of Annie Williams (our shared ancestors being Jeremiah & Fanny), and 17 cM's with her sister. And a generation closer, with descendants of John R., I share up to 30 cM's with some, and as small as 7 with others. Again, DNA inheritance is very random. One more thing I had to consider was the fact that the Williams descendants only shared half DNA with Ance descendants since Fanny was most likely the daughter of a Cross Village woman and not Ance's Pte. aux Chenes wife.

Recently, Caroline K. asked Floyd Williams to take a test. He is the grandson of Schuyler and one of our oldest living Williams descendants (Sadly, he recently passed away). He agreed and it has given us a clear answer to the question and for that I am forever grateful to him for sharing his DNA. I was thrilled when Caroline emailed me to say there was a James Ance in Floyd's matches! It turns out that James is also a descendant of Chief Paul. The 35 centimorgans shared are the highest yet, indicating they share a 3rd to 4th great grandparent, which again brings us back to Paul. It was then that I determined that Paul was Fanny's father.

Other clues: Abbie's son, Andrew Jr., was baptized at Cross Village where Fanny's mother lived and perhaps where the Williams [family] lived before coming to St. Helena. Cross Village was the largest Indian village in Michigan in 1848. And then there is the fact that Lucy Courchene was living at Northport near Jean Baptiste in 1860. And the three youngest Williams were living on Fox Island in the late 1860's/1870, another area the Ance families from Grand Traverse lived. Early on I had realized that the Williams family lived and fished in all the same areas as the Natives.

The following pages contain more information about the Ance/Ainse/Hinse/Haynes line. It is ironic that Chief Paul Ance's great grandfather Joseph Haynes was taken to Quebec by Indians from 1690s Massachusetts at the age of seven. He remained in Quebec and raised his family there. (Variations of the Haynes name in Quebec and Michigan are: Hains, Ens, Hinse, Aintz, Ainsse, Ainse, Anse, Ance, Hance.)

## Pte. aux Chenes & Chief Ance

Many of the families living from St. Ignace to Gros Cap were connected to Chief Ance by marriage and most of them were fishermen. Very little is actually known about the Chief who resided at Pte. aux Chenes. It is estimated that he was born between 1780-1785, son of Joseph Louis Ainsé, an interpreter and trader, and a Native woman from an unknown band.

The earliest reference to Ance was found in the narrative of Captain Anderson (online at Wisconsin Historical Collections), who mentions that his life was saved from certain death at the hands of a group of Sioux the winter of 1809-1810. It does not specify that he was the son of Joseph Louis, so I am making an assumption here based on the name and the description of Ance.

Anderson had made it to his wintering grounds in the Big Stone Lake region by mid November, 1809. 50-60 lodges were there. The natives asked if he'd extend them credit; he said no, they had not paid him in full the previous year. They were contemplating killing him and taking his goods when....

...a bustle was heard at the door and in popped a tall, good looking Indian, painted, feathered, armed in full war costume. "My time has come" I thought. He was asked by one of the others why he was attired thus at the late hour. "I am come, he replied, to die with the white people if they must be killed, I must first be put out of the way for they shall not be hurt while I live. You had better go to your lodges and let this man who has brought us ammunition etc., to save our lives, go to his rest, I am going to guard him." They all hurried off and he said to me "go to sleep" and I did. I really felt that my life was in danger and had only escaped the assassins by god's good providence in sending this man to save me. He was of course, my guest for the time being and the next morning about 10 o'clock he had walked a circuit around my house, examining for tracks in case any one of the band was lurking about. But finding all safe he told me I could go and hunt swan. I had never seen this man before and on inquiry my interpreter conferred to me that he was a half breed, the son of a gentleman trader from Montreal who had been in the trade many years before, named Ance, and had retired. I went into my shop and opened some packages and gave him a present of which he was proud and was as heavy as he could conveniently carry. I never saw him again. This proved to be the hardest winter I ever met with in my journey through life...

...old Red Thunder with 2 other lodges of his band, after Ance had been gone a few days...

...the Yankton band to which Ance belonged, had left in Red Thunder's charge, a horse...

This mention of Ance as a member of a Yankton band of Sioux could be due to the fact that his sister or half-sister Pelagie was Sioux. Perhaps he was adopted by her Sioux family? It is also possible that Pelagie and Paul shared a mother. David Corp stated that Josephine Ance was a Sioux, but at this time, there is simply no proof, although a thorough study of the DNA [from] known descendants of each would help answer that question.

How Ance became a Chief of the Ojibwa is not known. Where he lived prior to Pte. aux Chenes is also unknown, at least I have not been able to find any further information about his early years. In 1820 Chief Ance signed a treaty that specifies his area as Mackinac, making it possible that he was at Pte. aux Chenes at that time. A visit by missionaries in 1830 places him at Pte. aux Chenes, and an 1834 letter, an 1836 treaty and 1838 council list specify Ainsé of Oak Point. So we know that Ance was living at Oak Point by 1830 and could very well have been living there much earlier. Others state that Ance had three wives, one at L'Arbre Croche, the second at Manitoulin Island and another one at Pte. aux Chenes. There is no recorded proof of his marriages, or who the mothers of all his children are, but the interactions between his descendants affirms a connection, and DNA evidence has been immensely helpful in proving those connections.

Below are excerpts found in a 2009 article by the Old Hay Bay Guardian (Methodist History in the bay of Quinte and Upper Canada). The full article is in "The Christian Guardian," issues Oct. 30th and Nov. 6<sup>th</sup>, 1830. The missionaries came from Canada to bring the "word" to the Natives. The story they told about meeting with Ance and his people is very similar to the stories they told of their meetings with a number of bands along the way. I suspect much of the retelling is biased toward their goal of assimilating Natives into their religion. The truth may not be well represented in their portrayal of Ance's reaction to their words.

## **John Sunday's and John Paul's Tour to Mackinaw in 1830:**

August 1830. "We arrived at the Island of Mackinaw and landed at the town. We then went to search of some of the Indians we had seen at Penetanguishine (Ontario), and were directed to the house of Wah-zhushk-oo, whom we had seen at Penetanguishine during the summer." Friday 17th: "Having obtained the loan of a large birch canoe we set off towards the west to visit a gang of Chippewas residing at a place called Me-tig-oo-mirzh-ah-keeg. Wah-hush-koo and others accompanied us."

(My note: Me-tig-oo-mirzh-ah-keeg is actually: Na-me-tic-o-mish-e-keonge. (Oak Point). Translation: "Where a ridge of oak trees are." The place of this point is about 15 miles from the island of Mackinac west, on the straits. This point in Mackinac County is called Pointe aux Chenes today. It is located in Township 41 North, Range 5 West. The Chippewa Chief Ance and his band had their village here in the 1830s.)

## **Chief Ance Hears Their Words:**

This was on the mainland. There they called on Chief Ance, who agreed to bring his people to hear them. After we had spoken to them, we thanked them for their attention and told them to go home and think about what they had heard, and so make up their minds what to do and let us know their decision on to-morrow. Tues 21st: In the morning the Chief and his people came together to let us know what they had decided upon. The Chief said "I hardly know what to do. I have two sons who are Roman Catholic besides other relation. We have concluded to try and give up drinking the fire water for one year to see if we can overcome it before we say we will be Christians. We have also concluded at the same time to look on the three sides of Christians," viz: the French religion, the English Methodist religion and the Big Knife religion (meaning probably the Presbyterian religion.) After this we asked the Chief if he would accept one of our hymn books. He said "I don't know, I cannot read it." We told him that we would learn him how to say some of the hymns, he then received it and we gave one to another man. After this they became very anxious to have us read and sing the hymns and to read the scripture translations to them, which they were very fond to hear read. Wed. 22nd: We had intended to start for Mackinaw this day but the wind prevented us. The Chief's son came to us and said "My father thanked the Great Spirit for sending the wind to stop you from leaving us, that you might learn us more how to read the books you gave us." Ance, the Chief, came to us and said "I could not sleep all the night on account of talking and thinking about the things which we heard" We had meetings with them this day. Sabbath 26th: All the Indians to the number of 24, attended the meetings except three, whom we could not prevail upon to come near us. We had a class meeting, five of them spoke. Ah-tisk-oonce rose up and said "Brothers and sisters ever since I heard about the Great Spirit at Penetanguishine, I have been thinking about him and I feel determined to look to him as long as I live." Ance, the Chief, next rose up and said "Brothers and Sisters I am very glad that while I was poor and ignorant the Great Spirit has sent his word among us which we have heard. I will now serve the Great Spirit as long as I live. I will tell my young men the words I have heard, if they will not listen and become Christians I will then worship alone. I thank you my Brothers for coming and telling us about the Great Spirit and the way of prosperity." In the evening we had a prayer meeting and told them the death, suffering and resurrection of our Savior to atone for the sins of his people and then exhorted them now to look to him and he would make all their sick hearts well. They all wept much and a number found peace to their souls.

The Chief was among the rest, and a great conjurer called Pah-yah-pay-taush felt something in his heart that he never felt before. The children cried very much and I went to them and asked what they were crying for. They said "We want to go to Heaven with the rest that are going there." Ance asked many questions of Sunday and Paul, such as what medicines to throw away or keep. He promised to build a little school house "So that if any teachers came to them they might have a place to hold meetings and schools." (My note: It seems that the Chief didn't become religious & didn't stop his occasional drinking.)

## **In 1848 Henry Schoolcraft wrote the following about Ance's band:**

Ance or Hance's band of Chippewas lived at Pte. St. Ignace on the straits of Michilimackinac in Michigan. This band in 1840, as denoted in the annuity pay rolls, numbered 193, of whom 33 were men, 54 women and 106 children. They subsist in part by hunting the small furred animals still existing in the country and in part by fishing. They migrate from place to place as the season varies, plant very little and are addicted to the use of ardent spirits.

## The following comments were made by David Corp, grandson of the Chief:

Chief Ance was a tall, powerfully built man and must have weighed 250#s in his prime – all muscle and bone. He wore a beard and had blue eyes. In the year 1835 he and Shabeawa were sent to Washington to make treaties. Ance was a man of strong force of character and of great mentality which many of his descendants inherited. He did not use fire water or I mean to say he was not a slave to it as most of the Indians were...He had 3 wives living in Mackinac & Emmet counties and one in Manitoulin Canada.

A few years ago while I was using various search terms on Fulton Postcards website (wonderful resource of millions of old newspaper pages) the following article popped up in the results, it was a wonderful find, such a vivid description of a visit to the Chief at Pte aux Chenes in 1843.

**Brother Jonathan Magazine – Oct. 1843: A Saunter in the Northwest by C. Donald McLeod.** The following are some excerpts from this very interesting article; (Items in parenthesis are my comments). It is a good description of life at the time and of the Chief and his family.

**Jan. 22nd.** A funeral here is a strange thing. The crowds of women, the half-breeds with their blankets and leggings; the pall and the nodding black plumes on the heads of the horses, the strange silent gliding of the sleighs without their bells; the old priest in his robes and women with scarfs all combine to make an unusual and striking spectacle for a dweller in a Protestant city.

**Feb. 19th.** One afternoon I came in from skating to behold Captain Frank. He was now in Mackinac to purchase other goods for a fresh expedition. He was acting for a Mr. Sherman who was up at Point aux Chenes getting out stage timber. Frank insisted on going up with him and I consented. To me, the 10 days now to be journalized have been the most pleasant of my Western Journey.

**On Wed. Feb. 8th** we started from Mackinac (with a dog train laden with a barrel of rye whiskey and another of pork.) On we trudged....in about an hour and a half we overtook the train at Point St. Ignace. (ate a supper of pork and potatoes). At Gros Cap we slept in the justicial palace of Mr. Jonas Jonathan Reck, (Jonas Stone?) Justice of the Peace. The residence of the patriarch is a fine mansion built of native timber and containing two very splendid apartments. We slept in the kitchen with only 7 others. 16 more slept in the backroom. (more whiskey, pork and potatoes for breakfast.) We stopped at Mr. Slocum's (Abraham Slocum) about a mile up the lake (toward Pte. aux Chenes), where I saw an old man of war's man, Myers by name...(more whiskey). Once more we started out upon the lake and marched on till about two o'clock; we reached Point Aux Chenes river and about 40 rods (abt. 660 feet) up its winding course we came upon the "shantee". I was well received and partook of a savory partridge stew. In the morning an old sailor carried us down the lake to the Indian village. This old fellow is a character, abounding in "yarns" and Seth Barney by name. One of his phrases is "in regard of that" always introduced when unnecessary. Another "that is" is used where no explanation is needed. "My horse," says he, "thinks that he—that is, that he knows more than I do. Well, he does, in some things." He has a little black dog for whose name he has strung together all the Indian words he is master of, twisted in a way peculiarly his own. "His right—that is, his right name is Jim along josey ka-win cok-e-re-ka-go-cun-a-butch taiah wah! But in regard of that, I only call him Jimmy". (Seth Barney is the name I searched for and found this article in the results: he was the captain of the boat that picked up Jeremiah's fish.) We reached the village in the teeth of a biting south easter and made for the chief's wigwam. This is an old war-chief, Anse by name, a splendid, tall, dignified old fellow..

We entered with an interpreter who carried a packet of dry goods, trinkets etc. (the interpreter is a Frenchman named Matty Mcgulpin, an excellent trader and teller of stories). After we were seated for some time Matty, chatting with the family, he produced a keg of whiskey and filled a tin pan and handed it to me whispering to me to drink to the chief...after I drank Frank & Matty finished the pan and it was replenished and again given to me. I touched it to my lips and presented it to the chief saying "drink with me" this time it passed among both the Indians and white men. I had on a sash of the McLeod tartan, and it's beautiful colors had riveted the eyes of the whole wigwam. The daughter of the chief, a very pretty girl of about twenty, asked to see it. I untied it and showed it to her. I then explained to Anse that it was a distinguishing mark of my tribe. That my fathers had been like the Indians in many things. That they still had a Chief whom they all loved. This greatly tickled the old man—who made a long speech in return. At this time, Frank, for a bunch of beads, bought a sheath from She-bo-wis, a son of the old man's. It is the most beautiful quillwork I ever saw. Heaven knows what Bonifanti or Tiffany &

Young would charge for it, but it cost one bunch of beads, valued at one and six pence. Frank presented it to me, upon which Now-kay-quay, the daughter, threw me a ring of Eagle claws and came close to examine me; she tied my sash on, wondering at the zoological buttons of my coat, at my eye glasses, my plaid, everything. I put the plaid over her shoulders and mightily pleased was she with it. I asked Matty if it would do to kiss her, he nodded and I gave her a smack that made the lodge ring. Off she darted to a corner and I thought the old folks would split with laughter. At a sign from the old man she got the dinner ready. Outside the wigwam hung at least seventy brace of partridges and rabbits. Three of these were brought in, stripped, cut up and in two minutes, boiling. Their bread is made into a cake which fits the frying pans; this is placed before the fire, when one side is baked, they shake it loose in the pan and with a jerk send it somersetting up to the roof and catch it again in the pan as it falls. I don't know how they always manage to catch it on the right side, but they do.

My New York friends doubtless remember my Meersham pipe shaped like a dog. This I wished to give to the old man. "Chief, take this pipe here from me, your friend." He then spoke to his daughter, she knelt down at my feet and bound a pair of garters round my legs. The old man gave me some whiskey, shook my hand and as Matty explained afterward, gave me a name—Matty translated, "The great law chiefs younger brother", and said that my brother saved old Anse some white claim on his land. The other family members had long before given me a name, "the deer." I had a pretty good pair of kid gloves which I gave to Noh-kay-quay, with a pen-knife. Next day she and her youngest brother named Sa-wah-goose, "Yellow Fox" came up to the shantee and gave me a pair of leggings.

Our shantee is on the beautiful creek called La Riviere de Point aux Chenes. When you debouche at the mouth of this creek, all along the lake you see for miles around, the Indians spearing trout. They cut a hole about 2 feet in diameter in the ice and set bushes around it so thickly as to allow no light to penetrate, this allows them to see through the clear water for at least 100 feet. They put up some bark to shelter them from the wind – spread their blankets on the ice and lie down. They have small wooden fish which serve as a decoy. The Trout swims toward it and is speared. A good fisherman never misses. They lie on the ice for six hours at a time. Life in the shantee was simple. We had hoe-cake, baked in the ashes, choke-dog, or a huge string of dough wound around a stick and thrown under the fire. It is the sweetest bread I have ever tasted. Then we had hulled corn, pea-soup, lup-ma-growly, port, trout, roasted partridges and stewed rabbit and every night we luxuriated on scald-keen, ie. Whiskey, maple syrup, butter and roasted apple boiled up to a syrup.

On a day the like of which for cold, a Gothamite never dreamed of, I donned my snow shoes and hied to the Island of Ste. Helene. It being the winter fishing season, there was quite an assembly of Indians. Some seven or eight lodges. They had caught many fish, trapped several mink and martens.

I returned to Mackinac in time to pay a visit to the French sugar camp on Bois Blanc Island. Every maple is cut and a spout inserted along which sap runs into a birch bark bowl, twenty or thirty pots are always boiling in each lodge and the number of trees tapped is immense. One man here this season has 2000.

### **Michigan History Magazine Vol. 16-17 - About the Evergreen Island of Saint Helena by Frances Margaret Fox:**

Many of the Indians of that time and later, who lived on the shores of the straits and frequently visited Saint Helena, are known to us, thanks to the careful research of Michigan historians. Chief Anse is one of the remembered. He was born at Old Mackinaw and Chief Petoskey married one of his sisters. The Indian chose the Island of Saint Helena for his home. A grandson of Chief Anse was proud of the fact that his grandfather went to Washington with other chiefs and there during the administration of Andrew Jackson, signed the United States treaty of 1836. "Father told us" writes the great grandson of Chief Anse, "the President and Chief Shawbwawa were invited to see the President in the house he resided. He says the President was a tall gaunt man, and he mentioned the open fireplaces and big logs used." Thus we know that two Indians of the primitive Island of Saint Helena once were entertained at the White House. We do not have to be told that they wore their best beaded buckskins and feathers, and behaved with great dignity.

Chief Ance died in 1855, 80 some years old. His son Peter became chief. His probate record, available on Ancestry.com, is missing a crucial section, and does not name all of his descendants. His children and grandchildren married into the local fishing families and into other Native families and many of his descendants can still be found living along the shores of northern Lake Michigan.

## Descendants of Paul Ance

### Generation No. 1

1. **CHIEF PAUL ANCE** was born abt. 1781 in Mackinac County, Michigan, and died January 10, 1855, in Moran Township.

Child of CHIEF PAUL ANCE and UNKNOWN is:

2. i. **JOSEPH ANCE**, b. 1820; m. MARY ELIZABETH MICHUBIGA.

Child of CHIEF PAUL ANCE and MANITOULIN is:

ii. ZAU-WAU-GOOSH (YELLOW FOX) ANCE, b. 1830.

Children of CHIEF PAUL ANCE and UNKNOWN WOMAN are:

3. iii. **FRANCES "FANNY" ANCE** b. abt. 1802 in Michilimackinac; d. abt. 1860 in Mackinac County, Michigan; m. JEREMIAH M. WILLIAMS abt. 1818, probably in Michilimackinac, Michigan; b. March 26, 1793, in Schuylerville, Saratoga County, New York; d. aft. May 1842, probably in Mackinac County, Michigan.

4. iv. **JOHN BAPTISTE ANCE**, b. abt. 1805, Beaver Island, Charlevoix County, Michigan; d. May 13, 1885, in Suttons Bay, Leelanau County, Michigan; m. THERESE MEDNAQUA abt. 1837 in Michigan; b. abt. 1815 in Leelanau County, Michigan; d. May 13, 1885, in Leelanau County, Michigan.

Children of CHIEF PAUL ANCE and MARY MOSHKOGOS are:

5. v. **ANGELINA ANCE**, m. THORPE.

6. vi. **ANTOINE "AISH-CAW-BAY-WIS" ANCE**, b. March 1811 in Michigan; d. March 18, 1909. in St. Ignace, Mackinac County, Michigan; m. ANGELIQUE KAKOTISH; b. abt. 1815 in Michigan; d. July 1889 in St. Ignace, Mackinac County, Michigan.

7. vii. **PETER ANCE**, b. 1812, Michigan; d. July 15, 1863, St. Ignace, Mackinac County, Michigan; m. MARY ANN LESSEUR LESSARD August 10, 1837, in Mackinac County, Michigan; b. September 1826 in Michigan; d. February 22, 1910, in St. Ignace, Mackinac County, Michigan.

8. viii. **FRANK (O MOSH KO COS) MUSCOSE ANCE SR.**, b. June 1814 in Mackinac County, Michigan; d. aft. 1900; m. (1) NEBINAN SHEDOW in 1844 in Ste-Anne's, Mackinac Island, Mackinac County, Michigan; b. 1830 in Michigan; d. bef. 1900 (2) THERESA ANCE in 1889; b. June 1824 in Michigan.

9. ix. **SUSANNA MISHANADO ANCE**, b. 1825 in Mackinac, Michigan; d. 1864 in Mackinac, Michigan; m. DAVID TRUMAN CORP in 1840 in Pte. Aux Chenes, Mackinac County, Michigan; b. December 24, 1818, in Depauville, Jefferson County, New York; d. April 22, 1907, in Syracuse, Onondaga County, N. Y.

10. x. **MARY JOHANNA ANCE**, b. abt. 1834 in Michigan; d. bef. 1880 in Petoskey, Emmet County, Michigan; m. FRANCIS FRANK PETOSKEY; b. abt. 1812, Seven Mile Point, Emmet County, Michigan; d. April 11, 1909, in Bear Creek, Emmet County, Michigan.

### Generation No. 2

2. **JOSEPH ANCE** was born in 1820. He married MARY ELIZABETH MICHUBIGA.

Children of JOSEPH ANCE and MARY MICHUBIGA are:

- i. SCHOLASTICA ANCE, b. 1838.
- ii. ANGELICA ANCE, b. 1844.

3. **FRANCES "FANNY" ANCE** was born abt. 1802 in Michilimackinac, Michigan Territory, and died abt. 1860 in Mackinac County, Michigan. She married JEREMIAH M. WILLIAMS abt. 1818, probably in Michilimackinac, Michigan, son of LEWIS WILLIAMS and SARAH KNAPP. He was born March 26, 1793, in Schuylerville, Saratoga County, New York, and died aft. May 1842, probably in Mackinac County, Michigan. Children are listed in Jeremiah & Fanny's section.

[Note: This information about the children of Francis Ance is collected from several areas of Terri Ruleau's account]

Children of FRANCES ANCE and JEREMIAH M. WILLIAMS are:

- i. SARAH ANNE WILLIAMS; b. September 9, 1818, in New York, Canada or Michigan; d. August 3, 1865, on Mackinac Island, Mackinac County, Michigan; m. JAMES A. TAYLOR, son of JESSE TAYLOR and LUCY PARKER; b. August 4, 1810, in Pittsfield, Berkshire County, Massachusetts; d. May 15, 1860, on Mackinac Island, Mackinac County, Michigan.
- ii. LEWIS S. WILLIAMS; b. October 26, 1821, in New York, Canada, or Michigan; d. April 26, 1903, in Veterans Home, Milwaukee, Milwaukee County, Wisconsin; m. ANNA BETSEY HOAG February 7, 1842, in St. Ignace, Mackinac County, Michigan; daughter of STEPHEN HOAG and HANNAH CADY; b. October 28, 1827, in Lockport, Niagara County, New York; d. April 9, 1909, in East Lake, Jefferson County, Alabama.
- iii. JOHN R. WILLIAMS; b. November 26, 1823, in New York, Michigan, or Canada; d. March 3, 1910, in Ingallston, Menominee County, Michigan; m. MARIETTE SLOCUM, March 19, 1845, in Gros Cap, Mackinac County, Michigan; daughter of ABRAHAM SLOCUM and LAVINIA DEYOE; b. December 6, 1829, in Waterloo, Seneca County, New York; d. February 23, 1915, in Trout Lake, Chippewa County, Michigan.
- iv. ABIGAIL WILLIAMS; b. abt. 1825, Probably in Mackinac County, Michigan; d. July 1854, on St. Helena Island, Mackinac County, Michigan; m. ANDRE COURCHINE February 10, 1841, in Mackinac County, Michigan; son of JOSEPH-LOUIS COURCHENE and THERESE LABONTE; b. October 28, 1792, in Baie-du-Febvre, Nicolet-Yamaska, Quebec, Canada; d. July 1854 on St. Helena Island, Mackinac County, Michigan.
- v. CHARLES WILLIAMS, b. abt. 1828 in Ohio, Canada, or Michigan; d. July 9, 1874, in Manistique, Schoolcraft County, Michigan.
- vi. JEREMIAH WILLIAMS JR., born abt. 1832 in Michigan; died November 2, 1895, in Bay de Noc Township, Delta County, Michigan; married Mary Elizabeth McCoy April 24, 1853, in Moran Township, Mackinac County, Michigan; b. August 1834, in Ireland; died June 17, 1928, in Escanaba, Delta County, Michigan.
- vii. ANNA ELIZABETH WILLIAMS; b abt. 1834 in Mackinac County, Michigan; d. aft. 1889 in Schoolcraft County, Michigan. She married (1) JOSEPH EDWARD PALMER, March 16, 1851, in Mackinac County, Michigan; b. in 1825 in Maine; d. abt. 1866 in Michigan (2) FREDERICK WOODARD May 24, 1873 in Northport, Leelanau County, Michigan; b. abt. 1837 in Westminster, Massachusetts.

4. **JOHN BAPTISTE ANCE** was born abt. 1805 on Beaver Island, Charlevoix County, Michigan, and died May 13, 1885, in Suttons Bay, Leelanau County, Michigan. He married THERESE MEDNAQUA abt. 1837 in Michigan; born abt. 1815 in Leelanau County, Michigan; died May 13, 1885, in Leelanau County, Michigan.

Children of JOHN ANCE and THERESE MEDNAQUA are:

- i. PETER ANCE, b. 1838 in Leelanau County, Michigan; d. February 3, 1899, in Suttons Bay, Leelanau County, Michigan.
- ii. MITCHELL ANCE, b. 1843 in Michigan; d. March 15, 1925, in Suttons Bay, Leelanau County, Michigan.
- iii. LOUIS ANCE, b. September 1849 on Beaver Island, Charlevoix County, Michigan; d. June 4, 1913, in Suttons Bay, Leelanau County, Michigan.

5. **ANGELINA ANCE** She married THORPE. (not sure she is a child of Paul)

Child of ANGELINA ANCE and THORPE is:

- i. ELIZABETH ISABELLE THORPE, b. abt. 1855 on Beaver Island, Charlevoix County, Michigan; d. August 20, 1936, in Lansing, Michigan.

6. **ANTOINE "AISH-CAW-BAY-WIS" ANCE** was born in March 1811 in Michigan, and died March 18, 1909, in St. Ignace, Mackinac County, Michigan. He married ANGELIQUE KAKOTISH; born abt. 1815 in Michigan; died July 1889 in St. Ignace, Mackinac County, Michigan.

Children of ANTOINE ANCE and ANGELIQUE KAKOTISH are:

- i. GEORGE ANCE, b. abt. 1844 in St. Ignace, Mackinac County, Michigan; d. June 2, 1924, in St. Ignace, Mackinac County, Michigan.
- ii. ANTOINE ANCE JR., b. 1845 in St. Ignace, Mackinac County, Michigan; d. December 18, 1885, at Pte. aux Chenes, Mackinac County, Michigan.
- iii. ANGELIQUE ANCE, b. abt. 1852 in Michigan.
- iv. PAUL ANCE, b. abt. 1857 in Mackinac County, Michigan; d. January 5, 1881, in St. Ignace, Mackinac County, Michigan.
- v. SAMUEL ANCE, b. 1859 in Michigan.
- vi. CATHERINE (KATE) ANCE, b. November 1859 in St. Ignace, Mackinac County, Michigan; d. November 3, 1900, in St. Ignace, Mackinac County, Michigan.
- vii. JOSEPH ANCE, b. abt. 1860 in Michigan.
- viii. ISAAC ANCE, b. 1865 in Michigan; d. June 16, 1878, in St. Ignace, Mackinac County, Michigan.
- ix. MARIA OSHKABAWISS ANCE, b. abt. 1868; d. March 18, 1874, in Mackinac County, Michigan.

7. **PETER ANCE** was born in 1812 in Michigan and died July 15, 1863, in St. Ignace, Mackinac County, Michigan. He married MARY ANN LESSEUR LESSARD August 10, 1837, in Mackinac County, Michigan; daughter of ANTOINE LESSARD and CATHERINE QUEBEGABO; born September 1826 in Michigan; died February 22, 1910, in St. Ignace, Mackinac County, Michigan.

Children of PETER ANCE and MARY ANN LESSEUR LESSARD are:

- i. AMABLE ANCE, b. October 1838 in Mackinac County, Michigan; d. September 18, 1910, in Mackinac County, Michigan.
- ii. MARY ANN ANCE, b. October 1844 in Michigan; d. October 26, 1921, in Mackinac County, Michigan.
- iii. ANTOINE ANCE JR., b. 1845 in St. Ignace, Mackinac County, Michigan; d. December 18, 1885, at Pte. Aux Chenes, Mackinac County, Michigan.
- iv. PETER ANCE, b. abt. 1850 in Michigan; d. November 18, 1885, in Mackinac County, Michigan; m. MARY ANN LAJOICE.
- v. ELIZABETH W. ANCE, b. June 20, 1853, in St Ignace, Mackinac County, Michigan; d. December 28, 1926, in Pontiac, Oakland County, Michigan.

vi. MARY ANCE, b. September 15, 1857, in St. Ignace, Mackinac County, Michigan; d. July 29, 1904, in Mackinac County, Michigan.

Vii. ISAAC BENWAY BENOIT ANCE, b. abt. 1860 in Mackinac County, Michigan; d. abt. 1889 in Michigan.

viii. ELEANOR ANCE, b. June 1863, in Michigan; d. November 26, 1933 in Chicago, Cook County, Illinois.

8. **FRANK (O MOSH KO COS) MUSCOSE ANCE SR.** was born in June 1814 in Mackinac County, Michigan, and died aft. 1900. He married (1) NEBINAN SHEDOWIN in Ste-Anne's, Mackinac Island, Mackinac County, Michigan; born in 1830 in Michigan; died bef. 1900 (2) THERESA ANCE; born June 1824 in Michigan.

Children of FRANK MUSCOSE ANCE and NEBINAN SHEDOWIN are:

i. ELIZABETH ANCE.

ii. ISAAC MUSHKEGOS ANCE.

iii. FRANK MUSCOSE ANCE JR., b. abt. 1842 in Michigan; d. February 5, 1913, in Moran, Mackinac County, Michigan.

iv. ANTOINE MUSCOSE ANCE, b. April 1854 in St. Ignace, Mackinac County, Michigan; d. June 1, 1925, in St. Ignace, Mackinac County, Michigan.

v. MARY ANN ANCE MUSCOSE, b. abt. 1858 in Michigan; d. May 4, 1928, in St. Ignace, Mackinac County, Michigan.

9. **SUSANNA MISHANADO ANCE** was born in 1825 in Mackinac County, Michigan, and died in 1864 in Mackinac County, Michigan. She married DAVID TRUMAN CORP at Pte. aux Chenes, Mackinac County, Michigan; born December 24, 1818, in Depauville, Jefferson County, New York; died April 22, 1907, in Syracuse, Onondaga County, New York.

Children of SUSANNA ANCE and DAVID CORP are:

i. AMBROSE IGNACE CORP, b. January 6, 1842, in Moran, Mackinac County, Michigan; d. February 13, 1916, in Moran, Mackinac County, Michigan.

ii. ANGELINE CORP, b. March 3, 1844, at Pte. aux Chenes, Mackinac Island, Michigan; d. January 4, 1916, in St. Ignace, Mackinac County, Michigan.

10. **MARY JOHANNA ANCE** was born abt. 1834 in Michigan, and died bef. 1880 in Petoskey, Emmet County, Michigan. She married FRANCIS FRANK PETOSKEY, son of IGNATIUS PETOSKEY and MARY TA-KWA-GAH-NAY/AGITAWOGUS; born abt. 1812 in Seven Mile Point, Emmet County, Michigan; died April 11, 1909, in Bear Creek, Emmet County, Michigan.

Children of MARY JOHANNA ANCE and FRANCIS PETOSKEY are:

i. WILLIAM PETOSKEY, b. abt. 1850, Petoskey, Emmet County, Michigan; d. October 29, 1931, Bear Creek, Emmet County, Michigan; m. (1) MARTHA JACKO; b. 1892 (2) JANE OGEMABINESSE; b. 1862.

ii. THOMAS F. PETOSKEY, b. May 30, 1855, Petoskey, Emmet County, Michigan; d. April 10, 1928, Zion, Lake County, Illinois; m. EMMA L. JERICHO, November 12, 1907, in Emmet County, Michigan.

iii. ANDREW PETOSKEY, b. abt. 1859 in Michigan.

iv. MOSES PETOSKEY, b. abt. 1864 in Michigan.

- v. MITCHELL PETOSKEY, b. abt. 1869 in Michigan.
- vi. PAUL PETOSKEY, b. abt. 1871 in Michigan.
- vi. MARY ANN PETOSKEY, b. abt. 1872 in Michigan.
- viii. MARY JANE PETOSKEY, b. abt. 1874 in Michigan.

## Descendants of William Haynes

### Generation No. 1

1. **WILLIAM HAYNES** was born in 1624 in Sandy, Bedfordshire, England, and died in 1651 in Salem, Essex, Massachusetts, USA. He married SARAH INGERSOLL in 1644 in Marblehead, Essex, Massachusetts, USA. She was born in Sutton, Bedfordshire, England, and died in Houlton, Essex, Massachusetts, United States.

Child of WILLIAM HAYNES and SARAH INGERSOLL is:

- 2. i. **JONATHAN HAYNES**, b. April 11, 1648, Salem, Essex, Massachusetts, United States; d. February 22, 1697/98, Haverhill, Essex, Massachusetts, USA.

### Generation No. 2

2. **JONATHAN HAYNES** was born April 11, 1648, in Salem, Essex County, Massachusetts, and died February 22, 1697/98, in Haverhill, Essex County, Massachusetts. He married SARAH MOULTON December 30, 1674, in Newberry, Essex County, Massachusetts, daughter of WILLIAM MOULTON and MARGARET PAGE; born October 17, 1656, in Hampton, Rockingham County, New Hampshire; died July 13, 1699, in Haverhill, Essex County, Massachusetts.

[Text for this listing is edited and rewritten by Mike Spieth from information provided by Terri Ruleau.]

Passed down family stories:

Jonathan Haynes was a brick maker and farmer. On August 15, 1696, Jonathan, along with his children Mary, Thomas, Jonathan Jr., and Joseph, were captured by Indians while picking beans within sight of their house. The Indians, about thirty in number, took them to Penacook, New Hampshire, where they separated into two groups.

One group took Jonathan Sr. and Thomas to their Indian homes in Maine. The two captives soon made an escape. Hungry and weak after traveling two or three days, the old man was exhausted. Thomas went onward, and hearing the sound of a sawmill in operation, soon reached the settlement of Saco. With help, Thomas then returned to his father, and when their strength had been restored, they returned to Haverhill.

Children Mary, Jonathan, and Joseph were taken to Canada and sold to the French. Mary was redeemed for one hundred pounds of tobacco, but her two brothers remained in Canada, married there, and became wealthy farmers.

In 1698, the Indians commenced their incursions unusually early. On February 22, they attacked Andover, killed five of the inhabitants, and captured as many more. On their return, the same party killed Jonathan Haynes and Samuel Ladd.

Jonathan and Samuel, on their way to harvesting hay that morning with their eldest sons Thomas and Daniel, suddenly found themselves between two files of Indians—seven on each side of the path.

One version of the story says that, against his father's wishes, young Ladd (who did not relish the idea of being quietly taken prisoner) cut a horse loose and started off at full speed. Though repeatedly fired at by the Indians, he succeeded in reaching home to spread the alarm. Some say that the horse rushed against the door of his master's house, bursting it open, and fell dead upon the threshold, and Mrs. Ladd exclaimed, in agony, "Oh! the Indians have killed Ladd." How young Daniel Ladd ended up again in the Indian's custody is not known, so the escape on horseback part of the tale is suspect.

Two of the Indians then stepped behind the fathers and dealt them each a heavy blow upon the head. Jonathan Haynes, who was quite aged, instantly fell, but Samuel Ladd did not. Another of the Indians then stepped before Ladd, raising his hatchet as if to strike. Ladd closed his eyes, expecting the blow to fall, and when he again opened them, he saw the Indian laughing and mocking his fear. Another immediately stepped behind Ladd and felled him.

The Indians, asked why they killed the old men, said that they killed Haynes because he was "so old he no go with us," and that they killed Ladd, who was a fierce, stern-looking man, because "he so sour."

They took the two boys to Penacook. Daniel Ladd soon tired of captivity, and one night after his Indian master and family had fallen asleep, he escaped. Deciding that he needed a hatchet, he returned and was recaptured, and delivered again to his master, who bound his hands, laid him upon his back, fastened one of his feet to a tree, and in that manner kept him fourteen nights. They then gashed his face with their knives, filled the wounds with powder, and kept him on his back until it was so indented in the flesh that it was impossible to extract it. He carried the scars to his grave and was frequently spoken of by his descendants as the "marked man."

Young Thomas remained in captivity for a year, and upon his redemption was given an ornamental cane by the Indian chief as a token of respect for good conduct as a prisoner. The upper half was neatly ornamented with diamond-shaped figures, cut with a knife.

Widow Sarah Haines signed a petition on April 17, 1701, asking that measures be taken to secure the return of six children taken by the Indians from Haverhill.

Years later, an expedition to Canada found Jonathan Jr. and Joseph Haynes. They had lost their mother language completely, and could only converse with their English relatives through an interpreter. One enquired about his sister, who had one of her fingers cut off by accident a short time before her capture. He recollected the circumstance and asked if she was still living. Neither of them could be persuaded to return.

Jonathan Haynes is buried in West Parish (Haynes) Cemetery on Carleton Street, Haverhill, Essex County, Massachusetts.

Children of JONATHAN HAYNES and SARAH MOULTON are:

- i. HANNAH HAYNES, b. July 19, 1677, Newburyport, Essex County, Massachusetts; d. April 19, 1720, Norwich, New London County, Connecticut.
- ii. THOMAS HAYNES, b. May 14, 1680, Newbury, Essex County, Massachusetts; d. December 6, 1771, Haverhill, Essex County, Massachusetts.
- ii. SARAH HAINES, b. January 19, 1682/83, Newberry, Essex County, Massachusetts; d. May 29, 1745, Lebanon, New London County, Connecticut.
- 3 iv. **JONATHAN HAYNES**, b. September 3, 1684, Haverhill, Essex County, Massachusetts; d. March 29, 1745, Montmagny, Quebec, Canada.
- v. MARY HAYNES, b. March 3, 1685/86, Haverhill, Essex County, Massachusetts; d. February 10, 1753, Hampton, Windham County, Connecticut.
- 4 vi. **JOSEPH HAYNES**, b. August 4, 1689, Haverhill, Essex County, Massachusetts; d. 1756, Quebec, Canada.
- vii. RUTH HAYNES, b. February 10, 1691/92, Haverhill, Essex County, Massachusetts; d. 1787 in Haverhill, Essex County, Massachusetts.
- viii. ABIGAIL HAYNES, b. March 10, 1693/94, Haverhill, Essex County, Massachusetts; d. July 5, 1722, Plainfield, Windham County, Connecticut.
- ix. ELIZABETH HAYNES, b. May 22, 1697, Haverhill, Essex County, Massachusetts; d. February 27, 1757, Bridgewater, Plymouth County, Massachusetts.

### Generation No. 3

3. **JONATHAN HAYNES** was born September 3, 1684, in Haverhill, Essex County, Massachusetts, and died March 29, 1745, in Montmagny, Quebec, Canada. He married **MARIE POSE**.

Children of **JONATHAN HAYNES** and **MARIE POSE** are:

- i. **MARGUERITE HINSE**.
- 5 ii. **JOSEPH HINSE**, b. September 29, 1714, Montmagny, Quebec.
- 6 iii. **ALEXANDER HINSE**, b. 1718, Montmagny, Quebec.
- iv. **MARIE JOSETTE HINSE**, b. April 18, 1723, Montmagny, Quebec.
- v. **FRANCOIS HINSE**, b. January 3, 1727/28, Montmagny, Quebec.
- vi. **MARIE LOUISE HINSE**, b. October 21, 1731, Montmagny, Quebec.
- vii. **CLEMENT HINSE**, b. July 16, 1734, Montmagny, Quebec.

4. **JOSEPH HAYNES** was born August 4, 1689, in Haverhill, Essex County, Massachusetts; died in 1756, in Quebec. He married (1) **MARGUERITE MAROIS** February 12, 1709/10, in L'Ange-Gardien, Quebec, daughter of **GUILLAUME MAROIS** and **CATHERINE LABERGE**; born November 10, 1687, in Chateau Richer, Quebec; died April 27, 1717, in Quebec City, Quebec (2) **MARIE-DOROTHE LESSARD** May 30, 1718, in Notre Dame, Quebec City, Quebec; born August 20, 1691, in Ste Anne, Quebec; died October 23, 1724, in l'Hospital Hoptel-Dieu de Quebec, Quebec City, Quebec (3) **MARIE FRANCOISE PINEL LAFRANCE** July 1, 1726, in Notre Dame, Quebec City, Quebec; born February 28, 1696/97, in Riviere Ouelle, Kamouraska, Quebec; died February 26, 1728/29 (4) **CATHERINE JOSEPHTE MIGNERON** January 16, 1731/32, in Ste Foye, Quebec; born April 25, 1706, in Quebec City, Quebec; died in Quebec City, Quebec.

[Text for this listing is edited and rewritten by Mike Spieth from information provided by Terri Ruleau.]

Passed down family stories:

On August 15, 1696, Joseph Haynes, about seven years old, was captured by Indians, along with his father, Jonathan, and siblings Mary, Thomas, and Jonathan Jr., within sight of their house. The Indians took them to Penacook, New Hampshire, where they separated into two groups.

One group took Jonathan Sr. and Thomas to Maine. They soon plotted an escape and returned to Haverhill.

Children Mary, Jonathan, and Joseph were taken to Canada and sold to the French. Mary was redeemed for one hundred pounds of tobacco, but her two brothers remained in Canada, married there, and became wealthy farmers.

Two years later, Indians ambushed the elderly Jonathan Haynes and executed him; his son Thomas was captured (for the second time) and freed about a year later.

Widow Sarah Haines signed a petition on April 17, 1701, asking that measures be taken to secure the return of six children taken by the Indians from Haverhill, two of them her own.

Years later, an expedition to Canada found Jonathan Jr. and Joseph Haynes. They had lost their mother language completely, and could only converse with their English relatives through an interpreter. One enquired about his sister, who had one of her fingers cut off by accident a short time before her capture. He recollected the circumstance and asked if she was still living. Neither of them could be persuaded to return.

Children of **JOSEPH HAYNES** and **MARGUERITE MAROIS** are:

- i. **MARIE MARGUERITE HAYNES/HAINS/HENS**, b. October 29, 1710, L'Ange Gardien, Montmorency, Quebec; d. August 15, 1760, La Durantaye, Quebec; m. **FRANCOIS POIDRAS**.
- ii. **LOUIS HAYNES/HAINS**, b. March 31, 1714, Quebec City, Quebec; d. 1716, Quebec City, Quebec.

- iii. MARIE HAINS, b. April 23, 1715, Quebec City, Quebec; d. November 3, 1771, Montreal, Quebec;  
m. PIERRE LEBEUF.
- 7 iv. **JOSEPH LOUIS HAINS**, b. April 25, 1717 in Quebec, Canada; d. January 1745/46, Cahokia, St. Clair County, Illinois.

Children of JOSEPH HAYNES and MARIE-DOROTHEE LESSARD are:

- v. MARIE-THERESE HAINS, b. May 13, 1719; d. June 15, 1794, in Montreal, Quebec.
- vi. MARIE-MADELEINE HAINS, b. October 11, 1720, Quebec City, Quebec.
- vii. MARIE JEAN- JOSEPH HAINS, b. January 23, 1721/22, Quebec City, Quebec; d. bet. 1723 - 1816.
- viii. LOUIS-CLAUDE HAINS, b. May 20, 1723, Quebec City, Quebec; d. abt. 1723, Quebec City, Quebec.
- ix. FRANCOISE-DOROTHEE HAINS, b. June 25, 1724, Quebec City, Quebec; d. abt. 1778 in Quebec City, Quebec.

Children of JOSEPH HAYNES and MARIE PINEL LAFRANCE are:

- x. MARIE-LOUISE HAINS, b. April 5, 1727, in Quebec City, Quebec.
- xi. BASILE HAINS, b. February 17, 1728/29, in Quebec; d. March 25, 1729 in Quebec.

Children of JOSEPH HAYNES and CATHERINE MIGNERON are:

- xii. MARIE FRANCOISE HAYNES, b. March 16, 1733/34, in Quebec City, Quebec; d. January 7, 1813, Longue Pointe, Montreal, Quebec.
- xiii. JEAN BAPTISTE HAYNES, b. October 2, 1735; d. abt. 1735.
- xiv. MARIE CATHERINE HAYNES, b. March 3, 1736/37, in Quebec; d. November 24, 1743.
- xv. BARTHELEMY HAINES, b. January 9, 1738/39, in Quebec; d. December 26, 1805, in Quebec.
- xvi. MARIE JEANNE HAYNES, b. January 21, 1742/43.

## Generation No. 4

5. **JOSEPH HINSE** was born September 29, 1714, in Montmagny, Quebec, Canada. He married (1) MARIE GAUMONT (2) M. D'AMOUR (3) MARIE GENEVIEVE VAILLANCOURT.

Children of JOSEPH HINSE and MARIE GAUMONT are:

- i. FRANCOISE HAINS, m. (1) MARGUERITE RACINE; m. (2) ADELAIDE OUELLET.
- ii. MICHEL HAINS, b. September 29, 1760, in Montmagny, Quebec.

Children of JOSEPH HINSE and M. D'AMOUR are:

- iii. MARIE LOUISE HINSE, b. November 26, 1748, Montmagny, Quebec; m. IGNACE NOEL.
- iv. JOSEPH HAINS, b. November 1, 1750, Montmagny, Quebec; d. December 13, 1750.
- v. ELIZABETH HAINS, b. October 5, 1754, Montmagny, Quebec; m. AUGUSTIN DENEAU.

Child of JOSEPH HINSE and MARIE VAILLANCOURT is:

- vi. MARIE GENEVIEVE HINSE, m. FRANCOIS GAUCHER.

6. **ALEXANDER HINSE** was born in 1718 in Montmagny, Quebec, Canada. He married **JOSETTE JEANBARD**.

Children of ALEXANDER HINSE and JOSETTE JEANBARD are:

- i. GUILLAUME HAINS, m. ANGELIQUE VIGEANT.
- ii. MARIE REINE HAINS, b. January 23, 1744/45, Montmagny, Quebec; m. JEAN BAPTISTE GOSSELIN.
- iii. MARIE FRANCOISE HAINS, b. April 3, 1747, Chambly, Quebec; m. FRANCOIS BESSET.

7. **JOSEPH LOUIS HAINS** was born April 25, 1717, in Quebec, and died January 1745/46, in Cahokia, St. Clair County, Illinois. He married MARIE CONTANCE CHEVALIER on August 30, 1741, in Cheboygan, Michilimackinac, daughter of JEAN CHEVALIER and MARIE ALAVOINE. She was born April 3, 1719, in Michilimackinac, and died October 6, 1775, in Mackinac, Michigan Territory.

[Text for this listing is edited and rewritten by Mike Spieth from information provided by Terri Ruleau.]

Joseph Louis Hains was a master carpenter and built the Catholic Church of Ste. Anne de Michilimackinac in 1743. The church was one of the buildings hauled across the ice when the community was moved to Mackinac Island. The original church was eventually replaced by the current St. Ann's Church.

Child of JOSEPH LOUIS HAINS and MARIE CONSTANCE CHEVALIER is:

- 8 i. **JOSEPH LOUIS AINSE**, b. May 1, 1744, Michilimackinac, Michigan Territory, USA; d. March 12, 1802, Varennes, Quebec.

## Generation No. 5

8. **JOSEPH LOUIS AINSE** was born May 1, 1744, in Michilimackinac, and died March 12, 1802, in Varennes, Quebec. He married (1) MDEWAKANTON WOMAN; died November 16, 1817, in Varennes, Quebec (2) OJIBWA WOMAN; born abt. 1760 (3) MARIE THERESE DOUAIRE DE BONDY October 6, 1775, in Michilimackinac; born September 29, 1745, in Detroit, Michigan; died November 16, 1817, in Varennes, Quebec.

[Text for this listing is edited and rewritten by Mike Spieth from information provided by Terri Ruleau.]

Paraphrased from a Canadian Biography:

Joseph Louis Ainse went east from Michilimackinac to Quebec to avoid the Seven Years War. He took an oath of allegiance to the British in 1760, entered the fur trade in 1762, and returned to Michilimackinac in 1763. That year, Ainse assisted the British in defense against a local Ojibwe attack. He was dispatched to Detroit with word of the uprising. Some accused him of getting rich from looted goods, but he was so poor that he wore cast-off clothing. During the following years, he was a laborer and spent one winter cutting cordwood.

Seeking fortune, Ainse traveled to places in Michigan, Illinois, and Louisiana, and became proficient in a number of Indian languages, eventually mastering nine.

Probably in 1767, Michilimackinac Commander Robert Rogers invited Ainse to serve as an interpreter, but Ainse was not formally given the position because he did not speak English well. When Rogers was suddenly accused of treason, Joseph talked with him while imprisoned, and learned to speak English from Rogers' wife. When Ainse reported conversations about possible escape and produced evidence of it, Rogers was clapped in irons. Joseph Ainse was given the coveted office of king's interpreter, earning one dollar a day from the Indian Department. Michilimackinac was a major centre for negotiations with the peoples of the Upper Lakes, and to be effective, an interpreter had to be trusted by both commanding officer and Indians.

In the fall of 1768, Ainse gave damning testimony at Rogers' trial, and in Rogers' defense, Joseph was accused of plundering goods and hiring an Indian assassin. Rogers was acquitted, and Ainse was arrested. After about five months in jail, his case was heard in March of 1769, and testimony of his good character led to a verdict of not guilty.

When the first canoes left for Michilimackinac in May, Ainse returned home, but Joseph Tucker, who had replaced him as interpreter, retained the position. The next year, however, Ainse's behaviour in a skirmish with an Indian who had attacked an unarmed trader so impressed the commanding officer at Michilimackinac that in 1771 he restored Ainse to office. Ainse, he claimed, "knows every Indian personally."

During the American Revolution, in addition to being an interpreter, Joseph Aïnse was also called upon to lead Ottawa warriors from Michilimackinac to aid in the recapture of Montreal. Aïnse also took part in a large council at L'Arbre Croche (Cross Village, Michigan) aimed at ensuring the support of the Ottawas and many western tribes.

Joseph Aïnse retired from the Indian Department in 1779 and went to Montreal to winter with his family. He had become a prominent trader during his time in the west, and he returned to Michilimackinac in 1780, sold furs worth 12,513 livres, and purchased the seigneurie of Île-Sainte-Thérèse, as well as a home in Varennes.

A new lieutenant governor, Patrick Sinclair, dispatched Aïnse to Fort St. Joseph to move the residents to Michilimackinac, where they would be less vulnerable in case of American attack. Aïnse succeeded in this mission, but shortly after his return, Sinclair confined him to the fort and refused to pay his expenses. Outraged, Aïnse posted bond and went to Quebec, where he petitioned Governor Haldimond for justice. When Haldimond asked the lieutenant governor to give reasons, Sinclair claimed that he had disallowed the bills because Aïnse had purchased supplies on his own instead of through the General Store, a short-lived joint trading venture the merchants of Michilimackinac had set up in 1779. Sinclair refused Aïnse permission to return to the post, but eventually approved some of the bills.

In 1785, Aïnse became a founding member of the Beaver Club. During that year, commerce in the western Great Lakes region was disrupted by inter-tribal war, and in the spring of 1786, the foremost traders to the area suggested that agents be sent with presents to negotiate with the tribes. Sinclair had by this time left Fort Michilimackinac (which had been moved to Mackinac Island), and they recommended Aïnse as the best person to meet with the Ottawas, Menominees, Winnebagos, Sauks, Foxes, and Sioux. He was appointed, and in the spring of 1787, he led a sizable delegation of western tribesmen back to Michilimackinac for a peace council. They requested that Aïnse winter with them once again, and, though he wanted to return to his family in Varennes, he agreed.

A petition in 1787 alleged that Aïnse had sold Indian Department goods as presents. Apparently, he had undercut Charles Paterson, a prominent trader, who was out for revenge. Aïnse had left for another winter in the interior, and when he returned, he was immediately arrested. On June 24, 1788, a court of inquiry was convened, with Paterson serving as prosecutor. Not until May 1, 1790, at a meeting of a committee of the Legislative Council in Quebec, did Aïnse and his co-defendant John Dease, deputy Indian agent at Michilimackinac, have an opportunity to rebut the accusations. The charges were found justified, and the findings were upheld in a report of October 28. Aïnse's association with the Indian Department had come to an inglorious end.

Joseph Louis Aïnse apparently spent the remainder of his life at Varennes.

Child of JOSEPH LOUIS AINSE and MDEWAKANTON WOMAN is:

- 9 i. **ELIZABETH PELAGIE ANSE**, b. 1783, in Prairie du Chien, Crawford County, Wisconsin; d. 1847, in Wells, Rice County, Minnesota.

Children of JOSEPH LOUIS AINSE and OJIBWA WOMAN are:

- 10 ii. **CHIEF PAUL ANCE**, b. abt. 1781, in Michilimackinac, Michigan Territory; d. January 10, 1855, in Moran Township, Mackinac County, Michigan.
- 11 iii. **JOSEPHINE ANCE**, b. abt. 1785, in Michilimackinac, Michigan Territory; d. September 5, 1871 in Gros Cap, Mackinac County, Michigan.

Children of JOSEPH LOUIS AINSE and MARIE THERESE DE BONDY are:

- iv. MARGUERITE AINSE
- 12 v. **JOSEPH AINSE**, b. 1782; d. 1802.
- vi. MARIE THERESE AINSE, b. 1784; d. 1804.
- vii. FRANCOIS XAVIER ANSE, b. October 10, 1786, in Varennes, Lajemmerais, Quebec; d. March 1, 1787, in Varennes, Lajemmerais, Quebec.

## Generation No. 6

9. **ELIZABETH PELAGIE ANSE** was born in 1783 in Prairie du Chien, Crawford County, Wisconsin, and died in 1847 in Wells, Rice County, Minnesota. She married (1) FRANCOIS KINIE (2) JEAN-BAPTISE FARIBAULT in 1805, in St. Cloud, Essex County, New Jersey; born October 19, 1775, in Berthier-sur-Mer, Montmagny, Quebec; died August 20, 1860, in Faribault, Rice County, Minnesota.

Children of ELIZABETH ANSE and JEAN-BAPTISE FARIBAULT are:

- i. MARGUERITE FARIBAULT, b. 1798, in Quebec City, Quebec; d. 1855, in Levis, Clark County, Wisconsin.
- ii. ALEXANDER FARIBAULT, b. June 22, 1806, in Prairie du Chien, Crawford County, Wisconsin; d. November 28, 1882, in Faribault, Rice County, Minnesota.
- iii. OLIVER FARIBAULT, b. May 15, 1815, in Prairie du Chien, Crawford County, Wisconsin; d. October 4, 1850, in Mendota, Dakota County, Minnesota; m. HARRIET MENARY, abt. 1844, in St. Francois Xavier Sioux Mission, Little Prairie, St. Pierre River, Minnesota; b. 1817, in Minnesota; d. November 7, 1880, in Eagle Creek, Scott County, Minnesota.
- iv. DAVID FREDERIC FARIBAULT, b. abt. 1816, in Prairie du Chien, Crawford County, Wisconsin; d. November 18, 1887, in Dakota, Winona County, Minnesota.
- v. LUCY ANNE FARIBAULT, b. April 30, 1817, in Prairie du Chien, Crawford County, Wisconsin; d. May 4, 1855, in Wabasha, Wabasha County, Minnesota.
- vi. EMILIE FARIBAULT, b. February 13, 1820; d. 1893.
- vii. MARIE LOUISE FARIBAULT, b. 1822; d. September 11, 1844, in Mendota, Dakota County, Minnesota.
- viii. LOUIS FARIBAULT, b. 1822; d. 1844.
- ix. PHILLIPPE FARIBAULT, b. 1825; d. February 13, 1840, in Wells, Rice County, Minnesota.
- x. SAMUEL FREDERICK DANIEL FARIBAULT, b. March 27, 1829, in Prairie du Chien, Crawford County, Wisconsin; d. October 23, 1867.

10. **CHIEF PAUL ANCE** was born abt. 1781, in Mackinac County, Michigan, and died January 10, 1855, in Moran Township, Mackinac County, Michigan. He married (1) UNKNOWN (2) MANITOULIN ISLAND WIFE (3) UNKNOWN OJIBWA OR ODAWA WOMAN; born abt. 1783 (4) MARY ANN MOSHKOGOS; born abt. 1780, in Manitoulin Island, Quebec.

Child of CHIEF PAUL ANCE and UNKNOWN is:

- i. JOSEPH ANCE, b. 1820; m. MARY ELIZABETH MICHUBIGA.

Child of CHIEF PAUL ANCE and MANITOULIN is:

- ii. ZAU-WAU-GOOSH (YELLOW FOX) ANCE, b. 1830.

Children of CHIEF PAUL ANCE and UNKNOWN WOMAN are:

- iii. **FRANCES "FANNY" ANCE** b. abt. 1802, in Michilimackinac, Michigan Territory; d. abt. 1860, in Mackinac County, Michigan; m. JEREMIAH M. WILLIAMS abt. 1818, probably in Michilimackinac, Michigan; b. March 26, 1793, in Schuylerville, Saratoga County, New York; d. aft. May 1842, probably in Mackinac County, Michigan.
- iv. JOHN BAPTISTE ANCE, b. abt. 1805, on Beaver Island, Charlevoix County, Michigan; d. May 13, 1885, in Suttons Bay, Leelanau County, Michigan; m. THERESE MEDNAQUA abt. 1837, in Michigan; b. abt. 1815, in Leelanau County, Michigan; d. May 13, 1885, in Leelanau County, Michigan.

Children of CHIEF PAUL ANCE and MARY MOSHKOGOS are:

- v. ANGELINA ANCE, m. THORPE.
- vi. ANTOINE "AISH-CAW-BAY-WIS" ANCE, b. March 1811 in Michigan; d. March 18, 1909, in St. Ignace,

- Mackinac County, Michigan; m. ANGELIQUE KAKOTISH; b. abt. 1815, in Michigan; d. July, 1889, in St. Ignace, Mackinac County, Michigan.
- vii. PETER ANCE, b. 1812, in Michigan; d. July 15, 1863, St. Ignace, Mackinac County, Michigan; m. MARY ANN LESSEUR LESSARD August 10, 1837, in Mackinac County, Michigan; b. September 1826 in Michigan; d. February 22, 1910, in St. Ignace, Mackinac County, Michigan.
  - viii. FRANK (O MOSH KO COS) MUSCOSE ANCE SR., b. June 1814, in Mackinac County, Michigan; d. aft. 1900; m. (1) NEBINAN SHEDOW in 1844 in Ste-Anne's, Mackinac Island, Mackinac County, Michigan; b. 1830, in Michigan; d. bef. 1900 (2) THERESA ANCE in 1889; b. June, 1824, in Michigan.
  - ix. SUSANNA MISHANADO ANCE, b. 1825, in Mackinac, Michigan; d. 1864, in Mackinac, Michigan; m. DAVID TRUMAN CORP in 1840, in Pte. Aux Chenes, Mackinac County, Michigan; b. December 24, 1818, in Depauville, Jefferson County, New York; d. April 22, 1907, in Syracuse, Onondaga County, NY.
  - x. MARY JOHANNA ANCE, b. abt. 1834, in Michigan; d. bef. 1880, in Petoskey, Emmet County, Michigan; m. FRANCIS FRANK PETOSKEY; b. abt. 1812, Seven Mile Point, Emmet County, Michigan; d. April 11, 1909, in Bear Creek, Emmet County, Michigan.

11. **JOSEPHINE ANCE** was born abt. 1785, in Michilimackinac, Michigan Territory, and died September 5, 1871, in Gros Cap, Mackinac County, Michigan. She married (1) LOUIS BABIEN abt. 1802 in Mackinac County, Michigan; born 1780, died 1821, in Mackinac County, Michigan (2) JEAN BAPTISTE LAJEUNESSE in 1812, in St. Ignace, Mackinac County, Michigan; born May 23, 1766, in Montreal, Quebec; died 1831 in Michigan.

Children of JOSEPHINE ANCE and LOUIS BABIEN are:

- i. MARY BABCUP BABIEN, b. April 20, 1805, in Mackinac County, Michigan; d. November 12, 1875, in Gros Cap, Mackinac County, Michigan; m. ISAAC BLANCHARD, December 9, 1824, in Mackinac County, Michigan; b. April 7, 1787, in Concord, Merrimack County, New Hampshire; d. June 10, 1866, in Moran, Mackinac County, Michigan.
- ii. JOSEPH BABIEN (BABBEAU), b. 1807; d. 1907.

Child of JOSEPHINE ANCE and JEAN LAJEUNESSE is:

- iii. SUSANNE LAJEUNESSE, b. 1812, in Mackinac, Michigan; d. 1893, in Mackinac, Michigan; m. HENRY PIERRE BOUCHER abt. 1835, in Michigan; b. abt. 1804, in Canada; d. bef. 1870, in Illinois.

12. **JOSEPH AINSE** was born in 1782 and died in 1802. He married (1) THERESE GERMAIN DIT LAVIOLETTE, February 10, 1806, in Boucherville, Quebec (2) CHARLOTTE VIGNEAU, November 3, 1819, in Boucherville, Quebec, Canada.

Children of JOSEPH AINSE and THERESE GERMAIN DIT LAVIOLETTE are:

- i. ZOE HAINS, b. 1807.
- ii. FRANCOISE AINSSE, b. September 17, 1808, in Varennes, Quebec; d. December 15, 1850, in Varennes, Quebec; m. EUGENE-NAPOLEON DUCHESNOIS, August 27, 1827, in Varennes, Quebec; b. February 16, 1808, Varennes, Quebec; d. November 16, 1880, in Buenos Aires, Argentina.
- iii. THERESE HAINS, b. May 21, 1812, in Varennes, Quebec; d. May 24, 1812, Varennes, Quebec.

