

CENTER FOR FRENCH COLONIAL STUDIES 2019 CONFERENCE MACKINAW CITY, MICHIGAN

The main conference will take place on Saturday October 5 at the Mackinaw Reception and Conference Center, Mackinaw City and includes presentations on French colonial archaeology, genealogy, and history of Michigan and the broader Great Lakes region. Following is the list of speakers and abstracts of their presentations.

Dr. Lynn Evans (Fort Michilimackinac archaeologist)

Artifacts of Religious Devotion at Michilimackinac

Sixty seasons of archaeology at Michilimackinac have yielded a remarkable collection of eighteenth-century material culture. Some of the most unusual recent finds have been artifacts of religious devotion. This paper explores the variety of Roman Catholic rosary beads, crucifixes, and religious medallions found at Michilimackinac.

Dr. Michael Nassaney (Western Michigan University)

Twenty-One Years in the Trenches: Fort St. Joseph Revealed

When Western Michigan University archaeologists began their search in 1998 for a long-lost French fort in Niles, Michigan, they could not predict that investigations would continue for more than two decades and reveal a wealth of information about the fur trade and colonialism on the frontier of New France. This presentation will discuss the research questions that motivated their studies, the important findings, and the ways they have involved hundreds of participants and thousands of visitors at Fort St. Joseph, one of the most important French settlements in the western Great Lakes region.

Erika K. Hartley (Fort St. Joseph Curatorial Fellow), Christina Arseneau (Director, Niles History Center), and Dr. Michael S. Nassaney (Professor of Anthropology, Western Michigan University)
Preserving the Past for the Future: Lessons for Sustainable and Responsible Curation from the Fort St. Joseph Archaeological Project

Collection management is a task that many repositories, large and small, struggle with as resources required for secured storage space, routine care and updates, and full-time curation staffing can be difficult to obtain. Much of this curation crisis has left repositories of all sizes and types with the task of organizing, managing, and enforcing preservation standards that meet their ethical responsibilities. The collection from Fort St. Joseph, an eighteenth-century French mission, trading post, and garrison complex located in present-day Niles, Michigan, is no exception to this scenario. In order to continue to prepare and preserve this collection for future research, interpretation, and education, the project is conducting a thorough assessment, making suggestions, and implementing improvements to achieve sustainable curatorial practices. The Fort St. Joseph collection is used as a case study to initiate and operationalize a plan that can serve as a model for other small repositories charged with storing important archaeological collections and preserving the past for the future.

Dr. John P. DuLong (French-Canadian Heritage Society of Michigan)

Jean-Baptiste Cadotte's Neglected Second Family

Jean-Baptiste Cadotte (1723-1800) was a fur trader, friend and partner of Alexander Henry, the elder, and interpreter for the British Indian Department. He was instrumental in opening the Lake Superior fur trade for the British after 1765. The first family he had with his Ojibwa wife Athanasie, also known as *Equawaice*, is well documented. His sons from this marriage, Jean-Baptiste and Michel Cadotte, played important roles in the north west fur trade. However, historians and genealogists have neglected Cadotte's second family he had with his Ojibwa country wife Catherine. The children of this second family also performed roles in the history of the region. This presentation will review what has been learned about this second family and provide details about Augustin, Charlotte, Joseph, and Marie Cadotte.

James Dunnigan (Archaeologist)

Those Beyond the Walls: An Archaeological Examination of Michilimackinac's Extramural Domestic Settlement, 1750-1781

Ideal for both the French and British, the location of Fort Michilimackinac was selected to serve as a key entrepôt for European goods from the colonized east coast to be traded for furs from the Upper Country. The diverse population that formed around Michilimackinac included French and British soldiers, traders, craftsmen, and their families, as well as large seasonal populations of Native Americans. While the Fort's interior continues to be vigorously examined, little focus has been directed to the larger, multicultural village that emerged outside the Fort's walls in the latter half of the eighteenth century. Excavations from 1970-1973, conducted by Lyle Stone, attempted to explore this settlement and uncovered three rowhouses. This discussion aims to explore what the external village may have looked like in terms of socioeconomic status, communal identity, and materiality.

Loraine DiCerbo (French-Canadian Heritage Society of Michigan)

The Chevalier Family of Michilimackinac: A Network of Merchants, Traders and Voyageurs

The Chevaliers were a relatively prominent family from Montréal that moved to Michilimackinac in 1718. Jean Baptiste Chevalier was an *engagé* (hired man), and he and his wife, Marie Françoise Alavoine, became established merchants at Fort Michilimackinac with their family; twelve of their sixteen children survived to adulthood, and many of them married into other families involved in the fur trade. The intent of this presentation is to first, briefly discuss the genealogy of the Chevalier family, and second, elaborate on the intricate web of trade networking created by this merchant family and its extensive connections.

Dr. Claiborne Skinner (Illinois Mathematics & Science Academy)

The Firm of Jolliet, Jolliet, and Jolliet: an Early Fur-Trading Company of New France

The French *Coueurs de bois* have taken a beating throughout Canadian history. Early governors and clerics labeled them licentious, avaricious libertines and the name has by and large stuck. This study will reconsider the coureurs through the adventures of Adrien, Louis, and Zacharie Jolliet. All sprang from the respectable artisan class of New France, all had above-average educations, all made themselves useful to the intendants, governors, and the church. Those who survived to old age seem to have been proper *Bourgeois Gentilhommes*. The Jolliets were not, perhaps, representative of the class, but how exceptional were they?

Gabrielle Guillerm (Recipient, Carl Ekberg Grant, Ph.D. Candidate, Northwestern University)

Black Robes and Ottawa Indians in Upper Michigan in the Age of Indian Removal

While historians have written at length about French Catholic missionaries and Native Americans in colonial North America, the story of 19th century Catholic missions is little known. This paper focuses on early 19th-century Francophone Catholic missions among Ottawa Indians of Upper Michigan. Reading missionaries' writings against the grain, it deconstructs French Catholic missionaries' discourse of white settlers as villains, Indians as victims, and missionaries as heroic champions of the Indian cause in the context of US westward expansion and Indian Removal.

Author **Timothy Kent** concludes the conference as the banquet's guest speaker with a presentation entitled ***A Multi-Disciplinary Approach to Understanding French and Native Lifeways During the Fur Trade Era.***

"This chat will focus on my work with original French documents, archaeological site reports, museum collections, genealogical research on more than 800 of my direct French and French Canadian ancestors, visiting and studying at each of the 137 ancestral communities in France, several decades of private living history research (focusing on the lives of a French trader of the seventeenth century and his native family), and paddling with my wife and two sons from end to end the 3,000 mile length of the mainline fur trade canoe route across the U.S. and Canada."