

**“But I read it...” Is Catherine Jean dite Vien the Same Woman as the Huron Named La Vielle Catherine and Sk8ateenre (Achi8taa) Recorded in Father Pierre Potier’s 1747 Census of Village Huron de L’Ile aux Bois Blancs?<sup>1</sup>**  
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The question posed in the title of this article has been raised or addressed on several internet sites and on e-mail lists.<sup>2</sup> One post, dated December 2012, on a public Ancestry site, replied to the question in the affirmative in December of 2012:

... my search has finally revealed the true name of Catherine Jean dit Vien. The Jesuit priest who ministered to the people of the Detroit River region was Pierre Potier. His ministry is detailed in "Les Ecrits de Pierre Potier" by Pierre Potier. In it Father Potier identifies the resident Huron Indians. Cabin 9: Sk8ateenre (Achi8taa): Catherine la vielle [old] Catherine. A later [sic] census lists: 8ndaenton: Catherine la vielle Reine [sic, the old queen]. Modern spelling would render 8ndaenton as Wendaenton, or Wyandot Woman. I do not know the meaning of Skwahateenre or Achiwahtaa.<sup>3</sup>

I have a copy of the 20 September 1689 marriage **contract** (Notary Trotain) between **Jacques Sauvage** and **Marie Catherine Jean (dite Vien)**. Here are some excerpts from it: **Vivien Jean** and his wife **Catherine Gasteau** (*sic*), *habitants* (inhabitants) of Champlain, were present and acting in the name of their daughter **Marie Catherine Jean**, also present and accepting, as one party; and **Jacques Sauvage**, major son of **Jacques Sauvage** and **Marie Sajeau** (*sic*), his father and mother, originally from (*natif de*) the parish of St. Sauveur in the city and archdiocese of **Paris**, for himself and in his name, as the other party. The contract was made in the presence of, on the side of the said Vivien Jean and his wife, who were acting for their minor daughter with her consent: **francois Chorel sr de St Romain**, merchant of Champlain; **Ignace Jean**, their son; and **Jean Jean**, their other son. Witnesses for Jacques Sauvage were **Sieurs Jaques** and **Louis babie**. The couple promised “to marry in the Holy Catholic Roman Church as soon as possible,” and the legal and financial arrangements in the marriage would be under the “Custom of the *Ville et Viconte de paris*,” the Custom of Paris.<sup>4</sup> “The said Vivien Jean and his wife, Catherine, promise to give to their daughter 400 *livres tournois* as *dot de mariage en avance de hoirier* [as a dowry in advance of Catherine’s future right to inheritance from them after their deaths].” And Jacques Sauvage promises a *douaire*, dower’s rights, of 500 *livres*, should he predecease his wife.<sup>5</sup> The couple married at

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<sup>1</sup> This topic was also suggested in a post on the FCHSM’s Facebook page by James LaForest in November 2012. James LaForest was the “Contributor” in my “But I Read It...” article in the January 2013 issue of *MHH*. I promised then to comment on his statement that “Futhermore [*sic*], there are oral histories and the writings of Pierre Potier and the lives of her descendants that case [*sic*, cast] doubt on the research that has concluded that they were of French heritage only.” Catherine Jean dite Vien’s daughter’s, Marie Anne Sauvage’s, baptism record in Champlain is examined in the January 2013 article. The Latin (*sic*) or [*sic*] means “as written” or signals a variation or error.

<sup>2</sup> See the lengthy thread beginning in July of 2010 titled “Metis? Barrois/ Sauvage/ St. Cosme” at <http://boards.rootsweb.com/topics.ethnic.natam.nations.metis.metisgen/2681/mb.ashx>

<sup>3</sup> The posting from a file on Ancestry by Judith Kukowski is copied as written with minor corrections; material in brackets are author’s comments. I have already replied to this post on Ancestry.ca. The full bibliographic reference is Robert Toupin, S. J., *Les Écrits de Pierre Potier*, (Les Presses de l’Université d’Ottawa, Collection Amérique Française, 1996). This huge volume (1329 pages) contains transcriptions in French of the writings of Father Pierre Potier, Jesuit missionary to the Huron and the French from 1744 to 1781 in the Detroit River Region, primarily at the parish of L’Assomption in what became Windsor, Ontario, and also transcriptions of religious acts.

<sup>4</sup> The Custom of Paris covered all marriages in New France. See my article on the marriage contract in New France on the FCHSM web site under the Journal button.

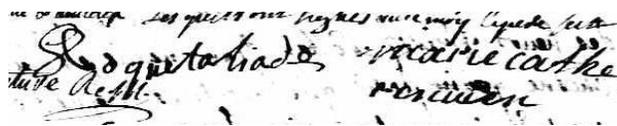
<sup>5</sup> From Marriage Contract, Notary Trotain, Champlain, 20 Nov 1689, at Ancestry.ca, Quebec Notarial Records (Drouin Collection), 1647-1942, T, 1687-1732, images 4 to 7 (7 is the title page but appears last).

Champlain 10 January 1690.<sup>6</sup> Present as witnesses were Vivien Jean, father of the bride; Francois Chorel de St Romain, merchant; Jacques Babie, son of deceased Jacques Babie; and **Jean Baptiste Montgodon dit Bellefontaine**, all of whom signed, except Vivien Jean.<sup>7</sup>



Marriage of Jacques Sauvage and Catherine Jean, 10 January 1690

Catherine Jean dite Vien is identified as the widow of Jacques Sauvage, at the latest, by 1703.<sup>8</sup> Thus, her first husband, Jacques Sauvage, had died years before she arrived in Detroit. She was there before 7 January 1723, when Father Bonaventure at Ste. Anne du Détroit baptized **Marie Catherine**, daughter of **Jean Baptiste Fournel** and **Magdeleine Cotret**.<sup>9</sup> The godfather was **Le Sieur de Rocquetaliade** and the godmother was identified by the priest as "**La veuve Sauvage**," widow Sauvage. Both godparents signed:



Rocquetaliade

Marie Cathe  
rinvien ...

<sup>6</sup> Programme de recherche en démographie historique de l'Université de Montréal online: <http://www.genealogie.umontreal.ca>, #7009, hereafter PRDH. FamilySearch.org, Quebec, Catholic Parish Registers, 1621-1979, Champlain, Notre-Dame-de-la-Visitation, Baptêmes, mariages, sépultures, 1679-1781 Index 1679-1799, image 102 of 1063.

<sup>7</sup> PRDH Individual #252042 indicates Bellefontaine was born around 1642, St. Paul, Paris; Paris is also Jacques Sauvage's origin. Fichier Origine, #300048, researcher Jean-Paul Macouin, reports: "At the marriage of [Jacques's] parents, his father resided in the parish of Saint-Sauveur [Paris]. His paternal grandparents are Claude Sauvage, *tailleur d'habits*, and Thomasse Groult from Ruel, near Meulan (78401). His maternal grandparents are Allot Sajot and Jeanne Dubourg of Paris." Accessed 20 February 2013.

<sup>8</sup> Fichier Origine #300048 for Jacques Sauvage says he died between 1697 and 1703. Catherine Jean is called, "veuve de feu Jacques Sauvage - 16 juillet 1703," widow of deceased Jacques Sauvage, on 16 July 1703, in a document on Bibliothèque et Archives nationales du Québec, <http://www.banq.qc.ca/accueil/> (BANQ). I have found other records for her and her daughters in the mother colony.

<sup>9</sup> Ancestry.ca, Early U.S. French Catholic Church Records (Drouin Collection), 1695-1954 D > Détroit, Ste-Anne; Autres Registres > 1704-1744 > image 91 of 198, hereafter Ste-Anne; Autres Registres > 1704-1744 >.

Roquetaliade is the man she would marry the following year. Here is the translation of the text of their 4 (or 5?) August 1724 marriage.<sup>10</sup> Note that Catherine is identified as a *demoiselle*, a French honorific title, and as widow of *Jacque Sauvage*. Although her parents are not named on this record, on her church marriage to Jacques Sauvage in 1690, Catherine Jean was identified as the daughter of Vivien Jean and Catherine Gateau.<sup>11</sup>

In the year of grace 1724 the 4 (or 5?) of August I undersigned priest Recolet performing the curial functions in the church of *Ste anne du detroit* certify to all to whom it might pertain that for Reasons that seem to us good we have given a dispensation of three banns following the permission given by *Monseigneur* Saint Vallier bishop of *quebec* and given the nuptial benediction to ***Monsieur pierre de vieux pont Roquetaliade*** son of deceased ***joseph vieux pont de Godefroy*** and of ***catherin poulin*** his father and mother of the parish of *Notre Dame des Trois Rivieres* and ***demoiselle Catherine vient*** [sic] widow of *Jacque Sauvage* and this in presence of *Monsieur Lechevalier de Lepervanche ensigne* in a company of the marines and commandant in the absence of *Mr de Tonty* at the said post *du detroit* and *messieurs charles Chesne* and ***Joseph Laderoute*** and *Contant*

[signed] v [for *veuve*, widow] *catherinevien Roquetaliade*  
*L'Epervanche Susanne Nolan Chesne Laderoute*  
*F Bonaventure*

Charles Chesne and Joseph (Séguin *dit*) Ladéroute are Catherine's sons-in-law. Roquetaliade (Pierre **Godefroy** de Vieuxpont de Roquetaillade), about 65 years old, died and was buried in the cemetery of Ste. Anne du Détroit on 2 May 1744.<sup>12</sup> Catherine Jean *dite* Vien appears in multiple extant primary records and is thus more than amply documented as functioning within the religious and legal systems of New France. At sixty-two years old, three years after her second husband's death, could she have suddenly become *La Vielle Reine* or *La Vielle Catherine*, or any Huron woman recorded by Father Potier in his 1747 census of the *Village Huron de L'Ile aux Bois Blancs*<sup>13</sup> (now Bob-lo Island)?

### **The Potier Census of the Village Huron de L'Ile aux Bois Blancs in 1747**

Let's look at what **Robert Toupin**'s transcription of a 1747 census taken by **Father Pierre Potier** says about the Huron woman known as *Sk8ateenre* / *Sk8atenre*, also known as *achi8taa*, and **La vielle Catherine**, cited above. The /8/ represents the sound /ou/ or English /w/ before a vowel.

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<sup>10</sup> Ste-Anne; Autres Registres > 1704-1744 > image 95 of 198. My translation, with words bolded for emphasis. Italics indicate "as spelled" on the record. PRDH #14788 says 4 August.

<sup>11</sup> Catherine Gateau's parents are Odart or Oudart **Gateau** and Genevieve **Doucet**. She is said to have been born around 1651, from "st-medard, faubourg st-marceau, v. et archev. paris, ile-de-france (paris)" and was buried 21 April 1726 at Champlain. PRDH #34377.

<sup>12</sup> Ste-Anne; Autres Registres > 1704-1744 > image 185 of 198.

<sup>13</sup> *Isle aux Bois Blancs* (now Bob-Lo Island) is where Jesuit Father Armand de La Richardie moved his Mission to the Huron in **1742**. This mission, entitled the Mission of the Assumption among the Hurons of Detroit, had first been established near and downriver from the fort of Détroit in **1728**. Father Pierre Potier arrived at *Isle aux Bois Blancs* on 25 September **1744**, the year of Roquetaliade's death, at four a.m. See Rev. George Paré, "Pierre Potier, S. J.," *CCHA, Report*, 18 (1950), 51 of 47-57, available on the Web. The Mission to the Huron was on *Isle aux Bois Blancs* for five years, from **1742** to **1747**. It moved to *Pointe de Montréal* on the south bank of the Detroit River, at and near the present Church of the Assumption, in **1748** after the rebel Huron destroyed the settlement on the island.

The census exists in **two** hand-written versions, called by Toupin *Texte I* and *Texte II*, both of them for 1747, winter and spring,<sup>14</sup> and not for two separate years, as suggested above. In order to deal with the variations in the two versions, Toupin explains how he proceeded to sort out these texts: “To clarify [the inconsistencies], it was necessary to proceed to a new numbering of all the cabins: from 1 to 45.” Potier had repeated the numbers for the cabins, from 1 to 19 for the Small Village and then 1 to 15 for the Big Village, with an additional list of “families” in other locations. Thus, for example, there were two listings, for a Cabin 9 in two different places. Toupin also made the important observation: “In [Potier’s] manuscript, certain names (e.g. those of the chiefs of the cabins) are preceded by an asterisk (or by a star \*). Occasionally, a cross (+), preceding the name, indicates, it seems, a deceased person.”<sup>15</sup>

In one version of the census, *Texte I*, Father Potier, in an introductory section shown on page 201, lists *La vielle Catherine* with “\* *sasteresti*,” (one of the chiefs, later identified as *Mathias*) and three others in what Toupin identifies in the right margin as the re-numbered cabin “[13]” of *Le Petit Village*, the Small Village, on the island, which had 19 *cabanes*, cabins.<sup>16</sup> The reference to Catherine on page 212, a more detailed list of individuals, begins with the name “+ \* *Sk8ateenre*” (preceded by a **cross** and an asterisk “+ \*”) and followed by “*Cather: (La vielle Cather)*.”<sup>17</sup> She is an inhabitant of Potier’s “9<sup>e</sup> *Cabane*,” the ninth cabin of the Small Village, which begins on 211, with “*Mathias veuve [sic, veuf, widower]*.” Listed just before *Sk8ateenre* is “+ \* *oriennehe ... agnès (Niece de satar:) 14 [years old]*.” In analyzing what he calls “Cabane 13,” Toupin demonstrates that *Sasteresti*’s niece named *Agnès* did indeed die that very year of 1747, thus the cross before her name.<sup>18</sup> Following *Sk8ateenre* is “*sendak8oin ... Jeanne (la grosse Jeanne)*” and “*sohodinnon ... andré (le Borgne, 40 sols)* from whom Jeanne is separated. They are “*separés*” in Potier’s notation.

In *Texte II*, on page 245, the identification of *Sasteresti* as *Mathias* in Cabin 9 (renumbered by Toupin as [13]) is made explicit. On the next page, 246, “Niece \* orienne (agnès)” once again is listed just before “*La vielle Catherine \* Sk8ateenre (achi8taa)*”. Following this name in Potier’s Cabin 9 is “*filie [daughter? Or unmarried woman?] \* Sendak8oin (grosse [big] Jeanne,*” who, in *Texte I*, on page 212, is said to be separated from *Le Borgne*, also called **40 sols** (*Quarante Sols*). Two unnamed “*Nieces*” are then listed. These are the details about *La Vielle Catherine* in the two versions of Potier’s census.

**If** this Catherine *Sk8ateenre*, also called *Achi8taa* and *La vielle Catherine*, is called *vielle*, old, in 1747; **if** she had a daughter named Jeanne (of which I am not totally sure), who, in 1747, was separated from *Le Borgne*, her husband;<sup>19</sup> and **if** Catherine is also referred to with the name *Achi8taa* that translates as grandmother,<sup>20</sup> she would have to have been in her 50s or 60s, at least, in 1747. This *vielle Catherine*

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<sup>14</sup> Toupin, 197.

<sup>15</sup> Toupin, 172. “Dans le manuscrit, certains noms (e.g. ceux des chefs de cabanes) sont précédés d’un astérisque (ou d’une étoile (\*)). Occasionnellement, une croix (+), précédant le nom, indique, semble-t-il, une personne décédée. Pour clarifier, il a fallu procéder à une nouvelle numérotation de toutes les cabanes: de 1 à 45.” My underlining.

<sup>16</sup> Toupin, 200, 201. Toupin calls this cabin Cabin 13 for his own purposes in accounting for the people in the census. Potier’s Cabin 9 of the Small Village appears on 200, 201 and 211, 212 and 245, 246, here labeled [13] in the right margin.

<sup>17</sup> The index for the census calls her “*sk8ateenre, Catherine (la vielle)*”, and “*achi8taa*,” referencing Toupin’s pages 201, 212, 239, 246. The name *Sk8ateenre* also occurs elsewhere, for example, on Toupin’s pages 753, 1271, 1320, 1321 in the second half of this massive book.

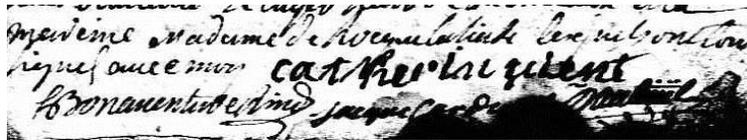
<sup>18</sup> Toupin, 188, says *Agnès* died in July 1747 [E/13], but the death record reads deceased “en hivernment [at the wintering place]” 16 March 1747, transcribed entry E/13, Toupin, 921.

<sup>19</sup> Toupin, on 188, again mentions Jeanne’s husband’s name: *André Sohodinnon (dit 40 sols, Le Borgne)* and transcribes the baptisms of two of Jeanne’s children by unknown fathers, B/200, B/517.

<sup>20</sup> I did a Google search after seeing these names and found: John Steckley - *Words of the Huron* - Page 85, 2007 – “*Achiotaa* or *achi8taa* would be used when a grandchild was addressing a grandparent ([citing] FHO, FH1693, FH1697:254, HF59:48, HF62, HF65:59, **and Potier** 1920:216 [an earlier transcription?]). The grandparent would

*Sk8ateenre / Sk8atenre*, also called *Achi8taa*, has her own identity that is separate from the French-Canadian *demoiselle* Catherine Jean dite Vien, who, by 1747 had been twice widowed and had children by Jacques Sauvage who also lived at Detroit: **Marie Catherine Sauvage**, married to **Charles Chesne**;<sup>21</sup> **Marie Françoise Sauvage**, married to **Joseph Séguin dit Ladéroute**; and **Marie Anne Sauvage**, married to **François Lotman dit Barrois**. At least 30 grandchildren would be born from her daughters' marriages.<sup>22</sup> Catherine Vien is identified as grandmother and godmother of Catherine, daughter of **Jean Baptiste Cuillerier dit Beaubien** and Marie Anne Barrois (the daughter of François Lotman, *dit* Barrois and Marie Anne Sauvage) on 16 August 1743.<sup>23</sup> Same first name, Catherine, does not equal same person.

Catherine, under the name *Sk8ateenre / Sk8atenre*, had her twelve-year-old daughter, **Magdalena**, baptized on 26 December 1731, when the mission to the Huron was still close to and just downriver from the fort. Magdalena's father is named **8aron** (her transcribed baptism is labeled B/182 by Toupin in the second half of his book). Earlier in 1731, 16 September, *Sk8atenre* served as godmother for a Catherine (B/161), and she again served as a godmother nine more times, the last in 1740.<sup>24</sup> In these years, Catherine Jean dite Vien was *Madame de Roquetaliade* when she served as a godmother at the 3 July 1732 baptism of Charles, son of *Sieur Jacque Cardinal* and of *Jeanne duguay*.<sup>25</sup>



mareine [godmother] madame de Rocquetaliade les quells ont tous  
Signes avec mois  
[signed] catherin vient [sic]  
[Bonaventure Rmd] Jacque cardinal Dauteüil  
[godfather: Charles Rüette d'Auteüil, sieur de Monceaux]

The two women are not the same. Most importantly, if the cross “+” before her name on page 212, as transcribed by Toupin: “+ \* *Sk8ateenre ... Cather: (La vieille Cather)*” indicates a deceased person, as it does for “+ \* *oriennehe ... agnès (Niece de sastar:)*” and for many others, then *La Vielle Catherine* died sometime after the census was actually taken.<sup>26</sup> Potier also mentions *Sk8atenre* in connection with a service or anniversary for the dead 11 September 1762.<sup>27</sup> No burial record for her appears to have survived, but this was a perilous time. **Nicolas Orontony**, leading the rebel Huron, arrived on the island on 20 May 1747,<sup>28</sup> forcing its residents, including Father Potier, to flee and destroying the settlement.

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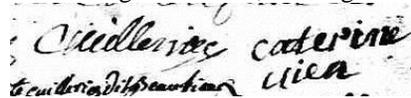
respond with -achiot- or -achi8t-.” So, this appears to be the meaning of *La Vielle Catherine*'s other name. She may have been a grandmother by 1747, whether Jeanne is or is not her daughter. See footnote 19.

<sup>21</sup> See Diane Wolford Sheppard and Gail Moreau-DesHarnais, “Fall 1762 Census of Détroit – Part I”, page 79. This census does not identify wives at all, only a few widows who owned property. Catherine, age 86 in 1762, may have lived with one of her daughters or even one of her grandchildren.

<sup>22</sup> See Diane Wolford Sheppard's data base at

<http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=wolfordsheppard&id=I089018>

<sup>23</sup> Ste-Anne; Autres Registres > 1704-1744 > images 180 -181, with signatures on 181, 16 August 1743.



<sup>24</sup> [B/182] is on page 830. The other baptisms with *Skatenre* as godmother are numbers 174, 181 in 1731; 192 (2 March), 219 (14 September) in 1732; 251 in 1733; 370 in 1735; 394 in 1736; 401 in 1737; and 530 in 1740.

<sup>25</sup> Détroit, Ste-Anne; Autres Registres > 1704-1744 > image 126 of 198.

<sup>26</sup> See Toupin's discussion of the people in his reconstructed numbering of all of the cabins on pages 181 to 199; his discussion of the inhabitants of renumbered Cabin 13, in the Small Village, is on page 188.

<sup>27</sup> Toupin, 968.

<sup>28</sup> See Toupin's historical background and his transcription of Father Potier's notation about Orontony on 325.

Catherine Jean *dite* Vien did not die until 1767, twenty years after Father Potier's census, and she was buried inside the church of Ste. Anne du Détroit identified as:

**Catherine Vien, widow of Jacques Sauvage**, in a first marriage; **widow of Pierre Godefroy**, *sieur de* Vieux Point Roctailade, in a second marriage; daughter of ... [left blank by priest]; [no day given] **June 1767**, buried in the church, *Chapelle de Sainte Antoine*<sup>29</sup>

As she had been born 31 August 1676 in Charlesbourg and baptized 1 September 1676 in the chapel there by Charles Glandelet, missionary priest of the seminary, with the baptism recorded in the registers of Notre-Dame-de-Québec in Québec City,<sup>30</sup> she died just before her 91st birthday. It is not surprising Father Bouquet did not know the names of the parents of a woman of that extreme age. Potier does mention many names of the French and French-Canadian people he knew during his long tenure in the area (even recording the Indian names they were given, see 261-262), including many references to Robert Navarre (Catherine Vien's granddaughter's husband, married in 1734), and the Godefroi / Godefroy family.<sup>31</sup> Surely, he would have recognized an elderly relative of the French families with whom he dealt, if she lived on *Isle aux Bois Blancs*.<sup>32</sup> It is pure chance that the Huron woman is also named Catherine. They are not the only Native Americans or Europeans served by Father Potier or present at the fort in Detroit to receive this Christian name at baptism, including Catherine Vien the elder's niece, also named Marie Catherine Jean *dite* Vien.<sup>33</sup> Some researchers have made a false link between the *demoiselle* Catherine Vien and the elderly Huron Catherine, and this is being perpetuated. Readers beware! Not everything posted on the internet is accurate. Hoping something is true does not make it so.

Finally, the *Vielle* Catherine of the census is not the same woman as *La Vielle Reine*, the old queen, mentioned in the Ancestry item quoted on the first page of this article. The ***La Vielle Reine*** on Father Potier's census lived in Potier's Cabin 9 in ***Le Grand Village***, the Big Village, with *ondechonti, son fils*, her son,<sup>34</sup> not in Cabin 9 in the Small Village inhabited by *Vielle* Catherine. They are two different women. Father Potier's Cabin 9 of the Big Village was renumbered by Toupin as **Cabin 28** to distinguish it from the other Cabin 9 renumbered as Cabin 13. *La Vielle Reine* is not even named Catherine. Her Christian first name is **Christine**, *dite*, called, ***8ndaenton***; she died in the autumn of 1751.<sup>35</sup> Just as *La Vielle Catherine, Sk8ateenre*, cannot possibly be Catherine Jean *dite* Vien, *La Vielle Reine* is definitely not either of these women named Catherine. Researchers must not fall into the trap of reading records only in a manner that confirms what they want to be true. Such techniques can only lead to historical fiction, not history.

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<sup>29</sup> Transcription by Gail Moreau-DesHarnais, *MHH*, 31:4, Oct 2010, 208 and footnote 8. Bolding and underlining added by me. The Chapel of St. Antoine was inside of the Ste. Anne church that had been built in 1755 and that burned in 1805. It is not, as claimed by some, St. Antoine in River Raisin (*Rivière aux Raisins*, now St. Mary's, Monroe, Michigan), which did not exist in 1767.

<sup>30</sup> PRDH baptism #59418. FamilySearch: Quebec, Catholic Parish Registers, 1621-1979, Québec, Notre-Dame-de-Québec, Baptêmes, mariages, sépultures 1621-1679, image 392 of 512.

<sup>31</sup> Toupin, 868, B/854, transcribes a baptism at which Catherine's daughter, Marie Anne Sauvage, wife of Barrois, served as godmother on 15 September 1754, for the daughter of *onnonhiea* and *8endaont* and named her Marie Anne.

<sup>32</sup> Diane Wolford Sheppard, in a personal e-mail, informs me that "on p. 261 of Toupin, one of the French Canadians" mentioned by Father Potier around the time of the census was "Chesne, Catherine Jean *dite* Vien's son-in-law." I thank Diane for her comments as this article was being prepared.

<sup>33</sup> She was the wife of **Jacques Casse dit St. Aubin** and the daughter of **Ignace Jean dit Vien**, brother of her aunt Catherine, and his wife, **Angélique Dandonneau**. See my "'But I read it...'" When and where were the two 'Catherine Viens' buried?" *MHH*, Vol. 32, #3, July 2011, 40-43.

<sup>34</sup> For Potier's Cabin 9 in the Big Village renumbered by Toupin as Cabin 28, see 201, 219, 253. See his analysis on 194.

<sup>35</sup> Toupin, 194.