

## **Maternal Ancestry** ***Fille du Roi Marie Grandin, “good wife Baudet,” and mtDNA***

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Genealogy has traditionally focused on paternal lines. In the Western tradition, most children, male and female, carry the father's name; and women, when they marry, take the family name of the husband, at least until quite recent years. Yet maternal lines are equally important. In fact the Jewish tradition considers the maternal link the more important, perhaps because maternity has been a far less contestable issue than paternity, especially before modern genetic testing became practical.

I documented my maternal ancestry and wrote about each of my foremothers in my on-going *Family History* well-before I learned of the mtDNA PROJECT. Thomas H. Roderick, Ph.D., calls this ancestry the umbilical line, “a single, very specific, matrilineal line—that is, the mother's mother's mother's mother's, *ad infinitum*. In an ancestral table, it comprises individuals numbered 1, 3, 7, 15, 31, 63, 255, 511, *etc.*”<sup>1</sup>

Dr. Roderick's interest is in the transmission of “mitochondrial DNA (mtDNA), which lies outside the nucleus [of DNA, deoxyribose nucleic acid] and is usually transmitted only through the umbilical line. Both males and females inherit it, but only females pass it on.”<sup>2</sup> It has thus become the subject of studies to determine ethnic origins.

Even though I am documented as the descendant of European ancestors, almost all of whom inhabited the geographic area of Europe that was known as France in the sixteenth and seventeenth centuries, I was curious about what a test of my mtDNA would reveal; so, early in 2006, I joined the FamilyTree DNA Project. The analysis, when it arrived, confirms that my genetic maternal line can be traced to a woman who, according to Bryan Sykes, lived 20,000 years ago, when modern-day Europe was mostly tundra, “glaciers and permanent ice.”<sup>3</sup> Bryan Sykes, the author of *The Seven Daughters of Eve*, calls this woman **Helena** and imagines her people traveling north from the coastal area near the Pyrenees into the valley of the Dordogne River, in what became France, during a late summer, so long ago, to hunt reindeer.<sup>4</sup>

### ***Marie Le Jeune, a genetic descendant of Helena***

When I traced only the documented, straight maternal line in my genealogy, I found my most-removed, known and direct great-grandmother, ten generations ago, was Marie Le Jeune (which means, ironically, the young one). Married to Michel Grandin, she had a daughter Marie, born

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<sup>1</sup> Thomas H. Roderick, Ph.D., "Umbilical Lines and the mtDNA PROJECT," adapted from presentations by Dr. Roderick at the 1992 NGS Conference in the States at Jacksonville, Florida, and the 1993 convocation of the American Society of Genealogists at Portsmouth, New Hampshire, and reprinted in *Michigan's Habitant Heritage*, January 1995, pp. 11-12. A slightly different version of this article appeared on *Késsinnimek, Roots, Racines*, as well as information about Marie Grandin's granddaughters in my line.

<sup>2</sup> Roderick, p. 11.

<sup>3</sup> Bryan Sykes, *The Seven Daughters of Eve*, The Science That Reveals Our Genetic Ancestry, New York and London: W. W. Norton & Company, 2001, p. 221. [*FamilyTree DNA*, mtDNA: H3ac]

<sup>4</sup> Sykes, p. 226.

about 1651, who gave as her home parish St-Eubert, Orléans, in the Val de Loire, France.<sup>5</sup> The valley of the Loire River is northeast of the valley of the Dordogne River, less than a day's drive by automobile. It would seem the direct maternal ancestors of Marie Le Jeune had not traveled very far in 20,000 years! Her daughter, Marie Grandin, though, would carry the genetic mtDNA to the New World. Oh, what a voyage it must have been!

Wherever Marie Grandin and her ancestors lived, though, I can be fairly sure it was not in one of the many châteaux of the region, such as Chambord, Blois, Chaumont, Chenonceau, or Azey-le-Rideau. Surely she knew of them, perhaps dreaming of the life of the noble and privileged class. Perhaps she knew also of Ussé, built in the fifteenth century, which is said to be the inspiration for Charles Perrault's Sleeping Beauty castle.<sup>6</sup> Marie Le Jeune and her daughter were, after all, contemporaries of Charles Perrault (1628-1703). Ussé is described as a "Fairy tale castle" that "gleams too white ever to have been involved in war and overlooks an enchanting green countryside at the juncture of the Indre and the Loire."<sup>7</sup> Could my ancestors have known the story of "La Belle au Bois Dormant"? (Sleeping Beauty in the Woods) Folklorists testify to its antiquity.

### **Marie Grandin, *Fille du Roi***

Marie Grandin, however, did not lie dormant waiting for Prince Charming to awaken her. Probably about eighteen years old, she took to the road and the ocean to seek a husband in the New World. There, her life would not be a fairy tale, but then whose life is? As one of the *Filles du Roi* (Daughters of the King, King's Girls) sent in 1670, she profited from King Louis XIV's support of the plan to provide marriageable women to the colonists in New France. *Le Roi Soleil*—the Sun King—agreed to sponsor eligible women so that marriage would be more attractive to the men and his colony would grow and prosper and bring profit to France, or at least this was the belief of King Louis's minister, Colbert. With women as a stabilizing influence, it was argued, the land would be cleared and fewer men would become the illegal *coureurs des bois* (literally, runners in the woods, explorers and traders for fur) who tended to bypass the rigid rule dictating they were to obtain beaver skins from the Natives only when they came for the annual trade fairs in the mother colony. With the Iroquois subdued by the Carignan Regiment by 1667, long-distance trade and exploration was beginning to expand to a previously unknown dimension.

Of course, women had immigrated to New France before the 1660s without government support: "Almost 1000 came to Canada in this way between 1636 and 1673."<sup>8</sup> Prior to 1662, they are called *Filles à Marier* (Girls to Marry).

All through the first period young women and widows from fifteen to twenty-five years of age sailed either alone or in family groups of three or four. Most of

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<sup>5</sup> Marriage record, PRDH, #66945. [www.genealogie.umontreal.ca](http://www.genealogie.umontreal.ca) *The Hachette Guide to France*, New York, Pantheon Books, 1985, shows a St-Euverte church in the city of Orléans, a variant spelling for St-Eubert. So it turns out that both my direct maternal line and my direct paternal line are associated with Jeanne D'Arc, Orléans being the scene of her triumph and Rouen, the home of my Boivin ancestors in the sixteenth century, the scene of her tragic burning at the stake.

<sup>6</sup> *Hachette Guide to France*. See also <http://www.allcastles.com/usse.htm>

<sup>7</sup> *Ibid.*, p. 1029.

<sup>8</sup> Raymond Douville and Jacques-Donat Casanova, *Daily Life in Early Canada from Champlain to Montcalm*, New York: The MacMillan Company, 1967, p. 25. Translated from *La Vie Quotidienne en Nouvelle France*, Paris: Hachette, 1964.

these came from the west of France, and accompanied relatives from their province or family friends. Others, currently servants in the households of middle-class families, agreed to follow their employers, who in turn would be repaid either in money or by work should the girls marry or prefer to return to France.<sup>9</sup>

Then, with the beginning of the Royal Régime, a formal program to provide brides was proposed by Colbert. Perhaps 1000 *Filles du Roi* were recruited in the eleven years it remained in existence. Estimates vary depending on the criteria applied. The most recent (and exhaustive) study done by Yves Landry sets the number at 770 between 1663 and 1673,<sup>10</sup> but acknowledges that an additional ten percent of that number may have died in crossing the Atlantic.

Ever since I first heard of the *Filles du Roi*, they have fascinated me. My imagination savors the idea of young women leaving France to become brides in a distant land. Many of the women were orphans with no prospects, but some, like Marie Grandin, had at least one surviving parent and certainly friends or even siblings. What courage it must have taken! To leave all familiar faces behind, endure an ocean voyage weeks long, and then arrive on the shores of what must have seemed to them to be a wild and untamed land, to be observed and judged by strange men, and, if all went well, to become engaged to marry one of them, often within a month or two.<sup>11</sup>

The basic cost to send each of these women to the New World was 100 *livres*, received from the king by *La Compagnie des Indes*:

. . . ten *livres* were undesignated or for their recruitment, the 'levée' as it was called, thirty *livres* for clothes and sixty towards the crossing. Apart from ordinary clothing, a small money box, a hood, a taffeta kerchief, shoe ribbons, one hundred sewing needles, a comb, some white thread, a pair of stockings, a pair of gloves, a pair of scissors, two knives, a thousand pins, a bonnet, four laces [to fasten a bodice], and two *livres* in silver coin were all provided. From the King's Council of New France came a few clothes suited to the climate, and certain items chosen from the King's stores. After this the Intendant gave each emigrant fifty Canadian *livres*' worth of provisions suited to her household needs.<sup>12</sup>

A typical government gift for a *Fille du Roi* included a bull, a cow, a hog, a sow, a cock, a hen, two barrels of salted meat.<sup>13</sup> King Louis granted many of these young women a *dot* (translated as dowry). This should not be confused with the *douaire* (dower's or widow's rights) offered by her future husband. Women destined for military officers received gifts from the king of 100 to 500 *livres*; those who married *habitants*, inhabitants, received 50 *livres*. Marie took with her a personal dowry of 300 *livres*, and an additional 50 *livres* as the gift of the king. (In France, 40

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<sup>9</sup> Douville, p. 27.

<sup>10</sup> Yves Landry, *Orphelines en France, pionnières au Canada, Les Filles du roi au XVII<sup>e</sup> siècle*, Montreal: Leméac, 1992. All quotations from works originally written in French are mine. In 2001, *King's Daughters and Founding Mothers: The Filles du Roi, 1663 -1673*, in two volumes, by Peter J. Gagné, was published by Quinton Publications.

<sup>11</sup> Yves Landry calculated the average length of time as five months.

<sup>12</sup> Raymond Douville and Jacques-Donat Casanova, p. 32.

<sup>13</sup> Charles W. Colby, *Canadian Types of the Old Regime 1608-1698*, New York: Henry Holt and Co., 1908, p. 335.

*livres* could purchase one or two good cows or twelve lambs, or a dozen *hecto-litres* of wheat.)<sup>14</sup>

Because these *Filles du Roy* have sometimes been confused with the girls who ended up in the West Indies, “to which women of ill fame were sometimes sent,”<sup>15</sup> historians have been careful to point out:

The authorities in Québec were even more exacting in their choice of girls destined for marriage with the bachelors of the colony. Some of the girls came from religious orphanages; these were chosen with the help of parish priests in Normandy, or of the Seminary of St. Sulpice in Paris. Elsewhere candidates had to present a certificate of good conduct before they embarked. The Intendant insisted that the girls must not be too delicate; Canada needed strong, healthy young women “at the child-bearing age.” Talon even added the recommendation that there should not be “anything unattractive in their appearance.” During the crossing the prospective brides were under the supervision of nuns or of Marguerite Bourgeoys. [Named a Saint in the twentieth century] These “King’s daughters,” as they were called, were very carefully chosen for their moral and physical qualities. They were very superior immigrants, the best of that period. It is not surprising that the young men of the colony found these fresh, healthy girls very attractive, and they were married, thirty at a time, almost as soon as they landed. Authors of fictitious travel tales, such as La Hontan and Beauchesne, have scattered their books with slanderous stories about the “King’s daughters,” but there is not one single authoritative document which might lead one to suppose that any prostitutes were sent to Canada. ... Female immigrants to Canada were above reproach.<sup>16</sup>

More recent studies have shown that a few of the women were not necessarily paragons of virtue, but, as a group, they definitely were not trollops.<sup>17</sup>

About sixty of my New World first generation female ancestors arrived in New France as *Filles du Roi*, a not surprising figure when, according to Yves Landry, in the eleven years of the program the Filles du Roi account for 50% of all women who crossed the Atlantic in 150 years and represent 8% of all immigrants during the French Régime (1663 to 1760).<sup>18</sup> And their fecundity was such in the New World that by 1678 the native-born population surpassed those of European origin. The 3,380 pioneers who had been established by 1680 account for two-thirds of the genetic source for modern day Québécois francophones.<sup>19</sup> I’m sure no accurate figure of the genetic contribution of the *Filles du Roi* for descendants elsewhere in Canada, in the United States, and, indeed, the world, can yet be made!

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<sup>14</sup> Christiane Perron, *La vie d'un pionnier de l'Île d'Orléans*, Longueuil: Christiane Perron, 1989, p. 55. See chart on pp. 232-33 for New France values.

<sup>15</sup> Gustave Lanctot, *A History of Canada*, Volume II: From the Royal Régime to the Treaty of Utrecht, 1663-1713, Translated by Margaret M. Cameron, Cambridge, Massachusetts: Harvard University Press, 1964, p. 37.

<sup>16</sup> *Ibid.*

<sup>17</sup> See Yves Landry’s extensive research.

<sup>18</sup> Yves Landry, p. 13.

<sup>19</sup> Yves Landry, p. 14, quoting Hubert Charbonneau *et. al.*, in *Naissance d'une population*, Les Français établis au Canada au XVII<sup>e</sup> siècle, 1987.

## The Atlantic Crossing

Ships bearing the young women usually arrived from France no earlier than June. To cross the Atlantic took two-and-a-half to three months or longer traveling from France. The return trip could be accomplished in about four weeks because of the prevailing westerly winds. The ships measured 80 to 110 feet long and 25 to 30 feet wide. As many as 150 persons, passengers and crew, lived side-by-side in this space. Claude Faribault researched conditions aboard ship in the seventeenth century:

Daily life [aboard ship] seems very strange to us of the twentieth century. The day was divided into six “quarts” [units] of four hours each. For the crew this meant that no one slept more than three and a half hours at a time. For passengers who had no assigned tasks, it meant they were continually disturbed by the changes of “quarts”. It was forbidden to undress and everyone slept in their clothes in a “brantle” or hammock. After the sun went down, it was absolute silence for everyone, except those giving commands. It was also forbidden for anyone to move around. In the morning, around four o'clock, it was wake-up time, and then washing time, that is to say washing the ship with sea water. No one felt like washing personally with icy sea water. And non-saline water, a rare commodity, was never used for personal hygiene. Clothes were washed in sea water or not at all. Everyone allowed hair and beards to grow for the same reason.<sup>20</sup>

Next came prayers, a sermon, and the cry “Vive Le Roi!” (Long Live the King!) Food was served at six, consisting of a biscuit, part of the one pound ration for the day, soaked in fresh water that was rationed even more carefully than food. Lunch, the principal meal, arrived at ten: boiled meat—lard or salted beef—and a potage or gruel made from “oats or corn, beans, peas, and grease or olive oil. It was called *mortier* and had the same consistency as unset mortar.” Everyone carried a personal wooden spoon and guarded it carefully. A lost spoon meant eating with one's fingers. On Fridays or fast days, cheese or eel replaced the meat. Each person had a ration of wine or cider of about three-quarters of a liter. Wine or cider was safer than possibly spoiled water. After supper, a light meal at four or five o'clock, everyone fasted until morning.

Mr. Faribault comments that the odors must have been remarkable. Latrines were rudimentary; chamber pots were the rule, but those who were agile enough used the ocean via a special seat. Many people were sea-sick. In addition, animals—cows, pigs, chicken, sheep, not to mention vermin of all kinds, rats, mice, lice—traveled along with the humans.

Without knowledge of the need for Vitamin C, everyone sailed in danger of developing scurvy, especially if the traverse lasted more than two-and-a-half months. Another unavoidable danger was infections of all kinds. Fire was a constant threat. No one but the cook lit a fire, except for the one lantern that remained on deck overnight. No one smoked but some did chew tobacco.

Ships carried heavy merchandise on the western voyage and replaced it with rocks for the return. That is why in La Rochelle “certain streets are made of rock from Canada” to this day.<sup>21</sup> Only the

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<sup>20</sup> Claude Faribault, “La traversée de nos ancêtres vers 1660--Voyage à travers l'Atlantique-Nord, *Mémoires de la Société généalogique canadienne-française*, #193, Automne, 1992, p. 202 (pp. 198-208).

<sup>21</sup> Faribault, p. 201.

captain and important persons stayed in a cabin. Others traveled in steerage, not even going on deck at all during rough weather. Time was passed in prayer and singing and telling stories.

Mr. Faribault concludes his description with this comment:

It is nevertheless pleasant to think of the joy of those who, at Québec, saw a ship arriving from France, and of the happiness of the mariners and passengers who had just completed a successful voyage, while during the return trip, those leaving Canada had many things to tell about their families, their friends left behind, the Saint-Laurent, the Indians, Québec City, and the animals and fur skins. And often they were eager to begin again the adventure.<sup>22</sup>

## The First New World Generation

### *Marie Grandin and Jean Baudet*

Marie was among a contingent of 120 girls who arrived in 1670.<sup>23</sup> She must have had very good success in the voyage and in being selected and agreeing to the prospective husband because her marriage contract was drawn up by the notary Becquet on 7 September 1670 at Québec City. Marie reserved half of her 300 *livres dot*, dowry, as her personal property, and all of the king's *dot*. Her future husband promised her a *douaire*, dower's portion, of 300 *livres*.<sup>24</sup> Twenty-one days later, 23 September, Marie Grandin exchanged religious vows with Jean Baudet. Witnesses were Jacques Gaudry, Nicolas Valin, Michel Maillou, and Jean Beriau. Henri De Bernières performed the ceremony.<sup>25</sup> The marriage record indicates that Marie's father was deceased.

Jean Baudet, later spelled Beaudet, son of Sebastien Baudet and Marie Baudonier of Blanzay near Poitiers,<sup>26</sup> had arrived in Québec on 25 May 1664. In the census of 1666, he gave his age as 18 and his occupation as domestic servant for Nicolas Gaudry (possibly the brother of the Jacques who attended the wedding) at Côte St-François-et-Jean at Québec. In 1681, established at Lotbinière, he claimed to be 31, so he may have been born 1648-1650, making him a year or so older than Marie. This census records that, eleven years after his marriage, he had a gun, one cow, and three *arpents* developed next to the land of Michel Lemay and Jean Harel. (Two of the Beaudet children would marry into the Lemay family.) He also engaged in the commercial sale of eels, *anguilles*, with the merchants Jean Millot and Charles de Couagne in Montréal.<sup>27</sup>

From 1671 to about 1692, Marie gave birth to ten children, five of whose birth dates or baptisms

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<sup>22</sup> Faribault, p. 208.

<sup>23</sup> Landry, p. 49.

<sup>24</sup> Notary Becquet. See Elise Dalmagne-Cookson, *Marie Grandin, Sent by the King, A Novel*, Xlibris, 2003, for a highly-fictionalized but delightful historical novel about Marie.

<sup>25</sup> PRDH. I now have photocopies of the church record and the contract.

<sup>26</sup> Rene Jetté, *Dictionnaire généalogique des Familles du Québec*, Montréal, Les Presses de l'Université de Montréal, 1983. Factual information (births, deaths, marriages, number of children) for the period to 1730 is taken from this source and from corrections on PRDH.

<sup>27</sup> I now have copies of several of Jean Baudet's contracts. He appears to have been a hard-working and enterprising individual. See Michel Langlois, *Dictionnaire Biographique des Ancêtres Québécois (1608-1700)*, Tome 1, Lettres A à C (Sillery 1998, pp. 129-130) for his citations concerning Jean Beaudet (*sic*) and Tome 2, Lettres D à I (Sillery 1999, p. 384) for Marie Grandin. There was another Marie Grandin, from Rouen, who married Michel Morel about 1670.

are missing. The six girls and four boys would all survive to marry, and, by 1730 (the last date for which data is given by René Jetté's *Dictionnaire généalogique des Familles du Québec*), 53 grandchildren were born.<sup>28</sup>

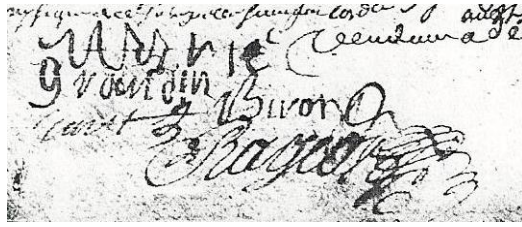
***The Children of Marie Grandin and Jean Baudet, grandchildren to 1730***

<u>The Baudets</u>	<u>Date of Marriage</u>	<u>Spouses</u>
Marie-Louise	1686 Nine children	Jacques Houde
<b>Simone-Anne</b>	<b>1689</b> Ten children, all born at La Pérade. (Simone is my direct maternal ancestor.)	<b>Michel Pinaut</b>
<u>Jean-Charles</u> <i>dit</i> DuCap	1726 Three children	Madeleine Lemay
Louise	before 3 March 1698 Eight children	Jacques Marcot
Françoise-Marie	before 28 May 1700 Six children	Jean-Baptiste Bisson <i>dit</i> St. Cosme
Jean-Baptiste	before 31 Dec 1710 Four children	Françoise Chatel
Michel	1719 Three children	Marie-Thérèse Perusse
Marie-Madeleine	before 17 July 1724 Five Children	Nicolas Joly
Jacques	1720 Three children	Marie-Angélique Lemay
Marie-Josephe	1704 Two children	Jacques-Alexandre DeNevers

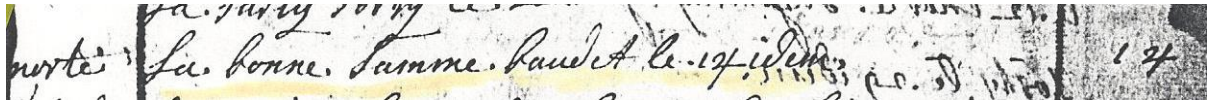
Marie Grandin did not sign her marriage documents in 1670, but by 1677, she was able to sign a contract consenting to the sale of property in the *seigneurie* of Gaudarville.<sup>29</sup>

<sup>28</sup> PRDH (June 2004) has added a tenth child to the nine listed by Jetté, Marie-Madeleine, who married Nicolas Joly before 17 July 1724. See Jetté, p. 605, for his unidentified Marie Saint-Jean or Grandjean or Beaudet, who married Nicolas Joly (Nicolas & Françoise Hunault). Also, Simone Baudet (*sic*) did not die before 24 April 1716, as indicated in Jetté, surviving until 7 January 1748, buried 8, at Verchères, having just turned 74. PRDH Individual #3949.

<sup>29</sup> Rageot, 9 March 1677.



Neither Marie nor Jean would see all of their grandchildren, Jean dying sometime before an inventory of his belongings taken on 13 July 1714, and Marie on 14 July 1715, said to be 63, at Hôtel-Dieu, the hospital at Québec City. Prior to her death, Marie Grandin, in return for her son Charles Baudet caring for her, ceded property to him (Notary Laneuville) on 25 February 1715.<sup>30</sup> She gave her son Charles land of 10 *arpents* in front by 30 *arpents* in depth at Lotbinière. In return, as well as being cared for until her death, she requested Charles to have ten Masses said for the repose of her soul when she died. On the register of Hôtel-Dieu, at her death, she is called *la bonne femme baudet*, good woman / wife baudet.<sup>31</sup>



The Baudets' family life was spent in or near Sillery, L'Ancienne-Lorette, Lotbinière, Neuville, and Lauzon, according to the births and marriages of their children.

**These, then, are my foremothers, all ten generations of them:**

**Marie Le Jeune X Michel Grandin**  
Loire Valley, France, before 1651

**Marie Grandin X Jean Baudet**  
(Sébastien Baudet and Marie Baudonier of Blanzay near Poitiers)  
23 September 1670 Québec City  
(marriage contract by notary Becquet on 7 September 1670 at Québec City)

**Simone Baudet X Michel Pineau**  
(remarried to François Roy *dit* Videbouteille before 27 December 1714)  
4 July 1689 Cap Santé

**Catherine Pineau X Vincent Jarret de Beauregard**  
26 April 1716 Boucherville

**Madeleine Jarret de Beauregard X Jean-Baptiste Vivier**  
10 August 1766 Verchères

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<sup>30</sup> The list of the benefits she asked to have provided yearly includes a “*brassiere*” made of *mazamet*, stockings and French shoes, *coifs* (head coverings) and handkerchiefs, 12 *minots* of wheat, a pig, and 6 *livres* of butter.

<sup>31</sup> FHL #1287129.



**Marie-Josèph Vivier X Jean-Marie Bussière**  
21 October 1793 Verchères

**Marie-Josèph Bussière X Augustin Meunier dit Lapierre**  
22 February 1813 Verchères

**Zoë Meunier dite LaPierre X Louis Jarret dit Beauregard**  
30 August 1842 St-Charles Richelieu, Québec

**Marie-Rose Jarret dite Beauregard X Édouard Dupuis**  
20 February 1882 St-Hugues de Bagot, Québec

**Anna Dupuis X Jean Boivin**  
25 December 1925 Ottawa, Ontario

Bryan Sykes imagines the mother of Helena sewing clothes 20,000 years ago to keep her family warm and protected: “Fortunately, there was no shortage of skins and everyone had a made-to-measure tailored outfit. These were layered with an inner skin made from hare, squirrel or anything soft. It was the women’s task to make the clothing, and Helena’s mother had strong fingers and good eyesight.” She made “a new outfit from scratch. These clothes had to fit well to keep out the bitter cold, and Helena stood in front of her mother while she was measured up using a long strip of deerskin.”<sup>32</sup> Like Helena’s mother, my mother, Anna, crafted clothes for me, sometimes taking apart a still-good adult coat and remodeling it from her own patterns to fit me. I had a “new” coat each year, even one made of fur!



Winter of 1940-1941, Detroit, Michigan

I still recall standing impatiently, with straight pins threatening to scratch me, while my mother adjusted the measurements. She was an artist with a needle, using well the skills taught down through the ages.

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<sup>32</sup> Sykes, pp. 226-27.

Her mtDNA continues in my sister Madeleine's ten children, six of them daughters, and their daughters, four of my sister's eight granddaughters. My sister's first great-granddaughter is the grandchild of a son; but a great-granddaughter in the female line, Baby Madeleine, named after my sister, was born in February of 2006 and represents the possibility of extending this branch of the mtDNA of Helena, Marie Le Jeune, and her daughter Marie Grandin into the twenty-first century. May she inherit their health, artistry, and courage, wherever life's journey takes her!

Suzanne Boivin Sommerville