

SYMPHOROSE OUAOUAGOUKOUÉ AND The Origin of the Illini

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he Clovis First theory had a good run, having been espoused by most American academics throughout the twentieth century; but it is now in its grave, where it belongs, having been beaten down by courageous archaeologists¹ who dug deeper than others, and deep enough to uncover in the Americas artifacts more ancient than Clovis could account for; and at last having met its end when DNA analysis entered the ring. Goodbye, Clovis. You will not be missed.

Now that we know that the Americas were first peopled many thousands of years earlier than the approximate Clovis date, let us turn our attention to Asia and Oceania, where at least twenty thousand years, and perhaps much longer than twenty thousand years ago, the ancestors of the Natives of the Americas began their migrations east, at the edges of the known world. They left there in waves, and got here in waves; some walked, perhaps the

¹ James Adovasio, *The First Americans: In Pursuit of Archaeology's Greatest Mystery* (Random House Publishing Group, 2009), pp. xiii-xiv; TD Dillehay, Ocampo C, Saavedra J, Sawakuchi AO, Vega RM, et al. (2015) New Archaeological Evidence for an Early Human Presence at Monte Verde, Chile. PLOS ONE 10(11): e0141923. <u>https://doi.org/10.1371/journal.pone.0141923</u>.

first, and some, perhaps the first, rowed or paddled. In whatever way they traveled here, their journeys ultimately ended in success, though certainly not without many fatalities along the way; and in this untrodden land that they found, they thrived, and their descendants flourished for many epochs and ages.

We are not concerned here with the question of who arrived first, the walkers or the boaters, but with the question of who the ancestors were of certain large tribes, or families of tribes, inhabiting the Americas; and in particular, the origin of the ancestors of the Algonquians.

The reason for my interest in the origin of the ancestors of the Algonquian tribes, is that I have three ancestors who were Algonquian, Marie Miteouamigoukoué, a member of the Algonquin tribe proper (the tribe that gave their name to the language family known as Algonquian, or Algic); Marie Mi'kmaq, a Mi'kmaq; and the one the origin of whose ancestors is the focus of this paper, namely, Symphorose Ouaouagoukoué, an Illini,² wife of my ancestor Jean-Baptiste Réaume, interpreter and fur trader.

I descend from Symphorose through my maternal grandmother Anne Amiot (Amyot) Lohman (née Raymond); and Anne is descended from Symphorose through her paternal grandmother Mary Bondy (Douaire de Bondy). Mary was a matrilineal descendant of Symphorose; she inherited her mitochondrial DNA from her; but Mary got a double dose of Symphorose's genes. The reason is that Mary's parents, Thomas (Douaire de) Bondy and Matilda Samantha (Douaire de) Bondy (née [Douaire de] Bondy), who were second cousins

² Susan Sleeper-Smith, *Indian Women and French Men* (University of Massachusetts Press, 2001), p. 45.

that had married, were both direct descendants of Symphorose Ouaouagoukoué. Symphorose was the third great-grandmother of Matilda Bondy as well as of Thomas Bondy, he having been descended from Symphorose through his mother Susanne Campau, who inherited her mitochondrial DNA from Symphorose.

Now, who were the ancestors of the Algonquians, and where did they come from? For answers to these questions, however satisfactory or unsatisfactory the answers may be, we can turn to three fields, archaeology, linguistics, and genetics; but since archaeology has certain limitations that make its answers to these questions likely to be vague rather than specific, linguistics and genetics must lead the way.

As for linguistic analysis, only the works of Professor John Campbell satisfy the condition of being relevant to the subjects of this discussion. In the latter half of the nineteen century, Campbell himself set out to determine what language, or languages, outside the Americas, seemed most likely to be the antecedent, or antecedents, of those spoken by the Algonquians, that is, by the Algonquian-speaking tribes. To qualify himself for the task, he spent years acquiring a working knowledge of a multitude of languages. Campbell writes:

Numberless attempts have been made to find the Old World languages whose vocabularies are most in accordance with those of the Indian dialects. Even before the present century, comparative tables were drawn up, but many of these contained such scant and widely scattered materials as made them practically worthless. The examples could easily have been mere coincidences instead of illustrations of genuine relationship. This style of comparison has been carried on to the present day, and by its unscientific character has naturally created a prejudice among philologists and ethnologists against all comparisons of mere words. A good deal of bigotry, however, has disgraced the writings of scientific men in their arguments against the possibility of an Old World connection for the languages of the New; and they have resolutely refused to weigh the evidence presented in coinciding vocabularies or to attempt to account for the phenomenon thus presented. On both sides, it appeared to me, that ignorance was the obstacle to agreement, an ignorance namely of the languages of the two hemispheres, both as regards their grammatical and verbal forms. I endeavoured therefore during several years to gain an acquaintance, imperfect, superficial, fragmentary to be sure, but still a general acquaintance, with all the known families of speech, so that I might have no temptation to form a theory and favor any one group of languages in such a way as to force a resemblance between it and others. Then proceeding to a comparison, the Indo-European and Semitic languages were necessarily counted out, as their structure is altogether different from that of the American. Then, in the great Turanian division, it was found unnecessary to compare the African languages pertaining to it, as their home is too remote from the region for which comparison was sought. The Monosyllabic languages of China, India and Indo-China, although Turanian, were excluded, because only one American language, the Otomi of Mexico, is known to be Monosyllabic. What does this leave us? In Europe we have the Basque of the Pyrenees, and, on the borders of Europe and Asia, many Caucasian dialects, both of which have much in common with some American forms of speech. Besides these, the two great divisions of the Asiatic Turanian languages call for attention. In the Southern, comprehending the Dravidian and other groups in Hindostan, Thibet and Indo-China, the American analogies are few, and, where they do appear, seem to rise into greater prominence in the Malay dialects which are sometimes classed as Turanian, and, of course, as belonging to this division. The Northern Turanian division includes the Finnic, Turkish, Mongolic and Tungusic classes, to which some writers add the Samoyedic of Archangel and Siberia. Many verbal resemblances appear between this group

and a number of American languages, but so far as grammatical forms are concerned, it is only as its languages present exceptions to Turanian order that they coincide with American grammar. It is true, therefore, only of some Mongolic and Tungusic dialects, and in particular, of the latter. There still remain two unclassified groups. One, in Central Siberia, is the Yenisei family; and the other, in the extreme East of Asia, extending from the Arctic Ocean to the Loo Choo Islands, may be termed the Japanese-Koriak. An isolated language is the Yukagir within the Koriak area. Of all the Asiatic languages, the Japanese-Koriak have the closest affinities to those of America. This I found for myself, but I need not have done so, for Dr. Latham long ago pointed out the fact. He says: "In the opinion of the present writer, the Peninsular (Japanese-Koriak) languages agree in the general fact of being more akin to those of America than any other." He also seems to think it easier to connect this family with America than with any other linguistic group of the Old World. The Caucasian dialects, the Basque, and the old Accad of Chaldaea have some of their closest analogies, however, with the Japanese-Koriak...

But here the present school of philology steps in, saying, and, within certain limits, saying rightly: —"You must attend to grammatical principles and not to mere forms of words, whose evidence is apt to be fallacious." The languages of America, we are told, agree among themselves and differ from all others, in being polysynthetic...

Professor Max Muller refuses to recognize a polysynthetic class of languages. He says: "The number of roots which enter into the composition of a word makes no difference, and it is unnecessary, therefore, to admit a fourth class, sometimes called polysynthetic or incorporating, including most of the American languages. As long as in these sesquipedalian compounds, the significative root remains distinct, they belong to the agglutinative stage; as soon as it is absorbed by the terminations, they belong to the inflectional stage." In this connection I may be permitted to quote the opinion of a distinguished student of Turanian languages, and one whose apparent sympathies are not in favour of a connection between the languages of the Old World and the New. After an analysis of the grammatical systems of sixteen American languages, M. Lucien Adam says: —"In fact the preceding languages are all more or less polysynthetic, but this polysynthetism, which essentially consists in suffixing subordinate personal pronouns to the noun, the postposition and the verb, characterizes equally the Semitic languages, the Basque, the Mordwin, the Vogul and even the Magyar...." ...It appears, therefore, that not only polysynthetism, but that agglutination also of which it is an exaggerated form, are not separate forms of speech by which human families should be separated from one another, but, as Max Muller calls them, stages in the development of language, and thus accidents to which all languages are liable. Among the Malay-Polynesian tongues we find some in this stage, such as the Tagala: and such a language the Basque still remains in spite of its surroundings. It is, therefore, evident that no classification of peoples can proceed scientifically on the basis of such a mere accident as polysynthetism in language...

Is there then any grammatical peculiarity by which the languages of the Old World and the New can be connected? There are several such peculiarities, which are not complex, almost indefinable, and ever varying like polysynthetism, but simple, easily observed and pertaining to syntax as illustrative of psychological phenomena. These have been pointed out, and my attention has been directed to them, by Dr. Edkins, of Pekin, in his suggestive book "China's place in Philology," where he deals with them mainly as illustrating the diversity between the Turanian and Malay-Polynesian grammatical systems. The same diversity which Dr. Edkins illustrates in Asia finds the amplest illustration upon this continent. It consists primarily in a distinction, which may fitly give names to the classes, between Prepositional and Postpositional languages. The former generally employ prepositions to denote relation; the latter invariably make use of postpositions. Thus Finns and Turks, Mongols, Tungus, and Japanese, who are at liberty to present great varieties of agglutination tending to complete incorporation and polysynthetism, cannot, until the laws

of their thinking are changed, place the term denoting relation before the noun, or, in other words, by using prepositions put a determinative, abstract term before a concrete. In the case of Prepositional languages, the same difficulty does not appear. They can make use of postpositions occasionally. Such are found in German, in Latin, and to a large extent in Sanskrit. In our English word *heavenwards*, the latter part is the preposition *towards* abbreviated. A distinction, therefore, is to be drawn between languages, not as they make exclusive use of prepositions, on the one hand, and postpositions. That this is a valid line of demarcation between forms of speech is evident from the fact that the two oldest languages known, the Egyptian and the Accad of Chaldaea, illustrate it, the former being a prepositional, the latter a postpositional language...

Standing alone this distinction in syntax would be important, but it does not stand alone. The mark of tense, or temporal index, bears the same relation to the verb that the mark of relation (preposition or postposition) bears to the noun. In the Turanian or postpositional languages this mark of tense is placed after the verbal root invariably, in some such form as the *ed* of the English past tense *loved* or the *rai* of the French future *aimerai*. But, in such prepositional languages as the Malay-Polynesian, the temporal index invariably precedes the verbal root, as in the *shall* of the English *I shall love*. Here again we have a psychological phenomenon, the preference by one branch of the human family of the temporal and determining, and by the other of the assertive and undetermined...

Of the languages now under consideration two, the Algonquin and the Chimsyan, are known to be prepositional. They exhibit at least three of the peculiar features of such languages in the use of prepositions, the preposition of the temporal index to the verb, and of the verb to its regimen. Other languages on the Pacific coast agree in these respects with the Chimsyan, but, in the East, the Algonquin dialects stand alone as the only representatives of the prepositional class. The Maya-Quiche family of Central America

is preposing and so are many languages of South America, such as the Kirriri of Brazil and the Mbaya-Abipone family of La Plata and Paraguay. To suppose that the Algonquin and Chimsyan languages are derived from Northern Asia, because, like the Koriak and Corean languages, they are polysynthetic, would be to make the Asiatic immigrant *completely invert his order of thought*. Their grammar is that of the great Malay-Polynesian stock and thus of the Asiatic languages with which this stock is related. If, therefore, the Algonquins and Chimsyans are Asiatic colonists on American soil, they must belong to the Malay-Polynesian family.³ [Italics added.]

The Algonquins, or Algonquians are, of course, originally from Asia, that is, Oceania; and, for reasons to be made clear below, I agree with Campbell: they must belong to the Malay-Polynesian family. In another paper, *Origin of the Salishan Tribes of British Columbia and Washington*, Campbell writes:

Seventeen years ago I exhibited, in a paper read before the Institute, the relation of the Algonquian dialects to that same Malay-Polynesian family. It is not easy to draw a line between what is Malay and what is Polynesian, either in grammatical forms or in vocabulary, yet the Algonquian dialects may be called more Malay than Polynesian. This appears most prominently in the word for man, which in Malay is *oran* or *ulun*, whence the Ilinoans of Borneo have their name. But in America the Delawares are the *lenni Lenape* or the Lenape men, the State of Illinois was so called after the Algonquian *Illeni*, and the Micmac [Mi'kmaq] calls himself *ulnoo*, a man. The Polynesian, on the other hand, terms himself *tangata* or *tamata*, and that seems to be the original of the Salishan *tamihu*, *tamekhw*, *tumikh*, *temokh*, *tobesh*, and *stobush*. If,

³ John Campbell. "Origin of the Aborigines of Canada." Transactions of the Literary and Historical Society of Quebec, Sessions of 1880-81. Pages 61-93 ("Morning Chronicle" Office, 1880), pp. 65-74.

therefore, a line is to be drawn between Malay and Polynesian, it may be inferred that the Salishans are more Polynesian than Malay.⁴ [Brackets added.]

Thus on the basis of the Malay-Polynesian languages being prepositional ones, and inflecting their verbs for tense by the use of auxiliary verbs, and the Algonquian dialects corresponding to the Malay, in both their grammar and their vocabulary, and being completely unlike all other languages of the Old World, Campbell concludes that the Algonquians are Malay in origin.

Through Symphorose Ouaouagoukoué, my maternal grandmother Anne Lohman (née Raymond) is, in part, of Illini descent. She has no other known Native American ancestors. The mother of my maternal grandmother Anne was one hundred percent Jewish (Ashkenazic), and the father of my grandmother was thoroughly French (Lawrence Charles Raymond dit Toulouse), apart from his Illini ancestry.

Now, my maternal grandmother has had her autosomal DNA tested for genetic ancestry, and the results of her test are highly interesting. I will tell you right now that there is only one possible explanation for her having such strong matches with Malay and Polynesian peoples: her Illini ancestors, that is, the ancestors of Symphorose Ouaouagoukoué, were Malay.

In the following pages are the results of my maternal grandmother's autosomal DNA test. The date of her test and the date of the analysis updates are displayed at the bottom of the pages. Note also that the letter 'A.' in her name 'Anne A. Lohman' stands for 'Amiot (Amyot),' her first married name.

⁴ John Campbell. "Origin of the Salishan Tribes of British Columbia and Washington." Proceedings of the Canadian Institute. New Series. Volume I. Pages 39-50 (Henderson & Company, 1898), p. 40.



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Part A: Your Genetic Profile

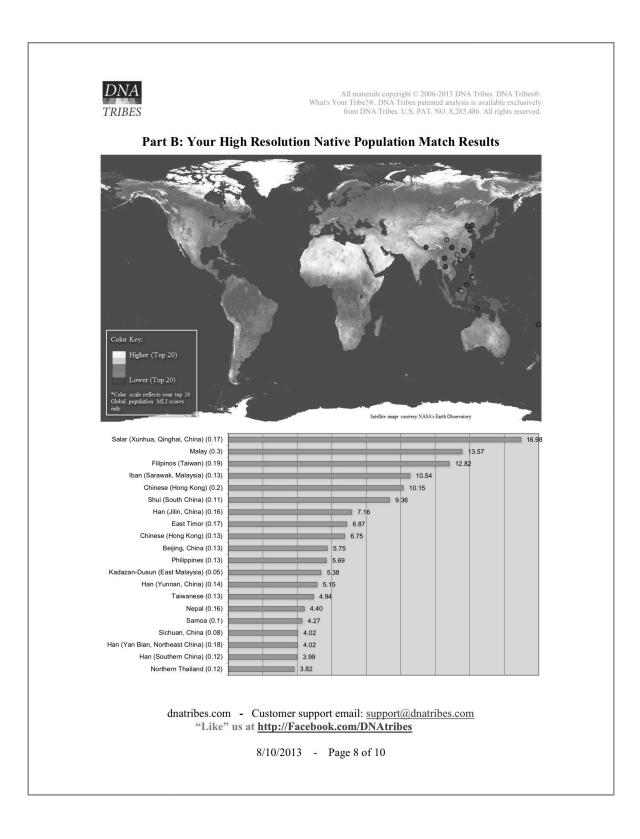
CONFIDENTIAL INFORMATION: Below is your unique genetic profile used to identify your geographical ancestry. Because this profile identifies you personally, DNA Tribes[®] recommends that you treat the genetic profile on this page as strictly confidential information.

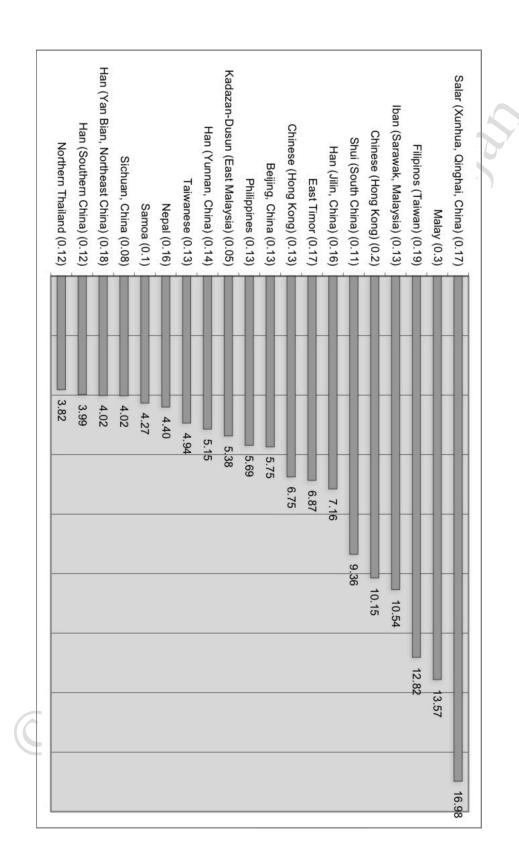
A reference to further information about these genetic markers is listed under Further Reading on Page 6 of this report.

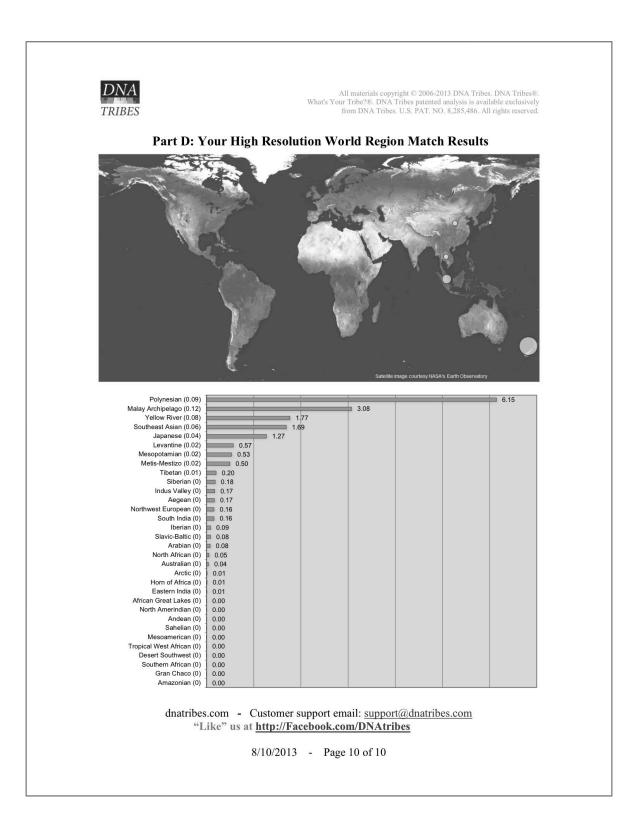
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TH01	7	8
D21S11	30	32.2
D18S51	15	16
Penta E	12	15
D5S818	10	12
D13S317	9	9
D7S820	12	14
D16S539	9	11
CSF1PO	10	11
Penta D	8	13
vWA	17	19
D8S1179	13	13
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FGA	21	24

Autosomal STR Profile Anne A. Lohman

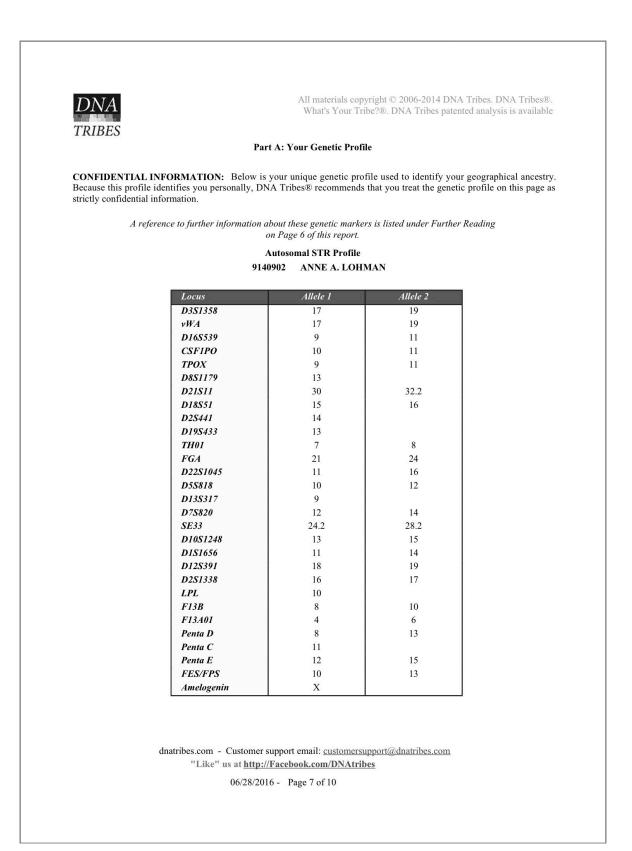
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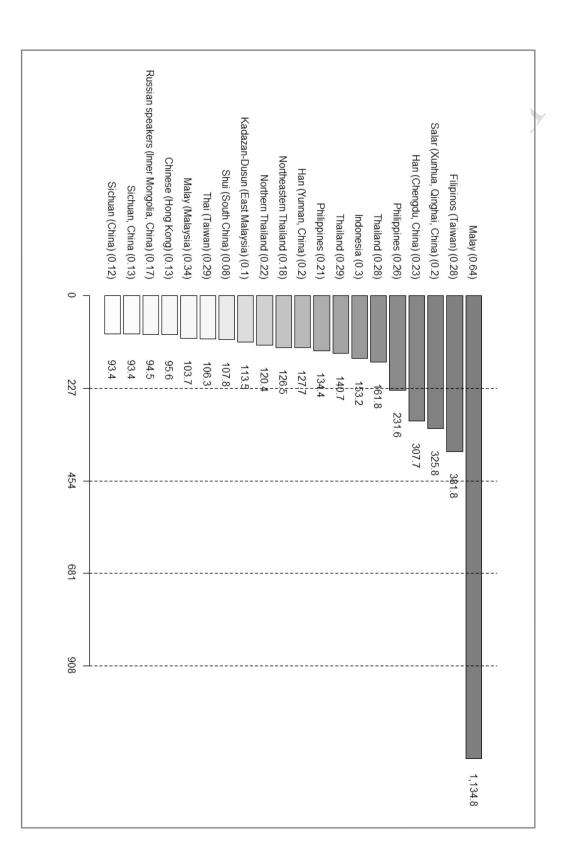


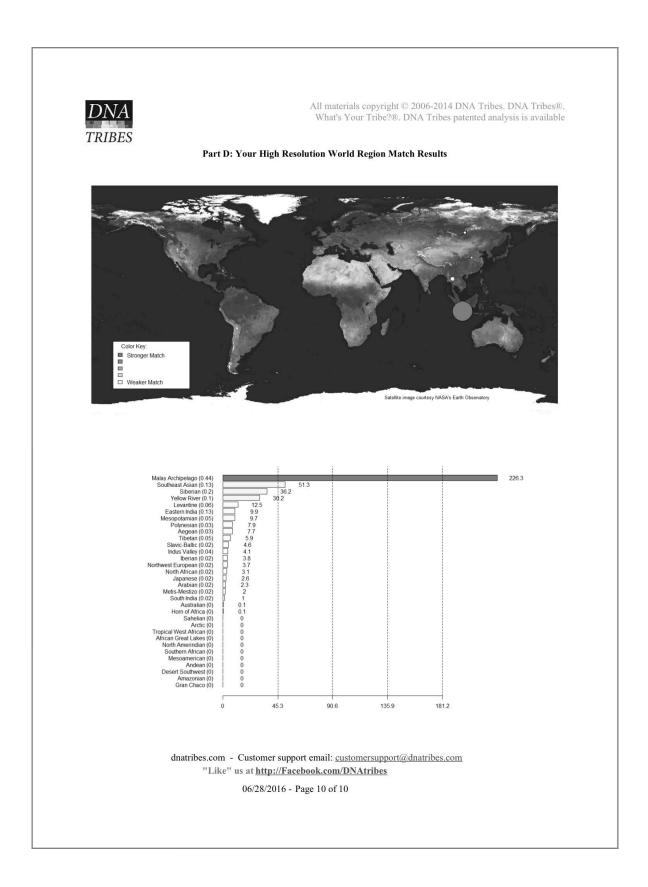
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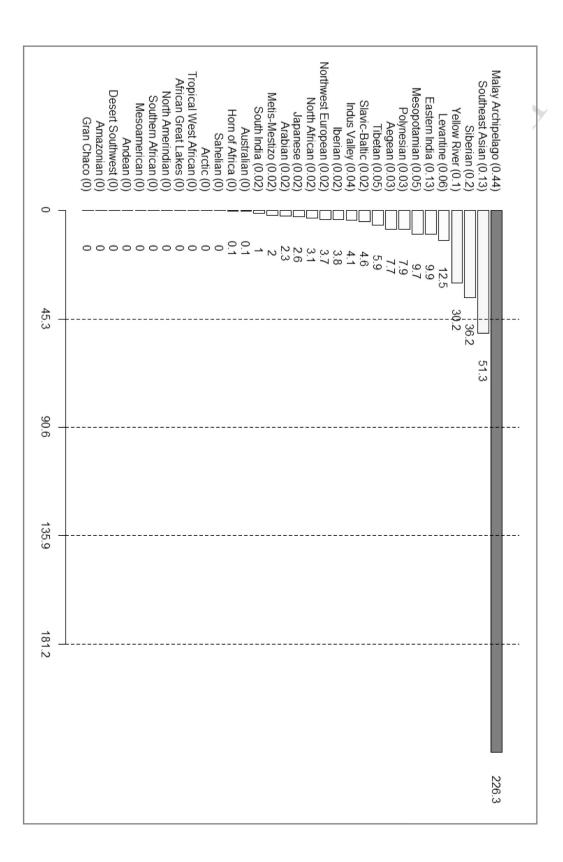


Symphorose Ouaouagoukoué and The Origin of the Illini









Symphorose Ouaouagoukoué and The Origin of the Illini

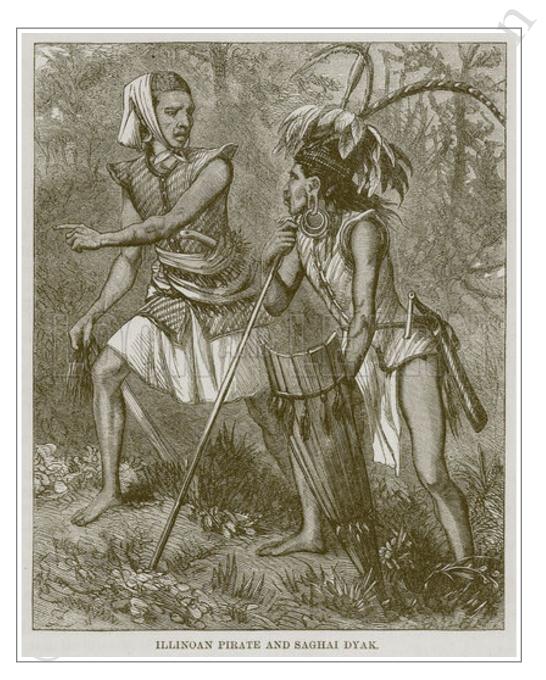
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The results of my maternal grandmother's DNA test confirm Professor Campbell's conclusion that the Algonquians are Malay in origin. In fact, I will show below that the ancestors of the Illini were the Illinoans (Ilanuns, Iranuns), or Lanuns,⁵ a seafaring people native to the Philippines as well as to Borneo, now Malayasia.

Now, I realize that the Y-DNA and the mtDNA of some members of the Algonquian tribes, or of the Algonquianspeaking tribes, may appear to paint a different picture of the origin of the Algonquians. I find it necessary, therefore, to inform the reader of something important to remember about Y-DNA and mtDNA, namely, that they can tell us only about the origin and distribution of living lineages. One advantage, therefore, that autosomal DNA has over both Y-DNA and mtDNA, is that it can reveal the genetic input of extinct DNA lineages in an individual, thus rounding out the picture of his or her genetic ancestry. Another thing to keep in mind is, that linguistic affiliation does not always correspond to ethnic affiliation. In fact, I think that in the distant past the Ojibwa, for example, underwent a language shift, went from speaking a non-Algonquian language to an Algonquian one. In other words, I think that the Ojibwa are not of Malay origin (or of Polynesian origin); I think that they are of a completely different origin from that of the Algonquians. But I think the Ojibwa of today have some Algonquian ancestry.

At any rate, I am satisfied that Professor Campbell was correct about the Malay origin of the Algonquian tribes, and of the Malay origin of the Illini in particular, and that the results of my maternal grandmother's DNA test prove that he was right.

⁵ Today the name of the Illinoans, or Lanuns, is regularly spelled Ilanun and Iranun.



An Illinoan (Lanun) (left) of Borneo

The Illinoan pirate in the above image is pictured with a Saghai Dyak. The Dyaks, or Dayaks, are natives of Borneo, and they are divided into seven different branches, which are sometimes termed ethnic groups. If one is a 'Sea Dayak,' for instance, then he is an Iban. My grandmother's fourth strongest Native Population Match in her DNA test results from 10 August 2013, out of 1273 populations (such was the number of populations in the database at the time of her test in 2013) from around the world, is Iban (Sarawak Malayasia), on the island of Borneo.

The above image of the Illinoan pirate and the Saghai Dyak is thus described by J. G. Wood in *The Uncivilized Races, or Natural History of Man*:

The left-hand figure represents an Illinoan [Lanun] pirate. These men are found at Tampassook, or Tampasuk as the name is sometimes spelt, a place on the north-western [north-eastern] coast of Borneo, not very much above the island of Labuan. The Illinoans possess many large and formidable war-boats, which are armed in the bows with a very long gun, and have, after the fashion of Bornean boats, an upper deck, which serves as a platform for the combatants and a shelter from the rowers, who sit beneath. There is a small cabin astern for the captain, about the size of a dog-kennel, but the boats have no other sleeping accommodation.⁶

Where the Tampasuk River flows in northeastern Borneo, or present-day Malayasia, is the Tampasuk region, where the Illinoans, or Lanuns, were most concentrated, as Spenser St. John tells us in *Life in the Forests of the Far East*:

⁶ J. G. Wood, *The Uncivilized Races, or Natural History of Man* (American Publishing Company, 1870), p. 456.

The Lanuns [Illinoans] were formerly numerous, having populous settlements on the Tawaran and the Tampasuk, as well as on the Pandasan and Layer Layer farther west. They originally came from the large island of Magindanau [Mindanao], which is considered as the most southern island of the Philippine group. They have formed settlements on various points as convenient piratical stations, particularly on the east coast at Tungku and other places.

As I have elsewhere observed, not only did they pirate by sea, but they created an unappeasable feud with the Ida'an, by stealing their children. No race in the Archipelago equals the Lanun in courage ; the Ida'an therefore considering it useless to make regular attacks, hung about the villages, and by destroying small parties, forced the Lanuns to leave Tawaran, who then joined their countrymen at Tampasuk. Sir Thomas Cochrane attacked both Pandasan and Tampasuk, which induced the most piratical portion to retire to the east coast. At present but few remain in Tampasuk; they are not considered to have more than 150 fighting men; they are essentially strangers, and unpopular.⁷

Sir Thomas Stamford Raffles, in Memoir of the Life and Public Services of Sir Thomas Stamford Raffles, writes:

The name of Lanuns, accordingly, which was originally the appellation of those piratical adventurers from the Bay of Lano, in the great island of Mindanari [Mindanao], who formerly infested the coast of Borneo, has been extended to almost all the sea-rovers of the east, particularly to those which infest the straits of Banca and Sunda. The Lanuns, therefore, at present may be considered as an assemblage of the most daring and desperate adventurers from all the tribes of the east, and their principal haunts are the low eastern coast of Sumatra between Palembang and the Lampung country, the eastern part of the island of Banca, the

⁷ Spenser St. John, *Life in the Forests of the Far East* (Smith, Elder and Company, 1862), p. 370.

island of Biliton, the eastern coast of Borneo, but especially Sambas on the N.W. of Borneo.⁸

And J. Hunt, in Some Particulars Relative to Sulo in the Archipelago of Felicia, tells us:

The other race frequenting and inhabiting the Sulo islands, are called Lanuns, or a race of men living solely by piracy from the provinces of Illinois and Lanow [Lanao], situated on Magindanao [Mindanao] to the northward of Bongo Bay; their roving depredations are directed in large fleets of small prows in the straits of Macasser, among the Moluccas, but more particularly in the southern parts of the Philippines ; the whole produce is sold at Sulo, which is the grand entrepot.⁹

Thus the Lanuns, or Illinoans, of the Tampasuk area of Borneo were from the former province of Illinois on Mindanao, the southernmost large island of the Philippines, although in even earlier times they may have been natives of Borneo that colonized Mindanao. In any case, the world apparently forgot that there was once a province named Illinois (and spelled as such) in the Philippines. And just as the name of the province of Illinois on Mindanao got its name from the Lanuns, or Illinoans, who lived there, so the State of Illinois got its name from the Illini, who are the descendants of the Lanuns, or Illinoans, of the Philippines and Borneo.

It is a long way from the Philippines and Borneo to the State of Illinois in North America, yet the seafaring ancestors of the

⁸ Sir Thomas Stamford Raffles, *Memoir of the Life and Public Services of Sir Thomas Stamford Raffles* (J. Murray, 1830), p. 45.

⁹ J. Hunt. "Some Particulars Relative to Sulo in the Archipelago of Felicia." Malayan Miscellanies. No. X. Pages 1-108 (Sumatran Mission Press, 1820), p. 73.

Illini—the ancestors of Symphorose—made it all the way; and they made it by boat—an epic journey, or a series of epic journeys to be sure.

It is, by the way, difficult to imagine that such people, long accustomed to heat and to wearing a scanty amount of clothing, and not at all accustomed to cold weather, would have, or could have, made a journey from the Philippines or Borneo to North America by following a northern route around the rim of the Pacific. Had they taken such a route, they would have encountered weather far too cold for the kind of clothing that they wore, and conditions for which they had not the resources or experience to prepare themselves. I surmise they islandhopped across the Pacific in warmer latitudes from the Philippines or Borneo to the Americas. Since they were a seafaring people, they were accustomed to life on boats, or in canoes, and as long as they did not stray from the warmer latitudes, they would have been able to live indefinitely on the water. Moreover, after leaving Borneo or the Philippines in deepest antiquity, perhaps tens of thousands of years ago, the Malays that became the Algonquian tribes may have been settled on an island in the Pacific that they had colonized before the sea rose at the end of the last Ice Age, an island as close to North America as, say, Hawaii, one that they had reached by hopping to it from other islands now gone as it is gone, one swallowed by the rising sea, a fate forcing the Malays to find a new home. I think that that is exactly what happened.

In sum, then, Symphorose Ouaouagoukoué was a Native American of the Illini tribe, who were of Malay origin, and who were, and are, descended from the Lanuns, or Illinoans, a people originally from the Philippines and Borneo. As for Marie Miteouamigoukoué and Marie Mi'kmaq, they were likewise, in all probability, of Malay origin.

Campbell continues:

The Chippewas hang together with the whole Algonquin family. Physical appearance then and character tell the same story as grammatical constructions. Of the dress and implements of the Algonquin I need not speak, because these he has borrowed from other tribes in order to adapt himself to the wants of a new country. But, in contrast to all the eastern tribes, he is essentially a man of the water, having changed maritime habits for the fluviatile and the lacustrine. His story of the creation of the world is of an island drawn up out of the water, in connection with which, as Mr. Tylor has shown, Manitou is the counterpart of the Polynesian Maui. His heaven, as the Abbe Maurault says in his "Histoire des Abenakis," was no continent of happy hunting grounds, but "une île du grand lac (l'Ocean Atlantique)." The Pacific Ocean and not the Atlantic must have been the original great lake. Like the Malay-Polynesians, the Algonquins did not worship the heavenly bodies; and, like them, they never practised the art of pottery. Their tradition of the creation of mankind out of trees and reeds is the same as that of the Islanders of the Indian Ocean and the Pacific. They were originally idolaters and had idols of carved wood. They agreed with some Polynesian peoples in identifying the soul with the shadow, and Mr. Tylor draws attention to "the conception of the spirit voice as being a low murmur, chirp or whistle, as it were the ghost of a voice," a conception common to the Polynesians and the Algonquins. The extraordinary stretching of the ears that prevailed among the Shawnees is a Polynesian and Malay practice, and appears in Sumatra and in Easter Island. Their very copper colour is that of the people of the Philippines and Friendly Islands, the Ladrones and the Carolines. Sir John Lubbock finds the tree worship of Crees and Abenakis among the people of the Philippines, of Sumatra and of Fiji. The veneration

of many Algonquin tribes for the turtle is an indication of a Polynesian origin, for in the Tonga Islands and elsewhere the turtle plays an important part in mythology. It is also worthy of note that decapitation, not scalping, is the Malay-Polynesian's method of securing a trophy, and that, according to Dr. Gilpin of Halifax, the Micmacs, who had little opportunity of studying the Iroquois' arts of warfare, by similar procedure attested their Malay ancestry.¹⁰

What island is Turtle Island of Algonquian lore? Is it Mindanao? Is it Borneo? We can of course only speculate about its identification, but we can be reasonably sure that Turtle Island is, or was, in the Pacific. At any rate, we know now that the Algonquians are of Malay origin, and that the Illini of North America were the Lanuns, or Illinoans, of the Philippines and Borneo.

¹⁰John Campbell, "Origin of the Aborigines of Canada," pp. 83-84.

In the following pages are records that document my maternal grandmother Anne Raymond's descent from Symphorose Ouaouagoukoué, my mother's descent from Symphorose, as well as my descent from her. My legal name, at birth, and until I decided to change it to Joseph Amyot Padjan (the original spelling of each surname borne by my ancestors), was Joseph Robert Pagen III. My father is Joseph Robert Pagen II (he later changed his middle name to Berlin), and my mother is Susan Marie Amiot. Here is a copy of my birth certificate, to show proof of my parentage:

Symphorose Ouaouagoukoué and The Origin of the Illini

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Bible of Mary Raymond (née Martin), mother of Anne Amiot Lohman (née Raymond), who was, again, the mother of Susan Marie Amiot, my mother. This record shows that my grandparents Robert Amiot and Anne (Ann) Therese Raymond married on 1 October 1949.

JOSEPH RAYMOND JULY 5-1869 DEATHS MARY S RAYMOND JUNE-22-1871 FRANK EMARTIN- MAY 20- 1927-DANNY RAYMOND. DEC-23-1954 BARBARA S. MARTIN FEB. 7.1940 RENE PATRICA-SUNARS. 18-1956-230 PM LAWRENCE C RAYMOND APR, 18-1939 JOSEPH RAYMOND-AUG-17-1947 RHONDA RAMOND Freh 3-1960 MARY. SUSAN - RAYMON OF JULY-19 A 6E: 8/ 400. Frank & 1952- SAT. 5:30 AM CHARLES 9, - Sip 24- 1961-31ydo de. ~ Que 15-1930 SUNDAY AFTER NON PICHARDS FAMILY -A FTER NOON FIRST BARN DEBORAN MARY- JUNE 25-1908- MIN. LAWRENCET HOMAS RAYMOND BRYAN BRAINCIS- WOV. 27-1958. T-IMA MANNA MONDAY AT 8:30 WITH PNEWHONIA BORN APP-1 - 1935 PAULINE BAUNOCH BORN NIV. 30 1895 DIED AUGUST 16th 1965 LIN DIA WHATHERINE JAN 3 - 1961 DIED MARCH-26-1974 ON A MONDAY EMMA LESAGE ANNS FAMILY -NARCIA ANN ANIOT AUG. 13-1950 SUSAN MARIE 406-19-1951 FEB. 19- 1953-5+160P BORN 8. GREGOR V.G CRARD-ILU ROBERT JUSEPH - Oct 13-1954 5 JULY 4th MARY ANN 51 MICHELE NOV .25. 1959 MAY 2 Det 19-TOMMY 1960 Oc+

Bible of Mary Raymond (née Martin). This record shows the name of my mother and the names of all her siblings, Ann(e) being, of course, their mother, wife of Robert Amiot. At the top left is the name Mary S. Raymond and her birth date. Mary S. Raymond was Mary Susan Bondy, who married Joseph Raymond; their daughter-in-law Mary Raymond (née Martin) was the mother of Anne Amiot Lohman (née Raymond).

mary Rofmond mardin nome Mary m. martin S Heddings -Mary m. 28-1906 on Elm Sh. Myand Ho Vest Born my. Church 2 Brunk & martin Born nov 1 st Blessed Juson Steol Oct. 30 Barbons mother Born died Hel. 7- ash Hed - 1940 marcialan my sister Emma Born March 10-19 Bornmarch 3- 1920 married a at St. Maitha's Church in Dearborn Mich. Deed Jan Ist. 1973 0-1911 trains m. 1 ye Born ma Devorced e Sa mariannel Born nov. 30, 1895 New Calhorine amo Bound ep. 23-1892 My Wound Son Daniel Raymond Marriel Vicky June 16 - 1974 outside of Church_ Born Theb. 25- 1898 2010 Feb. 1973 er Splanus, Eney. Co July 31-1957 + 86 Ju

Bible of Mary Raymond (née Martin). This page records the marriage of my mother and my father.

Hancestry Record	Michigan, Marriage Recor	ds, 1867-1952
Citation Details	View Record	
Associated Facts	Name	Ann Therese Raymond
W ASSociated Facts	Gender	Female
🖾 Media	Race	White
	Age	17
	Birth Year	abt 1932
	Birth Place	Wyandotte, Michigan
	License County	Wayne
	Marriage Date	1 Oct 1949
	Marriage Place	Wyandotte, Wayne, Michigan, USA
	Residence Place	Wyandotte, Michigan
	Father	Lawrence Charles Raymond
	Mother	Mary Magdlene Martin
	Spouse	Robert Hubert Amiot
	County File Number	768420
	State File Number	446032
	Household Members	NameAgRobert Hubert AmiotCecilia Lucille FountainHubert Joseph AmiotAnn Therese RaymondMary Magdlene MartinLawrence Charles Raymond

Transcription of the marriage record of Anne Raymond and Robert Hubert Amiot, parents of Susan Marie Amiot, my mother.

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and who has been previously m	and mother's maiden name	time, and	strobol whose maiden name was	1
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Marriage record of Lawrence Charles Raymond and Mary Magdalene Martin, parents of Anne Raymond. This record shows that Lawrence was the son of Joseph Raymond and Mary Bondy.

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Marriage record of Joseph Raymond and Mary Bondy (here spelled Bondie). This record shows that the father of Mary Bondy was Thomas Bondy; but it does not show the name of Mary's mother.

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Birth record of Mary Bondy, wife of Joseph Raymond. This record shows that Thomas Bondy was the father of Mary; and it shows that the name of the mother of Mary was Samantha. The name of the mother of Mary Bondy, however, was actually Matilda Samantha Bondy (née Bondy). Note also that the birth date of Mary Bondy is 22 June 1872 in this record, and that it is 22 June 1871 in the Bible record above.

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1880 Census of Michigan showing Mary Bondy (later wife of Joseph Raymond) living with her parents Thomas Bondy and Matilda Samantha Bondy. Note that Mary Bondy had a brother named Philip.

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Marriage record of Philip Bondy, son of Thomas Bondy and Matilda Samantha Bondy and brother of Mary Bondy. This record shows that the maiden name of Matilda (Tillie) Bondy was Bondy.

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1900 Census of Michigan showing the family of Thomas Bondy and Matilda Samantha Bondy. This record shows that Mary Bondy had a younger brother named George.

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Marriage record of George Bondy, son of Thomas Bondy and Matilda Samantha Bondy and brother of Mary Bondy, wife of Joseph Raymond. Like the above marriage record of Philip Bondy, this marriage record shows that the maiden name of Matilda Bondy was Bondy.

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1920 Census of Michigan (Sheet No. 14A) showing the family of Joseph Raymond and Mary Bondy (daughter of Thomas Bondy and Matilda Samantha Bondy) living at 50 Albion Street (Avenue) in Wyandotte, Michigan. From now on, I will refer to Matilda Samantha Bondy simply as Matilda Bondy or Tillie Bondy.

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1920 Census of Michigan (Sheet No. 14B) showing Charles Raymond also living at 50 Albion Street in Wyandotte. The name of Albion Street (or Avenue) is written more clearly in this record.

I PLACE OF DEATH	MICHIGAN DI	PARTMENT OF HEAL	TH	
County, Wayne Fownship Mage. Stry. Wyandotte FULL NAME Tillie Bor	CERTIF No. Eilber (If death occurred in ady	on of Vital Statistics PICATE OF DEATH t Hos pital a hospital or institution, give its h	Register No	1145 30/ i number)
Besidence No. 50 Albion (Usual place of abode) angle of residence in city or town where death or	AVC. curred 9 yrs. mos.	St., Ward	t give city or town and sta ign birth? yrs. mos	ds.
PERSONAL AND STATISTIC			IFICATE OF DEATH	
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B If married, widowed or divorced HUSBAND of (or) WIFE of Thomas	Dander		totter 13	
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 (a) Trade, profession or particular kind of work (b) General nature of industry, business, or establishment in which employed (or employer) (c) Name of employer. 	Retired 90	A CULE COCCART	tion)yrs	de.
BIRTHPLACE (city or town) (state or country) Rock	wood Michigan	If not at place of death	1 American	
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11 BIRTHPLACE OF FATHER (city of town)	ood Mich.	Was there an autopsy?	osis? Goe, St.	Sec
(state or country) Rockw 12 MAIDEN NAME OF MOTHER Unkno	wn	E T	"Wyardath	M. D.
13 BIRTHPLACE OF MOTHER (city or town) (state or country)	Unknown	*State the Disease Causing Causes, state (1) Means and N cidental, Suicidal, or Homicida (See reverse side for further	Z Deach, or in deaths fr ature of Injury, and (2) w l. instructions.)	om Violent vhether Ac-
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Death record of Matilda 'Tillie' Bondy, wife of Thomas Bondy. Note that Matilda's address was at this time 50 Albion Avenue (Street) and that the informant was Mary Raymond (née Bondy). Matilda, though not recorded as living with her daughter Mary Raymond in 1920, was, in fact, living with Mary and her husband Joseph Raymond at 50 Albion Street in 1920, or at least by 1925. The 1920 Census record shown above, the marriage record of Philip Bondy, the marriage record of George Bondy, the birth record of Mary Bondy, and the death record of Matilda Bondy, prove that the name of the mother of Mary Bondy (wife of Joseph Raymond) was Matilda Bondy or Matilda Samantha Bondy, better known as, and usually called, Tillie Bondy; and that Bondy was the maiden name of Matilda, wife of Thomas Bondy.

The above death record of Matilda (Tillie) Bondy shows that Rockwood was the birthplace of Matilda Bondy. When Matilda Bondy was born in 1840 (her birth year recorded in the 1900 Census of Michigan accords with her birth year indicated in the 1850 Census of Michigan, effectively ruling out 1841 as her birth year), however, Rockwood did not exist, nor did South Rockwood. It was not until after 1860 that one John Strong gave the name Rockwood to land on the north side of the Huron River, and the name South Rockwood to land on the south side of the Huron.¹¹ In 1840, where South Rockwood is now located, was Ash Township, Berlin Township not being organized out of Ash until 1867;¹² and where Rockwood is now, was, in 1840, if not Ash Township or regarded as such, Brownstown Township. Now, the 1850 Census of Michigan was taken when Matilda Bondy was ten years old. In 1850, as the census shows, there was no Matilda Bondy of any age living in Brownstown Township.¹³ The same census shows, however, that a ten-yearold (the original document shows that she was ten) Matilda Bondy was living in Ash Township. (In 1850, she was the only Matilda Bondy living in Ash Township.) That Matilda Bondy was the daughter of Basile Bondy and Angelique Elizabeth Lamirande; and it was that Matilda Bondy who married her second cousin Thomas Bondy.

¹¹ "Rockwood, Michigan," InfoMI, accessed May 12, 2015, <u>http://www.infomi.com/city/</u>rockwood/.

¹² John McClelland Bulkley, *History of Monroe County Michigan*, Volume 1 (The Lewis Publishing Company, 1913), pp. 492-493.

¹³ "All 1850 United States Federal Census results for Matilda Bondy," Ancestry, accessed May 12, 2015, <u>https://www.ancestry.com/search/collections/1850usfedcenancestry/?</u> name=Matilda_Bondy&birth=_michigan-usa_25&birth_x=_1-0&count=50.

Population in the second	The Name of every Person whose usual place of abode on the first day of June, 1850, was in this family.		Profession, Occupation, or Trade of each Male Person over 15 years of age.	Value of Real Estate owned.	PLACE OF BERTU. Naming the State, Territory, or Country.	Married within the year. Attended School within the year. Presess on 2 yr of sea	hether deaf and mb, blind, insane, otic, pauper, or priot.	
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1850 Census of Michigan showing the family of Basile Bondy (here spelled Bazil Bondie) living in Ash Township. At this time, as said above, Matilda was ten years old. Note that ten years earlier, in 1840, Matilda was the only female in the family under five years of age (she was an infant in January 1840). Note also, as this census shows, that Matilda had a brother named David, who was fourteen at the time of the 1850 census (he was born in 1835). Lastly, note that the Elizabeth who was thirty-seven at the time of this census was the second wife of Basile Bondy, his first wife Angelique Elizabeth (Dulignon dit) Lamirande having died about 1843. His second wife was Elizabeth Beaubien; she was born in 1813.

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1840 Census of Michigan showing the family of Basile Bondy living in Ash Township, Michigan. Note that there were no females between the ages of twenty and thirty living in the household of Basile Bondy. This record, together with the others, proves that Elizabeth Beaubien, who was twenty-seven years old in 1840, was not the wife of Basile Bondy at this time. Angelique Elizabeth (Dulignon dit) Lamirande was still alive at this time; she was the mother of Matilda 'Tillie' Bondy (wife of Thomas Bondy), who was, as said above, an infant at the time of this census.

IGAN DEPARTMENT OF HEALTH Division of Vital Stu 58.1436CERTIFICATE OF DEATH Bondy urnpike Road STATISTICAL PARTICULAR 16 DATE OF DE 11 Sept.25.1835 11 1.808 CUPATION OF DECI a) Trade, profession or articular kind of work . RTHPLACE (city " Rockwood Mich. NAME OF FATHER BOZOL Bondy County th Lemoran Monroe Co.

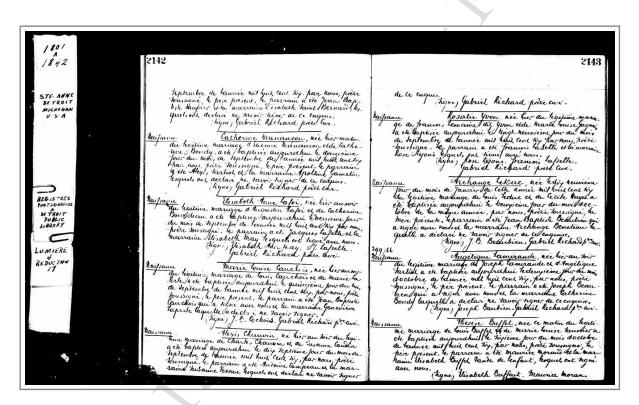
Death record of David Bondy, son of Basile (here misspelled as 'Bozol') Bondy and Angelique Elizabeth (Dulignon dit) Lamirande (here misspelled as 'Lemorand') and brother of Matilda 'Tillie' Bondy. Note that the birthplace of David Bondy is specified as Rockwood, just as Rockwood was specified as the birthplace of his sister Matilda 'Tillie' Bondy.

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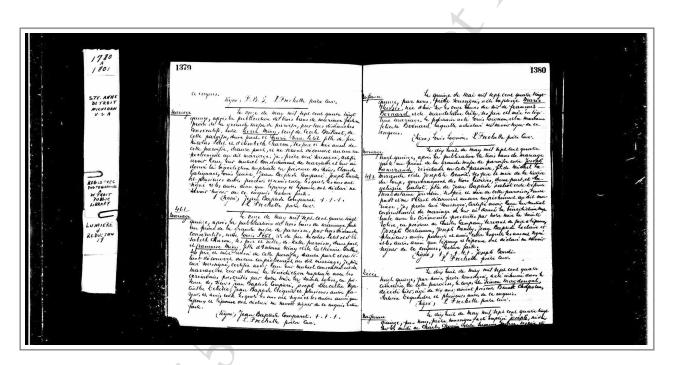
Birth record of Basile (Douaire de) Bondy, son of Joseph (Douaire de) Bondy and Marie-Jeanne Meloche and father of Matilda 'Tillie' Bondy, wife of Thomas Bondy.

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Marriage record of Basile (Douaire de) Bondy and Angelique Elizabeth (Dulignon dit) Lamirande, daughter of Joseph (Dulignon dit) Lamirande and Angelique Saliot.



Baptismal record of Angelique Elizabeth (Dulignon dit) Lamirande, daughter of Joseph (Dulignon dit) Lamirande and Marie Angelique Saliot and mother of Matilda 'Tillie' Bondy, wife of Thomas Bondy.



Marriage record of Joseph (Dulignon dit) Lamirande and (Marie-)Angelique Saliot. This record shows that the parents of Angelique Saliot were Jean-Baptiste Saliot and (Marie-) Madeleine Jourdain.

57

Acgitres des Mariages Celebres à la paroitle de Lallomption de la pointe de Montreal du Detroit Blank Page(s) Jaquel Charron of che . es potier M. gene Theodore Du Golean toine Bounfar N.S. Mil Sept Cent Soixantes es Joixante et huit , Les neuf entre jean Saliet , fils Des ille De Saint Servan De S'ma et joleph delbut. Pi Potier M. J joseph Debutter joleph du Saut

Marriage record of Jean(-Baptiste) Saliot and Marie Madeleine Jourdain. This record shows that the parents of Marie Madeleine Jourdain were Jean(-Baptiste) Jourdain and Marie Josephe Réaume. Note that in this marriage record, Jean(-Baptiste) Jourdain and his wife Marie Josephe Réaume are stated to have been residing at La Baye.

Ait man DAME EGISTRES PESRY TER marie contrection la corne litto

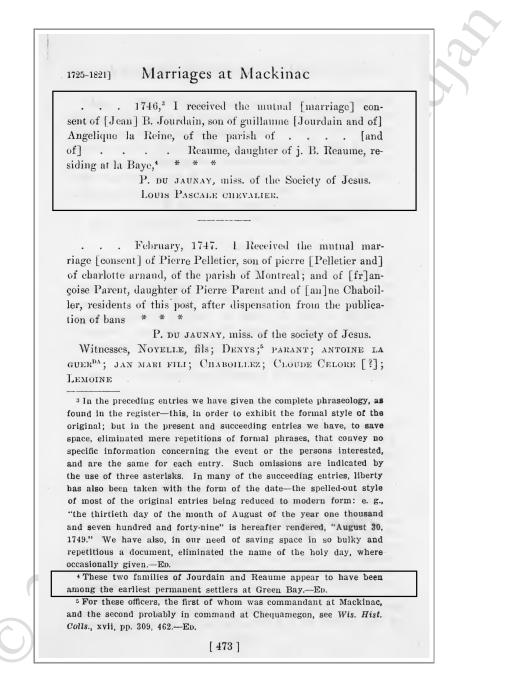
Baptismal record of Jean-Baptiste Jourdain, husband of Marie Josephe Réaume and son of Guillaume Alexandre Jourdain and Angelique Roy / La Reine. Note that Roy and Reine are exactly the same surname.

1712 NOT RE DAME Louis 2 mane gas REGISTRES PHOTOGRAPHIE AU PRESBY TERE

Marriage record of Guillaume Alexandre Jourdain and Marie Angelique Roy / La Reine, parents of Jean-Baptiste Jourdain, who was, of course, the husband of Marie Josephe Réaume.

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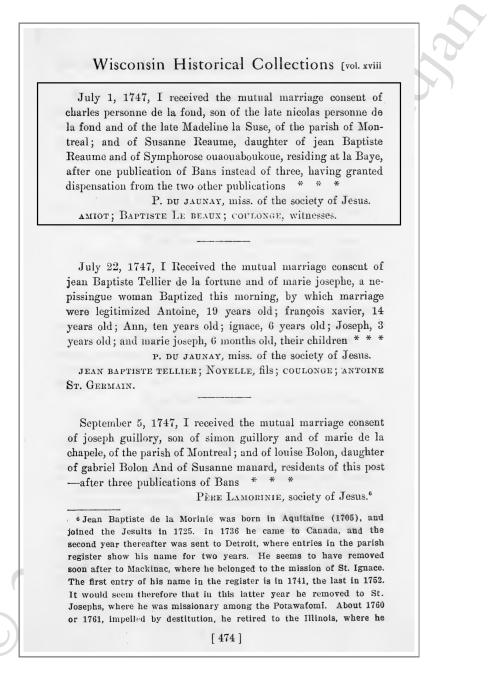
Marriage record of Jean-Baptiste Jourdain and Marie Josephe Réaume. This record shows that the parents of Jean-Baptiste Jourdain were Guillaume (Alexandre) Jourdain and Angelique Roy / La Reine; and that (Marie Josephe) Réaume was the daughter of J. B. (Jean-Baptiste) Réaume of La Baye.



Transcription of the above marriage record of Jean-Baptiste Jourdain and Marie Josephe Réaume.

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Marriage record of Suzanne Réaume and Charles Joseph Personne de la Fond (or Lafond Personne). This record shows that Suzanne was the daughter of Jean-Baptiste Réaume and Symphorose Ouaouagoukoué. Suzanne was the sister of Marie Josephe Réaume, wife of Jean-Baptiste Jourdain.



Transcription of the above marriage record of Suzanne Réaume and Charles (Joseph) Personne de la Fond.

The above records show that Marie Josephe Réaume was the daughter of Jean-Baptiste Réaume and Symphorose Ouaouagoukoué; and that Mary Susan Bondy, wife of Joseph Raymond, was a direct (matrilineal) descendant of Symphorose through her daughter Marie Josephe Réaume. Mary Bondy was, as said above, the paternal grandmother of Anne Amiot Lohman (née Raymond), mother of Susan Marie Amiot, who is, as I have already mentioned, my mother. This, then, is one line of our descent from Symphorose Ouaouagoukoué. I will now proceed to show the documents that prove that Thomas Bondy, husband of Matilda 'Tillie' Samantha Bondy, was also descended from Symphorose.

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1900 Census of Michigan, Enumeration District 181, Sheet 4A showing the residents of Charles Street in the village of River Rouge. The purpose of sharing this record is to show that the families enumerated on Sheet 4B shown below, also lived on Charles Street.

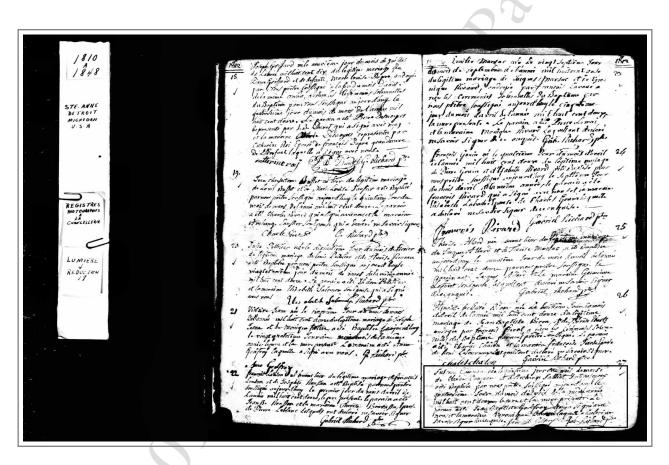
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1900 Census of Michigan, Enumeration District 181, Sheet 4B showing the residents of Charles Street. This record shows that Thomas Bondy and Matilda Bondy were living on Charles Street in 1900, in the village of River Rouge, and had living with them their son George Bondy.

MICHIGAN ayn 390 TOP ERED NO RECORD OF DEATH. In male DAYS 9 61 Age DAT. 18 (Address) Medical Certificate of Cause of Death. DISEASE CAUSING DEATH

Death record of Thomas Bondy, husband of Matilda Bondy. This record shows that at the time of his death in 1903, Thomas was living in River Rouge on Charles Street, just as the 1900 census record above shows that he was living with his wife Matilda on Charles Street. This record also shows, of course, that Thomas was the son of Laurence Bondy and Suzanne Campau.

Marriage record of Laurence (Douaire de) Bondy and Suzanne Campau. This record shows that Laurence was the son of Gabriel Bondy (whose name was mistakenly written in the margin) and (Marie-)Archange Pageot; and it shows that Suzanne was the daughter of Claude Campau and Archange Saliot.



Baptismal record of Suzanne Campau, wife of Laurence Bondy. This record, like the marriage record just above, shows that Suzanne was the daughter of Claude Campau and Archange Saliot.

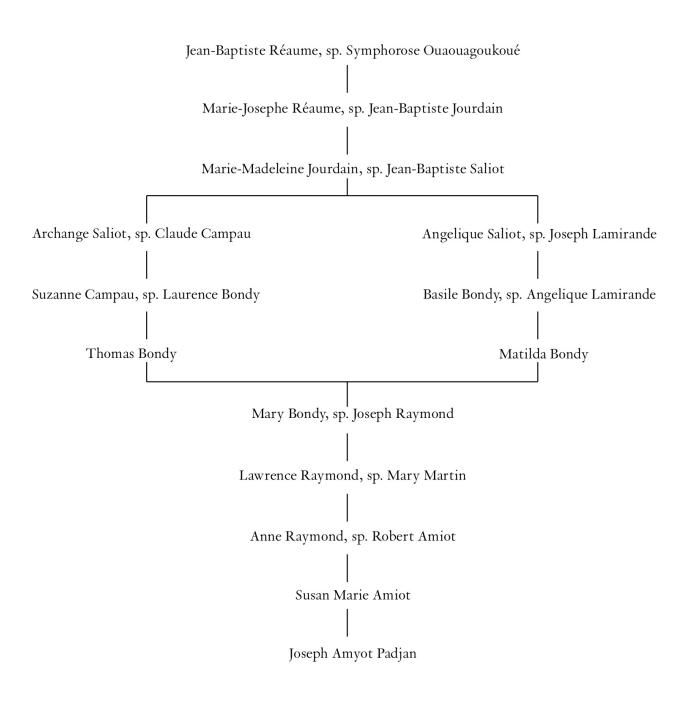
68 Tean de hotre leignen mil huis cent mario doure, lequatornience four du mois d'hril, apris avois ais trois / publications de bans de mariage edia Claude ampean fil, majeur de bernard Campean et de Kronique Bondy, nalif de cette paroisse les yrésident dun part et entre richange Sallion fille mineure debépent Jean Bapliste Salliod el de Defendre madeteine purtain Thative de cette parvisse el y l'esidente, d'ause part, auprisée par le consentement de son miteur, Jean Bapliste Vermen, have qu'il yail au aucune opposition ou en picke, ment legiture de canonique, nous, frêtre tournomé cure de sainde Anne du betivit, avons leur terer consentement muliel de mariage el fer avon, donne la benédiction nuptiale, Sclon les ceremonies de l'église Romaine et les par-Regulare, and pour teur enfant, Mesanne, agee anne tie, out recomme pour teur enfant, Mesanne, agee anne ter, out recomme de Jean Baptiste Sartiel et de Joseph de gan Bondy et de Jean Baptiste Godfrey et autres parent, dramis ten qui ont note ou diclore ne savoir romer. (home) Jean Baptiste Godfrey, Claude Campeau, (home) Jean Baptiste Godfrey, Claude Campeau, chichance Sallier & Ja margue). Gabriet hichard pretre.

Marriage record of Claude Campau and Archange Saliot. This record shows that Archange was the daughter of Jean-Baptiste Saliot and (Marie-)Madeleine Jourdain. As shown above, Jean-Baptiste Saliot and (Marie-)Madeleine Jourdain were also the parents of (Marie-)Angelique Saliot, wife of Joseph (Dulignon dit) Lamirande.

Marie Madeleine Jourdain, as shown above, was the daughter of Jean-Baptiste Jourdain and Marie Josephe Réaume; and, as I have shown, Marie Josephe Réaume was the daughter of Jean-Baptiste Réaume and Symphorose Ouaouagoukoué. Thus, Thomas Bondy, husband of Matilda Bondy, was, like his wife Matilda, as shown above, descended from Symphorose Ouaouagoukoué; and Thomas was descended from her through his mother Suzanne Campau.

Below is a pedigree showing the descendants of Symphorose Ouaouagoukoué discussed in this paper, those descendants of hers for whom I have provided documentation to show their descent from her.

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Anne Raymond first married Robert Amiot; she second married Jack Lohman; and her middle name is Therese. Thus, in this paper, I have written her name variously as 'Anne Therese Amiot Lohman (née Raymond),' and so forth. Also, as already mentioned in this paper, the full name of my Bondy ancestors was Douaire de Bondy; and the full name of my Lamirande ancestors was Dulignon dit Lamirande. Later, Douaire was dropped, as was Dulignon.

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