

The Possible Origins of the Acadian Michel Haché dit Gallant and the Ongoing D.N.A. Analysis of Haché/Gallant Descendants Today by Nicole Gallant-Nunes

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The Possible Origins of the Acadian Michel Haché dit Gallant and the Ongoing D.N.A. Analysis of Haché/Gallant Descendants Today

Written and published by Nicole Gallant-Nunes, Professional Genealogist

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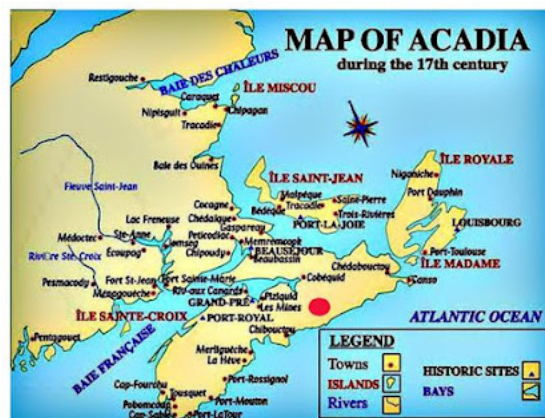
Foreword

My name is Nicole Gallant-Nunes. I am a professional genealogist from the Northshore of Massachusetts. I have been involved in genealogical research for nearly twenty years now and I have come to specialize in French Canadian and Acadian research. As I worked diligently on my own family lines, I began to compile the information I was gathering from various sources, as well as adding my own research along the way and I have ended up with an enormous collection of records and documents that are essential for tracing our ancestors. You can probably guess why I have a deep interest in the Haché dit Gallant line, considering my maiden name. I decided to write an article to share this information with everyone, in hopes that it benefits you all in some way when it comes to your own research of the Haché/Gallant lines, as well as the other Acadian and French-Canadian lines that have intertwined over the generations.

As you read through this article, the images and records I added can be a bit blurry and hard to see but you can click on the images to get a bigger and clearer view so that is important to know. The sources and citations are located at the end of this article and I have included links to the records and images I added here as well as ones I did not add due to a space issue. I do intend to edit this blog to attach a video of me reading through and discussing my article while showing more images, but I won't have that done until later in the week. I'll be sure to update you all when that is available.

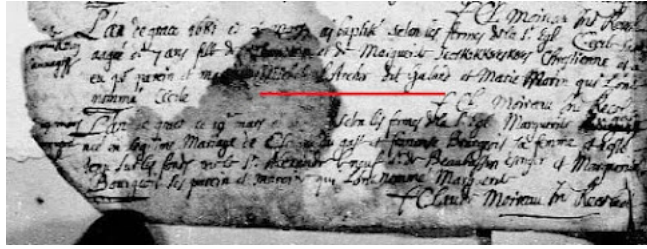
The Facts

Let's dive in and learn more about Michel Haché dit Gallant, the one who started it all and the reason we are all here today. Michel's origins have been researched, speculated and re-researched repeatedly for centuries. Here is what we know for sure. We know our Michel was born sometime between 1660 and 1664 in Acadia. Where exactly is Acadia?[1] 'Acadia' can be a pretty broad term since it refers to and includes what is now present-day Nova Scotia, Prince Edward Island, New Brunswick, parts of Quebec and Newfoundland in Canada, plus parts of Maine in the U.S. It was an extensive area. We believe that 'Acadia' in Michel's records refers to Nova Scotia and some genealogists will narrow it down further to say it was likely around the area of Cape Breton, known as Île-Royale, and I will explain why in a bit.



[1] Map of Acadia in the 17th century

Michel Haché dit Gallant is first recorded in Beaubassin, an Acadian community that was located on the border of present-day Nova Scotia and New Brunswick, in 1681. Michel is recorded as godfather to a 7-year-old Indigenous girl named Cecile[2]. Both of her parents were Indigenous. The spellings of their names into French or English are difficult to translate because these Indigenous names contain characters that we do not use in our alphabet, like the symbol '8' correlating to a letter or sound in their Indigenous language. Michel's name here is recorded as Michel L'Archer dit Galand. Also on this page of records is the name of another man who is important to mention in reference to Michel's life. This man's name is Michel LeNeuf dit La Valliere. He also serves as a godfather to an Indigenous child around that same time, as does his son, Alexandre LeNeuf. So, remember Michel LeNeuf's name for now and I will talk more about him in just a minute.



[2] Michel as godfather to Cecile, age 7, Indigenous of Beaubassin

The next time Michel is recorded was when he served as godfather to a baby girl named Madeleine Michelle Mercier, who was baptized on April 27th, 1682, in Beaubassin[3]. On that record, he is mentioned as Michel L'Archer dit Galan. In 1683, Michel he was given orders by Michel LeNeuf dit La Valliere to arrest their fellow Acadian, Jean Campagna, who was accused of sorcery related to events occurring in the Beaubassin area since 1678[4]. At this time our Michel was described as an "active and intelligent young man named Haché Galand, who was his tradesman, his sergeant-at-arms and his confidant" when referring to his relationship with Michel LeNeuf dit La Valliere[5]. Michel appears again on October 7th, 1683 in Quebec when he was a witness to the marriage of Guyon/Dion Chiasson and his second wife Marie Madeleine Martin[6].

7 oct 1683, Québec
 (dém Jacques Chaplain beau frère de l'ép. & Guillaume Massé garçon demeurant à Cap Rouge qui ont signé, Pierre Martin père de l'ép. Michel Haché & Louis Morin garçon tous deux demeurant à Bhs)
 (contrat Genealogie 6 oct 1683)
 (dém Jacques Le Neuf de La Pointe, Michel Le Neuf de La Vallière, René Desautels boulanger, Jacques Chaplain beau-frère du futur, Anne Martin, Guillaume Massé, André Chauhan habit de Cap-Rouge, Jacques Cochu, Louis Morin & quelques autres)
 m 2 MARIE-MADELEINE MARTIN (Pierre & Joachane Latieur) b Rg Silery 29 jan 1666; m 2 v 1693 Michel Deveau dit Dauphain.
 1 Angelique b Rg Bhs 27 oct 1684 (p & m: Michel Haché dit Galan & Marie Causse) (Rc Bhs 1686 Marguerite 3a, 1693 Marie 8a, 1698 14a, 1714a; m v 1710 Pierre CARRÉ; d at 30 avr 1742;
 i Genevieve n v 1685 (Rc Bhs 1686 1a, 1693 5a fidei).
 2 Marie-Madeleine n v 1691 (Rc Bhs 1693 Pierre [sic] 2a, 1698 7a, 1714, Rc Havre-d'Anguille 1734 43a vers Poitiers [sic], Rc Eq 1752 60a vers), m 1 v 1709 Jean POTHIER vt Anne Pothier; m 2 v 1716 Joseph de LA FORESTERIE; e Rg Trés-Ste-Trinité de Cherbourg 28 août 1759 71a.
 1 Anne n v 1693 (Rc Bhs 1698 6a); m (selon A. Godbout) v 1710 Jean PINEAU.
 Documents officiels
 Rg Bhs
 Rg Qué
 Rg Roussin (Qué)
 Rg Montréal (Qué)
 Rg St-François-du-Sud (Qué)
 Rg St-Jean, Ste d'Orléans (Qué)
 Rg Silery (Qué)
 Rg Trés-Ste-Trinité de Cherbourg (Normandie)
 Rc Bhs 1686: Lavalité 48a, Marie Martin 23a, enfants: Marguerite 3a, Genevieve 1a, et du premier lot de Lavalité, il a 8 enfants; 20 btes à cornes (b), 12 bœufs (be), 15 vaches (c), 40 arpents en valeur (arp), 2 haies (f)
 Rc Bhs 1693: Marie Martin (sic) veuve, 9 b, 13 br, 5 c, 6 arp, 1 f

Source: White, Stephen A., Patrice Gallant, and Hector J Hébert, Dictionnaire généalogique des familles Acadiennes, Moncton, N.-B.: Centre d'Études Acadiennes, Université De Moncton, 1999, Print, page 349.

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[6] and [7] Michel as witness to the Chiasson/Martin wedding and as godfather to their first child Angelique

We see Michel again a year later in Beaubassin records on October 27th, 1684, at the baptism of Angelique Chiasson, the first child born to his friends Guyon/Dion Chiasson and Marie Madeleine Martin, where Michel is named as her godfather[7]. His name is spelled Michel Gachet dit Galand on this record. This baptism interests me personally because Angelique Chiasson is my eight-times great-grandmother in another line of my tree.

Michel appears again on the 1686 Beaubassin census living with a man named Michel LeNeuf and his family[8]. He is the man that our Michel was just mentioned with above as being godparents to Indigenous children in 1681 in Beaubassin. On this 1686 census, Michel is listed as a 'domestique' or domestic servant within the LeNeuf household. His name is spelled as Michel Larché. He was single and 22 years old.

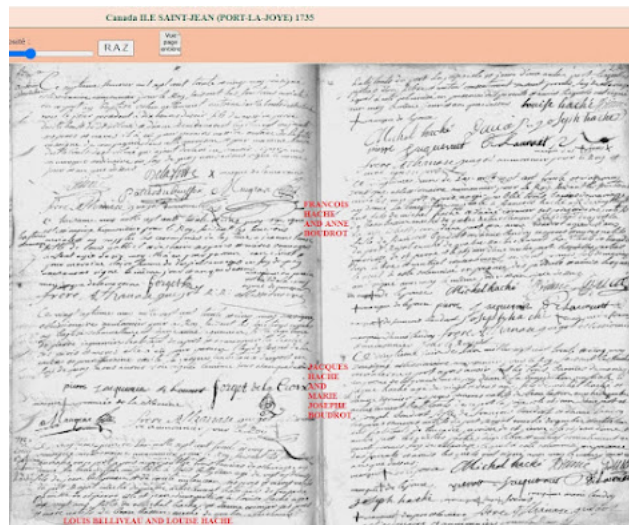


[8] Michel on the 1686 census living with the LeNeuf family in Beaubassin

A few years later, Michel is recorded on the 1693 Beaubassin census with his name spelled Michel Haché, after he has gotten married and started a family[9]. His wife was named Anne Cormier and she was the daughter of Thomas Cormier and Marie Madeleine Girouard. We know that Michel and Anne married around 1690 but unfortunately, their marriage record has been lost to time. They appear again on the 1698[10], 1700[11], 1701[12] (as Achée), 1703[13] (as Galan), 1714[14] and 1715[15] Beaubassin censuses with their growing family.

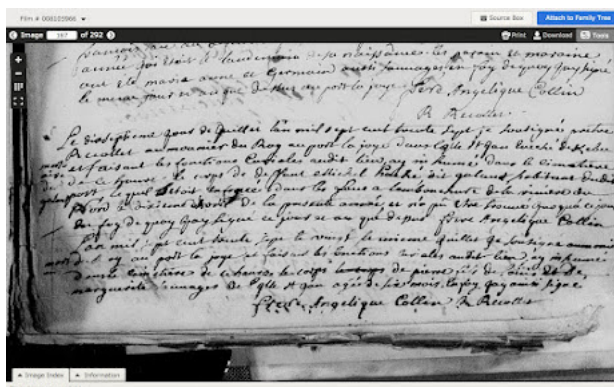
In 1720, Michel and his family are the first Acadians to settle in Port Lajoie in Prince Edward Island, where he becomes the harbormaster and a well-respected man in the community. He is recorded on the Port Lajoie censuses of 1728[16] (as Galand), 1730[17] (as Galand), 1734[18] (as Hachée and it looks like it says 78 years old) and 1735[19] (as Hache Galand). During these years, his children have begun to marry and have families of their own.

Throughout the years, we see Michel mentioned in various records for baptisms, marriages, censuses and more, such as his occupation as a harbormaster and ship captain of his schooner 'La Miscoudine'. In one circumstance, there is a page in the record book regarding three of Michel's children who all got married on the same day, in the same place. These marriages took place on June 20th, 1735, at Saint-Jean-L'Evangeliste in Port Lajoie, Prince Edward Island[20]. Michel's daughter Louise Haché married Louis Belliveau. Michel's son Francois Haché married Anne Boudrot. Michel's son Jacques Haché married Marie Josephe Boudrot (who was the sister of Anne marrying Francois). This record is extra special to me because I descend through all 3 of these unions. What a joyful day that must have been for the Haché dit Gallant family.



[20] The marriages of three Haché children in 1735

On April 10th of 1737, the Haché dit Gallant family was struck with tragedy when Michel, then between 75 and 80 years old, fell through the ice on the North River and drowned. Researchers believe he may have been walking across the ice to help a stranded boat. On Michel's burial record, it states that Michel's body was not recovered from the river until July 17th of that year, and he was buried in the harbor cemetery in Port Lajoie, the place he had made his home[21].



[21] The burial record of Michel in 1737

So, these are the facts we do know with certainty. What we do not know for sure are his origins prior to his life as a young adult living with the LeNeuf family in Beaubassin. Many researchers have scoured the same records I have, and this has culminated in the following most popular opinions on Michel's origins.

The Theories

Theory One

Michel may be the son of Pierre Larché/Larcher and Adrienne Langlois of Montpellier, France. This has been the longest-believed theory due to several factors. There was a Pierre Larché working with Nicolas Denys in Cape Breton around the time that Michel was born. Nicolas Denys was a prominent man who ran a fishing and trading enterprise in that region. We know Pierre and Adrienne had at least one child, a daughter named Madeleine, who married a man named Elie Voisin in Quebec on October 15th, 1668[22]. What were Madeleine's origins? Well, Madeleine is reported to have been born in France with varying estimates of her year of birth ranging from 1648 to 1655[23]. While it is believed that her father was in Cape Breton for a while, we do not know if Madeleine ever came to Canada herself prior to the trip she took in 1668. She arrived in Quebec on the ship "La Nouvelle France" on March 3rd, 1668, as a Fille du Roi, which translates to Daughter of the King in English[24].



[22] Madeleine Larcher's marriage to Elie Voisin in October 1668

The Filles du Roi, Daughter's of the King, were young women involved in a recruitment program, designed by the King of France at that time, to encourage French women to settle in the relatively new colony of New France where there was an abundance of men but quite not enough women. They needed couples to populate this new colony. While no Filles du Roi made their way directly to Acadia, Acadians can still have Filles du Roi ancestors in their tree if their lines from Acadia intersected with their lines from Quebec. Just like in the case of Angelique Chiasson I mentioned above. Her father was Guyon/Dion Chiasson, Acadian settler, and her mother was Marie Madeleine Martin, born in 1666 in Quebec to Pierre Martin and Joachine Lafleur, who was a Fille du Roi, like Madeleine Larché. Marie Madeleine Martin married Guyon/Dion Chiasson in Quebec on October 7th, 1683, when Michel Haché dit Gallant was a witness to their marriage, and they had four children together. Following her husband Guyon/Dion's death just prior to the 1693 Acadian census, Marie Madeleine then married another Acadian, Michel Deveau dit Dauphine, and they had six children together[25], thus creating many Acadian lines that lead back to a Fille du Roi from Quebec.

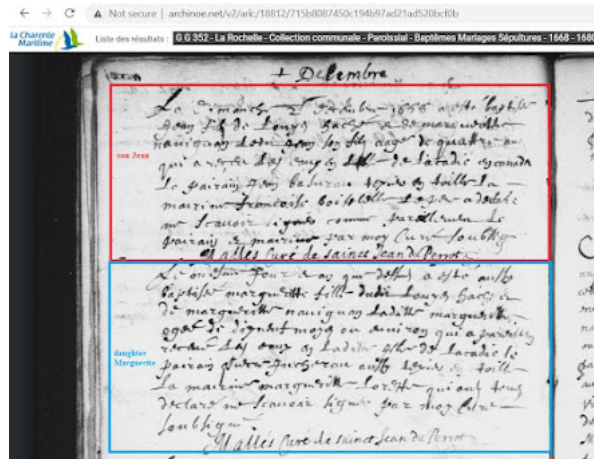
So, Madeleine signed up to be a Fille du Roi while she was in France and she received paid passage to Quebec as well as 300 livres as a dowry[26]. A witness at her wedding to Elie Voisin in 1668 raised some suspicion for researchers. The witness's name was Pierre Denys, the nephew of Nicolas Denys, of Cape Breton. As we know, Nicolas Denys's daughter Marie married Michel LeNeuf, the couple our Michel was living with as a young man.

What made this interesting is there seemed to be a connection for Pierre Denys, a man from a prominent family, to be present at this wedding. If her father Pierre Larché worked for Nicolas Denys in Cape Breton, perhaps Pierre was there because he knew Pierre Larché and he knew this young girl Madeleine was his daughter. The marriage record shows that her father Pierre Larché had passed away before this wedding took place so perhaps Pierre Denys wanted to show support to Pierre's daughter or could the connection have been through Michel, since Michel Haché dit Gallant was living with Pierre Denys's cousin Marie in 1686 in Beaubassin, as she was married to Michel LeNeuf?

If Pierre Larché was Michel's father too and his father had passed away by 1668, that could explain why he may have been adopted into the LeNeuf family, but what about his mother? Adrienne Langlois, the wife of Pierre Larché, was not noted as deceased in October of 1668 when her daughter Madeleine married Elie Voisin. Why didn't she raise Michel if she was his mother? We do not know for sure when Adrienne died, so that is something to take into consideration. Did Pierre possibly have a relationship with a woman outside of his marriage?

Theory Two

Michel may be the son of Louis Haché and Marguerite Navigan/Naviguan of La Rochelle, France. Louis also reportedly worked with Nicolas Denys in Cape Breton around the time Michel was born. Genealogists have since found baptism records for two of Louis and Marguerite's children on December 2nd, 1668, in La Rochelle[27]. The baptism records state that these children were born on the Isle de L'Acadie. A son named Jean, aged 4 years old and a daughter named Marguerite, aged 19 months old. If Michel was their son, why wasn't he baptized with his siblings back in France? Was he already baptized by a missionary in Acadia, so they did not think it was necessary? Something interested I noticed when looking at the original record was that it appears to say 1658 instead of 1668 in the first line of Jean's baptism. This may have been written in error, as the following records do say 1668, so I cannot put much weight behind the discrepancy, but if it really was 1658, Michel would not have been born yet. In 1668, Michel would have been between 4 and 8 years of age based on later censuses where he provides his age. We see no mention of Michel associated with this family at all, but we also do not have other evidence to disprove a connection either.



[27] The baptisms of the Haché children in La Rochelle

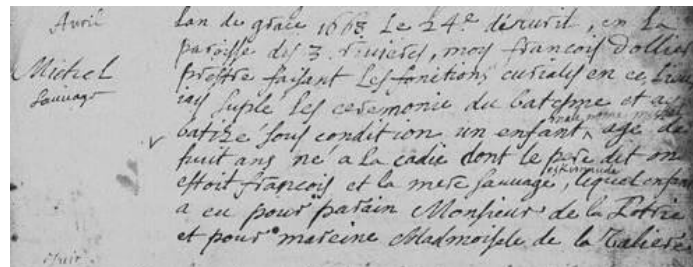
Marguerite Navigan died La Rochelle in September of 1669. Louis later remarried to a woman named Michelle Pégin and had at least 2 more children with her in France, two sons named Jacques and Rene. On the baptism record for son Jacques, the godfather is listed as Jacques Gallon, who was a merchant in La Rochelle. His father Pierre Gallon was involved in the shipping industry to Cape Breton[28]. With Michel's 'dit' name being variations of Galan/Galand/Gallant, could this be another one of those strange coincidences that could sway us into thinking there is a possible connection here.

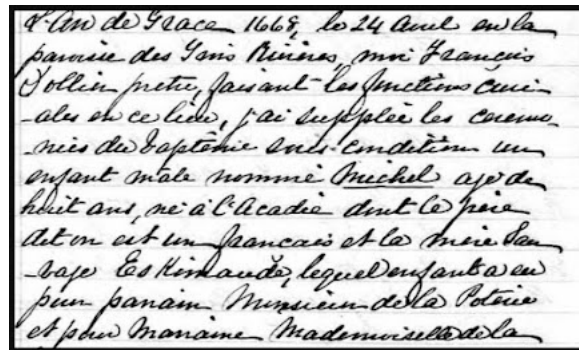
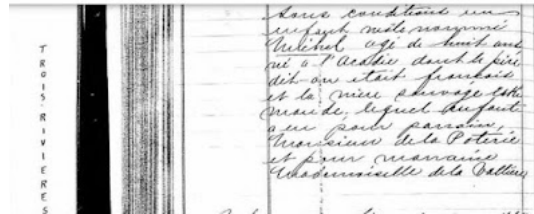
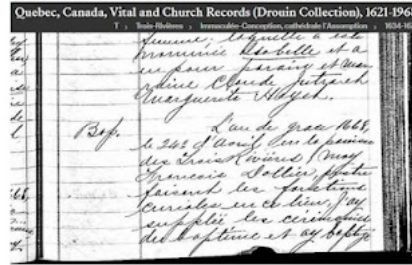
The Haché family is back in France at this point, so it is believed that if Michel was with them, he may have made his way back to Acadia alone, likely in his teenage years since he was godfather at Cecile's baptism in 1681, making him somewhere between 17 and 21 years old at that time. Another possibility is Louis could have possibly taken an indigenous 'wife' in Acadia and that union led to the birth of Michel and that he was never in France with his father at all. Could that have been a contributing factor for Louis and Marguerite leaving Acadia and going back to France? Was Marguerite Navigan indigenous herself?

Some researchers note a coincidence in the letters compiled by the Jesuits in Acadia at that time[29]. On page 69, a letter states that a captive 'Eskimaude' woman, baptized with the Christian name of Marguerite, was taken from Labrador to Cape Breton around the time of Michel may have been born. How do we know she came from Labrador? The coordinates of the location are noted in the letter on page 65. The fact that this captive was given the Christian name of Marguerite makes some people believe she may have been Marguerite Navigan, Louis Haché's wife, but again, this is just a theory. We have nothing to prove or refute this.

Theory Three

Michel may be the son of a Frenchman and an indigenous woman who was likely orphaned and possibly taken in by the LeNeuf family. There is a baptism record for a boy named Michel, aged eight years old, baptized in Trois-Rivieres, Quebec on April 24th, 1668[30]. This boy was mentioned as 'sauvage', the French terminology for an Indigenous male, and that his father was French, and his mother was 'Eskimaude'/Eskimo. His godparents are Jacques LeNeuf dit La Poterie and his wife. Their son, Michel LeNeuf, is the man our Michel was living with in Beaubassin as a young man. Could this be the baptism of our Michel? Some genealogists say yes. Others say no. Others aren't too sure since we do not have any documents or records to prove where our Michel was before he was a young adult, but again, it is another one of those remarkably interesting connections.





[30] The copies of Michel 'sauvage' baptism records in Trois-Rivieres, Quebec in April 1668

Several researchers and genealogists have said that there were no 'Eskimaude' natives in Acadia at that time but the letters from the Jesuit's above dispute that. There is also this map by Robert de Vaugondy depicting the Gulf of the St. Lawrence River and the islands and banks of Newfoundland made in 1749, which shows the land to the north that the French say was settled by 'Esquimaux'[31].



[31] Map with the land of the 'Esquimaux' to the north of Acadia

Is it unreasonable to think that a population of Indigenous people, located a relatively short distance away from Acadia, did not travel to Acadia at any time while the Europeans were settled there? Are they referring just to Nova Scotia when they are saying there were no 'Eskimaude' in 'Acadia'? We know Acadia was a large region, so I feel like there needs to be some clarification there. Also, the French who were in this region making notes that they have not encountered these 'Eskimaude' people is just their account. Who is to say other French settlers were not regularly encountering this Indigenous population and just failed to document it, especially since most were illiterate? Perhaps they did record it but it was lost to time like so many other Acadian records. It is something to think about.

The Wrong Kind of Research

The three most common theories I listed above are well known throughout the genealogy community. If you Google “Michel Haché dit Gallant” there seems to be a lot of information about him, however it seems as if every article you read is then contradicted by the next article you find. If you really want to get confused, just look at some public family trees online or sites that allow random, undocumented, user-submitted content.

Many websites and databases that come up with a search are reliable in the sense that we can trust them for the original records they hold within their databases but not for family trees, biographies and narratives which are user-submitted and not verified. Anyone can write anything they want without having to prove the information they are supplying.

I say this with love and compassion because I know how easy it is to fall down a rabbit hole with false information. We've all been there, especially when you see something repeated hundreds of times online. If you learn anything from this article, it is that my number one rule and most important advice is do not, do not, do not trust any information that is not an original document translated by someone knowledgeable in the language it's written in or without confirming that the information is from a trusted and verifiable source. I have seen numerous records attached to people's family trees that have nothing to do with the person they are saving it to. Sometimes the name might be similar, but the dates are all wrong or the dates seem to line up, but the names are wrong, etc. simply because they could not read the language the record was written in but they assumed it was correct. Please be sure to check the validity and accuracy of all records and information you are finding.

My motto is 'When in doubt, reach out.' Ask someone knowledgeable who will know if what you have found is from a reputable source or not. I am always happy to help. You are not bugging me, and I promise there are no silly questions. This is what I do all day, every day, and it only takes a minute to reply to you and make sure you are following accurate information. I am more than happy to do that. Many of you from various Facebook genealogy groups have reached out to me privately with questions before, and I hope you can confirm to everyone else that I am always available to assist you.



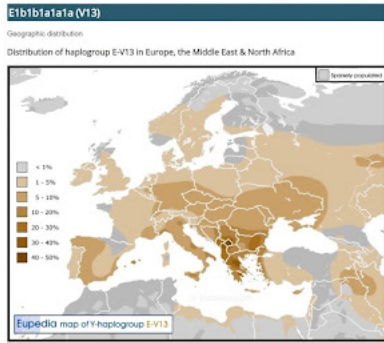
The D.N.A.

Firstly, it is important to mention that I came to my opinion based on a lot of research, not just of the documents and records we have all seen but also of the D.N.A. analysis I have conducted myself on hundreds of Haché dit Gallant descendants today.

In my opinion, I feel like it is reasonable to say that Michel was at least part Indigenous. I say partly because we know his paternal Y haplogroup is E-V13 based on his many direct male-line descendants who have tested today.

<p>Maternal Haplogroup</p> <p>Maternal haplogroups identify common lines of women that all trace back to the same ancient common ancestor.</p> <p>Yes John H14</p> <p>US22a</p> <p>No Not available</p> <p>Because your haplogroups do not match, you are most likely not directly related through a direct line of female ancestors.</p>	<p>Paternal Haplogroup</p> <p>Paternal haplogroups identify common lines of men that all trace back to the same ancient common ancestor.</p> <p>Yes John E-V13</p> <p>No Not available</p> <p>Although common descent (99% of men DNA) from their fathers, they do not share Y chromosomes and as a result do not have paternal haplogroups.</p>
<p>Maternal Haplogroup</p> <p>Maternal haplogroups identify common lines of women that all trace back to the same ancient common ancestor.</p> <p>Yes Michel J US22a</p> <p>No Not available</p> <p>Because your haplogroups do not match, you are most likely not directly related through a direct line of female ancestors.</p>	<p>Paternal Haplogroup</p> <p>Paternal haplogroups identify common lines of men that all trace back to the same ancient common ancestor.</p> <p>Yes Michel J US27</p> <p>No Not available</p> <p>Because your haplogroups do not match, you are most likely not directly related through a direct line of female ancestors.</p>
<p>Maternal Haplogroup</p> <p>Maternal haplogroups identify common lines of women that all trace back to the same ancient common ancestor.</p> <p>Yes Rym US22a</p> <p>No Not available</p> <p>Because your haplogroups do not match, you are most likely not directly related through a direct line of female ancestors.</p>	<p>Paternal Haplogroup</p> <p>Paternal haplogroups identify common lines of men that all trace back to the same ancient common ancestor.</p> <p>Yes Rym E-V13</p> <p>No Not available</p> <p>Although common descent (99% of men DNA) from their fathers, they do not share Y chromosomes and as a result do not have paternal haplogroups.</p>
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Y Haplogroup results showing E-V13 for male Haché/Gallant direct line descendants



[32] The distribution of Y haplogroup E-V13 (E1b1b1a1a1a)

You can receive haplogroup results from 23 and Me, or through companies like FamilyTreeDNA which can really dive deeper into the details of haplogroup testing to offer some very specific results, but 23 and Me gives you a good general idea of your haplogroup assignment. We know that E-V13 is not a Native American haplogroup. It is found most commonly in the Balkan region, Europe, and the Middle East[32]. So we know at some point Michel's origins were not fully Indigenous on his father's side, but what about his mother's side? We have no way of knowing that, unfortunately. Just like we see with direct male line descendants being assigned a Y haplogroup from their paternal line, we can also test both women and men for their mitochondrial (MT) haplogroup to see what haplogroup they are assigned for the direct maternal lines. Males can have both their Y and MT haplogroups tested, but females can only have their MT haplogroups tested because females do not inherit the Y chromosome from their father's.

I have tested with 23 and Me and my MT haplogroup result is U5b2a, which comes from my direct maternal line from southern Italy, but I am not assigned a Y haplogroup because I do not have a Y chromosome. While Michel did inherit his MT haplogroup from his mother, he cannot pass on that MT haplogroup since his daughters would inherit their MT haplogroups from their own mother, Anne Cormier. So, to know what Michel's MT haplogroup would have been, we would need to have solid evidence to prove that Michel had a sister who shared the same mother as him, since she would also inherit the MT haplogroup from their mother and be able to pass it down. That proven sister would then need to have a daughter, who had a daughter, etc., to pass that MT haplogroup down, all the way until a woman alive today who could test her for MT haplogroup, and we just do not have that person.

The two possible sisters we have for Michel are as follows: Madeleine Larché/Larcher, the daughter born to Pierre Larché and Adrienne Langlois, who married Elie Voisin in 1668 in Quebec. The PRDH database shows that Madeleine had three children, all daughters[33]. One daughter was named Marie Marguerite who was baptized in 1670. She married Urbain Girard dit Langevin about 1685 in Quebec. They then had two children together[34]. A son named Urbain, who died at around 6 years old, and a daughter Marie Madeleine who was baptized on December 18th, 1688, in Repentigny and died just a couple of weeks later and she was buried on January 5th, 1689. Marie Marguerite Voisin died on May 10th, 1693, at just 23 years old so this was the end of Marie Marguerite Voisin's female line.

Family				
of ELIE VOISIN		and MARIE LARCHE		
Father: ELIE VOISIN		Father: PIERRE LARCHE		
Mother: MARIE VEMES		Mother: ADRIENNE LANGLOIS		
Spouse:		Spouse:		
Marriage: 1668-10-15 Québec (Notre-Dame-de-Québec)				
Children born before 1800				
Sex	Birth (Baptism) Place	Marriage Place	Death (Burial) Place	First name of the child Name of her spouse
F	1670-01-10 Québec (Notre-Dame-de-Québec)	Avant 1665 Lieu indéterminé (au Québec)	1692-05-10 Hôtel-Dieu de Québec	MARIE MARGUERITE (Parents) URBAIN GIRARD LANGEVIN
F	Vers 1672 Lieu indéterminé (au Québec)	Avant 1667 Lieu indéterminé (au Québec)	1702-07-24 Québec (Notre-Dame-de-Québec)	MARIE CHARLOTTE (Parents) JACQUES BATIO STAMAND
F	1674-01-14 Québec (Notre-Dame-de-Québec)			RENÉE

[33] Madeleine Larcher and Elie Voisin's three children

Madeleine Larché had a second daughter with Elie Voisin, named Marie Charlotte. She married Jacques Batrio dit Stamand around 1687 in Quebec and they had 4 children together[35]. They had two sons and two daughters. The first daughter, named Marie Madeleine, died at about two years old. The second daughter, named Françoise Elisabeth, was baptized in 1695 and then there is no further record of her. No marriage or burial records has been found so it is presumed she died young and that her burial record was just lost to time. Their second child Pierre, baptized in 1690, also disappears from the records in this way but considering this couple had another son they also named Pierre, baptized in 1693, it can be assumed that the first Pierre died young and that his new brother was given the name Pierre in memoriam of his sibling, which was a common tradition. So, this was the end Marie Charlotte Voisin's female line.

Family of **JACQUES BATRIO STAMAND** and **MARIE CHARLOTTE VOISIN ELIE** # 5794 [Cliquez]

Father: MICHEL BATRIO
Mother: MARGUERITE RAT
Family

Father: ELIE VOISIN
Mother: MADELEINE LARCHE
Family

Marriage : avant 1687 **Lieu indéterminé (au Québec)**

Children born before 1850 :

Sex	Birth (baptism) Place	Marriage Place	Death (burial) Place	First record of the child Place (if the spouse)
F	1687 Lieu indéterminé (au Québec)		1689-03-14 Québec (Notre-Dame-de-Québec)	MARIE MADELEINE
M	1690-02-18 Repentigny			PIERRE
M	1691-08-19 Charlestown	1741-01-15 La Prairie	1754-02-08 La Prairie	PIERRE (spons) MARIE JEANNE OLIVIER PERRIER
F	1692-02-02 Québec (Notre-Dame-de-Québec)			FRANCOISE ELISABETH

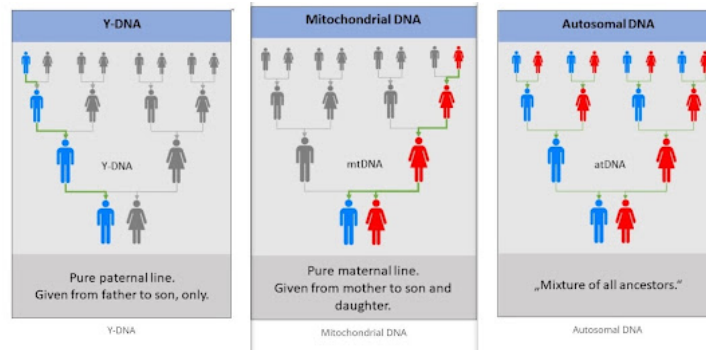
© 1999-2002 www.grah-ged.com

[35] The children of Marie Charlotte Voisin, Madeleine Larcher's second daughter

Madeleine Larché had a third daughter with Elie Voisin, but the same thing happened as I mentioned above. Their third daughter, named Renee, was baptized in 1674 and there is no further record of her so we must assume she died young as well. This effectively ends the direct female line of descendants for Madeleine Larché, possible sister of Michel. At this time, we do not know if there were more children born to Adrienne Langlois who possibly remained in France.

The second possible sister of Michel is Marguerite Haché, the daughter of Louis Haché and Marguerite Navigan/Naviguan, who was baptized in La Rochelle in 1668 at 19 months old, but she died in La Rochelle in 1672 before she could have children of her own. This is the end of Marguerite Navigan's known female line. At this time, we do not know if there were more children born to Marguerite Navigan who possibly remained in France. Hopefully, more research about these families will become known at some point but at this time we do not have a confirmed or even presumed sister for Michel to conduct MT haplogroup testing on.

Now that I have discussed Y haplogroup testing for direct male lines and mitochondrial testing for direct female lines, I want to talk a little about autosomal D.N.A. testing, which is the kind of D.N.A. results we get from companies like Ancestry, 23 and Me and other consumer companies. Autosomal D.N.A. testing is much more valuable to genealogists because more genetic information can be gathered from these results since we inherit 50% of our autosomal D.N.A. from each of our parents, who inherited 50% from each of their parents and so on. This type of testing is a great tool for finding close family members and even distant cousins, but it has limitations on how far back it can connect you to an ancestor or DNA matches, roughly 8 generations or so at very best, usually much less.



[A] The inheritance of Y DNA, Mitochondrial DNA and Autosomal DNA

The chart below helps illustrate how different segments of DNA might have been passed down from your grandparents to make your unique DNA. Assume each letter represents a segment of DNA. Take note of these things:

- Which letters get passed down to each generation is random [the fact that the letters spell names in this example is simply to help with the illustration].
- Not every letter gets passed down.
- Just because a child doesn't have a letter doesn't mean that an earlier ancestor didn't have that letter.
- Siblings can have different combinations of letters.



[B] An example of how inheritance works via Ancestry Support, *Understanding Inheritance*



[C] Another example of how inheritance works by Jacinta Bowler

If you have D.N.A. tested and you look at a DNA match from your list, you will see that there is a number of centimorgans that you share with that person. When I view my relationship with my top D.N.A. match, who happens to be my son, I see that I share 3,446 centimorgans with him. Centimorgans are essentially units of genetic measurement. Think of them as we think of centimeters or inches to measure something, although the concept is slightly different for D.N.A. but that's just to give you an idea. There is a range of shared centimorgans that you would share with your parents, children, siblings, grandparents, aunts and uncles, cousins, second cousins, etc. and the amount of centimorgans shared gets lower and lower as the connection gets further apart.

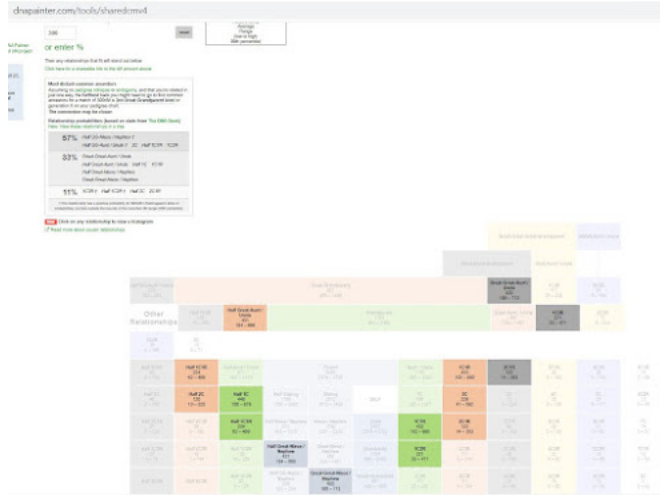


The amount of centimorgans I share with my son

Looking at your shared centimorgans in common with a D.N.A. match is a great way to figure out how you may be related, but you must keep in mind that you are inheriting random bits and pieces of your parents D.N.A. (and grandparents, great-grandparents and further) and your distant cousins may not inherit the same bits and pieces from your shared ancestors due to differences in inheritance patterns. To put it into perspective, about 90% of your third cousins will share D.N.A. with you. Third cousins would share great-great-grandparents with you. At 90% of the time, that's a pretty consistent connection to find in your match list, however that percentage drops significantly just one generation back since only about half of your fourth cousins will share D.N.A. with you. Fourth cousins will share a set of great-great-great-grandparents with you. That means you will not always share D.N.A. with someone, even if you share the same ancestors just a few generations back. When you get down to the last straw connecting you by D.N.A., only 1% of your 8th cousins will share D.N.A. with you, even though you know you share common ancestors several generations back[36].

A great free tool you can use to see what relationship you may have with a D.N.A. match is the Shared cM Project tool by DNAPainter[37]. There is a chart that shows you the range of centimorgans that you can share with someone with a specific relationship to you. For example, I mentioned that I shared 3,446 centimorgans with my son. You would see that amount falls right in the middle of the range that people typically share with a parent or child, but it also tells you that the amount you share can be as low as 2,376 centimorgans and as high as 3,720 centimorgans for that known parent/child relationship. You can also input your own number into the box to see what the estimated relationship will be at that range of shared centimorgans.



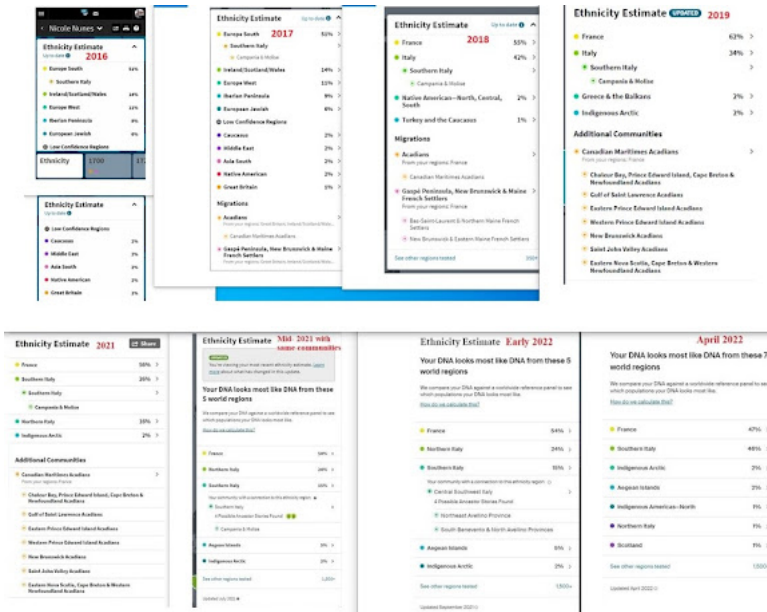


[37] The Shared cM Project on DNAPainter

To give you an example, if I input 300 into the search box, I could see all the possible relationships that I might share with someone I have D.N.A. match with at 300 centimorgans. It then highlights the possibilities in the chart for me and gives me a percentage to show the likelihood of that predicted relationship being correct. It shows I have a 57% chance of matching this person at 300 centimorgans as a half great-great-niece or nephew, a half great-great aunt or uncle, a second cousin, a half first cousin one time removed or a first cousin two times removed. That does not prove my relationship to this D.N.A. match, but this can help me narrow down the possibilities. I know at 300 centimorgans that this cannot be my parent, grandparent, aunt, or uncle, for example. If you know the D.N.A. match is about the same age as you, you can rule out the possibility that they are your half-great-great aunt or uncle, and you would think they would be more likely to be your second cousin instead. There are a lot of ways to figure out predicted relationships, but this is a very helpful tool.

My Research

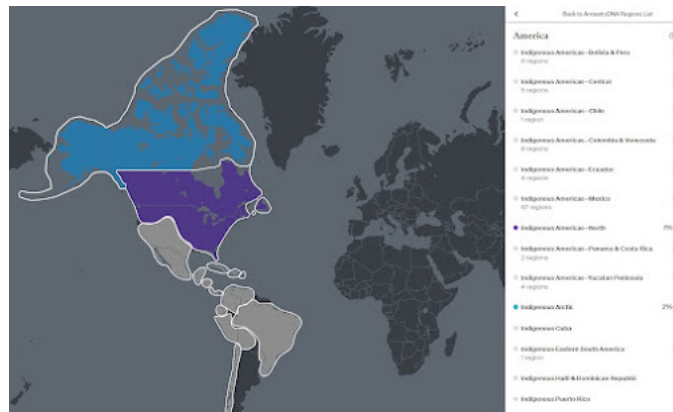
So now that we know a bit about D.N.A., how can we use autosomal D.N.A. to connect us to Michel and possibly help figure out his origins? Well, I have studied the D.N.A. results of hundreds of Haché/Gallant descendants today who have tested. How did I do that? I simply asked people to share their D.N.A. ethnicity results and D.N.A. matches with me so I could study and research them. When I did, something remarkably interesting has shown up. I started this research several years ago, back when the ethnicity reports provided by D.N.A. companies were still relatively broad. Some of you may have tested that long ago and noticed how precise and detailed the reports have gotten over the years. Just a few years ago in 2017, France was not even a category you could be assigned to. It was just simply included in the Europe West category or spread out into Ireland/Scotland/Wales, Great Britain and Iberian Peninsula.



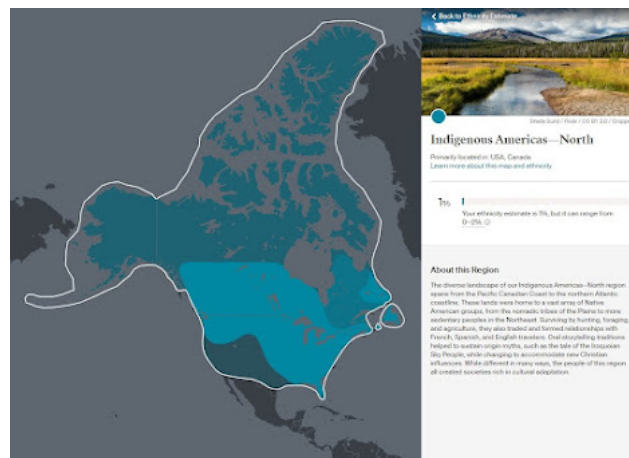
My ethnicity reports from Ancestry through the years 2016-2022

Now the tests are being fine-tuned and becoming much more accurate and specific. But even back then, when the D.N.A. results were much more broadly categorized, I noticed that many Haché/Gallant descendants showed small amounts of Native American D.N.A. and if you are familiar with the history of Acadia; you know that intermarriage between the French and the Indigenous population was not too uncommon. There are many documented unions. I have several in my own family tree, so that wasn't too surprising to see a little mix in the ethnicity reports. It actually makes me happy that those little bits of our ancestors still show up in our D.N.A. today.

As the analysis of our D.N.A. has gotten more detailed and precise, Ancestry has been able to isolate Native American D.N.A. from all the way down in South America, through Central America and the outlying islands, and up into North America. There are many categories and regions someone can be assigned to now. They have now been able to separate the North American continent into three separate categories for Indigenous Native Americans. One category is Indigenous Americas-North, which encompasses all of North America from Mexico, through the United States, to the Canadian Arctic. Indigenous Americas-North is the broadest category since it covers the whole continent, but they have also been able to separate Mexico from the continental U.S., as well as separate the Canadian Arctic and Alaska from the continental U.S. The Indigenous Americas-North category has a whopping 2,000 reference samples in their reference sample panel[38].



The Indigenous America's regions on Ancestry



The Indigenous Americas - North region on Ancestry

A reference sample is a D.N.A. sample that's collected from someone somewhere in the world with known ancestry in that same general location for at least the last several generations. Those collected samples are then used as references to compare your D.N.A. against when they run your sample. Essentially, your D.N.A. will be run through their program to calculate your ethnicity report and you will read it as "Your D.N.A. most closely resembles the people in this panel who we know have ancestry from *-this region-* for at least the last several generations" and they will assign that portion of your D.N.A. to that country or category.

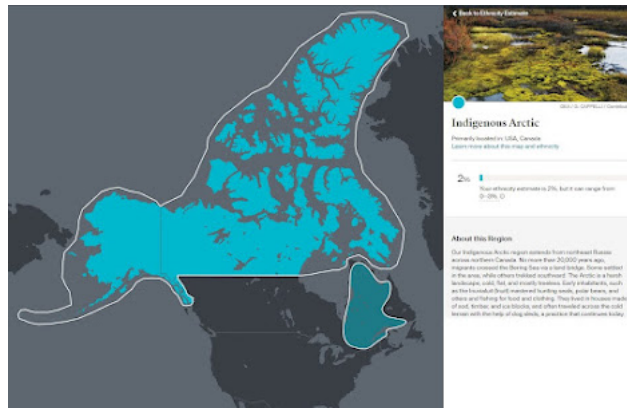
Ancestry's reference sample database has an incredible amount of Indigenous American samples to compare our D.N.A. against. Over 41% of their reference sample panel is made up of Indigenous American samples with 23,507 Indigenous samples out of 56,580 samples total from all over the world. Indigenous Cuba has 3,408 reference samples from people with Indigenous roots from that small island. They actually have more reference samples from Cuba than they do for all of Germanic Europe, which is a vast region! They also have some very specific regions and genetic communities within the Indigenous America's categories that you could potentially be assigned to which is amazing.

Region	Number of Samples
Germanic Europe	3,261
Greece & Albania	482
Guam	133
Indigenous Americas—Bolivia & Peru	371
Indigenous Americas—Colombia & Venezuela	3,162
Indigenous Americas—Mexico	697
Indigenous Americas—North	2,000
Indigenous Americas—Yucatan	302
Indigenous Americas—Central	1,614
Indigenous Americas—Chile	467
Indigenous Americas—Ecuador	691
Indigenous Americas—Panama & Costa Rica	475
Indigenous Arctic	36
Indigenous Cuba	3,406
Indigenous Eastern South America	2,671
Indigenous Haiti & Dominican Republic	2,840
Indigenous Puerto Rico	4,773
Iran/Persia	774

**23,507
Indigenous
America's
samples
out of
56,580
total
reference
samples
from all
over the
world**

[38] Reference sample panel of Indigenous America's regions

The Indigenous Mexico category for North America has 697 reference samples from people whose Native American ancestry has been in the area of Mexico and the southwestern U.S. for the last several generations. Then there is the Indigenous Arctic category. Ancestry has managed to collect 36 reference samples from people living in the arctic with known Indigenous ancestry from that region for at least the last few generations. These people are from some pretty remote populations.

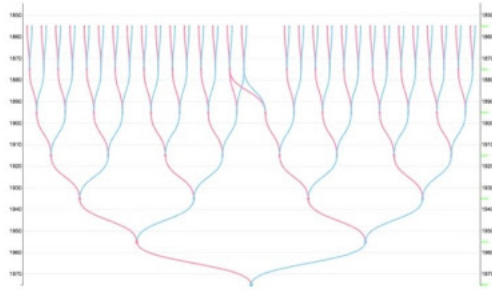


The region covered by the Indigenous Arctic region on Ancestry

What I found most interesting over the last few years when Ancestry has been able to separate these indigenous samples into distinct regions is that a lot, and I mean a *lot*, of Haché/Gallant descendants were showing traces of Native American, Indigenous Americas-North and more specifically, Indigenous Arctic D.N.A. How in the world did that get there? How is it connected to our Haché/Gallant lineage? I asked myself those very questions, and I began digging.

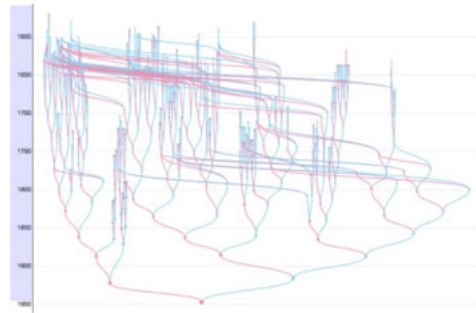
I descend through 4 of Michel's children: Pierre, Francois, Jacques, and Louise. My great-grandparents, two-times great-grandparents, three-times great-grandparents and four-times great-grandparents were all Gallant's who married each other. They were all distant cousins to each other, but they still all descended from Michel, so I knew I had to look at other people's results to get a better picture. So, I reached out to these other Haché/Gallant D.N.A. matches and I introduced myself. I explained that I was a genealogist and that I was particularly interested in their Haché/Gallant lines, as well as their Indigenous Americas-North/Indigenous Arctic D.N.A. results. They offered to share their results with me, and I researched the lines of a couple dozen people to start, which has grown to hundreds of results currently.





But pedigree collapse is not endogamy. Pedigree collapse is one or a few isolated incidents of cousin marriage, while endogamy occurs repeatedly over many, many generations.

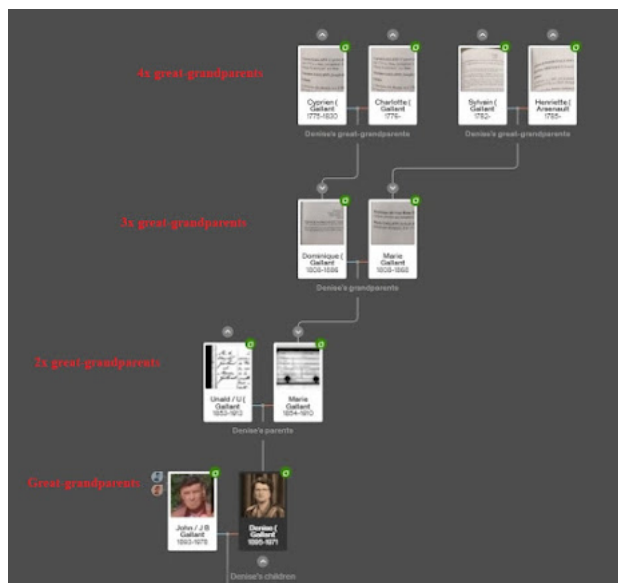
This is endogamy:



[D] Pedigree collapse vs. Endogamy in a family tree

The only consistent connection I could find was through the Haché/Gallant line. The reason I emphasized *documented* trees before is because anyone can create a family tree. It is quite easy to go onto a genealogy site, like Ancestry, and input the information you know about your family and then add more generations going back, but how do we know their tree is correct? What if someone has built their tree based on a random public family tree they stumbled across, many of which contain errors? How would you know their tree is correct according to the paper trails at least? Well, I had to examine their existing trees for validity or sometimes build their family trees myself if they hadn't started one yet. I wanted to make sure that, in terms of paper trails, they had the right information leading back to these Haché/Gallant ancestors.

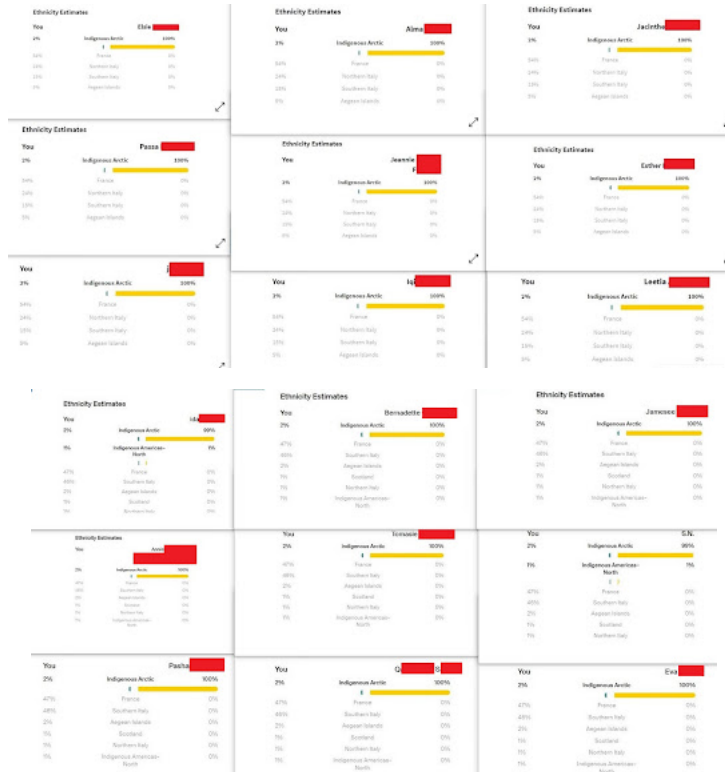
I am sure there are genealogists and researchers that would say "but autosomal D.N.A. can't connect you to an ancestor that many generations back" and I would agree. It is highly unlikely that one Native American ancestor several generations back would be able to contribute to your D.N.A. today. It should have diluted out by now, especially if your most recent relatives were predominantly European like mine were. However, they likely aren't taking into account the endogamy and pedigree collapse of most Acadians. We usually do not descend through one ancestor just once. We typically descend through one ancestor several times. My own tree is a perfect example with several generations of Gallant's intermarrying. This was actually very common. The D.N.A. that should have diluted out by the time it reached my generation has been carried down and reinfused into my D.N.A. over and over again, as is the case of so many others.



Four generations in my tree of Gallant's marrying Gallant's as distant cousins

Can I say that the Indigenous Arctic D.N.A. many of the Haché/Gallant descendants, show today can be concretely proven to come from Michel? No. Can I say that thousands of Haché/Gallant descendants show Indigenous Arctic D.N.A. today and there is no other way to explain it except for the fact that we all descend from Michel Haché dit Gallant? Yes.

In my own D.N.A. match list, I found many D.N.A. matches ranging from fourth to distant cousins who are 100% Indigenous Arctic, sharing anywhere from 50 centimorgans down to 6 centimorgans with me, and by many, I mean hundreds by now. New 100% Indigenous Arctic D.N.A. matches show up almost weekly in my match list. Some are from Indigenous communities in Newfoundland and Labrador. Some are from the Northwest Territories and some more distant matches are even from Alaska, but I would say a solid 95% of them are from Nunavut and Nord-du-Quebec.



Examples of fourth to distance D.N.A. cousins who are 100% Indigenous Arctic

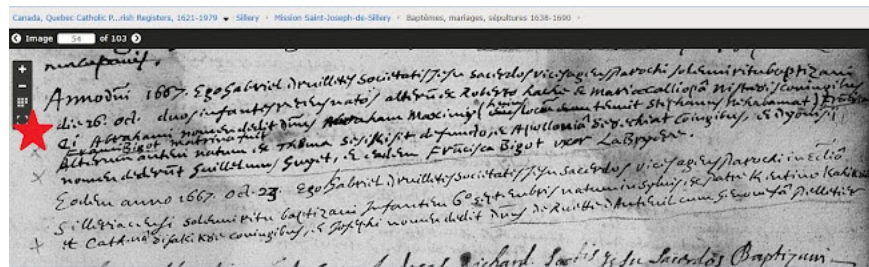


[E] The provinces of Canada

distance used to hinder research substantially. I always tell people that was is a dead-end today could be solved tomorrow thanks to all the technology we have access to now.

Through the work of genealogists and researchers that have come before me, each of us tend to lean a bit more towards one theory of Michel's origins than another. Honestly, I can see the potential in all of these possibilities for being plausible in regards to who his father was. I can see how his father may have been Pierre Larché, Louis Haché or some other European man in Acadia at the time, however I'm steadfast in the belief that his mother was more than likely Indigenous for the reasons I explained with my D.N.A. research. Do you have a theory in mind that you think might be more plausible than the others? Really think about it for a minute. Are you sure that theory is the best choice? Because just for fun, I am going to throw one more theory into the mix here.

This other possibility is essentially a variation of theory number three, where Michel could be the son of a French or European man and an Indigenous woman. In searching for other children baptized in Quebec with the surname Haché or Larché, I came across a baptism record for a boy named Abraham Hache on October 16th, 1667, in Sillery, Quebec written in Latin[40]. What is interesting is that Abraham was baptized in Sillery at St-Joseph's Jesuit mission, which was a mission established to bring Christianity to the Indigenous population in the area, including many Montagnais people. You may remember I mentioned previously that the term 'Esquimaude' may have been the term that the French used when referring to the Montagnais, also called Innu. Since we have seen the surname Hache in connection to French men in Acadia, could Abraham's father, listed as Roberto Hache in Latin (Robert), be French or European and his mother, listed as Maria Calliopa Nistauois in Latin (Marie Calliope), be indigenous?



[40] Baptism of Abraham Hache in Sillery, Quebec in 1667

When the record is translated from Latin, this baptism does not specifically say they were Indigenous, although the records from that mission in the surrounding years are predominantly for Indigenous people. The spelling of the names of the witnesses also leads us to believe they were Indigenous. The exceptionally reliable Canadian database PRDH (Programme de recherche en démographie historique) notes that Abraham and both of his parents as Amerindien/Amerindienne, which is another French term for Native American[41]. With Abraham Hache being born sometime around 1667 (the record does not mention his age at baptism), it could fit in the timeframe of Michel Haché dit Gallant's birth around 1660 to 1664, although Michel reported he was born in Acadia on census records. Could this family have moved from Acadia to Quebec around that time for some reason, just as the Indigenous population in Quebec were moving away from Sillery at that time?

Rank	Name	Age	M.S.	Pr.	Sex
01	ABRAHAM HACHE Origin : AMERINDIEN	---	c	p	m
02	ROBERT HACHE FATHER OF 01 Origin : AMERINDIEN	---	---	p	m
03	MARIE CALLIOPE NISTUOUIS MOTHER OF 01 Origin : AMERINDIENNE	---	---	p	f
04	ABRAHAM MAXIMY	---	---	---	m
05	ETIENNE NEHABAMAT Origin : INDIEN	---	---	---	m
06	GABRIEL DRUILLETES Occupation : JESUITE, PRETRE, CURE Residence : SILLERY	---	c	p	m
07	FRANCOISE BIGOT	---	---	p	f

M. NEHABANAT A TENU LA PLACE DU PARRAIN, M. MAXIMY

© PRDH-IGD www.prdh-igd.com

[41] Transcription of Abraham Hache's baptism record

In the book "Why Have You Come Here?" an excerpt from page 152 reads "Disease, fire, Iroquois attacks and cultural tradition combined to empty the village of the 120 Christian Indians that lived there in 1646. By the 1660's, the Jesuits in Sillery were caring for the French settlers of the village, the Indians having long abandoned the site"[42], but we know that records were still being recorded for the mission after 1660, including Abraham's baptism in 1667, so this book is not entirely accurate on that account since records show there were Indigenous people recording life events, such as baptisms, at this mission in Sillery at this time. The description of the Indigenous population in the vicinity of Sillery were noted as Montagnais by Recollect friar Gabriel Sagard[43]. Sillery is located about 80 miles from Trois-Rivieres where our Michel may have been baptized as an 8-year-old boy in 1668. Could this be Michel's biological family moving around and trying to find a good place to settle and raise their family? Do you think this theory might have some merit? Have I made you rethink your earlier choice of possible theories for Michel's origins?

You can see why genealogists cannot agree on just one theory for Michel's origins. Just as soon as you think one scenario fits, you realize that it can be easily dismissed or debunked by a simple fact or another theory. You move on to the next scenario and think "Well, this seems to fit" only to be shown a way that it doesn't quite match up perfectly. This happens over and over again. So, the real question is, what would it take to prove Michel's true origins once and for all? We would have to locate human remains from that time period, prove that those remains are Michel's and conduct further D.N.A. testing. As much as I would hate to disturb the final resting places of our ancestors, the genealogist in me would love to be able to see the results of these tests if they ever take place. If this endeavor were proposed, there would likely be issues with legality, ethicality, religion, cost and so many other ramifications so who knows if that will ever actually happen, but one can hope!

Many people who aren't interested in genealogy will often say, "Who cares? That's so far in the past. What difference does any of this make?" and the honest answer is, I suppose it doesn't really matter in the broad sense of things. Does knowing Michel's origins change our lives in any way? Probably not. But deep down, many of us have a desire to know where we come from and to know all the little parts that make us....us! The fact that Michel has so many descendants alive today is incredible. You can't help but wonder if he and Anne sat together overlooking their homestead in Port Lajoie in their old age and could even begin to imagine the legacy they would leave behind.



[G] Haché dit Gallant historical site. Photo credit: Cosmos Mariner, July 18, 2019

Acadians are such a passionate and close-knit group. We care deeply about our ancestry and those who came before us. We are always searching for our connections to others and welcome everyone as family, no matter how distant the relation. We have a desire to know the intricate details of our ancestors' lives; not just the names and dates, but the trials and tribulations, the overwhelming joy, and the heartache they experienced. It makes them more human, and it makes us, as their descendants, more appreciative of the fact that we are beyond fortunate to be here. The Acadian Expulsion was a horrific time for our ancestors. When you really understand the depths of what they went through, you really come to understand what a miracle it is that any of us are here today. To say we come from immensely hardy stock is an understatement.



Acadian flag. Vive l'Acadie!

In closing, this is why documented paper trails, in combination with D.N.A. testing, are so valuable to genealogy. When we look at the world today, we know that non-biological events happen in families all the time, whether it be through adoption or extramarital relations, so we would be naïve to think that these situations didn't happen in our family trees in the past as well. Following only the documented paper trails can cause you to miss valuable evidence within our D.N.A. that we never would have known existed. I can follow up with a few more examples of how DNA testing has helped shed some light on the origins of some other Acadian families at another time since I wanted to focus mostly on Michel right now, but the science of D.N.A. testing has been incredibly helpful to genealogists in so many ways and it just keeps progressing. I would love to see some clarification as to Michel's origins in my lifetime, and I have a feeling someday, maybe many generations from now with the use of technology that hasn't even been invented yet, our own descendants will be able to know the truth once and for all. They may look back on us and laugh at all the theories we have researched up to this point.

Genealogy is not a solitary pursuit, nor should it be. It is a venture that should be collaborated on and widely shared in order for everyone to gain the most from the tireless research undertaken. When we really think about how interconnected we all are at a fundamental level, we realize it truly takes a village to piece together the lives of these amazing ancestors and preserve their mark on history with our dedication to finding the truth.

Afterword

I hope this article has been informative and helpful. I would like to show deep gratitude and appreciation to all the experienced genealogists and researchers who have come before me and paved the way.

You can email me at treasuredtreesbynicole@gmail.com with questions, comments, thoughts, suggestions for corrections, requests for more information or to participate in my ongoing D.N.A. research of Haché/Gallant descendants.

If you would like to join the Facebook group 'Descendants of Michel Haché dit Gallant and other Acadians', we would love to have you. I ask that if you share this article, in part or in its entirety, that you please be sure to include my name and contact information so others will be able to reach me and know where this information has originated. Thank you!



Nicole Gallant-Nunes



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Source Notes:

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