

EDMUND RICE (1638) ASSOCIATION NEWSLETTER

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The Edmund Rice (1638) Association was established in 1851 and incorporated in 1934 to encourage antiquarian, genealogical, and historical research concerning the ancestors and descendants of Edmund Rice who settled in Sudbury, Massachusetts in 1638, and to promote fellowship among its members and friends.

The Association is an educational, non-profit organization recognized under section 501(c) (3) of the Internal Revenue Code.

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Edmund Rice (1638) Association Newsletter

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Winter 2005

President's Column

Our Rice Reunion 2004 seemed to have attracted cousins who normally don't attend, so the survey instigated by George Rice has proven particularly useful. One theme reunion attendees asked for appears to be a desire to hear more history of our early Puritan forefathers.

To that end, we have found an expert in the history of the Congregationalists who succeeded the Puritans. He is Rev. Mark Harris who, among other things, teaches at the Andover Newton Theological Seminary. He will speak at our Annual Meeting 2005 on the evolution of Puritans from the 1700s, where Francis Bremer left off, to the early 1800s, focusing to some extent on areas of Massachusetts that the Rices populated extensively.

Our ancestors lived in an age of rapidly changing culture during which science started to discover new insights in astronomy, physics, and chemistry, as well as biology. Francis Bacon (1561-1626), Galileo (1564-1642), and Harvey (1578-1657) were followed by Newton (1642-1727), van Leeuwenhoek (1632-1723), and Halley (1656-1742) and ushered in the "Age of Reason and Enlightenment". The Industrial Revolution followed. By 1850 New England and Massachusetts, in particular, were covered by a dense network of railroads. Almost every small village was served by them, so that one could reach Boston or Albany from a small hamlet in one day or so.

We had our American Revolution and then the French had theirs. Probably not until our own age did Rice yeomen face such profound changes. Mark Harris will discuss the theological changes that accompanied the period.

Our 2005 Rice Reunion will be Friday and Saturday, September 16 and 17 at the Wyndham Hotel in Westborough, MA.

The ERA Board of Directors meets Saturday, March 12, 2005 at Westborough.

They will decide on our entire program then.

MAKE PLANS NOW TO ATTEND NEXT FALL!

The ERA does not publish individual names of our YDNA project, but individuals are free to announce them. Michael Rice of the Kahnawake Mohawks wants all to know that his first 12 genetic markers exactly match that of the reconstituted ancestral Edmund Rice Haplotype. Beth McAleer has made great progress translating Michael's pedigree from French and Latin 18th century script contained in the Drouin Collection microfilm at NEHGS library. Michael, who was a great "hit" at our 2004 reunion, has his remaining markers due out of the lab in February.

Our Newsletter Editor has alerted me to the very recent death of John Rice, a long time member of ERA Board of Directors. John did attend the ERA Reunion in 2004 as he had for probably most of his long life. I seem to remember that he first attended when he was 12 years old. It was only a few years ago that he asked to be excused from the BoD. He was always cheerful and helpful and served ERA well. I will miss him!

– Bob Rice

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Edmund Rice (1638) Association Newsletter

Send articles, corrections, member news, items of interest,
obituaries, queries, etc. to the newsletter editor:

Perry L. Bent email: perry@lifename.com
807 Edgell Road, Framingham, MA 01701-3973

Membership

The Edmund Rice (1638) Association, Inc. is governed by a Board of Directors, of at least five members, elected at the annual reunion and meeting, usually held on a weekend in September.

Descendants of Edmund Rice were holding reunions as early as 1851, but it was not until 1912 that the Association was formed and officers elected. Incorporation under Massachusetts law took place in 1934.

Membership is open to anyone who claims to be a lineal descendant of Edmund Rice. Rigorous proof is not required and many members have been able to ascertain their pedigree only after access to the books and files of other members. Spouses are also eligible for membership.

Annual dues, payable *September 1*, are:
Initial dues.....\$ 15.00
Renewals:
Under 80 years of age.....\$ 15.00
Age 80 and above.....\$ 5.00
Life membership.....\$200.00
(single payment)

Checks To: EDMUND RICE (1638) ASSN., INC.

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Address Corrections:

The Post Office does NOT forward bulk mail. The return postage and re-mailing postage costs the Association nearly \$1.50 per copy.

Your help with this is greatly appreciated.

Editor's Column

Greetings—

The holidays are over, and we're deep in the throes of a New England winter here. But this winter, no one is complaining about the weather, having witnessed the devastation from the tsunami on the other side of our world. Let's all remember that it will take a sustained charitable effort over many months—indeed, probably over several years.

Some of you may have noticed that this Winter 2004 newsletter is late this year, and I'd like to apologize for my confusion in the publication schedule. I think we're back on track now with this issue.

One of the nice things about Winter is hunkering down at the computer or with one's genealogy books and notes and research, and taking the time to chase down ancestors and take a sledgehammer to a brick wall. It seems like Winter is when there's time to devote to the passion of genealogy. Or, as some would call it, the obsession of genealogy.

I hope you all have a healthy and happy 2005, and that you find the time to knock down a brick wall or two, or explore an ancestor in more depth.

We'll see you in the Spring with the next issue—as always, all contributions are welcome. Do you have an anecdote about one of your Rice ancestors? Did you learn something new about them? You don't have to be a professional genealogist or a journalist to contribute. Write or email me!

– Perry Lowell Bent

Membership Address Lists:

Member lists are available to MEMBERS ONLY. Please send \$1.50 to cover printing and postage, and specify alphabetic or zipcode order.

Website

Edmund Rice (1638) Association

www.edmund-rice.org

Honorary Life Members

John E. Rice

Corinne (Mickey) Snow

Ex-Officio Directors

(Past Presidents)

Frederick Rice, 1993-1997

John S. Bates, 1990-1993

Patricia MacFarland, 1982-1983

William H. Drury, 1980-1982

Margaret E. Allen, 1973-1974

Condolences

Theresa Cook Jemison, our Mohawk cousin from Basom, NY, lost a sister, a son and a grand-daughter during 2004. Our heartfelt sympathies to her and her family.



John E. Rice

MARLBOROUGH -- John E. Rice, 89, a Marlborough native, died Tuesday, Dec. 21, 2004, at Beaumont Nursing Home in Westborough.

The son of the late John E. and Helen (Ellis) Rice, he was associated with his father at Rice Orchards in Marlborough for many years. He was a graduate of Williston Academy in Easthampton and the University of Massachusetts Stockbridge School.

Mr. Rice was a member of the Marlborough Historical Society and Friends of the Marlborough Library. He was a director of the Rice Association for 40 years and later, treasurer for 12 years, and director for 40 years of the Bullard Memorial Farm Association in Holliston.

He taught duplicate bridge for many years for the adult education program at Algonquin Regional High School. Mr. Rice was a renowned storyteller, a master card player, an avid candlepin bowler and a lover of nature.

On Thanksgiving Day, he and 50 members of his family celebrated at the family homestead, where his grandmother was born.

He leaves his sisters, Harriet Wood of Madison, Conn., Constance Wood of Keene, N.H., and Shirley Hyland of North Smithfield, R.I.; and 12 nieces and nephews.

He was the brother of the late Virginia Kneller of Florida and Helen Wiles of Haverhill.

A memorial service will be held at a later date.

Memorial donations may be made to the American Diabetes Association, P.O. Box 1834, Merrifield, VA 22116-8034.

Welcome, New Cousins!

David Cavalier of East Hampton, NY, a Rice-Goodnow-Fairbanks cousin has joined us. David is descended from Hopestill, Daniel, Edward, Samuel, Edmund, as well as Persis, Edward, Samuel, Edmund through his Goodnow lines—a double Rice cousin! We hope to see David at the reunion this Summer.

and...

Judith M. Romano, MA

Richard M. Shaw, Jr., TN

Frederic A. Wallace, MA

Robert K. Rice, CA

David N. Ewing, NM

Marie Elizabeth Wooldridge, CO

Allen Rice, NE

Catherine P. Royce, MA

Elizabeth Rice-Smith, MA

Dorothy Marsh, MA

George D. Six, WV

Database Update

by George W. King

Historian, Edmund Rice (1638) Association [www.edmund-rice.org]

At the September reunion your officers demonstrated the association database using a report on the first nine generations of Edmund Rice's descendants. Five officers brought their laptop computers for members to view copies of this report in web page format. Unlike flipping pages in a book, the web "pages" from name index to person, from parent to child, and from child to parent appeared at the click of the computer mouse. Cousins kept all five computers busy all of Saturday morning.

John Chandler and I reported to our members that the association database now has 89,000 names. With your help we will be at 100,000 names next year. We are building from the 89,000 names to YOUR generation. You can help us by submitting your documentation on your family line to the database project. This is your legacy to future generations. If you are uncertain about how you can contribute, please contact John or George King.

Nine Generation Rice Database Available on CD

Your Board of Directors (BoD) agreed that we would offer the nine-generation report and database to our members. The BoD approved a charge of \$10 postpaid for a CD-ROM containing both documents. Bill Drury, our book custodian, agreed to make copies of the CD-ROM for ERA members upon request. Bill's postal address is included in this newsletter.

The BoD placed three caveats on the distribution of these documents:

- 1) The information is copyrighted by the Edmund Rice (1638) Association and is restricted to the personal use of association members.
- 2) The CDs will be available only to association members who agree to its terms of use.
- 3) The association master database is an ongoing effort. We expect to add an additional 25,000 names and 20,000 updates during the next three years for generations six and more recent generations. This CD-ROM represents our database effort as of September 2004.

TMG Upgrade

by George King, Williamsburg, VA

Wholly Genes Software announced in January the release of The Master Genealogist (TMG) v.6. For many years, TMG has been the genealogy computer program of choice for the *Edmund Rice (1638) Association*. Later this year, your association will move our master database from TMG v.5 to TMG v.6. If you are a TMG user, you will want to consider upgrading from TMG v.5 to v.6 at the nominal cost of \$24.95. Visit the TMG web page at: www.whollygenes.com for more information. If you are not now a TMG user you may want to move your genealogy computer records to TMG v.6. For a limited time, current TMG users may sponsor new users for the special price of \$39.95, including a CD-ROM and printed users guide.

US Census On-line

by George King, Williamsburg, VA

Recently several Internet subscription services have made available images of the US census records from 1790 to 1930. Until a couple of years ago, the SOUNDEX for the 1880, 1900, and 1920 US census was the only way to search for ancestors in those census years. In January we used the 1800 - 1850 census records for Stow, MA to help document the descendants of Solomon Rice who settled in that town before the year 1800. The census confirmed information that we had about Solomon's descendants, provided a clue about his father, and encouraged us to search further for information about his family.

Before 1850 the census named only the head of household. These earlier census enumerations included information about the ages of males and females in the household, but only the head was named. Regrettably, the earlier census records are of limited value and must be used with caution.

Beginning in 1850 the census named each individual in the household, gave ages and locations of birth. Beginning in 1880 the census added the relationship of every member to the head of the household.

If you have information from a cousin, ancestor, or family lore that gives names and birth dates, it is very easy to find and confirm your family in the census records from 1850 to 1930. For those who have an informally documented family record the census information will confirm and add confidence to the work of a cousin or ancestor. For those who are trying to work their ancestry back through the 19th century, the census is an invaluable compliment to birth, marriage, and death information. In recent years your association has used the LDS transcription of the 1880 US census to add confidence to our mid 19th century records.

Several Internet genealogy subscription services offer census records as part of their service. Some census years are indexed by name and age, some are indexed by head of household only, and some are not indexed at all. If you are trying to locate your ancestors, begin with a census year that is indexed. If the year is not indexed but you know where your ancestors lived, you can quickly scan the images for that location in the same way that you would scan a microfilm copy of the records.

When you find your family be sure to note the reel and page number for the census image. When included with the census year these are your source cites for this important information. Be like your association officers; learn to use the source citing capability of your genealogy computer program. The source citations are as important as the event information!

My local libraries offer access to both Ancestry.com and HeritageQuest.com. Both libraries permit me to access HeritageQuest from my home computer! My local LDS Family History Center also offers access to Ancestry.com at the center. It is likely that a nearby library or LDS Family History Center offers one of these services to you. When you find your ancestral family be sure to print a paper copy of the record for your file. If your library permits you to make a diskette copy of the record, be sure to save a copy in PDF format to diskette.

The Family Thicket, Part V

by John Chandler

This series of articles attempts to convey some of the complexity of family relationships among the descendants of Edmund Rice. Each article focuses on one early Massachusetts immigrant and his wife or wives and their offspring, showing how most of them are connected by marriage to the extended Rice family within a few generations.

John Fay figured in a previous article, *The Family Thicket, Part II* (Fall 2003). His first wife was Mary Brigham, daughter of immigrant Thomas, the subject of that article. Thus, section 3 of *Thicket II* mentions some of the Fay connections. However, there are many more, and John really deserves a separate article of his own. He married as his second wife Susanna (Shattuck) Morse and had several more children (and, incidentally, after John died, Susanna married as her third husband Thomas Brigham, son of the immigrant and brother of John's first wife – I hope you're following this!). John's origins are obscure. He is reported to have come to New England on the *Speedwell* in 1656 at the age of 8, but there is no extant emigration passenger list. In all, John had eight children, four by each wife, and six of these enter into the thicket. However, only three of the children appear in the on-line report of Edmund Rice's descendants, and only four appear in the ERA database, since the database and report focus on the descendency, rather than on the web of side connections.

1. John (1669-c1747) married Elizabeth Wellington. Three of their children play a part in this story. First, their son John had a son Jedediah who married Elizabeth⁵ Brigham (Dinah⁴ Rice, Edmund³, Samuel², Edmund¹). As mentioned in *Thicket II*, Elizabeth⁵ could also be counted in the sixth generation, since her father was Nathan⁵ (Nathan⁴, Mary³ Rice, Henry², Edmund¹). Second, their daughter Dinah had a daughter Mehitabel Goodnow married Silas⁴ Rice (Elisha³, Thomas², Edmund¹) as his third wife, and Dinah also had a son David Goodenough who married Abigail⁵ Rice (Adonijah⁴, Jonas³, Thomas², Edmund¹). Third, and last, their son Stephen had sons John and Stephen who married two Fiske sisters: Mary⁵ and Susan⁵ (Mary⁴ Stone, Mary³ Rice, Joseph², Edmund¹).

2. David (1671-1676). No issue (obviously).

3. Samuel (1673-1732) married Tabitha Ward, granddaughter of immigrant William Ward (see *The Family Thicket*, Spring 2003). Samuel and Tabitha had a son Samuel Jr whose son Solomon married Mary⁵ Pratt (Anna⁴ Allen, Mercy³ Rice, Henry², Edmund¹). They also had a son Jeduthan whose grandson Silas married Ruth⁷ Rice (Hezekiah⁶, Bezaleel⁵, Bezaleel⁴, David³, Henry², Edmund¹).

4. Mary (1675-1751) married Jonathan⁴ Brigham (Mary³ Rice, Henry², Edmund¹). Note that Jonathan⁴ was a grandson of immigrant Thomas Brigham covered in *Thicket II* and was also the brother of Nathan⁴ mentioned in section 1 above.

5. David (1679-1738) married Sarah Larkin. Three of their children are caught in the thicket. First, their son John had a son Levi who married Lucretia⁶ How (Benjamin⁵, Deliverance⁴ Rice, John³, Edward², Edmund¹) and a son John who married Levinah⁶ Brigham (Benjamin⁵, Gershom⁴, Mary³ Rice, Henry², Edmund¹). Second, their son Robert had a son Nathaniel who married Ruth⁶ Rice (Uriah⁵, Hezekiah⁴, Jonathan³, Henry², Edmund¹), a son Reuben who married his first cousin Bethiah⁶ Fay (Thankful⁵ Newton, Bethiah⁴ Rice, Daniel³, Edward², Edmund¹), and a grandson David who married his second cousin Rhoda⁷ Fay (Jeremiah⁶, Eunice⁵ Bradish, Damaris⁴ Rice, Thomas³, Thomas², Edmund¹), as well as a son Robert Jr who married Submit⁶ Rice (Jonathan⁵, Hezekiah⁴, Jonathan³, Henry², Edmund¹) and a son Rufus who married Martha⁷ Woods (David⁶, David⁵, John⁴, Lydia³ Rice, Edward², Edmund¹). Third, their son Aaron married two Rice descendants: Thankful⁵ Newton (by whom he had Bethiah⁶ Fay mentioned above) as well as Eunice⁵ Bradish (by whom he had Jeremiah⁶ Fay mentioned above). Notice that I mentioned cousin relationships in this section only where the two spouses had

the same surname. It should be apparent (if not exactly clear) that many married couples were relatively close cousins in 18th-century New England.

6. Gershom (1681-1720) married Mary Brigham. Mary was presumably another descendant of immigrant Thomas Brigham, but her identity is not entirely clear. Two of their sons contribute to the tangle. First, their son Gershom had in turn a son Gershom whose daughter Persis married Luther⁶ Moore (Grace⁵ Rice, Tyrus⁴, James³, Thomas², Edmund¹), as well as two other sons, Thaddeus and Adam, who married a pair of Rice sisters: Thankful⁵ and Sarah⁵ Rice (Pelatiah⁴, Peter³, Thomas², Edmund¹). Ward's *The Rice Family* asserts that Thaddeus also married a second Rice descendant, namely, Mary⁶ Brigham (Jonathan⁵, Jonathan⁴, Mary³ Rice, Henry², Edmund¹). However, this marriage may be a mistaken identity because the marriage record in Northborough lists the bride as Mary Prescott of Acton. Second, their son Paul married Rebecca⁵ Rice (Jacob⁴, Jacob³, Edward², Edmund¹).

7. Ruth (1684-?) married Increase Ward and had seven, or perhaps eight, children. However, no evidence points to any grandchildren. It seems likely that this family moved away from the Marlborough area before 1740.

8. Deliverance (1686-1711) married Benjamin Shattuck. Their daughter Deliverance married her first cousin Samuel Fay, Jr. mentioned in section 3 above, and was the mother of Solomon also mentioned there.

Once again, we see that the family "tree" has many stems.

Report of the Genetics Committee

Members are John Chandler, George King, and Bob Rice

We now have eight biologically different Rice/Royce families grouped according to their haplotypes or genetic markers on our web site, edmund-rice.org. Another administrative group contains those Rices who do not match anyone else. That group is very large, which continues to show that very many different Rice males immigrated to America. A few of the latter do match one other Rice, but they have no conventional genealogy to bolster the YDNA evidence or they are known close relatives, i.e. brothers. This group is looking for matches with some Rice family, and from time to time they do form a group and are moved out.

Recently Group 9 was formed just that way. The ability of YDNA to consolidate Rice families WITHOUT CONVENTIONAL GENEALOGY is dramatic. We get rave letters from them. Of course they still must do the conventional genealogy to know the names and places their Rice ancestors originated in America. There are five southern Rice groups.

We also get a few more descendants from Edmund Rice every few months as a result of YDNA analysis. Some of these are out of the blue, but some are just verifying their sometimes shaky paper genealogy. As of 19 January 2005, there are 32 such descendants of Edmund. A few were measured by Sorensen, but the bulk were analyzed by FTDNA.

Two of the Edmund Rice group are Kahnawake Mohawk Rices. Michael Rice wants all ERA cousins to know that his first 12 markers exactly match that of Edmund's reconstituted ancestral haplotype. His extended marker analysis is scheduled for February and we expect close matching. This is partly because the conventional genealogy shows Michael is descended from Silas Rice, one of the captives from August 8, 1704.

We continue to search for the exact lineage break of Royce and Rice descendants but cannot yet say just where it was. The detective work will eventually narrow down the branching mistake of assuming a Rice for a Royce if not pin point it precisely.

The Rices In Kahnawake

Presented to the Edmund Rice Association, Friday, September 17, 2004 in Marlborough, Massachusetts
by Michael Rice

When I first accepted the invitation from Robert Rice to speak about Silas and Timothy Rice and their descendents at Kahnawake, I asked myself, what did I agree to? Thanks to the patient encouragement of Mr. Robert Rice, I am here with more information than I thought possible. At the same time, I am disappointed that I could not find the last three generations connecting my family tree to Silas and Timothy Rice.

In the course of my research, I uncovered family members whom I had known only through oral history handed down from my parents, grandparents, and great-grandmother, Anna Bell Rice. I also learned of family members of whom I had no knowledge.

In order to understand why the Rice boys were taken captive and adopted at Kahnawake we have to understand the world view of the Kanienkehaka, The People of the Flint, and to understand their motives for taking captives. The people of Kahnawake were influenced by a cultural tradition know as the *mourning war*. The *mourning war* was a system meant to replace family members who had died during war, sickness, or by an enemies' medicine. The women, to assuage their grief over the loss of a child or family member, could initiate a mourning war. Children and young men or women were viewed as suitable candidates for adoption because they could be more readily incorporated into Kanienkehaka society.

An example of this can be found in the journal of James Scoouwa Smith, an Englishmen adopted by Kahnawake people. Smith wrote, "At length one of the women made out to speak a little English (for I believe they began to be afraid of me) and said, no hurt you; on this I gave myself up to their ladyships, who were as good as their word, for though they plunged me under water, and washed and rubbed me severely, yet I could not say they hurt me much. These young women then led me up to the council house, where some of the tribe were ready with new cloths for me. They gave me a new ruffled shirt, which I put on, also a pair of leggings done off with ribbons and beads, likewise a pair of mockasons, garters dressed with beads, Porcupine-quills, and red-hair –also a tinsel laced cappo. They again painted my head and face with various colors, and tied a bunch of red feathers to one of these locks they had left on the crown of my head, which stood up five or six inches. They seated me on a bear skin, and gave me a pipe, tomohawk, and polecat skin pouch, which had been skinned pocket fashion, and contained tobacco, killigenico, or dry sumach leaves, which they mix with their tobacco, - also spunk, flint, and steel. When I was thus seated, the Indians came dressed and painted in their grandest manner. As they came in they took their seats and for a considerable time there was a profound silence, every one was smoking, -but not a word was spoken among them. –At length one of the chiefs made a fine speech, which was delivered by an interpreter, -and was as followeth: - "My son, you are now flesh of our flesh, and bone of our bone. By the ceremony which was performed this day, every drop of white blood was washed out of your veins; you are taken into the Caughnawago nation, and initiated into a warlike tribe; you adopted into a great family, and now received with great seriousness and solemnity in the room and place of a great man; after what has passed this day, you are now one of us by an old strong law and custom – My son, you have nothing to fear, we are under the same obligations to love, support and defend you, that we to love and to defend one another, therefore you are to consider yourself as one of our people."

This adoption ceremony was probably similar for Silas, renamed *Jacques Tannahorens* (*he splits the door*). Timothy was renamed *Jacques Oserokohton* (*he passes through the year*). Timothy became renowned for his abilities and became a chief at Kahnawake. Timothy was reported to have visited Westboro, Massachusetts, in September 1740. I was unable to track down Adonijah in the Kahnawake records.

Silas (alias Jacques Tannahorens) was born 1695, married Marie Tsiakohawi (alias Tsionnakwannen), date unknown, and died on May 16, 1779 at the age of 84 years. His wife's death preceded his by two days.

They had five children, Marie Joseph Kaniaronkwas (*she gathers snakes*), Atonwa Aroniowanen (*Great Sky*), Ignace Sonawenhese (alias Sohninon), Marie Madeleine Tekanonnens (alias Ohnioron), and Catherine Skawennioha (alias Atienni).

Timothy (alias Jacques Oserokohton), was born 1697, married Catherine Ossenhawe (*she bears a name*) and died on September 25, 1777 at the age of 80 years. They had only one son Pierre, born in 1741, according to baptismal records.

I have tried to reconnect my family tree to know from which Rice boy my family descends. Contacting friends in Kahnawake, I began to look into my family tree. I knew as far back as my grandparents and partially my great-grandparents. My research took me to the Kanienkehaka Onkwawenna Raotitiohkwa Cultural Center where I found some small photocopied manuscripts, through the assistance of Kara Dawn Zemel, on the Rice boys and their capture. In addition, I found photographs of Rice family members. Unfortunately, many were partially identified with no information which families of Rice's they are currently related to today. Alexis Shakleton, Membership Registrar at the Mohawk Council of Kahnawake, informed me that I could get a partial record of my family tree at the MCK offices. It was with these records that I began to reconstruct my family tree. I was able to go as far back as Jean Baptiste Thaiiaike Rice, alias Big John Rice, who was a famous river pilot in the early 1800's and the first man to bring a Mohawk lacrosse team to play in England. I managed to go back one generation further to his parents Pierre Tekarenhonte, born in 1774, and Therese Konwanatontion, born in 1788, through the assistance of Pierre Bernard of Oka, Quebec.

At this point in the presentation I will use overheads to demonstrate my family tree, working back in time from myself to Pierre Tekaronhonte. What was interesting is that my great-great-great grandfather Big John Thaiiaike Rice was the only child in his family to use the Rice surname. Pierre Bernard and I could only speculate the reasons why his brothers and sisters continued to use only their French baptismal names and Kanienkeha names. Over a span of one hundred years the Rice name was not used. Unfortunately, I was not able to find out with certainty the reason for this. I hope I will be able to complete my family tree and find the missing pieces in the baptismal records in Kahnawake.

The remainder of my presentation was using overheads and digital photos of various Rice descendents in Kahnawake. I must issue a word of caution in my presentation. Although many Rice descendents could be traced today at Kahnawake, I was only able to trace my personal family tree. In Canada there are concerns about privacy and confidentiality, therefore an immediate family member to gain access to that information must initiate any research. Therefore the only family tree that I could research is my own. This must be respected because we are talking about living descendents of the Rice boys.

Another important caution must be acknowledged as well. It should not be assumed today that because there are Rice family descendents that everyone wants to be "redeemed" or made aware of this fact. Many of the modern descendents may know little or nothing about the history of the Rice boys capture and adoption. One should be careful in approaching current Rice descendents because they have become integrated into the cultural fabric of Kahnawake, and their identity is Native American. They may speak the Mohawk language and be comfortable with their identity. Trying to undo the past could lead to hurt feelings if one was to surprise Rice descendents and springs the "good news" on them. This could lead to hurt feelings and resentment. In Kahnawake there is currently a new membership law being enacted that has created contention and consternation in the community about who is a Mohawk of Kahnawake. Some people may be fearful or resentful that they may have descended from non-native captives and that this could possibly be used to deny them membership. The era in which captives like James Smith, Silas, and Timothy Rice were adopted into native societies has long passed and been replaced with modern day ideas on citizenship and membership criteria. I share this information so that you encounter no hard feelings. I would like to thank you for inviting me to speak at the Edmund Rice Association. And I hope I have given you a new perspective on the capture and adoption of Silas and Timothy Rice into Kahnawake.

Henry Mower Rice

by Gerry Rice



Here is an interesting Rice cousin-- and to think that he descends (as a great-grandson) from Ashur, one of the captured Rice boys. Ashur Rice was only Rice captive who opted not to stay with the Indians, and reportedly had an extreme fear of them for the remainder of his life.*

Henry Mower Rice (Edmund, Jedediah, Ashur)

Minnesota (1817-1894) Businessman; statesman; instrumental in securing Minnesota statehood; delegate from the Territory; U.S. Senator, 1853-1863; appointed U.S. Commissioner to negotiate Indian Treaties.

From Wikipedia, the free encyclopedia at http://en.wikipedia.org/wiki/Henry_Rice

Henry Mower Rice (November 29, 1816 – January 15, 1894) was an American politician.

Henry Rice was born on November 29, 1817, in Waitsfield, Vermont. Because of his father's death when Rice was quite young, he lived with friends. After primary education he studied law for two years. When he was 18, he moved to Detroit, Michigan and participated in the surveying of the canal route around the rapids of Sault Ste. Marie between Lake Superior and Lake Huron. In 1839 he secured a job at Fort Snelling, near what is now Minneapolis, Minnesota. He then became a fur trader with the Ho-Chunk and Chippewa Indians, attaining a position of prominence and influence. Rice was trusted by the Indians, and he was instrumental in negotiating the United States treaty with the Ojibway Indians in 1847.

He lobbied for the bill to establish Minnesota Territory and then served as its delegate to the U.S. Congress from March 4, 1853 to March 3, 1857. His work on the Minnesota Enabling Act during those years facilitated Minnesota's statehood. In 1858 Rice was elected as a Democrat to the United States Senate. He served from Minnesota's admittance on May 11, 1858 to March 3, 1863 and was not a candidate for re-election; he was an unsuccessful candidate for governor in 1865.

Rice also served as a member of the board of regents of the University of Minnesota from 1851 to 1859 and was president of the Minnesota Historical Society. As a United States Commissioner during 1887–1888 he continued to negotiate treaties with the Indians. He died on January 15, 1894, while on a visit to San Antonio, Texas.

In 1916, the state of Minnesota donated a marble statue of Rice to the U.S. Capitol's National Statuary Hall Collection.

The following is excerpted from: Biographical Directory of U.S. Congress

RICE, Henry Mower, (1816 - 1894), Senate Years of Service: 1858-1863, Party: Democrat

RICE, Henry Mower, (brother of Edmund Rice), a Delegate and a Senator from Minnesota; born in Waitsfield, Vt., November 29, 1816; attended common schools and academies in Detroit and Kalamazoo, Mich.; resided in the Territories of Iowa and Wisconsin; moved to the Territory of Minnesota in 1839; post sutler for the United States Army at Fort Atkinson, Iowa; engaged in the fur business; negotiated a treaty with the Winnebago and Chippewa Indians in 1847; settled in St. Paul in 1848; through his personal influence secured the consent of the objecting Sioux Indians to confirmation of the treaty of 1851 whereby all of Minnesota west of the Mississippi River and south of Ojibway County was opened to white settlers; elected as a Democratic Delegate to the Thirty-third and Thirty-fourth Congresses (March 4, 1853-March 3, 1857); was not a candidate for re-nomination in 1856; upon the admission of Minnesota as a State into the Union was elected as a Democrat to the United States Senate and served from May 11, 1858, to March 3, 1863; was not a candidate for reelection in 1862; member of the board of regents of the University of Minnesota 1851-1859; unsuccessful candidate for election as Governor of Minnesota in 1865; president of the State historical society; president of the board of public works; treasurer of Ramsey County 1878-1884; United States commissioner in making several Indian treaties 1887-1888; died while on a visit in San Antonio, Tex., January 15, 1894; interment in Oakland Cemetery, St. Paul, Minn.

Bibliography

American National Biography; Dictionary of American Biography; Marshall, William. 'Henry Mower Rice.' Minnesota Historical Society Collections 9 (1901): 654-58.

* Ashur was the only one of the "four captured Rice boys" that opted not to stay with the Indians. Actually, Moses Rice's grandson, Asa, captured along with Titus King from Charlemont in 1755, chose not to remain with the Indians and was not released until after hostilities ceased around 1762. The same is true of the eldest, Phineas, and the youngest, Isaac Stevens, sons of Dea. Joseph and Prudence (Rice) Stevens of Rutland, MA, who were taken prisoner by the Indians at Rutland, and their brothers, Samuel and Joseph, slain on Aug. 14, 1723. Their prisoners were taken to Canada and detained there more than a year before their father could procure their redemption, and then at an expense that reduced him to want. On their march, Phineas (perhaps 14 years of age), when his little brother Isaac (about 5 years old) was tired and could walk no further, used to take him on his back and carry him until rested. Phineas settled at No. 4 (Charlestown) NH; Capt., etc., and distinguished himself by his defense of that infant settlement, and otherwise rendered it important services. -- see Reed's *Rutland* and Ward's -- *The Rice Family*--1858

Capt Phineas died while on an expedition to capture Fort Cumberland during the Seven Years War (French and Indian). He was stricken with Camp Fever and did not survive. According to information given at a 1995 lecture, at Fort Number Four in Charlestown, NH, he had served as a frontier scout and as a courier between the Governor of Massachusetts and the Canadian authorities, especially in negotiating for the ransoming of New Englanders captured by the French and Indians. [Note: *The fact that Phineas Stevens died of "camp fever" obtained from a talk given at Fort #4 by Prof. Roger Lawrence, founder of the French-Canadian Genealogical Society of Manchester, NH. The fact that Phineas was a courier and frontier scout is from common historical sources.*]

Another "story" is of Moses, his grandson Asa, and Titus King. The following was copied from the data of Warren Forsythe from the WorldConnect web-site:

SOURCE: *CT HIST SOC, Narrative of Titus King: An Indian Captive in Canada, 1938*

[Titus King was captured along with Asa Rice, but Titus [was] freed earlier and he was age 25 or so, while Asa was 7].

The rest may have come from the RICE genealogy, from Edmund Rice (1638) Society, or from the source that the Rice book used, perhaps a town history.

The French and Indian War had started. On 11 Jun 1755, Asa's grandpa Moses, Moses' son Artemas, Asa, and Titus King, possibly a cousin, went to harrow their corn, guarded by a militiaman, Phineas Arms. Moses rode the harrow while Asa rode the horse. Artemas and Titus hoed the corn. Phineas marched up and down with his musket at his shoulder, but the other men had leaned their guns against a pile of logs at one end of the field. Six or seven Indians from St. Francois du Lac in Yamaska County in Quebec Province, Canada hid and watched from a nearby hill. Creeping down a ravine that bordered the field, the attackers waited until the men were at a distance from their weapons. At the first fire, Phineas Arms took a bullet in the head and Moses was crippled by a bullet in the thigh. The frightened horse threw Asa, and he and Titus tried to hide among the young corn. Artemas ran for his life toward Taylor's Fort, seeking help. The attackers soon captured Titus and Asa. After tomahawking Moses, whom they left for dead, they made off with the two captives. Titus King was redeemed (ransomed) in about 3 years and returned home by way of France. Asa's father did not have the means to ransom him, so he remained captive 6 years and 7 months, until almost the end of the war, 1762. Capt. Robert Rogers, leading Rangers' rangers, took revenge in 1759 on the Indian village of St. Francis, presumably very near the present day town of St. Francois du Lac, Yamaska Co. Quebec Province, Canada. They killed all the men, burned the place, took back some US captives and 2 Indian boys, but Asa was not among them.

LIFE AS ALGONQUIN INDIAN: from CT HIST SOC (titus king) 1938 source:

Titus King was a militiaman from Northampton about age 25 in 1755. [The fact that the Indians took him, rather than killing him, and that he was adopted into a tribe, probably indicates he was younger than 25.] After just a few days of the travel to Crown Point on Lake Champlain, they ran out of food. Asa had to be carried the rest of the way to Crown Point, and Titus was made to carry packs and guns. When they came to Crown Point, the French soldier fed them, and the Indians

got so drunk that Titus feared for his and Asa's lives [Titus never calls Asa by name--just "the boy" or "the little boy"]. On 26 June 1755, Titus and Asa were adopted into different families and lost contact, as Titus's family appears to have been near Montreal, while Asa's was near St. Francis, 40 miles downstream (east). Why Asa was not recaptured in the 1759 Rogers raid is unexplained.

REV. WAR: Asa's service is in pension application S14308 filed Sep 1832: Apr 1775. He enlisted under Lt. Thos Nichols, Capt. Oliver Avery of Charlemont, MA, and marched to Cambridge, MA. Various other drafts and enlistments included Bennington and Saratoga. He may have met people at White Creek, NY where he later moved.

More 2004 Reunion Photos



The 2004 ERA Reunion had time to chat with our cousins to compare notes, to check the database on the five computers at the lab area, and ask further questions of our guest speaker, Michael Rice (above right). The food was good, the speakers were fascinating, and the company was exceptional.

Please join us **Friday and Saturday, September 16 and 17 at the Wyndham Hotel in Westborough, MA.** More information will be forthcoming in our Summer newsletter mailing.

[Photos courtesy of Kathleen Bond]

Queries

Liz Rice-Smith writes: I am a Visiting Scholar this year at Harvard, researching aspects of the various Rice boys from (at least) generations who were abducted and brought to Canada... very interesting. I had hoped to put a little notice in the newsletter asking people who might have info to let me know ... Moses Rice family including his grandson, his sister Prudence Rice Stevens and her sons, and then of course the families of Silas, Timothy, Nahor, Adonijah, and Ashur. I am wondering if I have missed any captives in our family, and hope I have not. I am a UCC minister and also have a doctorate in clinical psychology, specializing in trauma treatment with children, adults, and families. Write or email me, Elizabeth P. Rice-Smith, 632 Massachusetts Avenue #501, Cambridge MA 02139, ericesmith@hds.harvard.edu

June Koeppe writes: I have very little information on my Grandmother Margaret Emma Rice. She married Francis Dunton, on 1st January 1886. This was his second marriage. Her parents were James E, and Clara (Hayes) Rice. All of these were in Woolwich, Maine. We have a "Rice" Cemetery, and if anyone knows of an ancestor buried there, I will be in Maine next summer and would be more than happy to take pictures of gravestones, if needed. Please contact June Dunton Koeppe, 2111 Avenue B, Kearney, NE 68847

Steve Hollands writes asking if anyone knows anything about the parents, grandparents, etc. of Lydia Rice, b. about 1799 in Cortland County, NY and died Jan. 14, 1877 in Campbell, NY, who married Edward Wing, who was born April 18, 1795 in East Sandwich, MA and died Sept. 28, 1852 in Veteran, NY. If anyone can help him, they can write Steve Hollands, 812 Greenwood Circle, Apt. 2, Takoma Park, MD 20912.

Universalist Ministers

At the Rice reunion in 1996 at Marlborough I sat at a round table with as many as five (or more) men who later said they were all Universalist ministers. I assume they were retired. Presumably they were also Rice cousins. If anyone knows their name(s) and how to communicate with them I would greatly appreciate knowing.
Bob Rice, 30 Burnham drive, Falmouth, MA 02540; 508-548-4960; rvrbarre@aol.com

Rice Books Available

The ERA offers quite a few Rice books at reasonable prices. Contact Bill Drury for a list of available books and prices.

Additionally, Peggy Rice Grosser is the author of "Grains of Rice—with an occasional dash of salt, a Rice family Chronicle from 1847-1947"—a compilation of family letters and photos and documents which would be of interest to Vermonters and history buffs of that time period, in general. Contains 338 pages, 68 illustrations, 30 photos. This book is available from her at 333 Water Street, Apt. D5, Kerrville, TX 78028-5232 for \$24.00 (\$20 book plus \$4 postage). You can order by telephone at 1-830-896-3270, also.

Buy a Book. Or Several!

If your home library already has a full set of Rice books, what about the Family History section of your favorite local libraries? Consider donating a copy or two!
Contact Bill Drury to purchase books.