

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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President's Column

Most Rice families from 1638 to 1838 or so were subsistence farmers, as were the great majority of people in America and the western world, for that matter. We tend to hear about political and religious leaders more than ordinary citizens, but even many of the former had to grow much of what they ate, drank, and wore. In New England, without many slaves, farmers' families provided labor from dawn to dusk and beyond. This was the way it had been for humanity for thousands of years until the Industrial Revolution.

My own Rice family farmed in Sudbury, Marlborough, Worcester, and Barre, starting with Edmund, of course. He had more farmland than anybody in Sudbury and a great many sons to help him. Even though Edmund dominated politics in Sudbury and was consulted in other nearby towns, he had to farm as did Thomas, his son in Marlborough, and Jonas in Worcester. The latter also became a Judge of Common Pleas, but at the end of his life. He had only three sons to help farm, as did his son Jonas, who migrated to Barre about 1753 (although some say by 1748). Early Barre Town Records were burned.

During the latter part of the 1700s more and more farmers were losing their sons to commercial enterprises with less attention necessary for farming.

It is probably true that starting about then our Rice forebears had smaller families. That was not the case for Thomas, son of Jonas, born in 1741, for he had eleven children by two wives. However, his first son, Thomas, born 1766, had only three, all sons. Thereafter it is problematic that I even exist, for Nathaniel, born 1792 had only two, both sons, but only one of those had children, and Carlo, born 1821 had only one, as did Ernest, born 1866. My father, born 1891, had three children but only one son. I managed two sons and now have one grandson. My grandfather left the large hilltop farm about 1889. It is easy to see how the Rice surname can dry up as it actually has in Barre, a town that once had dozens of Rice families.

From the beginning of Massachusetts Bay Colony each town was required to provide schools. They were primary schools and my Rice family attended Barre Number 4 School, one of the later buildings which still exists today as a community house. Barre had a secondary school in the 1830s. There were also private secondary schools. One or more of my Rice ancestors attended New Salem Academy about 1842 according to inscriptions on the flyleaf of a chemistry textbook in my possession. That town was 16 miles from Barre and indicates many secondary students boarded far from home. I graduated from Barre High School in 1942 from a building built in 1900 but by 1967 a Regional High School, Quabbin, was in operation on land once the home of Elsie Hawes Smith, long ERA historian and Rice author.

Our speaker for the 2006 Rice Reunion, Professor Robert Allison of Suffolk University will speak on the cultural history of Middlesex County, which includes Sudbury. He presumably will not go into detail about Rices per se but may touch upon similar aspects in general.

PLAN ON OUR 2006 RICE REUNION AT HAMPTON INN IN NATICK, MASSACHUSETTS. FRIDAY AFTERNOON, 22 SEPTEMBER. WE HAVE TENTATIVE PLANS FOR A BUS TOUR OF NEAR-BY FIRST PARISH CHURCHES AND SATURDAY, 23 SEPTEMBER, OUR DAY LONG MEETING WITH RESERVED LUNCH AT 12 NOON AND DR ALLISON AT ABOUT 1 PM. Details and reservation forms will be in the Summer '06 newsletter.

– Bob Rice

Inside This Issue

Editor's Column	p. 2
Website News	p. 4
Gen. Computer Tips	p. 4
Database Update	p. 5
Meet the Ancestors	p. 6
Family Thicket	p. 7
Rices in the News	p. 9
Rev. Parkman	p.11
Queries	p.34
Books On Sale	p.35

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)

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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

Happy 2006!

I'm writing this when the winter temperatures here in Edmund Rice-land are hitting the mid-50's. I'm sure our ancestors enjoyed these rare winter thaws in the midst of their cold winters as much as I do.

I want to say thanks to everyone who emails or writes me. I really enjoy hearing from you, and reading your comments about our newsletter, or reading about how you descend from Edmund. Please keep those cards and letters coming in! It's lovely to hear the compliments, and constructive to hear the criticisms. But mostly it's just nice knowing there's a world of Rice cousins out there.

Many of you commented on how much you enjoyed the last newsletter. I'm happy to announce that Liz Rice-Smith's next essay in her series is included in this issue. We've also received reprint permission from The Texian for their article about the Texas Freedom Fighters and Thomas McClure Rice, courtesy of our cousin Norman L. Cooper.

The quality of this newsletter totally depends upon the generosity of our cousins who devote the time to write articles and send them in to us. A big thank-you from this editor on behalf of all of the Rice cousins!

– 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

2005 - 2006 Officers

Please see website officers page

Honorary Life Members

Corinne (Mickey) Snow

In Loving Memory

Nancy F. Jackson passed away Sunday, Jan 8th.

Welcome, New Members!

Chris Royce	CA
Tom Printup	LA
Neal E. Wixon	VA
Delia Ann Reynolds	OH
William M. Rice	MT

2005 - 2006 Directors

Past Presidents

1960-1963	Frederick R. Rice
1964-1965	William H. Hoeffler
1966-1967	Ray Lowther Ellis
1968	Edgar W. Rice
1969	Erwin R. McLaughlin
1970-1973	Col. Allan F. Rice
1974	Margaret E. Allen
1975	Charles W. Rice
1976	Seaver W. Rice
1977-1978	Henry E. Rice, Jr.
1979-1980	C. Whiting Rice
1981-1982	William H. Drury
1983	Patricia P. MacFarland
1984-1985	Janice R. Parmenter
1986-1987	Margaret S. Rice
1988-1989	Alex W. Snow
1990-1993	John S. Bates
1994	Alex W. Snow
1995-1997	Frederick H. Rice

Memorial Gifts

Consider donating to the Edmund Rice Association in memory of a loved one.

Website Update

ERA web pages have a new server!

In early December our association web pages at edmund-rice.org moved to a new domain name server. If you have been using the address: www.edmund-rice.org to get to our pages, you will notice no difference. However, if you have been using www.widomaker.com/~gwk/ERA or www.dearroz.pointclark.net/ERA/ you will need to begin using www.edmund-rice.org to get to our current pages.

When we began providing web pages, Dennis Rice and George King offered some of their personal web page space for our association use. Those offers permitted us to become involved in the Internet at very modest cost and served us well. However, those arrangements relied on the generosity of Dennis and George and did not provide for continuity in the event that they became incapacitated. Recognizing that we needed a more permanent presence on the Internet, your board of directors asked Perry Bent, John Chandler, and George King to find a permanent home for our web pages.

Our web pages have served us well by demonstrating that responsible, authoritative genealogy can be available on the Internet, by promoting our interest in DNA as an aid to conventional genealogy, and by attracting new members at a time when many sister organizations are experiencing declining membership. We continue to search for new ways to use the Internet and welcome your suggestions for changes or additions to our web pages. Please send your suggestions to Perry, John, or George.

Genealogy Computer Program Tips

by George W. King

Information about your sources is as important as the information from those sources. All good genealogy computer programs provide the capability to record your sources, usually called a master source list. Regrettably, many cousins do not know about the master source list or how important sources are for your family records. If you have applied for membership with the Sons or Daughters of the American Revolution or the General Society of Mayflower Descendants you will appreciate the value of sources!

Here is an excellent rule of thumb for entering source information into your computer genealogy files:

Information from a source goes in the date, place, and memo fields for the event.

Information about the source goes in the master source list and, if provided, the citation detail field for each event. In TMG you are presented with source entry whenever you enter new information. In PAF, observe and click on the "s" to the right of each event entry. In FTM you must press <ctrl><s> to get to the source list.

For example, consider a marriage certificate:

The name and address of the Department of Vital Statistics or church, the certificate number, and the date that the certificate was filed go in the master source list (and citation detail). The names of the bride and groom may also go in the master source list. This information is just like the footnotes and bibliography of a book --- or the footnotes and bibliography on our Descendants of Edmund Rice web pages.

The date and place of the marriage obviously go in the date and location fields for the marriage event. The names of the person performing the ceremony and of witnesses, if you want to record them, go in the memo field for the marriage event.

When you submit the computer file of your Rice ancestors for inclusion in our association records we will likely ask if you have additional information about your paper sources. You can help by recording those sources in the master source list as you prepare the file for your ancestors.

Database Update

by George W. King

Historian, Edmund Rice (1638) Association

Volunteers Needed

Your association has several excellent paper genealogies from members who do not use a personal computer. Because the computer database is now our primary way of tracking Edmund Rice descendants, we need to add these records to our computer database. If you are willing to enter one or two of these genealogies into the computer database of any good genealogy computer program, please contact George King at: gking5@cox.net or John Chandler at: john.chandler@alum.mit.edu or talk with them at the annual reunion. We will help you get started and give encouragement and support.

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. Please order from Bill Drury, our book custodian. 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.

Meet the Ancestors

Featured photos, lineages, and brief histories or anecdotes about our members' ancestors. Share your ancestors!

Margaret S. Rice

by George W. King

Margaret S. Rice was born 30 August 1852 at Bear River, Nova Scotia. She married William Wallace Graham, a ship's carpenter, on 25 December 1872 at Bear River. Margaret was a descendant of New England Planters Ebenezer Rice and his wife Anna Rice who emigrated from Massachusetts to Nova Scotia in 1760. This photo was taken in the 1890s at Bear River.



Did you ever wonder how we have so many Rice cousins in Nova Scotia?

At the conclusion of the French and Indian Wars, Royal Governor Lawrence of Nova Scotia wanted to replace the French Catholic Acadians with English-speaking Protestants. After expelling many of the Acadians (you all recall Longfellow's tragic poem "Evangeline") Governor Lawrence offered free land to the New England colonists to repopulate the land. By 1768 about 8,000 New Englander Planters had resettled in Nova Scotia. The name Planter is an 18th century word for farmer. Do not confuse this migration with that of the United Empire Loyalists after the American Revolution in the 1780s.

Ebenezer and Anna Rice, along with several other Edmund Rice descendants, settled in the Annapolis Valley near the English fort at Annapolis Royal. Ironically, Annapolis Royal is just across the Annapolis Basin from the oldest permanent French-speaking settlement in North America, settled in 1605. Other Edmund Rice descendants who settled in the Annapolis Valley included John Rice and his wife Sarah Smith, also a Rice descendant; Beriah Rice and Mary Goodenough; David Bent and Mary Felch, both Rice descendants;

and Aaron Hardy, whose Rice ancestry was recognized just last year.

Although church and civil records in late 18th and early 19th century Nova Scotia are not as complete as those in Massachusetts we have been able to reconstruct the descendants of these New England Planters with remarkable authority. When we needed the Y-DNA of a living John Rice descendant to help resolve an apparent error in a conventional genealogy, we turned to one of his descendants who lives in the same town of Bear River where Margaret S. Rice lived.

You can learn more about Margaret S. Rice's ancestry by visiting our web pages at: www.edmund-rice.org and following the link to: Nova Scotia Rice Cousins. Her record is there!

The Family Thicket, Part VIII

by John Chandler

This is the latest in a series of articles attempting 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 and offspring, showing how most of them are connected by marriage to the extended Rice family within a few generations. Most (but not quite all) of the people mentioned here are included in our Association's database, but many of them are not shown in the on-line 5-generation descendency report because the latter focuses on Edmund Rice's descendants and ventures only as far afield as their spouses and spouses' parents.

Like Edmund Rice (and like many of the other immigrants covered in this series), Richard Newton settled early on in Sudbury, Massachusetts, and later moved to Marlborough. However, Richard stands alone to the extent that none of his children married the children of Edmund or of any of the other immigrants featured here so far. Thus, there is no need to refer back to any previous articles for the context of the intermarriages shown here. Still, by the third and fourth generations, the mixing was thorough, and we find the usual abundance of cross-links between Richard's descendants and those of Edmund Rice.

Richard first appears in Sudbury about 1640, and his son John's birth was recorded there in 1641. As was often the case, some of his other children are not found in the Sudbury vital records, but there is a special compensation in this family: his children Mary and Moses are entered in both the Sudbury town book and the Middlesex County court records, once as children of "Richard and Amy Nuton" and once as children of "Richard and Anne Newton." Indeed, Moses is shown with two different birth dates, but differing by only five months, so that there was presumably only one son Moses described by the two entries. Still other records refer to Richard's wife as Hannah. This should not be taken as an indication that Richard had more than one wife, but simply that Biblical names were often written in different forms. Other examples of this phenomenon are Esther-vs-Hester and Jeremiah-vs-Jeremy.

Richard died at a ripe old age (recorded as "almost 100") in 1701, long after most of his cohort of immigrants had passed from the scene.

1. **John** (1641-1723) married Elizabeth Larkin and had a son John, who had three children who wandered into the family thicket. (A) His daughter Grace married Simon⁴ Rice (Benjamin³, Edward², Edmund¹). Note that Simon⁴ is a double Rice, having also the lineage (Mary³, Samuel², Edmund¹). (B) His son Phineas married Patience⁵ How (Deliverance⁴ Rice, John³, Edward², Edmund¹). (C) His daughter Patience married another Newton and had a son Uriah who married Hannah⁶ Eager (Sarah⁵ Brigham, Nathan⁴, Mary³ Rice, Henry², Edmund¹).

2. **Mary** (1644-) married Jonathan Johnson. Of course, with a name like Johnson, there is some doubt about the identifications in this family, but it seems likely that two of their children enter into the picture. Their daughter Mary was probably the wife of John Matthews and the grandmother of another John Matthews, who married Susanna⁵ Moore (Sarah⁴ Haynes, Elizabeth³ Rice, Samuel², Edmund¹); and their son William was probably the grandfather of Experience Stow who married Nathan⁵ Newton (Bethiah⁴ Rice, Daniel³, Edward², Edmund¹).

3. **Moses** (1646-1736) married Joanna Larkin and had no fewer than five children who play a role in our story. Joanna may have been the sister of Elizabeth, the wife of Moses' elder brother, but the parentage of both Larkins is uncertain. (A) Their son Edward had a son Edward who married Elizabeth⁴ Allen (Mercy³ Rice, Henry², Edmund¹). (B) Their son Jonathan married Bethiah⁴ Rice (Daniel³, Edward², Edmund¹). Jonathan and Bethiah were the parents of Nathan⁵ Newton mentioned in section 2 above. (C) Their son James had a son Joseph who married Experience⁵ Drury (John⁴, Rachel³ Rice, Henry², Edmund¹). Experience⁵ Drury is another double descendant of Edmund Rice and can be counted in the sixth generation via (John⁵, Thomas⁴, John³, Lydia²

Rice, Edmund¹). (D) Their son Josiah was probably the same Josiah Newton whose daughter Mary married Asa⁵ Brigham (David⁴, Mary³ Rice, Henry², Edmund¹). (E) Their son Ebenezer had a son Solomon who married Elizabeth⁶ How (Matthias⁵, Deliverance⁴ Rice, John³, Edward², Edmund¹). Note that Matthias⁵ How was the brother of Patience⁵ (see section 1B above).

4. **Joseph** (1647-1727) married Catherine Woods. Their daughter Tabitha had a son Micah Balcom who married Thankful⁵ Smith (Amos⁴, Abigail³ Rice, Henry², Edmund¹).

5. **Sarah** (c1650?-?) married James Taylor and had a son James, whose daughter Elizabeth married twice into the family thicket: first, she married Daniel⁴ Rice (Daniel³, Edward², Edmund¹); second, she married Gershom⁴ Wheelock (Lydia³ Rice, Henry², Edmund¹).

6. **Hannah** (c1654-1654) died in infancy.

7. **Daniel** (1655-1739) married Susanna Morse and had three children who are part of the tale. (A) Their son Daniel had a son Ezekiel who married Tirzah⁵ Newton (Bethiah⁴ Rice, Daniel³, Edward², Edmund¹). This Tirzah was a sister of Nathan⁵ (see sections 2 and 3B). (B) Their son Isaac had a son Hezekiah who married Eunice⁶ Brigham (Nathan⁵, Nathan⁴, Mary³ Rice, Henry², Edmund¹). Eunice was another double Rice who could be counted in two different generations. Her other lineage is (Dinah⁴ Rice, Edmund³, Samuel², Edmund¹). Eunice was also a first cousin of Hannah⁶ Eager, mentioned in section 1C above. (C) Their son Ephraim has a connection that is traced by Ward, and, although it is rather remote, it is in fact in our database: his great-grandson Jonathan Newton married Anna⁷ Knowlton (Lucy⁶ Forbush, Aaron⁵, Aaron⁴, Dorcas³ Rice, Edward², Edmund¹).

8. **Elizabeth** (c1655?-?) married a Dingley, according to Savage who referred back to Barry. The identity of this husband is not at all clear. There was a Dingley family in Marshfield, Massachusetts, in this time period, and at least three male Dingleys there had wives named Elizabeth whose maiden names are not known. Each of these three has been claimed as the one who married Elizabeth Newton, but I have not seen any convincing evidence. Since there was not a lot of intermarrying between Marshfield and the Sudbury/Marlborough area in those days, it is conceivable that all three claims are wrong, and, in any case, there are no Dingleys in our database until the 19th century.

9. **Isaac** (?-?). Savage also reports a son Isaac in this family, but I do not see a clear case for his existence. In particular, there are no marriages or children recorded for this Isaac in the vital records of Sudbury or Marlborough.

In summary, of Richard's nine children, one died young for sure, one probably died young, and one moved away and apparently lost touch with the Newtons' home ground. The other six are all connected to the Family Thicket within a few generations.

Rices in the News

Exhibit shows off treasures that can be borrowed

by Stacey Hart / Daily News Staff

MetroWest Daily News, Tuesday, December 27, 2005

An exhibit in January 2006 in Sudbury at the Town Hall will introduce the community to works of art that can be borrowed for months at a time to be displayed in public places. Some of the artwork is by Gertrude Rice. Gertrude Rice went around town in her carriage in 1914 to 1920 and did colored pencil drawings all in one book, maybe six to a page, of different wildflowers, Lee Swanson, curator of the Historical Society reported. For the exhibit, Lee said colored reproductions of Rice's work were made and are sharper and brighter than the originals. The 30 images will be under glass on three-panel displays so people can walk around them and admire them up close. Gertrude Rice lived at the bottom of Goodman's Hill Road on Concord Road in Sudbury.

Woman, 99, is secret Santa at nursing home

The following appeared on Boston.com: December 20, 2005

Residents at the Deerings Nursing Home have a very special secret Santa -- 99-year-old Sybil Rice. Rice, who lives on her own, makes gift baskets for the residents. This past Christmas, she and her family delivered 70 baskets to residents.

[Whether either Gertrude or Sybil Rice are Edmund descendants or not isn't known, but I'm sure we'd all like to claim them! -Ed.]

Monument Hill Ceremony Honored Early Texas Freedom Fighters

Reprinted from The Texian, the Official Publication of The Sons of the Republic of Texas, October 2005, Vol. 8, Number 3, with permission; submitted by Norman Cooper, from Canyon Lake, TX

Texas Heroes Day was celebrated September 17 at Monument Hill in La Grange. The event marked the 163rd anniversary of the Dawson Massacre and 157th anniversary of the reburial of the remains of the Dawson victims as well as the remains of the Mier Expedition prisoners who drew a black bean in Santa Anna's death lottery.

The celebration in La Grange honored these early Texas heroes and the families of their descendants at Monument Hill and Kreishe Brewery State Historic Park.

The Texas Heroes Day was sponsored by the local chapters of the Daughters of the Republic of Texas and the Sons of the Republic of Texas as well as the Friends of Monument Hill and the State Park. DRT chapter president Betty Hill of Eagle Lake and SRT chapter president Bob Schuhmann of La Grange worked closely with the event organizers Lennie Brown of La Grange and Scott Dunbar, KSJ of Marion as well as the Friends of Monument Hill State Park headed by Richard Smith, president.

The keynote speaker was Harry Krenke of Rockport who wrote the definitive history of the Dawson tragedy "Death in every shape: The Dawson Massacre and the Men of Fayette County". Judge Eddie Harrison of Brenham told the story of Joe Griffin, the slave who died in the Dawson Massacre while trying to save his master.

Fayette County Judge Ed Janecka was master of ceremonies. Prominent legislators that took part were State Representative Robby Cook and State Senator Ken Armbrister. The day started early at the Muster Oak on the square in downtown La Grange. Volunteers in period costumes and the Ceremonial Black Powder Brigade of the Sons of the Republic of Texas fired a rifle salute to the fallen heroes. It was under that same oak tree that the first

La Grange volunteers mustered in 1842 before beginning their fateful ride west to join the battle at Salado Creek near San Antonio. The ceremony on the square included reading a proclamation by La Grange Mayor Janet Moerbe.

The posting of the colors was by Boy Scouts and the sounding of reveille by bugler Rodney Koenig of La Grange. The Ceremonial Black Powder Brigade fired a cannon shot to salute the flag-raising as well as other appropriate ceremonies during the day and the laying of wreaths on the tomb by descendant families. SRT member Tom Green of Pearland presented a flag display. The display included full sized replicas of most of the battle flags used during the Revolutionary War period, the six flags that were flown over Texas, and various Texas campaign flags some 30 banners in all.

During the afternoon part of the program descendant families made short presentations of individual family histories in addition to laying wreaths on the tomb to honor their ancestors during the morning program. Descendant families were encouraged to hold reunions at the park, a practice that was traditional in the past.

The La Grange High School band provided patriotic music at the beginning of the morning program. The East Bernard Children's Choir also made a special musical presentation. A number of exhibits and demonstrations were set up in the park to show pioneer arts and crafts and the park docents provided tours of the Kreische House and ruins of the brewery.

[Thomas was an Edmund Rice descendant. See this issue of The Texian at http://www.srttexas.org/texian/Texian-10_05.pdf The Fayette County Record]



Reverend Parkman and the Rices: The Perspective of Westborough's Pastor/Teacher: The Reverend Ebenezer Parkman

Essay II. Finding Adonijah: After the August 1704 Mourning War Raid on Westborough

by E. P. Rice-Smith, reprinted with permission

On August 8, 1704, four Rice boys of Marlborough/Westborough, Massachusetts were carried off to Canada by Mohawk warriors. Ashur and Adonijah Rice, ages ten and eight, were the sons of Thomas and Anna Rice. Silas and Timothy Rice, ages nine and seven, were the sons of Edmund and Ruth Parker Rice. Silas' and Timothy's younger brother Nahor was struck and killed during the raid. These four surviving boys, brothers and cousins were carried off to Canada, where their lives were changed forever. Their abduction occurred amidst complex cultural circumstances. These included the contexts of European wars transplanted to and replaying, some would say even "infecting" North America. In the instance of the abduction of the Rice boys, it occurred during the War of the Spanish Succession. More to the point locally, the circumstances in which the Rice boys were marched off to Canada included countless mourning war raids by indigenous First Nation warriors against frontier settlements. Mourning war raids were a means used to replenish First Nation populations and establish justice for families who had lost one or more family members in local wars and who were devastated by "the great dying" of pandemic/epidemic amidst expansion, encounter, and wars. The complex circumstances in which the "captivation" of the Rice boys occurred also involved land struggles as well as trade, including human trade.

Subsequent to the abduction of the Rice boys and over time, these four youngsters travelled three notably distinct pathways. We know that Ashur Rice was ransomed by his father Thomas Rice with the help of Rev. Johannes Lydius, the minister of the Dutch Reformed Church in Albany. By 1710/1711, Ashur Rice was returned to his family and settler life in Massachusetts, Westboro, and later in Spencer/Leicester. Ashur Rice and his wife Tabitha had ten children. In Essay III, the next piece of this series on Parkman and the Rices, the focus is Ashur Rice, as we view him from Parkman's perspective. We know that Silas Rice and Timothy Rice, respectively, became Jacques Tannehorens and Jacques Oserongoton, "Chiefs" at Caughnawaga/ Kahnawake, establishing legacies of marriages, families, and descendants as well as treaty engagement in the events of their times, via profound transformation of identity and language in Canada. One of many granddaughters Marie-Anne.Konwatewentekon of Silas Rice.Jacques Tannehorens and his wife Marie Tsionnakwannen Tsaikohawi married the only grandchild, grandson Tehoragwanegen, of Eunice Williams.Waongote.Marguerite and her husband François Xavier Arosen. Their children represent the only direct familial descendency of Eunice Williams.Waongote.Marguerite. The focus in Essay IV. of this series on Parkman and the Rices addresses the range of dynamics surrounding the return of Chief Jacques Oserongoton.Timothy Rice to Westborough and Boston in 1740.

But we know almost nothing specific about what happened to Adonijah Rice. More than three hundred years have passed, and we know almost nothing about him. This Essay II. on Parkman and the Rices addresses what Parkman wrote about Adonijah as well as what Parkman's perspective has led and continues to lead us to understand about Adonijah's circumstances. In this essay, we also consider some possibilities about Adonijah's identity, life, and family descendency which may never have been conveyed to Parkman and certainly not noted by him. In this essay, I forward my hypothesis that Adonijah Rice may be the same person we find identified in the records of Oka, Rivière des Prairies, and Point aux Trembles in New France as Julien Risse dit Julien Visse dit Julien Anenharison dit Julien Anenharisonrisi. Let me tell you why I have come to hold this hypothesis.

What we do know for sure about Adonijah Rice subsequent to his "captivation" we can glean from three primary source documents. First, the Massachusetts Archives hold an early eighteenth century document which announced the names of captives carried away to Canada: "*Roll 1710/1711.*"

Second, from time to time, Westborough's Reverend Ebenezer Parkman wrote to the Governor of Massachusetts to advocate for the three Rice boys remaining in New France and their families. Parkman, the Harvard educated Puritan minister who was called when the Westborough church was "embodied" in 1724, served there until the time of his death in 1782. As Parkman's diary will tell, during the years 1739/40, he communicated with Massachusetts Royal Governor Jonathan Belcher (who served from 1730 -1741) about the circumstances surrounding the return of Chief "Oughtzorongoughton".Timothy Rice. And while the "captivation" of the Rice boys was well documented in Massachusetts Bay Colony government record by 1769, according to Emma Coleman (Vol. I, p. 324), in that same year, Rev. Parkman again wrote Governor Thomas Hutchinson (who was the last royal Governor of the Massachusetts Bay Colony), to make him aware of this situation:

At the South west part of Marlboro' then called Chauncy, now Westboro', as several persons were busy in spreading Flax, on a plain about 80 Rods from the House of Mr. Thomas Rice ... and a number of Boys were with them, of w^c two were sons of ye said Mr. Thomas Rice and three more, sons of Mr. Edmund Rice, Ten (some say seven) Indians suddenly rushed down a woody Hill close by, and knocked ye least of ye Boys ... in ye Head they seized Two of Mr. Thos Rice's Sons [Asher and Adonijah] the oldest of about 10, the other about 8 years; and the two other of Mr Edmund Rice's of abt 9 & 7; their names Silas and Timothy; and carried them away to Canada. [1]

Third, that same year Parkman wrote *The Story of the Rice Boys: Captured by the Indians, August 8, 1704 -- Four Rices Captivated*. This short piece, first published in 1906 by the Westborough Historical Society, was included in the 1976 Volume 105 of the Wilcomb E. Washburn, Editor (Director of the Office of American Studies, Smithsonian Institution) *Garland Library of Narratives of North American Indian Captivities*. As noted in this Garland Library publication, this piece was "written on the first two pages of a folded sheet of paper, 12.25 by 7.5 inches, with a wide margin at the back edge. The title at the head is on the fourth page. The paper is much discolored and is worn in the creases and at the edges, but the writing is very clear and legible. It has been carefully treasured by the descendants of Mr. Parkman, whose great-great-granddaughter, Mrs. W. R. Gould, has presented it to the [Westborough Historical] Society." [2]

While the journal entries of Ebenezer Parkman contain no specific reference to Adonijah Rice, in his 1769 story, *The Story of the Rice Boys: Captured by the Indians, August 8, 1704 -- Four Rices Captivated*, he noted,

... Adonijah grew up in Canada; but marryd first a French, afterwards a Dutch woman; settled in Husbandry, on some Land a little way off from Montreal, on the North Side of the great River; has had a good Farm there for many Years, as we have been certifyd; and he is, very probably, now living there at this Day. [3.]

Over the course of his ministry in Westborough, Rev. Parkman made many journal entries regarding his pastoral contact with Rice extended family members. Ashur himself was accepted into church membership during 1726; Parkman continued to have some contact with him subsequent to Ashur's transfer of church membership and family move to Spencer/ Leicester. Journal entries also detail Rice family communications with information regarding Timothy Jacques Oserongoten during his 1740 return to Westborough and Boston.

But Parkman's journal entries offer no specific notations regarding Adonijah. From Parkman, we learn nothing regarding the point in the course of abduction and "captivation" at which the two brother pairs Ashur and Adonijah, Silas and Timothy were separated. We learn nothing from Parkman about how Ashur and Adonijah were separated. From Parkman's journals, we learn nothing about the specifics of Ashur's ransom and return to Westborough. This is not surprising, of course, because young man Parkman did not become minister in Westborough until 1724, at only 21 years of age, by which time Ashur Rice was almost thirty years old. We do wish, though, that if Parkman had spoken with Ashur about his experiences of captivity, he had made a record of those conversations. We have questions, of course, about what happened! Why were Ashur and Adonijah separated? At what point did that separation occur?

We know from Parkman's 1769 very short story about the Rice boys, it was with the help of Rev. Johannes Lydius, pastor of the Dutch Reform Church in Albany, that Ashur was ransomed by his father in 1708. It was about four years after the "captivation," that Ashur returned to Westboro:

Ashur, in about four years, returned, being redeemed by his Father. This was bro't about by the kind Mediation of the Rev. Mr. Lydius, then Minister of Albany. [It is a little observable, that when the old Indian sachem Ountassogo (the Chief of the Cagnawagas at the Conference wth Govr. Belcher at Deerfield) made a Visit to Boston, & stop'd a while here in this Town, the forementioned Asher Saw him and knew him to be one of those Indians, who rushd down the Hill, as above, when the Children were captivated.] [4]

It is no surprise to us that Rev. Lydius's son, John Henry, would continue to have association with the Rices and their minister in Westborough. We gather that at some point, Adonijah was separated from his brother and cousins, perhaps at the time determinations were made which set each of these four boys on a different course. Parkman wrote in his 1769 essay,

Adonijah grew up in Canada; but marryd first a French, afterwards a Dutch woman; settled in Husbandry, on some Land a little way off from Montreal, on the North Side of the great River; has had a good Farm there for many Years, as we have been certifyd; and he is, very probably, now living there at this Day. [5]

Can we trust what Parkman has written about Adonijah Rice? While we have no reason not to trust him, we might also be wary of what he wrote -- or didn't write -- about Adonijah in his journals up to 1755 and in his 1769 story about the Rice boys, because it appears that he heard the least and that he knew the least about Adonijah. Certainly, of the four Rice boys,

Parkman wrote the least about Adonijah. Who “certifyd” [6] the information which Parkman noted in his journal? Who provided him with that information. We wonder. We want to know.

What methods of certification were available in 1769? Notaries offered their services for a range of civil matters, including certifying marriage contracts, property ownership, estate inventories and wills, arrangements for apprenticeship. How would this information have become available to Parkman and the Rices? Was Adonijah initially introduced to life in Caughnawaga as he was carried into Canada and then brought to another community, or was he initially brought to another community? Was it that Adonijah was moved from the Mohawks and the Jesuits at Caughnawaga or was moved from another mission, perhaps the mission for the Iroquois of the Mountains at Lac des Deux Montagnes. Or near where Sault au Récollet or Oka would be located to “a good Farm there” . . . “a little way off from Montreal”? How were the Sulpician missionaries involved? Were they? The Sulpician missionaries were the missionaries, after all, who apportioned land “on the North Side of the Great River.” They were also compelled by a calling to educate priests and establish a full, French Catholic presence and culture in New France.

We wonder if Adonijah was “racheté des mains des sauvages,” bought back from the Indians, when he made a transition from living with Mohawk people to living in the house of a French family, if that in fact is what occurred. Was he sold as a servant or a slave? Was he actually adopted into a French Canadian family, was he moved to another Mohawk family in a different mission, or was he cared for by the Sulpicians until he came of age? Did the Sulpician priests have any hopes that he might become a priest? Might he have become an assistant to a priest/missioner? By Parkman’s sparse report, as noted above, Adonijah’s first wife was French, and we assume Roman Catholic. His second wife was Dutch, and we might assume Dutch Reform, Protestant. Might John Henry Lydius, son of the Rev. Johannes Lydius of Albany, have maintained any contact with Adonijah over the years? John Henry Lydius, a controversial, colorful, and, many would say a *criminal* figure, wove his life and his business in every direction, including trade of humans, fur, and land. In our efforts to find Adonijah, it is useful to be mindful of the role of the ransom brokers, this pastor and his son, over six decades in the life of the Rice family.

Various reports exist regarding the date of the birth of Rev. Lydius’ son, John Henry Lydius. By some reports, John Henry was born in 1696, making him about the same age as Ashur and Adonijah, Silas and Timothy. By other reports, John Henry was born in 1704/1705, the same year that Ashur, Adonijah, Silas, and Timothy were “captivated.” Rev. Johannes Lydius died in 1709/10, when his son John Henry Lydius was either fifteen or only five years old. Intergenerational features and interactions of the Rices and the Lydiuses are compelling aspects of the tale of Ashur, his brother, and his cousins. Stories of “captivation” feature tales about who was captured, who captured them, what happened while they were captured, and whether or not they were ever returned. For every captive who was ransomed and returned, the party/or parties involved in those deals loom large -- in negotiating the deal at the time of the ransom and return, and often, over the course of the years ahead. So it was with the Lydius and Rice families. We learn more about the experiences and circumstances of Ashur, Adonijah, Silas, and Timothy as we learn about the figures who engaged in related dealings on their behalf -- over many years. What more do we know about Rev. Johannes Lydius, John Henry Lydius, and the Rices? And what does Rev. Parkman make of all this?

By the account of Albany historian Stefan Bielinski, after Rev. Johannes Lydius’ death, his son, the young John Henry Lydius was parented and mentored by his step-father Jacob Staats (an established surgeon, civic leader, and garrison physician) and his brother-in-law (also named) Jacob Staats, a trader, in the colony of Albany. As a young man, John Henry Lydius moved to the north woods and settled in New France. He married Genevieve Massé (a French/Native American woman) and raised eight children. John Henry Lydius established himself in business, trading in fur, humans, and land. [7]

It would be this same Mr. John Henry Lydius who would later involve himself directly with the Rices in Westborough. Rev. Parkman was well familiar with Mr. Lydius:

April 24, 1740. Very Dry windy weather. Ebenezer Rode to Mr. Robert Allen’s, at Shrewsbury and got my Mare New Shod. Nigh to Evening came Mr. John Henry Lydius from Boston, upon his return to Albany and lodg’d here.

April 25, 1740. Mr. Lydius pursued his Intention Home. Mr. [blank] Morse here from Medfield. [8]

Further, as Parkman noted four months later in a journal entry on August 6, 1740, Mr. John Henry Lydius facilitated correspondence with the Westboro Rices regarding plans for a reunion with Timothy Rice, to whom Parkman refers as the “Chief.”

August 6, 1740. A bright Morning, which we have not had this long Time. I think ever since Thursday last. Mr.

Barrett, going to Shrewsbury, call'd here. Letter from Mr. Lydius of Albany, informing that the Rices of Canada desire one of their Brethren of New England would go up to Albany and meet them on September 6 next, in order to their making a Visit hither. Neighbour Seth Rice here with the Letter, himself under Indispositions. [Here referring to a serious outbreak of "throat distemper," with which many in the region were afflicted and from which many were dying. On September 4, Parkman noted that "A Fast was kept by this Church and Town on occasion of the Throat Distemper coming among us."]

Though no longer a parishioner in Parkman's congregation in 1740, Ashur Rice sought counsel offered to him by his former minister at the church in Westborough; for example, at the time when the return visit from Timothy Rice, Chief Oserongoton was anticipated, Parkman noted:

August 19, 1740. Mr. Asher Rice here to take my Advice respecting his Journey to Albany.

Over the years, Parkman and John Henry Lydius had more to do with each other:

January 13, 1746. My Wife somewhat better a.m. (having been sweated the Night before).

I rode to Mr. Jesse Rice's at Marlborough to talk with him about the Bond which I gave his Father (now deceased) for 50[pounds] Old Tenor. Borrow'd of him Fenner on Conscience [William Fenner, *The Soul's Looking - Glasse . . . with a Treatise of Conscience*. Cambridge, 1640.] At my Return home found my Wife was grown Very ill again, the Fever strong upon her. Mrs. Maynard here and took Suse down to their house, her daughter in Law being able to suckle. N.B. Mr. Brown of Cambridge (young Preacher) from Worcester here whilst I was gone to Marlborough, as was also Mr. Millen of Chauxit. They inform that Mr. Morse of North Shrewsbury carry'd home his wife last Tuesday. N.B. At Eve came Esquire Williams of Stockbridge and Mr. Lydius of Albany and lodg'd here. And Captain Ephraim Williams junior and his Brother Thomas at Captain Maynards. Sent for the Latter to Visit my wife, who accordingly came. He thinks She is going to have the long Fever. The forenam'd Gentlemen are going to Boston to promote an Expedition against Crown Point.

February 20, 1746. Great change of Weather last night. Today very Cold and windy. Esquire Williams of Stockbridge came at Eve, having left Mr. Lydius at Boston, endeavouring to get french Prisoners, with which to redeem his Children from Canada.

February 21, 1746. Esquire Williams not well - too cold to undertake his Journey home.

February 22, 1746. The Day somewhat moderate. Esquire Williams accompany'd to Worcester - and then I left him to prosecute his Journey to Brookfield.

Notable that in a footnote [9] regarding Parkman's February 20, 1746 journal, Walett misidentifies this "Mr. Lydius" [who would have been John Henry Lydius] as "Johannes Lydius of Albany," the father of John Henry, and the minister of the Dutch Church in that colony, who died in 1709/10. The Parkman's house guest Lydius was not a colleague in the clergy, not the "kind mediator" as Parkman described John Henry Lydius' father, but rather a very colorful and most controversial of woodsmen, traders and family men.

John Henry Lydius was a figure whose interweaving of deals between and amongst cultural worlds rendered him a position embroiled with controversy in every arena. Why was John Henry Lydius, as Parkman noted on February 20, 1746, visiting in Boston, "endeavouring to get french Prisoners, with which to redeem his Children from Canada" ? In Albany, as noted by Walett [10], during 1747, John Henry Lydius faced charges against him by the Council of New York "for becoming a Roman Catholic and alienating the friendship of the Indians from the English." The first of his children had been, in fact, baptized in the Catholic Church. The last six of his children were all baptized Albany's Dutch Reformed Church. Much earlier, during the 1720s in New France, as noted by Albany historian Steve Bielski, John Henry Lydius "had negotiated with the Indians for lands in violation of French royal policy. His background and aggressive trading practices in underpopulated New France placed him under constant suspicion. In 1730, he was condemned by French officials, fined, and banished from the colony. His numerous detractors considered him 'dangerous' and likely to turn the Indians against the French." In the view of the French, "as the son of a well-known 'English' missionary, he also was denigrated as an enemy of Catholicism. The Lydiuses left Quebec shortly after the birth of their second child [a son, Martinus] - whom John Henry refused to have baptized in the French church." The French thought he was an English agent.

By 1731, Lydius had established a trading post on the upper Hudson River at its juncture with Fort Edward, where they spent a good part of each year. Lydius brought his immediate family to spend their winters in Albany with his extended Lydius

family, where he bartered furs for trade goods to make available at his trading post. During the latter part of the period of Peace from 1713 - 1744, Lydius expanded his business, running a sawmill, conducting Indian trade, and acquiring Indian deeds to wilderness lands. During November, 1745, after the family had returned on the 27th to their Albany home (which John Henry had inherited upon the death of his mother that year) from their Upper Hudson trading post, "a band of French and Indian rangers surprised his Upper Hudson settlement," destroying all the buildings. Martinus Lydius (known as "Canaghugasse" in "the Indian country"), the oldest son of John Henry and Genevieve Massé, was captured, perhaps with others from the trading post, and taken to Canada. After the raid against Lydius' trading post, the raiders continued on their way against Old Saratoga, taking a large number of captives.

As further noted by Bielinski, "Frontier sources reveal that [Martinus Lydius] was captured by raiders in 1745 and taken to Canada. Ransomed by his father, he served his father's interests among the Mohawks and perhaps worked the family mill at Cossackie." Parkman's journal notations of January 13, 1746 and February 20, 1746 offer another window through which to view how complex a matter it was to arrange and accomplish intercultural ransom during these times. After the outbreak of war in 1754, the Lydius family ended their enterprises at that location. In 1756, however, as noted by Bielinski, Martinus Lydius was "accused of using liquor to persuade some Mohawks to join him on a scalping trip to Canada. He was charged in a subsequent complaint made by the Mohawk chiefs." Subsequently, Martinus Lydius moved back to Albany, where he served in the Albany County Militia, witnessed a number of legal documents, and co-sponsored several baptisms at the Dutch Reformed Church in Albany.

During the mid-1700s, John Henry Lydius acquired titles to large tracts of land, including the Wood Creek "grant" (which encompassed the Fort Edward settlement and the Battenkill Valley) and the Otter Creek "grant," which were more than 700 square miles of land. Bielinski would also have us know that "Although his titles were not recognized by New York authorities, Lydius sold many land parcels in New England, New France, and New York. By the 1750s, he was coming under increasing scrutiny from provincial authorities, unwitting would-be land owners, and the Mohawks and other Native Peoples who now claimed Lydius had defrauded them as well.

He tried to ignore these developments, turned his attention to lands in Pennsylvania, established another trading post and inn "serving provincial armies during the great War for Empire" and was elected to the Albany Common Council in 1760. "He continued to issue titles for lands to the North. In 1761, provincial authorities warned would-be pioneers not to act on Lydius' deeds. They also instituted legal proceedings against him. By 1765, many new deed owners ... had come to Albany to register the Lydius deeds only to find them invalid and Lydius out of the country." He had left New York in 1765 for England, ostensibly making efforts to have his titles legitimated, never to return. John Henry Lydius died in England. His complex deals in negotiating and accomplishing ransom in human trade combined with land theft were dangerous enterprises, in every direction.

The Rev. Parkman was no stranger to the practices in human trade which were conducted during those years. The practices, uses, strategies for and impact of human trade in the context of French, English, Dutch, and Indian wars/raids permeated every aspect of encounter from 1550 - 1760. Over many thousands of years, Native, First Americans in the Northeast area of the continent had developed patterns and protocol for the complex, refined, and clear patterns for management of their nations, their family lives, their cultural patterns, and their practices of governance.

Knowing that Parkman was well familiar with John Henry Lydius, we cannot help but wonder, could the "Lydius connection" have provided a pathway by which Rev. Parkman might have known that Adonijah's 2nd wife was "a Dutch woman?" Could Lydius have been involved, in any way, in "brokering" Adonijah's second marriage? Would the archives from the First (Dutch Reformed) Church in Albany hold any information about what happened to Adonijah? Might the Rev. Johannes Lydius have made note in any correspondence regarding his 1704 -1710 negotiations for Ashur Rice which also pertained to Adonijah? This remains to be searched.

By 1769, when Parkman wrote his piece, "*The Story of the Rice Boys*," the Rev. Johannes Lydius had been dead more fifty years. Mr. John Henry Lydius had already self-exiled four years earlier and left for Britain, where he died in 1791. Parkman had for many years relied on John Henry Lydius as a source regarding any news of the Rices who had become Mohawk and French Catholic in Canada. It may have been Parkman's awareness of John Henry Lydius's departure and absence as a companion with this story that led him to decide to write the story of the Rice boys. In his 1769 story, Parkman noted Lydius' role in arranging the return visit of Timothy Rice. Chief Oughtozoronghton:

By the Interposition of Col. Lydius, & ye Captain Tarbel (who was carryd away from Groton) a Letter was sent me, bearing date July 23, 1740, which certifyd that if one of their Brethren here, would go up to Albany, & be there at a Time specify'd, they would meet him there; & that One of them at least, would

come hither to visit their Friends in New England. This Proposal was readily comply'd with and it succeeded. For the Chief abovesaid came hither. ... His Excellency Govr. Belcher sent for them; who accordingly waited on him at Boston. [11]

In Parkman's writings, it is evident that John Henry Lydius had been a continuing contact and resource regarding the Rice family members in and beyond captivity. Further search for primary source material regarding the Lydius family may be fruitful as we sustain efforts to find Adonijah Rice.

The secondary sources, though notable, are sparse in their mention of Adonijah Rice. Emma Coleman, Evan Haefeli & Kevin Sweeney, *The Edmund Rice (1638) Association Newsletter*, and the recent piece in *New England Ancestors* by McAleer & Rice [Fall 2005 Vol 6., No. 4] contribute to our understanding, and to our search for Adonijah. It behooves us to consider them carefully. In Emma Coleman's two volumes *New England Captives Carried to Canada: Between 1677 and 1760 During the French and Indian Wars*, she includes the "Roll of English Prisoners in the hands of the French & Indians at Canada Given to Mr. Vaudruille's messengers" which lists Adonijah Rice between his cousins Timothy Rice and Silas Rice [12]. Specific to Adonijah Rice, Emma Coleman notes:

Adonijah, b. 11 Aug., 1696.

Brother of Asher. Little is known of him. His Indian name is written by New Englanders Asaundugooton. He must have been ransomed from the Indians because Mr. Parkman wrote he "marryd first a french, afterwards a dutch woman, and settled in Husbandry [evidently an occupation, not a location] on some good Land, a little way off from Montreal, on the North side of the great River; has had a good Farm there for many years (as we have been certifyd)." [13]

Which New Englanders, we wonder and want to know, wrote his Indian name as Asaundugooton? Who gave him that name? And if he was baptized in New France, by what name did he become Roman Catholic?

Historians Haefeli and Sweeney make note of Adonijah Rice in their recent history on the 1704 French and Indian raid on Deerfield. In Haefeli and Sweeney's *Captors and Captives* [14], they note that Adonijah Rice, along with Mathias Farnsworth and John Dicker, "took up lands at Rivière-des-Prairies." Sweeney and Haefeli cite that Dicker, Farnsworth, and Rice were "captives taken during the War of the Spanish Succession."

Over the past several years, as we are well aware, our *Edmund Rice (1638) Association* and its *Newsletter* have pointed both attention and significant interest to the histories of Rice family members who became Mohawk/Kanienkehaka. Michael Rice of Kahnawake, a Mohawk descendant of Silas Rice. Jacques Tannehorens was a guest speaker at the September 2004 ER (1638) Association Reunion. He noted in his article in the Vol. 79, No. 1 Winter 2005 issue of the *Edmund (1638) Rice Association Newsletter* that he had found no records regarding Adonijah Rice in the Caughnawaga/Kahnawake archives. [15]

Michael Rice's descendancy was featured in *New England Ancestors* Fall 2005 Vo. 6, No. 4 recent DNA piece by McAleer and Rice. McAleer and Rice note a different view in their *New England Ancestors* piece, *Y-DNA "Secures Identity of Rice Mohawk Native American with Edmund Rice Haplotype."* They note; "Ashur was ransomed and his descendants are documented. The remaining three boys were adopted by Kahnawake Mohawks, although it appears that Adonijah was co-opted by French Jesuits and later married women of European descent." [16]

In my view, it is not in fact altogether clear that Adonijah was ever adopted in Caughnawaga by a Kahnawake Mohawk family. The facts of Ashur Rice's ransom and return to Massachusetts and Adonijah Rice's "invisibility" in documentation compared with that of his Rice cousins Silas and Timothy in Caughnawaga/Kahnawake lead me toward my hypothesis that the Rice boys were separated in sibling pairs after their abduction. Adonijah's absence from the Caughnawaga records and the 1710 Naturalization List point us in a different direction, toward a different mission. In our searching for Adonijah, it is prudent for us to consider the range of Mohawk communities and mission villages to which Adonijah and Ashur might have been brought. It is also possible that Adonijah and Ashur were separated from each other, as well, soon after their abduction. For example, either or both of these brothers might have been taken to Sault au Récollet.Mission of Lac des Deux Montagnes. Oka; to Kanesatake; or to Akwasasane.Saint Regis. Ashur, Adonijah's older brother, was "bought back" at some point, ransomed, and returned to Massachusetts. The specifics of that ransom deserve attention. It is also quite possible that Adonijah was "bought back" from the "mains des sauvages" by French military and/or human traders before or at such time as Ashur was ransomed. It may be that Adonijah was "bought back" and then, with Sulpician advocacy and blessing, placed in the care of one of their parish families or priests.

In my efforts to find Adonijah Rice, I am thoroughly reviewing and analyzing hundreds and hundreds of birth, baptism,

confirmation, naturalization, marriage, and death certificates from many Catholic parishes and mission communities near and “north of Montreal” during a period of time from 1704 until the end of the 18th century. To do this, I am making use of a wide range of data sources including the print and microfilm Drouin/ PRDH records at New England Historical and Genealogical Society (HISGEN) in Boston, Massachusetts and the digital Drouin/ PRDH records at the American Canadian Genealogical Society in Manchester, New Hampshire as well as records from the Massachusetts Archives, primary material from the Massachusetts Historical Society, and notaries from Le Banquet Parchemin along with other sources, as available.

In their history *Captors and Captives*, Haefeli and Sweeney point to an important aspect of life in New France at the time when the Rice boys were brought there, reminding us that with the exception of the Stebbins boys from Deerfield, “the male Deerfield captives who settled into the life of habitants owed their careers to the Sulpicians. This included the Carter brothers, John and Samuel, and Thomas Hurst.” [17] We remember that Haefeli and Sweeney situate our Adonijah Rice with John Dicker and Mattias Farnsworth in Rivière-des-Prairies. In my searching the parish and notary records for Rivière-des-Prairies to find our Adonijah Rice, it is striking that even with the notable changes in the names of each of the captives (the Carters and Thomas Hurst of Deerfield and John Dicker of Newfoundland, as well as Mattias Farnsworth of Groton), each is readily identifiable in specific life events, including name changes, which occurred at Rivière-des-Prairies. This is a geographic area where Parkman has also positioned Adonijah Rice for us. However, Adonijah Rice, whoever he became, is not identifiable in the same way.

A review of the findings regarding these other men -- Farnsworth, Hurst, the Carters, and Dicker -- is useful here. We remember that in many instances, the children and/or grandchildren of captives married or their lives were otherwise intertwined in the contexts of communities and sacramental events. The Montreal baptismal record dated 1706-01-10 for Mathias Farnsworth [PRDH#190428] conveys that “Mathias Claude Farneth” was “né en 1680 à Grotten en la Nouvelle-Angleterre et pris en août 1704.” The document registers that he was “From: Grotten, Nouvelle-Angleterre.” His residence at the time of his baptism was at the Mission Notre-Dame-De-Lorette en L’Ile de Montreal. His parents “Mathias Farneth and Sarah Nutting” are registered as residing at that time in “Grotten, Nouvelle - Angleterre.” Present at his baptism were Claude Deramezay Delagesse Boisfleurant, “Chevalier de L’Ordre de St. Louis, Seigneur, Gouverneur de Montreal et Autres Lieux” and Charles Lemoine Delongueil, Baron, Chevalier de L’Ordre de St. Louis, Capitaine d’une Compagnie du Detachement de la Marine, with his wife Elisabeth Souart. In 1706-01-10, when Fr. Meriel officiated at his baptism, Mathias Claude Farneth was 26 years old.

Seven days after the baptism of Mathias Claude Farneth, on 1706-01-17 “Thomas Hust” age 15 years was also baptized at Montreal [PRDH# 191006]. His residence at the time of his baptism was identified as Mission Notre-Dame-de-Lorette en L’Ile de Montreal. He was registered as being “From: Dearfield, Nouvelle-Angleterre.” The certificate gives note to his parents Thomas Hust and Sarah Jeffreys, residing in “Dearfield Nouvelle Angleterre.” It is noted that “Les Ceremonies du baptême ont été supplées. Né à Dearfield en la Nouvelle Angleterre le 23 Juin 1690. Pris par les sauvages le 11 mars 1704 et emmené en Canada.” Present at his baptism were Jean Baptiste Delachassaigne, “Ecuyer, Capitaine D’Une Compagnie du Detachement de la Marine,” and Charles LeMoine Delongueil, “Chevalier de L’Ordre de St. Louis, Baron, Capitaine D’Une Compagnie du Detachement de la Marine” with his daughter Marie Elisabeth Lemoine. Fr. Meriel officiated at the baptism of Thomas Hust. Haefeli and Sweeney provide a useful and vivid view of the world and comrades with whom they associated Adonijah Rice:

Granting land in Rivière-des-Prairies was part of the Sulpicians’ efforts to develop this far corner of their seigneurie, which covered the Island of Montreal. They evidently ransomed several captives from the Iroquois of the Mountain and offered them parcels of land if they converted, married, and settled down.

Thomas Hurst, who was twelve when captured, spent his life working for the Sulpicians in and around their missions at Sault-au-Récollet and Lac de Deux Montagnes. He may have felt a great debt to his clerical benefactors. After all, the Sulpicians ransomed him from the Iroquois of the Mountain, taught him a trade -- carpentry -- and loaned him money to buy a house, clothes, and tools that he needed to set himself up as an independent artisan and to marry. He married twice ...[18]

By 1718-02-28, when Thomas Hust at the young age of 25 was already a widower, he was married for a second time to Marie Francoise Rouleau age 17 in Montreal [PRDH#48238] in Rivière-des-Prairies. Fr. Rangeard, “Prêtre, Faisant les Fonctions Curiales” officiated at their marriage.

The church record of Rivière-des-Prairies indicates that on 1720-04-17, the eleven month old infant Thomas Hust was buried, having died the day before. He was the son of Thomas Hust and Marie Françoise Rouleau. Fr. Gay “a officié la sépulture” and Fr. Jullien “a rédigé l’acte.” The baby was “enterré à la Mission Notre-Dame-de-Lorette.” The record [PRDH# 13000] also notes, “Acte non en ordre chronologique; situé entre B 1720-04-22 et S 1720-05-17.” The church record from Rivière-

des-Prairies four years later notes the birth and baptism of Françoise Ust [PRDH # 12620] and tells the story of the 1722-11-17 baptism of a daughter of Thomas Ust/Hurst, From: Anglais, and his second wife Rouleau. Again, Jullien was the pre^tre.priest who officiated at this sacrament. Three months later on 1723-01-14 at Rivière-des-Prairies, Fr. Jullien officiated at the baptism of Joseph Marie Fanef [PRDH# 12630], the “son of Mathias Fanef. Farnsworth, From: Anglais” and “Marie Catherine Charpantier.”

Some years later, in 1739, another Oka baptismal certificate [PRDH#111574] notes the sacrament of “une petite fille” Hust, daughter of Thomas Hust, which is interesting because the certificate notes his occupation as “Fermier du Missionnaire de Cette Mission, From: Sault-au-Récollet and his wife Françoise Roulo,” indicating that Hust worked closely through out his life in the Sault au Récollet/Oka mission.

In their history, Haelfi and Sweeney offer more information of interest regarding the Sulpician involvement with John Carter:

John Carter, who also benefitted from the assistance of the Sulpicians and other powerful Frenchmen, was unusual because he lived in both worlds of New France. Only eight when captured in 1704, he was naturalized at fourteen in 1710 and married to Marie Courtemanche in October 1718, at the relatively young age, for a Canadian man, of twenty-three. After their marriage, the Carters, now known as Jean and Marie Chartier, moved to Rivières-des-Prairies, where they received a plot of land from the Sulpicians in December 1718. He acquired more land in 1721 and 1722. Over the next nine years, John and Marie had six children.

The next twenty years (1730s to 1750s) was a time of economic growth for New France and for John Carter, who did quite well for himself as the Frenchman Jean Chartier. He specialized in developing frontier lands, which he subsequently sold or passed on to his children, then moved on to the next edge of French settlement. He also became involved in fur trading -- still an important source of wealth -- and then lumbering, a new source of wealth launched in part by New England captives who showed the French how to build sawmills. He developed business contacts with Montreal merchants. In 1742 he signed on briefly as a voyageur for Paul Marin de la Malgue, commander of Fort La Baie in what is now Green Bay, Wisconsin. ... In 1746, Carter formed a partnership with Françoise-Louise de Ramezay, the business-minded daughter of the one-time governor of Montreal Claude de Ramezay. They built a sawmill at a creek on the Richelieu River still known as ruisseau Chartier (Carter creek). [19]

This Claude Ramezay, whom Haelfi and Sweeney associate to Jean Chartier via his daughter and her business interests, is the same Claude Ramezay who was present when Mathias Claude Farneth was baptized.

In reviewing the Rivière-des-Prairies' parish records, it is not difficult to locate the documents for Farnsworth, Hurst, or Carter. As we will see ahead, the records for Dicker abound. Why, then, are any records associated to Adonijah Rice so difficult to locate? It may well be that Adonijah Rice was also positioned with a family in a Sulpician parish.

He may well have spent the young years of his life working for the Sulpicians in and around their missions at Sault-au-Récollet/Lac de Deux Montagnes. He, like Thomas Hurst, may have felt a great debt to his clerical benefactors. He may very well have become situated in Rivière-des-Prairies with his family or he may well have relocated with them to another area. It may be that the circumstances and talents of his life led him into arenas of life experiences which lent themselves to less documentation. His name might have been changed once, or several times. He, himself, might have changed it. Or, it could be that Rev. Parkman got it wrong. Unlikely though. Actually, Parkman himself did not locate Adonijah Rice in any particular “paroisse” or village. It is possible that Adonijah himself moved amongst the mission-related parishes to Rivière des Prairies. We don't know yet. By 1769 when Parkman wrote about him as situated “a little way off from Montreal, on the North side of the great River,” Adonijah Rice would have been 72 years of age.

Tanguay's writings point to one young boy, whose baptismal record [PRDH# 210977] is very compelling in terms of Adonijah's circumstances. Two months after the 1706 baptisms of John Dicker and Thomas Hust in Montreal, at another church, Paroisse St. Nicolas (a Sulpician parish near Montreal), the church record shows that on 1706-03-16, a young boy “de Nouvelle-Angleterre,” a youngster “age de 8 a 9 ans” was baptized “Joseph” by Lepicart, “Prêtre, Curé.” On the certificate of this Joseph's baptism, it is noted, “Anglais dont les noms du père et de la mère sont inconnus.” The English give the names of the father and mother as unknown. This boy was “racheté des mains des sauvages.”

Bought back! Bought back from the hands of the Indians. Money was exchanged. “Joseph habite chez Joseph Géremis dit Lamontagne.” And this youngster Joseph went to live with Joseph Géramis dit Jérémie dit Douville dit Lamontagne. “Joseph Géremis Lamontagne,” that is the way Joseph's godfather's (or sponsor) name is represented on “Joseph's” baptismal certificate. His godmother is noted as Anne Rousseau. St. Nicolas PRDH record # 23897 shows that later that same year, on 1706-09-30, Joseph Géremis Lamontagne dit Douville and Anne Rousseau were married, with Lepicart officiating. Present at their wedding was one “Jérémi,” with no other designation about his relationship to the marital

couple. Could this be little Joseph? Could this be Adonijah?

Could this Joseph be the initial Roman Catholic baptismal name given to Adonijah Rice? Joseph was a name frequently used to represent an identity change for a male child in New France. If this is accurate information “in disguise” and associated to Adonijah, then Adonijah would have been separated from Ashur, Silas, and Timothy at least within a year and a half to two years after the boys were abducted in August of 1704. If this boy would be Adonijah Rice, church records indicate that he was bought back from the “sauvages” who had abducted him, and placed in the home of a young French man who was soon to marry and become father of many children. At this writing, however, no further documentation about what happened to this “Joseph” (if in fact additional documentation exists) has been recovered and identified. The fact that there is no death certificate indicating his death as a youngster leads me to ponder how and where he might have been re-located, and with whom he was situated.

Working with resources at the New England Historical and Genealogical Society (HISGEN) in Boston, searching amongst the Drouin/PRDH records for French standardization of the surname “Rice,” initially, I found two documents from Oka, with the first document noting “Cécile Risse” and Pierre Dicaire present at the Oka baptism of their son Pierre on 1745-03-11 [PRDH# 111614]. No priest was identified as having officiated at this event. A second document identifies mother “Cécile Ries” and father “Pierre Dicaire” as present in Oka at the baptism of their son Joseph Marie Dicaire on 1750-02-14 [PRDH#270034], with no priest listed as officiant. Tracking “Pierre Dicaire,” I found a marriage document dated 1743-02-07 [PRDH # 111666] noting that at Oka, Pierre Dicaire, son of Louis Dicaire and Suzanne Lorrain married “Cécile From: Amérindienne,” daughter of “Julien Anenharisonrisi From: Amérindien.”

Making use of internet search engines, several “leads” became evident when using “Cécile Risse,” in identifying “Cécile Risse Anenharisonrisi” dit “Anenharisonris Cécile Risse.” Within the context and records of the “metisduquebec.com” internet website and sources as well as “Reference: Jean Desautels (Jetté p.351),” (citing “Tanguay: Vol 3, p. 474, Drouin: p.408 Metisse iroquoise”) it is noted that Julien Risse dit Visse dit Anenharisonrisi and Marie-Angélique were married and became the parents of Cécile Risse Anenharisonrisi, who married Pierre Dicaire. Returning to HISGEN resources, it became evident via exhaustive document review of marriage and baptismal certificates that Pierre Dicaire is the son of John Dicker dit Jean Louis Dicaire, the same John Dicker as noted by Evan Haefeli and Kevin Sweeney in their *Captors and Captives*. The John Dicker who was taken by French and Indians from Newfoundland. The John Dicker who with Matias Farnsworth had located in Rivière des Prairies with Adonijah Rice. Could Julien Anenharisonrisi be Adonijah Rice?

At the time of this writing, no further definitive information about where Julien Risse dit Visse dit Anenharisonrisi and Marie-Angélique might have been married, when, and by whom has been located and identified. We can speculate that they were married near Lac des Deux Montagnes, in the context of the Mission of the Iroquois of the Mountains. Or, it could have been that they were wed at Notre Dame de Montreal. I have thoroughly searched the Drouin/PRDH register as well as the print *Repertoire des actes de baptême mariage sépulture et des recensements du Québec ancien*, the 1985 “ouvrage publié sous la direction de Hubert Charbonneau et Jacques Legare, Département de Démographie, Université de Montréal” for church records for all girls born, baptized, and named Marie Angélique during that period. My search of many “Marie Angélique” records (during which it was necessary for me to reject many as unlikely or improbable) has resulted in one compelling, and in my view, highly plausible baptismal record which may have bearing in regard to the identity of the wife of Julien Risse dit Visse Anenharisonrisi, found on page 158 [20] in the print *Repertoire des actes de baptême mariage sépulture et des recensements du Québec ancien* for Notre Dame de Montréal:

NOTRE DAME DE MONTREAL

B 1719-03-21

01 Marie Angélique

p: ESCLAVE DE M. RIMBAULT

12 ANS C P F

3

o Amérindien

02 Charles Joseph/Rimbault

03 Jeanne/Nafrechou

04 /Rangeard

P: prêtre C P M

o IL EST ECRIT EN MARGE: -PANIS-

According to this record, at age 12 years, this Marie Angélique was a slave to Charles Joseph Rimbault and was baptized by the priest, Rangeard. In viewing this document, it is noted in the margin: “Panis”. [21]

Another document has been located with information regarding another child, a son Louis Risse, of Julien Risse/Visse Anenharisonrisi and Marie Angélique. This 1742 notary record from Le Banque du Parchemin by F. Comparet noted Julien Risse and the arrangements he made with the help of Fr. Dargent, priest and missionary, for his own son Louis Risse to be apprenticed to blacksmith Louis Baudry in Point aux Trembles. As I described in #2 of my *Notes* section for this essay, this

is one of only two notarial documents which I have had the opportunity to review which addresses the life circumstances of Julien Risse and his family.

Le Parchemin Doc #: 17430320PA022862

20 Mars 1743 (Mtl)

Comparet, F. (1736-1755)

Engagement en qualité d'apprenti forgeron de Louis Risse, par Dargent, prêtre et missionnaire de la paroisse L'Enfant-Jésus-de-la-Pointe-aux-Trembles, procureur de Julien Risse, habitant, de la seigneurie du lac des Deux Montagnes, père dudit Louis Risse, à Louis Baudry, forgeron, du bourg de la Pointe aux Trembles.

This document will lead our search into other notarial records from New France. At this writing, we can identify more about the daughter of Julien Anenharisonrisi Risse and Marie Angélique, Cécile Risse Anenharisonrisi. She married Pierre Dicaire, the son of John Dicker and Marie Suzanne Lorin/Lorrain on 7 février 1742/43 at Lac-des-Deux Montagnes/Oka [PRDH # 111666]. Julien Anenharisonrisi is named as father of Cécile on that document. While neither the microfilm or digital representation of the original handwritten document of the wedding of "Cécile" to Pierre Dicaire, listing "Julien Anenharisonrisi" as the father of Cécile has yet been procured at this writing, the print replication (electronic and book) is in hand. Many original documents from Oka have been lost to re-location or fire, and it may be that this original will never be available to us.

Pierre Dicaire married Cécile Risse Anenharisonrisi. He was the son of Jean-Louis Dicaire and Marie-Suzanne Lorrain/Lorin, "née 12 août 1721 a Sault-des-Récollets et baptême 13 août 1721 à Rivières-des-Prairies" [PRDH# 12569]. On the Montreal baptismal certificate describing this sacramental transition [PRDH # 193820] for [Jean] Louis Dicaire, he is identified as Jean Louis Dicker, age 12. His origin is listed as "From: Hauzerbury dans L'Ile de Terre-Neuve." His father, Jean Dicker, "Pêcheur" and mother Sarah Teckel, are also listed as from that same location. On that document, it is noted that Jean Louis Dicker was "pris par les sauvages l'automne dernier et racheté par Louis Thomas Dejunquieres," who was present at the baptism. It was a priest named Meriel who officiated at the baptism of Jean Louis Dicker.

The parents of Pierre Dicaire are listed in church records from Rivières des Prairies [PRDH# 12868] as having married there on 1720-01-08. Occupation of [Jean] Louis Dicaire is noted as "Fermier Chez Gay" in reference to one of the Sulpician leaders at "Sault-Des-Récollets." Fr. Gay was present at the wedding of Jean Louis Dicaire, John Dicker and Suzanne Lorin/Lorrain. Seven years earlier, Fr. Gay had been noted as a guest at the 1713 wedding in Rivière des Prairies of Claude Mathias Fanef and Catherine Charpentier as "Pretre du Seminaire de St. Sulpice." The origin of [Jean] Louis Dicaire is noted "From: Anglais." The priest who officiated at their wedding was noted as Jullien, who officiated at many of the sacramental events in the lives of parishioners at Rivières des Prairies during those years. Also present at this wedding was John Carter, Jean Chartier/Charetier "From: Anglais," one of the Deerfield captives. Pierre Dicaire's siblings, the other children of Jean Louis Dicaire and Suzanne Lorin/Lorrain are noted as having been born variously in Laval, Sault aux Récollet, and Rivière-des-Prairies.

In my view, Pierre Dicaire's father, Jean Louis Dicker/Dicaire, is in fact the same John Dicker noted by Sweeney and Haefeli [22] who, along with Mathias Farnsworth and Adonijah Rice, "took up lands at Rivières-des-Prairies." Remembering that Haefeli and Sweeney described Dicker, Farnsworth, and Rice as "captives taken during the War of the Spanish Succession" and then were situated at Rivière des Prairies, it occurred to me that a careful exploration of any familial and interfamilial interactions amongst the Dicker/Dicaire and Farnsworth/Faneuf families might yield information about Adonijah Rice and his family. During this past October (2005), I also decided it might be useful and constructive to make a telephone call to Kevin Sweeney to directly discuss this matter. Thus, in professional consultation with Sweeney regarding my efforts to find Adonijah, he endorsed as promising this direction I am tracking: to explore and discover any intermarriages amongst these specific captive children or captive grandchildren in my efforts to find Adonijah.

If Julien Risse/Visse Anenharisonrisi is our Adonijah Rice, it may very well be the case that the children of captive John Dicker and Adonijah Rice did marry. It was not unusual, by any means, for the children of captives, and the grandchildren of captives to marry each other. John and Sarah Dicker, of Newfoundland, were the parents of the John Dicker to whom Haefeli and Sweeney refer. Young John Dicker was carried away by French and Indians during assaults related to raids against English settlers in Newfoundland. He married Suzanne Lorin at Rivière-des-Prairies and so it was that their son Pierre married a woman Cécile (Anenharison dit Anenharisonrisi dit Risse dit Ries dit Visse) who might well be the daughter of Adonijah Rice.

The Drouin/PRDH Parish registers are replete with information regarding the descendency of Cécile Risse Anenharisonrisi and Pierre Dicaire. I include some of that information, but not all, to convey a sense of the acknowledged descendency of this couple. They first became the parents first of a daughter whom they named Marie Dicaire, who was born at Oka on "10 mai

1744,” was baptized [PRDH # 111608] that same day at l’Annonciation, and then died the next month on 13 juin 1744 [PRDH # 111691].

The first son born to Cecile Risse Anenharisonrisi and Pierre Dicaire, also named Pierre Dicaire, was born on 11 mars 1744/1745 at Lac des Deux Montagnes/Oka [PRDH# 111614]. He married Marie-Françoise Ranger (néé septembre 1745) on 2 mars 1767 at Ste. Anne-du-Bout-de-l’Île [PRDH# 218592]. Their children were Antoine-Benjamin Dicaire; Marie-Cécile Dicaire (née 1768-06-23) [PRDH # 738737]; Pierre Dicaire (né 19 aout 1769 a Oka)[PRDH # 738781]; Louis Dicaire (né 1770-12-29) [PRDH # 738844]; Tiennon Dicaire at Oka (baptized 1774-02-08) [PRDH# 738965]; Bruno Dicaire (né 1775-10-11) [PRDH# 739018]; Benoni Dicaire [PRDH # 773797]; Marie Suzanne Dicaire (née 1777-11-18) [PRDH # 739037]; Marie Catherine Dicaire (née 1780-03-05) [PRDH # 739048]; Timothee Dicaire (né 1782-01-24) [PRDH # 739065]; Marie Angélique Dicaire baptized at Oka 1784-04-30 [PRDH# 739091] and then listed as Marguerite Dicaire, having died at age 19 days [PRDH# 415973] on 1784-05-18; Michel-Félix Diguière born and “baptisé sous condition” at Oka 1791-07-20 [PRDH # 642379]. On 1799-01-07, Benoni Dicaire married Madeleine Proux [PRDH # 773797].

Another son born to Pierre Dicaire and Cécile Risse Anenharisonrisi dit Cécile Ries was Joseph-Marie Dicaire, born on 14 fevrier 1749/50 at Oka [PRDH # 270034]. Still another of the children of Pierre Dicaire and Cécile Risse Anenharisonrisi was a son Thomas Dicaire, who was married on 12 fevrier 1770 at Oka, to Madeleine Marier dit Marie Madeleine Marie [PRDH # 415840]. Their son Thomas Amable Dicaire was born 2 Juillet 1771 in Oka [PRDH # 738868].

Civil archives [PRDH# 385013] at Oka note the death of Cécile, “Sauvagesse,” spouse of “Pierre Dicair,” age 70 on 1795-05-06. Further, listed on her death certificate are “Joseph Dicair,” her son, and “Bruno Dicair,” her grandson. Also noted in the civil archives at Oka [PRDH # 385019] is the death of Pierre Dicaire on 1797-03-20, age 77 years and 5 months. Listed on his death certificate are his sons “Pierre Dicaire” and “Joseph Dicaire.”

Could these people be descendants of our Adonijah Rice? The church records from Rivière des Prairies indicate that a priest named Julien became active in officiating at sacramental events during 1719. Could it be that the young “Joseph,” baptized at St. Nicolas parish in 1706, lived in the context of the St. Nicolas Parish with the Geremis dit Douville dit Lamontagne family for several years, was next placed in Sulpician custody as an older boy in one of the Sulpician mission parishes, and then positioned with the priest, Fr. Julien at Rivière-des-Prairies, taking on his name, and given land for farming? Is it possible that he served as a sort of assistant to Fr. Julien at Rivière-des Prairies? One Oka church document, [PRDH# 111667] represents the officiating priest as “Julien Arrenharison, Chef de Prière.” He officiated on 1744-01-13 at the wedding of Jean Besset “From: Paroisse de St. Servan, St. Malo” and Marguerite Dicaire, the daughter of Jean Louis Dicaire and Suzanne Lorrain, the bride, perhaps the sister in law of Arrenharison’s daughter? It is notable, striking, and actually quite unsettling to consider the similarity between the names Julien Risse dit Visse dit Anenharisonrisi and one identified at Oka as Julien Arrenharison, “Chef de Prière.” What would this mean, that Julien Arrenharison was designated as *leader of prayer*, that he was recognized and authorized to engage in a sort of ministry? We wonder if he was regarded as a spiritual leader, a healer. Having scanned and reviewed many, many hundreds of civil and church documents, I find it notable that this designation appeared on no other documents. I would be very interested to know if it, in fact, appears on other documents for other “chefs de prière.” A search for a representation of the original of this marriage document is underway. The parents of the groom, Pierre Besset and Marguerite Mélé, are noted as having been present. Also present was Germain Duplanty, “Occupation: Armurier du Roi.”

Another association to captives and their post-abduction interaction leads us to the Hursts of Deerfield. This association is made and notably located in the Index of Emma Coleman’s *New England Captives: Carried to Canada* and may have significant bearing on our efforts to find Adonijah. In the Index to Emma Coleman’s book, under the “H”s, and amidst the Hursts, is listed:

HANNAH (MARIE-ANNE ANENHARISON).

Hannah Hurst, born in Deerfield on May 26, 1695, was captured along with her mother, two sisters, and three brothers. About her, Emma Coleman noted that, Little Hannah became an Indian. As Anne they made her a citizen of New France. As Marie Kaiennonni they made her a Catholic when, at the Mission of the Sault-au-Récollet, on

“The 13th June, 1712, I baptized Marie, English girl, aged about eighteen years. She has declared many times she does not wish to leave the Savages, with whom she wished to die a Christian. Her godmother was Marie Kaennaienni. I baptized her *sous condition* in case she had not been. [Signed] Gay, Priest/Prêtre.”

The next day:

“June 14th 1712, I married Michel Anenharison, widower, aged about 32, and Marie Kaiennonni Englishwoman, age about 18 years. I proposed to her to leave the Savages, She has declared that she wishes to live with them always. Soeur des Anges [Mary Sayward of York] has often heard her say this. I married them after the publication of one bann, in presence of Martin Tiok8anekane, Louis tehorontisati and Philippe Tekara8eron. [Signed] M. Quéré priest. I have spoken to Mr. de Belmont; he told me I must treat her as if she were an Indian. I notified Mr. Meriel about this marriage, as well as Thomas her brother, who was here the twelfth of this month and heard published the bann of the marriage. [Signed] Maurice Quéré, priest/prêtre. R. Gay, priest/prêtre.

We have found the record of only one child of this marriage -- Simon, bap. 27 Sept., 1719. There may be, however, many of Hannah Hurst's descendants in Oka. [23]

Could it be that Adonijah and Ashur Rice also landed at the Sault au Récollet Mission, where Hannah Hurst was located? Could it be that after Ashur and Adonijah were separated, that Adonijah was “bought back,” baptized as Joseph, and then adopted or otherwise incorporated into the family of Michel Anenharison (before Michel became a widower) at Sault au Récollet.Lac des Deux Montagnes. Oka? Could it be that Adonijah took on the Anenharison name adding “risi,” i.e. Anenharisonrisi, as a nominal link and identifier to his Massachusetts family? Could it be that Adonijah Rice lived amongst the communities of Sault au Récollet.Lac des Deux Montagnes.Oka and Rivière des Prairies, with the lives of his own immediate family members interweaving with the families of Thomas Hurst dit Hust and John Dicker dit Dicaire?

Emma Coleman was able to determine considerable information regarding Thomas Hurst dit Hust after his “captivation” from Deerfield. Coleman noted that he was brought to the “Mission of Notre Dame de Lorette on the Island of Montreal, baptized on Sunday Jan. 17th, 1706” with godfather “M. Jean Batiste de la Chassaigne, *Ecuyer*, captain of a *détachement de la Marine* and his godmother, demoiselle Marie Elizabeth Le Moyne, daughter of Monsieur Charles Le Moyne, *Chevalier de l'ordre de Saint Louis*.” [24] Coleman also makes considerable note of his marriage contract with his first wife Marguerite Thibault dit Leveillé dated 1716, April 25, in which it was noted that Thomas Hurst dit Hust was, living at the Coste de la Rivière des Prairies on this Island: for him and in his name of one part, and Pierre Thibault dit Leveille, living at the Coste de la Rivière des Prairies, and covenanting for Marguerite, his daughter in this contract of the other part; which parties in presence of the relatives and friends hereinafter named, have freely agreed upon these articles of marriage namely:

Thibault promises to give Marguerite to Thomas who promises to accept her as his legitimate wife; the marriage to be solemnly and publicly made, with the permission of the Holy Catholic Church as soon as may be agreed upon by the parties, their friend and relative. The husband and wife will hold in common their goods and chattels those held now and in the future especially a domicile now owned by the future husband, situated on the said Riviere des Prairies, consisting of 6 arpents of cleared land which concession he wishes to be their common property. They are not to be held for debts made before their betrothal and marriage. If any exist, they must be paid by the one who made them.

Declaring that the future husband having been captured when very young by the Savages, the Gentlemen of the Seminary took him from their hands, brought him up, had him taught a trade and instructed him in their Holy Religion. They loan him 130 livres for the purchaes of the said domicile and the lawful charges and costs of the acquisition of the same and 80 livres for a chest, clothing and linen which he has bought and 40 livres for building materials, which above sums the Gentlemen of the Seminary are glad to give to Thomas Hust because of this marriage.

The treasurer of the Seminary declares that Thomas has paid every debt of the past, prior to April, 1715. But if Thomas should die without children or should leave this country to go to England under any pretext whatsoever the said Hurst or his widow and heirs shall be held accountable for these sums to the Gentlemen of the Seminary; who make these gifts only on condition of his remaining in this country. For surety of which they held a mortgage from this day, on all the property, present and future of the future husband. [25]

In fact, less than two years later, Thomas Hurst dit Hust was a widower and on February 28th, 1718 was married to Marie Françoise Rouleau by the parish priest at Cille Marie. Three years later, Hurst/Hust received another concession of land at Rivière des Prairies.

Adonijah Rice is not to be confused with Thomas Hurst dit Hust. However, if Adonijah Rice was aided by “the Gentlemen of the Seminary,” apportioned land, and did marry first a French woman and then a Dutch woman (as Ebenezer Parkman understood and would have us understand), then we could imagine his farming might have been undertaken under somewhat similar circumstances to those of Hurst dit Hust. On the other hand, it may be that if Adonijah Rice was, in fact, adopted by Michel Anenharison, he would have lived with an identity more like that of Hannah Hurst dit Marie Anne Anenharison.

Hannah Hurst “became an Indian” as she expressed in her willingness to marry Michel Anenharison, even as she continued to have dealings with her more Sulpician, French Catholic identified brother.

At this writing, we cannot be sure that Adonijah Rice became Julien Risse dit Visse dit Anenharisonrisi. We have no “aha!” moment yet. Alas, that moment may never come. On the other hand, that moment might be ours one day, and even closer than we might imagine. We may be able to determine a descendancy which links the Risse dit Anenharisonrisi descendants to the descendants of Ashur Rice, his brother. And to the descendants of Edmund Rice his great grandfather, as well. It may be that the youngster Adonijah Rice became the man known in New France as Julien Risse dit Julien Visse dit Julien Anenharison dit Anenharisonrisi dit Saint Julien. There are many reasons to hold this hypothesis strongly in place, given the notable family associations of Julien Anenharisonrisi to captives John Dicker, Thomas Hurst, and Hannah Hurst. We keep searching. Given the notable absence of a clearly identifiable and identified Adonijah Rice, and wanting to find him, we also look to written names and written name changes. We look to changes made through experiences in cultural adaptation; through marriage; or by unintended error in mis-writing, mis-reading, mis-speaking or mis-hearing. Via techniques of concealment, erasure, or otherwise intentional masking. In making transitions amongst differing cultures. We turn to the ways names sounded, were spoken, and were heard, by different ears. We consider all the reasons identity might have been lost, hidden, concealed, or otherwise made different. And ever so much more difficult to locate.

Other Pathways? Other interweaving routes of interest which we might want to consider in our efforts to find Adonijah include one route with a gateway offered by the baptismal record [PRDH# 124736] indicating that on 1736-04-04, Joseph, son of Julien Taiaserin Roienna (Amérindien) and Marie Suzanne Agoienha (Amériennienne) was baptized at Sault Saint Louis (Kahnawake) by Luc François Nau, “Prêtre.” Joseph Desauniers [Desaulniers] was designated as godfather for Joseph. A woman named Marie Suzanne was registered as “a tenu la place du parrain Joseph Desauniers.” Somehow, could these pathways intertwine? Perhaps these leads and associations are of no consequence, in fact, and will lead us in the wrong direction. But perhaps these associations are on target. Several Desauniers/Desaulniers family members presented themselves as godparents/sponsors at the christenings of children and other descendants of Silas Rice.Jacques Tannenhorens. Might there be a Caughnawaga/Kahnawake connection, for Adonijah Rice, after all?

Three sisters of this Desaunier family, Marguerite, Marie, and Magdeleine, ran an active business in Caughnawaga, trading in general goods -- food, blankets, and French merchandise -- as well as ginseng and fur. By 1727, the sisters had secured land within the village, and built a store there, enclosed within the walls of the fort. Their business was at times under suspicion for violation of trade policies and practices, most especially in terms of beaver trade and whether the furs were delivered to the West India Company or to Albany. When complaints of contraband were waged against them by the French Governor Beauharnois [26] and the West India Company, Father de Lauzon wrote, “I must be just to them; I would not have allowed them to remain in the village had they failed in this essential matter.” And three other Jesuits testified that “they edified all by their piety and their honesty in trade. They were charitable to the poor and the sick; they were zealous for the welfare of the Indians.” [27]

In Jesuit historian E.J. Devine’s *Historic Caughnawaga*, he noted, “Sieur de Ramezay wrote of them that they knew the Iroquois tongue better than his own official interpreter, and he had to thank them for the services they had rendered him during the seven or eight months he commanded the the garrison at Caughnawaga. Other French officials, including M. Varin, the intendant, had a good word to say for them. But all their noble qualities made no impression on the French governor. Contraband trade in beaver -- even the suspicion of indulging in it -- was an unpardonable offence in the colony in those days.” The Jesuit Order was also accused of benefitting from the store’s profits. [28]

Beauharnois’ successor acknowledged, after personal examination, that the goods -- food, white blankets and other French merchandise -- which the enterprising sisters traded in exchange for the ginseng were of better quality and were sold to the Indians on cheaper terms than could be had from the fur company’s depot in Montreal; in a word, the Desauniers sisters were engaged in legitimate trade and the missionaries felt that they could not interfere with them. [29]

In 1749, La Jonquière arrived in Canada “to take up the reins of government.” Devine notes, “He found Englishmen and Germans being adopted into the very heart of the colony, and the French could do nothing to prevent it. The insinuations of his predecessors regarding contraband trade with the English had evidently made a deep impression in France.” [30]

Within a month of his arrival in Canada, he received a letter from de Rouille, the Minister of Marine and Colonies, with strict orders “to put an end to the trade which the Iroquois of Caughnawaga had been carrying on with Albany for a long time.” [31] The Caughnawagans continued their trade in Albany and told La Jonquière that the English merchants treated them better than did the French. La Jonquière wrote to de Rouille,

The Indians received me well and with military honours. I visited all the chiefs and the warriors in their cabins, the greater number of which are as well built as in the French settlements. Many of their stores are filled with English goods, and they are very shrewd in their dealings. I did not fail to discourage this foreign trade, but the French themselves have set the bad example. [32]

And in private interview with La Jonquière, the respected Jesuit missionary Tournois told him that “in Albany the Indians could buy a whole piece of [English] cloth for thirty pounds of beaver, while in Montreal six pounds of beaver are asked for a [French] blanket.” Governor La Jonquière admitted the truth of this, stating, “Our cloth is poor stuff, especially what has been imported this year. I compared it with English samples and find that these are of superior quality.” [33]

In the life and commerce of Caughnawaga, it is notable that a Sieur M. Douville was the commandant of the French garrison there in 1750. Devine cited from the Caughnawaga Archives, a letter written by Sieur Douville in 1750, addressed to the governor general:

The English prisoner Delisle came to see me to tell me that I may have the honour of informing you that he does not wish to return home; that when he told the English he would go he had not sufficiently reflected. His father is no longer alive and the laws of his country are such that the one who has to be ransomed on borrowed money is bound down to work until he pays back the amount; that he preferred being a slave among the Indians rather than live among his own people where there is no religion.” [35]

Douville’s letter gives a sense of ways the complex factors of human trade, dislocation, familial lineage and legacy, religious identification and practice, and land featured in the decision making of adult captives in Canada. This same M. Douville was also said at Caughnawaga to have “indulged so brazenly in contraband trade that the chiefs of the village, disgusted at this conduct, sent him back their official medals and resolved to have no further dealings with him.” [36] In a letter addressed at that time to Versailles, La Jonquière wrote,

Several times during the past winter I spoke to Father Marcol, superior of the Jesuits in the colony, about this trade. He repeatedly begged me to remove the garrison under pretext that M. de la Galissoniere had promised to do so as soon as peace was proclaimed. I replied that I would take away the soldiers, but that I would allow M. Douville, the commandant, to remain. He then told me that it was the commandant himself that carried on the trade.” [37]

Douville was a name we see frequently in the records and history of New France. Even so, we cannot forget that little Joseph who was baptized at St. Nicolas and “habite chez Joseph Geremis dit Lamontagne,” dit Douville. Without consultation with either the Bishop of Quebec or the Superior of the Jesuit Order, La Jonquière banished Father Tournois to France. Father de la Bretonnière was appointed to succeed him but the Caughnawagans sought to have Father René Floquet instead. He stayed only a few months, returning to the college at Quebec, and was followed by Father de Gonnor who was assisted by Antoine Gordan, Yves le Saux, and Pierre Billiard, all replaced in 1755 by Jean-Baptiste de Neuville.

Both the La Jonquière name [PRDH# 193820] and Douville [PRDH# 210977] names are associated with ransom and sponsoring for baptism captive children available for trade and placement in specific households. “Louis Thomas Dejunquières” was present at the baptism in Montreal for Jean Louis Dicker on 1706-04-24. The parents of Jean Louis Dicker are listed as Jean Dicker and Sarah Teckel, “from Hauzerbury dans L’Ile de Terre Neuve.” It is noted on the baptismal certificate, “Pris par les sauvages l’automne dernier et racheté par Louis Thomas.” Taken by the Indians last fall and *bought back* by Louis Thomas Dejunquières. Dejunquières is noted to be an “Ecuyer, Enseigne D’Une Compagnie, Officier dans les troupes du detachment de la marine.” Whether this Dejunquières and this Douville were involved in any disposition arranged for Adonijah Rice remains to be determined.

There are other records of interest, including the baptism of Marie Angélique Rivet (nee 1776-02-19), baptized at St. Sulpice on 1776-02-20 [PRDH# 673922], daughter of Joseph Rivet and Marie Martin. We look at the documentation for the birth and baptism of Angélique Rive (née 1777-09-03) at Varennes [PRDH# 726014] on 1777-09-04, daughter of Joseph Rive and Angélique Delpé. An Angélique Delpé of Varennes, spouse of Joseph Jaudoin, is listed as the mother of Etienne Jaudoin (né 1786-05-21) with the baby’s father [PRDH# 731697]. Joseph Petit Lalumière and Madeleine Jodoin were married in Varennes on 1790-01-11 [PRDH# 358586], with the bride’s parents noted as Angélique Delpé and Joseph Jodoin, the groom’s parents noted as Joseph Petit Lalumière and Madeleine Jodoin. There is the marriage at Varennes 1798-07-23 [PRDH# 356775] of Joseph Risse from Pointe-aux-Trembles and Thérèse Petit; Joseph Risse and Angélique Delpé are listed as the parents of the groom.

A notary record dated 29 septembre 1821 by Pierre Mercier states that:

Vente d'une terre de 2 arpents de front sur 30 arpents de profondeur, située à la paroisse St-Jacques, seigneurie St-Sulpice; sans aucun b^{at}ie de maison et d' étable; par Joseph RIVE cultivateur et Thérèse PETIT, son épouse, de la paroisse Ste-Anne-de-Varennes, à Alexander REA; agent des Townships de Rawdon.

Could this Joseph Rive dit Risse be one of Adonijah Rice's grandsons? Could any of these people be associated to Adonijah Rice? There are Risses, Visses, Rises, Rides, Rives, and Rivets, all worthy of further consideration in our efforts to find Adonijah.

Finding Adonijah. We do wonder, could Adonijah Rice have become "Joseph" noted by Tanguay, the one who "habite chez Joseph Géremis dit Lamontagne" of famille Douville; or Julien Risse dit Visse dit Anenharisonrisi; or Julien Taiazerin Roienna, living his life in Kanienkehaka mission culture, French Catholic culture, or métis culture? A deeper search into the fabric and bio-history of métis, First Nation, and French Catholic cultures is indicated, as we seek to find Adonijah Rice. And a further search of Parkman's journal entries after 1755 may be useful to us. In Parkman's later years, as the British removal of the Acadian peoples occurred, Parkman took great interest in the dislocation of that population, extending considerable hospitality to members of several Acadian families who had been relocated to the central Massachusetts area. Searching Parkman's journals beyond the 1974 Walett, American Antiquarian Society edition may be fruitful in our efforts to find Adonijah, to know with as much genealogical certainty as possible who he became, what constituted his life, and who were his descendants.

C. Alice Baker offers a generous and vivid account of her "Day at Oka" during the late nineteenth century, when she was conducting her research to establish what happened to settler captives taken to Canada. Oka, she noted, was the "Indian name for the village of the Lake of the Two Mountains on the Ottawa river, whither in 1720 the Sault au Récollet mission had been removed." [39] Baker makes note that the historian descendant of the Rev. Ebenezer Parkman, Francis Parkman told her, "There are farms in Canada which have passed from father to son for two hundred years." For example, she cited that the "estate given to Ignace Raizenne, by the gentlemen of the Seminary in 1720, having passed from father to son for one hundred and seventy years, is now owned and occupied by Jean Baptiste Raizenne, great-great-grandson of Josiah Rising and Abigail Nims," [40] who were taken from Deerfield in 1704.

So Baker went there, to Oka, and this is what she shared of her experiences 110 years ago, as she searched for captives and the story of their lives beyond captivity:

The most careful reader of the mission records in Canada, finds, at the outset, an impenetrable veil shrouding their precious secrets, in the fact that the captives on arriving at the mission with their savage captors, were adopted into Indian families, receiving Indian surnames. Added to this, at their baptism by the mission priests, in nine cases out of ten, the names of their French sponsors, or of the saints of the Catholic church, are substituted for the Christian names given to them at their baptism in New England. It is only by the most persistent pursuit of isolated facts, hints, dates and names, through register after register, collating, and comparing them, that one finally evolves the stories of the captives.

These records are like the photographer's negative. They require patient and skilful manipulation and developing. At first all is a blank, a haze. By straining a little in one part, restraining a little in another, the picture begins to come, and when it does come, its contrasts of light and shade surprise and thrill one. The photographic distinctness of every detail of these lives, which, hidden from sight for nearly two centuries, are now suddenly revealed almost takes one's breath away. [41]

C. Alice Baker also conveyed her experience of Oka at sunset: "The soft air was redolent with the odors of heliotrope and mignonette from the garden below us. The river, still as the face of a mirror, reflected the splendor of the after glow. ... One by one the stars came out and the gleam of a brilliant planet left a silvery wake upon the water. The stillness of the midsummer night was broken only by the leaping of the fish at some swiftly skimming insect, the subdued voices of the Indian boys, and the sound of their paddles, as they glided by in their canoes." [42]

Finding our family members, especially those who have gone "missing," is absorbing, compelling, and profoundly engaging. Strange as it seems, those who have been "lost" sometimes have a remarkable way of finding their way to us, even centuries later. We read an account of a missing family member in a genealogical family history or newspaper clipping. We read a letter that a long deceased cousin wrote to a long deceased parent. We hold a photograph we've never seen before. We hear a legend that gets us searching. It's as if these people, our family members, reach out of the words and pages and

images and *tap* us. Such are the bonds of kinship, kinship across time. Kinship across the boundaries of earth/land, skies, and water. Across generations of cultures and traditions. Across centuries enduring and enlivening the inherent dangers of human populations locating, dislocating, and re-locating themselves. Across traditions transmitted through event, knowledge, language, and memory. Across and beyond the practices, dangers, and wake of pandemic, raids and wars, torture, abduction, trade, adoption, and marriage. These are the stories of kinship. Kinship - blood, birth, death, and life - and the legacies of kinship. And we are the people who search, encouraging the quests of others. In our searching, we find ourselves becoming different, changed, even just a tiny bit transformed by these inherent and remarkable interactions.

We are well aware that depending on who ever keeps track of the information, who constructs the tales, who ever is telling the stories, *when* the stories are told, and who is listening ... depending on all that, the texture of our intercultural, intergenerational bio-history about Adonijah Rice will be quite different. We are also aware that information withheld -- whether by intention or for lack of associative integration of every piece of the puzzle -- will also alter the texture and tone of the tale. Accordingly, our received ideas, narratives, and histories have distinct emphases, as well as gaps or, better said, chasms. The mourning war story of the Mohawk abduction of the four Rice boys is a story of tragedy and justice from many different points of view. The lives of each of the four Rice boys carry story and meaning eternally linked. Profoundly different. And hopefully, discovered, remembered, and known.

Grateful to Ebenezer Parkman for addressing what was “certifyd” for him and alerting us to search for certification or notarization available during that period, we cannot be sure of either the integrity of source or accuracy of information which was conveyed to him about Adonijah Rice. Neither have we yet located the certification documents which were presented to Parkman in regard to Adonijah’s whereabouts by 1769. In offering the hypothesis that Adonijah Rice became known as Julien Risse dit Visse dit Anenharison dit Arrenharison dit Anenharisonrisi, I offer the best, or most probable case my findings can offer at this time. If Adonijah Rice did become the person who was known as Julien Risse dit Anenharisonrisi, the available record suggests he was first married to an Iroquoise, a woman who likely had been enslaved and then freed in her marriage to him. Not a “French,” nor a “Dutch” woman.

Julien Risse was recognized as “habitant” in the notarized document 1743 regarding his son Louis. Might Julien Risse also have had a son Joseph Risse (married to Angélique Delpe) who was the father of the Joseph Risse from Point-aux-Trembles who wed Thérèse Petit at Varennes on 1798-07-23? We have also seen that Julien Arrenharison was listed as “chef de prière,” as “prayer leader” at the mission at Lac des Deux Montagnes. Oka, officiating on 1744-01-13 at the marriage of his daughter’s sister-in-law. Perhaps Adonijah did come to own property, at the hand of the Sulpicians. Perhaps he was apportioned a farm there, or near there. Perhaps Marie Angélique died, and he did marry again. Once, to a French woman, and then to a Dutch woman.

Or maybe not. For reasons which are still not evident, noted specifics regarding the life and descendancy of Adonijah Rice remain hidden and undiscovered, in terms of certainty. Seemingly, he was never naturalized. Seemingly, he lived amongst and between cultures French, English, métis, Mohawk/ Iroquois, and perhaps even Dutch. Seemingly, Adonijah Rice lived and travelled amongst a number of missions and villages near Montreal. There are considerable reasons and circumstances which might have contributed to his “hiddenness” in comparison to that of his brother Ashur and his two cousins in Caughnawaga. We will ponder what those might be until we find him. And we will search from every vantage point. Adonijah Rice was “captivated” in 1704 during boyhood and twice, perhaps x3 carried away from his immediate family - - first when taken out of Westborough and then again when separated from his brother and cousins. Each of us who is aware of his life has a hunch or theory about what became of him.

It may seem to some of us that Adonijah vanished, as Parkman noted, “a little way off from Montreal, on the North Side of the great River,” that he “disappeared into the mist” [43a.] all those years ago. In the essay *Who Owns History and How do We Decide*?, historian Barry O’Connell challenges his readers to consider “the interests” of the historian represented in any historical account.

Each generation shapes and writes the history it needs. This idea is almost a commonplace. A companion to it is the reminder that within any historical generation there are many groups of people with diverse interests, experiences and histories. Each group, were all to have equal access to the writing of history, would have its own versions of the past. Between the versions of any two groups one might expect to find, along with some commonalities, irreconcilable differences not only in perspective but in which is accepted as constituting fact and meaning. Is history, then, nothing more than what is in the eyes and assumptions of whoever writes it (and of the group to which he or she belongs)? Are all accounts of the past prejudiced, equally partial by reasons of the blindnesses, needs, or assumptions of their creators? How might teachers or students evaluate the relative truth or sufficiency of one account of the past as against another? How might students go about choosing one revision of once commonly accepted ideas of the past as against another? Any aspect of the long history of

relations between Native Americans, Europeans and Euro-Americans immediately can make these issues and questions vivid. [43b.]

O'Connell encourages us to follow the assumption that all historical accounts are "interested," that "the person or group who generates them has particular experiences and awarenesses, ends and purposes -- some conscious and some not -- which inescapably shape both what is perceived and how." He asks us to reflect on "who is doing the collecting, whose collection it is, and also the emphasis primarily on printed and written records." In addition to making use of written document and artifact in constructing cultural and family history, he asks us to further consider "what happens . . . to the ways of knowing and understanding of peoples who depend on oral traditions, such as American Indians?" He raises important questions and methodological issues regarding the construction of history in regard to those who have "vanished" -- with application to whole races of people as well as families and individuals.

What is our task in terms of those who have vanished, who have disappeared into the mist? O'Connell puts it to us this way:

It is our task, as students and teachers, writers and citizens, to bring everyone and everything out of the mist so we might hear their voices, follow their actions, and respect each person, past and present, as a maker as well as a subject of history. [43c.]

The legacy of Ebenezer Parkman is remarkable and invaluable. The Reverend Parkman had his own interests, to be sure. As do each of us. Parkman's writings do give us hope. They provide an anchor and a bit of a map for our search to find Adonijah Rice. We know that Parkman's writings reflect information made available to him by persons with their own interests. Alas, his contribution to our search for Adonijah only takes us so far. We will be searching further amongst the histories, oral traditions, artifacts, and living communities of peoples with diverse perspectives in Sault au Récollet, Lac des Deux Montagnes, Oka, Point aux Trembles, Varennes, Kahnawake, Montreal, and Albany to find Adonijah.

In my view, after abduction, Adonijah Rice was brought by his warrior captives into a situation from which he was sold into the hands of the French. From there, he was settled amongst the Iroquois of the Mountain. Perhaps, as Parkman suggests, he was granted use of land by the Sulpicians from which he farmed. And in our next essay of this series on *Parkman and the Rices*, we will focus on Adonijah's brother Ashur Rice and what Ebenezer Parkman noted about him.

Editor's Note: Full-sized images of the documents accompanying this essay are available on the Edmund Rice (1638) Association website at <http://www.edmund-rice.org>

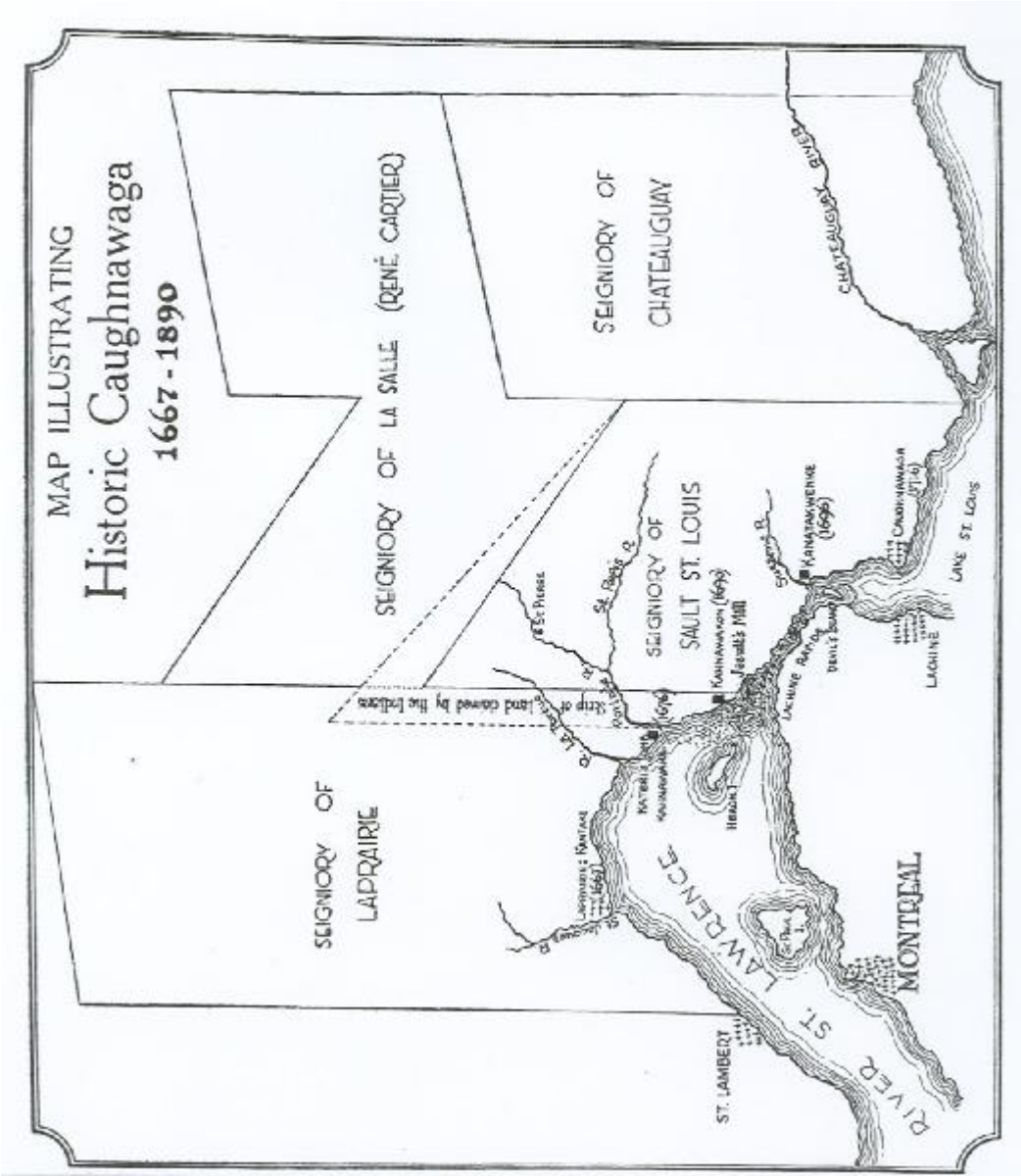
NOTES:

Captives. Ed. Wilcomb E. Washburn, Director of the Office of American Studies, Smithsonian Institution. p. 6.

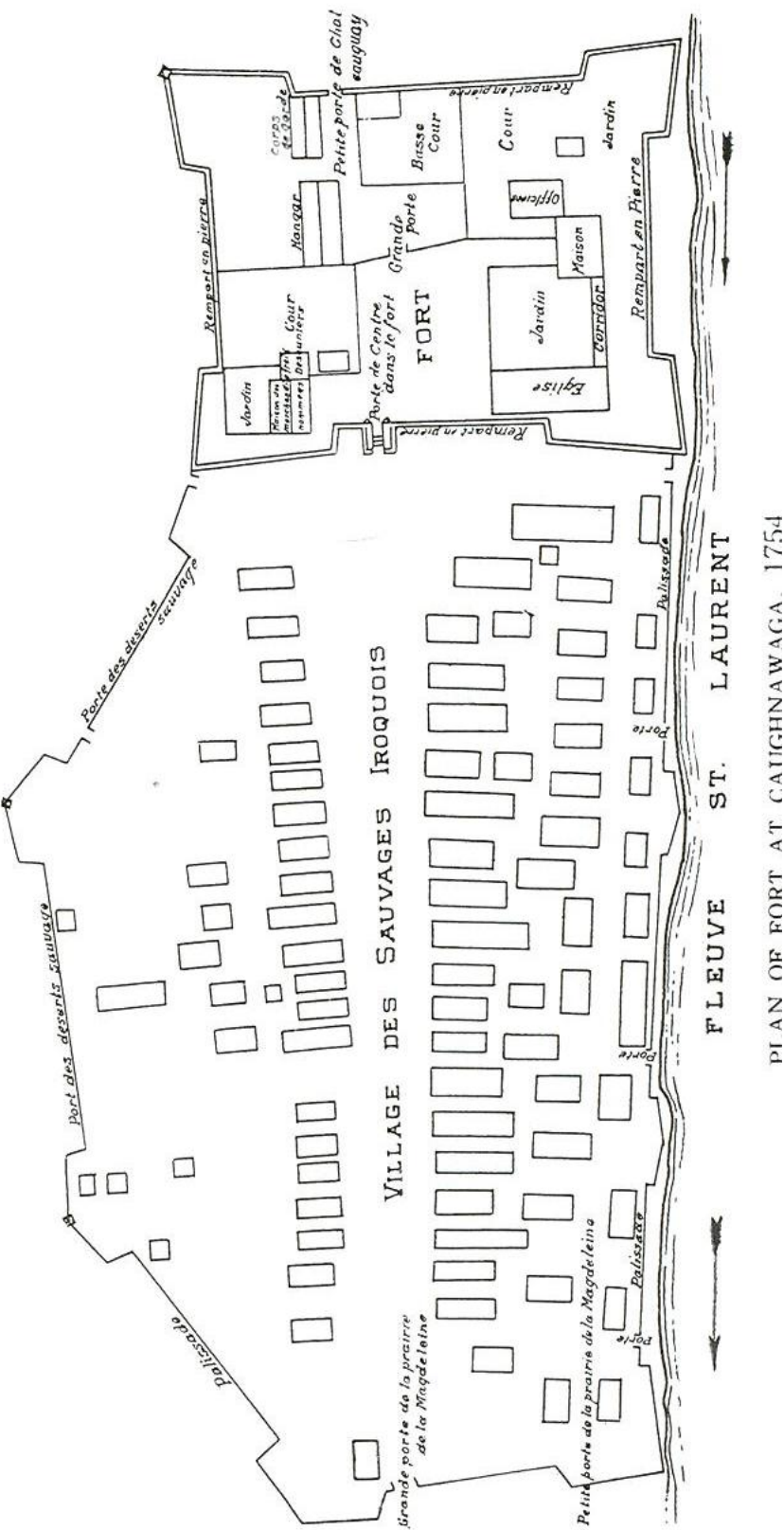
Over the past thirty years, in varied settings -- religious, clinical, judicial, community, and academic -- I have actively worked with individuals and families as a kinship/cultural and ecclesiastical historian regarding a wide range of matters life and death in contexts of diversity, including many situations where a family member has "gone missing". I have also taught ministers, medical doctors and psychiatrists, nurses and social workers, psychologists, family therapists, attorneys, as well as parents and other family members the nature of traumatic exposure, the process of traumatic imprint, and what contributes to post-traumatic adaptation. During the last years of my own parents' lives, when reading from Rice family history and realizing that we didn't know what happened to Adonijah Rice, I began to turn my attention to finding him. Parkman's journal materials provide spare but notable pathways for us to travel into our family past as well as to travel forward with contemporary perspective and resources never before available! I was touched Parkman had written his story about the four Rice boys. So, turning my attention multi-laterally to the complex histories and identities of our cousins, Ashur, Adonijah, Silas, and Timothy, over the past six years I have sought to understand who they were and who they became beyond the events which led to their capture. I have also sought to understand how our thinking about them has changed over the course of the last three hundred years. I hope others will find my effort useful in their work with Parkman's material and via other routes to find Adonijah Rice, as we continue to seek information about him and his descendancy. Ashur and Adonijah Rice are contemporaneous first cousins of my forebear and great grandfather IV. Moses Rice and his sister my great aunt IV. Prudence Rice Stevens as well as the sons of my forebear great aunt III. Anna Rice. Silas, Timothy, and Nahor are contemporaneous cousins to them. The paternal grandfather of Ashur and Adonijah (II. Thomas Rice) and the paternal grandfather of Silas, Timothy, and Nahor (II. Samuel Rice) were brothers. Librarians, staff, and volunteers at the Andover Harvard, Lamont, and Widener Libraries at Harvard University; American Canadian Genealogical Society; Massachusetts Historical Society; Massachusetts Archives; New England Historical and Genealogical Society; the Boston Public Library, and The Congregational Library have been patient and helpful in this effort. Special thanks to Michelle Gauthier, librarian at the Andover Harvard Library at Harvard Divinity School, for her creative and inspired assistance in my search. Joyce Chaplin, professor at Harvard University in early frontier Colonial American History, has contributed to my perspective and alerted me to the significance of metis life in New France for my searches. Alice Jardine, professor at Harvard University in Romance Languages and Literatures and Studies of Women, Gender and Sexuality has provided ready and most able consultation to me in my translations of "old" French notarial and parish records.

Continued on page 32

Img. 2: Historic Caughnawaga Map



Img. 3: Plan of Fort at Caughnawaga



Img. 3: Roll

1710/1 -

Roll of English Prisoners in the hands
of the French and Indians at Canada.

465

James Huey
Dorj. Maybey
Tech. Tarbal
John Tarbal
Sarah Tarbal
Matt. Farnworth
Lidia Longley
Elisha Parle
Abraham Haseltine
Joseph Sarsy
Jonathan Kimball
Tech. Shedd
Hannah Dunham
Samuel Whiteing
Daniel Rogers
Sarah Lovestone
Mary Rogers
Timothy Rice
Adonijah Rice
Hlas Rice
Elisha Ward
Mary Sergeant
Matthew Sergeant
John Sergeant
Thomas Sergeant
Mary Sergeant junr.
James Sergeant
Samuel Benington
Samuel Stevens
Elizabeth Wallis
Triah Lovett
Edward Cole
Mary Cole
Tech. Davis
Edmund Davis
Grace Davis
Mary Davis
William Dearfish
the 7. misters daughters

Malton
Cambridge
Gorton
Bradford
Bilnica
Marlboro.
Worcester
Saco
Dennys
Sepaduck
Black point
Casco
Benjamin Dudy
Rachel Dudy
Sarah Dudy
Tourdain
Tourdain
Elizabeth Webber
Nathan Webber
Webber
Hew

Johnson Herman
Charles Traffon
Hannah Heath
Mary Sawyer
Hester Sawyer
Mary Olesen
Wm. Moore
Jabesh Simpson
Obediah Preble
Benj. Preble
Abiah Bragdon
Mary Parsons
Joseph Milton
Joseph Fry
James Frothingham
Abigail Fry
Abigail Coomins
William Hutchins
Patience Hammons
Claron Littlefield
Ruth Littlefield
Mary Horer
Rachel Horer
Precilla Horer
Robert Whittington
Hannah Parsons
Titus Jones negro
Joseph Clegg
Thomas Russell
Hester Wheelwright
Thomas Leach

William Taylor
Onesias Gilman
Samuel Stevens
John Wedgwood
Joshua Wilton
Sarah Dolchofs
Margaret Dolchofs
Mary Dolchofs
John Dolchofs
Benj. Vandy
Rachel O'Leary
Phillips Huntore
Jacob Gilman
Mary Silver
James Hutchins
Thomas Hutchins
Mary Hutchins
Joseph Watson
Joseph Thomas
Azariah Jenkins
Remembrance Rand
Sarah Davis
Nathan Tibbets
Lydia Drew
Elizabeth Lumox
John Rison
Sergeant
Sergeant
William
Samuel Benington
Cole
Cole
Cole

Yorke
Kittery
Wells
Cape porpus
Casco
Besmer The Garrison
taken off from St. Johns at
New found Land and such others whose
names I could not come at
Syrd J. H. Day

Preter
Kings town
Haverhill
Dyster
Riser
Saco

Turn over

NOTES:

Patrick Provost-Smith, professor of Mission Studies at Harvard Divinity School deepened my understanding of Jesuit and Sulpician mission culture during this period. Anne Braude, director of the Women's Studies in Religion Program and Senior Lecturer in American Religious History at Harvard Divinity School has offered consultation regarding this project and other related ecclesiastical and cultural research which I am conducting. My appreciation to Harvard Divinity School for the opportunity to launch my deep interests thirty five years ago and to carry out aspects of this research there as a Visiting Scholar over this past year and a half.

Kevin Sweeney, one of the authors of *Captors and Captives: The 1704 French and Indian Raid on Deerfield*. 2003. University of Massachusetts Press. Amherst. and professor of history at Amherst College, has been generous in his consultation to me regarding my efforts to find Adonijah Rice. During the autumn 2004, I made contact with him and he extended interest and assistance. Then, during a follow-up telephone contact with him on October 25, 2005, I discussed (a) the names and circumstances I am hypothesizing are associated to Adonijah Rice as well as (b) the familial/parish interactions amongst captives and their descendants (here RE: the family of Julien Risse dit Visse dit Anenharison dit Anenharisonrisi interconnected with the family of Hannah Hurst dit Anne Hus dit Marie Kaiennonni as well as the family of John Dicker dit Jean Louis Dicaire). Sweeney encouraged and supported my further exploration in this direction. I appreciate his time and thoughtful attention to this search.

To Jane Carol Redmont, ecclesiastical theologian and colleague of many years in ministry, gratitude for her support, imagination, and commitment in explorations international and culturally diverse.

Special thanks to Gerry Rice of the Edmund Rice 1638 Association for his cordial welcome to me when I was considering joining the Association as well as his sustained interest, correspondence, good humor, incredible knowledge, and generosity in broadening my understanding of our Rice family members' intergenerational encounters with, amongst, and in actually becoming Mohawk, Iroquois, métis. Beth McAleer patiently initiated me to the Drouin/PRDH collections and the use of microfilm at HISGEN to review the Caughnawaga records. Warm thanks to Perry Bent for her openness to this project, with receptivity in agreeing to publish these four essays on "Parkman and the Rices" in the "Newsletter"! My appreciation to the Edmund Rice 1638 Association for its commitment to exchange in researching and communicating the histories -- cultural/familial, church, and genealogical -- and the unfolding cultural course of our Rice family in North America.

My thanks to Betty Smith, Senior Deacon at Old South Church in Boston, Congregational, United Church of Christ, for registering ecclesiastical support for my Visiting Scholar stint at HDS; this Parkman essay series and my other related ecclesiastical history research projects are amongst the fruits of that opportunity and those resources.

Steve Nicklen of British Columbia posted an online query searching the Michel Anenharison line, inviting information about M. Anenharison's first wife. [At age 32 years in Oka, M. Anenharison was a widower and next married Hannah Hurst, captive from Deerfield (as listed in the *Index* of Emma Coleman's *New England Captives Carried to Canada: Between 1677 and 1760 During the French and Indian Wars*)]. I sent information to him regarding my associations to the Michel Anenharison line in terms of this search for Adonijah Rice. Mr. Nicklen generously sent me from the fruits of his extensive research on captives in New France the first notary document (of two) I have viewed indicating that Julien Risse was the father of a son, Louis Risse. This 1742 notary record from Le Banque du Parchemin by F. Comparet noted Julien Risse and the arrangements he made with the help of Fr. Dargent, priest and missionary, for his son Louis Risse to be apprenticed to blacksmith Louis Baudry in Point aux Trembles: Le Parchemin; 20 Mars 1743 (Mtl); Comparet, F. (1736-1755) Engagement en qualité d'apprenti forgeron de Louis Risse, par Dargent, prêtre et missionnaire de la paroisse L'Enfant-Jésus-de-la-Pointe-aux-Trembles, procureur de Julien Risse, habitant, de la seigneurie du lac des Deux Montagnes, père dudit Louis Risse, à Louis Baudry, forgeron, du bourg de la Pointe aux Trembles. Doc #: 17430320PA022862

So many thanks, also to A. Brown, K. Day, R. Duncan, T. Fortin, C. Gratto, A. Hageman, M. Kendrick, M. Martin, H. & C. Miller, and to my own immediate family members, Eleanor and David Rice, Stephen Rice Smith, David and Gloria Rice, Emily Grandstaff-Rice and Matthew Rice, Sara and Adam Rice, Grace Pearson Lilly and Mike Lilly, and Rebecca Reeve.

1. From Ebenezer Parkman's correspondence to Governor Thomas Hutchinson, the last Royal Governor of the Massachusetts Bay Colony, cited by Emma Coleman in her *New England Captives Carried to Canada: Between 1677 and 1760 During the French and Indian Wars*. Vol. 1. p. 324. At this writing, I have not yet been able to locate either the original of this letter from Parkman to Hutchinson or a representation of an extant document corresponding to this citation by Emma Colement. My search continues for the original or its representation in her papers, the Massachusetts Archives, or amongst other collections.

2. Ebenezer Parkman. 1769. *The Story of the Rice Boys: Captured by the Indians, August 8, 1704 - Four Rices Captivated*. First published 1906 by the Westborough Historical Society. Next published 1976. Vol. 105. In *Garland Library of Narratives of North American Indian*. Additional electronic and/or print/microfilm sources to supplement information provided in this essay include:

2a. www.amicale-genealogique.org/Arbres/ (page 38 of 94); Cecile Hery Visse Saint Julien; Dicaire, Jean Louis dit Dicker (4014.2.1.2.1) m. Visse, Cecile Anenharison ; [Daughter of Visse, Julien Anenharison and Iroquoise, Marie Angelique]

2b. www.metisduquebec.ca/.../metisgen.html ; Liens genealogiques metis de l'Est; Julien Visse Anenharisonrisi [Reference: Jean Desautels]; Chef de priere dans la mission; (M) Drouin: p. 408; Tanguay: Vol. 3, p. 474 Iroquoise

2c. www.telusplanet.net/~french34.htm; Cecile hery Visse Saint Julien; *New France 1740 - 1749, Quebec Culture*; 1745 March 11.; Lac Des Deux Montagnes; Birth (III) - Pierre Dicaire; Metis Son (II) Pierre Dicaire and (II) Cecile Visse metis and or sauvagesse; married March 2, 1767 Bout De l'Ile, Montreal, Marie Françoise Ranger

3. Ebenezer Parkman. 1769. 1976. *The Story of the Rice Boys*. Garland Library of Narratives. Volume 105 of the Wilcomb E. Washburn, Editor (Director of the Office of American Studies, Smithsonian Institution).

4. Ebenezer Parkman. 1769. 1976. *The Story of the Rice Boys*. Garland Library of Narratives.

5. Ebenezer Parkman. 1769. 1976. *The Story of the Rice Boys*. Garland Library of Narratives.

6. RE: "...as we have been certiyd; and he is, very probably, now living there at this Day." Certificaton was provided through the Notarial Records. In searching for documentation in Quebec regarding land holdings and other transactions, no documents with the name Adonijah Rice are to be found. PRDH Document # 4011438, 1710-05-00 offers a listing of those Naturalized in Canada at that time. The names listed include captives who, in various ways, have been associated with Adonijah Rice, but neither the name Adonijah Rice nor any related "dit" name for him is offered. On this list, we see that the following became citizens at that time: Mathias Claude Faremont (Mathias Farnsworth), Joseph Kalogg (Joseph Kellogg), Thomas Huss (Thomas Hurst), Jean Louis Dicker (John Dicker), Ann Huss (Hannah Hurst). Since Adonijah was a contemporary of these captives, we wonder that he was not naturalized at that time. Not being naturalized is most often associated with captives being adopted and/or otherwise raised in the context of mission communities of First Nation peoples. My document search for Adonijah Rice within the extensive holdings of the Drouin/PRDH collections (print, electronic, microfilm, digital), local histories, notarized

documents from Le Banque du Parchemin and other notary holdings, and family genealogical web sites online suggest "standardization" in French or other association to the surname "Rice." As detailed in this essay, my review of this extensive material in search of Adonijah Rice leads me to seriously consider those individuals, Julien, Marie Angelique, Cecile, and Louis whose names are given variously as Risse/Visse, Ries, Riz, or Anenharison/Anenharisonrisi, Annenharison. Genealogical records from the Mormon archives, located via www.FamilySearch.org, represent the following:

- 6a. Family Search TM Ancestral File v4.19; Individual Record; Cecile Lery (Visse) Saint Julien (AFN: VSSR-52); Birth: 1723? (savaugesse), Canada; Christening: (indian); Spouse: Pierre Dicaire (AFN: VSSR-9Q; Marriage: 7 Feb 1743; Deux Montagne, Canada
- 6b. FamilySearch TM International Genealogical Index v5.0; IGI Individual Record; Michel Anenharison; Birth: 1680 Montreal, Ile De Montreal, Quebec; Spouse: Hannah Hurst; Marriage: 14 Jun 1712 Sault Au Récollet, Ile De Montreal, Quebec
- 6c. FamilySearch TM International Genealogical Index v5.0; IGI Individual Record; Simon Anenharison (Male); Christening: 27 Sep 1719 Sault Au Récollet, Ile De Montreal, Quebec
7. Stefan Bielinski. Director, The Colonial Albany Social History Project. This is the secondary source from which most of the information in this essay regarding the captive mediation/trade roles of Reverend Johannes Lydius and his son Mr. John Henry Lydius has been drawn. The Colonial Albany Social History Project is associated with the New York State Museum as well as the website, "The People of Colonial Albany Live Here." Biographies of the Reverend Johannes Lydius and his son Mr. John Henry Lydius are written by Bielinski.
8. Ebenezer Parkman. *Journal of Ebenezer Parkman 1724 - 1755*. 1974. Walett, Editor. Published by the American Antiquarian Society, Worcester, Massachusetts. Citations in this essay from Parkman's journal entries are taken from this volume, and are identified in the narrative by the date on which Parkman made his notations.
9. Walett, Editor. 1974. *Journal of Ebenezer Parkman 1724 - 1755*. p. 132. footnote 13. Citing *Collections of the History of Albany*. Albany, 1857. IV. 144.
10. Walett, Editor. 1974. *Journal of Ebenezer Parkman 1724 - 1755*. p. 77.
11. Ebenezer Parkman. 1769. 1976. *The Story of the Rice Boys*.
12. Emma Coleman. *New England Captives Carried to Canada: Between 1677 and 1760 During the French and Indian Wars*. Vol. 1. p. 324.
13. Emma Coleman. *New England Captives Carried to Canada: Between 1677 and 1760 During the French and Indian Wars*. Citing Ebenezer Parkman's *Story of the Rice Boys*. Vol. I. p. 325.
14. Evan Haefeli & Kevin Sweeney. 2003. *Captors and Captives. The 1704 French and Indian Raid on Deerfield*. University of Massachusetts Press. Amherst. pp. 330 - 331.
15. Michael Rice. 2005. *The Rices in Kahnawake*. *Edmund Rice 1638 Association Newsletter*. Vol. 79. No. 1. Winter 2005 Issue.
16. Beth McAleer & Bob Rice. (2005.) *YDNA Secures Identity of Rice Mohawk Native American with Edmund Rice Haplotype*. *New England Ancestors*. Fall 2005. Vol. 6. No. 4. p. 48.
17. Evan Haefeli & Kevin Sweeney. 2003. *Captors and Captives*. p. 247.
18. Evan Haefeli & Kevin Sweeney. 2003. *Captors and Captives*. p. 247.
19. Evan Haefeli & Kevin Sweeney. 2003. *Captors and Captives*. pp. 248 - 249.
20. *Repertoire des actes de baptême mariage sepulture et des recensements du Quebec ancien for Notre Dame de Montreal*, 1985. Vol. p. 158.
21. Baptismal certificate. *Digital Images of the DROUIN Collection*. American Canadian Genealogical Society. Manchester, N.H.
22. Evan Haefeli & Kevin Sweeney. 2003. *Captors and Captives*. pp. 330 - 331, footnote 15.
23. Emma Coleman. *New England Captives Carried to Canada: Between 1677 and 1760 During the French and Indian Wars*. Vol. 2. pp. 96 - 97.
24. Emma Coleman. *New England Captives Carried to Canada: Between 1677 and 1760 During the French and Indian Wars*. Vol. 2. p. 93.
25. Emma Coleman. *New England Captives Carried to Canada: Between 1677 and 1760 During the French and Indian Wars*. Vol. 2. pp. 93 - 95.
26. Cited from the Canadian Archives: Correspondance Fo. 97, cited in Devine p. 237.
27. E.J. Devine. 1922. *Historic Caughnawaga*. Messenger Press. Montreal. p. 237.
28. E.J. Devine. *Historic Caughnawaga*. p. 237.
29. E.J. Devine. *Historic Caughnawaga*. p. 236.
30. E.J. Devine. *Historic Caughnawaga*. p. 247.
31. E.J. Devine. *Historic Caughnawaga*. pp. 247.
32. E.J. Devine. *Historic Caughnawaga*. p. 248.
33. E.J. Devine. *Historic Caughnawaga*. pp. 248 - 249. Also De Rochemonteix. *Les J J. et la N. France au XVIII siècle*. II: p. 34.
34. E.J. Devine. *Historic Caughnawaga*. Jesuit Map. 1667 - 1890. p. x:
35. E.J. Devine. *Historic Caughnawaga*. p. 247. Citing letter written by Sieur Douville who was Commandant at Caughnawaga in 1750 to the Governor - General La Jonquière.
36. E.J. Devine. *Historic Caughnawaga*. p. 249.
37. E.J. Devine. *Historic Caughnawaga*. p. 249.
38. E.J. Devine. *Historic Caughnawaga*. Plan of Fort. "Village des Savages Iroquois." p. 208.
39. C. Alice Baker. *True Stories of New England Captives: Carried to Canada During the Old French and Indian Wars*. 1897. E.A. Hall & Co. Greenfield. Reprinted Garland Publishing. New York. 1976. p. 251.
40. C. Alice Baker. *True Stories of New England Captives: Carried to Canada During the Old French and Indian Wars*. 1897. E.A. Hall & Co. Greenfield. Reprinted Garland Publishing. New York. 1976. p. 253.
41. C. Alice Baker. *True Stories of New England Captives: Carried to Canada During the Old French and Indian Wars*. 1897. E.A. Hall & Co. Greenfield. Reprinted Garland Publishing. New York. 1976. pp. 254-255.
42. C. Alice Baker. *True Stories of New England Captives: Carried to Canada During the Old French and Indian Wars*. 1897. E.A. Hall & Co. Greenfield. Reprinted Garland Publishing. New York. 1976. pp. 257.
43. Barry O'Connell. *Who Owns History and How do We Decide? In Further Explanations: 1704.deerfield.history.museum*. pp. 1 - 4.

Two invaluable sources for those who wish to become more conversant with current historical work to represent this period of history are Joyce Chaplin's *Subject Matter: Technology, The Body, and Science on the Anglo - American Frontier, 1500 - 1676*, which was published 2003 by Harvard University Press as well as the online histories provided at 1704.deerfield.history.museum. The history of the 1704 raid on Deerfield with "further explanations" is presented with a multi-lateral perspective, making it possible to "meet" the five cultures who encountered each other in that raid and its aftermath: The work of the following historians is presented: Freda Brackley; Kevin Sweeney; Marge Bruchac; Joanne Pope Melish; and Barry O'Connell. Artifacts as well as maps and timelines are represented.

Queries

Betty Fredericks writes: 1) I was just wondering if any other descendants of Ashbel and Percissa (Knight) Rice have joined the Association. I am descended from Daniel V. and Lucy (McDaniel) Rice of Lubec and Eastport, ME. I was able to determine (not proved) that my great-great-grandfather was their tenth and last child, Charles Wellington Rice, born 1850, Lubec, ME. 2) I wonder whether Daniel RICE was the grandson of Ashbel RICE, son of Ashbel's oldest son, Rufus RICE, or the youngest son of Ashbel RICE. Some say Daniel was born right around 1800, or right around the time that Ashbel and Percissa RICE moved their family across the water from Digby, NS, to Lubec, ME. But, some say that Daniel was born in 1804 in Lubec. Email me at: bbffrpp@comcast.net

June Koepp 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 Koepp, 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. Write Steve Hollands, 812 Greenwood Circle, Apt. 2, Takoma Park, MD 20912.

Bob Rice queries: 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

Storage for Our Books

The books that the Association has for sale are currently stored in a rental storage unit in Tyngsboro, MA. The cost of this storage has escalated in recent years and we are looking for someone who has space available in a barn or outbuilding. The space required is 200-250 cubic feet and it must be dry (no basements, please). Moving the books is no small task, so we prefer that storage be within 100 miles of Tyngsboro. If you can save the Association about \$900 per year, please write the Book Custodian: William Drury, 24 Buckman Drive, Chelmsford, MA 01824

Rice Books Available – ON SALE!

The ERA offers many Rice books at reasonable prices. Buy one, get another of the same title for up to 75% off list price! (If you've purchased a book in the past, you qualify for additional copies!) Pick up extra books for holiday presents, your local library, or your local genealogical or historical society. Contact the Book Custodian.

The Rice Family, by Andrew Henshaw Ward [\$5]

Hard-cover reprint. New, unused. A genealogical history of descendants of Deacon Edmund Rice who came from Berkhamstead, England, and settled in Sudbury, Massachusetts, in 1638. 379 pages. Includes a soft-cover supplement (1967) containing additions and corrections. 110 pages.

The Rice Family, Supplement 2 (Part 1) [\$7]

Supplement Number 2 (Part 1) to *The Rice Family*, compiled by Margaret S. Rice (1983). Hard-cover reprint. New, unused. Additional lines of descent through the first eight generations, which were unknown at the time of publication of *The Rice Family* and the 1967 supplement. 224 pages.

The Rice Family, Supplement 2 (Part 2) [\$8]

Supplement Number 2 (Part 1) to *The Rice Family*, compiled by Margaret S. Rice (1985). Hard-cover reprint. New, unused. A continuation of *The Rice Family Supplement 2 (Part 1)* from the ninth generation to the present (1985). 720 pages.

Edmund Rice and His Family and We Sought the Wilderness [\$5]

Two manuscripts in one binding. Hard-cover reprint. 1986. New, unused. 357 pages.

Edmund Rice and His Family, by Elsie Hawes Smith (1938) An historical narrative about the early days of the Rices. Contains much genealogical information, as well as being a charming story.

We Sought the Wilderness, by Rev. Claton Rice (1949) An historical narrative based on those Rices who pushed Westward to the prairies after short stays in New Hampshire and Vermont.

More Books... by our cousins

Peggy Jo Brown is the author of **Hometown Soldiers: Civil War Veterans of Assabet Village and Maynard, Massachusetts**, a collection of short biographies of 125 Civil War veterans who lived in Assabet Village (later called Maynard) either before, during, or after the war. The histories of each soldier and their families were researched over a period of four years. Data was collected from federal and state census records, cemetery files, headstones, newspaper death notices, state vital records, and pension files from the National Archives in Washington, D.C. 512 pp., softcover, indexed, illustrated, footnotes. \$19.95 plus shipping. The book can be purchased from the author at: PO Box 3, Maynard, MA 01754 or through the website at www.hometownsoldiers.com. See the excerpt "Francis A. Rice, Company A 15th Massachusetts Volunteer Infantry" in the 2006 Fall issue of the ERA Newsletter (Vol. 79, No. 4).

Frederic A. Wallace is the author of "**Ancestors and Descendants of the Rice Brothers of Springfield, Mass.:** David Rice, William Marsh Rice, Caleb Hall Rice, Frederick Allyn Rice, Seven Generations – 1704 to 2004". This is a serious genealogy and history of the family descended from David Rice, who first appeared in the records of Milton and Weymouth, Mass., around 1725. Special attention is given to four brothers, born in Springfield, Mass., who went to Texas in the early to mid-1800's to seek their fortunes. One, William Marsh Rice, became the founder of Rice University in Houston. Their story is a classic example of a family torn apart by the Civil War. DNA evidence, obtained through the ERA's Rice Family DNA Project, is presented to resolve longstanding questions about the origins of this line. From the author, \$30 (includes postage to the continental US): Frederic A. Wallace, 53 Eaton Road, Framingham, MA 01701.

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.