

# Je Me Souviens Magazine

A Publication of the American-French Genealogical Society

Volume 2 Number 2

Fall 2017



## From the President's Desk *by Normand T. Deragon*

I hope everyone has enjoyed the summer. Many of us may have taken a break from the family research to enjoy the warm weather and outdoor time with family and friends. Here in New England the summer months seem to pass by much too quickly. Once September arrives we tend to settle

down to business. The same is true here at AFGS. We have a full schedule of workshops scheduled starting on September 10<sup>th</sup>. The full schedule is included in this issue. For members residing out of the local area, we plan to record these sessions and make them available on our members-only section of our website. If you have not registered for access to that site you can do so from the home page of our website, [www.afgs.org](http://www.afgs.org). Please only register once. We have been reviewing the registered members and discovered that some have signed up two or three times. We delete multiple registrations and only keep the most recent one. We call it a members-only site for a reason. If we find that someone is sharing their user name and password with others we will ban that individual from access to the site.

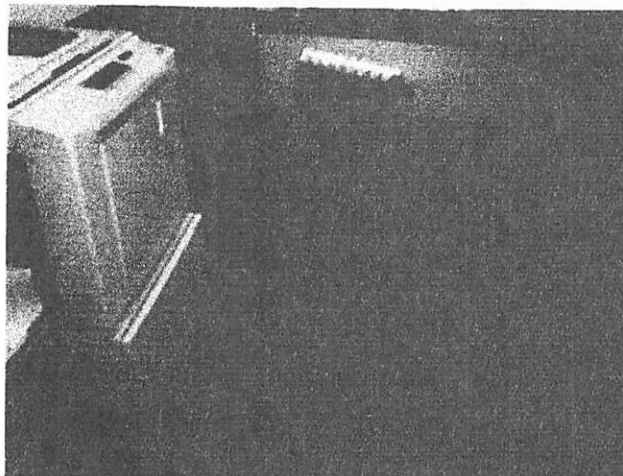
As you know, AFGS received a \$111,000 matching grant from the Rhode Island Historic Preservation and Heritage Commission to install an elevator in our 94-year-old building. The elevator will allow access to all three levels of the 19,000 square foot building. We are about to launch a fundraising campaign to raise the required \$111,000 match. You will be hearing more from us about this effort soon. Meanwhile we have begun pre-construction work in preparation for the construction bid process. As the requests for proposal were developed, we decided to undertake removing two old oil tanks, disconnect radiators and move a hot water tank that was located where the elevator shaft will be constructed. The relocation of a portion of our fire alarm system will be completed in the next few weeks. Our architect has completed construction drawings and we have begun the approval process with the State of Rhode Island and City of Woonsocket. If all goes well, we hope to begin construction by early next year.

I am pleased to tell you that the response to our redesigned web site has been very positive. The same is true of our announcement about digital communication with members who provide us with email addresses.

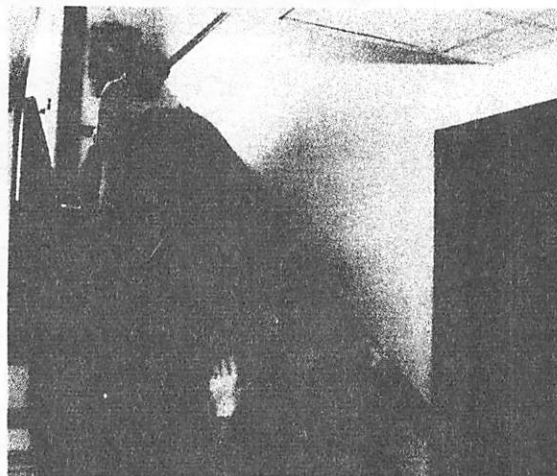
If you have an old car, truck, boat, motorcycle or recreational vehicle you'd like to dispose of, AFGS can help you and in turn you can help us. We have partnered with the Cause Network Foundation, a 501c3 charity that has processed over \$168,000,000 in vehicle donations for over 500 non-profits since 1994. The process is very simple. Complete the form online and the Cause Network Foundation will contact you to arrange pickup of your vehicle. The Foundation in turn will provide you with a receipt you can use for a tax deduction. AFGS receives a portion of the money the Foundation receives from selling the vehicle at auction. It's an excellent way to help with the elevator campaign. Please pass the word to family and friends who might be willing to donate an old vehicle to help our cause.

That's all for now. As you can see we have a lot going on at AFGS. None of it would be possible without the generous support of our volunteers. If you'd like to help, contact me at [nderagon@afgs.org](mailto:nderagon@afgs.org), or call the Society at (401) 765-6141.

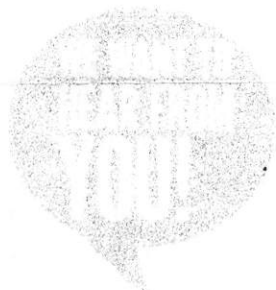
### Work begins on the AFGS elevator construction project



During the radiator removal in our office space, we discovered wood flooring under the carpeting.



Workers remove one of two old oil tanks. The Society converted its heating system from oil to gas several years ago.



### **OCTOBER IS FAMILY HISTORY MONTH**

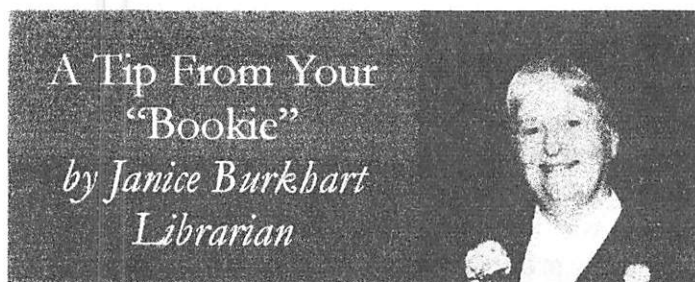
October is family history month. We do not have time to do too much this year, but we will be working on an organized program for next year. Can you help us? We will be gathering ideas about how to celebrate Family History Month but in the meantime, could you send us your ideas? How do you share your family history with siblings, children, grandchildren even grandparents? We will be sharing ideas with you throughout the year and would love to hear your ideas.

### **FILLE A MARIER PIN AND CERTIFICATE PROGRAM READY TO BEGIN**

By popular demand, AFGS will offer a second pin and certificate program. This time we will be honoring the marriageable girls who came to New France before the Daughters of the King. For those receiving this newsletter electronically, all the necessary information will be found on our website in two weeks. For those receiving the newsletter by snail-mail, the information is attached.

### **SEND US YOUR STORIES**

We would love to receive and publish your stories. Tell us about your ancestors, memories of traditional family celebrations, customs that you remember your grandparents celebrating, brick walls you have "smashed", even trips you have taken to explore where your family came from. We would love to hear from you.



If you have been reading my column for a while, you know that I am always talking about books at the library that will help you complete your genealogical story. Too often we get so involved with finding names, places and dates that we lose sight of our ancestors stories - why they settled where they settled, what

world events did they witness, what part did they play in their communities. Curt Witcher has written a compelling article about this very subject which I would like to share with you.

**“Whacha Doin’? Why?: The Quest for Context” by Curt B. Witcher (Genealogy Gems: News from the Fort Wayne Library No. 160, June 30, 2017)**

I had to smile widely when I read Amy Johnson Crow’s June 25, 2017 e-mail to her subscribers. In it she recalled recent times spent with her 5-year-old great-nephew--times that seemed to be filled to overflowing with “why” questions. Nearly everything that made a sensory impression on her great-nephew prompted a “why” question.

It reminded me of a summer job I had as a high school junior caring for lawns and doing outside house painting in my neighborhood. A particular neighbor had a young son who was fascinated with whatever I did. He would follow me around for hours articulating the same refrain, “Whacha doin’?” followed immediately upon a response with, “Why?”

“Whacha doin’?”

“Painting the patio screen.”

“Why?”

“It looks better because it matches the wooden base and border.”

“Why do you want it to match the border?”

“Some people think it looks better that way; and besides, the mesh screen won’t rust.”

“Why won’t it rust when it’s painted?” “Because humidity and moisture can’t reach the metal.”

And on and on. Yes, it quickly could become tedious, but the little guy really wanted to know how the world around him worked. Getting answers to all those “why” questions filled in gaps and provided him with a fuller understanding of his surroundings. The analogy to what one should do when engaging in family history research is stunning. We should be asking, and answering, so many more “why” questions than most typically are.

Many have written, as Amy did in her e-mail this week, about the importance of family historians using the questions reporters are encouraged to use: who, what, when, where, and why. Indeed, it is critical to find answers to those questions as they relate to our ancestors. In our quest to find more names and connect to previous generations as quickly as possible, though, sometimes the “why” questions are left behind for more “who” or “what” questions. That can be a consequential mistake.

Every time someone is found in a particular record or document, it is worthwhile inquiring why they are where they are and why they are engaged in the activities that are recorded about them. The answers to the “why” questions create what I believe is that ever important context

necessary to know the true stories of our ancestors and their lives as well as enabling us to find all the information we can about those who came before us.

Why is an ancestor living in a particular place at a specific time? If a family is found on a census record, we should seek to know why they are there, rather than simply be satisfied to have found the individuals. Did they just arrive? Or are they the next generation of a family that has lived in the particular town or county for a century? When we find an individual on a tax record, we should seek to know why they are being taxed. Is it for property, products produced, schools, or services the community wants to provide? "Why" questions may seem like they divert us off the trail of identifying the next generation of ancestors. In truth, seeking answers to "why" questions typically builds context that leads to a richer and deeper knowledge of those whose forebears we are seeking.

Finding answers to "why" questions lead us to more completely appreciating the contexts in which our ancestors lived their lives. The answers to "why" questions lead us to explore ethnic histories, entice us to read the digitized local newspapers for harvest celebrations and visiting relatives, and actually assist us in really knowing our ancestors--their lives, their families, and their times.

#### CRAFTERS NEEDED

If you like crafting, (knitting, crocheting, painting, jewelry making etc.), and would like to give us a hand preparing for upcoming craft shows and supplying products for our AFGS gift shop, we would welcome your participation. Please contact Connie Lamoureux (401-309-2399) and she will get back to you.



#### READING MARRIAGE RECORDS

As promised in our last online issue, I am compiling a marriage record "cheat sheet" which should be of help to many of our members. Please keep a copy of this with your research papers.

Again, for the numbers: Rather than list them all out for you, the following web site may be of great help. Print out the page and keep it with your research papers.

<http://blogs.transparent.com/french/french-numbers-learn-how-to-count-from-1-to-1000/>

Common terms found in Marriage records:

Since the record is a Marriage record, the date recorded (often at the beginning or sometimes at the end of the record) will be the marriage date. After this, you will find the following:

**après la publication de (1, 2, or 3) bans de mariage** = after the publication of (1, 2, or 3) banns of marriage



[Banns were part of the announcements made during the Mass, specifically to publicize the intended marriage of future weddings. Most often, there were three consecutive announcements made on Sundays and holy days, so that if anyone knew that a person was previously married, they could inform the priest ahead of time, and so the couples would not incur an invalid marriage in the Catholic Church. Bans could be **dispensed** for certain reasons: between widowed persons; in cases of a pregnant bride; ahead of revalidations of civil marriages; during the times of Lent and Advent when weddings were not permitted by law, but allowed to proceed on a more reserved tone; or other serious occasions, such as before going off to war, etc. If banns were dispensed, it is here in the marriage record where it will be indicated.

Banns were usually published in both the bride's and groom's respective parishes, with notification sent back to the celebrant pastor to let him know these were published. Sometimes in the microfilms of the parish registers, one will find such notices tucked into the register pages. Since marriages were a contractual agreement between the spouses, the middle of the document is set up as such:

**entre** = between

followed by the groom's name, his parents' names (or previously deceased spouse)

**fil de** = son of; **veuf de** = widower of

followed by the bride's name, her parents' names (or previously deceased spouse)

**fille de** = daughter of; **veuve de** = widow of

In the cases of second or third marriages, it is to be noted that only the name of the previously deceased spouse will appear after the terms: widower of/widow of. It is necessary for the researcher to look for the prior marriage to learn the parents' names of either the groom or bride, and for this reason, we learn firsthand the importance of the Blue/Black Drouin volumes and our collection of marriage repertoires.

One will also notice the words: **majeur(-e)/mineur(-e)** = of age/minor child (this notation is helpful in tracking down baptismal records later. "Majeur" usually indicated 20+ years old; "mineur" usually indicated -20 years old.

After the father's names, one will usually find an occupation listed, and the name of their parish. Please note, that just because a parish is listed, does not mean that the groom or bride were natives of that place, but rather "residents". Sometimes, they were indeed native-born in that town, but to find their baptismal records, it is always best to see where their parents were married and start in that location to find the births of their children.

**N'étant découvert aucun empêchement au dit mariage** = Not having discovered any impediment to the said marriage

**et semblable publication ayant été faite à (place) sans opposition** = and seeming publication was made at (said place) without opposition

One must remember here that such impediments were: one of the spouses was a non-Catholic or that they were related by blood (consanguinity) or marriage (affinity). If either of these applied, it would be so noted here with dispensations from "disparity of cult" (i.e., different religious practice such as Anglican, other Protestant or Jewish faith); or from the degrees of relationship

set-up by the Church. At this point in the marriage record, if there was any blood relationship found, it was reported with the following items:

For **consanguinité** = **Consanguinity** (Blood relatives):

There is **NEVER ANY 1-1<sup>c</sup>** = which indicates Siblings!

**2-2<sup>c</sup>** = First cousins

**2-3<sup>c</sup>** = First cousins, once removed

**3-3<sup>c</sup>** = Second cousins

**2-4<sup>c</sup>** = First cousins, twice removed

**4-4<sup>c</sup>** = Third cousins

**3-4<sup>c</sup>** = Second cousins, one removed

Consanguinity dispensations are always computed between the principle parties: **groom and bride**. If these are followed by the words “double or triple”, it means they apply due to multiple lines of relationship; or if there are multiple sets of these degree dispensations, this means one must trace back to see where exactly the bride and groom are related by climbing back on their prospective family trees.

For **affinité** = **Affinity** (In-law & their cousins' marriages):

Similar rules and degrees apply for Affinity dispensations, but the degrees are computed between one spouse's **groom/bride-to-be**, and a **previously deceased bride/groom**, NOT between the actual bride and groom being married!! Also, with Affinity dispensations, there **IS** a **1<sup>o</sup>aff**, in cases where one is marrying their brother-in-law or sister-in-law, who would be a **sibling** to the **previously deceased** spouse.

If the priest was diligent in compiling these dispensations, they should work out perfectly in tracking back to discover the various relationships between the marriage contractants. If they were compiled in a sloppy fashion, the dispensations will not indicate the proper relationship(s). This has also been a major reason for why some couples had to have their marriages revalidated or reblessed, as the actual corrected relationships were determined “after the fact”.

**Nous, soussigné curé/prêtre** = I, the undersigned priest

**avons reçu leur mutuel consentement de mariage** = have received their mutual consent of marriage

**du consentement du père/des parents** = with the consent of the father/parents (if a minor child)

**et leur avons donné la bénédiction nuptiale** = and have given them the nuptial blessing

**en présence de** = in the presence of (here follow the names and relationships of the witnesses)

**père/mère de l'époux/épouse** = father/mother of groom/bride

**oncle/tante** = uncle/aunt

**frère/sœur** = brother/sister

**ami** = friend

The record was then signed by those who knew how to write their names, along with the priest officiant.

That, in a nutshell, is how to read most Québécois or Acadian marriage records. Next issue, Burial records.



## AFGS-DNA PROJECT UPDATE

The AFGS-DNA project would like to announce that it has achieved affiliate status with our lab Family Tree DNA of Houston, Texas. It is now possible to order a kit from the DNA/Genetics page of the [AFGS website](#) and FTDNA will credit AFGS with a small portion of the purchase price. Since the DNA project has 87 members and the society has some 1,300 members, the amount of money the society could earn will be significant. On the "DNA Genetics" page of our website, there are three options: 1) view the available tests, 2) submit a "Join Request" to join the AFGS-DNA project, 3) order a test. These three options are independent - anyone can order a test kit from our website without joining the DNA project or the society, and an AFGS member can order a test without joining the DNA project, or join the project without ordering a test. Furthermore, those people already in the DNA project can order additional tests or up-upgrades from that link and AFGS will receive credit for those purchases. In addition, a project member may order a kit for a relative or friend from this link. The possibilities are endless.

There are three basic tests available: the Y-DNA test which reads the extreme paternal line, the mtDNA test which reads the extreme maternal line, and the autosomal test, marketed under the name Family Finder, which reads all genealogical lines to a shallow degree and cannot distinguish between one line and another. The Family Finder test is the one that produces the ethnicity map. All three tests will produce a match list of people who have taken the same test with the same company and have DNA readings close to yours. The lab posts your results on a website they set up for you on their servers, and you can log into it from anywhere. Match lists are updated continuously as more relatives take the tests. Options include posting your genealogical information, joining one or more of over 9,600 specialized DNA projects, each with its own theme, and contacting matches, who may know more about common lines that you do.

There is so much to do, so much to learn, so much to discover, why wait? Go to the AFGS DNA Genetics page at <http://afgs.org/site/dnagenetics/> and have some fun.



## YOU SHOP AND AMAZON GIVES

AmazonSmile support's a Great Community® "*Uplifting lives  
One day at a time.*"

### *What is AmazonSmile?*

AmazonSmile is a simple and automatic way for you to support your favorite charitable organization every time you shop, at no cost to you. When you shop at [smile.amazon.com](http://smile.amazon.com), you'll find the exact same low prices, vast selection and convenient shopping experience as Amazon, with the added bonus that Amazon will donate a portion of the purchase price to your favorite charitable organization. You can choose from nearly one million organizations to support.

### *How do I shop at AmazonSmile?*

To shop simply go to [smile.amazon.com](http://smile.amazon.com) from the web browser on your computer or mobile device. You may also want to add a bookmark to [smile.amazon.com](http://smile.amazon.com) to make it even easier to return and start your shopping.

*Which products are eligible for charitable donations?*

Tens of millions of products are eligible for donations. You will see eligible products marked "Eligible for AmazonSmile donation" on their product detail pages. Recurring Subscribe-and-Save purchases and subscription renewals are not currently eligible.

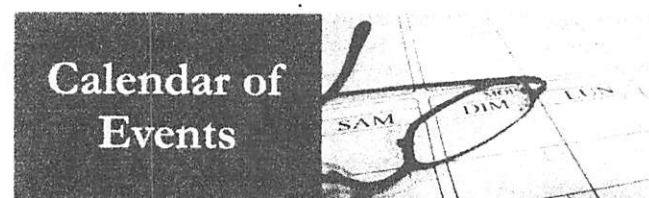
*Can I use my existing Amazon account?*

Yes, you use the same account information you use on Amazon. Your shopping cart, Wish List, wedding or baby registry, and other account settings are also the same.

## AFGS ANNOUNCES WORKSHOP SERIES

In an on-going effort to provide additional educational programs for our members, the AFGS has developed a series of workshops that will be presented through November 4. The workshops are made available through an endowment from the *LeFoyer Club* and the *Rhode Island Foundation*. Topics include using the AFGS library and how to read the various repertoires; How to use the microfilm and microfiche in the AFGS library; Les Filles a Marier; Things you should know when doing French Canadian Genealogy; and DNA 101.

Special guests will include Peter Gagne from Montreal who will make a presentation on Les Filles a Marier and the King's Daughters on September 16. Michael Leclerc, The Genealogy Professor, will speak on the French Canadian Notarial Records and How to Use Them on October 28. All workshops will be recorded and will be available on our members-only section of our website. A complete list of workshops including dates and times can be found on the AFGS website: <http://afgs.org/site/workshopsspeakers/> and also in this newsletter.



*Events are held at the AFGS Franco-American Heritage Center, 78 Earle Street, Woonsocket, Rhode Island 02895*

*Admission is free for workshops and presentations unless otherwise noted.*

- September 2, 3, 4 – **Library closed for Labor Day**
- **September 10 1:00 pm** Auditorium  
**Réveil - Waking Up French** – A powerful documentary film that explores the struggle for cultural survival among the French-Canadian, Franco-American communities of New England. The film traces the French heritage beginning with immigration from the Canadian provinces of Quebec and Acadia through persecution by Ku Klux Klan and language loss, to cultural renaissance and heritage preservation.  
 Presented by Ben Levine, a Video Artist and Documentary Film Maker.
- **September 10 7:00 pm** Auditorium  
**Reclaiming Your French Language** Presented by Ben Levine
- **September 16 10:00 am** Auditorium  
**Who Were Les Filles a Marier?** – Presented by Peter Gagné, author of "*Before the King's Daughters: The Filles à Marier, 1634-1662*," who will talk about these pioneer women and do a book signing following his presentation. Limited space. **Don't miss this opportunity!**



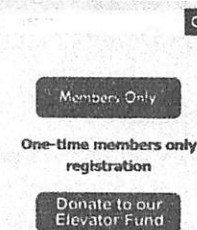
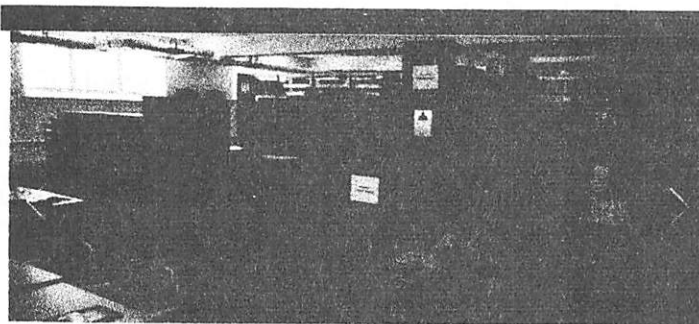
- **September 17 1:00-4:00 pm** AFGS Franco-American Heritage Center  
**Open House** – This is an opportunity to explore the vast research resources of the AFGS library and tour the 19,000 square foot AFGS Franco-American Heritage center and the Veterans Memorial Museum of Rhode Island.
- **September 30 10:00 am** LeFoyer Room  
**Things You Should Know About French Canadian Genealogy**  
Presented by Dennis Boudreau, a master genealogist and author who has a wealth of information and tips that you will find most helpful!
- **October 7 10:00 am** LeFoyer Room  
**The Silent Presence –The French in New England** Presented by Jeanne Douillard, an independent scholar specializing in the story of the French in New England.
- **October 13 AFGS French Canadian Hall of Fame Induction** –  
Join us in celebration of the accomplishments of 4 Outstanding Franco Americans.  
7:00 pm Reception, LeFoyer Room  
8:00 pm Induction Ceremony, Auditorium  
\$15.00 per person.
- **October 14, 2017 – Annual Meeting.**  
Come and hear plans for the Society. Time – 10:00 am in 2nd floor classroom. Take the opportunity to meet the Board and ask questions.
- **October 21 10:00 am** LeFoyer Room  
**DNA 101 – What It is and How to Get Started**  
Presented by Thomas Allaire, AFGS DNA Project Manager. Come and receive information about this new resource for your research toolbox.
- **October 28 10:00 am** Auditorium  
**French Canadian Notorial Records and How to Use Them**  
Presented by Michael J. Leclerc, The Genealogy Professor. Michael is an international speaker and will certainly share valuable information with you.
- **November 4 9:00 am** Main Library Room  
**What is the PRDH Database and How to Use It**  
Presented by Patti Locke. Patti will tell you how to use PRDH, a very important resource in your research repertoire.
- **November 12 1:00 pm** LeFoyer Room and Auditorium  
**World War I Commemorative Celebration**  
Presented by Roger Beaudry

*The American-French Genealogical Society, founded in 1978, is a 501c3 non-profit organization. Our mission is to collect, preserve, publish and disseminate cultural and historical matter relating to Americans of French and French-Canadian descent. Donations are tax deductible as allowed by law. Consult your tax adviser or the IRS about how to claim charitable tax deductions.*



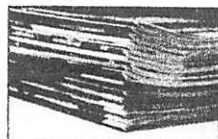
## American-French Genealogical Society

Preserving Our French Canadian Heritage...Connecting Generations Since 1978



### What's News

**FIND IT ON OUR WEBSITE** If you have not visited the AFGS website, you should do so at once! Simply go to <http://afgs.org/site/> and you will find many resources for your use. One area to check out will be the library, listed under **Services/Resources**. Once you click on that heading you will find an abundance of information about the AFGS Library including an updated library catalog listing our holdings. Check it out. It will be worth your time.



### Periodicals by Diane Olivier

### SOME GEMS FROM THE AFGS QUARRY OF PERIODICALS

The February 2017 issue (at page 3) of the **G.S.M.C. Record** (published by the Genealogical Society of Monroe County, Michigan) (AFGS #75), includes an article entitled The Cousin Connection by Linda Tilley. Ms. Tilley briefly discusses the issue of designating our specific relationship to other generations of our family.

To assist with that task, a Relationship Chart is included, which works in a similar manner to a grade school multiplication table. The left-hand vertical column of the chart states the relationships of individuals to the researcher - Parent, Grand Parents, 2X Grand Parents, etc. Each of those relationships is also the head of a horizontal row running along the top of the chart. The box where a column and a row intersect within the chart, is the relationship designation.

The article states that DNA testing results done through Ancestry.com relates you to others in your family with specific relationship designations. Referring to the chart will allow you to put those relationships into context.

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**Connections**, the Journal of the Quebec Family History Society, includes in its Autumn 2016, Volume 39, Issue 1 (at page 12) (AFGS #34), an article by Lynn Morley entitled The First Colonists of Quebec. Ms. Morley reveals personal findings in her family research regarding first colonists of Quebec City. Her findings most likely will intersect with the research of many of us who have ancestral ties to Quebec.

In her family research, the author learned of a plaque identifying and honoring 90 immigrants arriving between 1608 and 1636. Those immigrants brought their families, including daughters to marry French residents who had come to New France seeking fortune and a new life. The article shows a representation of the plaque identifying Les Premiers Colons de Quebec. She also gives some biographical information concerning her First Colonist ancestors. If your early immigrant ancestors to New France arrived during that time period, they just might be included among the honored immigrants.

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A researcher can never be too organized. The Clark County Nevada Genealogical Society's April 2016 issue (Vol. 36, No. 2) (AFGS #147) includes a reprint of *Genealogy: Tips for Getting and Keeping Your Genealogy Organized!* By Barry J. Ewell (genealogybybarry.com, posted on Nov. 7, 2015). Mr. Ewell's article itemizes reasons for and benefits of organizing acquired information as well as suggestions for organizing different sources of information.

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American Spirit, publication of the Daughters of the American Revolution, devotes most of its July-August 2017 issue to travel and food. There is an article devoted to traveling in the United States, giving one highlight of each state. Of local interest is the RISD museum in Providence, RI, and the Eric Carle Museum of Picture Book Art, in Amherst, MA, which collects and preserves books and illustrations from around the world. There is another article devoted to travel to specific destinations.

The same issue devotes one article to the origins of pies as well as some unusual pie recipes. Another article talks of the origins of the bee hive oven along with other interesting construction details utilized in the past. In addition to fun and informative articles, *American Spirit* always presents interesting information about historical places and their long gone residents. I believe that many who begin genealogical research are interested mainly in the names of those family members who came before us. Before long, whether intentional or not, we take note of their lives, environment, and the history they created. This publication (as well as the publications of so many genealogy societies provides that same insight.)

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The American-Canadian Genealogist (Issue #148, Vol. 43, No. 1, 2017) (AFGS #84) published by the American-Canadian Genealogical Society includes an interesting article about fille du roi, Catherine de Baillon, focusing on her emigration to New France. The article is comprised of English translation of portions of a work by Jean-Rene Cote and Anita Seni.

The AFGS periodicals library include issues published by this Society dating back to 1975. The regular current publications of this Society also feature an article entitled *L'Etoile d'Acadie* giving cherished information about some of our elusive Acadian ancestors.

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If you are searching for Connecticut men and women who served in World War I, The Connecticut Society of Genealogists' Summer 2017 issue (Vol. 10, No. 2) (AFGS #38A) gives information about World War I Records available at the Connecticut State Library.

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Sent by the King (AFGS #343), published by La Societe des filles du roi et soldats du Carignan, Inc., "is dedicated to the women and men who played a major role in the growth and settlement of New France." This Society's focus is clear. If you have a daughter of the King or a Carignan soldier in your line, or two, three or ten, this publication is worth reading. AFGS has the Society's Premier Issue of December 1994 plus another 16 issues. Most issues do not have more than 25 pages, so you should be able to look at each one within a short period of time.



Please "like us" on Facebook at American French Genealogical Society: <https://www.facebook.com/AmericanFrenchGenealogicalSociety/> so that you can receive the very latest AFGS news as it is happening. We will keep you updated with photos and let you know what we are doing.

## I'M A MICHIGANDER TOO MAURICE MENARD AND MADELEINE COUC

By Janine Guimont Cotugno

I grew up in Rhode Island, the product of French Canadian ancestry. In the many years of researching my genealogy at the AFGS library, I uncovered generations of ancestors who sailed from France to Canada and whose descendants eventually immigrated to work in the textile mills of New England. When I moved to Michigan in 2010, I appreciated my adopted state, but was not able to connect directly to its past. That changed as I learned more about the French who explored and settled the Great Lakes region in the 1600s and 1700s. I kept seeing the name "Michilimackinac" in historical readings, and remembered that I had also seen that very name in my own family tree. Rummaging through my genealogical database, I discovered that my eighth great-grandparents, Maurice Menard and Madeleine Couc, had married in Michilimackinac, and I've learned that it was an important location in the early history of Michigan. Through that connection, I am a Michigander too.

The area called Michilimackinac in the 1600s and 1700s encompassed from what is now St. Ignace, Michigan, at the southeastern tip of Michigan's Upper Peninsula, to Mackinaw City, Michigan, at the northern-most tip of the state's Lower Peninsula. In this area are important straits that connect Lake Huron to Lake Michigan. Because Michilimackinac was the doorway to the western territories and their vast fur supplies, the French built Fort de Buade in St. Ignace in 1690. That fort closed in 1698, due to the depressed fur market in France. However, in 1715, a new battlement, Fort Michilimackinac, was built on the south side of the straits in Mackinaw City. (1)

My eighth great-grandfather, Maurice Menard, married Marie Madeleine Couc, the daughter of Pierre Couc dit Lafleur de Cognac and the Algonquin woman, Marie Miteouamegoukoue (Mite8ameg8k8e), most likely at Michilimackinac/St. Ignace. Maurice, a well-known voyageur (legal fur trader) and Indian interpreter, was born on June 7, 1664 in Trois Rivières, the son of wheelwright Jacques Menard dit Lafontaine and Catherine Fortier. Madeleine was born a few years later around 1669. (2) Her parents' marriage in 1657 was one of the first marriages between a French settler and a Native woman recognized by the Catholic Church and New France. Many of their other children were also active as voyageurs (or spouses of these) and interpreters, frequently under the "dit" name of Montour.

The date of the marriage between Maurice Menard and Madeleine Couc is not totally clear, as the original early church records from Michilimackinac have not survived. I've seen online information that suggests marriage anywhere from 1681 or 1684 to 1692. The early dates seem unlikely, as Madeleine would have been 15 years old or younger. Suzanne Sommerville, also a

descendant of this couple and an experienced researcher, has identified several records that would dispute these early dates. Between 1684 and 1689, Madeleine Couc is listed as a marriage witness or godparent at several weddings and christenings in St. Francois du Lac, where her parents lived for many years. In these religious records, she is always listed by her birth name, frequently in a grouping with her unmarried siblings, and is also noted as the daughter of Pierre Couc and not the wife of any man, as would have been the custom for married women. (3) More secondary sources list a possible marriage date of 1692 (4), but it appears to me that children may have been born before that time. Sommerville believes the Menard/Couc union probably occurred around 1690. Perhaps they had a "country wedding" (common law) or Native American ceremony, since Madeleine was half Algonquin. A church blessing could have been later bestowed (perhaps in 1692) at the Mission Church at Fort DeBuade.

Maurice and Madeleine had several children. I am a descendant of their daughter, Marguerite. Again, multiple sources list several different dates and locations of birth for the children. For instance, one secondary source lists Marguerite's birthdate as 1684, which appears unlikely by the thorough research of Ms. Sommerville listed above. Considering what I've found in my research, this is my best estimate of the list of Maurice and Madeleine's children (5):

Marguerite – b. circa 1690-94, assumed at Michilimackinac  
 Marie-Madeleine – b. circa 1690-94, assumed at Michilimackinac  
 Antoine – b. 28 April 1695 at Michilimackinac  
 Louis – b. 1697 at Michilimackinac  
 Pierre – b. 12 March 1701 in Boucherville  
 Jean-Baptiste – b. 11 July 1703 in Boucherville  
 Susanne – b. 21 July 1706 in Boucherville  
 Francois – b. 6 February 1709 in Boucherville  
 Infant Daughter – b. 20 July 1711 in Boucherville; d. 24 July 1711 in Boucherville

With Fort de Buade closed, illegal fur trapping and trading by "coureurs de bois" continued uncontrolled in the Michilimackinac area. In 1706, at the insistence of the Governor General of New France, a Jesuit priest by the name of Fr. Marest returned to St. Ignace with a summer brigade, which included the interpreter, Maurice Menard. Without a fort, the presence of a missionary at least provided the government with detailed reports on the affairs that took place there (6).

In Fr. Marest's letters to the Governor, the Marquis de Vaudreuil, Maurice Menard is mentioned often, especially as it related to dealings with the Indians. The following excerpt from the priest's letter of 14 August 1706 describes Fr. Marest's respect for Maurice:

*"I thought ...that it was not advisable for the Sr. Menard to leave here until we were settled in the fort. I believe you will not disapprove, because it is a question of our safety...You have certainly every reason to be pleased with the Sr. Menard who is beloved by the savages, who knows their ways, who has no difficulty in answering them, and that with a free and easy manner, ever cheerful. He discovers things which are done secretly; and, certainly, whether he comes here as commanding officer or not, he would render good service here."* (7)

In a subsequent letter from Fr. Marest, dated 27 August 1706, he continues to praise Maurice:  
*"The Sr. Menard...has certainly done his duty, and has shown in everything, that he is in truth the King's servant and yours. If anyone should make complaints to you about him I can assure you he would be very wrong."* (8)



Timothy Kent, in his book "Rendezvous at the Straits", confirms my research and summarizes Menard's life up to that point:

*"Maurice had worked at Ft. De Buade as a soldier, interpreter, and trader during the 1680s and 1690s, marrying Madeleine (Couc) there in 1692 and assisting in the raising of their first four children there, until the official withdrawal of troops in 1698. While living in Boucherville, just east of Montreal, during the next fourteen years, the family continued to grow, with the addition of five more children... Upon the return of the first few soldiers to the Straits in 1712, Maurice also resumed living there, where he again served as a sergeant, interpreter and trader. In time, his family joined him, eventually residing at Ft. Michilimackinac when it was constructed on the southern shore of the Straits. "(9)*

Because Maurice Menard was so respected by the Indians and the authorities, he frequently took part in negotiations between the French government and various tribes. In many documents, he is listed as "Interpreter for the King", showing that he was representing the Governor General of New France, and therefore, indirectly the King of France.

However, being an Indian and government interpreter was at times very dangerous. In a letter to the Ottawa chiefs, the Governor General of New France, the Marquis de Vaudreuil, wrote the following:

*"I know there are well disposed men among you; Chamgonueschi and Makakous are such men, for last year they prevented Maurice my interpreter from being stabbed." (10)*

In 1717, a peace treaty with the Fox Indians was negotiated. Several representatives of the Fox chiefs and their families had been taken from the Green Bay, Wisconsin area and transported down to the St. Lawrence valley to finalize the treaty. (11) During the winter, smallpox raged through eastern Canada and several of the Fox died. We know that Maurice Menard was involved in these events because he is listed as a witness (godfather) to a few of the Fox victims, including the chief, Pemoussa, as they converted to Catholicism before their deaths. (12) In the spring, de Vaudreuil sent the soldier officer, de Louvigny, to deliver one of the survivors back to the tribe. Vaudreuil wrote:

*"The two principal hostages of the Fox Indians died of it (smallpox)...As there was some ground for fearing lest the death of these two hostages might disturb the Fox tribe and might be made a ground for breaking the peace.... I sent with the Sieur de Louvigny the chief of the three hostages who had escaped the disease so that he might go and inform his tribe of the good treatment which they received....Sr. de Louvigny sent the men (Maurice) Menard and (Pierre) Reaume, interpreters, and gave into their charge some presents which I had given him to cover the dead hostages. This ceremony was performed by the interpreters as soon as they arrived,...after which the Fox Indians testified that they retained no resentment for the death of Pemoussa and Michiousouigan." (13)*

One can only wonder what would have happened to Maurice and the other Frenchmen if the Fox had not been so understanding.

We know that Maurice continued in his work at the fort at least until 1736, as he is listed in a contract notarized by F. Lepailleur de LaFerte as "interpreter at the Misilimakinac Post". When he eventually retired, it was to property in Chambly. (14)

Maurice Menard died on 9 May 1741 in Chambly at age 76, after more than 50 years of devoted service and many thousands of miles of voyaging the rivers and lakes of North America as a fur trader, interpreter and mediator for the French with the Indian Nations. Records say that "all the inhabitants (of Chambly) were present as witnesses at his burial." (15)

One does not need to be from Michigan nor the Great Lakes area to be descended from these important pioneers. As mentioned above, I am descended from their daughter, Marguerite, who married Pierre Boileau on 5 July 1706 in Boucherville (16) and apparently spent the rest of her life in the St. Lawrence valley. Although a few of the Menard children spent some additional time in the Michigan area as voyageurs, interpreters and inhabitants of Fort Michilimackinac and Fort St. Joseph, records show that most married, resided and/or frequently died in the Boucherville and Chambly areas. (17) Through these Menard children, you too may be a descendant of this influential couple, Maurice Menard and Madeleine Couc.

### **END NOTES**

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16. "Marriage Certificate – Pierre Boileau & Marguerite Menard". <<http://www.levaille.net/ancestry/register/M1706PierreBoileauMargueriteMenard.htm>> (accessed 7/11/2014).
17. First Metis Families of Quebec, p. 24.



## Interesting Links

Fran Tivey, one of our knowledgeable volunteers at AFGS, passes along this information: Diahann Southard is a lecturer in both national and local conferences, she will

assist individuals and families in interpreting your DNA - whether it is from FamilyTreeDNA, 23 and Me, or Ancestry DNA - and go through step by step any kind of DNA test in a way that you will understand, and enjoy. On this site she has many easy to understand 5-7 minute videos that are short and to the point. This is a paid site but for only the cost of \$30.00 per year, it is well worth it. <https://www.yourdnaguide.com/>

This is a link found on a French website Geneanet:

[https://fr.geneawiki.com/index.php/Au\\_del%C3%A0\\_de\\_l%27Etat-Civil\\_-\\_61](https://fr.geneawiki.com/index.php/Au_del%C3%A0_de_l%27Etat-Civil_-_61)

Here you will find all the civil, church and governmental records download by Jean Pierre Berard onto the internet from the Department of Orne, Normandy. The following is a small list of places: Alencon, Argentand'Athis, Bazoches sur HoeneCanton Carrouges, Domfront, Ecouche, La Fertre-Frenel, Ferte-Mace, Flers,Gace, Juvigny sous Andaines, Longny-au-Perche, MerleraultMessei, Mortagne au Perche,Mortree, Passais-la conception, Pervencheres, Putanges Pont-Ecrepin, Ranes, Tinchebray,Tourouvre, Trun, VimoutiersEvechede Sees, Protostants dans L'Orne.

Heather Kisilywicz shares this site with us: Extreme Genes - America's Family History and Genealogy Radio Show & Podcasts: <https://itunes.apple.com/us/podcast/extreme-genes-americas-family-history-genealogy-radio/id674204843?mt=2&i=1000390226248>

Extreme Genes is a genealogy show hosted by Fisher. Fisher has 30+ years of radio experience and has had a passion for genealogy since he was a teen. On Extreme Genes, Fisher sets out to educate the audience on resources and techniques for completing any gaps found in your family tree. Each week Fisher interviews national experts in the field of genealogy as well as news related to all of our genealogy. Be sure to visit <http://extremegenes.com/> for all the latest on the show.

## WHO WERE THE VOYAGEURS

by Janice Burkhart

*Some information obtained from a Wikipedia article on the voyageurs.*

The voyageurs were French Canadians who engaged in the transporting of furs by canoe during the fur trade years. The meaning of the term applies to places (New France, including the Pays d'en Haut and the Pays des Illinois) and times (primarily in the 18th and early 19th centuries) where transportation of materials was mainly over long distances. This major and challenging task of the fur trading business was done by canoe and largely by French Canadians. The term in its fur trade context also applied, at a lesser extent, to other fur trading activities. Being a voyageur also included being a part of a licensed, organized effort, one of the distinctions that set them apart from the coureurs des bois. Additionally, they were set apart from engagés, who were much smaller merchants and general laborers. Mostly immigrants, engagés were men who were obliged to go anywhere and do anything their masters told them as long as their indentureship was still in place. Until their contract expired, engagés were at the full servitude of their master, which was most often a voyageur. Less than fifty percent of engagés whose contracts ended chose to remain in New France (either because the others returned to France or because they died while working and never had a chance to leave).

The voyageurs were regarded as legendary, especially in French Canada. They were heroes celebrated in folklore and music. For reasons of promised celebrity status and wealth, this position was very coveted. Despite the fame surrounding the voyageur, their life was one of toil and not nearly as glorious as folk tales make it out to be. For example, they had to be able to carry two 90-pound (41 kg) bundles of fur over portage. Some carried up to four or five, and there is a report of a voyageur carrying seven for half of a mile. Hernias were common and frequently caused death. Most voyageurs would start working when they were twenty-two and they would continue working until they were in their sixties. They never made enough money to consider an early retirement from what was a physically grueling lifestyle.

Voyageurs often rose as early as 2 am or 3 am. Provided that there were no rapids (requiring daylight for navigation) early in the day, they set off very early without breakfast. Sometime around 8:00 am they would stop for breakfast. Lunch, when it existed, was often just a chance to get a piece of pemmican to eat along the way. But they did stop for a few minutes each hour to smoke a pipe. Distance was often measured by "pipes", the interval between these stops. Between eight and ten in the evening, travel stopped and camp was made. Voyageurs were expected to work 14 hours per day and paddle at a rate of 55 strokes per minute. Few could swim. Many drowned in rapids or in storms while crossing lakes. Portages and routes were often indicated by lob trees, or trees that had their branches cut off just below the top of the tree.

Canoe travel included paddling on the water with all personnel and cargo and carrying the canoes and contents over land (this is called portaging). In shallow water where limited water depth prevented paddling with the cargo in the canoe, but allowed either canoes or loaded canoes to be floated, methods that combined these were used. These moved the canoes via pulling by hand, poling, or lining with ropes. Circumstances where (only) an empty canoe can be floated through are called a decharge. Those where the cargo could be floated in the canoe if split into two trips were called a demi-charge. Furs were put into standard weight bundles known as pieces (bales) of 90 pounds each. The standard load for a Voyageur on a portage was two bundles, or 180lb. Some carried more; there are reports of some voyageurs carrying five or more bundles and legends of them carrying eight. There is a report of a voyageur named La Bonga, a 6-foot-5-inch (196 cm) tall freed slave carrying 7 bales (630 lbs.) for one-half mile when applying to become a voyageur, a feat which trumped the usual requirement that voyageurs be short people.

Danger was at every turn for the voyageur, not just because of exposure to outdoor living, but also because of the rough work. Drowning was common, along with broken limbs, compressed spine, hernias, and rheumatism. The outdoor living also added to the hazard of life and limb with swarms of black flies and mosquitoes, often kept away by the men sleeping with a smudge fire that caused respiratory, sinus and eye problems. Individuals wanting to rid themselves of the swarms that followed them often applied a Native American ointment made from bear grease and skunk urine.

When traveling, the voyageurs did not have time to "Live off the Land" by hunting or gathering. They carried their food with them, often with re-supply along the route. A north canoe with 6 men and 25 standard 90-pound packs required about 4 packs of food per 500 miles. A voyageur's day was long, rising before dawn and travelling before their first meal. Voyageurs typically ate two meals per day. Most of their diet consisted of a few items from a short list of food used for provisioning voyageurs. One was pemmican, consisting primarily of dried meat

(pounded into small pieces) mixed with fat. Another was rubaboo or other dishes made from dried peas. It was more prevalent to include salt pork in the eastern routes.

Montreal-based canoemen could be supplied by sea or with locally grown crops. Their main food was dried peas or beans, sea biscuit and salt pork. (Western canoemen called their Montreal-based fellows *mangeurs de lard* or 'bacon-eaters'.) In the Great Lakes some maize and wild rice could be obtained locally. By the time trade reached what is now the Winnipeg area, the pemmican trade developed. Métis would go southwest onto the prairie in Red River carts, slaughter buffalo, convert it into pemmican, and carry it north to trade at the North West Company posts. For these people on the edge of the prairie, the pemmican trade was as important a source of trade goods as was the beaver trade for the First Nations further north. This trade was a major factor in the emergence of a distinct Métis society. Packs of pemmican would be shipped north and stored at the major fur posts, Fort Alexander, Cumberland House, Île-à-la-Crosse, Fort Garry, Norway House and Edmonton House. (For more details about the voyageurs, see the Wikipedia article at <https://en.wikipedia.org/wiki/Voyageurs> .

In a cookbook entitled *French Cooking in Early America* by Patricia B. Mitchell, you will find the following recipe for "Authentic Voyageur Stew." It was originally submitted by Thomas G. Anderson from "*Early Experience in the Northwest, History of Vernon County Wisconsin*." Here is what Anderson wrote, "The tin kettle in which they cooked their food would hold eight or ten gallons. It was hung over the fire nearly full of water, then nine quarts of peas, one quart per man, the daily allowance, were put in. When they were well burst, two or three pounds of pork, cut into strips, for seasoning, were added, and all allowed to boil or simmer till daylight when the cook added four biscuits, broken up, to the mess, and invited all hands to breakfast.. The swelling of the peas and biscuit had now filled the kettle to the brim, so thick that a stick would stand upright in it ... The men now squatted in a circle, the kettle in their midst and each on plying his wooden spoon or ladle from the kettle to mouth, with almost electric speed, soon filled every cavity ..." Not exactly your Mother's pea soup!!

AFGS has a beautiful ornament commemorating the voyageurs. It depicts these legendary adventurers in their canoe. A limited number are available at \$12.00 each. You can find it listed under **Heritage Ornaments** on the **Books, Publications and Other Items** tab at the [AFGS store on line](#).



Each exquisite 24kt gold-electroplated collectible is handcrafted of solid brass. The men in their canoe are depicted in full color. The ornament is beautifully gift-boxed with the AFGS logo embossed in gold on the cover, and includes a short history of the voyageurs and the important role they played in the fur trade that sustained the Canadian economy for over two hundred years.



# ARE YOU A *FILLES À MARIER* DESCENDANT?

The *Filles à Marier* came to Quebec before the *Filles du Roi*. Between 1634 and September 1663, 262 *filles à marier* or "marriageable girls" emigrated to New France representing one quarter of all the single girls arriving in New France through 1673. As opposed to the *Filles du Roi* who emigrated between 1663 and 1673, the *filles à marier* came alone or in small groups. They were not recruited by the state and did not receive a dowry from the King. They were promised nothing but the possibility of a better life. The *filles à marier* chose to emigrate under perilous conditions to a wilderness colony because the advantages offered by the colony were great enough to make them forget the dangers of the crossing and rude character of colonial life. Peter J. Gagné has defined the qualifications to be considered a *fille à marier* as follows: \*\*Must have arrived before September 1663 \*\*Must have come over at marriageable age (12 thru 45) \*\*Must have married or signed a marriage contract at least once in New France or have signed an enlistment contract \*\*Must not have been accompanied by both parents. \*\*Must not have been accompanied by or joining a husband. As you do your genealogy, you are sure to find at least one *fille à marier* amongst your ancestors. These remarkable women were offered the chance at a better life and they took it!

**AFGS invites you to recognize your Filles à Marier! Here is what to do.**

1. Send us a straight line chart starting with you and ending with you *fille à marier*. A sample and a list of the *filles à marier* are included in the downloads. **You must include the date and place of each marriage.**
2. We will send you a specially designed lapel pin identifying you as a descendant, a certificate with your name as well as the name of the woman from whom you descend and a folder to hold your certificate.
3. ~~For members~~ of AFGS, the cost is \$18.00 for the first certificate with a pin. **Additional** certificates without pins will be \$13.00. Every certificate accompanied by a pin will be \$18.00.
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5. We will check each straight line for accuracy.

**Below are the forms and information that you will need for this project**

1. Application form
2. Sample *Fille à Marier* straight line chart
3. *Fille à Marier* list of names

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27 Jul 1920 St-Bernard, Dorchester, PQ

Pierre Philiass Poulin m Corinne Larivière  
07 Jan 1894 St. Joseph, Biddeford, Maine

Joseph Poulin m. Sophie Doyon  
12 Jul 1858 St-Joseph, Beauce, PQ

Augustin Doyon m. Marie-Anne Plante  
23 Jan 1816 St-Joseph, Beauce, PQ

Augustin Plante m. Théotiste Vachon dite Pomerleau  
15 Jul 1794 St-Joseph, Beauce, PQ

Antoine-Louis Vachon m. Hélène Lessard  
19 Jan 1762 St-Joseph, Beauce, PQ

François-Malo Lessard m. Angélique Racine  
28 Nov 1724 Ste-Anne-de-Beaupré, Montmorency, PQ

Étienne Racine m. Catherine Guyon  
25 Oct 1683 Ste-Famille, I. O., PQ

Claude Guyon m. **Catherine Colin**  
07 Feb 1655 Notre-Dame, Quebec City, PQ

Jacques Colin m. Madeleine De Baubise  
St-Germain, Paris, France

## A Great Book That Should Be In Your Library

### **Before the King's Daughters: The Filles à Marier, 1634-1662**

AFGS is proud to offer a wonderful book that all genealogists doing French-Canadian research should have in their library. This book, written in English by Peter Gagne, is a treasure trove of historical, genealogical and biographical information. It is being offered for sale with the permission of the author who holds the copyright.

**Before the King's Daughters: The Filles à Marier, 1634-1662** is a biographical dictionary of the 262 women and girls sent from France to populate Quebec between 1634 and 1662. This work gives an overview of who the Filles à Marier were and then presents comprehensive biographies of all the "Marriageable Girls" including a wealth of information never before available in English! This set also includes a glossary, a comprehensive bibliography, various historical documents, and an index of husbands.

This book is extremely popular at our library. Most French-Canadians have multiple "Fille à Marier" in their line. By popular demand, AFGS will soon be offering a certificate and pin program to honor and recognize these very brave women. Therefore, we have decided to offer this wonderful book for sale to you as we know that you will be delighted with it. Current inventory is limited so please order right away and give yourself a well-earned gift.

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6/17

## THE FILLES à MARIER AND THEIR SPOUSES 1634-1662

**ACHON**, Ozanne-Jeanne dite Anne m. Pierre Tremblay; **ALTON**, Étiennette or Antoinette m. Marin Hurtubise, Barthélemy Vinet dit La Rente, and Claude Garique dit Languedoc; **ANET**, Jeanne not married; **ARMAND**, Marie m. Guillaume David; **ARNU**, Marthe m. Pierre Richaume dit Petrus; **ARTUS**, Michelle m. Jean Descaries dit Le Houx; **AUBERT**, Marguerite m. Martin Grouvel and Michel Filion; **AUNEAU**, Jeanne m. Pierre Lefebvre;

**BANNE**, Gillette m. Marin Charly and Jacques Bertault; **BANSE**, Marguerite m. Jean Brossier dit Laframboise; **BARBEAU**, Suzanne m. Jean Noël or Novel; **BARRÉ**, Gabrielle m. Guillaume Landry; **BEAUCIER**, Jeanne m. Charles Palentin dit Lapointe; **BEAUDOIN**, Madeleine m. Séverin Ameau dit Saint-Séverin; **BEAUDRY**, Perrine m. Pierre Michelet; **BÉNARD**, Catherine m. Jacques Delaunay and Pierre Labbé dit Lacroix; **BÉNARD**, Françoise m. Guillaume Bouchard and Marin Janot dit Lachapelle; **BENET**, Marie-Suzanne m. Jean Gibault; **BÉRNARD**, Marie m. Jacques Sel; **BETFER** or **BEDFORD**, Suzanne m. Mathieu Hubou dit Deslongchamps; **BIDARD**, Marie m. Honoré Danis dit Tourangeau; **BIGOT**, Françoise m. Charles Guillaubourg or Guilleboust and Denis Brière dit Labrière; **BIGOT**, Jeanne m. Marin D'Albert; **BIGOT**, Marguerite m. Guillaume Banse; **BISSONNET**, Marie m. Pierre Cousseau dit Laviolette; **BITOUSED**, Jeanne m. Louis Guimont or Guimond and Jean Baret; **BOILEAU**, Marguerite m. Jean Serreau dit Saint-Aubin; **BOISSEL**, Marie m. Marc Bareau; **BONIN**, Marie m. Pierre Chalut and Charles Palentin dit Lapointe; **BORDE** or **DESBORDES**, Jacquette or Jacqueline m. Claude Charland dit Francoeur; **BOUDET**, Romaine m. Jean Normand dit Le Vieux and Romain Becquet; **BOURDON**, Marie m. Jean Gloria, Jean Charet and Toussaint Toupin; **BOURGOIN**, Marie-Marthe m. Nicolas Godbout and Antoine Marcereau; **BOYER**, Anne m. Pierre Pineau or Pinot dit Laperle; **BOYER**, Marie m. Jean Bellet dit La Chaussée; **BRETON**, Marguerite m. Nicolas Patenode or Patenostre; **BRIÈRE**, Jeanne-Angelique m. Adrien Sédilot; **BUGEAU**, Suzanne m. Guillaume Griveran;

**CAMUS** or **LeCAUS**, Élisabeth m. Leon Guertin; **CAMUS**, Catherine m. Charles Gauthier de Boisverdu; **CAPEL**, Françoise m. Jean Turcot, Jacques Lucas dit Lépine and Jacques Le Marchand; **CARTIER**, Hélène m. Pierre Paillereau; **CERISIER**, Jeanne m. François Duclos; **CHAPELIER**, Marie m. Robert Drouin; **CHARLES**, Catherine m. Urbain Jetté; **CHARLOT**, Marguerite m. Louis Loisel; **CHÂTAIGNE**, Marie m. Pierre Lefebvre; **CHATEL**, Hélène m. René Mezeray dit Nopces; **CHAUVERLANGE**, Jeanne m. Pierre Levasseur dit Lesperance; **CHEFDEVILLE**, Marie m. André Demers; **CHEVALIER** or **LECHEVALIER**, Anne m. Pierre Pinquet; **CHOLET** or **CHAULET**, Marie m. Jean Chaperon; **CHOTARD**, Jeanne m. Pierre Labrecque; **COLIN**, Catherine m. Claude Guyon; **COUTEAU** or **COUSTEAU**, Marie-Madeleine m. Émery Calteau and Claude Houssard; **CRAMPON**, Catherine m. Pierre Voyer; **CRÉPEAU** or **CRÉPEL**, Françoise m. Pierre Lat or Lelat; **CREVET**, Marie m. Robert Caron and Noël Langlois;

**DE LAMARQUE**, Anne m. Charles Testard de Folleville; **DE LAMBOURG**, Esther m. Guillaume Gauthier; **DE LIERCOURT**, Anne-Antoinette m. Blaise Juillet dit Avignon and Hugues Picard dit Lafortune; **DE MOUSSEAU**, Louise m. Pierre Pellerin dit Saint-Amand; **DE POITIERS**, Marie-Charlotte m. Joseph Hébert and Simon Lefebvre; **DE RICHECOURT DITE MALTEAU**, Jeanne m. Jean Foucher and Jean Roy dit Lapensée; **DELAUNAY**, Anne m. Pierre Mailloux dit Desmoulins; **DELAUNAY**, Jeanne m. Jean Lespinasse; **DELAVAL**, Catherine m. Gilbert Barbier dit Le Minimie; **DELIGNY**, Marie m. Julien Allard and Louis Jobidon; **DENOYON**, Suzanne m. Claude David; **DESBORDES**, Mathurine m. Pierre Bissonnet and Michel dit Mathieu Bouvier; **DESPRÉ**, Anne m. Jean DeLauzon and Claude De Bermen; **DESPRÉ**, Geneviève m. Louis Couillard; **DESPRÉS**, Marguerite m. François Becquet; **DESVARIEUX**, Vincente m. Pierre Gagnon; **DOUCET**, Marie-Madeleine m. Pierre Aignon or Égron dit Lamothe and Yvon Richard; **DOUCINET**, Marguerite m. Philippe Matou dit Labrie; **DROUILLARD**, Marie-Madeleine m. Pierre Dizy dit Monplaisir; **DRUGEON**, Élisabeth m. Jean Lehoux; **DUBOIS**, Madeleine m. Michel Baugis; **DUCHESNE**, Nicole m. Jacques De Laporte dit Saint-Georges; **DUGUAY** or **DUGUÉ**, Jeanne m. Antoine Leboesme dit Lalime; **DUMESNIL**, Marie m. André Charly dit Saint-Ange; **DUPONT**, Marie-Madeleine m. Noël-Joseph Pinguet; **DURAND**, Anne-Antoinette m. Marin Duval and Nicolas Delaunay; **DUTEAU** dite **PERRIN**, Marie-Michelle m. Michel Lemay; **DUTEAU**, Madeleine m. Nicolas Leblanc dit Labrie; **DUVAL**, Louise m. Pascal Lemaître and Pierre Juneau; **DUVAL**, Suzanne m. Élie Hanctin dit Lanqueur and Mathieu Proutot dit Larose; **DUVERGER**, Françoise m. Jean Boulain dit Léveille and Simon Galbrun; **DUVERGE**, Suzanne m. Marc-Antoine Galibert;

**EMARD**, Anne m. Guillaume Couture; **FAFARD**, Françoise m. Mathieu Meunier;

**FAYET**, Marie m. Nicolas Huot dit Saint-Laurent; **FERRA**, Marie m. Jacques Jahan dit Laviolette; **FORESTIER**, Catherine m. Jacques Ménard dit Lafontaine; **FOUGERAT**, Charlotte m. Pierre Penel; **FRANÇOIS** or **LEFRANÇOIS**, Marie-Madeleine m. Guillaume Thibault or Tibault; **FRESLON**, Jacqueline m. François Garnier; **FRIT**, Marie m. Léger Haguenier dit Lafontaine and Alexis Béranger;

**GACHET**, Marie m. Pierre Nolin dit La Fougère and Charles Roger; **GAMACHE** dite **LAMARRE**, Geneviève m. Julien Fortin dit Bellefontaine; **GARNIER** or **GRENIER**, Louise m. Jean Picard and Jacques Morin; **GARNIER**, Jeanne m. Jacques Barbeau, Louis de Lamarre dit Gasion, Pierre Gendreau dit La Poussière and René Maheu; **GAUCHET DE BELLEVILLE**, Catherine m. Jean-Baptiste Migeon; **GAULIN**, Marguerite m. Jean Crête; **GAUSSE** dite **LE BORGNE**, Françoise m. Nicolas Durand and Robert Laberge; **GELE**, Louise m. Pierre Clément; **GIRARD**, Marie m. Antoine Rouillard dit Larrivière and Abel Turcot or Turcalt; **GIRAUD**, Isabelle dite Marie m. Abel Turcot or Turcalt; **GOBINET**, Élisabeth dite Isabelle m. Paul Benoît dit Livernois; **GODARD**, Jeanne m. Simon Roy and Pierre Pigeon; **GODARD**, Marie m. Toussaint Giroux; **GODEAU**, Marie m. Pierre Petit; **GODIN** or **BODIN**, Jeanne m. Pierre Larue; **GODIN**, Perrine m. François Drouet; **GOUGET**, Catherine m. Nicolas Bonhomme dit Beaupre; **GRANDIN**, Marie m. Jacques Picot dit Labrie; **GRANDRY**, Marie m. Jacques dit Pontiff; **GRENIER**, Antoinette m.



Jacques Bernier; **GRENIER**, Françoise m. Noël Langlois; **GIRGNAULT** dite **GOBINEAU**, Marie m. Pierre Pluchon or Peluchon; **GUILLEBOURDEAU**, Marguerite m. Jean Baillargeon;

**HAGOUIN**, Élisabeth m. Antoine Courtemanche dit Jolicoeur and Paul Develuy dit Larose; **HARDY**, Marie-Anne m. Pierre Mallet; **HAUTREUX**, Marthe, m. Pierre Chauvin dit Le Grand Pierre; **HAYET**, Marguerite m. Médard Chouart and Jean Vêrnon; **HÉRAULT** Jeanne m. René Filiatrault; **HERLIN**, Anne m. Louis Lefebvre dit Lacroix; **HOUART**, Catherine m. Pierre Nolan dit Lechevalier; **HUBERT**, Marie-Marthe m. Nicolas Gendron dit Lafontaine and Benoît Ponsart; **HUBOU**, Barbe m. Jean Melloir dit Dumaine; **HUBOU**, Françoise m. Michel Desorcy; **HURALT** or **HURELLE**, Catherine m. Jean Lemarché dit Laroche;

**JALEAU** Dite **PLOUMELLE**, Jeanne m. Marin Terrier and Maurice Poulin or Poulain; **JAMARE**, Marie m. Pierre Duval; **JAREL** or **JAROUX**, Suzanne m. François Dupont and Robert Coutard; **JAROUSSEAU**, Suzanne m. Simon Lereau; **JOBIN**, Françoise m. Pierre Dandonneau dit Lajeunesse; **JOLY**, Marie m. Antoine Damien; **JOPIE**, Anne m. Georges Cadoret;

**LAGRANGE**, Jacqueline m. Michel Théodore dit Gilles, Laurent Glory dit La Bière and Nicolas Raqueneau; **LAMOUREUX**, Antoinette dite Louise m. Marin Nourrice; **LANDEAU**, Marie-Noëlle m. Jean Beaudoin and Louis Tétreau; **LANGUILLE**, Marie m. Richard Grouard and François Hurault; **LATOUR** dite **SIMONET**, Catherine m. Jean Cordeau dit Deslauriers; **LE FLOT**, Michelle m. Jacques Perrault dit Villedaigre; **LE LABOUREUR**, Anne m. Jean Normand oe Lenormand dit Le Jeune; **LEBOEUF**, Marguerite m. Gabriel Lemieux; **LEBREUIL**, Louise-Marie m. Marin Deniau dit Destailis and Charles Boyer; **LECLERC**, Adrienne m. Romain Duval and Nicolas Hamelin; **LECLERC**, Marguerite m. Nicolas Leblond and Jean Rabouin; **LECLERC**, Marie m. Jean-Galleran Boucher; **LEDET** or **LÉODET**, Anne m. Jean Neveu or Nepveu and Gilles Pinel; **LELIÈVRE**, Françoise m. Gabriel Gosselin; **LEMAÎTRE**, Denise m. Pierre Perras dit Lafontaine and François Cael; **LEMOINE** or **LE MOYNE**, Jeanne m. Jacques LeBer dit Larose; **LEMOINE** or **LE MOYNE**, Anne m. Michel Messier; **LEROUGE** dite **SAINT-DENIS**, Jeanne m. Louis Carreau dit Lafrâcheur; **LEROUX**, Mathurine m. Martin Mercier and Gabriel Rouleau dit Sanssoucy; **LESON**, Anne m. Jean Desmarais; **LETARD**, Marie m. Jean Roussin; **LONGCHAMP**, Geneviève m. Jacques Bilodeau; **LOPPÉ**, Renée m. Jean Valiquet dit Laverdure; **LORGUEIL**, Marie m. Toussaint Hunault; **LORION**, Catherine m. Pierre Desautels dit Lapointe, Nicolas Millet dit Le Beauceron, Jean Simon and Pierre Vilain; **LOTIER**, Catherine m. Mathurin Jousset dit Laloire and Adrien Léger;

**MACLIN** or **MAQUELAIN**, Marguerite m. Nicolas Boyer and Jean Chicot; **MACRÉ** or **MAQUERAY**, Geneviève m. Michel Énaud dit Botté; **MANOVELY** de **RÉVILLE**, Marie-Geneviève m. Jean Pelletier; **MARCHAND**, Catherine m. Laurent Archambault; **MARECOT**, Madeleine m. Louis Martineau; **MARGUERITE**, Marie m. Jacques Hertel and Quentin Moral; **MARTIN**, Anne m. Jean Côté; **MATHIEU**, Catherine m. François Trefflé dit Rotot; **MAZOUER** or **MAZOUÉ**, Marie m. Louis Garneau; **MÉCHIN**, Jeanne m. Guillaume Pepin dit Tranchemontagne; **MÉLIOT**, Catherine m. Jean Routhier or Routier and Pierre Bouvier; **MERCIER**, Jeanne m. Claude Poulin or Poulain; **MERRIN** or **MARIÉ**, Jeanne m. Éloi Jarry dit Lahaye, René Moreau and Henri Perrin; **MÉRY**, Françoise m. Antoine Brassard; **MÉSANGÉ**, Marie m. Mathurin Chabot; **MÉTAYER**, Marie m. Mathurin Baillargeon; **MEUNIER**, Françoise m. Pierre Dubois dit Morel; **MICHELANDE**, Madeleine m. Jacques Gratiot; **MIGAUD**, Suzanne m. Pierre Trottier; **MIGNON**, Jeanne m. Jean Guay or Guyot; **MORIN**, Claire m. Jamin Bourguignon dit Le Provençal and Jean Martineau dit Lapile; **MORIN**, Françoise m. Étienne Pelletier and Étienne Demers or Dumets; **MORINEAU**, Jeanne m. Pierre Petit dit Milhomme and François Hebert dit Lacomte; **MORISSEAU**, Marguerite-Madeleine m. François Pelletier dit Antaya; **MULLOIS DE LABORDE**, Madeleine m. Étienne Pézard;

**NADREAU**, Françoise-Jacqueline m. Michel Louvard dit Desjardins and André Michel; **NAU DE FOSSAMBAULT**, Marie-Catherine m. Louis Lauzon and Jean Peuvret; **NAU DE FOSSAMBAULT**, Michelle-Thérèse m. Joseph Gifford;

**ODIN**, Marie m. François Gariépy;

**PACREAU**, Marie m. Fiacre Ducharme dit Lafontaine and Jacques Picot dit Labrie; **PANIE**, Isabeau m. Jean Gourry; **PANIE**, Marie m. Guillaume Bigot; **PARÉ** dite **DE PARIS**, Claire-Françoise m. Jacques Beaudon or Baudon dit La Grange and Jacques Bluteau; **PARENTEAU** or **PARENTELE**, Marie m. Robert Gagnon; **PATOU**, Catherine m. Étienne Morel; **PAULO**, Marie m. Daniel-Joseph Panier dit Laplante; **PAVIE**, Marie m. Jean Migneron; **PELLETIER** or **PELTIER**, Marie m. Julien Perrault or Pétau; **PÉRÉ**, Marie or Marie-Suzanne m. Thierry Delestre dit Le Vallon; **PERRAULT**, Marguerite-Cécile m. Joseph-Élie Gauthier; **PICARD**, Marguerite m. Nicolas Godé dit Lamontagne, **PICOTÉ** de **BELESTRE**, Perrine m. Michel Godefroy de Linctot; **PINET** de **LA CHESNAYE**, Marie m. Pierre Masse; **PINSON**, Marie-Marthe m. Jean Milot dit Le Bourguignon; **POIREAU**, Jeanne m. Pierre Biron; **POISSON**, Barbe m. Léonard Lucos dit Barbot and Gabriel Celle dit Duclos; **POISSON**, Mathurine m. Jacques Aubuchon dit Leloyal; **POMPONNELLE**, Marie m. Nicolas Petit dit Lapré; **PONTONNIER**, Marie m. Pierre Gadois (fils), Honoré Langlois dit Lachapelle, and Pierre Martin dit Larivière; **POTEL**, Jacqueline m. Jean Bourdon; **POURNIN** or **POURNAIN**, Marie m. Jacques Lamargue and Jacques Testard;

**RADISON**, Élisabeth m. Claude Jutras dit La Vallée; **RADISSON**, Françoise m. Claude Volant; **REBOURS**, Marguerite m. Pierre Raguideau and Jacques Guिताut dit Jolicoeur; **RENAUD**, Marie m. Mathurin Langevin dit Lacroix; **RENAUDEAU**, Judith-Catherine m. Vincent Poirier dit Bellepoire; **RENAUDIN** de **LA BLANCHERÈRE**, Marie m. Nicolas Levieux; **REYNIER**, Christine m. Jean Grimard; **RICHARD**, Marie m. François Fafard; **RIGAUD**, Judith m. Jean De La Planche, François Lemaistre dit Le Picard and Jean Terrien; **RITON**, Marie m. Léonard Leblanc; **ROCHERON**, Marie m. François Gaulin; **ROCHETEAU**, Suzanne m. Jean Boutin dit Larose; **ROLLAND**, Nicole m. François Blondeau; **ROUSSELIER**, Jeanne m. Pierre Godin dit Châtellon; **ROY**, Jeanne m. Jean Milloir dit Dumaine; **ROY**, Marie m. Étienne Rageat dit Le Lyonnais;

**SAINT-PIERRE**, Catherine m. Mathurin Guillet and Nicolas Rivard dit Lavigne; **SAINT-PÈRE**, Jeanne m. Pierre Guillet dit Lajeunesse; **SAULNIER dite DUVERDIER**, Françoise m. Jean Roy, Bernard Dumouchel dit Laroché, Pierre Lorrain dit Lachapelle and Thomas Morteseigne dit Labonté; **SAUVIOT**, Marguerite m. Jacques Mousseau dit Laviolette; **SIMON**, Marie m. Claude Larchevêque; **SINALON**, Jeanne m. Symphorien Rousseau; **SOLDÉ**, Jeanne m. Jean Beauvais dit Saint-Jemme; **SOULINIER**, Marie m. Jean Leduc; **SURGET**, Madeleine m. Jean Clément dit Lapointe and Jacques Maret dit Lépine;

**TARGER**, Élisabeth or Isabelle m. Mathurin Gerbert dit de La Fontaine; **TAUIER**, Marie m. Jacques Delugré; **TESTARD**, Jeanne m. François Le Ber; **TESTE**, Marie m. Antoine Pepin dit Lachance; **THAVENET**, Marguerite-Josèphe m. François Hertel; **THERRIEN or TERRIER**, Perrine m. Jean Allaire; **THOMAS**, Marguerite m. Jean Trudel, **TOURAULT**, Jacquette m. Pierre Jarousseau and Jacques Prévireault; **TRIOT**, Marie-Madeleine m. Charles Lefrançois; **TROTIN**, Marie m. Michel Bouchard;

**VALADE**, Marie-Barbe m. Michel L'Homme and Jacques Meilleur; **VAUVILLIERS**, Jeanne m. Bénigne Basset dit Deslauriers; **VIDEAU**, Anne m. Étienne Blanchon dit Larose and Étienne Jouineau; **VIÉ dite LAMOTTE**, Marie m. Hubert Simon dit Lapointe; **VIGER**, Françoise m. Grégoire Deblois; **VIGNAULT**, Jeanne m. Jacques Greslon dit Laviolette and Philippe Poitiers dit Lafontaine; **VIVRAN or VIVIER**, Jacquette m. Jean Normand or Lenormand; **VOIDY**, Jeanne m. Jean Demers.