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SENT BY THE KING

Journal of La Société des filles du roi
et soldats du Carignan, Inc.

La Société 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.

Their courage, independence and self-sacrifice are evident in the strength of their descendants

Volume XVI, Issue I Spring 2013

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1933-2012

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On the Cover...

A detailed depiction of King's Daughters, the women who landed in Québec between 1663 and 1673, created by the American French Genealogical Society, Woonsocket, RI, for a heritage ornament.

How to obtain AFGS heritage ornaments can be found inside the back cover.

President's Message

Dear Members and Friends,

Greetings. Here we go again, beginning our 19th year as an organization to honor our ancestor daughters and Carignan soldiers. I have humbly accepted the position of president for one more year, as have our dedicated board members. Please join me in also welcoming Jim Carr as part of our journal committee. He has already been an enormous help.

I'm very sorry to have to start our new year with sad news. Just after we went to press for our Fall issue, we learned of the passing of our genealogy chairman Richard Rossi. I know many of you worked with Dick in recent years. He was very thorough and relentless in his expectations of members who needed certification. Dick took his volunteer position very seriously and enjoyed the final steps before requesting a certificate for a member. We, on the board, miss him and are thankful for having gotten to know him over the years. Fortunately for us, Bev Sherman, our treasurer/secretary, was kind enough to take on the duties of genealogy chairperson until we are able to train another volunteer.

This year, 2013, is the 350th anniversary of the arrival of the first group of filles. Some of you may have read books like *Bride of New France* by Suzanne Desrochers and *The Good Regiment* by Jack Verney. Your review of these or any other books dealing with the same subject matter would be great articles for our coming journals. If any of you are planning to visit Québec for the festival of New France please let us know. If there is a large enough group we can plan an informal meeting on Aug. 8 or 9th.

Another area we're looking at, for articles, is with famous relatives. For example, I have a connection to Madonna, Angelina Jolie, Hillary Clinton, Celine Dion, Camilla, Duchess of Cornwall and Jack Kerouac through my Boucher or Toupin ancestors. If you submit your tree showing each generation back to famous or fascinating characters, it could be a great read for a future journal.

I cannot close without reminding all of you that we rely on volunteers to work in every position on the board and our directors are certainly deserving of a breather. If you are unable to help, you might have a family member who could lend us a hand, writing an article about your lineage, a trip, a recipe, (and thank you again to those who have done so in the past), helping manage the website, checking applications, collecting dues, or getting the journal ready for the printer.

We hope you enjoy this edition of Sent By The King and we look forward to many more with your help.

Jeannine Sills

1663: A New Beginning

by Peter Gagné, honorary member

Three hundred and fifty years ago, the first *Filles du Roi* arrived in New France. It was the beginning of a new life for these women but also the beginning for a new era for the colony, a veritable turning point for the colony as a whole.

Although more than fifty years had passed since the founding of Québec City, the colony was in dire need of what today we would call a "stimulus". The economy, population and the very existence of the colony itself were threatened. Help was needed, and that help came in the form a contingent of...courageous women.

A Slow Start and a Setback

In 1663, the population of New France was approximately 3,007 people,[1] which is quite low, considering the 55 years that had passed since the founding of Québec City by Champlain. There was certainly a setback to the population of the colony when it was captured by the British in 1629 and nearly all of the colonists were returned to France. Colonisation did not begin again until 1634, under the stimulation of Robert Giffard, who privately enlisted dozens of families for his *seigneurie* of Beauport. By 1640, there were only about 200 people living in New France.

Despite this setback to colonisation, the lack of population in New France has largely been blamed on the fact that until 1663, the colony was run by various private companies who had the monopoly on trade in the colony. The companies, such as the Company of One Hundred Associates, which was in charge from 1634 until 1663, were more interested in boosting profits than in boosting the population. Simply put, sending women, who could not work in the fur trade, was not profitable. As a result, once the colonists' standard three-year contract was up, there was nothing to incite them to stay, so they returned to France, their return passage paid as part of their contract.

Another part of the explanation for the low population in New France is the fear that in populating the colony, France would "drain" its own population and leave itself exposed to war, famine and social collapse.

A Father Figure

When Louis XIV ascended to the throne in 1643, he was not yet five years old. As a result, his mother Anne of Austria ran the kingdom in his place as regent. However, as Louis grew older, he took a greater interest in the affairs of state and in 1661, at age 23, he assumed full power of the kingdom and began concentrating power absolute power in his person alone. His famous saying *L'État, c'est moi* ("I am the State") is an example of this.

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[1] Marcel Trudel, La population du Canada en 1666, p,. 37.

Two years later, in 1663, Louis extended his control over the affairs of the kingdom to include the colonies. He revoked the charter granted to the Company of One Hundred Associates and assumed direct control over New France.

However, while Louis concentrated absolute power of the kingdom in his person alone, in New France he did not want one sole person to have absolute authority, so he created the Sovereign Council in 1663 to administer the colony. The king distributed the military, civil and religious powers of the colony among the three posts of governor, intendant and bishop, in an effort to divide the power of New France among these three individuals.

In 1663, the governor of New France was Augustin Saffray de Mézy, who would hold this post until 1665. He arrived at Québec City on September 22 aboard the *Aigle d'Or*, which also carried Bishop François de Laval, who was returning from a visit to France during which he secured the letters patent from the king for the founding of the Québec City Seminary. He had only arrived in the colony four years earlier, in 1659, and was still going about setting the foundation for the Catholic Church in Canada. Intendant Jean Talon would not arrive in the colony until 1665.

Boats in 1663

In 1663, two of the King's ships arrived at Québec City. The *Aigle d'Or*, under the command of Nicolas Gargot de La Rochette *dit* Jambe-de-bois, left from La Rochelle. The *Jardin de Hollande*, which departed La Rochelle on June 3rd, first stopped off at Plaisance in Newfoundland, where it left 75 passengers. It was captained by Jean Guillon de Laubiatel.

News of the ships' arrival reached Québec City on September 7, and both ships arrived together at Québec on September 22nd. Sixty passengers aboard the two ships died during the crossing and never made it to the colony. The crossing must have been rigorous, for in addition to these deaths, 38 passengers were taken to the hospital upon reaching Québec, with 12 of them dying.

In addition to the governor, bishop and the *Filles du Roi*, also aboard the ships was the first contingent of horses sent to the colony: four mares and a stallion. We can see that this was another sort of beginning for the colony and that even for the horses, it was important to send over females to increase the population.

These weren't the only boats to arrive in the colony that year, however. On June 30th, the *Aigle Blanc* (or *Ange Blanc*) arrived with the *Phoenix*. July 24th saw the arrival of the *Taureau*, followed on July 30th by an unnamed ship from Normandy. It is commonly believed that these four ships, since they were privately owned, did not transport the *Filles du Roi*, whose passage was undertaken on the King's ships. However, *Fille du Roi* Louise Charrier signed a marriage contract with Guillaume Baret at Trois-Rivières on August 10 in front of notary Ameau, so she must have arrived on a ship prior to the arrival of the *Aigle d'Or*. Jeanne Dodier may also have arrived on the *Phoenix* or the *Taureau*, since she is noted as a godmother at Trois-Rivières on August 15th. Catherine Guillot may also have arrived on one of these

two ships, since her marriage contract was signed September 8 th, prior to the arrival of the *Aigle d'Or* on September 22nd.

On November 28, 1663, the newly-formed Sovereign Council issued the following order:

> Upon the recommendation of the attorney general, IT IS STRICTLY FORBIDDEN for any person, of whatever status or rank that they may have, to prevent the girls come from France at the expense of His Majesty to marry when they shall see fit, unless it shall be to oppose their bans for good reason, under penalty of fine.[2]

For this first contingent of *Filles du Roi*, 26 of the girls remained in or around Québec City (27 if we add the girl kidnapped by the Iroquois), 8 went to Montréal and 2 to Trois-Rivières.

Girls who came over in 1663

The first contingent of *Filles du Roi* in 1663:

1. **Marie-Anne Agathe**: from Paris (Saint-Germain-en-Laye), Île-de-France. Age: 26. Lost father, noble.
2. **Marie Albert**: from Saint-Pierre on the Île d'Oléron, Saintonge. Age: 20.
3. **Marguerite Ardion**: from La Rochelle, Aunis. Age: 25. Orphan, widow, arrived with 1-year-old son Laurent Beaudet. Protestant.
4. **Catherine Barré** (married Nicolas Roy): from La Rochelle, Aunis. Age: 20. Protestant.
5. **Françoise Brunet**: from Quimper-Corentin, Brittany. Age: 28. Widow, arrived with daughters Jeanne Durand (about 8) et Françoise Durand (about 6).
6. **Louise Charrier**: from Sainte-Gemme-la-Plaine, Poitou. Age: 20. Orphan, noble.
7. **Catherine De Boisandré**: from Caen, Normandy. Age: 20. Lost father, noble.
8. **Marie-Madeleine De Chevrainville *dite* Lafontaine**: from Paris (Saint-Nicolas-des-Champs), Île-de-France. Age: 13. Orphan, noble.
9. **Suzanne De Licerace**: from Canéjean, Guyenne. Age: 26.
10. **Jeanne Dodier**: from Mamers, Maine. Age: 27. Orphan and noble.
11. **Hélène Dufiguier**: from Paris (Saint-Barthélemy), Île-de-France. Age: 19. Orphan, noble.
12. **Catherine Dupuis**: from Paris (Saint-Germain-l'Auxerrois), Île-de-France. Age: 18.
13. **Marie Faucon**: from Hiers, Saintonge. Age: 18. Orphan.
14. **Catherine Fièvre**: from Niort, Poitou. Age: 16. Lost father.

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[2] Jugements et Délibérations, vol. 1, p. 68.

15. **Louise Gargottin**: from La Jarne, Aunis. Age: 26. Orphan.

16. **Anne Gendreau**: from Les Sables d'Olonne, Poitou. Age: 21.

17. Catherine Guillot: from La Rochelle (Saint-Sauveur), Aunis. Age: 18. Noble.

18. **Anne Labbé**: from Huisseau-sur-Cosson, Orléanais. Age: ? Widow.

19. **Marie Lafaye**: from Saintes, Saintonge. Age: 20. Lost father.

20. **Joachine Lafleur**: from La Châtaigneraie, Poitou. Age: 19. Lost father.

21. **Jacqueline Lauvergnat**: from Saint-Patoine de Sandillon, Orléanais. Age: 26. Noble.

22. **Anne Lemaître**: from Dieppe, Normandy. Age: 45. Widow.

23. **Anne Lépine**: from Pointe-de-Coureilles, Aunis. Age: 26. Protestant.

24. **Louise Menacier**: from Sainte-Colombe-sur-Seine, Bourgogne. Age: 26.

25. **Françoise Moisan**: from La Rochelle (Saint-Barthélemy), Aunis. Age: 18. Orphan.

26. **Catherine Moitié**: from La Rochelle (Saint-Barthélemy), Aunis. Age: 14. Orphan. Arrived with sister Marguerite, below.

27. **Marguerite Moitié**: from La Rochelle (Saint-Barthélemy), Aunis. Age: 15. Orphan. Arrived with sister Catherine, above.

28. **Catherine Paulo**: from La Rochelle (Notre-Dame-de-Cogne), Aunis. Age: 18. Lost father.

29. **Marguerite Peuvrier**: from Paris (Saint-Séverin), Île-de-France. Age: 23. Noble.

30. **Catherine Pillat**: from La Rochelle (Notre-Dame-de-Cogne), Aunis. Age: 13. Protestant.

31. **Marthe Ragot**: from Loizé, Poitou. Age: 34.

32. **Jeanne Repoche**: from La Rochelle (Notre-Dame-de-Cogne), Aunis. Age: 24. Orphan. Arrived with sister Marie, below.

33. **Marie Repoche**: from La Rochelle (Notre-Dame-de-Cogne), Aunis. Age: 31. Arrived with sister Jeanne, above. Orphan and widow.

34. **Marie Targer**: from La Rochelle, Aunis. Age: 21. Lost father. Protestant.

35. **Mathurine Thibault**: from Saumur, Anjou. Age: 31. Orphan.

36. **Marie Valade**: from La Rochelle (Saint-Nicolas), Aunis. Age: 14. Protestant.

37. **Unnamed girl** who was captured by the Iroquois on the Île d'Orléans.

"Filles à marier" who arrived in 1663:

1. **Jeanne Cerisier**: from Amboise, Touraine. Arrived aboard the *Taureau* as the servant of Louis Rouer de Villeray, secretary of Governor Jean de Lauson, who paid her passage and accompanied her.

2. **Marguerite Després**: from Paris (Saint-Eustache), Île-de-France. Widow.

Other women who may have arrived in 1663:

1. **Marie Boisdon** was married to Jacques Vézina in France in 1641. The two appear to have arrived in 1663, with their family, including the three Vézina girls, below.

2. **Anne Dufresne** is the daughter of Pierre Dufresne and Anne Patin (marriage contract February 6, 1655 in Dieppe). She apparently arrived in 1663 with her mother, rejoining her father, who had arrived earlier.

3. **Anne Patin** is the wife of Pierre Dufresne and the mother of Anne Dufresne, above. She apparently arrived in 1663 with her daughter to rejoin her husband.

4. **Anne Vézina**, daughter of Jacques Vézina and Marie Boisdon, above. Approximately 12 years old.

5. **Louise Vézina**, daughter of Jacques Vézina and Marie Boisdon, above. Approximately 11 years old.

6. **Marie Vézina**, daughter of Jacques Vézina and Marie Boisdon, above. Approximately 14 years old.

We are certainly curious as to who were the *Filles du Roi* who arrived in 1663. What was their average age? Where did they come from? Could they read and write? How many were orphans or widows? How many were born Protestant? How many were noble?

With the exception of two girls (Anne Labbé and the unnamed girl who was captured by the Iroquois), we have at least an estimate of their age, based on their stated age in census or religious records. With ages ranging from 13 to 45, the average age for the *Filles du Roi* who arrived in 1663 was 22 ¼ years old. This is slightly under the average age for all *Filles du Roi*, which is 24 years old.

Despite popular belief, for the *Filles du Roi* as a whole, only 11.3% were "full orphans", having lost both parents prior to emigrating. Another 56.7% lost their father and 19% lost their mother. Taken together, 64.4% of the girls lost one or both parents before becoming *Filles du Roi.* For the girls who came in 1663, the numbers are quite different. A full 13 out of 36 girls (36.1%) lost both parents before coming to New France and another 7 (19.4%) lost their father. There are no records stating that any girls lost only their mother before leaving France. Taken together, 20 out of the 36 girls (55.55%) lost one or both parents before embarking on the boat to New France.

If they weren't orphans, the *Filles du Roi* are often assumed to have been widows. That is the case with 5 of the 36 girls who arrived in 1663 (13.88%), including the oldest, 45-year-old Anne Lemaître. This number is nearly three times that for all *Filles du Roi*, only 5% of whom were widows.

Six of the girls were known to have been born or baptized Protestant in France. Others, who were confirmed in the colony, may have had protestant origins. This relatively high number can be explained by the fact that the *Aigle d'Or* left from La Rochelle, which was the main Protestant stronghold of France, and that many of the girls came from the city or the surrounding area.

As far as social status, nine girls who arrived in 1663 were of noble birth. For some, the rank or social status of her parents is proof of this status, while others are assumed to have been noble if their dowry is noted as being over 100 *livres*.

Out of the 36 girls who married, it is known that only five of them could sign their name and therefore had at least the rudiments of reading and writing. Not so surprisingly, three out of these five girls come from noble families (Hélène Dufiguier, Catherine Guillot and Marguerite Peuvrier). The remaining two girls who could sign their names are among the oldest of the 1663 contingent, 31-year-old Mathurine Thibault and 45-year-old Anne Lemaître, the "grande dame" of the group. Perhaps their "advanced" age allowed them the time to learn this skill.

Where did the girls of 1663 come from? The table below shows their origins in France, as compared to the origins of the *Filles du Roi* as a whole and the marriageable girls who came over before the *Filles du Roi* program.

Origins of the 1663 *Filles du Roi*			
Province	1663 (# / %)	All *Filles du Roi* (%)	Filles à Marier (1634-62)
Paris / Île de France	5 / 14%	42.5%	16%
Normandy	1 / 3%	16.5%	11%
Brittany	1 / 3%	2%	2%
West:	Total: 22 / 61%	13%	18%
La Rochelle / Aunis	14 / 39%		6%
Poitou	5 / 14%		8%
Saintonge	3 / 8%		
Loire:	Total: 4 / 11%	5.5%	3%
Orléanais	2 / 5.5%		2%
Maine	1 / 3%		6%
Anjou	1 / 3%		
East: Burgundy	1 / 3%	7.5%	3%
South: Guyenne	1 / 3%	0.5%	2%
Unknown	1 / 3%	8%	5%

An overwhelming majority of the girls, 61%, came from the west of France, more particularly from La Rochelle and the surrounding provinces. This can certainly be understood by the fact that the *Aigle d'Or*, which carried most of the girls to New France, left from the port of La Rochelle. It can be assumed that the majority of "recruiting" of the girls was done in the city and surrounding region.

As stated above, La Rochelle was the Protestant "capital" of France and many of the first *Filles du Roi* were baptized in that faith. That is also what may have led to the great difference between the origins of this first contingent and the *Filles du Roi* as a whole. In an effort to ensure that future colonists were good Catholics, Bishop Laval and the Sovereign Council wrote to French *Ministre de la Marine* Jean-Baptiste Colbert the next year that colonists (not just the female ones) be recruited in Normandy, not in and around La Rochelle, "experience having shown in Canada that people taken from La Rochelle have very little conscience and [are] nearly without religion, good-for-nothings and lazy at work and very improper for populating a country."[3]

Marriages and Children

We know that in the long run, the program was a success and that it was this success, in part, that led to the end of the *Filles du Roi* program. In his report to the King written November 2, 1671, Intendant Talon wrote:

> His Majesty can see from the summary of excerpts from the baptismal records...that the number of children born this year is between six and seven hundred, that in the following [years] we can count on a considerable increase, and there is reason to believe that without further help from the girls from France this country will produce more than one hundred marriages in the first years and much more beyond that, as we advance in time.[4]

However, what was the "success" of this first year of the *Filles du Roi* program? Did all of the girls get married? What was the delay between their arrival and marriage? Did they have a lot of children?

On June 18, 1664, the Conseil Souverain wrote that "Thirty eight girls have since been distributed as much here [at Québec City] as well as at Trois-Rivières and Montréal and have since married save for three, one of which was taken by the Iroquois on the Île d'Orléans and made captive."[5]

The following is a chronology of the marriages of this first contingent of *Filles du Roi*, with the number of children each woman had.

October 1663	
16	Marie-Anne Agathe (Laurent Armand): 1 child.
20	Catherine De Boisandré (Marc-Antoine Gobelin dit C 1 inq-Mars): 0 children.

[3] Yves Landry, Orphelines en France, p. 61.

[4] Pierre-Georges Roy, Rapport de l'Archiviste de la Province de Québec, 1930-1931, p. 161.

[5] Jugements et délibérations du Conseil souverain, vol 1, p. 202.

22	Catherine Barré (Nicolas Roy): 0 children, returned to France 1665.
	Marie-Madeleine De Chevrainville dite Lafontaine (Joseph-Isaac Lamy): 9 children.
	Marie Lafaye (René Émond): 9 children.
23	Marguerite Peuvrier (Jacques Meneux *dit* Châteauneuf): 10 children; Remarried: 0 children.
24	Hélène Dufiguier (Jacques Fournier): 5 children.
	Marguerite Moitié (Joseph-Élie Gauthier): 12 children.
25	Catherine Guillot (Jean Jacquereau): 11 children.
28	Marguerite Ardion (Jean Rabouin): 8 children.
29	Marie Albert (Jean Chauveau dit Lafleur): 11 children.
November 1663	
5	Anne Labbé (Marc Girard): 1 child.
7	Anne Lemaître (Adrien Blanquet dit La Fougère): 0 children.
8	François Brunet (Théodore Sureau): 1 child.
	Suzanne De Licerace (Michel Bisson dit St-Côme): 9 children.
10	Catherine Fièvre (Charles Allaire): 13 children.
12	Louise Menancier (Toussaint Ledran): 10 children.
19	Louise Charrier (Guillaume Baret): 9 children.
22	Marie Targer (Jean Royer): 7 children; Remarried: 6 children.
26	Catherine Paulo (Étienne Campeau): 14 children.
	Mathurine Thibault (Jean Milot dit Le Bourguignon): 6 children.
	Marie Valade (Jean Cadieux): 10 children; Remarried: 3 children.
27	Marie Faucon (Guillaume Chartier dit Robert): 11 children.
28	Catherine Dupuis (Charles Martin): 10 children.
	Françoise Moisan (Antoine Brunet dit Belhumeur): 8 children.
December 1663 No marriages	
January 1664	
22	Jeanne Dodier (Adrien Jolliet): 2 children; Remarried twice (1 child, 4 children).
February 1664	
4	Jeanne Repoche (Jérôme Bilodeau): 4 children.
11	Joachine Lafleur (Pierre Martin): 6 children.
26	Louise Gargottin (Daniel or François Perrot dit Suire): 6 children. Remarried: 1 child.
	Marthe Ragot (Louis Samson): 3 children.
April 1664	
21	Jacqueline Lauvergnat (Pierre Gaulin): 1 child; Remarried: 0 children.
	Anne Lépine (François Boucher dit Vin d'Espagne): 7 children.
Fall 1664	
September 16: Marie Repoche (Julien Jamin): 6 children.	

October 28: Anne Gendreau (René Leduc): 10 children.
1665
October 19: Catherine Pillat (Pierre Charron *dit* Ducharme): 12 children; Remarried: 0 children.
1667
September 19: Catherine Moitié (Désiré Viger): 9 children; Remarried: 1 child.

As we can see from the above table, within a year of the arrival of the *Aigle d'Or* (September 22nd), all but three of the *Filles du Roi* were married. Anne Gendreau may have been a Protestant, since she was confirmed on March 23, 1664 in Québec City. Her marriage contract with René Leduc was drawn up July 25th of that same year and she was married later that Fall, after the harvest.

Catherine Pillat, only 13 years old when she arrived, waited until 1665 to get married to Pierre Charron dit Ducharme. Catherine Moitié, age 14 when she arrived in 1663, did not get married for several years after her arrival. She took on a servant's position with Charles Lemoyne and can be found in the 1666 and 1667 censuses in this capacity. She most likely waited to marry until the end of her contract with Lemoyne. When she did marry on September 19, 1667, it was to another servant of Charles Lemoyne, Désiré Viger.

For the *Filles du Roi* as a whole, the average interval between arrival and marriage was four to five months. The following table shows the interval for the 1663 contingent.

Interval between arrival and marriage for the 1663 *Filles du Roi*

#of months	1	2	3	4	5	6	7	8 - 11	12	13	14	24+
Month*	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May-Aug	Sep	Oct	Nov	2-3 yr
Marriages	5	14	6	1	2	4	2	0	1	0	1	2

*Note: "Month" includes marriages up to the 22nd of that month.

Strikingly, five of the girls got married within a month of their arrival, with 19 of the 36 – more than half – married within two months. Before the snow had completely melted in the Spring of 1664, all but four of the girls had found husbands. Two more would have to wait until after the 1664 harvest and the last two, younger than the rest, waited 2 and 3 years to settle down. Note that there were no marriages for the group in the month of December 1663, full of holy days during which weddings were forbidden.

The average number of children per *Fille du Roi* as a whole is 5.8. For the girls who arrived in 1663, the number of children ranged from 0 to 14, with the average number being 6.8 per girl. However, 3 of girls had no children, while 12 had 10 or more.

Conclusion of a Beginning

So what is the assessment of this first group of girls who would later be known as the *Filles du Roi*?

If we try to put together a portrait of the "average" girl who came over in this first year of the program, we would see a girl who is 22 years old, originally from the West of France, who most likely lost one or both parents prior to her departure and could not sign her name, much less read and write. She would have a 50% chance of getting married within two months of arriving in a faraway wilderness, after which she would have seven children.

However, those seven children would go on to multiply to 90 descendants in 1729. Taken together with her "sisters" of the 1663 contingent, our typical *Fille du Roi* of this first year of the program will be responsible for 3,231 people in the population of New France in 1729. That is more than the entire population of the colony when she arrived in it. She and her fellow *Filles du Roi* succeeded in the role that they were given: to increase the population of the colony and to ensure its existence. They may not have fully understood the implications of their decision to embark upon a program that was only in its beginnings, nor fully understood their place in the program itself, but they and the "sisters" who came after them did something that an entire army couldn't do a century later: save New France.

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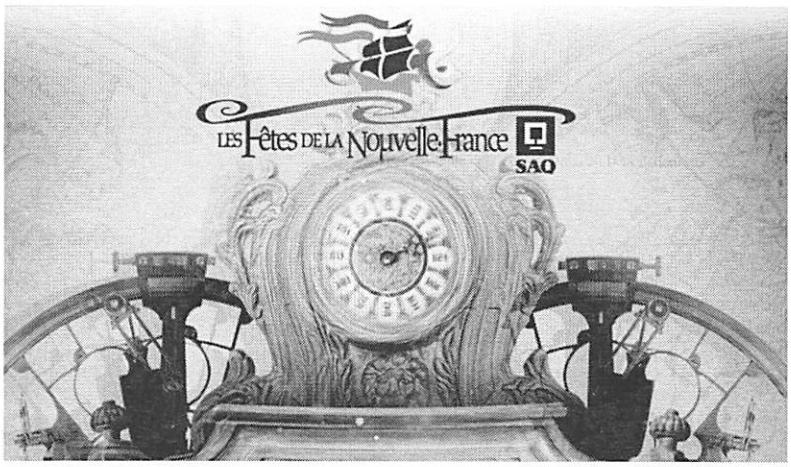
2013 New France Festival -

and 350th anniversary of the arrival of the Filles du Roy



Every summer for the past 17 years, the city of Québec holds a New France Festival which has grown to become a major event and a member of Canadian Tourism's *Signature Experiences Collection*. Held in the historic district of Old Québec, at over a dozen sites and in the streets, the festival includes parades and performances of all sorts. You and your family can even attend the Parade of Giants and hundreds more shows and activities as a costumed participant.

The website, http://www.nouvellefrance.qc.ca/, describes the festival with hundreds of photos and a short video of past festivals. The program of events for New France festivities August 7th to 11th 2013 is yet to be posted but expected by July. We recommend that you check for updates.

Here are a few of the events planned that we know of:

On August 7th 2013, 36 Filles du Roy will arrive in Québec on the tall ship *Roter Sand* and proceed to the Ursuline Convent as their ancestors did. After the five days of Fêtes de la Nouvelle-France, they will then head for Trois-Rivières and Montréal on the ship renamed *l'Aigle d'Or* (the Gold Eagle) during the commemorations in honor of the Filles du Roy. This ship, belonging to King Louis XIV, carried young women from France to the New World in 1663. The 36 volunteers chosen in France and Québec to portray these Filles, will bring them to life in various celebrations both in France as well as in Québec. A large number of events will take place in towns and villages along the Fleuve St. Laurent where the girls began their new lives.

Marie-Victoire, one of the 13 Québec Giants, to be seen in the Festival, symbolizes all the women of New France - the grandmother, the mother, the wife, the daugther - who contributed to the demographic development of the new territory.

The ship's journey will end on August 17 in Montréal where, after a welcome at Maison Saint-Gabriel, the girls will be taken by calèche, with their future husbands, to the Grand Ball. On the following day, the Montréal Pop Symphonic Orchestra will perform at a concert in their honor.

The New France Festival is a great way to celebrate the 350th anniversary of the arrival of the first Filles du Roy.

THE KING'S DAUGHTERS

THE FILLES DU ROI

Bill Kane F362

1662 finds New France a nearly forgotten colony of only about 2,500 souls scattered along the north shore of the St. Lawrence River from just east of Québec City, westward to Montreal. Meanwhile, the British colonies to the south had already attracted 80,000 settlers in less than 50 years.

New France had a serious problem. The Company of One Hundred Associates, that had been granted the monopoly for the fur trade, was bringing unmarried men over from France to work for the company but had ignored the order to settle the colony with families. At the same time, the Iroquois Indians were harassing the small habitations along the St. Lawrence and Richelieu Rivers. The colony had asked for help but so far had been largely ignored.

Louis XIV had been king since he was 5 years old. His mother had been serving as regent but now that he had reached his age of majority, he announced that he was ready to serve as king. He resolved that he must do something if his neglected colony was to continue. First he abolished the Company of One Hundred Associates and set up a new Company under him. Next, he announced plans to give the colony a semblance of local rule with the appointment of a governor and intendant. Then he announced that he would send a regiment of troops to New France to take care of the Iroquois threat.

The main problem holding back the growth of New France was the lack of women of marriageable age. Single men outnumbered single women by almost ten to one. Working with his minister Colbert a program was set up to send girls of marriageable age to the colony. They would be offered free passage to New France along with the promise of a dowry of 50 pounds to each girl once married and settled in the colony.

THE RECRUITMENT PROCESS

Realizing that organizing a system of recruiting and transporting marriageable women to the colony would take some time, it was decided that the intendant of La Rochelle would be asked to recruit and send girls from that port in 1663, the first year of the program. At least 36 girls were recruited in the vicinity of that port and the surrounding areas on the west coast of France. These were the first filles du roi to arrive in Québec 350 years ago, on 22 September 1663.

The next year, the king's minister Colbert had a plan in place and the recruitment turned mainly to Paris, Rouen and other northern communities. A main source of recruitment took place from the Hôpital Général de Paris' female annex, the Salpêtrière. The name Hôpital is not quite accurate as it acted more as a refuge for the poor. Some of the girls had been there from a very early age, under the care and discipline of nuns, without much hope of attaining a good life when they grew up and could leave the institution. Many of the girls had lost one or both parents before they arrived here. Without a dowry their

prospects for a good life were few. While living in the wilderness of the King's new colony was frightening, the possibility of a dowry and obtaining a husband that they could choose or decline was better than the unknown that awaited them in France. Over one third of the filles du roi came from this institution.

Another source of girls from Paris was the parish of Saint-Sulpice. The Sulpicians were well established in Montreal and had an interest in finding women to help grow the colony there.

The Archbishop of Rouen was asked to enlist the priests in his diocese to find one or two women in their parishes to go voluntarily to Canada. As word of the program spread some women showed up at the ports, volunteering to join the group going.

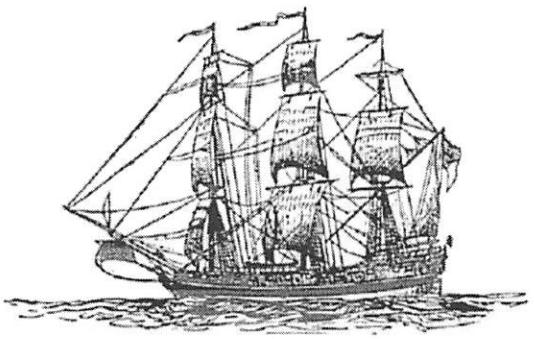
After a few undesirable women, including at least one woman who was trying to leave an unhappy marriage and a few who were more interested in plying their trade on the streets of Québec, were found out and sent back to France, new restrictions were put in place. Every candidate had to have a certificate from her parish priest or the town magistrate indicating that she was free to marry and was of good character.

THE VOYAGE

After the girls were selected, there was the problem of getting them to the port of departure. Mostly, they congregated in Paris and left in groups with a chaperone. Their means of travel was mostly by foot and the journey to either Dieppe or La Rochelle took up to two weeks.

We must remember that there was no such thing as a passenger ship in the seventeenth century. Some of the ships used in the beginning of the program were the king's ships, that is ships operated by the French navy. In 1665, the Compagnie des Indes Occidentales took over the girls' passage. The compagnie's headquarters was in Dieppe, Normandy and it was from this northern port on the English Channel that most of the girls assembled for their journey to Québec. The cost of sending each girl to New France was not just the cost of the voyage (60 livres) but also 30 for clothing and 10 for recruitment. This total of 100 livres was roughly the equivalent of over $1,600 today. In addition, each girl received a case with practical items they would need in the new colony. These included stockings, gloves, a taffeta handkerchief, a bonnet and a coiffe, ribbon, 4 shoelaces, white thread, 100 needles, 1,000 pins, a pair of scissors, a comb, 2 knives and 2 livres in cash.

The wooden sailing ships of the time were about 75 to 100 feet long and 30 feet wide. A spiral staircase descended from the ship's deck down into the hold where all the passengers would spend the voyage. Besides people, the hold also carried the ship's cargo including the food for the journey itself. This included barrels of water, hard tack, lard, salted fish and other not too palatable food for the regular passengers. In addition to this, live animals, chicken, pigs, cows were put in the hold to be butchered and cooked for the Captain's table where he entertained the more prominent passengers and senior officers.



The girls, along with the other passengers, were each given a narrow mattress made of rough material, like burlap filled with straw. These were spread in rows on the floor with little space between them. The food and live animals occupied the front of the hold and behind them were the single men. Married couples and families were next and the single women at the back of the ship. Some of the larger ships had rudimentary bench type beds along the walls of the hold with a cloth drape in front of them for a bit of privacy. These were for nobility, religious, and if available, for someone who became seriously ill on the journey.

You can only imagine what life must have been like for these girls on their two to three month voyage even on the best of days when the portholes allowed some ventilation and light and they were allowed to go on deck in small groups for a short time. When the weather turned bad, the hatches had to be shut to keep out the rain and wind and waves. Unfortunately, they also shut in the smells of the smoke from the lanterns, which were the only source of light in the hold and the up to 200 passengers crowded into the space, the live animals, and the odor of the latrine buckets, the only sanitation equipment in the hold. Many of the passengers, became sea sick, especially if the storm was strong and the smell of vomit filled the hold. Little could be done to curb or relieve sickness on the ship. If someone came down with a communicable disease, it soon spread rapidly to other passengers.

The only good that could be said for the passage of time was that there were fewer and fewer live animals as the weeks went by. One of the worst things that could happen was that the barrels of water could go bad, or the hard tack would be full of weevils or maggots that had to be shaken out by banging them on the floor. Then there were the burials at sea. About 10 percent of passengers from France to Québec never made it. If a ship arrived with only one or two deaths of passengers it was great news and time for rejoicing in Québec.

LAND AT LAST

Finally, land was sighted and there was a great relief, but there was still a long way up the St. Lawrence River before they would get to Québec. The ship stopped at Tadoussac to take on a Canadian pilot to guide them up river to Québec. When the ships arrived in Québec, all of the girls disembarked. About ¾ of them were to remain there but the rest were sent on to Trois-Rivières and Montréal. Those in Québec were housed in a small house next to the Ursuline monastery. Later in the program intendant Talon had a special building constructed with three halls and a dormitory to house the girls until they found husbands.

The girls that were sent to Montréal came under the care of Mother Marguerite Bourgeoys, founder of the Congregation Notre Dame. At first, they stayed with her in a house that the congregation owned but then they obtained a larger building known as the Maison Saint-Gabriel. Mother Bourgeoys not only lived here with them but she also ran a school here. There they learned practical skills they would need

when they married, such as cooking, washing, gardening, weaving, sewing, etc. This was considered the first home economics school in North America. Here, suitors would come to meet the girls under the supervision of Mother Bourgeoys. Many a match was made here and when a notary was called to draw up a marriage contract she signed many of them as a witness.

The girls in Québec didn't receive as much personal attention. After a short while the girls were separated into the three halls after they were instructed on what to ask their suitors. The most important thing they wanted to know was whether the men had already built a home for them to live in and if they had provisions for the long winter ahead. After the girls settled around the walls, the men were let in and they started to circle the room. If they saw a suitable candidate, they would stop to talk to her. I guess you could call it speed dating 1660's style. If they didn't hit it off, he would then move on to another girl. The girls had a choice and didn't have to pick the first man to ask her. This was a real incentive because in France most of them had no choice. The father picked a suitor for her and she had to marry him or return to a convent.

A notary was available to draw up a marriage contract if couples agreed that day. Even after the contract was signed she still had a chance to change her mind. Many did and the contract was annulled. Then she was free to search for another husband. Usually, however, the church ceremony was held shortly after the contract was signed and then they were married for life.

You may have wondered why I referred to the women in the program as girls. That is because many of them were teenagers, a few, as young as 12 years old. There were older women as well and in one instance a widow and her daughter came over together and both found husbands. On the other hand, many of the men were much older. There were more than a few cases of young teenage girls marrying men in their late twenties or thirties.

The program lasted for ten years, with 1673 the last year candidates were sent to New France. Almost everyone with French Canadian ancestry can claim to be descended from at least one of these women and most from many more. I happen to be descended from 47 of these filles du roi and that is not unusual. It is no wonder that these women were also called "The Mothers of New France"

This article is adapted from a talk that I have given to various groups around the country. I always conclude my talk by giving credit for most of the facts in the speech to the great book, King's Daughters and Founding Mothers – The Filles du Roi, 1663-1673 by Peter J. Gagné. I suggest that anyone who wants more information read Volume 1 pages 17-41. Also in this book is short biographies of each of 768 girls and women who were sent by the king, that arrived in New France during that 10 year period.

Daughter of the King and mtDNA, Too!

by

Barbara Titus Lane

Editors note: - Genetic genealogy is the newest addition to genealogical research, allowing individuals to trace their past, and is conducted by doing tests on samples of a person's saliva or cheek cells. A person's maternal ancestry is traced by mitochondrial DNA or mtDNA for short. Both men and women possess mtDNA, but only women pass it on to their children. Therefore, mtDNA traces an unbroken maternal line back through time for generation upon generation far further back than any written record.

A person's paternal ancestry can be traced by DNA on the Y-Chromosome or yDNA for short. Only men have a Y-Chromosome, which they inherited from their fathers and will pass on to their sons. - based on material from http://www.oxfordancestors.com

I have been a member of La Société des Filles du Roi et Soldats du Carignan, Inc. (Society of Daughters of the King and Soldiers of Carignan, Inc.) since June 2011. To become a member of the society, I proved that I was a direct descendant through ten generations from Vivien LaMagdeleine, one of my eleven soldiers of Carignan. I have thirty-two daughters of the king in my pedigree chart, and I also wanted to prove that I was a descendant of one of them. The society's journal, *Sent By The King*, helped me to decide which one, when I read an article in its Volume XIV, Issue 1 for Spring 2011.

The article told about France and Québec planning Project 2013 to honor the 350-year anniversary of the first group of thirty-six women who came from France in 1663 to marry men in Québec. Festivities are planned for June 2013 in France and for August 7 – 11, 2013 in Québec City. Descendants of the first group of the daughters of the king are invited to participate in the project. I discovered that I had only one daughter of the king, listed in that first group—Marguerite Moitié from La Rochelle, Aunis, France. She was the one I chose to prove, before I go to Québec in the summer of 2013!

So I excitedly gathered all the proof I needed starting in my pedigree chart with Marguerite and her daughter Louise and ending with my mother and myself. While in the same pedigree chart, I decided to recheck my mtDNA lineage (i.e. tracing my mother's mother's mother etc.). I was greatly surprised that it went back into the 1600s to the same Marguerite Moitié, but through her daughter, Marie!

Needless to say, I then wanted to prove my lineage back to Marguerite through her daughter, Marie, instead of through Louise. Luckily I only had to change a few of the eleven generations in my proof documents, because second cousins from Louise and Marie eventually married each other. When my documentation for being a descendent of Marguerite Moitié was approved in May 2012, it also proved that Marguerite was in my mtDNA lineage!

Wanting to know more about my deep maternal ancestry thousands of years ago, I did the mtDNA testing for the HVR1 and HVR2 mutations, or differences, from the standard reference point (Cambridge Reference Sequence). I learned that my clan mother was the origin of Haplogroup X about 25,000 to 30,000 years ago. It originated in the Eurasia area, and one branch eventually spread west as far as France and Britain. In Bryan Sykes' *The Seven Daughters of Eve: The Science That Reveals Our Genetic Ancestry*, this clan is called Xenia.

I have not been able to verify the specific subclade that I belong to, but I believe it is X2b. Because only about six percent of today's population came from this European branch of Xenia, I have not been able to find an exact mtDNA match among people already tested. It is my hope that more members of

our society will do an mtDNA test to discover if they are a member of this small Haplogroup. It would be great if I could find another member with my exact mtDNA markers!

mtDNA Descendants of Marguerite Moitié

Daughter of the King

Generation No. 1

Marguerite Moitié (c. 1645 – 18 Jun 1701) of La Rochelle, Aunis, France married Joseph-Elie Gauthier (c. 1640 – 9 Dec 1700) of Poitiers, Poitou, France on 24 Oct 1663 Orléans at Château-Richer, Québec. **Marie Gauthier** was one of their children.

Generation No. 2

Marie Gauthier (3 Mar 1671 - ?) of Ste Famille, Île d'Orléans, Québec married Denis-Hyacinthe Charland (31 Jan 1656 – 25 Feb 1703) of Sillery, Québec on 10 Feb 1688 at Ste Famille, Île d'Orléans. **Catherine dite Marie Charland** was one of their children.

Generation No. 3

Catherine dite Marie Charland (8 Mar 1693 - ?) of St. Jean, Île d'Orléans, Québec married André Therrien (23 May 1678 - ?) of Ste Famille about 1710 at St. Jean, Île d' Orléans, Québec. **Marie Louise Therrien** was one of their children.

Generation No. 4

Marie Louise Therrien (1 Aug 1721 – c. 2 Feb 1760) of St. Jean, Île d'Orléans, Québec married Jean-Baptiste Paquet (23 Jan 1711 - ?) of Beaumont, Québec on 8 Aug 1743 at St. Jean, Île d'Orléans, Québec. **Marie-Angélique Paquet** was one of their children.

Generation No. 5

Marie-Angélique Paquet (c. 1 Mar 1753 - ?) of St. Jean, Île d'Orléans, Québec married Charles Plante (c. 18 Mar 1736 - ?) of St. Jean, Île d' Orléans on 16 Aug 1772 at St. Jean, Île d'Orléans, Québec. **Marie Plante** was one of their children.

Generation No. 6

Marie Plante (22 Nov 1792 - ?) of L'Acadie, Québec married Grégoire Beausoleil (26 Oct 1782 – c. 6 Jun 1855) of Trois-Rivières, Québec on 12 Jul 1831 at L'Acadie, Québec **Marie Mythe Beausoleil** was one of their children.

Generation No. 7

Marie Mythe Beausoleil (c. 28 Jun 1832 - ?) of Napierville, Québec married François Adolphe Pitre (c. 30 Jun 1828 - ?) of La Prairie, Québec on 4 Jun 1850 at St.-Jacques-le-Mineur, Québec. **Marie Louise Pitre** was one of their children.

Generation No. 8

Marie Louise Pitre (19 Jun 1860 – 10 Jun 1913) of La Prairie, Québec married Joseph Alfred LaMagdeleine (17 Oct 1861 – 6 Mar 1962) of Napierville, Québec on 10 Jan 1888 at St. Cyprien, Napierville, Québec. **Celina Marie LaMagdeleine** was one of their children.

Generation No. 9

Celina Marie LaMagdeleine (21 Mar 1897 – 27 Jul 1976) of Rockefeller, Illinois, USA married John Thomas Thatcher (2 May 1892 – 26 Dec 1951) of Othery, Somerset, England on 20 Jul 1915 at Libertyville, Illinois, USA. **Elaine May Thatcher** was one of their children.

Generation No. 10

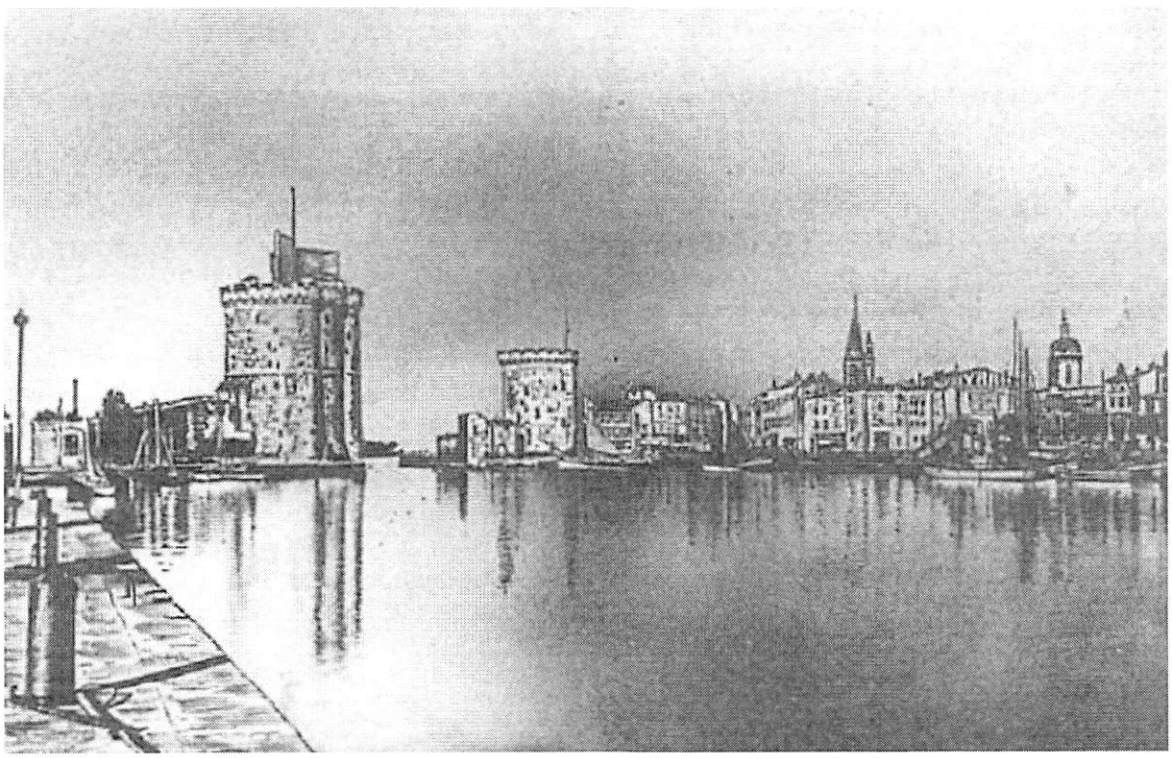
Elaine May Thatcher (19 Nov 1921 – 26 May 1995) of Libertyville, Illinois married Joseph Simon Titus (15 Jun 1918 – 9 May 1993) of Libertyville, Illinois on 7 Nov 1940 at St. Mary, Fremont Center, Illinois. **Barbara Jean Titus** was one of their children.

Generation No. 11

Barbara Jean Titus (living) of Libertyville, Illinois, USA married Dennis Lee Lane (living) of Spokane, Washington, USA on 8 Feb 1964 at St. Marys, Mundelein, Illinois.

Sources:

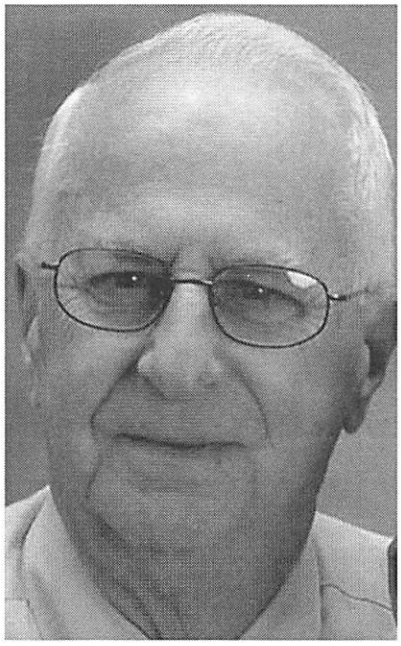
- ·King's Daughters and Founding Fathers: The Filles du Roi, 1663-1673, Vol. 1 by Peter J. Gagné
- ·Dictionnaire Généalogique des Familles du Québec by René Jetté.
- ·Dictionnaire Généalogique des Familles Canadiennes (Collection Tanguay).
- ·Dictionnaire National des Canadiens Français, 1608-1760 (Red Drouin Books).
- ·Drouin Collection, 1621-1967, on Ancestry.com.
- ·Birth, marriage, and death certificates; newspaper obituaries; draft registration cards; and Social Security death indices.



French Port of La Rochelle where the Aigle d'Or left for Québec on June 3rd 1663. La Rochelle is also the home town of Marguerite Moitié, the author's ancestor, before she boarded the Aigle d'Or.

RICHARD FILIP ROSSI, SR.

3 Jul 1933 to 4 Oct 2012



The Société was very sad to learn of the death of our genealogist, Dick Rossi, on October 4, 2012 following a brief illness. His family was with him when he passed at the Ledgewood Rehabilitation Center in Beverly MA.

Dick was a wonderful and knowledgeable person and had a special way of helping everyone who submitted an application for full membership or an application for certification of an additional fille du roi or soldat ancestor. He would go online and even drive from his home in Topsfield MA to the American-Canadian Genealogical Society library in Manchester NH for information helping an applicant.

He was born and raised in Lynn MA, the son of the late Orazio "Horace" and Gertrude Deschenes Rossi. Through his mother, he is a direct descendant to several filles du roi and soldats, including Catherine de Baillon. Upon graduating from Lynn Classical High School, he joined the U. S. Marines. After his honorable discharge he received degrees from Suffolk College and Northeastern University.

Dick taught Sunday School and coached Little League baseball and flag football for many years. He also served as an usher at St. Rose of Lima Catholic Church in Topsfield MA for over 40 years.

He and his wife, Joan, enjoyed doing many things together. They really enjoyed visiting their children. They also were members of the American Volkssports Association Walking Club and walked many miles in all 50 states and 9 Canadian provinces.

Most of all he was so very proud of and dedicated to his family. He and Joan were married 59 years. They had four children: Linda and Edward Meagher of Topsfield MA, Stacy-Ann and Christopher Barshick of St. Augustine FL, Scott and Melinda Rossi of Cary NC, and Richard Jr. and Barbara Rossi of Norton MA. They also had 12 grandchildren and 7 great grandchildren. His younger sister, Carol L. Calef died in 2006.

He was laid to rest at the Pine Grove Cemetery in Topsfield MA on October 12, 2012. He will be greatly missed.

- Bev Sherman

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Journal of La Société des filles du roi
et soldats du Carignan, Inc.

La Société 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.

Their courage, independence and self-sacrifice are evident in the strength of their descendants

Volume XVI, Issue II Fall 2013

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SENT BY THE KING, the Journal of La Société des filles du roi et soldats du Carignan is published twice a year. The Société is an organization of volunteers and people interested in finding out more about their ancestors and the role they played in the development of New France. The Société may be reached at P.O. Box 220144, Chantilly, VA 20153-6144, USA.

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On the Cover...

Women representing Filles du Roi arriving in 1663 marched in parade in Québec at Festival of New France 2013

- Bill Kane

NOTICE OF ANNUAL MEETING 2013

To all members of La Société des Filles du roi et soldats du Carignan, Inc.:

The annual meeting of La Société des Filles du roi et soldats du Carignan, Inc. will be held by email beginning Monday, December 2, 2013. The series of messages constituting this meeting will be sent over the course of that week, to about December 7.

If you would like to participate in this meeting, please email your request to Jeannine Sills at info@fillesduroi.org or respond when you receive Jeannine's email notice to you. All members may "attend" via email and participate, but only full members are entitled to vote on resolutions.

If you are unable to attend, we request that you provide your proxy to the President, Jeannine Sills, by sending an email with "Proxy" in the subject line and your name in the message section. You are encouraged to provide your proxy, so that a quorum of members is obtained for the meeting.

The Annual Meeting will consist of approving the minutes of the 2012 annual meeting, a membership report, a treasurer's report and approval of an annual budget, and the election of Directors for fiscal 2013-2014. If you wish to be a candidate for Director, please send an email to info@fillesduroi.org no later than November 27, 2013.

The meeting of the newly elected Directors will start immediately following the Annual Meeting. At the Directors' meeting, the Directors will elect the officers for 2014. If you wish to be a candidate for President, Vice-President, Treasurer or Secretary, please send an email to info@fillesduroi.org by no later than November 27, 2013. The Directors conduct the general business of the Société at their meetings. All members are welcome to attend and participate at the Directors' meeting, although only Directors are allowed to vote. Your input is welcome and encouraged, and will be used by the Directors in their consideration of the issues to be voted upon. You also may suggest topics to be added as "new business" at either meeting.

If you wish to volunteer to be a Director or an Officer, or to be on one of the committees (journal, genealogy, publicity, finance, or correspondence) please notify us by email at info@fillesduroi.org or by regular mail sent to our P.O. Box in Virginia so that your notice arrives before December 2.

Thank you again for your membership. And a big "thank you" to our current Directors and Secretary for their volunteer service to our organization: Bev Sherman, Emil L'Homme, Bill Kane and Richard Hudon, as well as to Journal Editors Harriet Kankash, Jim Carr, and Historian Peter Gagné.

Jeannine Sills, President and Director

La Société des Filles du roi et soldats du Carignan, Inc.

"Where LaFleur Had Lived...":

The Hidden History of a French Family in the Saratoga Patent, 1685-1708.

By Christine Valosin

Curator, Saratoga National Historical Park, Stillwater, NY

One of the most momentous events in American history occurred in the northern part of what was at the time Albany County, New York in the fall of 1777.[1] The Battles of Saratoga resulted in the defeat of British General John Burgoyne, and the American victory there brought needed aid from France to the cause of the United States' independence from England.

Seventy years earlier, in the same area of then Albany County, 57-year old Frenchman René Poupard dit LaFleur and his wife, Marie Perrin, were killed by Mohawks. Poupard, a former soldier of the Regiment Carignan-Salières, was a man who had made his living trading furs and other goods in the borderland of New York. He had dealings with English, Dutch, French and Native peoples. His wife Marie's birth date is not certain, but she may have been at least twenty years younger than her husband.

It was late fall or early winter, likely between October and December, 1707. The trading season was over. Evidence suggests that René and Marie along with eight of their nine children, ranging in age from 1 to 25, were in Stillwater at the home Poupard had built around 1685, more than twenty years earlier.[2] The home, situated near the Hudson River at Stillwater, also included a small grist mill and some outbuildings. The family probably also owned some livestock and horses. [3]

Who were the Poupards, that they have been forgotten to the history of the Albany area, overshadowed by later migrants to Stillwater of English and Dutch descent, their role in the early colonial history of the New York borderland simply ignored? Barely acknowledged in the 19th and early 20th century histories of Saratoga County and New York, René Poupard dit LaFleur is well-documented by genealogists and historians of the 17th century Regiment Carignan-Salières.[4] His many descendants live today in Canada and the United States. In Carignan, a suburb of Montréal, there is a network of streets bearing the names of some of the soldiers and their French wives – including "Rue René Poupard" and "Rue Marie Gendron". But in Stillwater, New York, where Poupard and his family lived and worked for nearly thirty years, there is no acknowledgment of their residence; no historic marker, no streets named in their honor.

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[1] The area is now in Saratoga County. Saratoga County was split off from Albany County in 1791.

[2] Asa Fitch, The Fitch Gazetteer, Vol. I, p. 265: "LaFleur, Mr. – res[ided] near village of Stillwater, N.Y. & had a small grist there...constructed gristmill, probably 1st in Stillwater...its spindle small in comparison with size of mill-stones used; its location a few rods above the bridge, a notable groove in slate rock where the brook ran into the Hudson"

[3] In the winter of 1707-08, the Poupard children were as follows: René, age 25; Joseph, age 23; Élisabeth, age 17; Jean, age 11; Charles, age 9; Clothilde, age 8, Madeleine, age 3, and Paul, age 1. Another daughter, Marie (age 21) had married local resident Hendrick Vanderwerken in the spring of 1707, and may not have been present during the attack. She and Hendrick did join the rest of the family for their trek to Montréal soon after the killings.

[4] The Regiment Carignan-Salières arrived in Canada from France in 1665, their purpose to defend French settlements there. Many of the soldiers returned to France in 1668, but about 450 settled in Canada.

The Poupards were French, and they, along with other French families connected by threads of family kinship and common enterprise: trade with Native Americans and the Dutch, and ties of camaraderie among former soldiers of the Regiment Carignan-Salières, settled in the corridor encompassing the borderland between New York and Canada, and south along the Hudson River to Esopus (Kingston), Amboy (New Jersey) and southwestern Staten Island. They operated within a colonial network of trade and commerce dependent upon furs and goods traded to the Natives. The French, such as Poupard and Jean-Baptiste Poitiers, who settled in the Saratoga Patent, must have had the assent of the landholders, especially Albany's influential Schuyler family.

The Saratoga Patent

On July 26, 1683, four influential Dutch burghers from Albany purchased a tract of land 22 miles long and 12 miles wide, 20-40 miles north of the city. This purchase followed a similar land deal made the previous year of lands adjoining the Saratoga Patent to the south: the Halfmoon Patent purchased by Pieter Schuyler and Goosen Gerritsen van Schaick. In 1684, New York Governor Thomas Dongan granted the Saratoga Patent to seven men from Albany.[5] In the spring of 1685, the patentees made a division of the lands suitable for cultivation into seven lots, or sections, which they called "farms". In addition to the value of the land for agriculture and timber, the men who acquired the Saratoga Patent were all in some way, tied to the lucrative fur trade.

The land of the Saratoga Patent was bisected by the Hudson River, part of the important travel and trade corridor between Montréal and New York. In the late 17th century Saratoga was an area rather than a single settlement, defined by the arable lands bordering the Hudson River, and it included the rich fishing habitat near the mouth of Fish Creek. These fertile lands had long been used for cultivation and habitation by Native Americans. The land patent was named for the most significant site within its boundaries: "Saratoga". Known variously as "Sarachtoge", "Sarasteau", "Saraghtoge" and other variations, Saratoga was the area at the confluence of the Hudson River and Fish Creek, the site of active fishing and farming by the Mohicans, where a trail veered inland toward Saratoga Lake, Ballston Lake, and the Mohawk Valley to the west and south. It was this trail that may have been used by Jesuit Isaac Jogues in 1642, and is speculated to have been the trail used by the soldiers of the Carignan-Salières Regiment in 1665 when they made their winter expedition to the Mohawk Valley, losing their way. It is reasonable to think that some of the former French soldiers who settled in the Saratoga Patent after 1685 had first seen the area some twenty years before during their military service.

The European settlement "Saratoga" that would begin to take shape after 1684 extended south from Fish Creek toward Dovegat, or modern-day Coveville, about 35 miles north of Albany. Modern-day county boundaries did not exist, so that both east and west banks of the Hudson were part of the same land patent. In the 1680s and 1690s, other settlers moving into the area included Dutch and French – some of the French were Huguenots (Rosie, Fort), but evidence indicates that some of the families, most notably the former soldiers who had migrated from Canada, were probably Catholic.

Continued on page 14 ⟶

[5] Land was purchased on July 26, 1683 by Pieter Schuyler, Cornelis Van Dyck, Jan Bleecker and Johannes Wendell. The patent was issued November 4, 1684 to the above-listed men and three others: Dirck Wessels (Ten Broeck), David Schuyler, and Robert Livingston. The division of the land into seven lots occurred April 15, 1685. (Van Laer, A.J.F., editor. Early Records of the City and County of Albany and Colony of Rensselaerswyck, Volume 2.

The Pinsonneaults and Héberts: How to Do Research on French-Canadian Families with Franklin County, NY Connections.

By Jim and Charlotte Carr F-487

Editors' Note: In addition to the French-Canadian genealogical information in this article, the Carrs offer useful hints on how to go about this kind of research, using many resources available close to home.

The authors researched Charlotte's ancestry back to the founding of New France, with complete lines through nine or more generations, all in Québec except one from Acadia. They found that she is descended from 31 soldiers of the Carignan-Salières Regiment and 43 filles-du-roi (Daughters of the King). She is a full member of La Société des Filles-du-roi et Soldats du Carignan (SFRSC) and holds certificates confirming her descendants from two couples, which required proof using primary documentation or photocopies thereof. Founded in 1994, SFRSC is not as old as DAR or the Mayflower Society, but the standards of proof are similar, giving some pride to those in possession of such a certificate.

The authors believe that any Franklin County, NY families with Québec *heritage may be descended from one or more of that adventurous group of men and women (about 400 Carignan soldiers and over 800 filles-du-roi) sent over by King Louis XIV to populate New France. Readers may wish to pursue their own heritage as did the Carrs.*

PART I - THE PINSONNEAULTS

The question we asked ourselves was "When and how did the ancestors of Malone, New York's Pinsonneault* family get to North America?" All we knew were the basic facts about the three generations, living in Malone, New York in the early twentieth century, and that they originated in Québec. One of the authors, Charlotte Degon Carr, is herself a Pinsonneault descendant.

An early Google search turned up a whole family tree of Pinsonneaults entitled *Descendants of François Pinsonnault-Lafleur.*[1] Delving into the first page we learned that François Pinsonneault came from France, arriving 12 September 1665 aboard the Saint-Sébastien as a soldier with the Saint-Ours Company of the Carignan Regiment. His wife-to-be, Anne LePer, came in 1673 as a *fille du roi,* "Daughter of the King", and they married shortly after her arrival. They settled at Saint-Ours where Captain Saint-Ours granted him land on 05 November 1673. Looking elsewhere we learned that the Carignan Regiment was sent to drive out Iroquois who were raiding farms, killing and plundering and making life miserable for the settlers who were trying to make a go of it. Over 800 women, called *filles du Roi,* were recruited by King Louis XIV, provided a dowry and given passage to New France where they were to marry men who were already here, and to raise families that would populate the new enterprise. Anne LePer came during the last year of that program. What better story could there be to add to the family narrative than one about a soldier sent to drive off rebellious natives, and who stayed in New France to clear a farm then marry a "Daughter of the King". All we had to do was make a connection between the Pinsonneaults of Malone and the François Pinsonneault-Lafleur family tree. Not that easy, we found.

*It should be noted that the spelling of the family name varies considerably, such as Pinsonneault, Pinsonnault, Pinsono and Passino, but the phonetics remain the same. We have used a common spelling throughout; namely, Pinsonneault.

Where Do We Start?

Our searches must begin with Notre Dame Church in Malone whose register[2] would contain the baptismal, marriage and burial records we needed. Civil records for birth, marriage and death events would be preferred, but they are only available after 1880 in New York State. The Notre Dame church register is on microfilm, Film #1450730, which we ordered through our local Family History Center at the nearby Mormon Church. The marriage records are in Latin and quite simple, giving names of bride and groom, parents and witnesses, and signed by the pastor.

Once done with Notre Dame records, next would be Québec. Our first contact with French-Canadian genealogical records began with the work of Jim Degon, now of Spokane, WA, who shared his early findings of Degon/Dugas family origins with us in the 1980s. Charlotte was born to Marshall Degon and Mildred Pinsonneault Degon, who were married at Notre Dame Church, as were we.

We verified Jim Degon's work by searching church registers, mostly on-line. In the process, we learned several things about French-Canadian Catholic Church records. Those available - and most are - are quite complete, providing not only the basics of dates, place, father's name and mother's maiden name, but also witnesses and other persons attending. They state the parishes the bride and groom and parents came from. Any impediment to marriage, such as consanguinity (close blood relatives), was stated and who granted dispensation. They were signed by the pastor and often the principals. Though in French, they tend to follow a standard format set by the diocese, making it easier for non-French speakers like us to translate meanings, using a French-English dictionary when needed. Records are readily available all the way back to the founding of New France. Since there were no wars or religious rebellions for three centuries, record loss was due primarily to an occasional fire. Even then there were backups. Copies were periodically sent to the diocese. In addition, each marriage was preceded by a contract prepared by a *notaire*, whose records are also available. Baptismal and burial records appear in the same or companion registers.

In the last one or two decades the digital revolution has brought much genealogical research from libraries (sometimes at a distance) to the desktop in the comfort of our own homes. This is particularly true for French-Canadian research. The Mormon Church, renowned for its Salt Lake City Library, has copied virtually all of the Québec church registers from film, also available, to digital format allowing researchers to view original register entries on their home computers, available free on the www.familysearch.org website. Also available are indexes created and published by several French-Canadian genealogists. The University of Montréal maintains a website PRDH[3], *Le Programme de recherche en démographie historique* (The Research Program in Historical Demography) for a similar purpose, with free search capabilities, but also photocopies of actual records, including church registers, which are available by subscription. Records are so easily available that untold numbers of amateurs have published creditable family trees on internet, some free through RootsWeb.com and FamilyTreeMaker.com and others through paid services like Ancestry.com. Google is a very helpful tool for locating published family trees, which help guide research but should not be used as a substitute for actual vital records, or their equivalents. Results acquired from internet searches need to be verified, and not taken at face value. Google is also helpful with lots of other questions that come up about geography, word translation and meaning to name a few.

A Connection to the Carignan soldier, François Pinsonneault, was our next target.

After absorbing Jim Degon's research, not just the names and dates, but also the history of the Degon/Dugas family and their times, we decided to explore the Pinsonneault ancestry on our own using what we learned from searching the Degon/Dugas records.

A quick search of the eight generations of the *François Pinsonneault-Lafleur* family tree did not reveal any connection to Charlotte's Malone family. "Start with what you know", was the advice we followed. We had our marriage certificate and that of Charlotte's parents, Marshall and Mildred. US Federal Census of 1880 helped with the next step, revealing that grandfather Henri's parents were Joseph Pinsonneault and Emma LaBerge who had married in Malone and immigrated from Québec.

Searching Notre Dame Church Register

The marriage records of Charlotte's parents and both Henri Pinsonneault and his parents were found in Notre Dame Church register microfilm which we keep on file at the nearby Family History Center. The marriage record of Joseph and Emma in Latin is attached. It shows that Joseph's parents to be Émery Pinsonneault and Marie Lestage, then living in Malone. After several Google searches we found both Émery and Marie's names, ultimately suggesting St-Édouard-de-Napierville, Napierville, Québec south of Montréal as a possibility.

Off to Québec - Via Internet

We found the St-Édouard-de-Napierville register[4] on www.familysearch.org. Knowing Joseph's birth year we located his baptismal record which confirmed his parent's names. Working backwards we found Émery and Marie's marriage record about one year earlier. We deciphered marriage records from the French mostly by learning the standard order in which information is provided and the English equivalent of a few key words. Schooling in one of the Romance languages helps.

That record mentioned that Émery was a widower of Marie Anne Lussier. A Google search of their names turned up references to their marriage in La Prairie in 1825. Searching www.familysearch.org. we locate the marriage record in the register of the church La-Nativité-de-La-Prairie-de-la-Madeleine[5]. There, Émery's parents names were cited as Charles Pinsonneault and Anne Hébert. (We later learned her Hébert family was expelled from Acadia, another fascinating story in Part II below.)

A Connection At Last - Marriage Records on Internet Complete Our Search

At each step we had checked our findings with possible names on the François Pinsonneault-Lafleur family tree. From the marriage record of Charles and Anne, Charles' parents' names were Pierre Pinsonneault and Marie Geneviève Denau, the connection in Generation No. 4 of the François Pinsonnault-Lafleur family tree that we were looking for. There, Charles-Albert-Amable-Pinsonneault was listed as one of their offspring, but the tree went no further down his line. Using the François Pinsonneault-Lafleur family tree as guide, we searched each of the church registers to locate and copy the entry, at the same time confirming the validity of the published family tree.

Not quite done yet.

During our searches we learned of an organization called *La Société des Filles du roi et soldats du Carignan, Inc. (SFRSC),* which lists all the known and confirmed soldiers of the Carignan Regiment who remained in New France and all the Daughters of the King. They also provide certificates and full membership to those who can prove their connection to one or both a *soldat* and a *fille du roi.* Armed

with documented proof using church and civil records, Charlotte is now the proud owner of one of those certificates, as a descendant of François Pinsonneault and Anne LePer.

Anyone descended from Henri or Joseph Pinsonneault of Malone, New York could use the same route to gain their own SFRSC certificate claiming this illustrious pair, François Pinsonneault and Anne LePer, as their ancestors.

PART II THE HÉBERT BRANCH FROM ACADIA

Using methods like those described in Part I, we traced most of Charlotte's ancestors to early arrivals in the 1600s directly from France, settling along the shores of the St. Lawrence River and up the Richelieu River. As mentioned, we found an exception; Anne Hébert who married Charles-Albert-Amable-Pinsonnault [1] in LaPrairie, near Montréal. Her parents, Joseph and Anne Hébert, were from Acadia[2] as were her grandparents Pierre Hébert and Élisabeth Dupuis. At the time, we passed this by as a distraction. Our main quest was to learn about the earliest settlers in the Pinsonnault line; François and his spouse Anne Leper.

Once we had submitted her pedigree to *La Société des Filles du roi et soldats du Carignan* and had their certificate in hand, framed and fully bragged about, we turned to other lines of inquiry hoping to find other famous people. We were looking for big fish. A Pinsonneault bride, who was the daughter of an Acadian couple, seemed of less significance. Added to that was a disappointment; Anne Hébert was not descended from Louis Hébert, the first permanent settler of New France. Much later we learned that the Héberts of La Prairie, Québec had one of the most interesting adventures of all.

We remembered snippets of Longfellow's *Évangéline* which we read in high school, but forgot the details. In our minds the expulsion of French from Acadia was like chaff scattered to the wind - some going to Louisiana, some to Maryland and perhaps even nearer by, to Québec, but with little knowledge of how they traveled. Was it on the Atlantic by boat like the fictional Évangéline? Or up the St. Lawrence? Or was it overland?

Through internet searches we quickly found lots of material on Acadian genealogy, the Hébert surname and the Acadian Expulsion, *Le Grand Dérangement,* at www.acadian-home.org, and one story in particular, *The Acadians in Guilford, Connecticut* by Albert N. LaFreniere[3], in which the names Pierre Hébert and Élisabeth Dupuis appeared, the same names as Charlotte's ancestors. What a surprise! Charlotte's ancestors came to Québec by way of a town on the Connecticut shoreline close to Old Saybrook where we had lived for three years.

We learned from other sources that the Héberts came from Grand Pré in Acadia where, as LaFreniere relates[3] , residents first learned one Sunday in September 1755 of an order from Governor Lawrence of Nova Scotia "that your lands and tenements and cattle and livestock of all kinds are forfeited to the crown, with all your effects, except money and household goods, and that you yourselves are to be removed from this Province." Ships were waiting in nearby Minas Bay.

It wasn't until April of the following year that the Héberts would have boarded a ship bound for New England Colonies. LaFreniere lists the names of ships, numbers on board and their ports of call. Connecticut had made preparations in advance, allotting numbers that each town was to take; "Guilford was to receive 11 French People," he wrote. A list, made by deputies of York and "Koneticut", included the names of Pierre Hébert and his wife, Élisabeth Dupuis, as well as that of Pierre's father, René. Other research into Guilford records convinced LaFreniere that the Hébert families were probably the French who were deposited on Guilford Point and occupied the "Acadian House" still standing in Guilford, Connecticut. In his article, Mr. LaFreniere listed marriages and other details about Hébert family members, including that one Québec destination was La Prairie.

One further entry in Guilford records explain when and how some of the Héberts may have travelled to Québec where they could live in a French-speaking community. It read, "1 April 13, 1772: Upon the petition of the old Frenchman praying for the assistance of the town in defraying his charges of his passage to Canada, voted that the selectmen of the town furnish the said Frenchman and his family $25 wherewith to go to Albany." From Albany, they could take the trade route to Canada via Lake Champlain and the Richelieu River.

Our attention then turned to La Prairie church records at familysearch.org; first to those of St-Philippe-de-la-Prairie, where Charlotte's ancestors Anne Hébert and Charles-Albert-Amable-Pinsonneault were married, then to Notre-Dame-de-la-Prairie-de-la-Madeleine. It was in the 1768-9 registers of the latter that we found the most evidence. Many of the extended family of the patriarch, René Hébert arrived in La Prairie about August of that year, and appeared in the church register. (Family trees published on Ancestry.com helped greatly in guiding our research.)

The marriage of Joseph Hilarion Hébert and Anne Hébert was revalidated in a ceremony on 6 October 1768[4]. The Québec diocese granted a dispensation for consanguinity in the second degree (they were first cousins; René was their grandfather) and reconsecrated their 1765 marriage in "nouvelle angleterre" (probably Connecticut).

- René Hébert, the patriarch, died and was buried 30 August 1768, very shortly after the family arrived in La Prairie.
- Some children were baptized in groups such as those of Amand Hébert and Françoise Gauterot (David, Age 11; Paul Amable, age 6; Louise, age 3; Esther, age 10 mos.) as well as children of Charles Hébert and his second wife, Ursule Forest (Jean and Firmin, age 4; Mathurin, age 6). Both Amand and Charles were sons of the patriarch, René Hébert.
- Anne (wife of Charles-Albert-Amable-Pinsonnault), was baptized 9 September 1768[5], having been born most likely in New England 19 months and several days earlier, about 1 January 1767. Anne would have been a babe-in-arms on the grueling trip from Connecticut to Québec.
- Some of René's extended family went to L'Acadie, Québec near La Prairie, where many former Acadians settled, including children of Pierre and Élisabeth - Pierre Guilbert Hébert (who married Marguerite Cyr, 15 Jun 1789)[6], and his sister Anastasie Hébert with her husband John (Jean) Smith, married in CT in 1769[7] but died in L'Acadie[8].

One can only wonder how the families who followed much later knew where to go. Did they communicate by mail? Did someone travel back to Connecticut? Did they even make connections in Québec? Did all the Guilford Héberts go to Québec? There may be no answers.

Although they lived for over a decade as a tiny minority in the English-speaking community of Guilford, the Héberts found housing and a living. It was a struggle but they ultimately found their way to much more compatible French-speaking communities in Québec, New France. They fared better than many of the over 10,000 deported to all 13 colonies, England and the Caribbean. Some found their way back to New Brunswick and Nova Scotia. The descendants of most remain where their ancestors were deported by *Le Grand Dérangement.*

And that is how we can pass on this most interesting tale about the forced exile and thousand mile trip of Anne Hébert's family from Acadia to Connecticut and then to Québec where they gathered in strong French-speaking communities. This story is now part of our family heritage.

Looking Back

Is the effort worth it? Like most people who take up genealogy as a hobby, we quickly became addicted to searching names and dates. What became even more engrossing were the personal stories

and adventures as well as the historical context of the times in which our ancestors lived. They become much like a path along which one walks, gaining inspiration and appreciation from the sights encountered either side. The stories and historical context make genealogy fun.

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What's in a Name?

By
Gary Nokes

What's in a name? Absolutely everything when it comes to genealogy! We would be completely lost and utterly clueless without clearly defined lineages to trace our ancestry and French-Canadian lineages are often cloudy at best. Today our efforts have been greatly facilitated by the works of Drouin and Jetté, not to mention the wonderful databases of the *Programme de Recherche en Démographie Historique* (PRDH) and others. But it is often the case that we hit brick walls in our quest to uncover our heritage... Frequently frustrating, but sometimes leading us to enlightenment. If you go by the family name of Boisvert, Boulanger, Champagne, Labounty, Lacroix, Lapointe, Laramy or Sansoucy, just to mention a few, *you may not really be who you think you are!*

Every culture in the world has its own unique form of identifying its members. These forms of identity can be dictated by religious beliefs, societal structure or legal mandate. They can be individual-oriented, family-oriented or clan-oriented. Regardless of how identity is organized, it is imperative to the successful functioning of any given society. We tend to take naming conventions for granted nowadays, as the system we are accustomed to in the United States functions rather smoothly; however, things were not always thus with French and French-Canadian conventions.

In Anglo-Saxon and other Germanic societies, families are identified by surnames and individuals within these families are then identified by their given or "first" name... also known as their "Christian" name, the one they were given at their christening. Children are often named in honor of their father or mother, and in Germanic societies, these individuals are easily identified by the suffix "Junior" or by Roman numerals such as II, V et c. This applies mostly to male offspring as they are the ones "continuing" the bloodline. Therefore, it is easy to understand how *John Johnson* begets *John Johnson, Junior,* who then begets *John Johnson III* and so on. Generations are clearly defined and these individuals can easily trace their lineage back to the original "John Johnson."

In Latin cultures, there is no way of indicating "Junior" or any other descending form of identification between generations. Spanish and Portuguese societies have gotten around this handicap by mandating that offspring be known by *both their father's and mother's surname.* For example: Juan Amilhat marries Catarina Cabirol; their son is named "Guillermo" and is known as ***Guillermo Amilhat y Cabirol*** and grows up to marry *Isabelle Olis y Barat;* their son, "Guillermo" is christened **Guillermo Amilhat y Olis.** It is also acceptable to substitute a *hyphen* for the "y" in these instances, leading to **Guillermo Amilhat-Olis.** In this manner, an individual's identity is clearly delineated throughout the ages. Germanic societies will occasionally endorse similar naming practices when the social status or heredity of an individual is at stake. In such cases, offspring go by both parents' names, father's first, separated by a hyphen: John Johnson-Williams.

In French culture, it is particularly difficult to denote subsequent generations: It is entirely possible to have 7 generations of François Le Clercs in a row... with considerable overlaps in their lifetimes! It is also quite possible to have 7 François Le Clercs born to the same mother and father in the same generation. One might occasionally find a François Le Clerc, **Vaine,** or François Le Clerc, **lejeune,** indicating **"the elder"** or **"the younger"** respectively. This **may** indicate a father and a son; however, it may just as well indicate "François Le Clerc, **the older brother"** and 'François Le Clerc, **the younger brother."** Context is extremely important here and if you do not know it, you could become very lost.

So how can François Le Clerc differentiate himself from *his father,* François Le Clerc, and from *his son,* François Le Clerc, and from *their cousin,* François Le Clerc? *By adopting a "dit" name that enables other members of French society to tell them apart. A* **dit/dite** (masculine/feminine) name translates merely as a *"said"* name and is the easiest way for individuals or families to differentiate themselves from like-named, if not related, others. François Le Clerc, *the father, lives in a valley:* François Le Clerc, *the son, lives on a mountainside.* François, the father, becomes *François Le Clerc* ***dit La Vallée*** and François, the son, becomes *François Le Clerc* ***dit La Montagne.*** Their offspring *can* maintain their father's dit name *if they wish,* but they are free to select *their own* once they reach the age of majority. Are you sufficiently confused yet?

A dit/dite name can be descriptive of one's origins or home environment, as in the paragraph above. It can be the name of one's hometown (Jean-de-Paris), home province (Languedoc) or patron saint (Saint-Laurent). It can describe one's character (La Pensée), abilities (Le Fort) or personal attributes (La Jeunesse).

A dit/dite name can be a "nom-de-guerre," chosen or earned while in combat. Sometimes aliases were used to prevent unflattering information from reaching a soldier's family and friends back home. In such cases, the soldier's true surname was dropped entirely: Going only by his nom-de-guerre, the soldier became completely anonymous thereby shielding himself and his family from possible reprisals and repercussions of battlefield events. A dit/dite name nom-de-guerre can also be a friendly or respectful nickname that one earns while in military service: *Jean Garceau dit Tranchemontagne,* a soldier sent to Acadia to protect the colony from British aggression, *earned his nom-de-guerre for his ability to easily traverse rough or mountainous terrain. "Tranchemontagne "* literally means *"cuts through the mountain. "*

Dit/dite names have been known to become swapped with a family's actual surname in subsequent generations. François Le Clerc dit La Vallée 's great-grandson might wind up being known as *"François La Vallée dit Le Clerc, "* or even just *"François Vallée "* as time progressed. This evolution seems to have increased in frequency during the late 18th Century as individuals forgot the purpose or true meaning of their particular dit/dite name. Things got even worse when French-Canadian families began migrating to the United States in the 19th Century. Terrible phonetic bastardizations often ensued when newly-arrived Frenchmen interacted with indifferent and frequently hostile Yankee town or city officials. Federal census takers were particularly good at butchering both given and surnames of our French-Canadian forebears. Dit/dite names only served to further complicate matters!

Here are several cases in point: Prior to the advent of Railroad pensions and Social Security retirement benefits, the computer age and 9/11, a person's identity could, for a variety of reasons, be quite fluid. Just because one was born and baptized *"John Johnson, "* did not mean that one could not live one's entire adult life as *"William Smith. "* Unless you were confronted by family members or old acquaintances, *who would ever know that you were not "William Smith?"*

Médard Caille dit Biscornet was born on June 17, 1808 in Châteauguay, Québec. He married *Marguerite Dessaint dite Sanspitié* on September 12, 1831 at Châteauguay. Their son, *Médard Caille,* was born on July 17, 1834 in Châteauguay, Québec. The family ultimately moves to Swanton, Vermont via Boston in the late 1840's, and along the way, the father, *Médard Caille,* becomes *"Peter Medor"* and the mother, *Marguerite Dessaint dite Sanspitié,* becomes *"Margaret St. Peter". Médard Caille, the son,* also becomes *"Peter Medor"* and goes on to marry *"Mary Freemore "* in Swanton. What a transformation!

Dit/dite names are often used conversely with proper surnames even among siblings within the same family. *"Mary Freemore,"* who is mentioned in the paragraph above, is also an English bastardization: Her actual name was *Marie Furnas dite La Jeunesse.* Her father, *Jean-Baptiste Furnas dit La Jeunesse,* was born on March 23, 1787 in Saint-Mathias, Québec. He moved to Swanton, Vermont in the 1830's and ultimately became *"John Freemore. "* His wife, *Marie Charbonnier dite Saint-Laurent,* became *"Mary St. Lawrence. "* In the official town record books, this couple's children are recorded under various surnames, *"Freemore, Fremat, Fremault, Fremont, Lajeunesse, Jeunesse and Young. "* Beyond the obvious errors, the Town Clerk's use of *"Lajeunesse, Jeunesse and Young"* are prime examples of the confusion that ensues when a dit/dite name gets swapped for a proper surname... exacerbated by ignorance and indifference.

Here is an example of when someone chooses a unique dit/dite name to differentiate themselves from numerous like-named families in the same location and how that name can take on a life of its own. *Guillaume Hogue* was born on July 2, 1841 in Sorel, Québec. At the time of his birth, there were *many "Hogue"* families living in Sorel. In order to differentiate himself from the other *"Hogues, "* Guillaume adopted the dit name of *"Jean-Marie," the name of his grandfather and great-grandfather who headed his particular clan. Guillaume Hogue dit Jean-Marie* moved to Swanton, Vermont and married Clara Bourgeois on January 7, 1875. Son George was born on July 13, 1878 and William, who would later become an Edmundite Priest and found Saint Michael's College in Colchester, Vermont, on December 8, 1882.

The boys grew up and sometime along the way, decided to drop their family surname, *"Hogue, "* and use their dit name of *"Jean-Marie "* as their surname.

Over time, *"Jean-Marie "* was corrupted into *"Jeanmarie "* and then *"Jemery, "* which George and William used as their surname until their deaths. *Jemery or Jeanmarie Hall at Saint Michael's College* was named in honor of founder, *Father William Jemery,* who was born *William Hogue dit Jean-Marie,* and continues to serve the college to this day.

Here are some common dit/dite name associations with their proper surnames for the family names mentioned in the first paragraph of this article:

This table presents a representative selection for your information and does not indicate the many associations possible for each of the dit/dite names presented. In-depth research is required to determine your particular surname-dit/dite name association, if any exist.

Another complication to be prepared for once you discover your true identity, or if you already know it, is surname spelling variations. The sad truth is that most of our French-Canadian ancestors were illiterate and relied upon parish priests, notaries and other officials to record their names in documents that we are very fortunate to have access to today; however, this meant that the spelling of one's name was dependent upon the knowledge and ability of the scribe... *and some were more gifted than others.* The surname *"Daigneault, "* which appears to have coalesced in this form in the 19th Century, has been written over the years as *Dagnault, Dagnia, Dagne, Dagnot, Dania, Denault, Deniault...* and many more versions depending upon who was doing the writing—*were all attached to the exact same family.* It is quite possible to find children in the same family with wildly different variations on their surname: *The key is that they will have the* same parents and searching for married couples in such cases will be your salvation.

Given names, like surnames, could be quite fluid in the past: If children did not like the name that their parents had chosen for them at birth, they could simply go by a name that they preferred. Fortunately for us, the Catholic Church was appropriately pedantic about its records on this subject; however, every once in a while, someone slipped through the cracks. On July 2, 1901, Médéric Lefebvre married *Exire Jackson* at Lacolle, Québec. The marriage record clearly gives the bride's given name as *"Exire "* and lists her parents. Searching for *"Exire's"* birth record proved fruitless and frustrating. There *was* another *"Exire Jackson "* born in the same parish around the appropriate time, but to *different parents.* This *"Exire "* proved to be the first cousin of the *"Exire "* in question. The *"Exire "* in question, as it turns out, was actually born on August 6, 1884 and baptized *"Marie Philomène, "* although she went by *"Exire "* all of her life.

At first glance, the variety of given names in old Québec can appear somewhat limited. It is guaranteed that you will have a plethora of men named Jean-Baptiste, Joseph, Pierre and François in your French-Canadian ancestry. It is even more likely to find myriads of women named *"Marie "* or *"Marie "* in combination with other names such as Marie-Josephe, Marie-Louise, Marie-Anne and Marie-Marguerite in your lineage. Children were often named after parents or grandparents, saints or the King of France and other assorted nobles. *It is absolutely possible to find multiple children with the same given name born to the same parents, so choose your Marie or Joseph carefully!* There was a reason for such repetitive naming and it is explained by the Universite de Montréal in the following paragraph:

"Among Catholics, choice of first name wasn 't left to chance or parents' imagination. On the contrary, the church liked to control the attribution of first names to ensure that on the day they were baptised, children received the name of a saint who would guide them throughout their life. In the Rituel du Diocese de Québec, which laid out the rules to follow for writing baptismal, marriage and burial certificates in Québec, Monsignor de Saint-Vallier stipulated 'The Church forbids Priests from allowing profane or ridiculous names to be given to the child, such as Apollon, Diane, etc. But it commands that the child be given the name of a male or female Saint, depending on its sex, so that it can imitate the virtues and feel the effects of God's protection.' A list of acceptable names—1251 for boys and 373 for girls—was published in an appendix to the Rituel." (Desjardins)

A thorough understanding of the purpose and use of dit/dite names and French-Canadian naming conventions are critical to the accurate research of French-Canadian genealogy. While murky at the best of times, dit/dite names can often be the only link available to uncover a true ancestor. Once grasped, dit/dite names can become a lifesaver! What's in a name? A lot more than is often imagined. Each surname is a direct link to a fascinating heritage and occasionally to historical events and illustrious people who, although long gone, have shaped our lives to this very day... whether we know it or not.

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"Where LaFleur Had Lived. . . " continued from page 3

Nine miles south of the mouth of Fish Creek, on the west bank of the Hudson River in Lot 1 of the Saratoga Patent, a former Carignan-Salières Regiment soldier from the Chambly Company, René Poupard, who went most frequently by his dit name "LaFleur", settled with his family around 1685. About the same time, another soldier of the Chambly Company of the Regiment Carignan-Salières, Poitiers, known in Albany as "Dubison, the Frenchman", established a homestead and his economic base of operations on the river flats in Lot 6. Lot 6, the most northeasterly lot in the Patent (today in the Town of Easton, Washington County), was purchased by Pieter Schuyler from his uncle David in 1686. In that deed, the northernmost flat, or plain on the east side of the river, was noted to be "where Dubison [sic] a Frenchman now lives". The Schuylers, though not the wealthiest of the Dutch who settled at Fort Orange and Beverwyck (later named Albany, after the English takeover in 1664) became very involved in the lucrative fur trade, an enterprise that not only made them indispensable political figures in the northern borderland of New York, but eventually rich. Their involvement with the natives brought them to the doors of New France, where they would continue to influence political, military and economic events into the late 18th century. The Schuylers appear to have accommodated the French traders on their lands: Pieter's Saratoga Patent Lot one being the site of Poupard's small plantation, and David's Lot 6 where Poitiers settled on the land along the river. Both French men were married, and their wives and children were part of these frontier households.[6]

When Poupard built his house in Stillwater, he was married to his first wife, Marie Gendron, one of the filles du roi ("King's Daughters") whom he married at Boucherville in 1679.[7] Sometime in 1685 when they came south into New York, it was with two small children: oldest sons René and Joseph, both born at Chambly in 1682 and 1684 respectively. Marie Gendron also gave birth to two daughters: Marie, born 1686 in Stillwater, and Élisabeth Isabelle, born four years later in 1690. Marie Gendron died in Stillwater of unknown causes between 1691 and 1695 and is likely buried there. In 1695, René Poupard married Marie Perrin of the Staten Island / Amboy, New Jersey area. It is possible that the Poupard family was living in this area for a few years, as the next two children, Jean (born 1696) and Charles (born 1698), later listed Amboy as their birthplace. But by the summer of 1699 – the same year Poitier and his family moved back to Canada - the Poupards had returned to Stillwater. Neither man's name appears on the January 1699 list of those swearing an Oath of Loyalty to King William & Queen Mary administered in Albany County. Those swearing the oath also had to take a Test Oath; a renunciation of the Roman Catholic faith and its core beliefs, which two residents of Albany County – Villeroy (Pierre

[6] Jean-Baptiste Poitiers and his wife, Élisabeth Jossard, had seven children. They moved to New York in 1674, living in Harlem, Flushing, and Staten Island before moving to Saratoga around 1685, staying there until at least 1689. They also lived at Esopus before moving back to Canada in 1699. Poitiers, who could read, write and speak English, French, Dutch and Native languages, was valuable as an interpreter. In 1711, Poitiers moved to Detroit.

[7] According to the website "fillesduroi.org" (http://www.fillesduroi.org/), more than 750 single French women, known as the filles du roi, or King's Daughters, came to Canada between 1663 and 1673 as part of Louis XIV's plan to promote settlement in the colony.

De Garmo) and Frans Pruyn, refused to take.[8] After 1689 under British rule in New York, the public practice of Catholicism became illegal. From this time until the year after the British evacuation of New York City in November 1783 Catholic priests were legally barred from entering the colony under penalty of life imprisonment. Religious and political liberties for Catholics were severely restricted.

The consequences of being French with ongoing ties to French Canada were made more severe when combined with the political and military conflicts between England and France. Those European conflicts manifested themselves in the colonial world, as well. When war between France and England loomed in the late 1680s and into the 1690s (King Williams' War – 1689-1697), the religious rhetoric so bitter in Europe was echoed in New York. During times of colonial war and conflict the French residents in New York found themselves subjected to suspicion and legal troubles. Those who retained their cultural and religious ties to Canada and Catholicism made decisions: stay and accommodate to the cultural ways of a British colony; stay and hide religious practices; or flee or be forced to flee to Canada.[9] Although late 19th century historians related that the French settlers at Saratoga were Protestant Huguenots, there is evidence suggesting that some – notably the former French soldiers - were probably Catholic.

Trading in the land between Albany and Montréal

The first recorded evidence of René Poupard's fur trading activities came in October 1677, when Anthony Lespinard sued him for non-payment of debt. In November 1679, when Pierre de Saurel, who had been Poupard's commanding officer in the Chambly Company, wrote that LaFleur hunted at Lake Champlain, and had been in Orange (Albany) determining the truth of a rumor he had heard from Guillaume David, another Frenchman who settled with his family at Esopus (Kingston), New York, in the Hudson River Valley. David had told Poupard that the French had been banned from selling furs in Albany, a fact that may have gotten Poupard close to deportation from Albany in 1679. It appears that

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[8] 180 men in Albany County, New York over the age of 16 signed their names to this oath and test administered in January 1689: "**The Oath:** I, [name], do hereby promise and swear that I will be faithful and bear true allegiance to his Majesty King William, so help me God. I, [name], do swear that I do from my heart abhor, detest and abjure as impious and heretical, that damnable doctrine and position, that Princes excommunicated or deprived by the Pope or any authority of the See of Rome, may be deposed or murdered by their subjects or any other whatsoever. And I do declare that no foreign Prince, Person, Prelate, State or Potentate, has or ought to have any Jurisdiction, Power, Superiority, Preeminence or Authority, Ecclesiastical or spiritual within this Realm. So help me God.
The Test: We underwritten do solemnly and sincerely, in the presence of God, profess and declare that we do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the Elements of Bread and Wine into the body and blood of Christ, or after the Consecration thereof by any person whatsoever, and that the Invocation or Adoration of the Virgin Mary and the Sacrifice of the Mass, as they are now used in the Church of Rome, are Superstitious and Idolatrous, and we do Solemnly in the presence of God, Profess, Testify and Declare, that we do make this declaration and every part thereof in the plain and ordinary Sense of the words now read unto us as they are commonly understood by English Protestants without any Evasion, Equivocation or Mental Reservation whatsoever, and without any Dispensation already granted for that purpose by the Pope or any other authority or person whatsoever, or without any hope of any such Dispensation from any person or authority whatsoever, or without thinking that we are or can be acquitted before God or Man, or absolved of this Declaration or any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same, or declare that it was null and void from the beginning."

[9] For a modern historian's overview of Catholicism in New York during the Colonial era, see: Jason K. Duncan, Citizens or Papists? The Politics of Anti-Catholicism in New York, 1685-1821, (2005). Duncan discusses the anti-Catholic populist regime that came to power in 1689 after the downfall of King James II to the state constitutional convention of 1821, which finally gave Catholics full civil rights in New York State.

Poupard was working for Saurel in 1679.[10] From this evidence and from other fur trading accounts, we can be reasonably certain that Poupard was not only familiar with the trading routes, but also had become part of a network of patrons and suppliers based in Albany.

By the mid-1680s, Poupard with his wife and two small children took up permanent residence in New York at Stillwater. Stillwater was a good location for a trading post, due to its location along the north-south route, the Hudson River. Stillwater was close to the mouth of the Hoosick River – a corridor into western New England, and very close to the settlement at Schaghticoke. It was also about six miles east of Saratoga Lake, from which trails extended westward to the Mohawk Valley.

But tensions among the traders may have proved to be an early stumbling block for Poupard in New York. A "John Doe" turned him in to the authorities in Albany, and on December 28, 1686, Poupard was arrested and brought to Albany before the Mayor's Court. We learn from this case that Poupard was "at his house" at "the Stille Water" in Albany County, and that he had traded and bartered with the Indians strung wampum and stockings for deerskins and other furs. He had in his house a quantity of strung wampum along with stockings for trade, which was in violation of the law. Poupard argued to the court that the wampum was at his house to pay a carpenter "for the making of his house, which he is wanting" – so at that time, his dwelling house was incomplete, although apparently habitable. A jury found him guilty and ordered the confiscation of the wampum (sewant) and stockings. But Poupard protested the petition to the court, saying that "being a stranger, he did not know that it was prohibited to have strung wampum in his house", and he asked that the seized wampum be restored to him and the fine remitted.

War

Two and half years later, as relations soured between France and England, a warrant was issued in Albany for the arrest of LaFleur, Villeroy and Delafortune – the Frenchmen who were living "towards Sarachtoge". "Whereas it is thought Convenient that at this juncture of time the French that live towards Sarachtoge shall be removed from thence to remove all suspicion which people now have..." the August 3, 1689 warrant read. The Justices of the Peace, including four of the landholders of the Saratoga Patent (P. Schuyler, D. Schuyler and Dirk Wessels), had "Lafleur [Poupard], Villeroy [Pierre or Peter De Garmo or De Garmeau] and De la Fortune – also called "François"[11] in court documents arrested and brought to Albany for examination before the court. Accused of "keeping correspondence" and "conveying letters to the French at Canada", the three men were arrested. Poupard was confined in the Chamber of Arnout Cornelise [Viele][12] until witnesses could be brought from Sarachtoge to testify against him. Villeroy was merely confined to Albany until further order. New York Governor Jacob Leisler articulated his

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10 "Pierre Saurel", Dictionary of Canadian Biography", by Jean-Guy Pelletier. Pierre Saurel approved of the sale of spirits to the Natives in 1678, for according to him the Indians would turn to the Dutch if the French defaulted. He was moreover actively engaged in fur-trading. In 1681, according to Frontenac, he had "5 canoes and 10 men in the woods carrying on the fur trade." René Poupard appears to have been one of the 10 men employed by Saurel.

11 The identity of "François", "Fransorra" or "delafortune" is not certain. Some have suggested it may have been Luc Poupard, another Carignan-Salières veteran. Any relation between Luc and René Poupard is not known.

12 Arnout Cornelis Viele was an innkeeper and an interpreter based in Albany. In the Schenectady raid of 1690, his daughter Maria with her 2 children, the wife of his son Cornelis, and his grandson Johannes Schermerhorn were all murdered. His son Arnout was taken prisoner to Canada.

enflamed judgment of the French living in the Saratoga Patent: "*...the place called Scharachtoge belongs to the Magistrats there [Albany]...it is the uttermost frontiers and there are six or seaven families all or most rank french papists that have their relationes at Canada and I suppose setled there for some bad designe and are lesser to be trusted there in this conjunctione of tyme than ever before...*" (August 13, 1689)

On the 5th of August the case against the Frenchmen began, the same day the French settlement at Lachine outside Montréal was devastated by Mohawks. It is not known if the authorities in Albany knew about the impending attack. The list of suspected men had grown to include Anthony Lespinard and John Van Loon in addition to Poupard and Villeroy. The men were accused of attempting to entice some [British] soldiers of the Garrison at Albany with provisions and supplies in the winter of 1685 encouraging them to defect to Canada. The accused were suspected also of continuing to communicate secretly with the French in Canada, and thus endangering the frontier community and its environs at Albany. They were ordered held in the fort at Albany.

Lespinard, a French-born baker, who would die in New Rochelle in 1696, confessed to the court that soldiers John Sage and William Boyen had come to him for bread and French money. Lespinard claimed that he had advised them not to go to Canada. Van Loon, who had made an ax for John Sage, confessed he knew of the soldiers' plan, but he, too, claimed he had advised them against carrying it out. Villeroy told the court that both soldiers Boyen and Sage asked him to make snowshoes for them the previous winter, but that he had no knowledge of their plans to go to Canada. Poupard stated in court that John Sage had asked him for a canoe to go to Canada. Poupard questioned Sage whether he was going to procure a pass, and when Sage responded he would get a pass from Major Gervis Baxter, commander of the Albany fort, Poupard agreed to make the canoe. Sometime later, Sage met Poupard on the street in Albany, and asked him if he remembered his request for a canoe, and if he could get bread. Poupard told him that without the pass from Major Baxter, he would not help him to acquire a sleigh, bread, or anything else.[13]

On the 10th of August, Villeroy's Albany Dutch wife, Catharina Vanderheyden, petitioned the court to have him freed from prison, and with bond posted, he was. Lespinard, Van Loon and Poupard also petitioned the court, inviting an examination of their businesses, the right to make their defenses, and a decision rendered on their guilt or innocence. The three were allowed to post bond and were released, confined only to the City of Albany until the case could be decided. No other information is available on the disposition of the case, but it appears that charges were dropped, since all three men continued to pursue their business in and around Albany.

Within weeks, in September 1689, three people were killed at Bartel Vrooman's dwelling at Saratoga by French Indians. After that, the dwelling was fortified, likely by a palisade, and two companies of Albany militia along with Native scouts from Schaghticoke were stationed there. Five months later, in February 1690, the stockade at nearby Schenectady was attacked. Sixty were killed and twenty-seven taken captive. The raid sent shockwaves through Albany and the surrounding communities. Bartel

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[13] Neither Sage nor Bowen ever went to Canada. Sage died in Cromwell, CT in 1750, a wealthy man, and Bowen married a local woman in 1690. Bowen's descendants moved into the Mohawk and Schoharie Valleys in New York.

Vrooman, whose house at Saratoga had been recently fortified and manned by soldiers from Albany and Native American scouts, was in fact, killed in the raid on Schenectady while at the house of his father.

In response to the attacks, a military expedition targeting Canada moved north out of Albany in the summer of 1690, led by FitzJohn Winthrop. Johannes Schuyler was with those troops, encamping at Stillwater on August 1st. Some time that year, a fourth child, and second daughter, Élisabeth, was born to René and Marie Poupard in Stillwater. Poupard likely took advantage of his dwelling's close proximity to the troops, making or selling canoes as the soldiers moved military supplies northward. On June 22nd and 23rd, 1691, Pieter Schuyler led troops north to attack the French at LaPrairie, again, stopping at Stillwater.

On April 11, 1692, René Poupard petitioned the government of New York for compensation for goods "taken by the soldiers". It is not known what those goods were – but considering the court case of 1686 and evidence that he had a grist mill on his property, he might have been expecting payment for canoes and equipment, flour or bread. Between 1692 and 1695 the archival record is silent on Poupard's activity, but later information given to religious authorities in Montréal in 1708 reveal that Marie Gendron, Poupard's wife, died in Stillwater some time during these years.

In Stillwater with his second wife, Marie Perrin, Poupard had three more children there: Clothilde, born October 12, 1699; Madeleine, October 1704; and Paul Clément, born August 1706. But again, war erupted – this time, Queen Anne's War (1702-1713). During this conflict, raids from French Canada were concentrated in New England, in particular, the Connecticut River Valley. The most well-known of these raids occurred in Deerfield, Massachusetts in 1704.

Trading continued in Albany, and at Stillwater, Poupard's second eldest son, Joseph, began to work alongside his father. Joseph Poupard's name appears in Albany trader Evert Wendell's account book in 1707. Evert Wendell apparently used Joseph Poupard as a middleman in 1707. Wendell called him "Schoo[ ]"; perhaps it is a part of a name given to Joseph by a Native American who was involved with both men in the trade of goods.[14]

But things would change drastically for the Poupard family. On November 20, 1707 the Saratoga Patent was re-issued. Within a month or two, this French and most likely Catholic family would be forced out for good.

The Killing

The motivation for the killing of René Poupard and his wife remains hidden to history. No documentation has been located in official New York colonial records. Even though tensions between Canada and New York and New England were again high, this killing does not seem to fit into any other expedition by the French against the English in New England or New York. It does not qualify as a "raid" on a settlement, but appears to have been a targeted killing.

Poupard's second eldest son, Joseph, who seems to have been a leading figure in the family, reported that the killing was done by "Agniers", the French word for Mohawks. Poupard's oldest daughter,

[14] Kees-Jan Waterman, transl. and ed., "To Do Justice to Him & Myself": Evert Wendell's Account Book of the Fur Trade with Indians in Albany, New York, 1695-1726". Philadelphia: American Philosophical Society, 2008, pp. 181, 182, 265.

Marie, had gotten married in the spring of 1707 to Hendrick Vanderwerken, a young man of Dutch descent whose family lived in Halfmoon, just south of Stillwater. Marie was expecting her first child, due in mid-March 1708. It is not known whether Marie and Hendrick were present when the killings took place, but soon afterward, they along with the surviving children and some relatives, made their way in the coldest of the winter months to Montréal.

Why did the family, including Marie, who was in the last months of her pregnancy, choose to flee northward through difficult terrain during the coldest and snowiest time of the year? Why did they not seek refuge in Halfmoon, where her husband's family lived, or in Albany, just a couple of days travel south, to a town where their father was well known? Why did they so soon afterward seek from the Church the confirmation of lay baptisms that had been administered in Stillwater by one of their own?

René, the eldest son, may provide the most interesting clue as to why the Poupard children were not killed along with their parents in 1707. Circumstantial evidence leads to the theory that he may have been developmentally disabled. From archival records in New York and Canada, it is known that René was illiterate, while his siblings were able to read or write. In a culture that would have elevated him as the first-born son, his role was filled by his younger brother, Joseph. In Canadian records, René was listed as a "laborer", but did not appear to follow any profession. He did marry at age 30 to a widow 15 years his elder, but they never had children. Could this marriage have been one of convenience: he providing a home for a widow, and she taking care of the basic needs of the home? If his father and stepmother were killed outside of the house, could René's presence inside the Poupard house at Stillwater at the time of the raid been a deterrent to the Mohawks? These questions may never be answered, and the theory might remain just a theory. But it might help explain why only the parents were killed, and why no prisoners were taken.[15]

The Second Generation

The second generation of the Poupard family illustrate the varied choices made by this family. Not surprisingly, son Joseph, who had already begun a life built on trade and travel to outlying parts, became known as a "voyageur oeste", Jean Poupard went to Detroit. Jean's son, Joseph, was also at Detroit in the 1740s and 1750s.

Marie gives us even more clues about continuing ties between the French in the Albany / Saratoga area. Marie and her husband actually returned to the Albany area within five years after they had gone to Montréal. In fact, they may have petitioned the New York government to return as early as February 24, 1708 – which means that the family may have been in Canada early in the winter of 1707-1708. "License. Hendrick Roelefsen to return from Canada, and with his wife, to reside in this province." With baptismal records from Montréal as evidence, this return did not occur so early. But within five years, and now with two children, the Vanderwerkens appear to have settled in Halfmoon, (likely the modern-day Town of Waterford) near Hendrick's father. Both men appear on the 1720 census of freeholders in Halfmoon, the area just south of Stillwater.

In a twist of fate not uncommon to a borderland area like Saratoga, the devastating French raid on Saratoga in late November 1745 resulted in the burning of the community and the taking of prisoners.

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[15] Personal discussions with James Hughto greatly informed this theory; my thanks to him for his insights.

Three generations of one Saratoga family were taken to the prison in Québec – members of the Vanderwerken / Quackenbos family. Marie Poupard Vanderwerken's brother-in-law, his wife and their children were imprisoned. Several family members died in Québec; one daughter was adopted by Natives and never returned to New York.

René Poupard's identity was not lost as his land changed hands well into the 18th century. By 1709 the English had built a fort at Stillwater (Fort Winslow) at the place where Poupard had his home. The French, in their reconnaissance of the line of English forts stretching northward from the Albany area to Fort Anne, list the fort at Stillwater in 1709 as "where Lafleur formerly lived". In 1717, Isaac Ouderkirk purchased land from the City Corporation of Albany that "bordered on the land where Lafleur had lived".

Today

Aside from references in the Documentary History of the State of New York that have found their way into later 19th and early 20th century histories of the area, the Poupards have been lost. Today these colonial borderland settlers are little known. Between 1699 and 1708, most French families had either moved back to Montréal, or had chosen to accommodate to the English culture as citizens of Albany, Esopus, or New York. Some had taken spouses of Dutch and English descent. Evidence shows that their cultural associations with other French-speaking people continued for at least a generation, however, as they are shown to have witnessed baptisms for one another and left goods to one another in wills.

Today the location of the colonial era fort in Stillwater, New York is indicated by a blue and gold historic marker, placed by the New York State Education Department in the 1920s. Reading through other archival accounts, especially those of 19th century local historian Asa Fitch, we can place René Poupard and his family; his late-17th century house, outbuildings and a grist mill, in the area along present-day Route 4 and 32 on the north end of the Village of Stillwater in the area around the Dirck Swart House. Theirs is a story of how culture, opportunity, accommodation and hardship were part of the lives of French families in New York in the 17th century, a history that has been hidden for too long.

Appendix 1: The Traders

The following is a list of some of the former soldiers of the Régiment Carignan-Salières, who settled in New York:

Jean-Baptiste Poitiers ("DuBuisson") Chambly Company. Lived on David Schuyler's Lot in the Saratoga Patent – today Easton. Could speak English, French and Dutch. Poitiers and his family left New York in the fall of 1699 to go back to Montréal. From 1682 to 1685 they were living in Staten Island where two of the children were born. It was about this time that the English became wary of Poitiers, suspecting that he was actually a papist and French spy. The family moved back to the Albany area. While they were there a warrant for his arrest on the grounds that he had carried on a secret correspondence with the French. In 1689, a force of militia from N.E. was being assembled in NY for an attack on Montréal. It never took place but the English knew that the French had heard about the plan from their spies in N.Y. Poitiers was suspected of sending such letters to Canada. It is possible that Poitiers, like Jean LaLande, was the traders' contact at the port selling and shipping the furs to Europe, acting more as a merchant than a trader. Poitiers became very wealthy from his dealings during this

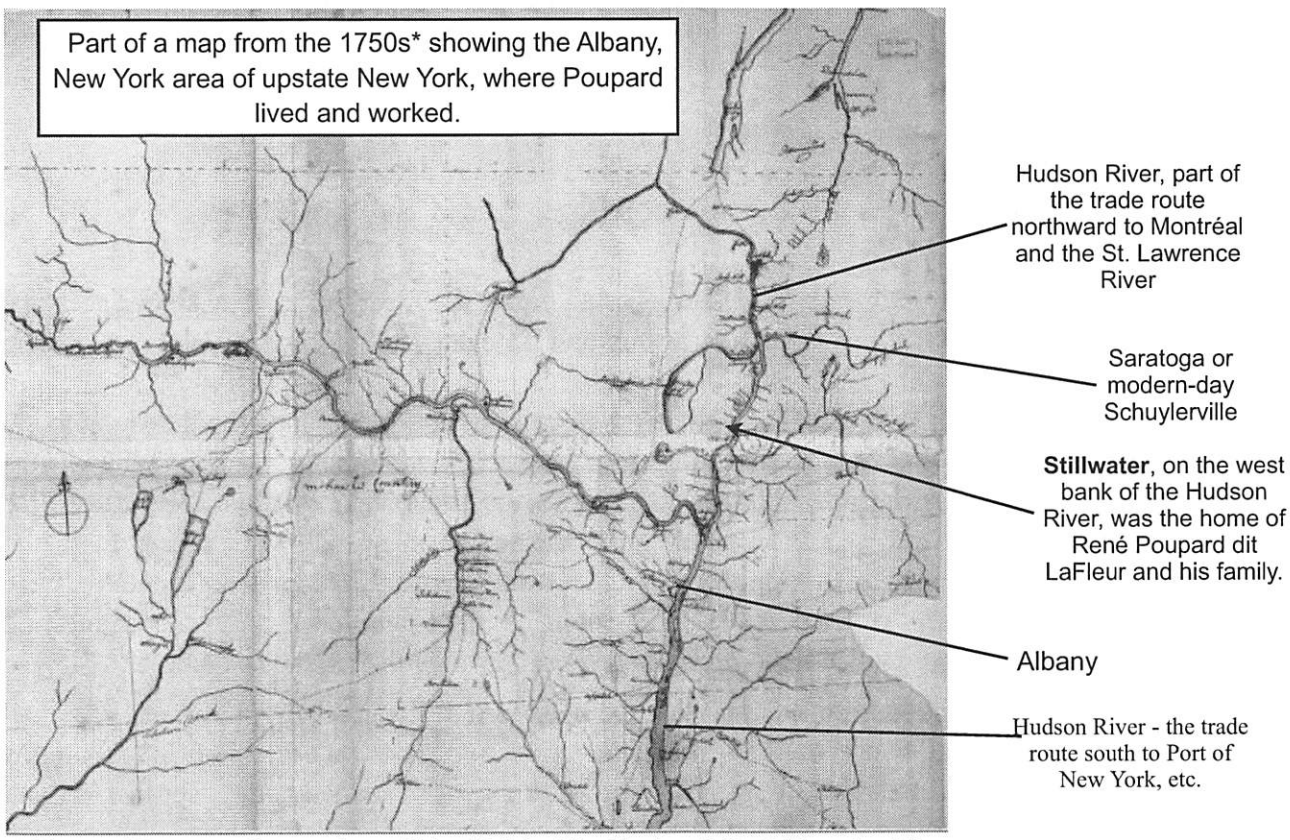
time. He came from French nobility so was very well educated but was orphaned at 15 (his mother died at his birth and the father a French officer was killed in battle).

René Poupard ("LaFleur") Chambly Company. In 1685 moves his family to live on Pieter Schuyler's Lot, today the center of the Village of Stillwater.

Luc Poupart ("La Fortune") Saint-Ours Company. Possibly also at Saratoga in the 1680s.

Jean Lalande Monteil Company. Trader and interpreter – could speak English, French and Dutch; settles at Amboy (NJ). Married Élisabeth Perrin, sister of Marie Perrin, the wife of René Poupard. Lalande and his wife accompanied the Poupard children to Montréal in 1708.

Pierre Montras: Froment Company. Settled at Esopus (Kingston, NY); married the daughter of a Huguenot, although Montras was Catholic. Jean-Baptiste Poitiers was godfather to one of Pierre Montras' daughters.



* Library of Congress Geography and Map Division Washington, D.C., N.W. parts of New York, no. 156 , Digital ID g3800 ar108100, http://hdl.loc.gov/loc.gmd/g3800.ar108100

FESTIVAL OF NEW FRANCE 2013

Bill Kane #365

My wife Sylvia and I decided to vacation in New England this year with a side trip to Québec for the festival of New France. Our annual trips are planned around leaving the heat of Arizona to some place less hot. My brother, Bob and his wife JoAnne joined us and the four of us arrived at our rental condo in Old Town Québec the afternoon of August 6.

The festival, held on August 7 to 10 this year, was largely planned around the 350th anniversary of the arrival of the first *filles du roi* in 1663. The first event was the arrival of 36 women who were descendants of that group dressed in the clothing of the period and arriving on a sailing vessel at Québec harbor. As the ship came into the harbor, the women were all on the deck waving to the huge crowd waiting to greet them. After disembarking they were greeted by costumed officials who escorted them to the Place Royale where they were officially welcomed to the colony. That evening a parade was held as is usual at the yearly festival. The 36 *filles du roi* were a huge part of the parade along with other musical groups, the 12 huge giants that have become a part of the parade and many local residents that marched showing off the costumes that they had either bought or made to take part in the festival spirit. The evening ended with a musical concert and then fireworks over the St. Lawrence River.

A vessel representing L'Aigle D'Or carrying 36 women dressed as filles du roi as they might have arrived in 1663 to an official welcome.

The next morning we woke up to rain and decided to travel to the Ile d' Orléans to look up some ancestors. Our first stop was at the Maison de nos aïeux, the history and genealogy center of the island. My main objective was to obtain a map of the land grants of original settlers on the island as well as a 1719 map of the island and the plots on the shore of the mainland across from the island. While there I pointed out to my sister-in-law the property once held by some of her ancestors. Next we went into the research room where a woman was sitting doing some research. She heard us talking and she asked us if we had been to the festival the day before. When I said yes, she answered that she and her husband had also been there and that one of the girls, Marguerite Moitié that had come over in 1663, was her direct maternal ancestor. "Are you Barbara Lane" I questioned? "How do you know my name" was her answer. It was a chance meeting but then we realized that we had e-mailed each other and had printed her article in the last journal.

By now the rain had stopped and we headed back to the city and the festival. Along one street, stalls had been set up and each of them had two of the filles du roi representatives that you could stop and talk to. At the first booth, I told the woman that I was descended from 4 of the girls that had come over in 1663 and wondered if she knew if any of the women representing them were here today. When I started with Catherine Fièvre, she yelled out "that's me". I had found a direct descendant of one of my ancestors on the first try. She took me over to the Maison Fornel were they had an exhibit on that first group of filles du roi. She showed me a wall chart indicating her lineage back from her mother to Catherine Fièvre. We enjoyed the other exhibits in this three story old house in the lower town and talked to other docents there.

While the king's daughters were my particular interest in the Festival, there were many more exhibits on other aspects of life in 17th century Québec. People representing fur gatherers that went west into the woods to trade with the native people, notary publics, the merchant class, and artisans of the town were there. Certainly the upper class, elected officials, soldiers, clergy, etc. were well represented. But it was the habitants who were the backbone of the colony, the farmer, his wife and children. A large area was set up, to display and sell samples of the food of the time. The museums were all open to show off their exhibits as well. It is a great time to visit the city and get a real sense of what it was like when our ancestors were alive.

Local residents dressed as habitants, soldiers, clergy, elected officials, merchants and the upper class were seen everywhere during the three-day Festival.

MY MATRILINEAL LINEAGE

Jeannine Sills #F-431

Years ago, I finished working on what I thought was my family tree. I had documents of every kind for every member all the way back to New France. What I really had was the detailed records of my parents' paternal lines. My grandmothers were there as well but not as detailed. And so it was only recently, after festivities this summer in Québec City and France, commemorating the arrival of the first *Filles du roi*, that I began looking at the women in my mother's line. This was a whole new experience for me. The hope was that I would discover a *Fille du roi* at the very top of this list. But it was not to be. However, another nice surprise awaited me . . . one which I never expected, as you will discover as you follow along.

Jeanne Vincent, my **11x** great-grandmother, was born 18 April 1555, in Rennes, Bretagne, France. At the age of 15, she married Jacques Millet a 20 year old from Normandie. She died 9 May 1654 in Rennes.

Jeanne Millet, my **10x** great-grandmother, was born 6 October 1585 in Alençon, Basse Normandie, France. At the age of 25, she married Guillaume Traversy Langlois. The second of their four children was my 9x great grandmother. Jeanne died 18 May 1629 in Alençon.

Françoise Langlois, my **9x** great-grandmother was born in 1602 in Dieppe, Normandie, France. She married Pierre Desportes in Lisieux, Normandie around 1616. In the summer of 1619, Françoise immigrated to Québec with her husband, his sister Marguerite Langlois and her husband Abraham Martin dit L'Écossais. The group returned to France after 1629 and Françoise died 20 April 1632 in Dieppe.

Hélène Desportes, my **8x** great-grandmother, is often cited as the first white child born 16 July in New France, in late 1620. This was after the arrival 7 July 1620 of her godmother Hélène Boullé the wife of Samuel de Champlain. Young Hélène and her parents would go back to France along with

Champlain after the fall of Québec in 1629. After a few years the group returned and in October 1634, she married Guillaume Hébert, son of Louis Hébert and Marie Rollet. The couple had three children before Guillaume died in 1639. Hélène went on to marry Noël Morin and have 12 more children. It is said that Hélène passed on her profession of *sage femme* (midwife) to two of her daughters.

Françoise Hébert, my **7x** great-grandmother, was the second child of Guillaume and Hélène. She was born 23 January 1638 in Québec. Her godparents were Guillaume and his sister Guillemette, wife of Guillaume Couillard. Thirteen years later, she married Guillaume Fournier with whom she had 14 children. Their 10th child was my ancestor. Françoise died 16 March 1716 in Montmagny, Québec.

Madeleine Fournier, my **6x** great-grandmother was born 3 August 1675 in Montmagny, Québec. She married Pierre Laporte dit St-Georges 9 August 1707 in Saint-François-de-Sales. Two years after the birth of her fourth child, she died 29 July 1716 in Laval, Québec at the age of 40.

Barbe Hélène Laporte, my **5x** great-grandmother was born 26 September 1714 in Rivière-des-Prairies, Québec. On 10 July 1741, she married Alexis Gariepy in Saint-François de Sales, Ile Jésus and had 7 children. She died 19 November 1761 in Ste Rose, Laval.

Marie-Joseph Gariepy, my **4x** great-grandmother was born 24 June 1750 in St-Constant, Laprairie, Québec. On 29 January October 1770, she married Charles Charland in Pointe-Aux-Trembles, Québec. She died 2 June 1816 in Grondines, Portneuf, Québec.

Marie-Reine Charland, my **3x** great-grandmother, was born 15 October 1783, in Sainte-Anne-de-la-Pocatière, Québec. She married Jean-Baptiste Poliquin 11 February 1805 in Grondines, Québec and died in Portneuf 2 November 1871.

Marie-Anne Poliquin, my **2x** great-grandmother, was born 19 October 1809 in Grondines, Québec. On 22 January 1828, she married Jean-Baptiste Gignac in Cap Santé. She died in Portneuf 30 June 1885.

Zoé Gignac, my great-grandmother, was born 3 February 1829 in Cap Santé. At the age of 17, on 19 January 1847, in Grondines, Québec, she married Edouard Aimé Allard. They had 12 children. She died in Saint-Casimir, Québec in 1902.

Anna Allard, my **grandmother**, the youngest of 12 children, was born 23 September 1870 in Saint-Casimir, Québec. On 27 October 1890, in Saint-Casimir, she married my grandfather Pierre Alphonse Gendron. She had 11 children and died in Amos, Québec on 31 December 1949. Like her ancestor Louis Hébert who died from injuries after falling on the ice in 1627, she also passed away 31 December 1949 after complications from a fall coming home from church.

Justine Gendron, my **mother**, born 21 July 1904 in Saint-Casimir, was the youngest of 11 children. She married my father on 14 July 1924 in Saint-Casimir. I was the youngest of their seven children. My mother passed away on 12 March 1988 in Malartic, Québec.

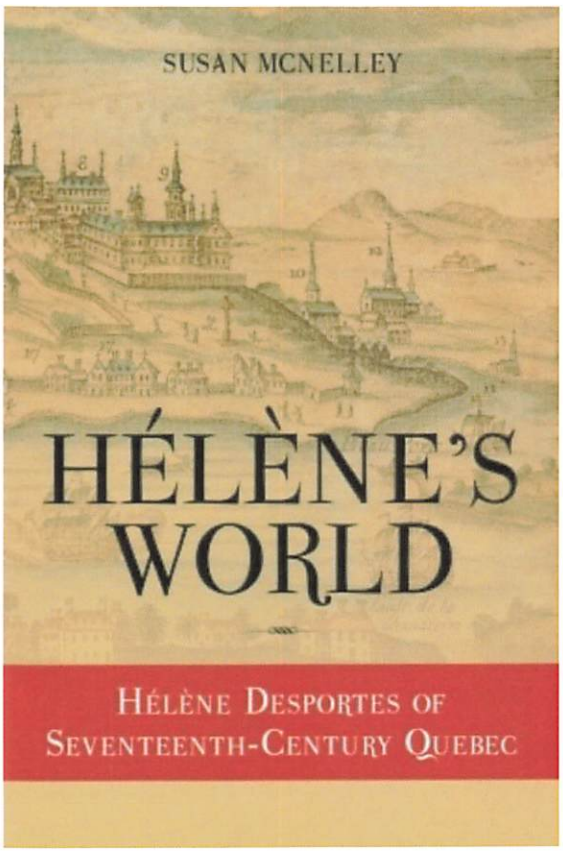
And so, what I now realize is that, along with over 4000 other descendants, I have the DNA of my **9x** great-grandparents Louis Hébert and Marie Rollet. Their only son Guillaume married my **8x** great grandmother Hélène Desportes. Little did I know as I sat at my school desk and listened to the stories of New France that I would one day, discover my connection to Louis Hébert the apothecary from Paris and first European to farm in Canada. It has provided the finishing touch to my family tree.

A Book Report

HÉLÈNE'S WORLD:
Hélène Desportes of Seventeenth–Century Québec

SUSAN MCNELLEY- Etta Heritage Press- ©2013

Bill Kane – F362



Susan McNelley has deftly woven the story of the early settlement of New France, using the life and times of Hélène Desportes as the instrument to tell the history, culture and life of New France (Canada) from the very beginning. Hélène was the first child of French parents born in the colony to survive and live a full life.

The story starts with Hélène's birth in 1620 when there were only 60 permanent French settlers living in the colony. Many of them lived in Champlain's *Habitation*, which is where Hélène was born and also spent much of her childhood. As the story unfolds, we find that, as the title implies, it is more about the small world that surrounds her than about Hélène's life.

If you are interested in how your ancestors lived in New France from the beginning of the colony, then this is the book for you. If you are descended from Hélène Desportes, then you definitely will want to read this book which highlights her life. While it is non-fiction and is very well documented, it reads like a novel. The chapters flow easily over time, covering all aspect of life in the colony.

As far as Hélène is concerned, we find that Champlain's wife was her godmother and during her early life, she and Guillaume Hébert were the only children in the colony. It is not surprising that she married him in 1634 at the age of 14. They had three children but unfortunately, Guillaume died only five years after the marriage. Less than 4 months later, Hélène married again, this time to Noel Morin. Their marriage and the birth of their 12 children are well documented. Their lives together continue through the story until her death on June 24, 1675.

While Hélène's life is the main thread through the book, it is really the story of the early colony that is the main subject. The last few chapters bring us to the arrival of the King's daughters and the Carignan regiment. Two of Hélène's sons married *filles du roi.*

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