

THE ROY, BELLERIVE, COLLETTE AND SAMSON FAMILIES

By Rémi Roy, © 2003

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Our Family

My name is Remi Roy, and I am a political science professor at Collège Montmorency in Montreal. I was born on a farm in Lampman, Saskatchewan,¹ close to the North Dakota and Manitoba borders. My ancestors have always been farmers since they came to Canada. I am a direct descendant of Nicolas Leroy² (the name was changed to Roy in the late 1700s) and Jeanne le Lièvre, who came from Dieppe, Normandy, to Canada in 1661. The name Roy usually came from winners of archery contests in the middle ages. The winner of a tournament was called *Leroy du tournoi* (the king). Since at this time people only had first names, the name Roy stuck as a second name to identify the person. Many other Roys who came from France are also my ancestors.

I am also a descendant of Francois Collet who married Marguerite Tanguay, a descendant of Nicolas Leroy, in 1762. He had come from Finistere, Brittany, close to Brest, a few years previously. Collet, an abbreviation of Nicolas, is a probably a Gallicised form of a Breton name. The Tanguays' ancestors also came from the same region of France. In old French, *finistère* means *la fin de la terre*, the end of the world; it was so named because it is the furthest point west in continental Europe. The Bretons are descendants of the Celts, who came from the north in 460 AD. They resisted attacks by the Normans and the Galls and conserved their identity, although they soon became Christians. The first Collet to come to Canada was Jean Collet in 1668. He is also one of my ancestors through my great grandmother, Amelia Samson.



St-Rémy de Dieppe church, built in about 1,000 and rebuilt starting in 1552. The tower (not the turret) is from the original church. Nicolas Leroy and his sons Louis and Nicolas were baptized here.

On the Collette side my great grandfather was Philippe Collette, son of Denis Collet and Mathilde Vermette. (The spelling of the Collette family name changed around 1878 when they moved to North Dakota.) My great grandmother was Amelia Samson and one of their daughters, my grandmother, was Lottie

¹ Saskatchewan means fast-flowing river in Cree.

² See biography, p. 38.

May Collette. In my genealogy, the Collettes are related to the Roys twice. The other Roy connection on the Collette side is Isabelle Elisabeth Leroy, daughter of Nicolas Leroy, who married Zacharie Turgeon. They are ancestors of Louise Leclerc, who married Denis Collet. This couple are also ancestors twice on the Roy side. Amelia Samson was also a descendant of Nicolas Leroy through his daughter Marie Jeanne.

In 1913 my grandfather, Joseph Roy, a descendant of Nicolas Leroy in five different lines through four of his children (Guillaume, Louis, Nicolas and Elisabeth), married my grandmother, May, a descendant of Francois Collet and Nicolas Leroy, in Ste-Elisabeth, Manitoba. In French we say "*la boucle a bouclé*" (they had come full circle). The Roy house, built in 1723 in Beaumont, Quebec, on the south shore of the St-Lawrence River across from Île d'Orléans, was declared a national monument in 1970.

The Roy House, 1723



The Bellerives are related to the Collettes and the Roys. When the Bellerives came to Canada their name was Crevier. Christophe Crevier came from Rouen in 1639. His son, ancestor Nicolas³, became the *seigneur* of Bellerive (on the south shore of the St. Lawrence river across from Trois Rivières), after which the family name gradually changed to Bellerive. His wife Louise Lecoutre was a *fille du Roy*. My great grandfather, Absalon Roy, married Seraphine Bellerive in St-Jean Baptiste, Manitoba, in 1883. (Ste-

Elisabeth and St-Jean Baptiste are neighbouring towns, about halfway between Winnipeg and the Manitoba border.) Later her nephew, Adrien Bellerive, married Delphine Collette, another daughter of Philippe Collette, in the same church.

The ancestor of the Samsons in Canada is Toussaint Samson from Gatiens des Bois, Normandy. Two of his sons came to Canada in 1666. My ancestor is Gabriel who married Francoise Durand when she was 14 years old. The Samsons were in France before the Norman invasion. The name goes back to the 5th century when monks gave this name to the family.

³ Two of his brothers were killed by Iroquois according to Cloutier. His brother, the less than honorable Sieur Jean Crevier, traded whiskey to the Algonquins and was found guilty with another man, of killing an Algonquin metis woman, Jeanne Couc. His accomplice, a farm hand named Rattier was given the choice of being hung or becoming the hangman of Quebec. He chose the latter. Crevier got off with a small fine because he was the son of a seigneur. However, he later was tortured by some Algonquin relatives of Couc and died. This was one of the brothers mentioned by Cloutier.



Dieppe is in the upper right hand (northeast) corner on the coast. Rouen is about 50 kilometres straight south and Brest is the furthest city to the left (west).

These are the parents and grandparents of my father's parents; Joseph Roy⁴ and Mae Collette:

Absalon Roy and Séraphine Bellerive
Hilaire Philippe Roy and Léocadie Morel de la Durantaye
Joseph Bellerive and Adelaide Langis

Philippe Collette and Amelia Samson
Denis Collette and Mathilde Vermette
Narcisse Samson and Marie Gervais



Wilfred Roy 1942

I was always interested in my family's history and in my father's experiences in Europe during the Second World War. As a young man he (Wilfred Roy) went from the Saskatchewan prairie to Europe and came back a worldly man. He was in the Canadian air force and was stationed for a part of his duty in the French-speaking part of Belgium. He was a radar mechanic and flew the odd test mission over Germany. He also served occasionally as an interpreter for his superior officers, who became impatient when, at times, he had difficulty communicating with the French-speaking Europeans (to his shame). French was his mother tongue but he was schooled in English and never could learn his prayers in French. My father was in Paris at the end of the war and found the Parisians very grateful. It was a wonderful time to be a young French Canadian in the city of lights.

He came back to Canada considering French Canadian not real French but rather a patois. He found the North American nasal accents of Montreal women (in English and in French) quite strange after

⁴ See Roy ancestors, p.39, Bellerives, p. 41, Collettes, p.43 and Samsons, p. 45 .

three years of only being in contact with European women In fact, there is no more difference (perhaps less) between French Canadian and French than between English and American.⁵

Lottie May Collette

Since my grandfather, Joseph Roy, died before I was born, I got all of my information about my ancestors from my grandmother, Lottie May, who died in 1998 in her 108th year. She was very sharp until late in her life. After I moved to Quebec in the early 1970s to improve my French, we talked in French. The only Canadian author read widely in both French and English Canada is Gabrielle Roy. She was born in St-Boniface and learned to read and write French illegally, since at that time it was against the law to teach French in a Manitoba school for more than one hour a day. The students had two sets of books: English and French. They studied in both languages an equal amount of time. When the school superintendent came to the school the



Mr. and Mrs. Joseph Roy, 1913.

students hid their French books and brought out their English ones. May Collette learned French and English a couple of decades earlier at the convent in St-Jean Baptiste, Manitoba, under the same conditions. She didn't make mistakes in her French or English correspondence. When I see the poor quality of the written French of my college students, who speak no English for the large part, I think with amazement about my grandmother and her mother, who mastered both languages with no accents or grammatical mistakes after only a few years of schooling. I have several Collette second cousins (descendants of Philippe Collette) in Manitoba and others who returned to Quebec who are still francophones. Some send their children to the United States or English Canada in the summer to learn English.

My grandmother told me many stories of her childhood, first in Oakwood, North Dakota, and later in Ste-Elisabeth, Manitoba. She told me of her father, Philippe, and her grandfather, Denis. She said that Denis was born in Quebec in 1821 and was buried in Oakwood. She often talked about her relatives in Grafton and Oakwood, North Dakota, and Ste-Elisabeth, Manitoba. She

also talked of her Grandfather Samson who was buried in Osseo, Minnesota. She made delicious food out of practically nothing— *tourtières* (meat pies) and *ragout de pattes de cochon* (pigs feet in brown gravy) — as her ancestors had done for hundreds of years. To this day in Quebec, *tourtière* and *ragout de pattes de cochon* are de rigueur during the Christmas holidays. She talked

⁵ There was a riot during the projection of the first talky movie in London. The audience thought that the movie would be in English but it was in American and the spectators did not understand a word. This changed quickly with American cultural hegemony.

of *les réveillons du jour de l'ân* where large quantities of home brew were consumed. (The French Canadians shared a still in Lampman with the Irish, but while the French had the foresight to save the liquor for New Years eve, the Irish drank the fiery spirits drop by drop as it came out of the still [according to my father and my uncle Phil]). My grandmother talked of fiddlers and spoon players playing French Canadian (basically Breton, Irish and Scottish, that is to say Celtic) *rigodons* and reels, and how well some of the men in her family could jig.

During parties after a few bottles of alcohol had been passed from person to person, each taking a swig, my grandfather, Joseph, and his Irish neighbor would engage in a step dance competition, with the winner being the one who could go on the longest. My grandfather usually won. Although he was a stocky man who had a big belly, he was very light of foot. Joseph had eleven brothers and sisters but he was the only one who stayed on the farm in Lampman; most of his siblings went to California. When they came to visit they all wanted nostalgic comfort food such as *lard salé* (salt pork). My father hated salt pork, since this was a staple food in the dirty thirties. He could not imagine why some fancy aunt from Sacramento could relish such disgusting food.

My grandmother always had gin on hand in case she got a cold. Most French Canadians drink only clear alcohol to this day. They believe that it is purer than whisky or rum, and thus the whisky section in a liquor store in Quebec is almost nonexistent. My grandfather took a stiff shot every day “*contre les frissons*” (to prevent the shivers), he would say. In grandmother’s living room hung an engraving of an old French Canadian father blessing his children on New Years day. In her mother’s living room, until the day she died, was a photo taken in 1887 of Denis Collette, son Phillippe and the other sons after the death of his wife. Her mother, Amelia, was very proud of this picture of her husband and in-laws (see page 17).

May Collette was very religious.⁶ Her repertoire of prayers to the appropriate saints, according to the situation, which she recited in French, was encyclopedic, as was her knowledge of the use of various religious rituals such as Novenas, fasting, processions and the proper use of holy water. Her children were just as religious, her daughters especially so.⁷ When I was a small child I was not afraid of dying but rather of dying with a mortal sin on my soul. I tried to fathom what burning forever in the fires of hell might be like by looking at the endless horizon of the flat prairie as the sun set.

May Collette was an American until she moved from North Dakota to Manitoba at the age of ten; her husband was also an American until 1903 when, at the age of fifteen, he moved with

⁶ Her house was filled with religious articles called sacramentals. The walls were hung with large framed pictures of Jesus, Mary and saints. Over the dining table hung the *last supper*. A picture of the holy family hung in the same room. In every bedroom was a crucifix (the cross with Jesus hanging on it), large framed pictures of saints and angels, and statues of saints on the dressers (Henderson, 2000).

⁷ Every night the girls knelt at their beds and prayed many long prayers aloud: Our Father, Hail Mary, the Apostle’s Creed, the Confetior (the prayer asking God’s forgiveness for the sins committed that day), followed by the Acts of Faith, Hope, Love and Contrition. In addition, they recited the Ten Commandments and the six Commandments of the church, followed by a prayer to their guardian Angel and then a few personal prayers of their own making (Henderson, 2000).

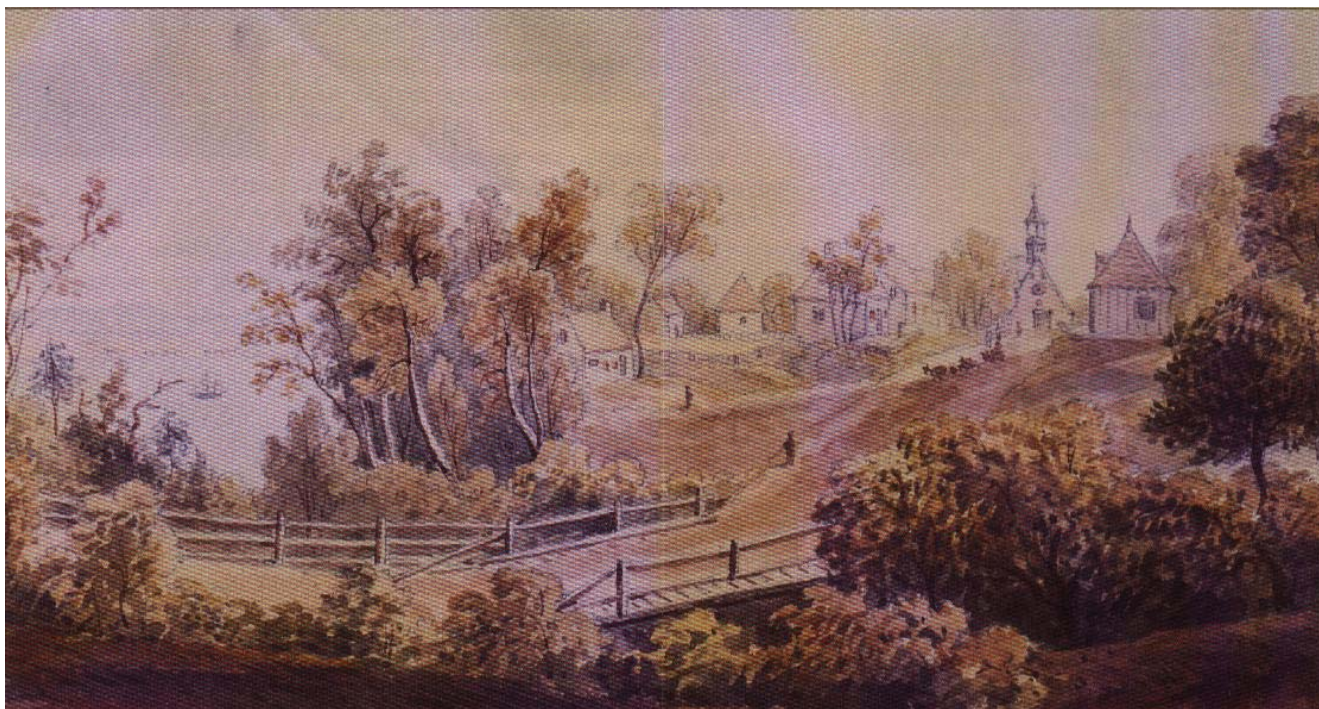
his family to Lampman from North Dakota. Her mother was an American, born in Minnesota until she came to Manitoba at the age of thirty-three and her maternal grandmother was born in New York state and died in Minnesota. Her husband's mother lived a part of her youth in Lowell, Massachusetts, and arrived in Manitoba at the age of twenty. They were all Americans first and were perfectly bilingual. When they used French expressions while speaking English, they knew the distinction between French and English. The most funny French Canadian expression that I ever heard was, "*c'était tellement propre chez-eux qu'il n'y avait pas un pet au travers*" (it was so clean at their place that there wasn't a fart out of place). My grandmother referred to a goody-goody as someone who had "*pas de pet de travers*". Someone who was very weak and sick was "*un pet dans le vent*" (a fart in the wind) or "*le dernier maringouin d'automne* (the last autumn mosquito). She spoke a very colorful French and her English was no less so. A crotch was a *califourchon* and when we went anywhere we always had to do our *précautions* first. For a long time I thought that the word *précaution* meant pee in French. To be very affectionate was *minoucher* and a flatterer was a *minoucheur*. Summerfallow was called *jachère*. Sometimes the women would talk in hushed tones of a certain man as a *maquereau* (mackerel; skirt chaser).

Origins

When one of my aunts sent me the complete Roy genealogy, which had been made up in about 1933 and which had been lying around in a drawer for fifteen years, I seized upon the occasion to complete the Roy side and then the Collette, Bellerive and Samson sides. I found about 2,000 ancestors but only two Native American women ("Sauvagesse Nipissing" and a Micmac woman, who were both born about 1600). My dad is more French than I had previously thought; in fact, as far as I can reckon he is 99.8 per cent French. Rare indeed is the Quebecois francophone who is so genetically French (1/8 are not of French origin or were not born in Canada). One quarter of the Québécois have at least one Irish grandparent, and many also married other immigrants, especially in Montreal. But this is not the case with the Roy-Collette ancestors. Even more rare is the French citizen so ethnically French (without massive immigration in the last one hundred years the population of France would be only 20 million rather than 60 million). The rule of thumb is that the further from France that the French Canadians went, the more French they remained (until intermarriage started after World War 2).

I traced every ancestor who immigrated from France to Canada (about 400) and found biographies of almost every one of these adventuresome people. We must not forget that 30% of those that boarded in France died before reaching Canada and these were young healthy people. Some of my second cousins who are still almost 100% French and still speak French as their mother tongue may have close to 1,600 ancestors that immigrated from France. I found many interesting relatives. We have a known common ancestor with singers Madonna and Celine Dion (Gamache) and also with Jack Kerouac (Bernier), the writer who coined the expression *the beat generation*. Kerouac's novel *On the Road* changed the language and attitude of baby boomers and is considered by some to be the greatest American novel ever written. He was born in Lowell, Mass., but his mother tongue was French. He spoke in French with his mother until the day he died. His parents came from Rimouski, Quebec, like the mother of Madonna. Both were influenced by the religion of their mothers, which they parodied in one way or another.

Kerouac was the first writer to write in *joual* (the French of some of our ancestors [that was how they pronounced *cheval*]) in *Doctor Sax*. On the first page he wrote "*Eh batêge, ya faite*



Aquarelle of Beaumont, 1824.

One of the only ancestors who arrived in Quebec after 1700 is Francois Collet, born close to Brest, Brittany, who came to Canada in 1757. Francois Collet came at a time when France was beefing up its contingent in America because of the Seven Years War, called the French and Indian war in the United States. Between 1755 and 1758 scores of war ships left from Brest with thousands of soldiers. Francois Collet is perhaps my most enigmatic ancestor. He was barely sixteen when he decided to come to Canada. He seems to have been quite an adventuresome young lad. The only way to get to Canada in 1757 was on a war ship, there were no immigrant ships in 1757. He would have had to contract himself as a ship's boy or as a drummer boy, since he was too young to enroll as a soldier⁸. Though Breton may have been his mother tongue, he would have had to speak French, since the two criteria to come to Canada were to be French and Catholic. When his ship dropped anchor, between l'Île d'Orléans and the south shore of the St-Lawrence river in the summer of 1757 he probably jumped ship and made his way to St-Vallier, unless the ship sank close to St-Vallier. According to his testimonial before his marriage to Marguerite Tanguay in 1762 he said that he had spent five years in the village, living with Joseph Coriveau and Francois Brideau. Joseph Coriveau was married to a sister of Marguerite Tanguay. Francois Collet claimed that he was a carpenter and that he came from the parish of St-Louis , Brest, one of the four parishes of Brest. In his marriage contract he claimed that he came from Brest, in the diocese of St-Pol-de-Leon, which was a very large diocese.

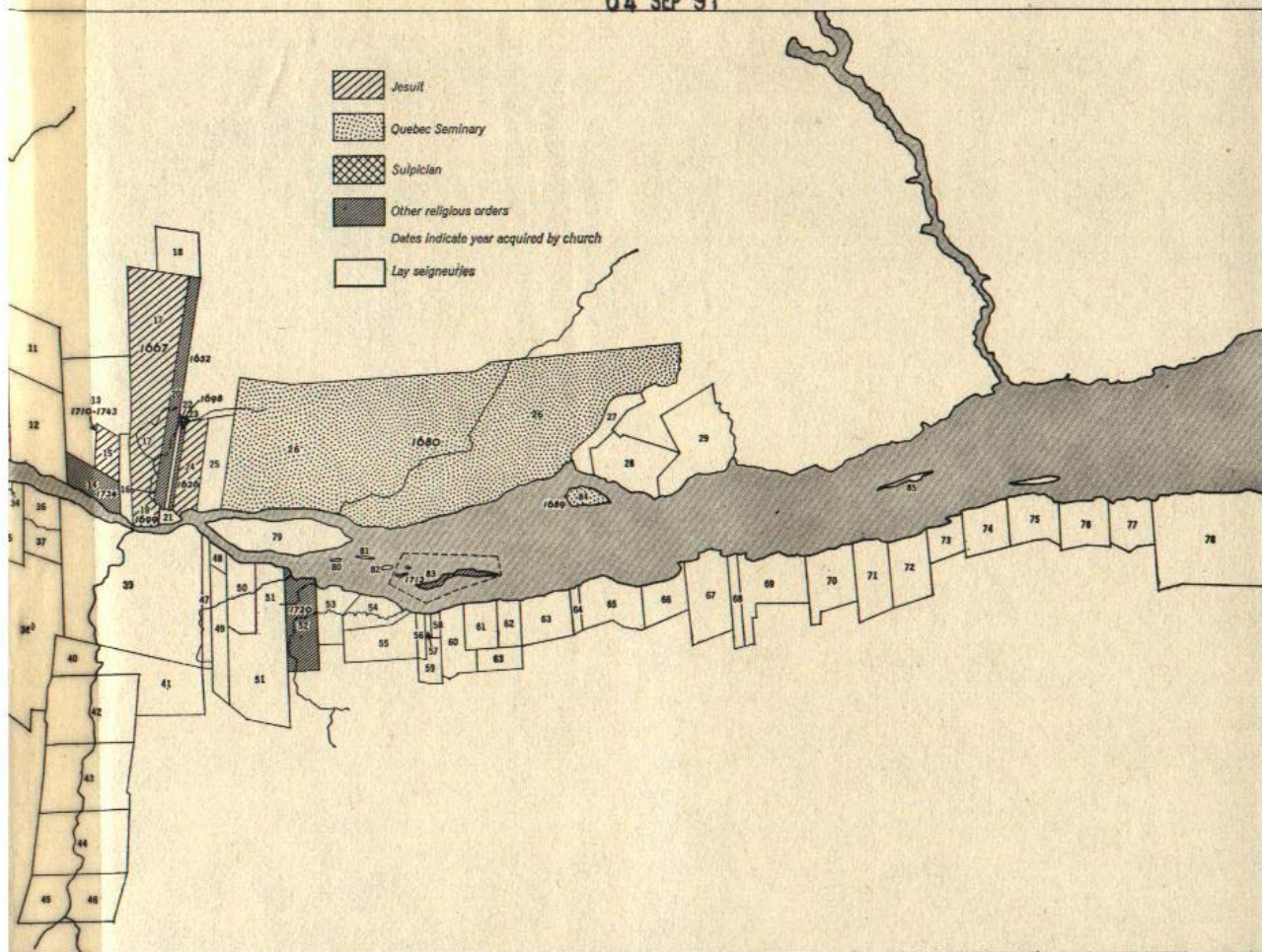
There are records of Collets in various parts of Finistère, but none in Brest or the county of St-Pol-de-Léon (see <http://www.cgf.asso.fr/cgi-bin/cgf.html>). Francois Collet probably left a

⁸ For a list of all the French soldiers who were sent to Canada for this war go to the Laroux web site.

village close to Brest and lived in the parish of St-Louis, before boarding a ship for Canada. In his marriage contract he claims that his father was Gaulin Colet and his mother was Marie Magant. In his marriage ceremony he claimed that his father was Alexis Colette and that his mother is Marie Mau (much more likely). It seems later, he claimed that his father's name was Alain. Why was he so devious concerning his parents names and why was he so vague concerning his place of origin? There were hundreds of deserters who hid in the villages. When they married they certainly did not claim that they were soldiers and deserters but rather gave another profession in their pre-marriage testimonials. If Francois would have been considered a deserter by the French, he would have been strung up on a long pole, had he been caught. Either Francois had an audacious plan from the beginning, to lead a better life in Canada, for there was a shortage of land in France, or *par la force des choses*, something happened when he got to Canada that led him to his destiny (thanks to Marcel Fournier, who has written the only known biography [one paragraph] of Francois Collet for these insights). He survived and lived to the age of 82 and has thousands of descendants spread across North America. The ancestors of Marguerite Tanguay came to Canada in 1692 while our other ancestors came between 1613 and 1680.

All the Roy-Collette-Samson ancestors lived just down river from present-day Quebec City. They first lived on the Île d'Orléans, then later most moved to the south shore of Île d'Orléans, to the Bellechasse region. Pointe Lévis and Beaumont were the first communities established on the south shore. Some then moved a few miles north to found la Durantaye seigneurie (now St-Michel) and St-Vallier and some went south to the Lévis region. The first colonist of the south shore was a Roy ancestor, Guillaume Couture. He came to Canada in 1640 and lived with the Huron to learn the language. He was captured by the Iroquois in 1642, was tortured⁹ and would have died, had he not been "adopted" by an Iroquois woman. He learned the language and after his release in 1645 he became one of the most important interpreters of the Iroquois and Huron languages in New France. The Iroquois called him Achirra, the same name they had given to the explorer and Collette ancestor, Jean Nicollet. After his death, no other interpreter was able to win the esteem and confidence of the Iroquois to the degree that Couture did (see Roy, J.E., 1884). He built the first house in Pointe Lévis in 1647. There is a statue of him in Lévis. Some ancestors moved to the Beaupré coast, north of Île d'Orléans. Five generations of Roys probably were buried in Beaumont (Guillaume Leroy, Pierre-Bernard Leroy, Pierre Leroy, Francois Roy and Hilaire Roy) and at least six generations were born there (Hilaire Philippe and Absalon were born there but died in Saskatchewan). I have walked on the Roy burial plot in the old Beaumont cemetery. There are no gravestones or other markers. The only indicator is the old cemetery

⁹ Torturing a captured enemy before killing him was a sign of respect. A brave would not like to die as a coward, but rather after showing his courage. When the missionary Brebeuf was tortured and killed, the Iroquois then ate his heart as a sign of respect, thinking they could get some of his courage in this way. In France there were horrific tales of the cruelty of the savages. In France itself, more than 100 years later, those condemned to death were often tortured for 24 hours before dying. They were whipped, until their skin began to fall off, the rest of their skin was ripped off with pincers, the executioners then poured molten sulfur and lead on the skinned bodies. The convicted was then drawn and quartered. In one incident, shortly before the French Revolution, the horses could not rip the body apart and the person pleaded to be killed. A priest went up and whispered to him to be patient, death would come soon. Finally someone took pity and used a knife to cut the sinews of the joints. He was then burned while still alive (Foucault). This was done in public to humiliate the accused and to inspire fear of the regime. Around the time of the French Revolution a Doctor Guillotine came up with a more humanitarian and efficient way to execute.

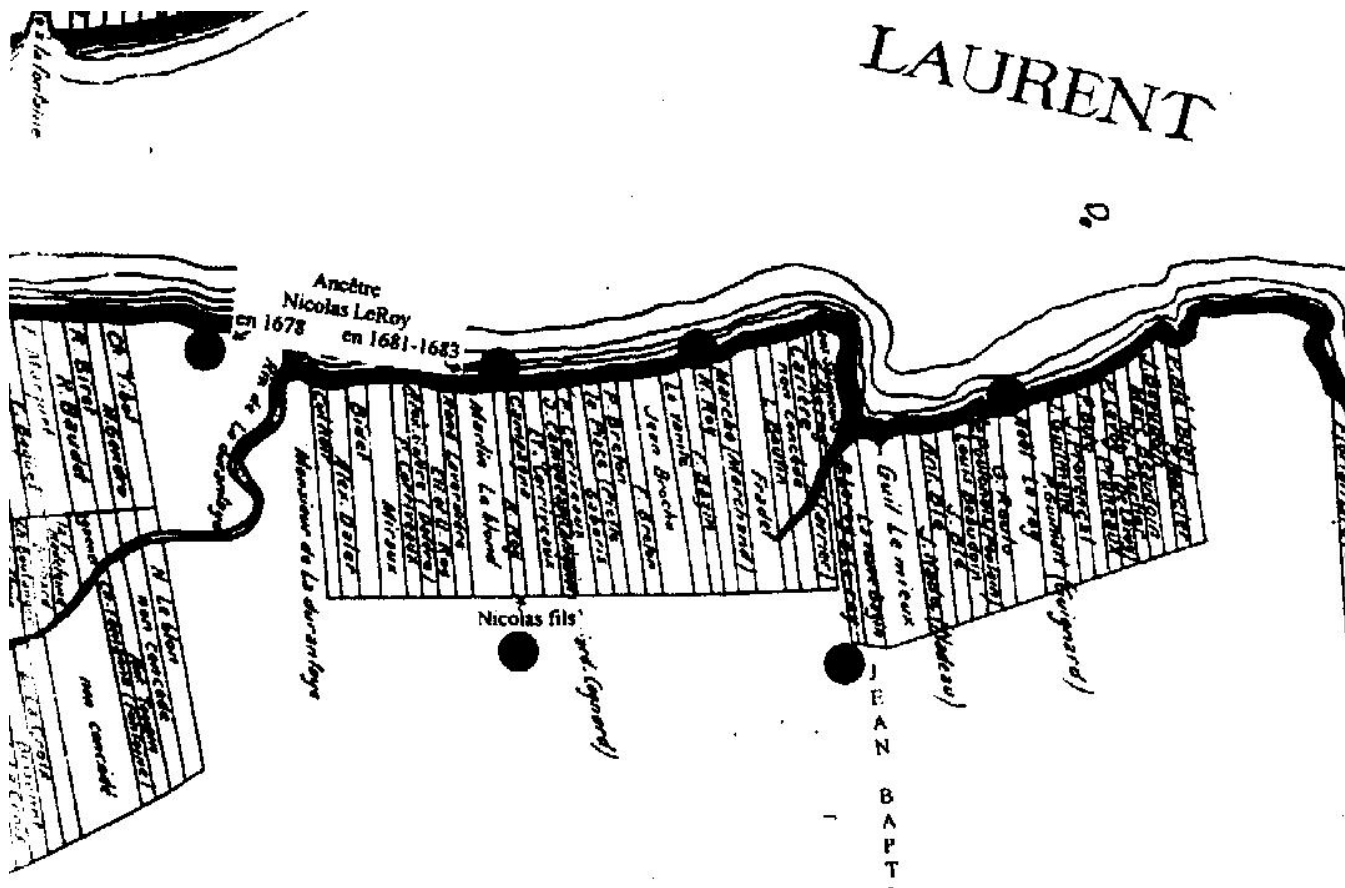


GOVERNMENT OF QUEBEC

1 Grondines	19 Sillery	35 Belle Plaine, or Le	52 St-Vallier	68 St-Denis
2 Les Pauvres	20 St-Ignace	Gardeur	53 Bellechasse, or	69 Kamouraska
3 La Tesserie	21 Seigneuries in or	36 Tilly	Berthier	70 Islet du Portage
4 La Chevroitière	on outskirts of	37 Gaspé	54 Rivière du Sud	71 Grandville Lach-
5 Deschambault	Quebec	38 St-Gilles	55 Lespinay	enaye
6 Perthuis	22 Lespinay	39 Lauzon	56 St-Joseph	72 Verbois
7 Portneuf	23 Islets, or Comté	40 St-Etienne	57 Gagné, or La-	73 Rivière du Loup
8 Jacques Cartier	d'Orsainville	41 Jolliet	frenaye	74 Le Parc
9 D'Auteuil	24 Notre Dame des	42 Ste-Marie	58 Gamache	75 Villaray
10 Bélair, or Pointe	Anges	43 St-Joseph	59 Ste-Claire	76 Ile Verte
aux Ecureuils	25 Beauport	44 St-François	60 Vincelotte	77 Trois Pistoles
11 Bourg Louis	26 Beaupré	45 Aubert Gayon	61 Bonsecours	78 Rioux
12 Neuville	27 Rivière du Gouffre	46 Aubin de l'Isle	62 L'Islet	79 Ile d'Orléans
13 Fossembault	28 Les Eboulements	47 Martinière, or	63 Lessard	80 Ile Madame
14 De Maure	29 Malbaie	Beauchamp	64 Rhéaume	81 Ile aux Ruaux
15 Bonhomme, or	30 Deschaillons	48 Vincennes	65 St-Roch des	82 Ile aux Grues
Bélair	31 Lotbinière	49 Livaudière	Aulnaies	83 Ile aux Oies
16 Gaudarville	32 Ste-Croix	50 Beaumont	66 La Pocatière	84 Ile aux Coudres
17 St-Gabriel	33 Bonsecours	51 La Durantaye et	67 Rivière Ouelle	85 Ile aux Lièvres
18 Hubert	34 Duquet	St-Michel		

Seigneuries of the Quebec Region. Most of the ancestors lived in the Seigneuries of Beaumont (50), La Durantaye (51), St-Vallier (52) and Lauzon (39).

book. Guillaume's father, Nicolas, who was born in St. Remy de Dieppe parish in France, lived in the neighbouring La Durantaye seigneurie



The concessions on La Durantaye seigneurie. The four dots on top indicate the land of Nicolas Leroy and son Noel Leroy. The dot on the bottom left shows the land of son Nicolas Leroy. (Sylvestre)

In the 1681 census, Nicolas Leroy (*fils*) is 20 and had a gun and two cultivated acres. On June 25, 1696, he was granted a concession of three acres wide on the St-Lawrence river and a cumulative strip of 40 acres. He had fishing and hunting rights on the non-ceded part of the seigneurie. In return he had to pay taxes to the Seigneur Olivier Morel de la Durantaye on St-Martin's day, the 11th of November, at the Morel house in Quebec. He had to pay 20 *sols* or *sous*¹⁰ (\$4 Canadian or \$2.75 US) and one live capon. He had to give the first salmon caught each spring to the seigneur and one out of every 20 salmon and other fish caught on the seigneurie (Sylvestre). All the tenants waited in their carriages with their wives dressed in their best in the seigneur's back yard. All of the men smoked pipe assiduously and some of the women too. The seigneur would usually send a flagon of brandy to counter the nippy weather. This would loosen tongues and the gossip would start. It is interesting to note the comparison that the author Munro makes of the seigneurs in Quebec. Louis Hébert was the dutiful, diligent farmer, while Olivier Morel was rather a diligent warrior. Both are Roy ancestors.

¹⁰ To this day many French Canadians call a cent a sou and a dollar a piastre from the Italian currency (piastre), in use in Mexico and in all of North America in the seventeenth century. The piastre was the equivalent of the French livre (one pound of silver). The symbol for the British pound is the old French £ for livre.

each other. They lived about 10 miles apart and they were about the same age. They both left for the west in their middle age with adult children due to shortage of land.

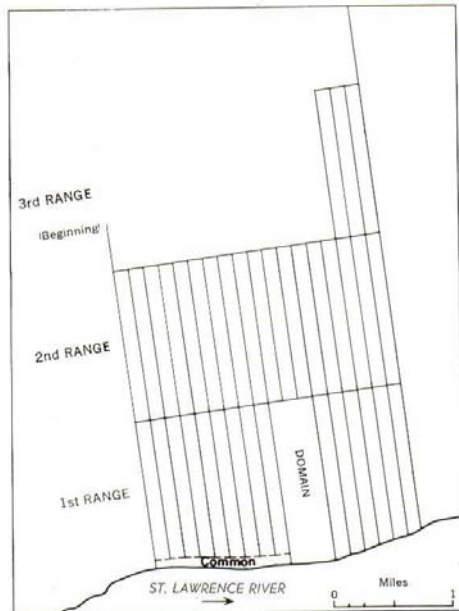


Fig. 7-1.—Rotures in a hypothetical seigneurie.

The seigneuries were usually five by 15 kilometers in size. They were generally divided into river lots, as was the case in Normandy. Each tenant who had to live on the land was granted a holding of about three by 30 or 40 acres. “The *arpent de Paris*... served as a unit of length and as a unit of area. The lineal arpent was the equivalent of 192 English feet. ...The arpent of area contained about 5/6 of an acre...The habitants customary frontage on the river was ... from about a thousand to two thousand feet, while his farm extended rearwards a distance anywhere from a half-mile to three miles.”¹³ This was enough to provide a good living to farmers compared to the living they could have made in France. The many large houses built in Beaumont, St-Michel and St-Vallier in the early 1700s that still exist bear witness to this wealth. “The long rectangular strips facilitated interaction between neighbors and provided multiple access to the river.... The

seigneur had both onerous and honorary rights. He could establish a court of law, operate a mill and organize a commune. He received from the habitants various forms of rent: the *cens*, a small tithe dating from the feudal period;...the *rente* in cash or kind; and the banalities, milling tolls levied on grain, which the tenant had to grind at his seigneur’s mill. He also usually granted hunting, fishing and woodcutting licenses. In the early 18th century, the seigneurs began to insist that their tenants work for them three days annually,” (this was called a *corvée* [Mathieu]). The total yearly payment for an average lot, including the value of three days work, was about \$260 Canadian (2003) or \$177 US. In comparison, the price of a cow was \$562 C or \$382 US, see <http://www.netrover.com/~t310735/Nouv-Fr/monnaie.htm>. The financial obligations to the church were much more onerous.

The seigneurs were not parasites as in France and were seldom more prosperous and frequently less experienced than the habitants. Though the seigneurial system drew upon feudalism for some of its rites, its essential content was not feudal. The seigneur had no arbitrary rights over his habitants, like the mythical *droit de cuissage* (the lords first night) in feudal Europe. From the late Middle Ages to *The Marriage of Figaro* to Mel Gibson's *Braveheart*, the ultimate symbol of feudal barbarism has been the *droit de cuissage*, or right of a feudal lord to sleep with the bride of a vassal on her wedding night.

As Trudel writes, “a society in which everyone enjoys equal protection from the state, and in which everyone is on the same footing with regard to public duties is not feudal”. The seigneurial system gave a sense of solidarity to the French Canadians when the English became

¹³ Munro, p. 90

the rulers. They could not penetrate the complex relationships of the settled seigneuries. In spite of massive English immigration the seigneurial system allowed the French Canadians to keep their world separate from the English, who mainly settled in the Eastern Townships (south western Quebec, of which the city of Sherbrooke was the regional center. It was the seigneurial system and not the church which assured the national survival of the French Canadians during the century after the cession of Canada to England (see Trudel, 1971). Although the seigneurial system was abolished in 1854, in the mid 1880s 80% of the Quebec population still lived in the old seigneuries. Even in the early 1900's rather than buy their land for a token sum most habitants preferred to pay a yearly rent to the local landlord, still considered the seigneur.

We are related to all 12 million descendants of New France. For example, our ancestors through several lines, Zacharie Cloutier and Sainte Dupont, married in France in 1616 and had 10,850 married descendants before 1800. Experts write that it is a virtual certainty that anyone of French Canadian descent has this couple as ancestors. To check this theory it took me no more than 10 minutes to find that the former prime minister Pierre Trudeau was a descendant of this couple. If this union had not existed then he would not have and nor would I. The second most productive couple was Jean Guyon and Mathurine Robin. They are ancestors of the Roys, the Collettes, the Bellerives and the Samsons many times over. Since nine out of every ten French are related to Charlemagne, the Frankish king of the Occident from 800 to 814, so are we. We have a known ancestor who goes back 19 generations from the children of Joseph Roy and Mae Collette: Jean Lemieux, born about 1324 in Lisieux, Normandy. That is 24 generations back for some of their current descendants. If one of these individuals had all different ancestors going back 24 generations he or she would have more than 132 million ancestors. Of course none of us has this many ancestors because of "kissing cousins." These descendants have been in Canada for 17 generations.

All Europeans, Russians, Central Asians and many Indians and all North American Natives (one billion today) are descendants of a couple who lived in Central Asia (Kazakhstan, which I have visited) 40,000 years ago. Some descendants went west to Europe, others went east to America. More than one thousand years ago, our ancestors, the terrified Vikings (which means fierce people of the sea), first encountered Native peoples in Newfoundland. The descendants had finally circled the globe from opposite directions and met. In 1628 a European descendant (Jean Nicollet, an ancestor of the Collettes) and an American descendent ("Sauvagesse Nipissing") met, and these descendants of a common ancestor mated for the first time in 40,000 years. They were distant cousins, but one could hardly call it intermarriage! This was not the first case of a European and a North American Indian union; it probably happened much earlier in Spanish America. When the Pilgrims arrived on the east coast of North America in 1620, grave raiders uncovered a blond French sailor, whose body had been covered with a red powder and surrounded with amulets. At his side was a young child with a bow (see Jacquin). However, our ancestor, Hélène, the daughter of Nicollet, born in 1628, was the first recorded child born of a European-Siberian American union north of Spanish America.

Early family history

In 1629, the English occupied Quebec for three years. Most of the French, including Quebec's founder, Champlain, fled back to France. Of the 22 people in Quebec in 1632 who were French or related to the French, eight were our ancestors. A few notable examples of our

ancestors are listed below. Louis Hébert was the first Canadian farmer and came to Canada with Champlain in 1608. Guillaume Couillard was the first Canadian resident (1613), and was highly thought of by Champlain. Madeleine Desportes (born in Quebec in 1620) was the first child of European descent born north of Spanish America who survived and remained in North America. Abraham Martin was granted 12 acres on the plateau where the British defeated the French in 1759, now known, in honor of him, as the Plains of Abraham. These were all ancestors of my grandfather Joseph Roy and my grandmother May Collette through her mother, Amelia Samson.

Jean Nicollet, a Collette ancestor, was the first European to explore the Northwest, when he was sent by the king of France in search of the *Mer Du Nord* and China in 1634. He dressed in full bright red silk Chinese garb, decorated with flowers and birds of diverse colors (for he thought he would be meeting the Chinese), but instead, somewhere west of present day Greenbay, Wisconsin, he met the peaceful Winnebagos (meaning people of the sea). There are paintings of this amusing scene in museums. He was baptized by the Winnebagos as a “magnificent man.” He may have reached, or nearly reached the Mississippi River. New France was considered to be an island between Europe and China until well into the 18th century, and there exist letters written from France to the Morels in the middle 1700s which begin “to our cousins on the island of New France.”

Some of our ancestors were taken prisoner by the Iroquois, tortured and killed. Some took part in reprisal missions against the Iroquois. Some became interpreters between the French and the Natives and some had children with Native women. Many were *filles du Roy*, some of our ancestors met on the ship that took them to Canada. Many women died giving birth or shortly after sometimes at the age of 16. Some drowned at sea or in rivers in Quebec. One, Francois Chorel, became one of the richest men in New France after starting with nothing. As a merchant, he advised the Governor of Quebec, Frontenac, that the practice of trading alcohol to the Indians should be continued. Most lost everything in 1759 because of the cruelty of the English, the American rangers and the multiple betrayals of the French. One descendant of Nicolas Roy, considered the best religious speaker in Quebec of his time, became the archbishop of Quebec. Another was the founder of the Quebec National Archives in 1911 and yet another was a long time rector of Laval University in Quebec city until his death in 1947.

Going West

When Denis Collet (1821), Joseph Bellerive (1825), Narcisse Samson (1827) and Hilaire Philippe Roy (1829), were born, Chicago (from the Algonquin [Miami-Illinois] word Chigagou, which means *at the striped skunk* [*i.e. where the wild leek grows*]) was a settlement of fewer than 100 *Canadiens* and Metis. When they went through Chicago between 1851 and 1878, it was a booming city, second only to New York before 1890, and by the time Narcisse Samson died (in 1919 in Osseo, Minn.) it had a population of almost three million.

The first ancestors to leave Canada were the Gervais and the Tremblay families. Philippe Gervais (born in Louisebourg, Qc. in 1810) married Marie Tremblay (born in Chambly, Qc. in 1815) in Champlain, New York State, about 40 miles south of Montreal, close to Plattsburgh in 1829. Their eldest daughters, Marie Gervais and Marthe, were probably born in Champlain in

1831 and 1837 respectively. In 1852 the larger than life metis leader, Pierre Bottineau¹⁴, led the Gervais, Tremblay and other French Canadian families to a place later known as Osseo, Minnesota, close to Anoka wher May Collette was born. These two villages are now suburbs of Minneapolis. Philippe Gervais and Marie Tremblay staked the first claim and built the first cabin in Osseo in 1852. In the same year Bottineau married daughter Marthe Gervais and Narcisse Samson married daughter Marie Gervais. Their daughter Amelia Samson was born in Osseo in 1868. She married Philippe Collette in 1886 in Osseo. Narcisse Samson came to Minnestoa alone, as his siblings all married in the region of Montmagny, Qc.

The Collettes came from the Quebec City area (Lévis), passing through the Minneapolis St.Paul, Minnesota, area where they lived from about 1865 to the late 1870s, then moving to the Oakwood, Dakota Territory. There were many adults and children there by 1880 see (Bernard, Dick). Philippe Collette is listed in the 1880 U.S. census in the Dakota territory as a 30-year-old farmer living with his first wife, Julie Boutin, whose mother was half Dacotah, and his first son, Alfred. Other members of the household were his brothers Archie and David (Ovide), and his 18-year-old sister, Elizabeth (Ephraim in the 1870 census). His second wife, Amelia (my great-grandmother), is listed in the 1880 U.S. census as a 12-year-old-school girl living with parents Nelson (Narcisse) and Marie Sampson and four sisters. In about 1901, several Collettes, including Philippe and his family, then moved to Ste Elisabeth, Manitoba (close to St-Jean Baptiste). Others remained at Oakwood and Grafton, or moved to other places.

Manitoba was opened up for settling in 1870. The Roys (Hilaire Philippe, Leocadie and the youngest children Odeon, Absalon [Absolom in English] and Wilhémine) went straight from Beaumont, Quebec (in the Quebec City area) to St-Jean Baptiste, Manitoba (between Winnipeg and the North Dakota border), although youngest daughter Wilhémine is not listed in Beaumont records as being born in Beaumont. According to a family legend, Absalon came from Lachine, Qc. Perhaps they spent some time in Lachine before moving on, although since all the land in Lachine had been allotted long ago, one would wonder why. Leocadie Chevalier de la Durantaye was born of nobility. Her ancestry can be traced back to Alain Morel and Guillemet Huet, who married in about 1400 in Gavre, Brittany. Her first ancestor in Canada was Olivier Morel de la Durantaye. In 1664 he participated in a military expedition to the Antilles. He became Seigneur of Durantaye (granted to him by the intendant Jean Talon). It was one of the largest seigneuries in Quebec (about the size of the island of Montreal, 120,000 acres). He was a member of the Conseil des Cent (the 100 leaders of New France). An illustrious officer under Frontenac, he led troops against the Iroquois. He was commander of Fort Michillimac on the strait linking Lake Huron and Lake Michigan from 1683 to 1690, the fort furthest west at the time.

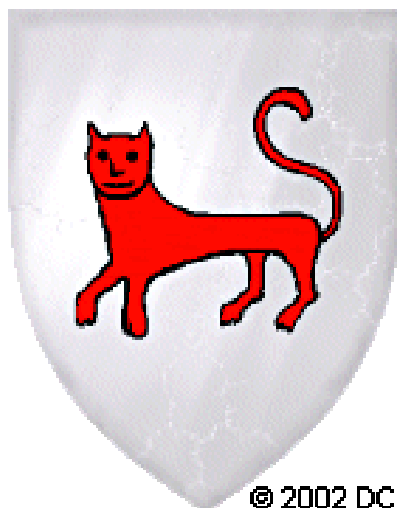
¹⁴ Bottineau was born in a wigwam at a camp close to what is now Grand Forks N.D. in 1817. He was of Ojibwa, Sioux, and French ancestry and spoke French, English, Sioux, Chippewa, Cree, Mandan and Winnebago, and was as one historian put it a 'walking calumet' or peace pipe. Three times he accompanied parties of Sioux and Chippewa chiefs to Washington in the capacity of interpreter. He saw Abraham Linclon three times and said that he was a "very nice man". When he was a young man he traveled through North Dakota, Manitoba and Saskatchewan. According to Father Goiffeau, buffalo herds were so immense in those days that it sometimes took a three walk to get through the heard (buffalo were not yet afraid of Man). In 1853 he led a party led by Gov. Isaac Stevens to survey a proposed railroad route from St. Paul west to the Pacific. He guided Stevens to the "yellow stone" where another guide took over. There are many places named after Bottineau including a Minneapolis library, the Bottinau Hills, N.D., the North Dakota county of Bottineau is situated between Pemina county where my grandfather Joseph Roy was born and the county to the East where my mother was born. The Lampman Canucks baseball club used to play games in the town of Bottineau North Dakota.



The Collette men, probably pictured at the time of the funeral of their wife and mother, Mathilde, in Oakwood, ND, 9 Janvier 1887. Seated from left: Philippe, Denis Sr., Guillaume and Father Barrette; standing from left: Ovide, Arcadius, Octave, Alfred, Theodules, Joseph. Missing from the photo are the four Collette sisters: Sophronie (Lessard), Obeline (Gagné), Emma (French) and Marie Odile.

Amelia Samson and Philippe Collette

“d’argent à un léopard passant de gueules”
Morel family coat of arms from an engraving dated 1394 (Dan Côté)



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Some time between 1877 and 1878, Hilaire Philippe Roy, Leocadie Morel de la Durantaye and their youngest children probably took the train from Beaumont through Detroit, to Chicago and St-Paul and then to St-Jean Baptiste, Manitoba to claim land reserved for the French Canadians. This was the only way to get to Manitoba before 1885. The Governor General of Canada took the trip by this route in 1877, when it had just been completed. Hilaire Philippe's Father, Hilaire lived a healthy life to ripe old age of 91, when he died in Beaumont in 1896. Hilaire Philippe's mother, Genevieve Guay, lived to be 89.

The Bellerives had lived in the Trois Rivières region for 200 years. They left Trois Rivières after the birth of Seraphine in 1865 and went to Montreal by train and then Portland, Maine, before going to Lowell, Mass., where they probably worked in mills or factories, like other French Canadiens. Sometime between 1877 and 1880, they went back to Montreal and then took the same route as the Roys to St-Jean Baptiste, Manitoba.

Absalon Roy and Seraphine Bellerive had two children in the St-Jean Baptiste region and then moved to Neche, North Dakota, about 20 miles south of St-Jean Baptiste, where they had nine more children before moving to Lampman, Saskatchewan, in 1903. "With them they brought all they owned; 12 horses, 30 head of cattle, 6 hogs and 6 sheep. The importance of the livestock to the pioneer family can be attested to the fact that Absalon's first task was to erect a sod barn (30' X 60') to house his livestock. His family lived in a tent."¹⁵ Joseph Roy met Lottie May Collette when he was visiting his cousin, Adrien Bellerive, in Morris, Manitoba. After their marriage in 1913, they settled on the Roy farm near Lampman, Sask. That farm is still thriving today.

¹⁵ Roy, G.



Absolom Roy family, 1903. Back: Albert, Clementine, Alphonse, Alphonsine, Joseph, John. Middle: Absolom, Josephine, Rose, Wilfred, Seraphin holding Arthur, Dora in front.

Lampman, Sask. Is in the upper northeast corner of this section of the map, close to Estevan; Ste-Elisabeth and St-Jean Baptiste Man. Are close to the Red River, halfway between Winnipeg and the border. Walhala, ND, is just south of the border. Neche, ND, is a little more to the east and Grafton and Oakwood, ND, are straight south.



Who are our French Canadian ancestors?

One of the reasons why Canada was not populated like the U.S. was that the French church would not allow religious dissenters to come to the New World. Almost the entire initial population of English North America was constituted of religious dissenters. Hundreds of thousands of French Huguenots and Calvinists went to other parts of Europe, but the few protestants who came to New France hid their religion. Sometimes protestants married protestants in the Catholic church. Some of my ancestors were Calvinists.

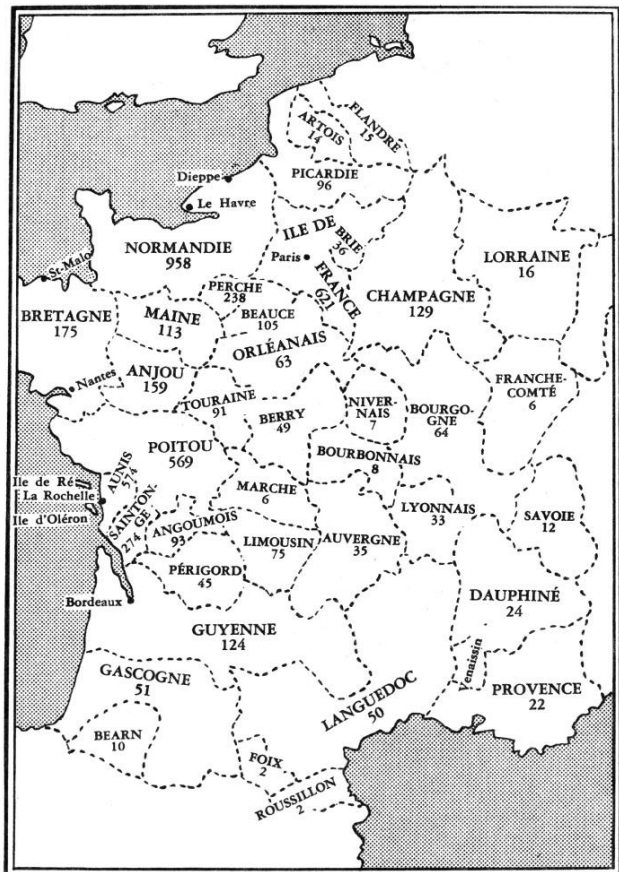
French Canadians are the only people in the world who can trace every one of their ancestors. The French kept impeccable records of immigration, marriages and births. Only about 10,000 French immigrants actually settled in New France. Of the 8,000 men, 5,000 were soldiers. The rest, who came from France's west coast, were mainly sailors or fishermen like Nicolas Leroy, a cod fisherman. About 2/3 of the genes of French Canadians are derived from 3,000 people. They have about 12 million descendants in North America (five million in the U.S.). The settlers in New France came from the northern French coast, especially Normandy. Norman means north man, Vikings from the north who plundered France until a French king ceded to them the northern part of France around 900. They invented chemical warfare by catapulting poisonous snakes into armed fortresses. Later, they used biological warfare by catapulting plague-diseased corpses into fortresses.

The Norse adopted the Catholic religion and the French language, and the French Canadian language has preserved many aspects of old Norman French. Many English words also come from old Norman, since the Normans occupied England for 300 years beginning in 1066. An example of the similarities between French Canadian and English is the word brother or friar in English, which is pronounced almost identically to the word *frère* in French Canadian. Another example is how some French Canadians pronounce *moi*: the ending sounds like the English pronunciation of Roy, which is the way *roi* used to be pronounced in French. The Normans have spoken French for more than 1,000 years, but most of the inhabitants of France did not speak French until well after the French revolution in 1789. When the French Canadian soldiers took part in the liberation of Dieppe, Normandy, 300 years after their ancestors left its shores, the jubilant Normans thought that they were American. However, when the Normans heard the soldiers talk they were surprised to find that these soldiers spoke like the Normans' elders. The Normans really had a hard time fathoming why such young men were ready to go so far to give up so much for people about whom they knew nothing. There are many descendants of Nicolas Leroy who lie in the immense war cemeteries of Dieppe.

The King's daughters

The big exception concerning immigration to New France were the 800 *filles du Roy* sent by the king in the 1660s to help populate the colony. Because of the lack women in New France, the king of France offered 150 pounds to any Native woman who married a colonist, but by 1663 only four had taken up the offer. It wasn't that they were repelled by the Europeans, as is evident in the relationships Native women had with the voyageurs and the *coureurs de bois*. It was rather the restrictive sedentary European life style that many Native women disliked. So in 1663 the king decided to send sturdy young French women to New France. Half of the *filles du*

Roy came from Paris and the other half from the rest of France. About six to eight per cent of French Canadian genes come from these courageous women; French is still spoken in Canada today thanks to them. Most were brought up in orphanages and some learned to read and write. They were taught to speak the language of the aristocracy. By 1700, Canadian French was more uniform than the French in France. Many of the men who came spoke some kind of local patois or dialect, or they spoke French as a second language, the first being a Celtic language such as Breton.



Les filles du Roy incorporated aspects of Norman French with that of the Parisian aristocracy. Most of France's population didn't speak French until they were forced to after the revolution in 1789 (they were even forced to change their names to French names). Most spoke Breton, Basque, Occitan, Catalan, German, Italian etc. When the revolutionaries eliminated the aristocracy the lingua franca became the language of the masses. To this day the French Canadians talk a mixture of old Norman and old aristocratic French which disappeared when the aristocracy disappeared. After *les filles du Roy* came the population shot up from about 3,000 in 1670 to about 13,000 by 1700. It was 70,000 by the conquest (1760) and 800,000 by 1840.

French Immigrants to Canada before 1720

French immigration to New France 1600-1765 (Fournier)

Province of origin	1600-1699	1700-1765	Total	%
Ile-de-France (Paris)	508	516	1,024	10.1
Normandy	547	464	1,011	9.9
Poitou	352	255	607	6.0
Aunis	332	238	570	5.6
Brittany	117	346	463	4.6
Saintonge	185	232	417	4.1
Guyenne	85	244	329	3.2
Other Provinces	2,767	2,937	5,705	56.5
Total	4,894	5,232	10,126	100

We have ancestors from all the named provinces and others as well.

Many men waited in Quebec as les *filles du Roy* got off the boat. With the high ratio of men to women, they had the pick of the bunch. They were usually engaged to be married immediately, although these contracts were often broken if a more favorable suitor was found. The men were usually much older than the women, often 2 or 3 times older. The girls often married at the age of 12. Many of the *filles du Roy* died in childbirth. The policy of the church was that if there was a choice between the life of the mother and the life of the baby, the life of the baby was always chosen. Some of my ancestors died having their first baby, like Madeleine Paradis who died at the age of 16. They often died of infection after giving birth. This was often due to the dirty habits of the doctors, who took the place of midwives. Through centuries of experience midwives knew the importance of cleanliness. Until Louis Pasteur, doctors did not. The women also had to have lots of babies. If they didn't have one every two years, the priest stopped serving them communion. My grandmother, May Collette felt great remorse because she only had 6 children, as if she hadn't fulfilled her duty to the church. One of the largest families that I have heard about was that of the aunt of May Collette, Marthe Gervais. Her husband, Pierre Bottineau, had 10 children with his first wife and 17 with her, 27 in all!

The *Canadiens*, Acadians, Americans and the English

The other French colony was established in Acadia. They came from the southern coast of France, mainly Poitou. Most were expelled by the English to colonies from Maine to Georgia. Most ended up in Louisiana, where there are about four million descendants called Cajuns. The Acadians and Cajuns are a distinct people with a different history and way of speech than that of the descendants of the colony in New France. Many of our ancestors on the Bellerive side come from Acadia. In all there are more than 20 million people of French background in North America today. Only seven million speak French today.

By 1690 the French in Canada felt more Canadian than French. This rupture became definitive in the 1760s when France traded Canada for Martinique after the Seven Years War. French money was not honored in Canada after this, so anyone with money lost everything. After the French revolution, France was demonized by the French Canadian Catholic Church in Canada. To top it off, the French government gave western Louisiana, which went all the way to California, to the Spanish, and then in 1803 sold the rest of Louisiana, most of middle America, for \$15 million. At the time this area was occupied by Natives and Metis. Lottie May Collette said that the French (les "*França*" [Norman word for French] *nous ont abandonné*) "abandoned us" in other words, they were traitors. Collective memory goes back a long way.

French Canadians are still hostile toward the French, who invested almost nothing in Canada. Many American historians believe that the Americans would not have achieved independence without the help of the French. They provided 90% of the Americans' munitions and critical military support. The French would have won in Canada with a fraction of this assistance. The French Canadians survived on their own in spite of French disinterest. Some French Canadians became anglophiles, as is evident in the English dress fashion adopted by French Canadians in Montreal and Quebec. However, many did not forget the English cruelty in 1759, especially in Bellechasse, where all the Collette, Roy and Samson ancestors were living at

the time. They generously harbored Acadians and Abenake Natives who were fleeing the English, not knowing the reprisals they would face.

The *Canadiens* were quite nonchalant about the British invasion. One month after they were told to take their animals and grain and to retreat inland, they were still on their farms. On June 26, 1759 an English fleet anchored between St-Laurent, Île d'Orléans and Beaumont-St-Michel. The scenery impressed the crews: "Here we are entertained with a most agreeable prospect of a delightful country on every side; windmills, water-mills, churches, chapels, and compact farm houses, and covered, some with wood, and others with straw. The lands appear to be every-where well cultivated, and with the help of my glass, I can discern that they are sowed with flax, wheat, barley, peas etc., and the grounds are enclosed with wooden pales.... [T]he country-people on the south shore, are removing their effects in carts, and conducting them, under escorts of armed men, to a greater distance." The *Canadien* militia were a pretty sulky lot, irritating the French officers with their demands. They were used to eating two pounds of heavy bread full of whole wheat kernels every day. Since there was little grain, the French officers told them to slaughter their pigs. *Lard salé* (salt pork) was their favorite meat because it could be conserved better than beef, which had to be frozen. They were given rations of two pounds of pork a day. First they complained that they didn't want to eat meat, then they said it wasn't enough¹⁶. They asked for boots and more ammunition, exasperating the French officers to no end (Deschênes).

Sixty thousand British and American soldiers attacked sixty thousand *Canadien* habitants. With the *Canadiens* were other immigrants, especially some Irish. The English General James Wolfe ordered the Beaupré coast (the north shore of the St. Lawrence river) and the south shore to be totally sacked. The pillage on the south shore spread from Rivières du Loup to Berthier, Bellechasse. The dirty work was done by the American rangers under the command of Major George Scott and Captain Joseph Goreham. These militia came from New York, New Jersey, Massachusetts and Rhode Island. There were about 2,300 in all (Bougainville). The houses and farms of all the *habitants* of this region were burned to the ground. The English officer Knox wrote, "The rangers...took a great quantity of black cattle and sheep; an immense deal of plunder...burned above eleven hundred houses, and destroyed several hundred acres of corn, besides some fisheries"(Deschênes, p. 83). The English commanders bragged about leaving a desert of ashes on the north and south shores (see Stacey). The British tactic was to draw the French troops out of the Quebec fortress with these atrocities.

In contrast to the Indian, Canadien and American English guerrilla battles tended to be brief and casualties were high. Though governed by a strict code of manners, 'civilized' warfare could be more destructive than the native's tactics, which inflicted specific cruelties on a smaller number of the enemy.... A shared European sensibility occasionally united the British and the French against the natives" (Gillmor & Turgeon).¹⁷ Commander Murray told his officers that

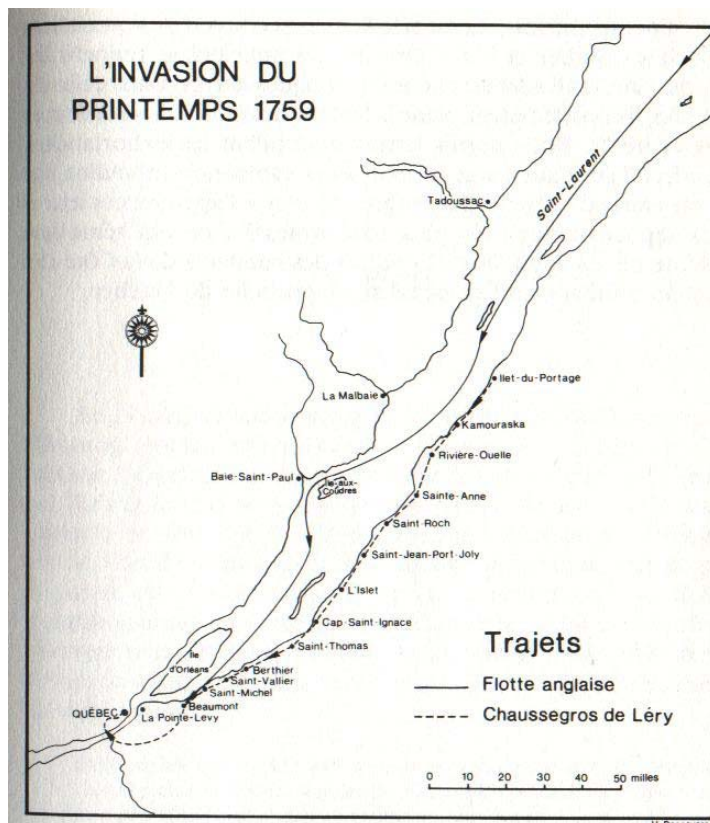
¹⁶ On the trip over to Canada the French soldiers were issued 1½ pounds of bisquets, ½ pound salt pork, 8 ounces of peas and ½ pint of brandy a day except officers, who were also allotted one bottle of wine per day (Laroux).

¹⁷ In one battle in 1757 in which the English were routed and surrendered, the natives stripped them of their clothing and began to massacre them. "Montcalm rushed up at the noise," Bougainville wrote. "[S]everal French officers risked their lives in tearing the English from the hands of the Indians.... Finally the disorder quieted down and the Marquis de Montcalm at once took away from the Indians four hundred of these unfortunate men and had them

scalping was barbarous and that women and children were not to be touched and only Indians or *Canadiens* dressed as Indians should be scalped. But this did not stop the rangers, who were adept at scalping and the North American style of warfare in general. Bougainville, who later was the first Frenchman to circumnavigate the world and claimed Tahiti for France, was the most insightful observer of the war. He wrote that he understood why the American militia wanted to take Canada; to eliminate the Indians once and for all. However, he feared that the “pitch black evil of the savages” was contaminating the souls of Europeans and the North American whites themselves.

In two separate skirmishes, the rangers scalped 12 men in Beaumont alone. Their corpses were then horribly mutilated. On the 9th, 10th and 11th of Sept., 1759, a detachment of rangers soldiers led by George Scott arrived in Kamouraska and burned 225 buildings on the *seigneurie* (previously owned by ancestor Louis Morel). This was catastrophic for the 135 families who lived on the fief (see Morel, 1999). In Beaumont some women and children were burned alive as they hid between cords of wood in the basement of a house that was burned by the rangers. In his journal, when he recalled the dying screams of these innocents, the officer Knox wrote: “Alas, these are the sad consequences of war” (see Roy, J. E., 1898). When May Collette said that *nos ancêtres ont souffert*, she was not exaggerating. It seems that most of Bellechasse and Lévis were relatively spared (including St-Vallier; St-Michel de la Durantaye, previously owned by ancestor Olivier Morel; the *seigneurie* of Beaumont, owned by a descendant of the first *seigneur*, ancestor Guillaume Couillard; and the *seigneurie* of Vincennes, owned by a

Roy cousin) and the *seigneurie* of Lauzon.



The movement of the English fleet and the march of the French officer de Léry with his troops down the south shore. He gathered *Canadien* militia on the way, from Rivière Ouelle to Beaumont.

The French and the *Canadiens* would have done the same to the English if they could have. They had participated in many raids on American settlements. One of the descendants of Olivier Morel de la Durantaye participated in an ambush on 200 English soldiers at Mont Pelée (now Vermont) in 1758. The General Montcalm wrote about this incident: "Sieur de la Durantaye was the youngest in our detachment of 200 composed almost entirely of Iroquois. We ambushed a detachment of at least

clothed. The French officers divided with the English officers the few spare clothes they had." The French “managed to ransom some of the prisoners and had them taken away, though some had been killed and one eaten” (Gillmor & Turgeon).

200 English, led by the famous captain Rodgers and annihilated them. The savages took 144 scalps and 7 prisoners. The others fled and perished in the woods for lack of food. 2 of our soldiers were wounded" (see Morel, 1999, my translation). Francois Morel then participated in an attack on the English at Louisville with the help of Micmacs and Acadians. Louis XVI, king of France sent him a letter awarding him colors. The Morels were definitely North American in their attitude towards warfare.

After the English victory, one of the cousins, Jean-Baptiste Morel de la Durantaye, could not bear to live under English rule and set off for France on Oct. 15, 1761, with at least 107 other passengers (mostly nobility) on the ship *l'Auguste*. It sank in a storm off the shores of Cap Breton Island and all but 7 drowned, including *Sieur de la Durantaye*. The *manoir* de la Durantaye still exists and in Beaumont stands one of the oldest churches in Quebec, built in 1733. In 1759, when the English posted a declaration of their victory on the door of the church, the angry parishioners tore it off. In reprisal, the English tried to burn down the church but luckily, they only burned the door. There is also a restored functioning mill dating back to the early 1800s in Beaumont.



The Mill in Beaumont c. 1810

In Lévis, the 2,000 troops of Lieutenant Colonel Robert Moncton (which included light infantry, 700 Scottish Highlanders, plus the American rangers) were attacked by well fortified snipers. The seigneur of Lévis (Charest) led about 40 of his habitants in a gallant fight to push back the English, as their ancestors had done in 1690. The *Canadiens* killed over 30 English without sustaining any casualties. It was said that in battle, one *Canadien* or Indian was worth three French soldiers

and 10 English soldiers. When they ran out of ammunition the Lévis fighters retreated to the woods. They were pursued but not caught and Charest came back to Lévis, his honor intact with seven scalps and one prisoner. The English turned the church of St-Joseph de Lévis into a hospital. When the commander in chief of the English, General Wolfe, was killed in the battle on the Plains of Abraham, his body was taken to this hospital.

After the defeat of Montcalm and the ensuing treaty, the French soldiers were allowed to return to France, as was the French aristocracy. The *Canadiens* stayed in Canada but the Irish who had supported the French were considered traitors to the English Crown. These Irish took to the hills and married *Canadien* women. Surnames like Doyle were transformed into Dion. During the potato famine in Ireland in the 1830s, many Irish came to Quebec. They were quarantined at Grosse Isle, not far from St-Vallier. 5,000 died and left several thousand orphans who were adopted by neighboring French Canadian families. Forty per cent of Quebecois francophones

have some Irish background and as mentioned before, twenty-five per cent are at least one quarter Irish. Many Quebecois politicians are of Irish ancestry, including three prime ministers (Daniel Johnson and two of his sons), and others with names such as Ryan, O'Neil and Baldwin. The most famous singer of the 1930s (Mary Travers dite *La Bolduc*) had an Irish father. She sang in French and usually played Irish reels, which she intertwined with "turlutes," Acadian mouth music. Without knowing it, young Mary Travers was laying the foundations of the Quebec *chanson*.

The generosity of the Scottish Highlanders, during the terrible winter of 1760 is still remembered today in Beaumont and Lévis. There was famine in the whole region. They sympathized with the plight of the *Canadiens* and gave part of their salaries to the poor. Many stayed in Canada and married *Canadien* women. The descendents of the Campbells, the Frasers and Camerons and others became *Canadiens* themselves. Their highlander Celtic music blended with the already present Breton Celtic music. Later, when the Irish workers arrived *en masse* in the 1800s, they also married *Canadien* women and added their Irish Celtic music to the mix. (These are the origins of traditional *Canadien* music, still popular in Quebec today¹⁸, *pendant le temps des fêtes* (Christmas and New Years eve) and especially at *la cabane à sucre* (sugaring off). The Indians had shown the *Canadiens* how to make maple syrup and maple sugar from the sap of maple trees in the spring. This was the favorite time of the year for the children for this was the only time that they got to eat all the sweets they wanted. They especially loved *tire*, a kind of toffee, made by pouring thickened syrup on snow to stiffen it. They also loved *les oreilles de crisse* (Christ's ears; deep fried pig rinds) and *les pets de soeur* (nun's farts), maple sugar rolled up in a flat piece of dough, baked and cut into round cookies.

In May 1760, nine months after the capitulation of Quebec, the captain of the militia of St-Michel, the miller Joseph Nadeau, a relative of the Roy ancestors¹⁹ was accused of inciting the Canadian militia and feeding French soldiers by Commander James Murray (later Governor of Canada and the 9th *seigneur* of Lauzon). It is said that he was hanged from his mill and his body was left on the noose for three days. He was indeed executed, but the details are not clear (see Deschênes). According to the (false) legend, Murray went further; he kidnapped Nadeau's two daughters and took them to England, never to be heard of again, because they were thrown overboard at sea. This terrified the rest of the *Canadiens* into final submission. The English had also confiscated their arms. The habitants of St-Michel lost more than 16,000 French pounds in money because the French no longer honored it. These were very hard times for most of our ancestors. Many homes and farms lay in ashes and most of their animals had been slaughtered. They had to use bows and arrows to hunt for meat, but their resourcefulness enabled them to quickly rebuild.

In 1775, the American revolutionaries invaded Canada. They were called *les Bostonnais*. They easily took Montreal and Trois Rivières, but because of the neutral attitude of the *Canadiens* in the Quebec City region the Yankees finally retreated. Most *Canadiens* hated both the English and Americans equally; they were indistinguishable. However, the exception is our ancestors, it is safe to assume that most of them hated the English. The villages where they lived

¹⁸ The Bottine Souriante is the most well known group that plays this music.

¹⁹ He was the brother of ancestor Isabelle Nadeau and his wife, Marie Turgeon, was the sister of ancestors Jean and Genevieve Turgeon on the Roy side and Jacques Turgeon on the Collette side.

were the only ones in the Quebec region whose inhabitants actively supported the Yankees. The relatives of the unfortunate Nadeau, who were in all of the parishes around St-Michel, spread rumors to the effect that since the French supported the Americans, an alliance between the *Canadiens* and the American would lead to the ouster of the English and the return of French rule in Canada.

The English enrolled the help of some nobles and ecclesiastics, the “*béni-oui-yes*” collaborators. They thought that they could recruit 15,000 *Canadiens* to fight against the American invaders. Between 1775 and 1783, they only enrolled 500 collaborators. A much greater number were rebels who supported the Americans. In 1764, during the Pontiac insurrection, the *Canadiens* had already manifested their resistance to British conscription. They were not prepared to be cannon fodder for the British; why should they? When the English tried to recruit the *habitants* of Bellechasse to fight against the English they refused *en masse*. When a priest, during his sermon in the Beaumont church, warned the parishioners that they had to support the English, one habitant rose and shouted “*enough of this pro-English boot licking!*”



The events of 1759 were still vividly etched in our ancestors' memories. The Bellechasse women played a crucial role against the mobilization of their husbands and brothers by the British. They were called the “Hungarian Queens,” which referred to Queen Marie-Therese of Austria, whose reign finished in 1780 and who made war like a man.

When Benedict Arnold came up La Chaudière river he met with Lévis notables and promised them that if the *Canadiens* joined with the Americans, their language, religion and culture would be respected. Benjamin Franklin went to Montreal with the same promises. The Americans were well received in Lévis. When one old woman realized that the troops were American, she started to dance and sang *Yankee Doodle*. They sold goods to the Americans and transported the soldiers by canoe for 50 cents per soldier for every 12 miles (see Lacoursière). In Beaumont and St-Michel the pro-American rebels were led by close relatives of the Roys and the Tanguays: militia commander Baptiste Roy and Eloi Roy.²⁰ They

The church in Beaumont, built in 1733

led most of the residents of Beaumont-St-Michel to join the habitants of Pointe Lévis in a tumultuous anti-British assembly. The last holdouts of the failed invasion barricaded themselves in the church of St-Michel de la Durantaye (now St-Michel de Bellechasse). The church was partially burned by the English and hit with many rounds of cannon fire. All that remains of the church today is a wall. Many rebels were killed by the English.

²⁰ They were great grandsons of Nicolas Roy. Both Baptiste Roy and Eloi Roy married Leclerc sisters, daughters of our common Roy-Collette ancestors Pierre Leclerc and Isabelle Rondeau.

What enraged the British about the St-Michel habitants was that they had lit three fires to signal to the *Canadien* rebels and the Americans that two British ships full of soldiers were approaching Quebec. An enquiry was held and the Roys and other relatives such as Ignace Fortin were punished. About 1/3 of the habitants were accused of being bad subjects of the king. In St-Pierre du sud all but five people were branded as bad subjects (see Bonneau, 1987). All those who supported the failed invasion were excommunicated from the Catholic religion by the pro-British bishop of Canada Monsignor Briand, handpicked by the Governor Carleton, who rejected the choice of the Canadian clergy. The British puppet Mgr. Briand was French, not *Canadien*. He had never seen such freedom loving people as the *Canadiens*. People did not behave like this in the old country. He was outraged at their “ungratefulness” toward the English and at their complete disrespect for authority, even among the clergy. He excommunicated all the rebels of Bellechasse for being unfaithful to the English. The excommunication decision was overturned when the *habitants* of Bellechasse ultimately submitted to English rule. A few refused, including one of our relatives on the Roy side, Pierre Cadrin. As he was dying a priest came to ask him to repent. He said “get out of here, your hands smell English.”

When they died, the bodies of those who did not submit were buried without the sacraments, like animals in unblessed ground. According to the superstitious legend of the times, it was said that after this they led a miserable existence and roamed around until their deaths, shunned by everyone. The last to die was an old man who was found frozen in a ditch with a rusty old French musket. His body and the musket were buried separately. Parents told their children this story which ended with, *that is why you always have to listen to the priest*. One hundred years later, in 1880, their coffins were exhumed and the remains were buried in one common unmarked grave in the unblessed part of the St-Michel de Bellechasse cemetery, where non-baptized children were buried. One was identified as a Tanguay by the priest. While this error was later rectified by historians, it nevertheless reveals that the Tanguays, according to local tradition, were anti-British rebels. These details were gleaned from the books by Raoul Roy, J.E. Roy, 1898 and P. Marie-Antoine.

The *Canadiens* were perplexed by the Americans. They spoke as their Native friends said, with forked tongues. They promised the *Canadiens* liberty but one of the causes of the American Revolution against George III was that he had granted the *Canadiens* religious freedom and the right to keep their own laws and language. The king knew that he needed their loyalty if the British were to survive in the American continent. The Americans were fanatically anti-Catholic and they were afraid of the *Canadiens*, since they knew that the *Canadiens* could help determine the final outcome in North America.

If the *Canadiens* had mobilized with the English against the American revolutionaries, the dreams of independence for the thirteen colonies may have been dashed. If the *Canadiens* had taken arms against the English of Quebec, the only place where the British ruled in North America, the imperialist forces of Great Britain would have been chased out of the continent for good. However, due to internal divisions, even among families, about which side to support (American or British), and lack of leadership, this was not to be. The *Canadiens* perhaps could have helped the Americans expel the English and then repel the Americans south of Lake Champlain and create their own republic. In subsequent skirmishes, they helped English Canadians repel American invasions. After the war of 1812, won by Canada with the help of the French Canadians and the Natives, the Americans ceased to dream of annexing Canada.

In 1837-1838 there was an attempted liberal republican insurrection in Lower Canada (Quebec) and Upper Canada (Ontario). This was a time of economic hardships. The English now owned most of the *Seigneuries*. They had imposed more burdens on the tenant farmers than the French²¹ and there was a shortage of land. The patriot leaders wanted the same thing as the American revolutionaries: no taxation without representation. They wanted democracy, like in the United States. Ten per cent of the leaders in Quebec were anglophones like the Nelson brothers. The insurrection was crushed by the superior British troops. While the American government kept out of the affair, there were many patriot supporters in Vermont, Massachusetts and New York. After the defeat the patriot leaders such as the Nelson brothers and Louis Papineau fled to New England. Twelve patriots were hung in Montreal and over one hundred were exiled to Bermuda, and especially Australia. There are some descendants of these *Canadiens* in Australia and there is a Quebec studies program at the University of Sydney. Some of our ancestors supported the pro-American liberal republican insurrection of 1837-1838; among the patriots were Roys, Collets and Creviers. Two Roys from Beaumont were well-known politicians and members of the nationalist republican *Parti Canadien* before the events of 1837-38. The next year Lord Durham²² was sent from England to study the French Canadian problem. He concluded that the poor *Canadiens* were a people without a history and without a culture. He recommended that they be assimilated. They were not and the patriots finally came to power in Quebec in 1960 and, during the quiet revolution, liberated Quebec from the control of the conservative church. The old Quebec traditional society of 1960 and the Quebec of 1970, only ten years later, were like two different planets.

²¹ “As time went on, the seigniorial system increasingly appeared to favor the privileged and hinder economic development. After much political agitation it was abolished in 1854 by a law that permitted tenants to claim rights to their land. The last vestiges of this institution, which many historians believe profoundly influenced traditional Quebec society, did not disappear until a century later” (Mathieu).

²² “John George Lambton, first Earl of Durham (1792-1840),...was sent to North America in 1838 to investigate the circumstances of the rebellions of 1837 in Upper and Lower Canada and to make recommendations for the future government of the British North American colonies. His investigation led to the publication, in 1839, of the famous Durham Report in which he recommended that Upper and Lower Canada be united, that responsible government be granted, that French Canadians be assimilated and that municipal institutions be established. For the most part, the Report examined the situation in Lower Canada where the problems had been most serious. In that part of British North America the problem, according to Durham, was not mainly political. Rather it was ‘racial.’ In Quebec, Durham had found ‘two nations warring in the bosom of a single state,’ and it is largely to rectify that situation that he advocated the union of the two Canadas which would lead slowly, he believed, to the assimilation of the French Canadians. Accordingly the Report received mixed reactions in Canada; Durham was hailed as a statesman by Reformers in Upper Canada for recommending the granting of responsible government and as a racist in Lower Canada for proposing the assimilation of French Canadians. Nevertheless, the government in Great Britain could not quite bring itself to implement responsible government in the colonies and the Union Act (1840-1841) which followed managed to dissatisfy every progressive in Upper and Lower Canada. The Durham Report remains a key document for the study of Constitutional history in Canada” (Claude Bélanger).

When the famous French political philosopher Alexis de Tocqueville came to America in 1844 to study American society and politics before he wrote the classic *La Démocratie en Amérique*, he passed some time in Montreal and Quebec city. He was astounded to find that people still spoke French in America. France had forgotten about its lost colony. He wrote that they were more French than the French. They had not known the destructive French Revolution that had pitted one half of France against the other half. They lived in clans, gathered around the churches. They were not materialist like the Americans, whose all consuming greed and risk-taking (making a fortune one day and losing it the next) shocked the French aristocrat. The Canadian women, he wrote, were more hardy and beautiful than the Americans.

Tocqueville wrote that the French Canadians were more generous, gay and more easy-going but also more envious than the Americans. If someone was rich in Canada it was because they were crooked. In the U.S. the idea that anyone could make it to the top was prevalent, and thus a rich person was admired as an example, not envied. Another difference was that the *Canadiens* did not have the puritanical protestant ethic of work for work's sake. They worked as much as they needed to, nothing more. This is still the case today in Quebec, where free time is considered more important than money. They did back-breaking work all summer to prepare for the cold winters. They enjoyed the winter, when they could visit, tell stories, party and make babies. Most children were conceived during the winter and born in the summer or fall. Another difference, Tocqueville pointed out, was the puritan ideology of manifest destiny: the idea that God had chosen the Americans to do whatever they wished in the pursuit of profit. The *Canadiens*, on the other hand, were naïve and “*simple d'esprit*.” This superficial observation did not take into account the wily survival instincts of the *Canadiens*. One thing that the *Canadiens* and the Americans had in common was their egalitarianism and their mediocrity. Almost everyone had about the same level of education, just enough to function; anyone who had more was considered a snob. Of course, Tocqueville admired the American sense of civic virtue and their love of freedom and democracy. America, he argued was the future.

The Exodus

Due to lack of land, between 1840 and 1930 one million French Canadians left Quebec (half the population), mainly for jobs in the industrial cities in New England. This shows that many *Canadiens* did not share *l'esprit de clocher* (inward looking xenophobia) mentioned by Tocqueville. They were not just *Canadien* but also North American and adventuresome. Some villages left en masse for the U.S. They were prepared for new experiences and eventful, difficult journeys. Some left before the land crisis, like my Gervais-Tremblay ancestors. Many Quebecois intellectuals ask the question, was the exodus based on the push from lack of land or the pull of the United States? French Canadians were and still are fascinated by the giant to the south. This is evident in the fascination for Jack Kerouac, who, because of his French Canadian parents has been appropriated as a Quebecois author. The famous cowboy artist and author of twenty westerns novels, Will James was actually Ernest Dufault from Quebec. When he was a young boy he went to the western Saskatchewan and learned to be a cow boy, took on a false identity and moved to the western U.S. The U.S. trade union movements also profoundly affected the Quebecois unions (see Rémi Roy).

Some of French Canadian emigrants eventually ended up in Western United States and Canada, where they wanted to build a new Quebec in Manitoba. Between 1870 and 1880, 4,000

French Canadiens left Quebec for Manitoba. They settled in areas reserved for French Canadians, close to those areas around the Red River reserved for the Metis. French speaking Metis had lived there for generations. With their hand-made violins, they played the Celtic music and danced the reels and *rigodons* taught to them by long-gone voyageurs and *coureurs de bois*. However, the English-dominated government did not want a new Quebec in the West. In 1890, French was forbidden in schools in the West.

While Quebec's population was bleeding, hundreds of thousands of immigrants from Eastern Europe were enticed to Manitoba and Saskatchewan to populate the rich farmlands. In the 1870s, according to conservative estimates, some 20,000 people lived in the Northwest Territories (which included all the west except British Columbia and 100 square mile Manitoba). Those 20,000 included 13,000 Indians, 5,000 Metis, 2,000 French Canadians and a few other whites. In 1871 there were 11,000 people living in Manitoba: 1,565 whites (mainly French Canadian), 5,757 Metis francophones and 1,565 Metis anglophones who spoke a mixture of Orkney Scotch and Cree.²³ By 1911 there were more than 1,200,000 people living in the Canadian prairies and 2,500,000 by 1931. They were mainly immigrants from Eastern Europe, especially the Russian Empire. The Natives, Metis and French Canadians had been totally swamped. However, Natives are now 25 per cent of the Saskatchewan population under 25 years old, with a birth rate of over five children per woman (I have seen 12-year-old mothers), while the young white population is leaving in droves. If the tendency continues, Saskatchewan will be reclaimed by the Natives and Metis.

The Metis and the Natives

A big difference between the French Canadians and the Anglo-Saxons was that the French respected the Indians. In the first years they could not have survived the harsh winters without Native help. The Natives had been living in the western plains for thousands of years. There are many ancient medicine wheels in Saskatchewan and Alberta and a few in North Dakota and Montana. The most impressive is the massive Moose Mountain Cairn, 80 miles southeast of Regina, Saskatchewan, built more than 3,000 years ago. In 1895 it was more than 25 feet high, but it is now no more than three feet high due to trophy hunters (see Canadian Geographic). I have been to Europe, Central Asia, Northern Africa, Latin America, Polynesia and all over Russia, but the most exotic thing I have ever seen was a pow-wow no more than 30 miles from my place of birth. I and my Russian wife, who both look Central Asian (where the Siberian Americans came from) were the only non Indians present. They sang songs accompanied by drums and dancing that date back hundreds if not thousands of years.

The voyageurs and *coureur de bois* constantly mingled with the Natives and fathered a new people, the Metis. Many of them escaped the racism of English-speaking protestants flooding into Manitoba and moved to Saskatchewan. When they settled on the banks of the Saskatchewan River, they established river lots as they had done on the Red River in Manitoba, much as the French settlers had done in New France (see Purich). These long thin lots had hay lots, grain fields, pastures and woodlots behind the river lots.

²³ This language is called Bungi. "It has largely vanished, being spoken only in a few small communities in Manitoba" (Purich, p. 11).

I once had a job which took me to every French Canadian and Metis community in Saskatchewan, from Bellevue in southeastern Saskatchewan to La Loche in the northwestern part of the province. In some Metis communities they spoke Patois French (a French dialect with Indian influences) and thought it was Cree or vice versa. Some spoke Michif, which is considered to be a true language and not a dialect by many linguists. It is a mixture of French, Cree, Ojibwa and English.²⁴ While most Metis now live in Manitoba, Saskatchewan and Alberta, the North Dakota and Montana Metis have a proud tradition, and some of them still speak Michif.

Like the Natives, the Metis lived off the buffalo. After the battle of the Little Big Horn in Montana, where the Lakota (sometimes called Sioux) annihilated more than 200 of general Custer's troops (the best film I've seen on this is *Little Big Man*, with Dustin Hoffman playing the leading role) the Lakota fled to Saskatchewan fearing reprisals. The American government asked Queen Victoria that they be sent back to the U.S. She refused and the Royal Canadian Mounted Police commander of the Northwest territories developed a friendship with the Sioux chief, Sitting Bull. In order to starve the Sioux into submission, the U.S. government sent sharpshooters to eliminate the millions of buffalo when they wintered in the States. The next year only eight bison were seen in Saskatchewan. Widespread hunger among the Metis and the Indians led to the last native and Metis insurrection in America at Batoche, Saskatchewan. When the Metis leader, Louis Riel, was hanged as a traitor in Regina, Saskatchewan, in 1885 the French Canadians were outraged. It has fueled Quebec nationalism to this day. The descendants of those Sioux still live in Saskatchewan today, in the Qu'Appelle Valley and in particular on the Piapot Indian reservation, where the singer Buffy Saint-Marie was born. The name Qu'Appelle comes from a Sioux-Metis legend that as a young man was drowning in what is now Lake Qu'Appelle, his maiden lover heard his dying screams and shouted *qui appelle?*, which echoed throughout the valley. Many of these descendants still speak the Lakota language and played their ancestors in the film *Dances with Wolves*.

The Quebecois

The Quebecois are probably the most accomplished blasphemers in the world. People curse about what bothers them. The most common swear word in France is "Putain" (prostitute). In Quebec swear words are related to religion. The French Canadians were a happy-go-lucky, libertine lot with much *joie de vivre*. On the other hand, the church was dominated by strict Augustinian (Jansenist) fanatics who were expelled from France after the revolution. (St-Augustine was also Luther's hero.) They criticized the Jesuit Thomists for moral laxity. The masses hated this rigorous, puritanical position in Christian ethics, but after the English takeover they became dependent on the church for everything from health care to education. The typical swear rant is something like *Hostie de Crisse de Calice de Tabernac, Ciboire de Sacristie de St-Sacrement de Calvaire, Baptême!*, which means host, Christ, chalice, tabernacle, ciborium, sacristy of the holy sacrament and Calvary, Baptisme! This leaves the French perplexed and

²⁴ In the *Michif Dictionary*, North Dakota author John Crawford writes "the structure of the noun phrase, names of things and words that go with them, is clearly French, even to preserving French gender and the rules of sound combination whereas verbs in Michif show the range and complexity of affixation that characterizes Algonquin languages and which are in fact Plains Cree." Some fixed expressions were borrowed like *si tout* (*that's all*) and *aw ben* (*oh well*) or sayings like, *Zhi bustee koum un kloos* (*I'm broke like a nail [flat broke]*) (Crawford). Many French Canadians say *Shi kossé ben raide*, but more educated people may say *Je suis cassé comme un clou*, which is understood by everyone.

highly amused. One of the first things they do when they meet a French Canadian is to ask them to swear.

A recent study at the University of Quebec at Trois Rivières came up with a lexicon of 800 different *sacres* from the banal *calinne de binnes* (a euphemism like jeepers cripes) to the esoteric jewel of a verb *contre-saint ciboirer* (not to give a damn, although not to give a fiddler's f___, more accurately translates the intensity [see Grescoe]). The Acadians used to call the English *les goddamns*, because that was their most frequently employed word²⁵. When the Quebecois threshing teams came to harvest, Lottie May Collette forbade them from swearing in the house or in front of the children. Once her husband heard a Quebecois calling a horse every conceivable religious object. He went over to him and said, "we don't talk like that here!" When May's father, Philippe, swore her mother washed his mouth out with soap. Since he owned one of the only two threshing machines in southern Manitoba, he was in constant contact during each harvest with large teams of blaspheming workers from Quebec. Quebecois compete with each other to see who can come up with the most original *sacre*, and it's not *sacré bleu*!

French Canadians in the West don't swear like Quebecois. Father Goiffon, who served the metis and French Canadians in St-Boniface, Pembina and St-Paul from 1858 for about twenty years made the same observation about the metis; they never blasphemed. I believe the reason is that they left Quebec before hatred for the church had hardened. This happened after the failed rebellion of 1837, after which the liberal republican ideology (dominant between 1810 and 1840) was defeated. This left a political vacuum quickly usurped by the conservative Ultramontane church, which exercised a virtual theocracy in every village until the quiet revolution which began in 1960 (see Monière). When the state took control of education, health and welfare, the Quebecois left the church in droves. If the U.S. is the most religious country in the West, Quebec is the most irreligious. Most couples don't get married and most children are born out of wedlock today. It is indeed funny to hear 60-year-old grandparents refer to their partners of 40 years as *mon chum* or *ma blonde* (my boyfriend or my girlfriend). The more liberal Thomists dominated the church in the West and French Canadians there did not experience the monolithic reign of terror imposed on the Quebecois.

When Tocqueville was in Canada he noted that the cities in Quebec were so English (including all the signs, newspapers, etc.) that if a great leader did not appear soon, the French Canadians would lose their language in a generation. He was wrong. The French language in Quebec in 2003 has never been in better shape since the conquest. When Tocqueville was in Canada, 30 per cent of the people in Quebec were of British origin (the Scottish soldiers who stayed after the war in 1759, the Loyalists and the Irish workers who came to build the Lachine canal). In the 2001 census only two per cent of the population of Montreal claimed British as ethnic origin. Eight per cent of the population of Quebec was Anglophone, but most of those

²⁵ The Cajun singer, Zachary Richard wrote a song called, *Réveille*, where he sings about the *goddams*:

RÉVEILLE (Zachary Richard)
Réveille Réveille c'est les goddams qui viennent,
Brûler la récolte.
Réveille Réveille, hommes Acadiens,
Pour sauver le village.

were of Italian or Greek origin. The rest of Quebec is virtually 100 per cent French, as already mentioned, much more French genetically than the French in France. Ninety-four per cent of the Quebec population speaks French. It is the public language of 80% of the residents of the Montreal region and this number is increasing according to the latest census.

On the other hand, French is rapidly disappearing in the rest of Canada, especially the West. In Quebec there are many English graveyards in communities where no one now speaks English, and there are many people with English or Irish names who do not speak a word of English. The opposite is the case in western Canada. The children may go to school in French, but they speak English among themselves and even with their parents. In Quebec, 67 per cent of anglophones are bilingual. They are the most bilingual people in Canada. Most anglophone students in Quebec go to bilingual schools, and they are almost all perfectly bilingual. Only the old anglophones do not speak French. Anglophone children in Quebec speak better French than francophone children in western Canada. Quebec today is more ethnically and linguistically homogeneous than most European countries. The word Quebecois has a civic and not an ethnic connotation (like French Canadian) and includes everyone who is a Quebec resident, like the words American or Canadian. The Quebec economy is more controlled by Quebecois than the Ontarian economy by the Ontarians.

Quebec English is heavily gallicized. A Montreal Anglophone will spontaneously say: *the choice of that animator was really determinate for the global success of the congress*. In other words: *the conference's organizer had a decisive impact on its overall success* (see Grescoe). A freeway is an *autoroute* and a corner store is a *depanneur*. Montreal lawyers are the worst because they must learn two legal systems, the French and the English. They use English words but the phrase structure is French. Their legalese is incomprehensible in Toronto.

It is interesting to note that in general, English Canadians (especially those of English ancestry) are much more anti-American than Quebecois. This has always been the case. When our ancestors welcomed the Americans in 1775, the Loyalists coming into Canada were appalled. During the 1837-38 pro-American insurrection the Loyalists were again disgusted. English Canada exists because of anti-Americanism. The English Canadian problem is that they are indistinguishable from their ex-countrymen. They are so Americanized that they are insecure about their identity. This is not the case for Quebecois because of the language barrier. The 10 most popular TV programs in Quebec are made in Quebec. The top 10 in English Canada are all American. The English Canadian relationship toward the U.S. is like a feud between brothers, who often hate each other more than anybody else. But when it comes to a crunch like a war, most anglophones rally to their American cousins while the Quebecois do not.

The Quebecois see America as having three founding peoples, the Spanish, the English-Americans and the French Canadians. The loyalists' descendents are seen by Quebecois as Americans manqué. The Quebecois are not cousins of the Americans but rather neighbors and admirers of all things American, when it suits them. Of course with immigration, Canada is now the most cosmopolitan country in the world. The population of British origin is so small now that Orangists are considered quaint and irrelevant, not a real and constant threat as they were to French Canadians in the 1800s. Canadian and American identity is changing so quickly that white anglos will soon be the minority, as is already the case in California, Texas, Vancouver, Toronto and of course, Quebec.

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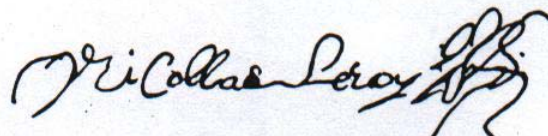
ROY Nicolas (1639-ant. 03-11-1688)
(LEROY)

Baptisé le mercredi 25 mai 1639 dans la paroisse Saint-Rémi de Dieppe en Normandie, fils de Louis Roy et d'Anne Lemaistre, il épouse en France vers 1658, Jeanne Lelièvre, fille de Guillaume Lelièvre et de (nom omis). De leur union naissent dix enfants. Ses parents s'étaient mariés à Saint-Rémi de Dieppe le samedi 24 avril 1638.

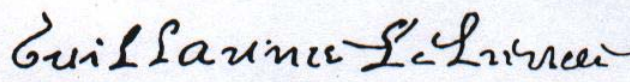
Le 17 juin 1661, alors qu'il se prépare à se rendre en Nouvelle-France, il passe un contrat devant les notaires

Manichet et Le Marchal de Dieppe. Il promet de rembourser 50 livres à Jean Gloria de Dieppe qui lui a avancé cette somme pour payer son passage. Il s'embarque sur le navire du capitaine Poulet et arrive à Québec le 22 août 1661, avec sa mère Anne Lemaistre, son épouse et leurs deux enfants. Il s'établit sur la Côte de Beaupré. Le 8 juin 1664, Guillemette Hébert lui concède une terre de deux arpents de front par une lieue et demie de profondeur sur la Côte de Beaupré. Au recensement de 1667, il habite sur sa terre et on le qualifie de poigneur (garde pêche). Au recensement de 1667, il possède quatre bêtes à cornes. Entre le 27 juillet et le 28 août 1678, le seigneur Olivier Morel de La Durantaye l'engage à son service pour quatre ans comme fermier de sa terre seigneuriale. Il s'y trouvait déjà depuis 1676. Le 14 avril 1677, il engage son fils Nicolas à Gabriel Gosselin pour un an, moyennant 60 livres. Le 30 mars 1679, il vend sa terre de la Côte de Beaupré à Jacques Marette et Nicolas Brisson pour la somme de 400 livres. Son nom ne paraît pas au recensement de 1681, mais il est toujours fermier du seigneur Morel de La Durantaye. Le 16 février 1686, Françoise Duquet, épouse d'Olivier Morel lui renouvelle le bail de la terre seigneuriale pour cinq ans, moyennant quinze minots de blé et vingt livres de beurre par vache louée. Nous ignorons la date précise de son décès survenu avant le 3 novembre 1688, date où son fils Louis vend à son frère Guillaume la terre qu'il a reçue de lui lors de son contrat de mariage.

ANQ GN Duquet 08-06-1664; 14-04-1677; 30-03-1679; Becquet entre 27-07 et 28-08-1678; Rageot G. 16-02-1686; 03-11-1688. Langlois Michel, Les deux ou trois Nicolas Leroy, l'Ancêtre, vol. 2, no. 8, avril 1976, pages, 397-399. N.B. Pour de plus amples informations sur cet ancêtre, voir Nicolas Leroy et Jeanne Lelièvre, « Une histoire à suivre », par Jacqueline Sylvestre, éd. 2000.



Signature de Nicolas le Roy, notre ancêtre au Canada (1663).



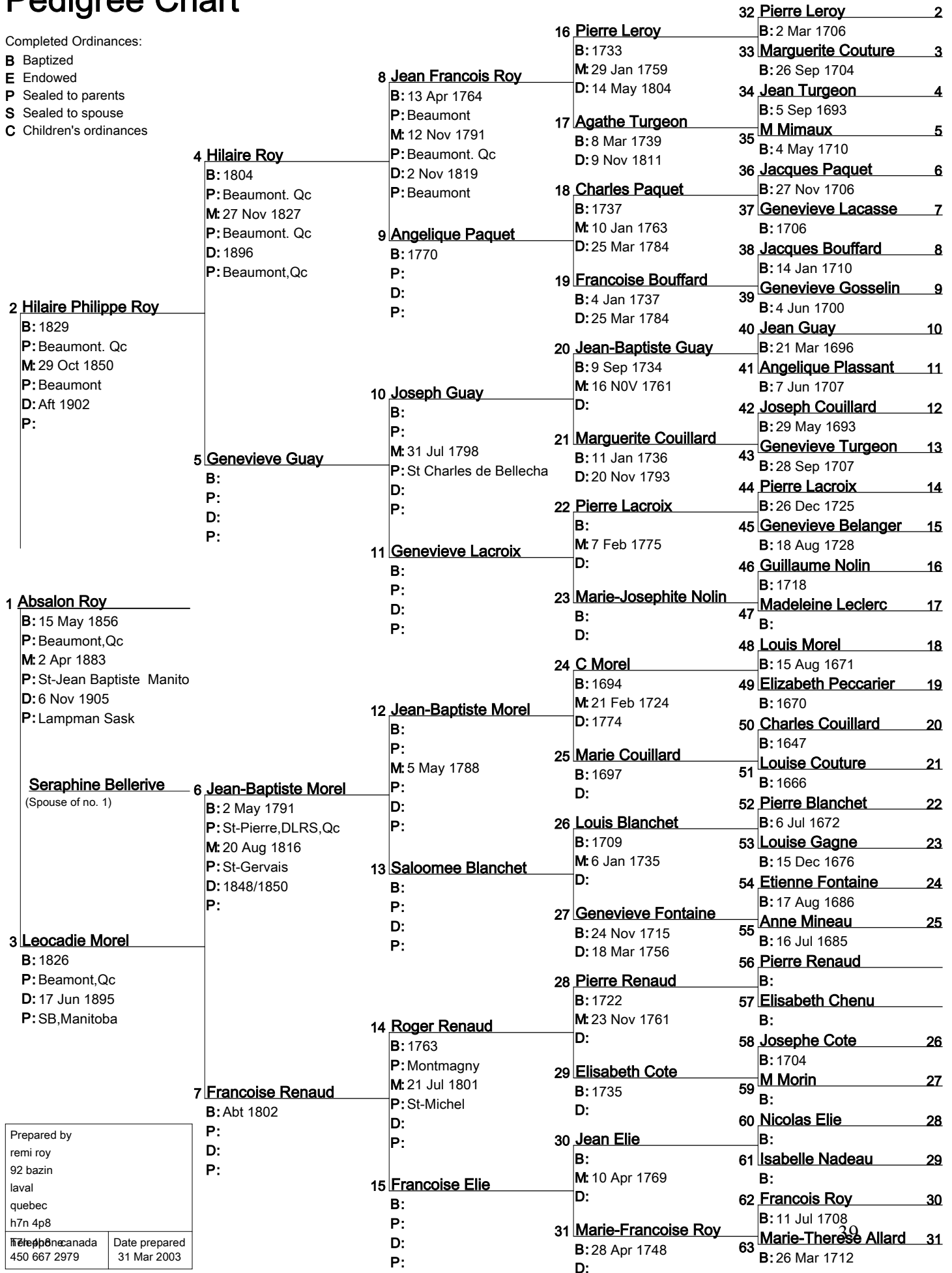
Signature de Guillaume le Lièvre qui se fit le défenseur de Jeanne le Lièvre, femme de Nicolas le Roy, devant le Conseil Souverain (1663).

Signature of Nicolas Leroy and his father-in-law Guillaume Le Lièvre

Pedigree Chart

Completed Ordinances:

- B** Baptized
E Endowed
P Sealed to parents
S Sealed to spouse
C Children's ordinances



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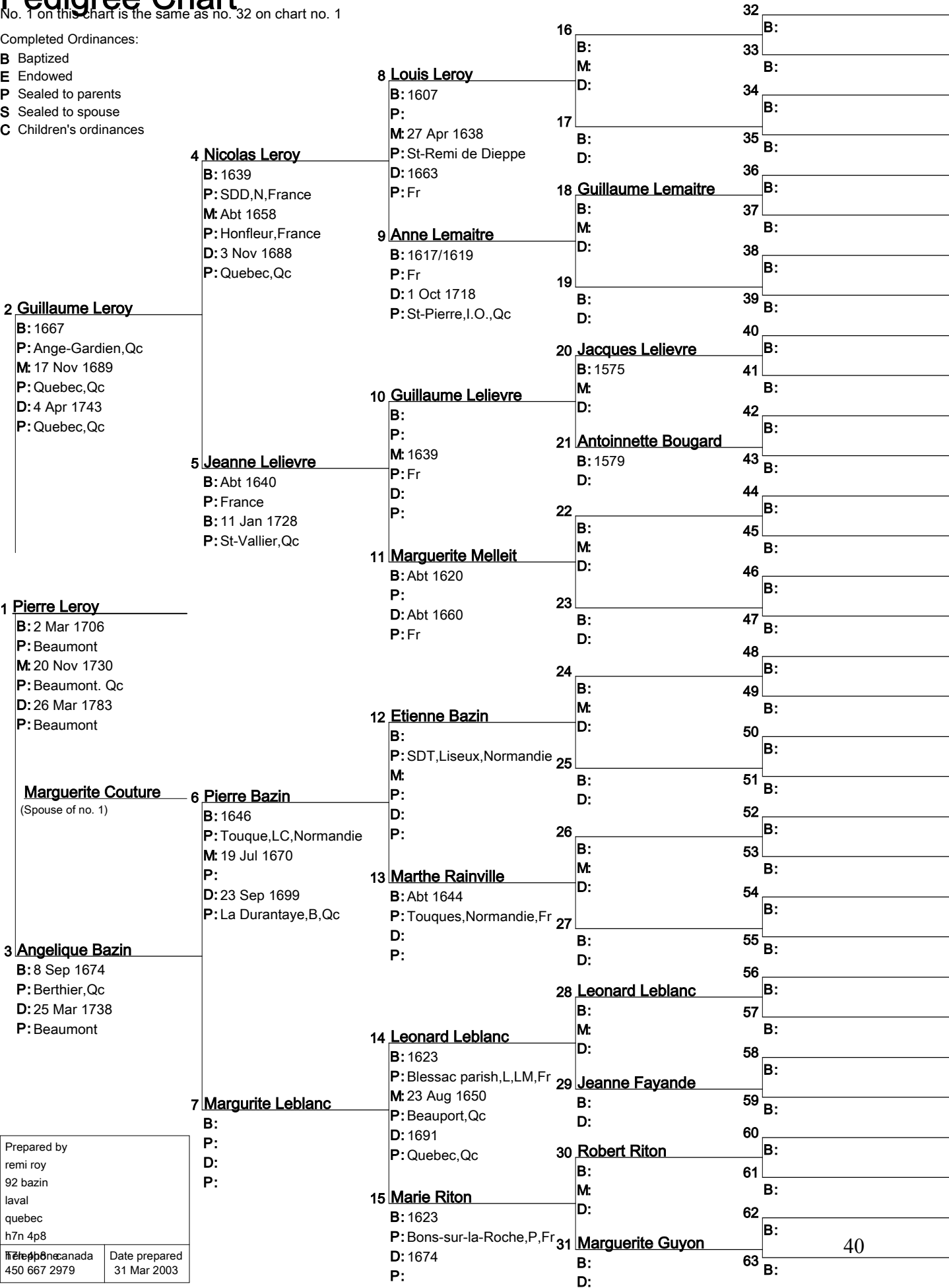
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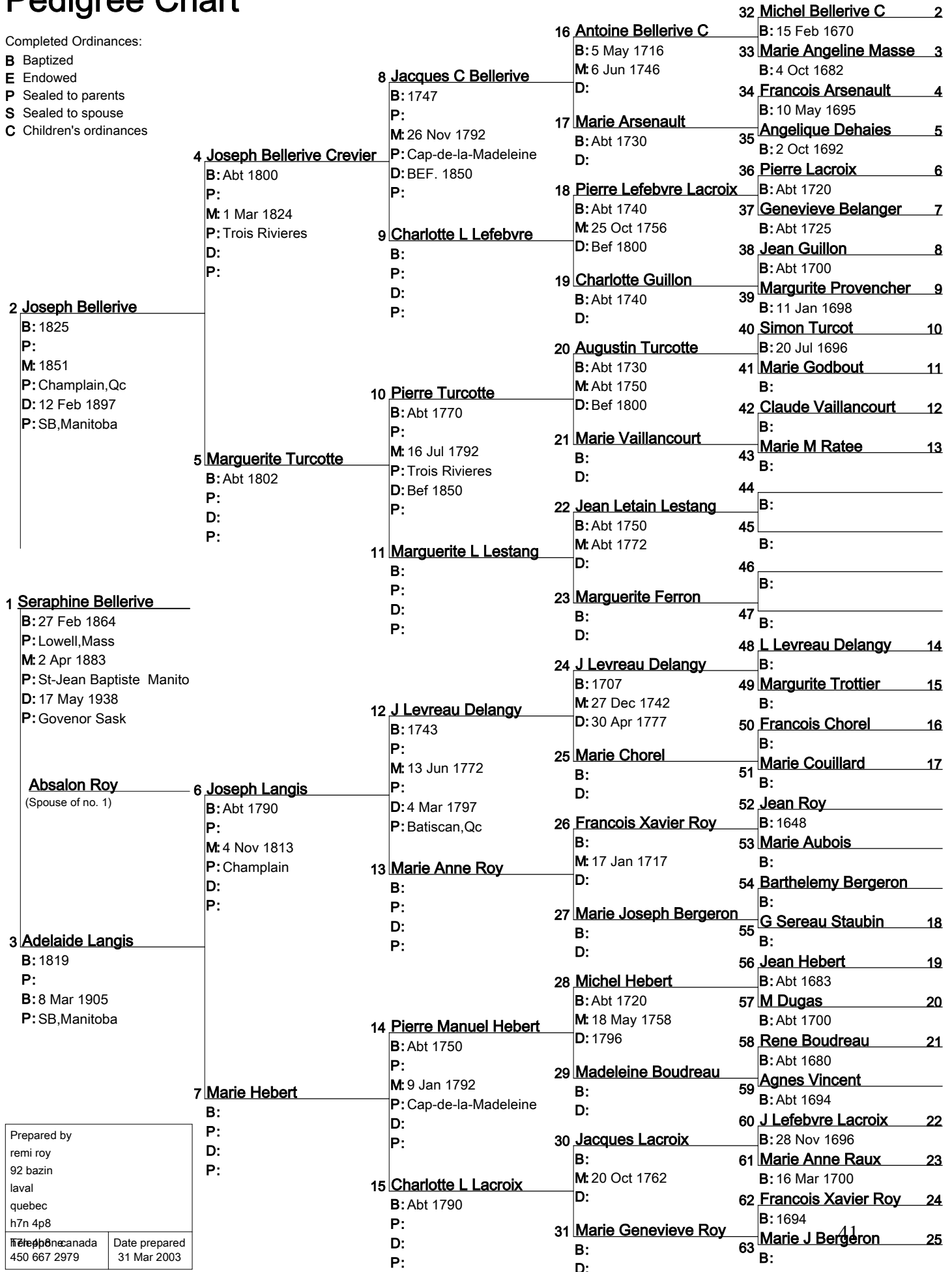
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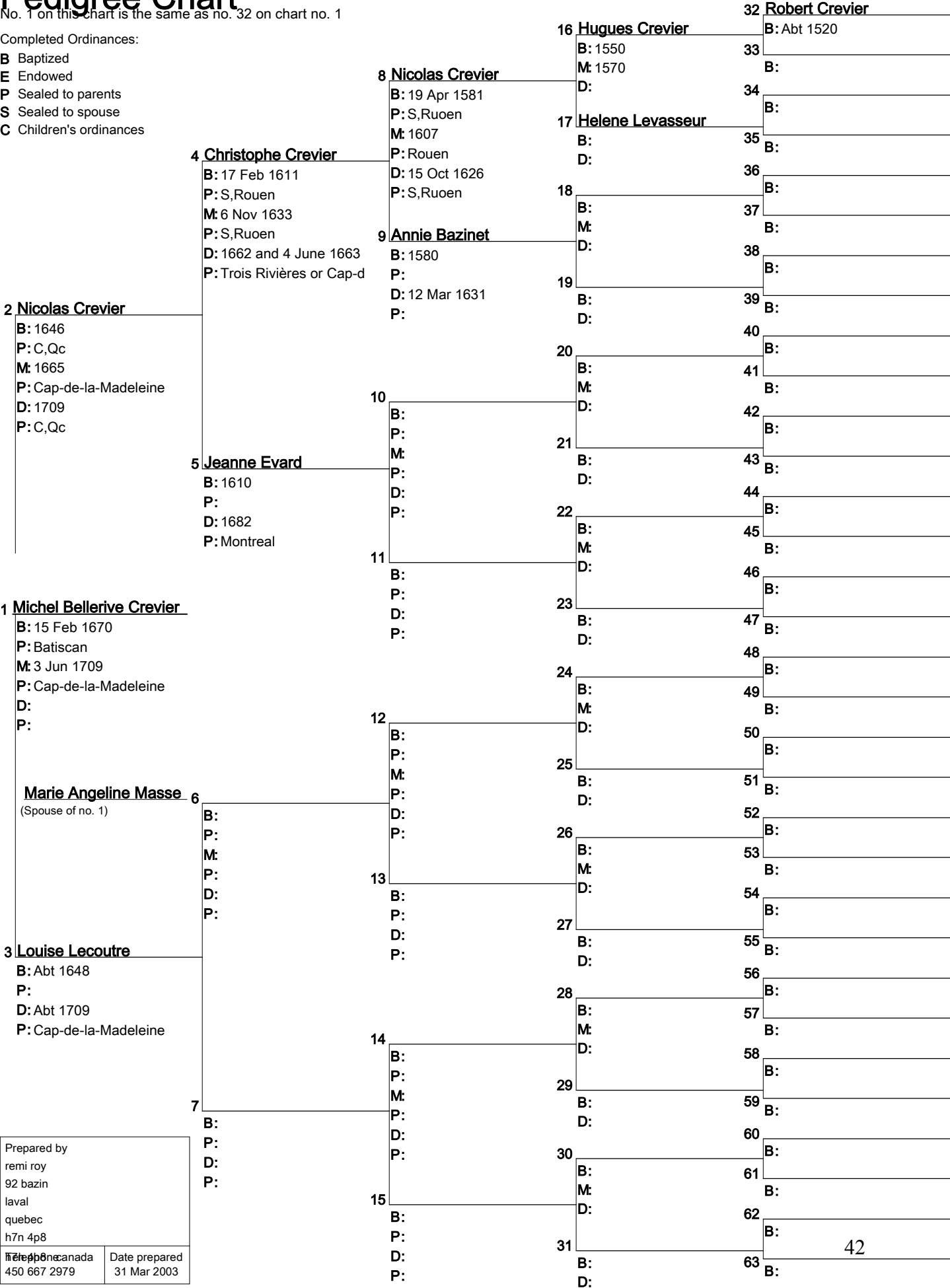
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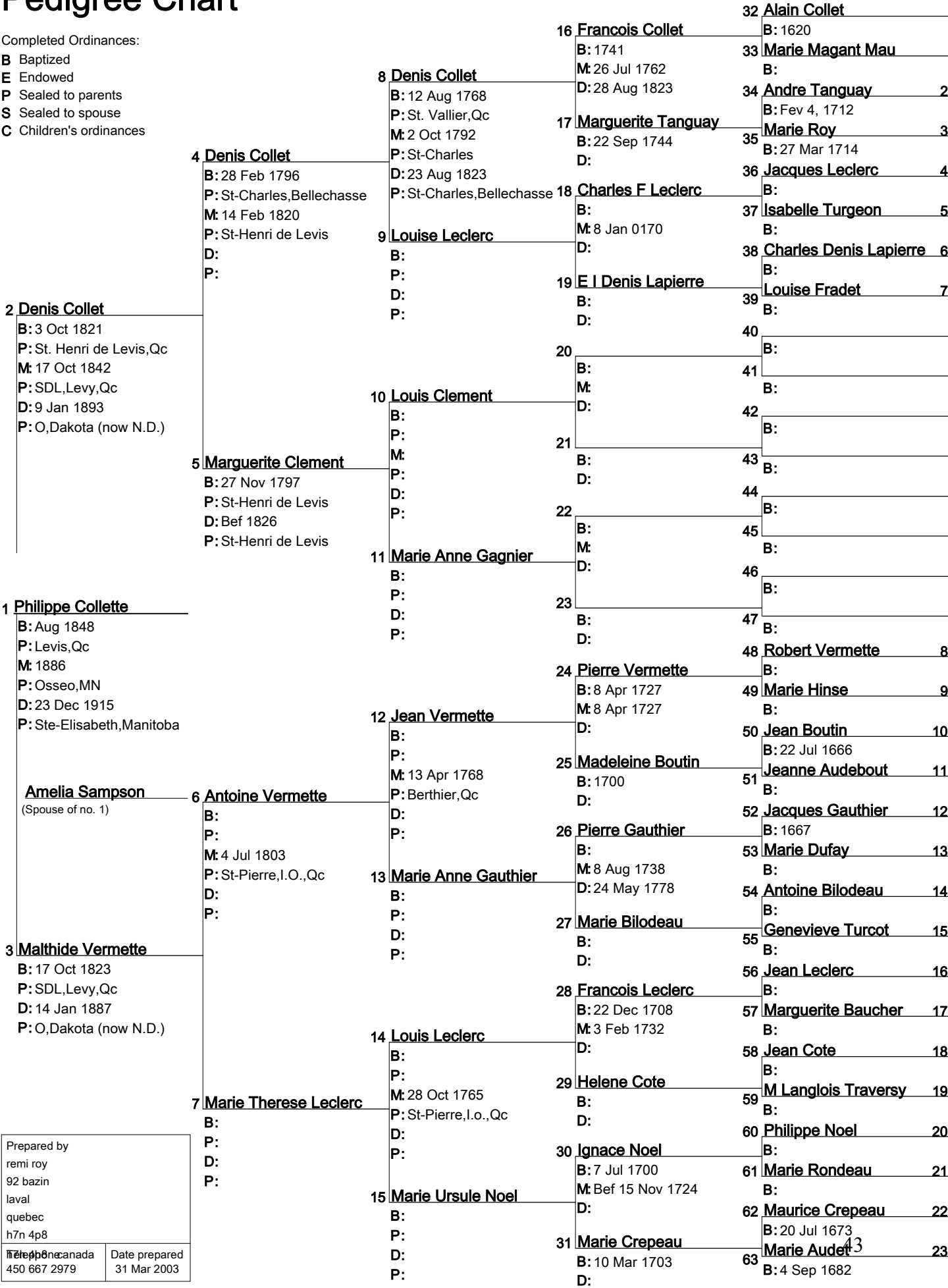
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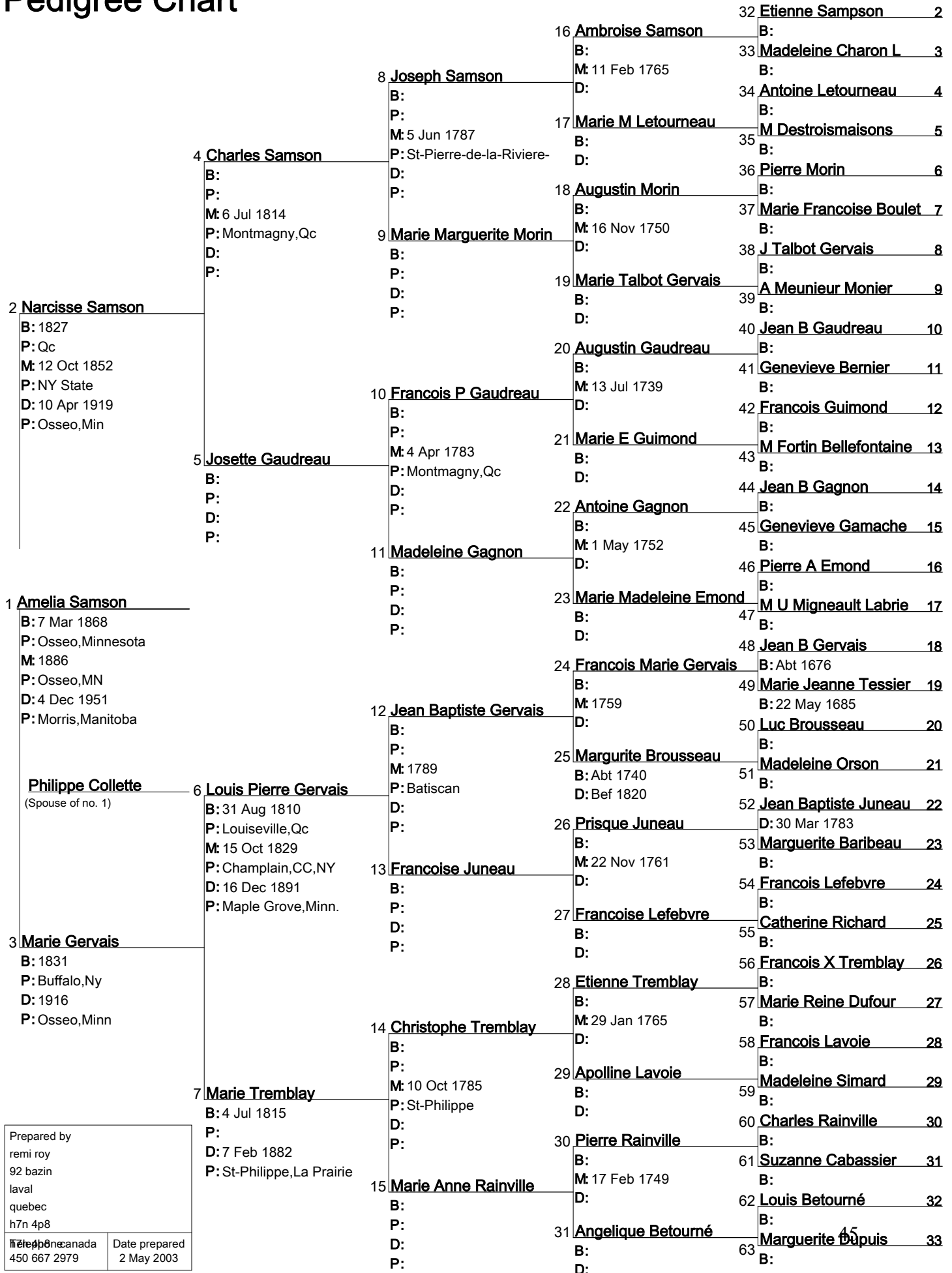
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