**Corporon**

Louis Mius II’s parents were Louis Mius I and ***Anne Josephte Corporon***. According to Père Clarence-Joseph d’Entremont on page 974 of Volume 3 of his 1981 book *Histoire du Cap-Sable De l'An Mil Au Traité de Paris (1763)*, Anne Josephte was the daughter of ***Eustache Corporon*** and Angélique Viger dit Brigeau. Père d’Entremont states, in *Histoire de Wedgeport de 1767 à Nos Jours* that Eustache was born between 1725 and 1728 at Piziquid, Acadia to ***Jean Corporon*** (who was the son of another ***Jean Corporon***, the first with the name in Acadia) and Marie Pinet (p. 23). Angélique was likely the daughter of François Viger II (son of another François Viger) and of Claire Lejeune *dit* Briard, of Cape Sable (d’Entremont, p. 23).

It is unlikely that ***Eustache Corporon*** was actually born at Piziquid and instead was born on Île Royale (present-day Cape Breton, Nova Scotia). An interesting tradition concerning ***Eustache Corporon*** can be found in Reverend J. R. Campbell’s 1876 work, *A History of the County of Yarmouth, Nova Scotia*, an excerpt of which reads as follows:

***Eustace Corporon*** was brought back from Boston, where he and others had been carried, about the year 1758, to pilot a vessel looking after Acadians. Chiefly in the Tusket and Argyle Rivers, with which he was well acquainted. They explored the Tusket, on the banks of which Corporon saw Indians, who however would not injure him. They left the Tusket for the Abuptic, and while lying at the mouth of the river, a boat’s crew landed on a marsh, on which there were some sheep; the Indians were waiting ready for them. There were eight men left dead on the marsh; and Corporon took to the woods with the Indians.

This suggests that ***Eustache Corporon*** had resided with his family in the Cape Sable region prior to his deportation. It also suggests that Eustache had strong ties to the First Nations people of the region prior to his deportation, as he “took to the woods with the Indians” after the attack. Père Clarence-Joseph d’Entremont indicates that perhaps ***Eustache Corporon*** and his family were not actually deported at all, as his name does not appear on any records he found in the Massachusetts Archives’ collections (*Wedgeport*, p. 23).

According to d’Entremont’s transcription of Captain Hilaire Valentin Pothier’s 1884-1885 logbook (with commentary), which was published in 1986 under the title, *Historique de Saint-Michel de Wedgeport, Nouvelle-Écosse: Par Le Capitaine Hilaire-Valentin Pothier, 1884-1885: Notes et Commentaires par Clarence-Joseph d’Entremont, Prêtre,*

***Eustache Corporon*** a débarqué à Argyle d’un “cutter” [ou patache] américain et s’est sauvé aves les Sauvages. Ils avaient débarqué sur un pré pour tuer des brebis, Les sauvages étaient “embuscadés” [c’est- à-dire, se tenaient en embuscade] et ont tiré sur l’équipage [6] et en ont tué huit. Il est resté avec les Sauvages, avec qui, je crois, il a allié la famille des Corporon. Il s’est évadé d’un bord à l’autre du pays (p. 17).

Translated, this reads,

***Eustache Corporon*** landed in Argyle an American “cutter” [or *patache*] and ran away with the Savages. They had landed on a meadow to kill sheep, The savages were “ambushed” [that is to say, were ambushing] and fired at the crew [6] and killed eight. He stayed with the Indians, with whom, I believe, he has allied the Corporon family. He escaped from one side of the country to another.

This excerpt, which appears to have been based on oral tradition, supports what the Reverend J. R. Campbell states in an excerpt from *A History of the County of Yarmouth, Nova Scotia*. Most importantly, this excerpt suggests that ***Eustache Corporon*** and his family maintained strong ties to the First Nations people of the Cape Sable region during the Deportation years.

***Eustache Corporon*** and his family were captured by the British shortly after this incident, as the name, “***Eustache Corporon***” appears on a list of prisoners held in prison in Halifax, Nova Scotia dated August 12, 1763,[[1]](#footnote-1) along with his wife and five children.[[2]](#footnote-2) The entry for Eustache and his family can be found on page 28 and he is enumerated as “Eustache Corp.”

The family of ***Eustache Corporon*** and Angélique Viger *dit* Brigeau remained in the Halifax area upon their release from prison, as according to Père d’Entremont on page 24 of the “Second Edition” of “Histoire de Wedgeport de 1767 à Nos Jours” (1995)), many of Eustache and Angélique’s children can be seen in parish registers as godparents to children born in the area. Baptismal records can be found in missionary Charles-François Bailly’s register of Saint-Pierre-aux-Liens in Caraquet, New Brunswick.

Additional documentation to demonstrate that ***Eustache Corporon*** and Angélique Viger *dit* Brigeau remained in the Halifax, Nova Scotia region upon their release from prison can also be found in Bailly’s “Caraquet Register” in the record of marriage of Eustache and Angélique’s daughter, ***Marie Rose Corporon*** to Pierre Robichaud II, the son of Pierre Robichaud I and Susanne Brassaud. The marriage ceremony occurred on October 01, 1770 at Le Point de l’Est, which is presently called Eastern Passage, Nova Scotia. Père Bailly performed the marriage ceremony. Père Bailly also baptized a child of Pierre and Marie Rose, Agnès Robichaud, at Halifax, Nova Scotia on December 01, 1771.

The family of Pierre Robichaud II and ***Marie Rose Corporon*** was still residing in the Halifax area in December of 1771. Pierre and Marie Rose then moved their family to Wedgeport, Nova Scotia, which was where Marie Rose’s parents settled post-Deportation. The place where Eustache and Angélique, one of the founding families of Wedgeport, settled is called Le Cap-des-Corporon (Corporon Cape).

Solidifying the argument that ***Eustache Corporon*** and Angélique Viger *dit* Brigeau’s daughter, ***Marie-Rose Corporon***, and her husband, Pierre Robichaud II moved to the Wedgeport, Nova Scotia area after they baptized their daughter, Agnès Robichaud at Halifax, Nova Scotia on December 01, 1771, is the record of the marriage re-validation of their son, Lazare Robichaud and his wife, Osite Doucet. Osite was the daughter of Charles Doucet and Félicité Mius. According to the record of their marriage re-validation, which was performed by Père Jean-Mandé Sigogne on September 30, 1799, Lazare and Osite were first married on May 07, 1795 by Pierre Mius, who is also discussed in detail elsewhere in this report. The marriage re-validation was performed at the parish of Sainte-Anne in Sainte-Anne-du-Ruisseau, Nova Scotia, which proves that Pierre II and Marie Rose moved to Southwest Nova Scotia post-December 01, 1771.

Also worth noting in relation to the marriage re-validation of Pierre Robichaud II and Marie Rose Corporon’s son, Lazare Robichaud and his wife, Osite Doucet, daughter of Charles Doucet and Félicité Mius is that it is another situation where a *Sang-Mêlé* (mixed-blood) married a *Sang-Mêlé*. Marie Rose Corporon’s nephew, Louis Mius II, and Osite Doucet’s full-sister, Théoiste Doucet, were both stated to have been of the “*caste dêtestée des gens mêlés*” in Père Jean-Mandé Sigogne‘s April 29, 1809 letter to Monseigneur Joseph-Octave Plessis.[[3]](#footnote-3)

Louis Mius II also descended from Anne-Marie (Unknown surname) Pinet/Rimbault through his mother, ***Anne Corporon***. Although it is wise to remain cautious with DNA analysis and of the current manipulations by some to claim indigeneity outside any existing cultural framework, Anne-Marie has been found, through mt-DNA testing, to have been of First Nations origin. However, the sources of Indigenous heritage found in Louis Mius II and Théoiste Doucet’s November 22, 1809 marriage continues to accumulate when one considers the fact that Théoiste’s direct paternal ancestor was Germain Doucet (1641), as Germain has been also proven through Y-DNA testing to have been of First Nations origin. DNA results offer additional scientific evidence within what is sometimes a cultural demonstration about the kinship connections between Acadian Métis families, especially through the Mius family. In addition, other clues are provided in various historical records, such as the March 09, 1767 deposition given by Pierre Doucet—Germain’s great great-grandson—in the Déclarations de Belle-Île-en-Mer, in which Doucet states that Germain had venu du Canada—come from Canada—and not France, as Pierre’s other ancestors had. For the most part, the phrase, “venu du Canada”, historically meant “originating from New France;” that is, most likely coming from the region of Quebec, but in some past records pertaining to Acadia, it also meant that the person was of First Nations origin, such as in the case of the 1632 baptismal record of André Lasnier.

Abbé Casgrain, in the second edition of his 1887 book entitled *Un Pèlerinage au Pays d’Évangéline*, notes that “The largest families of Tusket are the Pothiers, the LeBlancs, the Boudreaus, the Surettes; Next come those of the ***Corporons***, the Cotreaus, the Mius, the Richards, the Doucets. All of these families more or less retain the recollection of the migrations of their ancestors” (p. 444).

In relation to the connection between Louis Mius I and Anne-Rosalie Mius, wife of Pierre Hinard, we find Louis I and his wife, ***Anne Corporon*** recorded on Père Jean-Mandé Sigogne’s 1816 to 1824 census *Registre des Familles de la Paroisse de Ste Anne & de Saint Pierre D’Argyle* listing the parishioners of Sainte-Anne-du-Ruisseau in Argyle, Nova Scotia, and those of the parish of Saint-Pierre in West Pubnico, Nova Scotia as having had a daughter named Rosalie Mius, who was born on August 15, 1794. Anne’s name is recorded as “***Marie Joseph Corporon***” in this enumeration.

The registers of the parish of Sainte-Anne-du-Ruisseau in Argyle Nova Scotia observe that Rosalie Mius, daughter of Louis Mius I and ***Anne Corporon***, was born on August 15, 1794 and baptized on July 14, 1799 by Père Jean-Mandé Sigogne. Anne’s name is recorded as “***Anne Josette Corporon***” in this data. Rosalie’s godfather is stated to have been François Gillis and her godmother is recorded as Rosalie Mius, François’s wife. “***Anne Josephte Corporon***,” is the form Père Clarence Joseph d’Entremont uses on page 974 of volume 3 of his 1981 book, *Histoire du Cap-Sable De l'An Mil Au Traité de Paris (1763)*.

It appears that the limits of the Barony of Pobomcoup, as they existed from 1653 to 1758, extended from **“**Cape Negro to Cape Forchu with a dept(h) inland of six leagues,” which comprised the entire region of Cape Sable.

In theory, the rights granted to Sieur Philippe Mius d’Entremont Iand his descendants by Sieur Charles de Saint-Étienne de La Tour on July 17, 1653 through the Concession of the Barony of Pobomcoup should have endured the multiple changes of “ownership”of Acadia that occurred prior to the Deportation, as the Barony was in existence from 1653 to 1758. Sieur d’Entremont and his descendants were granted the “rightful authority perpetually for hunting and fishing in all the extent of the said lands and forests above named, and on condition that they occupy and establish the said places as has been agreed.” The descendants of Philippe I, through many of his children, have continued to reside in the Barony to the present day (aside from approximately a decade spent in exile during the Deportation). So, in principle, these rights should still apply.

The Barony grant is especially important to the descendants of the progenitor of the Mius branch of the *Sang-Mêlés*(mixed-bloods), the “part-Indian,Joseph Mius d’Azy I***,*** as well as those of his full-sister*,* Marie Mius(wife of François Viger I, one of the root Indigenous ancestors of the ***Corporon*** *Sang-Mêlés*because both were the grandchildren of Sieur Philippe Mius d’Entremont I through his son, Philippe Mius d’Entremont II and Philippe II’s first wife who as we know, was an “Unknown” First Nations woman, likely from the eastern shore of what is now known as Barrington Bay. The Barony grant is of special importance to the descendants of these two Mius full-siblings if the above-noted limits for the Barony of Pobomcoup were in fact what Henri Léander d’Entremont asserted they were because Joseph I and Marie lived at Port La Tour and at Ouikmakagan, respectively. Joseph I and Marie’s full-brother, Mathieu Mius signed the 1726 Ratification of the 1725 Peace and Friendship Treaty as a representative of the Cape Sable Indians and their half-brother, François Mius, signed the 1761 Peace and Friendship Treaty with Jonathan Belcher as Chief of the Mi’kmaq residing at La Hève, Acadia.

An article from the *Yarmouth Vanguard*, “Earliest Wedgeport Deed for Property,” notes, in relation to the lands originally granted to Ebenezer Moulton, that “The deed shown here…is made from Ebenzer Moulton to three progenitors of Acadian Wedgeport – Peter White (Leblanc), James (Jacques) Amirault and ***Eustache Corporon*** – here called Oushlash! Eustache Corporon shares with three others the honour of founding Wedgeport.”

Joseph-Alphonse Deveau adds to this information on page 116 of the 1992 English translation of his 1980 book entitled, *Notre Héritage acadien,* or *Two Beginnings: A Brief Acadian History* with the following excerpt: “***Eustache Corporon,*** Pierre Robicheau, Jean Doucette and Pierre Inard came to Tusket Wedge (Wedgeport) in 1767. In 1773 they bought 1500 acres from Ebenezer Moulton. Other families joined them after the purchase.”

The families of ***Eustache Corporon***, Pierre Robichaud, Jean Magloire Doucet, and Pierre Hinard returned to Southwest Nova Scotia; more specifically, Tusket Wedge (also known known as Chebec and later, Wedgeport) in 1767; however, they did not actually own the lands they were residing on until they purchased the land from Ebenezer Moulton six years later. In essence, they were “squatters” on the land.

A copy of the Deed from this May 11, 1773 land transaction between “Peter White” (Pierre Leblanc), “James Mero” (Jacques Amirault), “***Oushlash Corperrong***” (Eustache Corporon), and “Ebnezar Moulton” (Ebenezer Moulton) for a parcel of land situated on the “westerly side of Tuskett River” (Tusket River), as well as the record of the February 24, 1779 division of these lands between “***Ashtosh Corperong***” (Eustache Corporon), “James Mero” (Jacques Amirault), and “Peter White” (Pierre Leblanc) can be found in the FamilySearchcollection entitled, “Locality of the Record: Yarmouth, Yarmouth Co, Province Nova Scotia. Registry of Deeds: Deeds Vol 1 A. Year: 1774 to 1792,” FamilySearch Microfilm 008287721 (p. 89-90).

“John Dousett” (Jean Magloire Doucet) later acquired additional land along the “Tuskett River”(Tusket River)on June 08, 1784 when Jean Magloire, “***Joseph Coppron***” (Joseph Corporon), “Joseph White” (Joseph Leblanc), and “***Abraham Coppron***” (Abraham Corporon) were deeded it from “Eleazer Hibbard” (Eleazar Hibbert)[[4]](#footnote-4) (FamilySearch, p. 151-152).

1. Refer here to page 23 of the Second Edition of Père Clarence-Joseph d’Entremont’s 1995 book, *Histoire de Wedgeport de 1767 à Nos Jours*. [↑](#footnote-ref-1)
2. This list of prisoners is entitled, *Liste des français Accadiens demeurants prisonniers a Halifax port d’Amérique Septentrionale Sous le gouvernement de Sa maiesté Britannique.* A Public Archives Canada transcription of this document can be found on pages 25 to 29 of *FRANCE: Archives du Ministère des Affaires étrangères, Correspondance Politique: Angleterre, 1763* (MG 5, A 1, vol. 451), Microfilm C-12547. [↑](#footnote-ref-2)
3. See Achidiocèse de Québec Archives, 312 CN, Nouvelle-Écosse, vol. 61. [↑](#footnote-ref-3)
4. Refer to the *FamilySearch* collection, “Locality of the Record: Yarmouth, Yarmouth Co, Province Nova Scotia. Registry of Deeds: Deeds Vol 1 A. Year: 1774 to 1792,” Microfilm 008287721. [↑](#footnote-ref-4)