**Doucet**

The first Mass ever held in the Tusket Forks/Quinan area was held in the home of a *Sang-Mêlé*(mixed-blood) man named ***Cyrille (dit Clark) Doucet***. It was around this time that French historian, François Edme Rameau de Saint-Père, had observed “*un grand nombre de familles métisses portent précisément les noms de* ***Doucet*** *et de Mius, de sorte que les Bois Brûlés*”(a large number of métis families with precisely the surnames of Doucet and Mius, a sort of ‘burnt woods’) who were “*présentement réunis et agglomérés dans la même canton entre Pomkou et Port-Royal*”(currently reunited and clustered in the same community between Pomkou [Pubnico] and Port Royal); this community being Tusket Forks/Quinan, Nova Scotia.

***Jacques (*dit *Jim) Doucet*** had donated the land for the original chapel and cemetery of the chapel of Notre-Dame-de-la-Purification in Tusket Forks/Quinan, Nova Scotia. It was Jacques’ son, Cyrille (dit Clark) Doucet, who had housed this very first Mass in his home. Both Jacques and Cyrille Doucet were *Sang-Mêlés*.

According to d’Entremont’s *Histoire de Quinan, Nouvelle-Écosse*Jacques (*dit* Jim) Doucet was born at the Pointe-des-Ben “*vers 1890*”(circa 1890), but this *should* read“*vers 1790*,” as the author states that Jacques died on March 24, 1863 at the age of seventy three years. Jacques had two wives, Anne Leblanc and Anne-Théotiste Mius, both of whom (based on their genealogies provided by d’Entremont) were of mixed-bloodorigin as well. Jacques left his mark on future generations; through these two wives, he fathered twenty-nine children. d’Entremont notes that ***Cyrille-Nicolas (*dit *Clark) Doucet*** was the offspring of Jacques and his first wife, Anne Leblanc.

Additional information concerning the *Sang-Mêlé* ***Jacques (*dit *Jim) Doucet*** and his rather large family can be found in the 1972 seventh printing, first paperback edition of Will R. Bird’s 1950 book, *This Is Nova Scotia:*

The talk turned to large families. Sixteen children in one home at East Pubnico had seemed a record, but a fisherman at Shag Harbour had been the father of eighteen. In the old days, however, a Dudley Porter of Chegoggin, in Yarmouth County, had got himself plenty of publicity by being the father of twenty-two children. But the champion of them all, claimed our informants, was ***James Doucette***, of Tusket Forks. He had twenty-nine children. It was a hard struggle to feed them all, but when the twenty-ninth arrived blueberries were a rich crop as there was a ready market in Boston, and the berries were shipped from Yarmouth. Whole families went picking berries on the plains, and had their meals picnic style. The children mixed during the day and had their good times together, which troubled ***Papa Doucette***. He was never sure he was not feeding an extra child or so not belonging to him, or that all his own were bringing their bowls of berries for the family buckets. The second season of the blueberry market a peddler came through Tusket Forks selling calico and other materials. Papa Doucette, thinking of his fourteen daughters of berry-gathering age, purchased an entire bolt of one pattern, and ***Mama Doucette*** made it into more than one bolt of the same material, and ***Papa Doucette*** stared in anger and amazement. Then he gave strict orders. Every daughter of his had to turn her dress inside out and wear it that way. It was done, and down through the years the name, the “inside-out Doucettes,” stuck fast (p. 134-135).

As with Père Jean-Mandé Sigogne and his own parishes at Sainte-Anne-du-Ruisseau, Nova Scotia and at Clare, Nova Scotia, Père Henry L. Berthe began his stay at his new chapel by appointing multiple community members to positions within the church. The people he assigned to these positions can be found in the following excerpt from *Histoire de Quinan, Nouvelle-Écosse*:

*Le Père Berthe se mit à l’œuvre immédiatement pour organiser sa nouvelle paroisse. Il nomma les officiers suivantes: marguillers,* ***Jacques Doucet*** *et* ***Cyrille Doucet****; sacristain,* ***Athanase Doucet****; commité de l’ Église, Basile Mius, Marcel Collin****, Louis Doucet,*** *en plus de sacristain et des marguillers* (p.61).

This translates to:

Père Berthe put himself to work immediately to organize his new parish. He named the following officers: Churchwardens, ***Jacques Doucet*** and ***Cyrille Doucet***; Sacristan, ***Athanase Doucet***; Church Committee, Basile Mius, Marcel Collin, ***Louis Doucet***, in addition to the Sacristan and to the Churchwardens.

Père Clarence-Joseph d’Entremont further states on page 61 of *Histoire de Quinan, Nouvelle-Écosse* that Père Henry L. Berthe was the first priest to write an entry into the registers of the chapel of Notre-Dame-de-la-Purification in Tusket Forks/Quinan and that the first entry he made in the registers was the record of a March 20, 1859 baptism that he had performed.

Genealogist Stephen A. White notes in his work, “*La généalogie des trente-sept familles hôtesses des Retrouvailles 94*”, published in the April-September, 1994 edition of *Les Cahiers de la Société Historique Acadienne* vol. 25 (2 and 3), that ***Dominique Doucet II*** was first married to a woman named Anne-Rosalie Dugas. He was married a second time to Isabelle Maillet on April 11, 1799 by Jean McCullough after Anne-Rosalie Dugas had died. Dominique II and Isabelle’s marriage was re-validated on September 04, 1799 by Père Jean-Mandé Sigogne. According to the record of Dominique II and Isabelle’s marriage re-validation, Isabelle was the daughter of Antoine Salomon Maillet and Marguerite Blanchard; however, no mention is made in the record of Dominique II having been a widower. White attributes the name ‘Sabine-Isabelle Maillet’ to Isabelle in his article. The record of Dominique II and Isabelle’s marriage re-validation can be found in Drouin Institute’s collection of Père Sigogne‘s early registers entitled, *Baie-Ste-Marie: 1799 à* *1815,* p. 22.

This information concerning Dominique Doucet II and his two wives is confirmed via the Estate File of ***Dominick Dousset*** (Dominique Doucet II) and ***Isabella Dousset*** (Isabelle Maillet). It is in this Estate File that we find the names of Dominique II’s children with both of his wives (Anne-Rosalie Dugas (although she is not named) and “his Second wife***,”*** Isabelle Maillait (Isabelle Maillet) and their spouses, that Isabelle’s father was Sollomon Maillait (Antoine Salomon Maillet), that Dominique II had a very lengthy Last Will and Testament with five codicilsrecorded throughout his lifetime, beginning when he and Isabelle made their original Will on April 26, 1799 (just after their marriage, which had occurred fifteen days earlier on April 11, 1799), and finally, that Dominique II and Isabelle lived at St Mary’s Cape (or Cap Sainte-Marie, Nova Scotia).

A copy of ***Dominick Dousset*** (Dominique Doucet II) and Isabella Dousset’s (Isabelle Maillet) Estate File can be found on pages 1459 to 1495 of the FamilySearch (Church of Latter Day Saints) records collection entitled, *County Court House. Digby, Nova Scotia, Canada. Digby County Probate Records: Wills, Administration 1* (FamilySearch Microfilm 008329467: A-346).

According to an article entitled, *“Histoire,”* which appeared on page 13 of the July 05, 1973 edition of the Nova Scotia newspaper *Le Petit Courrier de la Nouvelle-Écosse,* a “***Dominique Doucet***” settled at Cap Sainte-Marie. Given the fact that Dominique Doucet II’s marriage to Isabelle Maillet was re-validated by Père Jean-Mandé Sigogne at the parish of Baie-Sainte-Marie in Clare, Nova Scotia, in addition to the fact that the record of his mother, Magdelene Modeste Mius’ January 16, 1772 marriage to her second husband, Jean Hobord (Jean O’Burd), which took place in Salem, Massachusetts, states that Magdelene Modeste was a widow, I believe it appropriate to conclude that the “Dominique Doucet” who settled at Cap Sainte-Marie, Nova Scotia was in fact ***Dominique II***.

The record of ***Dominique Doucet I*** and Magdelene Modeste Mius’ daughter Anne Doucet’s June 13, 1786 marriage to Benjamin Mius, which took place at “Ruisseau à l’Aguille” (Eel Brook, Nova Scotia) notes that Dominique I’s widow, Magdelene Modeste, was a resident of “Tousquet” (Tusket, Nova Scotia). Also, Dominique Doucet II and Isabelle Maillet’s Estate File (A-346) states that they lived at St Mary’s Cape.

The registers of the parish of Saint-Jean-Baptiste at Port Royal, Acadia and various early enumerations of Port Royal note that Germain Doucet (1641) resided in the Port Royal region of Acadia with his wife and children. In a transcription of the *Schedule of the Seignorial Rents for the Whole Year Payable yearly by the Inhabitants Within the Banlieu of the Fort of Annapolis Royal in His Majesties Province of Nova Scotia on the First day of January for which they stand annually D” to His Majesties Revenue,[[1]](#footnote-1)* the original document was found enclosed in “a letter of 10th, Mar 1734 - Armstrong to Sect of State.” The document suggests there was a level of control by the French over the Port Royal region in the early years of Acadia, and that certain plots of land were originally given to some of the early settlers and often passed down to their children, as was the case with ***Germain Doucet*** (1641). However, this conclusion must be made with caution, as the lands of what was once Acadia are still unceded Mi’kmaq territory to the present day. Regardless of the situation at Port Royal prior to the Deportation, it can be concluded that the “Cape Sable Indians” were in full control of the region of Cape Sable and were perceived to have been one of the biggest threats to Great Britain’s settling of Nova Scotia after the Treaty of Utrecht was signed in 1713.

The *Schedule of the Seignorial Rents for the Whole Year Payable yearly by the Inhabitants Within the Banlieu of the Fort of Annapolis Royal in His Majesty’s Province of Nova Scotia*, lists “***German Doucet***” (Germain Doucet (1641)) and “Mary Landry his Wife” (Marie Landry) as the original grantees of a plot of land at a location named the *Ruisseau Forchu* (River Forchu) (p. 8). When this *Schedule of the Seignorial Rents* was created in January of 1734, the possessorsof the land were recorded as Germain (1641) and Marie’s sons, ***James and Claud Doucet*** (Jacques Doucet and Claude Doucet).

Claud Doucet (***Claude Doucet***) was the father of the Joseph Doucet who was the mixed-blood progenitor of the *Sang-Mêlés*(mixed-bloods)or *Bois-Brûlés (Burnt Woods)* Métis of Southwest Nova Scotia carrying the Doucet surname. In order to demonstrate that James Doucet (***Jacques Doucet***) was Claude’s brother, we can turn to a multitude of early enumerations of Acadia, in which we find that ***Germain Doucet*** (1641) and Marie Landry did in fact have a son named Jacques, who was born circa 1671 (see Public Archives Canada Microfilm C-2572).

In the 1698 census of Acadia for Port Royal (see Public Archives Canada Microfilm C-257), we find a ***Jacques Doucet***, aged 25 years (born circa 1673) who was residing there with his wife, Marie Pellerin, age 20 years old (born circa 1678) and their two year old (born circa 1696) daughter, Magdeleine. If we take the approximate birth year of 1673 for the Jacques Doucet who was married to Marie Pellerin and turn to the 1686 census of Acadia for Port Royal, we find that ***Germain Doucet*** (1641) and Marie Landry did in fact have a fifteen year old (born circa 1671) son named Jacques in 1686.

Based on the evidence, it is likely that the ***Jacques Doucet*** who was married to Marie Pellerin was in fact the son of Germain Doucet (1641) and Marie Landry.

Therefore, we may conclude that Germain Doucet (1641), Marie Landry, and their children were the early inhabitants of the *Ruisseau Forchu* near Port Royal or Annapolis Royal, in Nova Scotia and that Germain (1641) and Marie’s sons, ***Jacques Doucet*** and ***Claude Doucet***, inherited this land grant from their parents.

Additional information concerning this land can be found in the Nova Scotia Council Minutes dated Monday, June 01, 1724. These Minutes concern the maintenance of the dikes*(aboiteaux)* in the “Marshes of Rushew forshew”(Ruisseau Forchu), as the Council members had met with the “Proprietors of the Marshes of Rushew forshew.” A published transcription of these Minutes can be found on pages 55 and 56 of Archibald McKellar MacMechan’s 1908 anthology of transcriptions of the Nova Scotia Council Minutes entitled, *Nova Scotia Archives. III. Original Minutes of His Majesty’s Council at Annapolis Royal, 1720-1739*. An important excerpt from these minutes appears in this transcription, and explains why the “Proprietors” met with the Council members; “[they] were ask’d why they would Neither work nor be at the Expense of Building up and Repairing their Dikes” (p. 55).

A second excerpt from these Monday, June 01, 1724 Minutes is taken from this transcription; “***James Doucett*** made also Answer that he would do Up his own part but would not Midle with that belonging to his Mother, Whereupon his Brother ***Claude*** promised that he would” (p. 55).

These excerpts demonstrate that both ***Jacques Doucet*** and his brother, ***Claude Doucet*** were knowledgeable about the “dikes”(*aboiteaux*) and the maintenance of these structures. Claude’s descendants who settled in the Cape Sable region post-Deportation came to be known as “*Sang-Mêlés*”and were considered to considered to have been a sub-par people by their “*pur*”neighbours, almost equivalent to the “*sauvages*”(First Nations Peoples). Even the mixed-blooded ancestors of the *Sang-Mêlés*possessed knowledge of the creation and maintenance of the complex *aboiteau* system, which is knowledge that would have been taught to them by their family members and relatives of purely, or at least partly-European descent.

However, the ability to build and maintain these *aboiteaux* was an essential tool for survival in the region of “*Ruisseau Forchu*”near Port Royal, as this was an area that was reliant on farming, providing further evidence of the wide variety of lifestyles that the Acadians, as a whole, adapted to. The Cape Sable region where Claude Doucet’s son, ***Joseph Doucet*** and his family settled post-Deportation was, and still is, a region that is highly dependent on the fishing industry, which is a completely different lifestyle than that in which Joseph would have been raised as a child.

Regarding the family of ***Germain Doucet*** (1641) and Marie Landry, Père Clarence Joseph d’Entremont notes, in Volume 4 of his 1981 book entitled, *Histoire du Cap-Sable De l'An Mil Au Traité de Paris (1763)*, that four grandsons of the couple were residing at the settlement of “*Thebôque*”(present-day Chebogue), in the Cape Sable region at one point or another in the history of Acadia (p. 1915-1922). According to a 1976 reprint of the Public Archives of Nova Scotia’s1967 book entitled, *Place-Names and Places of Nova Scotia,* the name Chebogue or “Tibogue” is a variation of the Mi’kmaw word, *Utkubok,* which means “a spring of water,” or could have also originated with the Mi’kmaw word, *Che paug,* which means “great still water” (p. 121-122). We know that Germain (1641) and Marie’s grandson***, Joseph Doucet****,* settled in the region post-Deportation and had many descendants recorded as belonging to the *caste dêtestée des gens mêlés* by Père Jean-Mandé Sigogne in his April 29, 1809 letter written to Monseigneur Joseph-Octave Plessis (see *Achidiocèse de Québec Archives, 312 CN, Nouvelle-Écosse, vol. 61*); however, these four grandsons settled in the region *pre*-Deportation and did not return after they were deported. Père d’Entremont also states that three of these four grandsons; Joseph Doucet, Michel Doucet, and Pierre Doucet were deported to France, France, and Massachusetts/Québec, respectively. The fourth grandson, Germain Doucet, died prior to the Deportation.

According to the registers of the parish of Sainte-Anne-du-Ruisseau, ***Osithe Doucet’s*** father, Joseph Doucet (***Joseph Doucet II***), husband of Ludivine Mius, died in November of 1809 and was buried on November 18, 1809 in the absence of a priest. Joseph’s burial record states that he was approximately 76 years old when he died; therefore, he was born circa 1733.

If we turn to the registers of the parish of Saint-Jean-Baptiste at Port Royal, Acadia, we see that Joseph Doucet (***Joseph Doucet I***) and his wife, Anne Surette, baptized a child named Joseph (***Joseph Doucet II***) on December 09, 1731. Joseph II was born on December 06, 1731.

***Osithes Doucet’s*** maternal First Nations ancestry can be traced back to the “part-Indian,” Joseph Mius d’Azy I. According to her burial record found in the registers of the parish of Sainte-Anne in Sainte-Anne-du-Ruisseau, Nova Scotia, Osithes’ mother, Ludivine Mius, was buried on March 19, 1836 and she died on March 17, 1836 at the approximate age of 85 years old. Therefore, Ludivine was born circa 1751.

Père Clarence Joseph d’Entremont notes, in *Histoire du Cap-Sable De l'An Mil Au Traité de Paris (1763)*, that Ludivine was the daughter of Jean-Baptiste Mius d’Azy I and Marie Josèphe Surette. d’Entremont’s rationale behind this conclusion is that Jean-Baptiste I’s burial record states that ***Joseph Doucet*** was Jean-Baptiste I’s son-in-law. Père d’Entremont adds to the evidence to support his claim by referring to a March 02, 1757 document outlining the amount of food used to support the family of “John Muse” (Jean-Baptiste Mius d’Azy I) and his family when they arrived in the town of Methuen, Massachusetts.[[2]](#footnote-2) Jean-Baptiste I and his family were originally from Nova Scotia, his wife was very ill, and they had a six-year-old daughter named “Lydia.” This daughter, according to Père d’Entremont, is Ludivine Mius. Therefore, the Ludivine/Lydia found on this 1757 document was born circa 1751, which matches the approximate birth year given for Ludivine Mius, wife of Joseph Doucet II in her March 19, 1836 burial record.

It is possible to trace Joseph’s ancestry back to Joseph Mius d’Azy I as well. Joseph O’Burd was the son of an Irishman, Jean O’Burd (John Hobord) and Magdelene Modeste Mius. Père Clarence Joseph d’Entremont claims that Magdelene Modeste was first married to ***Dominique Doucet I***, son of ***Joseph Doucet I*** and Anne Surette (p. 980-981). Dominique was baptized at the parish of Saint-Jean-Baptiste at Port Royal, Acadia on August 28, 1733 and, according to his baptismal record, was born on August 26, 1733.

d’Entremont further claims that Magdelene Modeste married her second husband, Jean O’Burd, on January 16, 1772 in Salem, Massachusetts. The couple were married by a man named Louis Robichaud and a copy of the marriage certificate can be found in the Pointe-des-Ben collection of *Le Centre de Recherche, Les Archives père Clarence d'Entremont* in Middle-West Pubnico, Nova Scotia.[[3]](#footnote-3) Magdelene Modeste is recorded as the widow of ***Dominique Doucet I*** in this record and Jean is referred to as “Jean Hobord.”

Magdelene Modeste Mius’ parents were Charles-Amand Mius d’Azy I and Marie Marthe Hébert (d’Entremont, *Cap-Sable*, p. 981). This conclusion in relation to her parentage is largely based on the fact that she and Dominique were already married by 1763 and this was when Joseph Mius d’Azy II arrived in Salem with his children and second wife, Marie Vincent, from their initial exile to Philadelphia, Pennsylvania and therefore, Joseph II could not have been Magdelene Modeste’s father. Magdelene Modeste is recorded as “Magdelaine” on the February 28, 1757 record of indenture (see pages 08 to 10 of the “Volume 24: French Neutrals, 1758-1769” collection of the “Massachusetts Archives”) of a “Charles-Amand Mius” and his son-in-law, “Paul Clermon,” who were indentured to a man named Nathaniel Ray Thomas while in exile in Marshfield in Plymouth County (Massachusetts).[[4]](#footnote-4), which is discussed elsewhere in this report.

Another piece of documentation that demonstrates a connection between Magdelene Modeste Mius and Charles-Amand Mius d’Azy I is the baptism of Magdelene Modeste and ***Dominique Doucet I’s*** son, ***Dominique Doucet II***, which can be found in the Drouin Institute’s Missionary collection*, Missionaire: Restigouche, Port-Royal, Riv-St. Jean, Perce: 1759-1795*. Dominique II was originally “ondoyé” (emergency baptized) by a man named Charles Miuse, who could very likely have been Dominique’s maternal grandfather or a maternal relative, as the man who baptized him and his maternal grandfather were both named Charles Mius. However, according to Père d’Entremont, Magdelene Modeste had a brother named Charles-Amand Mius (*Cap-Sable,* p. 977). The February 28, 1757 record of indenture of a Charles-Amand Mius and his son-in-law, Paul Clermon, shows that Charles-Amand I and his wife, Marie Marthe Hébert, did in fact have a son named “Charle Aman Mius.” ***Dominique II’s*** missionary baptism was performed on October 14, 1774 at Baie Sainte-Marie, Nova Scotia and, according to the record, Dominique was born on May 20, 1768. Missionary Joseph Mathurin Bourg performed the “official” baptism.

An article entitled, “*Histoire*,” appeared on page 13 of the July 05, 1973 edition of the Nova Scotia newspaper *Le Petit Courrier de la Nouvelle-Écosse*, noting that ***Dominique Doucet*** settled at Cap Sainte-Marie (Cape Saint Mary), Nova Scotia. Given the fact that ***Dominique Doucet II’s*** marriage to Isabelle Maillet was re-validated by Père Jean-Mandé Sigogne at the parish of Baie-Sainte-Marie in Clare, Nova Scotia, in addition to the fact that the record of his mother, Magdelene Modeste Mius’ January 16, 1772 marriage to her second husband, Jean Hobord (Jean O’Burd), which took place in Salem, Massachusetts, states that Magdelene Modeste was a widow, it is possible to conclude that the ***Dominique Doucet*** who settled at Cap Sainte-Marie (Cape Saint Mary), Nova Scotia was, in fact, Dominique II.

The June 13, 1786 marriage of ***Dominique Doucet I*** and Magdelene Modeste Mius’ daughter, ***Anne Doucet*** to Benjamin Mius, which took place at Ruisseau à l’Aguille (Eel Brook, Nova Scotia) states that Dominique I’s widow, Magdelene Modeste, was a resident of Tousquet (Tusket, Nova Scotia). So, if ***Dominique Doucet I*** was deceased on January 16, 1772 when his wife, Magdelene Modeste Mius. remarried in Salem, Massachusetts to Jean Hobord (Jean O’Burd) and when their daughter, Anne married on June 13, 1786, it is evident that ***Dominique Doucet II*** was the “Dominique Doucet” who settled at Cap Sainte-Marie.

The fact that Dominique II settled at Cape Saint Mary is significant, as it is located in the county of Clare, Nova Scotia. ***Dominique Doucet II*** having settled in Clare is significant because this is where Captain William Moorsom claimed to have observed that, “A few families of semi-Indian extraction are to be found in this settlement: their origin must be referred to the commencement of the eighteenth century,” and further, that “These families are looked upon as rather without the pale of social brotherhood.”[[5]](#footnote-5) Many of Dominique II’s paternal and maternal cousins belonged to the “*caste dêtestée des gens mêlés*.” Thus, a portion of the “few families of semi-Indian extraction” observed by Captain Moorsom to have been residing at Clare in the 1820s likely descended from Dominique II.

The marriage of Jean Hobord (Jean O’Burd) is another situation where an “outsider” married a *Sang-Mêlé* (mixed-blood). However, Jean and Magdelene Modeste Mius’ son, Joseph O’Burd, was also clearly identified as being of the “*caste dêtestée des gens mêlés*” in Père Jean-Mandé Sigogne‘s April 29, 1809 correspondence to Monseigneur Joseph-Octave Plessis.[[6]](#footnote-6)

***Anne Doucet*** was baptized on August 15, 1781 by missionary Joseph Mathurin Bourg. Anne’s baptismal record states that she was born on January 15, 1759 and that she was “ondoyé” (emergency baptized) by “Jean-Baptiste Muse’” this was likely Jean-Baptiste Mius I, given the birth year of 1759 and that Anne’s godmother was an “Anne Suret.”[[7]](#footnote-7) Pierre Hinard, husband of Jean-Baptiste I’s niece, Anne-Rosalie Mius, was Anne’s godfather. Anne-Rosalie’s nephew, Louis Mius II, was yet another individual identified as being of the “*caste dêtestée des gens mêlés*” by Père Sigogne (Ibid).

***Anne Doucet*** eventually married Benjamin Mius, the son of François Mius d’Azy I and Jeanne Duon. Benjamin’s paternal grandfather was the “part Indian,” Joseph Mius d’Azy I. His August 19, 1781 baptismal record states that he was born at Cape Sable on February 15, 1766. The missionary who performed the ceremony, Joseph Mathurin Bourg, refers to Benjamin as “Benjamin François Muse.” Benjamin’s godfather was Pierre Hinard and his godmother was an “Ane Muse” (Anne Mius). According to a note written by Père Clarence Joseph d’Entremont on his handwritten transcription of Benjamin’s baptismal record, which can also be found in *Le Centre de Recherche Les Archives père Clarence d'Entremont* Pointe-des-Ben collection, Benjamin was not actually born at Cape Sable but was born in Salem, Massachusetts. Père d’Entremont states that Benjamin’s father, François I, died while the family was in exile during the Deportation years and he appears to base this assertion that Benjamin was actually born in Salem on this information (*Histoire de Quinan*, p. 15).

Benjamin Mius and ***Anne Doucet*** were married by missionary Joseph Mathurin Bourg on June 13, 1786 at Ruisseau à l’Aguille (Eel Brook, Nova Scotia). Both Benjamin’s father, François Mius d’Azy I, and Anne’s father, ***Dominique Doucet I***, were noted to have been deceased in the marriage record and therefore, Benjamin’s mother, Jeanne Duon, and Anne’s mother, Magdalene Modeste Mius, gave their consent for their respective children to be married.

According to Père d’Entremont, the “Pointe-des-Ben,” in Yarmouth County, Nova Scotia is named after Benjamin Mius (Ibid). Père d’Entremont adds to this information concerning Benjamin and his family by stating that, if Benjamin himself did not reside in Tusket Forks/Quinan, Nova Scotia, at least two of his sons, Anselme Mius and Basile Mius *dit* Tâchine, did. Based on the fact that Benjamin Mius’ niece, Anne Mius, (through his brother, Jean-Pierre Mius) was also of the “*caste dêtestée des gens mêlés*” per Père Jean-Mandé Sigogne‘s April 29, 1809 letter to Monseigneur Joseph-Octave, and that Mius and ***Doucet*** “*Bois-Brûlés*” and Métis were noted by François Edme Rameau de Saint-Père to have been residing at Tusket Forks/Quinan, Nova Scotia,[[8]](#footnote-8) it seems evident that some of these *Bois-Brûlés*” descended from Benjamin and his wife, ***Anne Doucet’s***, sons, Anselme Mius and Basile Mius *dit* Tâchine.

1. A Public Archives Canadatranscription of this document can be found on pages 07 to 19 of *Colonial Office, Nova Scotia “A” Phillips and Armstrong; 834-35. MG 11 N.S. “A” Vol. 23,* *Microfilm C-9122.* [↑](#footnote-ref-1)
2. The document can be found on page 403 of the “Volume 23: French Neutrals, 1755-1758” collection of the Massachusetts Archives. [↑](#footnote-ref-2)
3. See “Folder # 1998.3-f11-D#13. [↑](#footnote-ref-3)
4. Refer to pages 08 to 10 of the Volume 24: French Neutrals, 1758-1769 collection of the Massachusetts Archives. [↑](#footnote-ref-4)
5. Refer to page 263 (“Letter VII”) of the 1830 anthology of letters that Moorsom wrote while touring Nova Scotia in the 1820s entitled, “Letters from Nova Scotia: Comprising Sketches of a Young Country.” [↑](#footnote-ref-5)
6. Make reference to Achidiocèse de Québec Archives, 312 CN, Nouvelle-Écosse, vol. 61. [↑](#footnote-ref-6)
7. This record can be found in the Pointe-des-Ben collection of *Le Centre de Recherche Les Archives père Clarence d'Entremont* in Middle-West Pubnico, Nova Scotia (Folder # 1998.3-f11-D#13). [↑](#footnote-ref-7)
8. See page 165 of the 1890 *Documents Inédits du Canada-Français: Documents sur l’Acadie: CII: Remarques sur les Registres de Belle-Isle-en-Mer, par Mr E. Rameau de Saint-Père.* [↑](#footnote-ref-8)