**Dulain**

An excerpt from pages 22 and 23 of *Histoire de Quinan, Nouvelle-Écosse* states that ***Marie-Jeanne Dulain*** was the daughter of ***Eudes Dulain*** and of ***Julie LeBlanc.*** This excerpt also identifies Eudes’ father as ***Louis*** (Louis Dulain) and Julie’s father as ***Honoré*** (Honoré Leblanc). If we return to the registers of the parish of Sainte-Anne in Sainte-Anne-du-Ruisseau, Nova Scotia, we come across the record of the September 21, 1830 marriage of “***Hudes Dulain*** *veuf de* ***Magdeleine Scolastique Miuce***” (that is, Eudes Dulain, widower of Magdeleine Scholastique Mius) and of ***Julie Leblanc,*** daughter of ***Honoré Leblanc*** and ***Anne Judith Miuce*** (Anne-Judith Mius). Although Eudes’ parents are not mentioned in this record, we know from the information provided in the record that Eudes’ brother, ***Louis Cyprien Dulain,*** was present at the marriage ceremony.

Père Jean-Mandé Sigogne’s *1816 to 1824 Census* (properly entitled *Registre des Familles de la Paroisse de Ste Anne & de Saint Pierre d’Argyle*), enumerates as family number fifty two, that of ***Louis Dulain*** and of ***Marie Frontain.*** Unfortunately, a large portion of the enumeration of this family on the copy of this enumeration in my possession is illegible therefore, we must rely on the transcription of this enumeration found on page 41 of Père Clarence-Joseph d’Entremont’s unpublished book entitled, *Catalogue des Familles de Ste-Anne et de St-Pierre d’Argyle: 1816 – 1824 par J. - M. Sigogne,* in the *Catalogue des Familles de Ste-Anne et St-Pierre d’Argyle 1816-1824 (non publié)* collection of *Le Centre de Recherche, Les Archives père Clarence d'Entremont* in Middle-West Pubnico, Nova Scotia (*see “Folder # 1998.3-f11-H#3*). This book is a transcription of the *Registre des Familles de la Paroisse de Ste Anne & de Saint Pierre d’Argyle* with added notes by Père d’Entremont. According to this transcription, enumerated among the nine children residing in the household of Louis and Marie were a son named ***Eudes*** (Eudes Dulain), born on October 15, 1795 and a son named ***Louis Cyprien*** (Louis Cyprien Dulain), born on February 01, 1806.

Given the likelihood that there would not have been another ***Eudes Dulain*** who had a brother named ***Louis Cyprien Dulain*** residing in the region of Cape Sable/Southwest Nova Scotia so soon after the return of the Acadiansto the region post-Deportation, it is safe to conclude that the Eudes who was married to ***Julie Leblanc,*** daughter of ***Honoré Leblanc*** and ***Anne Judith Miuce,*** was in fact the son of ***Louis Dulain*** and ***Marie Frontain.***

The registers of the parish of Sainte-Anne in Sainte-Anne-du-Ruisseau, Nova Scotia offer the record of the July 14, 1799 baptism of ***Eudes Dulain,*** son of ***Louis Dulain*** and ***Marie Frontain.*** According to this record, Eudes was born on October 15, 1795 and he was originally baptized in the absence of a priest by *“la sage femme”* (the midwife). Eudes’ godfather is stated to have been ***François Mius*** and his godmother was ***Marie Colombe Frontain,*** *tante de l’enfant* (aunt of the child). This is yet another example of *Sang-Mêlés*(or “mixed-bloods”) acting as godparents to ***Sang-Mêlés*** children in post-Deportation Cape Sable.

Something worth mentioning in relation to ***Eudes Dulain*** and ***Julie Leblanc*** is that they appear to have lived together prior to their marriage. The evidence to support this conclusion can be found in the registers of the parish of Sainte-Anne in the record of the June 24, 1826 baptism of ***Magdelene Scholastique Le Blanc***, daughter of ***Eudes Dulain*** and ***Julie Le Blanc***. It is noted in this record that Eudes and Julie had “*tiennent ensemble & demeurent depuis un certain tems dans la même maison comme gens Marriés*”(had been together and been living together for some time in the same house, like married people); therefore, Magdelene, who was born on June 19, 1826, was noted to have been “*en apparence né du commerce habituel*”(apparently born in habitual trade). The record also states that Magdelene was presented to Père Jean-Mandé Sigogne for baptism by ***Anne Hiltude Le Blanc,*** *fille de Jean Chrysostome Le Blanc.*

***Eudes Dulain*** and ***Julie Leblanc*** typified the *Sang-Mêlé*family that Père Jean-Mandé Sigogne loathed, having lived in sin.

Knowing that ***Eudes Dulain*** was the son of ***Louis Dulain*** and ***Marie Frontain,*** if we continue to search the registers of the parish of Sainte-Anne, we come across the record of the September 30, 1799 marriage of ***Louis Dulain,*** son of ***Louis Dulain*** and ***Jeanne Gaultier,*** to ***Marie Frontain,*** daughter of ***Julien Frontain*** (Alexandre Julien Frontain) and of ***Anne Mius.***

This record also notes that ***Louis Dulain*** was “*de la Paroisse du Minidray diocèse de Coutance en France*”(of the parish of Minidray, Diocese of Coutance in France); therefore, Louis was also an “outsider” who married a *Sang-Mêlé*woman of the Cape Sable region at the turn of the nineteenth century.

***Louis Dulain*** was yet another “outsider”to have married into a *Sang-Mêlé*family. From where did his wife, ***Marie Frontain’s*** First Nations ancestry stem? According to page 13 of Père Clarence Joseph d’Entremont’s 1995 book entitled, *Histoire de Sainte-Anne-du-Ruisseau, Belleville, Rivière-Abram (Nouvelle-Écosse),* Marie’s full name was ***Marie-Apolline Frontain.*** As seen in the record of Louis and Marie-Apolline’s September 30, 1799 marriage, Marie-Apolline was the daughter of ***Julien Frontain*** (Alexandre Julien Frontain) and ***Anne Mius.*** Père d’Entremont identifies Anne’s father as ***François à Joseph*** (François Mius d’Azy I, of Joseph Mius d’Azy I).

Julien’s parentage is unknown and Anne’s First Nations ancestry comes from her father, ***François Mius d’Azy I***, the son of the “part Indian” ***Joseph Mius d’Azy I*** and his Acadian wife, ***Marie Amirault* dit *Tourangeau.*** Anne’s mother was the Acadian, ***Jeanne Duon.***