**Frontain**

Joseph-Alphonse Deveau’s 1977 book entitled, *Along the Shores of Saint Mary’s Bay: The Story of a Unique Community. Volume 1: The First Hundred Years* notes that,

Tradition has it that Joseph Frontain (or Fraughten) came to Cape Saint Mary in 1804, where he built a log cabin near the edge of the “Cape”. He later moved to Mavilette. Dominique Doucette of Argyle soon joined Frontain and so did Freeman Comeau. The Comeaus, Frontains and Doucettes of the Cape and of Mavilette descend from these three pioneers.

Both the Frontain (Fraughten) family and the family of Dominique Doucet II were *Sang-Mêlés*(or mixed-blood) families.

Eudes Dulain was the son of Louis Dulainand of ***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 ***Anne Mius.***

Louis Dulainwas *“de la Paroisse du Minidray diocèse de Coutance en France”*(of the parish of Minidray, Diocese of Coutances in France) therefore, as we will see, Louis was also an “outsider” who married a *Sang-Mêlé* woman of the Cape Sable region at the turn of the nineteenth century.

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 of ***Anne Mius.*** Père d’Entremont identifies Anne’s father as ***François à Joseph*** (François Mius d’Azy I, son 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,*** as François I was 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.***

The registers of the parish of Sainte-Anne in Sainte-Anne-du-Ruisseau show the record of the October 31, 1833 declaration of the burial of ***Marie Frontain*** (Marie-Apolline Frontain). According to Père Jean-Mandé Sigogne, it was declared to him by ***Louis Dulain,*** the widower of the deceased, that he had buried Marie-Apolline in the cemetery of the parish of Sainte-Anne on July 17, 1833 and that Marie-Apolline was approximately sixty-three years old when she died. We can, therefore, conclude that Marie-Apolline was born circa 1770.

***Anselme Frontain*** was born on August 22, 1802, and his wife was Marie-Thérèse Doucet, daughter of the *Sang-Mêlé*Dominique Doucet II and his second wife, Isabelle Maillet (see Père Clarence-Joseph d’Entremont’s 1984 book entitled, *Histoire de Quinan, Nouvelle-Écosse*, p. 95-96). This provides yet another instance of *Sang-Mêlés*people intermarrying.

Père Clarence-Joseph d’Entremont also states that ***Anselme Frontain*** and Marie-Thérèse Doucet married in 1829, that they had six daughters and one son, and that they had settled at Cap Sainte-Marie (Cape Saint Mary), Nova Scotia, which was where Dominique II had settled. d’Entremont informs us that Anselme’s father, Olivier Frontain, carried the ***“****dit* name” (alias)of ***Miquinne*** and that he died in Anselme’s home at Cap Sainte-Marie on December 06, 1839 at approximately the age of eighty two years (implying that he was born circa 1757).

The *Sang-Mêlés*children of ***Anselme Frontain*** and Marie-Thérèse Doucet appear in an undated document entitled, *Recensement de Meteghan* (Census of Meteghan) (see *Folder #1998.3-F11-F#84* of *Le Centre de Recherche, Les Archives père Clarence d'Entremont* in Middle-West Pubnico, Nova Scotia) which provides details concerning five of these children. The family of ***Anselme Frontain*** and Marie Dousset (Marie-Thérèse Doucet) is listed as family number 70 on this enumeration and Marie-Thérèse is recorded as the daughter of Dominique Dousset (Dominique Doucet II), while her mother is recorded as Isabel Maillet. No birthdates or approximate ages are provided for either Anselme or Marie-Thérèse; however, their children are recorded as follows:

1. ***Seraphine – Born May 12, 1830***
2. ***Marc – Born June 18, 1832***
3. ***Domitille- Born October 23, 1835***
4. ***Anselme – Born April 16, 1837***
5. ***Marie – Born February 15, 1839***

Only these five of Anselme Frontain and Marie-Thérèse Doucet’s children were enumerated on the *Recensement de Meteghan* and the only child that Père Clarence-Joseph d’Entremont mentions for them on page 96 of his 1984 book entitled, *Histoire de Quinan, Nouvelle-Écosse* is Anselme Frontain, who was enumerated on the *Recensement de Meteghan.* Père d’Entremont appears to be incorrect in his assertion that Anselme and Marie-Thérèse had six daughters and one son, as there are two sons (Marc and Anselme) recorded for them on the *Recensement de Meteghan.*

According to page 101 of Leonard H. Smith Junior’s circa 1979 book of transcriptions of various parish registers of the Cape Sableregion from the period of 1799 to 1841, which is properly entitled, *Cape Sable, Nova Scotia: Vital Records 1799-1841 from Roman Catholic Registers of Sainte Anne of Eel Brook/Argyle, Saint Michel of Tusket/Argyle, Saint Peter of Pubnico. Abstracted and Indexed by Leonard H. Smith, Jr.,* Anselme Frontain, husband of Marie Doucet (Marie-Thérèse Doucet) died on April 29, 1890 and was buried at the parish of Saint-Vincent-de-Paul at Salmon River, Nova Scotia on May 01, 1890. Anselme and Marie-Thérèse’s son, Marc Frontain, was present at the burial.

According to page 100 of *Cape Sable, Nova Scotia: Vital Records 1799-1841 from Roman Catholic Registers of Sainte Anne of Eel Brook/Argyle, Saint Michel of Tusket/Argyle, Saint Peter of Pubnico. Abstracted and Indexed by Leonard H. Smith, Jr.,* Marie Doucet (Marie-Thérèse Doucet), widow of Anselme Frontain, died on July 13, 1895 and was buried at the parish of Saint-Vincent-de-Paul at Salmon River, Nova Scotia on July 15, 1895. Anselme and Marie-Thérèse’s son, Marc Frontain, was present at this burial as well.

Anselme Frontain, son of the *Sang-Mêlé*Olivier Frontain *dit* Miquinne and his *Sang-Mêlé*wife, Marie Mius, is the subject of a rather interesting oral tradition involving Anselme and his *Sang-Mêlé*wife, Marie-Thérèse Doucet.

Pages 67 and 68 of the 1977 reprint of Alain Doucet’s 1965 book entitled, *La Littérature Orale de la Baie Saint-Marie* list this recorded oral tradition involving Anselme Frontain and his wife,

*A-t-on vraiment trouvé des trésors à la baie Sainte-Marie? Si l’on voulait en croire la tradition, il faudrait bien dire que oui. Un pauvre homme qui avait soudainement en sa possession une somme d’argent assez considérable était accusé d’avoir trouvé une fortune enfouie dans la terre. Le plus souvent, un malheureux incident au dernier moment amenait la disparition du trésor. On raconte, par example, que le vieux Anselme Frontain creusait près de chez-lui, au Cap Saint-Marie. Il mit à découvert une grande anse de cruche, mais avant qu’il puisse jeter son canif dans le trou afin de prendre possession du trésor, sa femme accourut et Anselme ne put s’empêcher de s’écrier: “Marie, j’ons not’ fortune.” La cruche disparut aussitôt et il ne put jamais la retrouver par la suite. On a cherché pendant longtemps ce “Pot à Frontain” et les vieux du Cap Sainte-Marie peuvent encore indiquer exactement l’endroit.*

This translates as,

Have we actually found treasures at the Baie Sainte-Marie? If we wanted to believe the tradition, it should be said yes. A poor man who suddenly had in his possession a large sum of money was accused of having found a fortune buried in the ground. Most of the time, an unfortunate incident at the final moment brought the disappearance of the treasure. They say, for example, that the old Anselme Frontain was digging close to his home, at Cap Sainte-Marie. He uncovered a large jug handle, but before could throw his pocket knife into the hole in order to take possession of the treasure, his wife ran up and Anselme could not stop shouting: “Marie, I have our fortune.” The jug disappeared immediately and he could never find it afterwards. We searched for a long time for this “*Pot à Frontain*” and the elderly people of Cap Sainte-Marie can still indicate the exact location.