**Mius**

What can be said for certain about the second wife of ***Philippe Mius d’Entremont II*** is that her name was Marie, that she was a First Nations woman, and that she was recorded on the 1708 census of Acadia as having been 38 years old; therefore, born circa 1670, and residing in the “*Sauvage*” settlement of the La Hève region of Acadia with Philippe II and their six children.

***Philippe Mius d’Entremont II*** relocated to the region of La Hève, from the Cape Sable region. According to the French officer, Sieur Simon-Pierre Denys de Bonaventure’s October 12, 1701 *Memoire des Coste de l’Acadie* in Library and Archives Canada’s collection *Série C11D. Correspondance générale; Acadie, Volume 4*, Microfilm F-171, “*Une demie Lieue plus au Nord Vous trouvée La Riviere de Chichimichecaty ou de Meure* ***Mr. Mieux*** *fils de Mr. Dantremont*” (Half a league further north, you find the Rivière de Chichimichecaty where Mr. Mieux, son of Mr. Dantremont, resides” (p. 83).

This “***Monsieur Mieux***” was very likely Philippe Mius d’Entremont II because, according to de Bonaventure’s Mémoire, the place where this “Monsieur Mieux” was residing on October 12, 1701, the “Rivière de Chichimichecaty,” was situated in the vicinity of Mirliguesche, Acadia, close to La Hève, which is where Philippe II and his second First Nations wife, Marie (unknown surname) were residing with their children approximately seven years later when the 1708 census of Acadia was enumerated.

***Philippe Mius d’Entremont II*** and his direct mixed-blood descendants continued to use the surname of Mius/Muise rather than the surname of d’Entremont, which was used by Philippe II’s brother ***Jacques Mius d’Entremont I*** and continues to be used by Jacques I’s direct descendants. This division in the ***Mius d’Entremont*** surname is evident in this excerpt from de Bonaventure’s” Mémoire, as “Monsieur Mieux” is stated by de Bonaventure to have been the “*fils de Mr. Dantremont*” (son of Monsieur d’Entremont).

***Joseph Mius d’Azy I’s*** father ***Philippe Mius d’Entremont II*** was born in 1657[[1]](#footnote-1) to ***Sieur Philippe Mius d’Entremont I*** and Madeleine Elie (Helie) and, according to the author, Henri Léander d’Entremont, Philippe II’s “wife was not known, but he had a son by the name of Joseph.”[[2]](#footnote-2) Philippe II had many more children and he had two First Nations wives, one being Joseph I’s mother, who was an “unknown” First Nations woman and the other being a First Nations woman who was simply named “Marie.”

Irrespective of whether ***Philippe Mius d’Entremont II*** had “legitimately”married in the eyes of the Church or if he had married his first, or both of his wives through “country marriages,” evidence demonstrates that both of Philippe II’s wives were First Nations women and that his son, ***Joseph Mius d’Azy I*** was a “part Indian who dwelt at Port Le Tore” and was a primary progenitor of the mixed-blooded *Sang-Mêlés* familiesof the pre- and post-Deportation communities of Cape Sable.

The *Sang-Mêlé* ***François Mius d’Azy I*** and his family are found in several places in the historical record. One example is from *Volume 23: French Neutrals, 1755-1758* in the collection of the Massachusetts Archives; a November 18, 1757 Petition by“Francis Miuse”(***François Mius d’Azy I***)to his Excellency the Governor, and to the Honourable his Majesty’s Council of the Province of Massachusetts Bay and House of Representatives,written at Boston, Massachusetts (p. 509-511).[[3]](#footnote-3)

No. 509.

Boston, Nov. 18, 1757.

To his Excellency the Governor, and to the Honourable his Majesty's Council of the Province of Massachusetts Bay and House of Representatives.

The Petition of ***Francis Miuse*** humbly shewith,

That your Petitioner, formerly an Inhabitant of Cape Sables in Nova Scotia, a Port of that Country always friendly to ye English, and ready particularly to relieve the Fishermen, who frequently experienced their Protection and Hospitality, was placed after he was brought to New England at Salem, with his family being twelve persons in all, where he abode 9 months, and by the Favour of the People, and their own work, were comfortably subsisted ; But that after 9 months, the Government thought fit to remove them to a Town called Tewksbury, where they have suffered much, it being a small poor Town, very little work to be found, and for the little they do, there is hardly any pay to be got so that though they are able and willing to work, they lose the Advantages. They are lodged in the most miserable House in the world, all the Timber rotten, not one Square of Glass in the House. No Chimney but a few stones piled up to the Height of about six feet ; and then a hole opens thro the Top, so that they are smoked to Death ; add to this, that at every blast of wind they expect the House to be down upon their Heads, and think it a miracle that it has stood so long. Your Petitioner prays your Excellency and Honours to consider the Miserable condition he must be in during the Winter in such a situation, and to Order him some Relief. He prays particularly that your Excellency and Honours, would be pleased to remand him to Salem, from whence he was removed ; where he lived comfortably and inoffensively, and where he and his family can find the means of supporting themselves by their labour and Industry, with little expense to the public.

And your Petitioner shall ever pray.

**FRANCIS + MIUSE**.

His mark

In Council Jan. 10th 1758 : Read & Ordered that James Minot Esq. with such as the Hon. House shall join be a Committee to consider of this Petition and Report what they Judge proper to be done in the affair. Sent down for Concurrence.

1. OLIVER, Sec.

In the House of Rep. Jan. 15, 1758. Read and Concurred : and Col. Choats, and Col. [Buckminster] are joined in the affair.

T. HUBBARD, Spk.”

From this Petition, we may conclude that not all of the living conditions in the locations that the French Neutrals (both the*Sang-Mêlés*and the *Pur* Acadians) were deported to were acceptable. Having been forcibly removed from their homes in Acadia, the French Neutralswere willing to work to support their families; however, it was not always possible to do so in some of the places that they were Deported to because of the overall poverty in such regions as Tewksbury, Massachusetts where***François Mius d’Azy I***and his family were living when he wrote the November 18, 1757 Petition.

The registers of the parish of Saint-Jean-Baptiste at Port Royal, Acadia show that a 48- year-old (born circa 1683) “Marie Amiraut” (Marie Amirault *dit* Tourangeau), widow of “Joseph Mieusse” (***Joseph Mius d’Azy I***) was married to a man named “Jean Benois” (Jean Benoit) of “Cobequil” (Cobequit), the widower of “Anne Brau” (Anne Breau) on May 29, 1731.

Jean Benoit and Marie Amirault *dit* Tourangeau were residing atLa Pointe de La Jeunesse(present-day Grand Narrows, Cape Breton) in Bras d’Or, Île Royale (Cape Breton) by 1751/1752, as they appear on an enumeration of Acadian refugees taken at that time, *Familles acadiennes (réfugiées) dans La Bras d'Or située à la Pointe à la Jeunesse.[[4]](#footnote-4)*

Based on the 1752 census of Île Royale, enumerated by Sieur Joseph de la Roque, *Voyage fait par le Sr De La Roque arpenteur du Roy, par ordre de Monsieur le comte de Raymond..., dans tous les endroits de l'Isle Royale où il y a des habitants, commencé le cinq février 1752*, it is possible to ascertain that 69-year-old (born circa 1683) “Jean Benoist” (Jean Benoit), a native of Port Royal, Acadia and 67-year-old (born circa 1685) “Marie Meran” (Marie Amirault *dit* Tourangeau), native of Cape Sable, Acadia had been residing at La pointe à La Jeunesse for eight months.[[5]](#footnote-5)

Marie Amirault *dit* Tourangeau and ***Joseph Mius d’Azy I’s*** son, ***Benjamin Miuse*** (Mius) was also enumerated on the 1751/1752 *Familles acadiennes dans La Bras d'Or située à la Pointe à la Jeunesse* with his wife, Marie Josephe Guedry and their three daughters, ***Athanasie Miuse*** (Anastasie Mius), Marie Joseph Miuse (***Marie-Josephe Mius***), and “Marguerite pelagie” (***Marguerite Pélagie Mius***).

The “Benjamin Miuse” recorded on this 1751/1752 enumeration was the son of the “part-Indian,” ***Joseph Mius d’Azy I*** and Marie Amirault; per the registers of the parish of Saint-Jean-Baptiste at Port Royal, Acadia, a “Charles Benjamin Mieux” (***Charles Benjamin Mius***), son of the deceased “Joseph Mieux” (***Joseph Mius d’Azy I***) and “Marie Amiraut” (Marie Amirault) was baptized by missionary René Charles de Breslay on January 02, 1730. According to his baptismal record, Charles Benjamin was “one year and nine months” old (born April of 1728) when formally baptized by Père Breslay; however, he was “*ondoyé*” (emergency baptized) at birth by “Pierre Landry, Le Père”, at Pobomcoup, Cape Sable in the home of Joseph I’s paternal uncle, Sieur Pobomcoup (***Jacques Mius d’Entremont I***).

“Charles Benjamin Mieux’s” (***Charles Benjamin Mius’***) godfather recorded in his baptismal record to have been “***charles Mieux fils dud. Joseph Mieux***”(Charles Mieux***,*** son of said Joseph Mieux” [***Charles-Amand Mius d’Azy I***] and his godmother was “Anne suret fille de pierre suret” (Anne Surette, daughter of Pierre Surette). According to the registers of the parish of Saint-Jean-Baptiste at Port Royal, Anne married the mixed-blood progenitor of the Doucet *Sang-Mêlés*of Southwest Nova Scotia, Joseph Doucet, son of the mixed-blood Claude Doucet *dit* Maître Jean and Anne Comeau, on December 08, 1730 at Port Royal, Acadia.

***Charles Benjamin Mius*** remained at La Pointe de La Jeunesse with Jean Benoit and Marie Amirault *dit* Tourangeau until at least 1752, as Charles Benjamin and his family were also enumerated as residents of the area by Sieur Joseph de la Roque in his 1752 census of Île Royale. According to this enumeration, “Benjamin Mieux” (***Charles Benjamin Mius***), a 24-year-old (born circa 1728) native of Acadia was residing at La Pointe de La Jeunesse with his 30 year old (born circa 1722) wife, “Joseph Guedry” (Marie-Josephe Guédry), also a native of Acadia, with their two daughters, two-year-old (born circa 1750) “Marie Joseph” (***Marie-Josephe Mius***) and one-year-old (born circa 1751) “Nastay” (***Anastasie Mius***). Also residing with the family of Charles Benjamin was a six-year-old (born circa 1746) girl named “Marguerite Pelagie Brau” (Marguerite Pélagie Breau). Marguerite Pélagie was likely a biological daughter of Marie-Josephe from a previous marriage, or an adopted daughter of Charles Benjamin and Marie-Josephe and not a biological daughter of Charles Benjamin as reported on the previously-discussed 1751/1752 *Familles acadiennes dans La Bras d'Or située à la Pointe à la Jeunesse*.

To finalize this journey concerning the family of ***Charles Benjamin Mius*** and Marie-Josephe Guédry, we turn to a roll of families who landed in Saint-Malo, France from Île Royale (Cape Breton) and Île Saint-Jean on board the *cinq paquebots Anglais*(five English ships)on January 23, 1759 after being deported. These five ships were the *Yarmouth,* the *Patience,* the *Mathias,* the *Restoration*, and the *John Samuel*. According to an enumeration of this Mius family, “Benjamin Meuse” (***Charles Benjamin Mius***) and all of his children died at sea during the crossing.[[6]](#footnote-6) Only his wife, Marie-Josephe Guédry, aged 40 (born circa 1719) survived the crossing.

Charles Benjamin Mius and Marie-Josephe had three additional children between the enumeration of Sieur Joseph de la Roque’s 1752 census of Île Royale and this 1759 enumeration. These additional three children were six-year-old (born circa 1753) “Jean Baptiste Meuse” (***Jean-Baptiste Mius***), four-year-old (born circa 1755) “Veronique Meuse” (***Véronique Mius***), and two-year-old (born circa 1757) “Firman Meuse” (***Firmin Mius***). Charles Benjamin and Marie-Josephe’s other daughters, ten-year-old (born circa 1749) “Marie Josephe Meuse” (***Marie Josephe Mius***) and eight-year-old (born circa 1751) “Anastasie Meuse” (***Anastasie Mius***) are also listed as their deceased children.

A late-1970s genetic study examined the descendants of Joseph Muise (***Joseph Mius d’Azy I***) and his Acadian wife, Marie Amirault (Marie Amirault *dit* Tourangeau) and two other seventeenth-century couples that the participants in the study descended from.[[7]](#footnote-7) The study largely concerns Joseph I and Marie because genealogical evidence relating to the study showed that the participants were almost all descendants of this couple, the “part Indian” Joseph I and Marie, who are the progenitors of a large portion of the *Sang-Mêlés* (mixed-blood) families of post-Deportation Southwest Nova Scotia.

The study results confirmed that the majority of the study participants were descendants of Joseph Muise (***Joseph Mius d’Azy I***) and his Acadian wife, Marie Amirault (Marie Amirault *dit* Tourangeau), in addition to demonstrating that the Type D variant of Niemann-Pick Disease is unique to the region of Southwest Nova Scotia.

The authors note that

Three couples were found to be common ancestors to all 15 of our affected children plus two of those reported by Crocker and Farber. The number of "valid coincidences" was calculated, thus indicating the number of genetic pathways between the affected individuals and the three couples. The couple having the greatest number of coincidences (2,604) was ***Joseph Muise*** (born in Nova Scotia about 1679) and his wife, Marie Amirault (born in Nova Scotia in 1684). The next largest number of valid coincidences was found in Marie Amirault's parents who had 1,558 pathways; the third couple had 427 (Winsor and Welch, p. 532).

It appears that the fact that the Type D variant of Niemann-Pick Disease is unique to the region of Southwest Nova Scotia and largely among the descendants of Joseph Mius d’Azy I and his wife, Marie Amirault dit Tourangeau is a significant genetic indication that the *Sang-Mêlés* families married among themselves.

A review of *Appendice A: 3ième Partie”* of *Volume II* of Placide Gaudet’s 1906 book, *Généalogie des Familles Acadiennes: Avec Documents: Rapport Concernant les Archives Canadiennes Pour l'Année 1905. En Trois Volumes* suggests that ***François Mius d’Azy I*** (the *Sang-Mêlé*son of part-Indian ***Joseph Mius d’Azy I*** and his Acadian wife, Marie Amirault *dit* Tourangeau, signed the Oath of Allegiance to the British Crown. A typed transcription of a list of the inhabitants of Acadia who chose to sign the Oath in December of 1729 can be found in *Serment D’Allégiance Prêté et Signé par les Acadiens de la Rivière Annapolis en Décembre 1729* (Gaudet, p.131-132). The transcription was originally written by René Charles de Bresly, *Prêtre Missionaire, curé de toute la rivière, &c.* (Missionary Priest, Curate of the entirety of the river), and here we find a ***François Mius*** among the inhabitants listed as having taken the Oath.

*Sang-Mêlé* ***François Mius d’Azy I*** had a mixed-blood or “*Sauvage*”uncle named ***François Mius*** (half-brother of Joseph I) who eventually became a renowned Mi’kmaq Chief and signed the 1761 Treaty of Peace and Friendshipwith the Crown. The documentation concerning Joseph I and his children leads to the erroneous conclusion that the ***François Mius*** who signed the Oath of Allegiance to the Crown in December of 1729 was ***François Mius d’Azy I,*** the *Sang-Mêlé* son of the “part-Indian,” Joseph I and his wife, Marie, and not Joseph I’s mixed-blooded half-brother, ***Chief François Mius.***

A ***François Mius***, Chief of La Hève signed the 1761 “Peace and Friendship Treaty” for La Hève with Jonathan Belcher. It has been a common mistake by researchers to conclude that this ***François Mius*** was the son of ***Joseph Mius d’Azy I*** and Marie Amirault *dit* Tourangeau. Joseph I and Marie’s son, François, was born on March 19, 1703, so he was approximately the same age as his half-uncle; however, Joseph I and Marie’s son François and his family were still residing in exile in Massachusetts in 1761. Therefore, it was impossible for the 1761 Treaty signatory, ***François Mius***, Chief of La Hève, to have been the son of Joseph I and Marie, and it was, instead, Joseph I’s half-brother, François—who appears on the 1708 census of Acadia as the eight year old son of ***Philippe Mius d’Entremont II*** and his second First Nations wife, Marie—who *actually* signed the Treaty of 1761.[[8]](#footnote-8)

A copy of the 1761 Peace and Friendship Treaty for La Hève, Acadia was created by Père Jean-Mandé Sigogne in 1812 and can be found in the Nova Scotia Archives’ online collection as “Peace and Friendship Treaties at the Nova Scotia Archives.”[[9]](#footnote-9)

An excerpt of this reads;

Signed at Halifax, 9 November 1761, by Jonathan Belcher, President of His Majesty's Council and Francis Muis, Chief of the La Have and witnessed by P. Maillard, Priest missionnary of indians.

No original copies are known to exist for this, or for any of the other 1760 and 1761 treaties. This is a copy made in 1812 by the Rev. Jean-Mandé Sigogne, who had access to an original document.

“Joseph Mieux *dit* D’azy”(***Joseph Mius d’Azy I***) was buried on December 14, 1729 by the abovementioned priest, René Charles de Breslay, who created a list of those who signed the Oath that month. Joseph was the father of ***François Mius,*** who had signed the December 1729 Oath in the region of the Rivière Annapolisin Acadia. ***Joseph Mius d’Azy I*** was buried in the cemetery of the Parish of Saint-Jean-Baptiste at Port Royal, Acadia, which was located in the same region as the signing of the Oath in December 1729. This information suggests that Joseph I died at Port Royal on December 13, 1729 at the age of fifty-five (born circa 1674) while possibly in the vicinity to sign the Oath of Allegiance.

On the other hand, “part-Indian” ***Joseph Mius d’Azy I*** is noted in Captain Cyprian Southack’sJanuary 22, 1718/9 Memorial concerning fishing losses in Acadia to have “some time before Sworne Allegiance to the Crown of Great Britain at Annapolis Royall,” prior to his 1715 run-in with Captain Southack in the region of Port Rosaway (present-day Shelburne County). Therefore, it is not possible to be entirely certain as to why Joseph I was buried at Port Royal, Acadia instead of Cape Sable.

Père Clarence-Joseph d’Entremont states on page 973 of Volume 3 of *Histoire du Cap-Sable De l'An Mil Au Traité de Paris (1763)* that Pierre Guilbeau (Pierre Guilbault)and ***Théotiste Mius*** had married while in exile during the Deportation years. Evidence to support this assertion is found on the August 24, 1763 list of “French Who Desire to Go To Old France,” on pages 486 to 491 of the Massachusetts Archives’ Volume 24: French Neutrals, 1758-1769 collection. Here we find “Pierre Guilbos” (Pierre Guilbault), his wife, “Theoptiste”(***Théotiste Mius***), and their one unnamed daughter, listed next to the family of Joseph Mius(***Joseph Mius d’Azy II***), his wife, Marie (Marie Vincent) and Joseph II’s three unnamed sons and two unnamed daughters. According to Père d’Entremont, the fact that these two families are enumerated next to each other is strong support for the conclusion that Pierre’s wife, Théotiste, was the daughter of Joseph II and Joseph’s first wife, Marie-Josephe Préjean.

Additional evidence to suggest that Pierre Guilbault’s wife, ***Théotiste Mius,*** was the daughter of ***Joseph Mius d’Azy II*** can be found in a document created during the Deportation years entitled, *Liste Generalle des Familles Acadiene Actuellement Repanduees à la Nouvelle Angleterre,* an enumeration of the names of the heads of the Acadian families, the names of the spouses of the heads of these families, and the number (but not the names) of the sons and daughters who comprised these families.[[10]](#footnote-10) It is on page 49 that we find the enumeration of the household of “Joseph Mieus”(***Joseph Mius d’Azy II***). According to this entry, Joseph II was married when the enumeration was made; however, no name was provided for his wife. It is important to note though that we know from other documentation that Joseph II had fairly recently married his second wife, Marie Vincent on October 20, 1761 at the Church of Saint-Joseph de Philadephie in Philadelphia. We may conclude that this unnamed wife was actually Marie. There were also three sons and two daughters recorded as residing with Joseph II and Marie at that time. The evidence to support the conclusion that Pierre’s wife, ***Théotiste Mius*** was Joseph II’s daughter is simply that the family of Pierre Guilbault and his wife, ***Théotiste Mius*** were enumerated immediately after that of Joseph II and Marie. Pierre and Théotiste were recorded in this entry as having had one daughter residing with them when the enumeration was made on August 14, 1763.

Père Clarence-Joseph d’Entremont’s claims that Philibert-Sylvestre Jacquard came from Metz, France and that he married a daughter of ***Paul Mius*** of Tusket Forks/Quinan are supported by the 1884–1885 logbook of Captain Hilaire Valentin Pothier of Wedgeport, Nova Scotia. Captain Pothier’s logbook was transcribed and published by Père d’Entremont with notes and commentary included, 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.* Père d’Entremont asserts, in relation to Philibert-Sylvestre, that “On a dit qu’il était bel homme” (It is said that he was a handsome man) (p. 47). According to his civil death record, Philibert-Sylvestre Jacquard was a native of France. Philibert-Sylvestre died in March of 1868, in Tusket Wedge/Wedgeport, Nova Scotia at the age of approximately 67 years; therefore, he was born circa 1801. Although a marriage record has yet to be found for Philibert-Sylvestre Jacquard and ***Marie Elizabeth Mius***, we know with certainty that she was the daughter of ***Paul Mius*** and Marie Leblanc, per her civil death record.

A connection between ***Louis Mius I*** and ***Anne-Rosalie Mius***, wife of Pierre Hinard, is found with Louis I and his wife, Anne Corporon, as recorded in Père Jean-Mandé Sigogne’s 1816 to 1824 Census (*Registre des Familles dela Paroisse de Ste Anne & de Saint Pierre D’Argyle*)*.* Louis I and Anne 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 show 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 record. Rosalie’s godfather was François Gillis and her godmother was ***Rosalie Mius***, Gillis’ wife.

d’Entremont in his article entitled, “#37 - French People who Settled in Yarmouth County During the French Revolution and the Napoleon Wars,” in the September 12, 1989 edition of *The Yarmouth Vanguard*, ***Rosalie Mius***, wife of François Gillis, was the daughter of ***Louis Mius I*** and ***Anne-Rosalie Mius’*** brother, ***Pierre Mius***.[[11]](#footnote-11)

Amirault did in fact have a daughter named ***Rosalie Mius***, who was baptized at age one by Père Charles-François Bailly at Cape Sable on August 06, 1769. Père Bailly was Rosalie’s godfather and Marguerite Amirault was her godmother. Rosalie was born on May 01, 1768. This baptismal record can be found in Père Bailly’s “Caraquet Register” (the register of Saint-Pierre-aux-Liens in Caraquet, New Brunswick).

Both ***Louis Mius I*** and ***Pierre Mius*** naming a daughter “Rosalie” is further evidence of a sibling connection between Louis I, Pierre, and ***Anne-Rosalie Mius***, as this evidence suggests that Pierre and Louis I named their daughters “Rosalie” after their sister, Anne-Rosalie.

The marriage of François Gillis and ***Rosalie Mius*** is another example of an “outsider” marrying a *Sang-Mêlé*.

***Pierre Mius***, brother of ***Joseph Mius d’Azy III***, ***Louis Mius I***, and ***Anne-Rosalie Mius***, was permitted to perform marriages and baptisms during the times that the community found itself in absence of a priest, post-Deportation.[[12]](#footnote-12) According to Père Clarence Joseph d’Entremont’s 1995 book, *Histoire de Sainte-Anne-du-Ruisseau, Belleville, Rivière-Abram (Nouvelle-Écosse)*, ***Pierre Mius*** and ***Louis Mius I***, sons of ***Joseph Mius d’Azy II*** and Marie-Josephe Préjean first settled in Wedgeport, Nova Scotia with their siblings, but later settled at the Pointe-à-Rocco in Argyle, Nova Scotia (p. 6-7).

Père d’Entremont notes that,

*On peut se demander pourquoi ces Mius, qui au retour de l’exil s’étaient retrouvés à Wedgeport, sont allés s’établir à la Pointe-à-Rocco. Pour ce qui est de* ***Pierre Mius*** *il se peut que ce fut parce que son épose, Cécile Amirault, était soeur de Marguerite Amirault, épouse de Pierre Leblanc, ceux-ci étant déjà établis à la Pointe-à-Rocco. Quant à* ***Louis Mius****, il y aurait suivi son frère.*

Translated, this reads,

One wonders why these Mius, who returned from exile to Wedgeport, moved to the Pointe-à-Rocco. As for ***Pierre Mius***, it may have been because his wife, Cécile Amirault, was Marguerite Amirault’s sister, Pierre Leblanc’s wife, since they were already established at the Pointe-à-Rocco. As for ***Louis Mius***, he would have followed his brother.

He continues;

*Pour ce qui est de leur autre frère,* ***Joseph III Mius****, et de leurs quatres soeurs, Joseph III est décédé à Wedgeport, célibataire. Théoiste a épousé Pierre Guilbeau, dont la famille a fini par s’établir à la Baie Sainte-Marie. Anne-Rosalie a épousé Pierre Hinard, lesquels sont restés à Wedgeport, de même que Cécile, qui avait épousé Jean-Baptiste Léger. Quant à Radegonde, qui ne s’est pas mariée, on a dit qu’elle avait suivi ses deux frères, Pierre et Louis, à la Pointe-à-Rocco (23).*

The translation reads,

As for their other brother, ***Joseph III Mius***, and their four sisters, Joseph III died in Wedgeport, single. Théoiste married Pierre Guilbeau, whose family eventually settled in Baie Sainte-Marie. Anne-Rosalie married Pierre Hinard, who remained at Wedgeport, as did Cecile, who married Jean-Baptiste Léger. As for Radegonde, who did not marry, it was said that she had followed her two brothers, Pierre and Louis, to Pointe-à-Rocco.

Despite the fact that Joseph Mius d’Azy II settled in Wedgeport, Nova Scotia with his second wife, Marie Vincent, and his children with his first wife, Marie-Josephe Préjean, upon their return to Southwest Nova Scotia after their years spent in exile during the Deportation, a few of these children left Wedgeport to settle elsewhere in the region. One of these children was ***Louis Mius I***, whose son, ***Louis Mius II***, was recorded as being of the “*caste dêtestée des gens mêlés*” in Père Jean-Mandé Sigogne’s April 29, 1809 letter to Monseigneur Joseph-Octave Plessis.[[13]](#footnote-13)

The name of “Rosalie” originated in the Mius d’Azy family when ***Joseph Mius d’Azy I*** and Marie Amirault *dit* Tourangeau, inhabitants of Cape Sable, baptized one of their daughters “***Rozalie Mieux***” on September 28, 1725 at the parish of Saint-Jean-Baptiste at Port Royal, Acadia. According to her baptismal record, Rosalie was born on February 08, 1725. Rosalie’s sister, “***Marie Joseph Mieux***” was Rosalie’s godmother and her godfather was Joseph Landry, son of Pierre Landry, inhabitant of Port Royal and Cape Sable.

According to page 1003 of Volume 3 of Père Clarence Joseph d’Entremont’s 1981 *Histoire du Cap-Sable De l'An Mil Au Traité de Paris (1763)*, ***Rosalie Mius d’Azy***, daughter of ***Joseph Mius d’Azy I*** and Marie Amirault *dit* Tourangeau, eventually married Eloi Lejeune (*dit* Briard), son of Pierre Lejeune *dit* Briard and Jeanne Benoit. They can be found residing at Grande Ascension, Île Saint-Jean (present day Prince Edward Island) with their family per the 1752 census of Île Saint-Jean, as enumerated by Sieur Joseph de la Roque in *Voyage fait par le Sr De La Roque arpenteur du Roy, par ordre de Monsieur le comte de Raymond..., dans tous les endroits de l'Isle Royale où il y a des habitants, commencé le cinq février 1752.*[[14]](#footnote-14) Rosalie was listed as being 27 years old on this enumeration and was born circa 1725, while Eloi is recorded as being 28 years old and was born circa 1724. Eloi, Rosalie, and their family are also confirmed to have been on Île Saint-Jean for two years, which would mean they moved there circa 1750.

According to the enumeration of the family of Eloi Lejeune *dit* Briard and ***Rosalie Mius*** in Sieur Joseph de la Roque’s 1752 census of Île Saint-Jean, Eloi was originally from Piziquid, Acadia.[[15]](#footnote-15) Eloi and Rosalie moved to Île Saint-Jean circa 1750, and Rosalie’s full-brother, ***Joseph Mius d’Azy II***, was residing in the area of Piziquid when he and his family were deported to Philadelphia, Pennsylvania in 1755. Thus, it is possible to conclude that Eloi and Rosalie were also residing at Piziquid prior to their move to Île Saint-Jean circa 1750. If Rosalie was living at Piziquid up until 1750, it is also possible that she would have been considered one of the “Mulattos,” or “Acadian Métis,” of the regions of Grand Pré, River Canard, and Pizziquid who were mentioned by Lieutenant-Governor Paul Mascarene in the January 04, 1744-5 Nova Scotia Council Minutes. Therefore, Rosalie and Eloi’s children would also have been included among the Mulattos, or Acadian-Métis mentioned in those Nova Scotia Council Minutes. It is not possible to confirm this conclusively, as a large number of the registers of the parish of Saint-Charles de la Grand-Prée in Grand-Pré, Acadia were destroyed in 1893 by a flood.

An elderly local Acadian Métis man named ***John Muise*** (aka “The Dude”) was born in 1908 and was interviewed by Janet Chute during her fieldwork for a report. This oral tradition recounted by Mr. Muise tells of what was likely a very traumatic event experienced by Louis I during the Deportation years. This excerpt reads as follows:

Historian Neil Boucher recognized that returning Acadians viewed Eel Brook as prime land on which to raise future generations. The British had taken over most of available land, who began to urge the returning Acadian-Métis to recognize their rights to their ancient fishing locales and encampment grounds. The two groups eventually agreed on mutually agreeable terms regarding access to crucial resource sites. When asked about this, ***John Muise***, known as “The Dude,” began by stating that his grandfather, ***Eli Muise***, spoke Mi’kmaq. John then proceeded to tell how he remembered that, when he was a young boy of about five years old, he and his grandfather journeyed with a parcel of salt to Chief Bartlett [Alexis]’s encampment located on low ground on the eastern side of the *aboiteau* [sluice gate] at Eel Brook. The assemblage of wigwams they met were conical in shape, covered with moose, caribou or deer hide rather than birch bark. As John was born in 1908, this would have taken place during the eel run in October, not long before the outbreak of World War I.

Chief Bartlett, whom John particularly remembered as wearing a “large hat,” welcomed father and son warmly, then took the salt. ***Eli Muise*** then asked if they could fish for eels near the Mi’kmaq encampment, a wish which Chief Bartlett granted. The author stressed at this point that she was particularly interested in John’s description of this last exchange, as it meant ***Eli Muise*** was respecting prior Mi’kmaq fishing rights to a locale which most outsiders would regard as being wholly under Acadian proprietorship. To which John replied “No, they have rights. They only are there for a short period of time.

Chute continues;

***John Muise*** had been told about his great-great-great grandfather ***Louis Muise’s*** escape from the British in 1758:

John Muise: See, I told you, there was Louis the first, Louis the first ran off with the Indians. The first Louis, when they took the French out of the Valley, he ran off with the Indians. So, when the soldier came to capture Louis he hid with the Indians. The Indian took everything out of his wigwam and his Louis. When the fellow [soldier] went and looked around, there was no one around, and the first thing you knew, bang! He was hit with an arrow in the back. They [the English] were going to take old Louis the first up to Morris Island and kill him.

Note that it could not have been 1758 when the alleged event occurred, as, according to Père Clarence-Joseph d’Entremont on page 972 of Volume 3 of his 1981 book, *Histoire du Cap-Sable De l'An Mil Au Traité de Paris (1763)*, ***Louis Mius I’s*** parents, ***Joseph Mius d’Azy II*** and Marie-Josephe Préjean were deported to Philadelphia, Pennsylvania from the region of des Mines, Acadia with their children in 1755. Thus, it is likely that the event occurred in 1755, not 1758 and the 1758 date was either a typographical error by Chute, or an error in the date provided by John Muise. However, based on a footnote in the report stating that Louis I was “only ten years old” when the event occurred and he was born circa 1744, it is plausible that the error lies in Chute’s written summary of the oral tradition.

This tale demonstrates that the Acadian Métis people shared reciprocal bonds of respect that existed between the Mi’kmaq and Acadian-metis since the pre-deportation era. Although an effort was made by the “Indian” to hide Louis I and protect him from being deported, Louis and his family were ultimately exiled to Philadelphia, subsequently made their way to Massachusetts, and eventually back to the Cape Sable region where Louis I’s father, ***Joseph Mius d’Azy II*** was born in the year 1700. The Acadian Métis who returned to the region of Southwest Nova Scotia post-Deportation had unwritten, but respected, agreements with the local Mi’kmaq people in terms of access to resources and honoured the Mi’kmaq’s rights to these resources, as can be seen in this excerpt.

Chute makes the assertion that the descendants of ***Louis Mius I*** “had maintained congenial relations with the Mi’kmaq for generations.” This demonstrates that Louis I’s descendants, who were classified as *Sang-Mêlés* in the April 29, 1809 letter from Père Jean-Mandé Sigogne to Monseigneur Joseph-Octave Plessis, remained in contact with both their Mi’kmaq relations and their Acadian relations, but were clearly shunned by the “*pur*” Acadians of Southwest Nova Scotia.[[16]](#footnote-16) Although the *Sang-Mêlés* were not considered to be “Indians,” they also were not considered to have been fully Acadian and were shunned by the “*pur*” Acadian population, situated somewhere in between.

The *Sang-Mêlés* were aware that the Mi’kmaq had full rights to the lands they re-settled, post-Deportation, as is evident in ***John Muise’s*** experience with Chief Alexis Bartlett when he was a young child. Mr. Muise’s father, ***Eli Muise*** honoured this right and asked Chief Bartlett for permission to fish on his territory. This is a respect which should be revived, as it is essential for the Acadian Métis and the First Nations Peoples to rebuild the strong relationships of reciprocal esteem that they once shared.

1. More accurate dates of his birth are 1660 or 1661. [↑](#footnote-ref-1)
2. Refer to pages 27 and 28 of the 1931 *Tourist Edition: Containing a Complete Tourist Guide to the South Shore of Nova Scotia from Yarmouth to Halifax* in *The Baronnie de Pombcoup and the Acadians: A History of the Ancient Department of Cape Sable, Now Known as Yarmouth and Shelburne Counties Nova Scotia. In Three Parts – One Volume.* Notethat Henri Léander d’Entremont’s research, conducted in 1931, was incomplete in comparison to what is now known of the marriages of Philippe ll. [↑](#footnote-ref-2)
3. The published transcription was written by genealogist of the Canadian Archives, Placide Gaudet, and can be found on pages 114 and 115 of Appendix E. Extracts from the Archives of Massachusetts section of his contribution to Part IIof the Canadian Department of Agriculture’s 1906 report entitled, *Sessional Paper No. 18: Report Concerning Canadian Archives for the Year 1905. In Three Volumes (Being an Appendix to the Report of the Minister of Agriculture),* *Acadian Genealogy and Notes.* [↑](#footnote-ref-3)
4. Refer to pages 259 to 260 of Library and Archives CanadaMicrofilm F-109. [↑](#footnote-ref-4)
5. See Library and Archives Canada’s Microfilm F-769. [↑](#footnote-ref-5)
6. This information can be found in a Public Archives Canada transcription in *Archives du port Saint-Servan, Sous-série C 8, Liasse 7, partie 1 (M.G. 6, C2/1,* Volume 1 Microfilm C-4619, page 217. [↑](#footnote-ref-6)
7. E. J. T. Winsor and J. P. Welch of Halifax, Nova Scotia worked in collaboration with Acadian genealogist and historian, Père Clarence-Joseph d’Entremont on the article “Genetic and Demographic Aspects of Nova Scotia Niemann-Pick Disease (Type D),” which focused largely on the descendants of the *Sang-Mêlés*. The article was published in 1978 on pages 530 to 538 of Volume 30 of the *American Journal of Human Genetics*. [↑](#footnote-ref-7)
8. Refer to *Recensement gen[er]al : fait au mois de novembre mile sept cent huit de tous les sauviages de l’Acadie qui resident dans la coste de l'est et de ceux de Pintagouet et de Canibeky famille par famille, leurs ages, celuy de leurs femmes et enfants: avec une recapitulation a la fin de la quantite d'hommes et de garcons capables d'aler a la guerre: comme aussy le recensement des francois establis a la ditte coste de l'Es, 1708 Nov.* (General Census: made in the month of November one thousand seven hundred and eight of all the savages of the Acadia who reside on the east coast and those of Pintagouet and Canibeky family by family, their ages, that of their wives and children: with a recapitulation at the end of the quantity of men and boys able to war: as also does the census of the French establis at said cost of the East, 1708 Nov.) [↑](#footnote-ref-8)
9. See <https://novascotia.ca/archives/mikmaq/archives.asp?ID=627> [↑](#footnote-ref-9)
10. A handwritten transcription of this August 14, 1763 enumeration can be found on pages 44 to 50 of the Public Archives Canada collection entitled, *FRANCE: Archives du Ministère des Affaires étrangères, Correspondance politique: Angleterre, 1763 (MG 5, A 1, vol. 451),* Microfilm C-12547 and the relevant entries from this enumeration can be found on page 49 of this transcription. [↑](#footnote-ref-10)
11. A transcription of this article can be found on the website of “Le Centre de Recherche: Les Archives père Clarence d'Entremont in Middle-West Pubnico, Nova Scotia and is part of Père d’Entremont’s series of publications entitled, “100 Articles,” which were originally published in 1989 and 1990 in the *Yarmouth Vanguard*.<http://www.museeacadien.ca/english/archives/articles/37.htm> [↑](#footnote-ref-11)
12. See page 974 of Volume 3 of Père Clarence Joseph d’Entremont’s 1981 book, *Histoire du Cap-Sable De l'An Mil Au Traité de Paris (1763).* [↑](#footnote-ref-12)
13. See Achidiocèse de Québec Archives, 312 CN, Nouvelle-Écosse, vol. 61 [↑](#footnote-ref-13)
14. Refer to Library and Archives Canada’s Microfilm F-769. [↑](#footnote-ref-14)
15. According to Père Clarence Joseph d’Entremont on page 1003 of Volume 3 of his 1981, *Histoire du Cap-Sable De l'An Mil Au Traité de Paris (1763)*. [↑](#footnote-ref-15)
16. See Achidiocèse de Québec Archives, 312 CN, Nouvelle-Écosse, vol. 61. [↑](#footnote-ref-16)