**O’Burd**

Magdelene Modeste Mius remarried to the Irish “outsider” Jean Hobord(***Jean O’Burd***) while in exile on January 16, 1772 in Salem, Massachusetts after her first husband Dominique Doucet I died. It is from this ***O’Burd*** and Mius marriage that the post-Deportation O’Burd/Hubbard *Sang-Mêlé*(mixed-blood) family of the Cape Sable region was born.

According to Sheila Hubbard Macauley’s 1996 book, *The Hubbard Family of Nova Scotia*, ***Jean O’Burd*** (John Hobord/Hubbard) and Magdelene Modeste Mius returned to Southwest Nova Scotia/Cape Sable shortly after their January 16, 1772 marriage in Salem, Massachusetts (p. viii).

***Jean O’Burd*** was likely a Sailor or a Fisherman prior to his 1772 marriage and oral tradition passed down to Jean’s present-day descendants in Southwest Nova Scotia has it that he may have been a Tailor, Sail Maker, Pirate, Slaver, or a Spy for the English at Louisbourg, Île Royale (present-day Cape Breton) (Macauley, p. xiv).

Also, according to this oral tradition, he was a very tall man with red hair and there have been no records found in Salem, Massachusetts to date that provide any information in relation to his arrival to Salem or how long he had been in the area by the time of his marriage on January 16, 1772.

***Jean O’Burd*** died sometime between May of 1824 and September of 1824, as this was the time period that he wrote his Last Will and Testament and this Will was probated (p. xiii).

A copy of John Hubbard’s (***Jean O’Burd***’***s***) May 04, 1824 last will and testament can be found in the FamilySearch(Church of Latter Day Saints) collection entitled, “Locality of the Record: Yarmouth, Yarmouth Co, Province: Nova Scotia. Registry of Probate: Wills Vol 1. Year: 1794 to 1828,” Microfilm 007506084, (p 199-200). One interesting fact about the Will is that it states that Jean made his “trusty freind(sic)”Benjamin Muise (Benjamin François Mius) the sole Executor of his Estate rather than Jean’s son, ***Joseph O’Burd***.

***Joseph O’Burd*** was identified as being of the *“caste dêtestée des gens mêlés*” (detested caste of mixed people) in Père Jean-Mandé Sigogne’s April 29, 1809 letter to Monseigneur Joseph-Octave Plessis (see *Achidiocèse de Québec Archives, 312 CN, Nouvelle-Écosse,* vol. 61).

Benjamin François Mius, the “trusty friend”of ***Jean O’Burd*** (John Hobord/Hubbard) was also a *Sang-Mêlé*; Benjamin and his wife, Anne Doucet—also a *Sang-Mêlé—*were two of the progenitors of the Mius and Doucet *Bois-Brûlés* or Métis families noted by François Edme Rameau de Saint-Père on page 165 of his 1890 work, *Documents Inédits du Canada-Français: Documents sur l’Acadie: CII: Remarques sur les Registres de Belle-Isle-en-Mer, par M. E. Rameau de Saint-Père* to have been residing in the region of Tusket Forks/Quinan, Nova Scotia at the end of the nineteenth century.

In the registers of the parish of Sainte-Anne in Sainte-Anne-du-Ruisseau, Nova Scotia we find that, on August 12, 1799, Père Jean-Mandé Sigogne re-validated the marriage of Francois Mius (François Mius), son of Jean Mius (Jean-Pierre Mius) and Anne doucet (Doucet), and of Osite O’Burd (Osithes O’Burd), daughter of the “*Irlandois*” ***Jean O’Burd*** and Magdelene Mius (Magdelene Modeste Mius). According to this record, François and Osithes were originally married by Pierre Mius on February 19, 1798. It is also noted in this record that a dispensation to the “3rd degree of consanguinity” was awarded to this couple by Père James Jones, “*grand vicaire de Monseigneur L’Evêque de Quebec & Supérieur des Missions de l’Acadie*”(Grand Vicar of the Monseigneur Bishop of Québec and Superior of the Missions of Acadia). The bride and groom were presumably closely related since a dispensation was required.

Given the fact that François Mius’ full-sister, Anne Mius and ***Osithes O’Burd’s*** full brother, ***Joseph O’Burd***, were both stated 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) to have belonged to the“*caste dêtestée des gens mêlés*”and required dispensations to marry their spouses as a direct result of their mixed ancestries and subsequent lower social station, it seems appropriate to conclude that similar underlying factors were at play in relation to François and Osithes’ marriage. Therefore, we can conclude that François and Osithes were also *Sang-Mêlés*and their indigeneity significantly impacted who they were socially permitted to marry.

There are multiple First Nations roots present in the ancestries of ***Joseph O’Burd*** and Osithes Doucet, whom Père Jean-Mandé Sigogne included in the “*caste dêtestée des gens mêlés,”* in his April 29, 1809 letter to Monseigneur Joseph-Octave Plessis (see *Achidiocèse de Québec Archives, 312 CN, Nouvelle-Écosse,* vol. 61). We can trace Joseph’s ancestry back to Joseph Mius d’Azy I, as well. As previously mentioned, ***Joseph O’Burd*** was the son of an Irishman, ***Jean O’Burd*** (John Hobord) and Magdelene Modeste Mius. Père Clarence Joseph d’Entremont claims on pages 980 and 981 of Volume 3 of his 1981 book, *Histoire du Cap-Sable De l'An Mil Au Traité de Paris (1763),* that Magdelene Modeste was first married to Dominique Doucet I, son of Joseph Doucet I and Anne Surette. 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.

Père Clarence Joseph d’Entremont further claims on pages 980 and 981 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’s Les Archives père Clarence d'Entremont* in Middle-West Pubnico (*see “Folder # 1998.3-f11-D#13)*. Magdelene Modeste is stated to have been the widow of Dominique Doucet I in this record and Jean is referred to as “***Jean Hobord***.”