**Pinet**

The haplogroup A2f1a, indicating Indigenous ancestry for ***Anne-Marie (Unknown surname)*** ***Pinet***/Rimbault, should come as no surprise given the fact that she is never recorded in any primary source records with a surname and is only ever recorded simply as “Anne-Marie;” a strong indication that she was a baptized First Nations woman. This is similar to the situation of “Marie” (unknown surname), the second First Nations wife of Philippe Mius d’Entremont II. Unfortunately, the destruction of, or possibly even a complete absence of, parish registers concerning ***Anne-Marie (Unknown surname)*** ***Pinet***/Rimbault and her family have resulted in much speculation regarding Anne-Marie’s origins.

However, along with this affirmation of DNA testing, two genealogists believe Anne-Marie was of First Nations descent—Bona Arsenault and Père Clarence Joseph d’Entremont. In *l’Acadie des Ancêtres: Avec la généalogie des premières familles acadiennes*, Arsenault asserts that Anne-Marie was “*probablement une métisse*” (probably a métis woman) (p. 66). Père d’Entremont notes that Anne-Marie “*semble avoir été amérindienne ou métisse*” (seems to have been a First Nations woman or a métis woman) (*Cap-Sable*, p. 1122).

Louis Mius II also descended from ***Anne-Marie (Unknown surname)Pinet***/Rimbault through his mother, Anne Corporon. Anne-Marie has been found, through mt-DNA testing, to have been of First Nations origin. The sources of Indigenous heritage found in Louis Mius II and Théoiste Doucet’s November 22, 1809 marriage continues to accumulate when one considers the fact that Théoiste’s direct paternal ancestor was Germain Doucet (1641), as Germain has been also proven through Y-DNA testing to have been of First Nations origin.

The registers of the parish of Saint-Pierre-du-Nord, Île Saint-Jean (Prince Edward Island) show that, on August 13, 1733, Germain Doucet’s second wife, “*francoise Le Sauvage*” (Françoise *Sauvage*), daughter of the deceased “*Thomas Le Sauvage*” (Thomas Sauvage) and “Anne La pierre” (Anne Lapierre) of Beaubassin, Acadia married her first husband, “gille mace” (Gilles Massé), a native of France.[[1]](#footnote-1) This record demonstrates that Françoise was also of mixed blood, as her mother, Anne Lapierre, was the daughter of François Lapierre and Jeanne Rimbault. Jeanne was the daughter of ***Anne-Marie (Unknown surname) Pinet/***Rimbault.

Another significance of this record is that it ties Anne Lapierre to Cape Sable indirectly, as her *Sang-Mêlé* (mixed-blood) half-brother (they shared the same mother, ***Anne-Marie (Unknown surname) Pinet/***Rimbault), Pierre Paul Le Marquis dit Clermont, settled at Cape Sable prior to the Deportation and returned to the region post-Deportation with his wife, the *Sang-Mêlé* Marie Josephe Mius, daughter of Charles-Amand Mius I and Marie Marthe Hébert.

According to the registers of the parish of Louisbourg, Île Royale (present day Cape Breton, Nova Scotia), Jean-Baptiste Corporon, approximately age seventy years old was buried there on March 17, 1741. Jean-Baptiste died on March 16, 174; therefore, he was born circa 1670. We also find in these registers that “***Marie Pinette***”, wife of Jean Corporon, was also buried there on December 16, 1732 and that she died on December 15, 1732 at approximately forty years of age. Therefore, Marie was born circa 1692.

The 1686 census of Acadia records a man named “Jean Corberon” (Jean Corporon), aged 39 (born circa 1647) and his wife, “Françoise Savoye” (Françoise Savoie), aged 35 (born circa 1651) who were living at Port Royal, Acadia with their eight children.[[2]](#footnote-2) One of these children, “Jean” was enumerated as being 10 years old, which would give him an approximate birth year of 1676. A birth year of 1676 is rather close to that of 1670 given for Jean-Baptiste Corporon, husband of ***Marie Pinet***, in his March 17, 1741 burial record from Louisbourg, Île Royale.

We may conclude, then, that Jean-Baptiste Corporon, husband of ***Marie Pinet***, could be the son of Jean Corporon and Françoise Savoie, especially given the fact that Jean and Françoise had only one child, a six-week-old unnamed daughter and were residing at Port Royal when they were enumerated on the 1671 census of Acadia.

Per the 1693 census of Acadia, ***Philippe Pinet***, aged forty (born circa 1653) and his wife, Catherine Hébert, aged thirty-two (born circa 1661) were residing in the area of Des Mines. Philippe and Catherine are also stated on this census to have had a seven-year-old (born circa 1686) daughter named ***Marie Pinet***. Given the fact that the abovementioned Marie and her husband, Jean-Baptiste Corporon, were not native to Louisbourg, Île Royale, an approximate birth year of 1692 given for Marie in her burial record does not accurately reflect how old she actually was when she died, and people in Louisbourg likely would not have known her exact age, as she was not originally from the area. Marie, Jean-Baptiste’s wife, was in fact the daughter of Philippe and Catherine.

The registers of the parish of Louisbourg, Île Royale show further evidence to support that this couple, Jean-Baptiste Corporon and ***Marie Pinet***, were the parents of Eustache Corporon. According to these registers, Marie’s mother, Catherine Hébert, was buried there on August 4, 1727, having died the previous day. Catherine’s burial record gives the name of “*la bonne femme* ***Pinet***” (the good woman Pinet). A likely reason for Jean-Baptiste and Marie ending up on Île Royale was so that Marie could be close to her mother, Catherine.

It is unlikely that Jean-Baptiste Corporon and ***Marie Pinet’s*** son, Eustache Corporon, was born at Piziquid, Acadia between 1725 and 1728, as Père Clarence d’Entremont states in *Histoire de Wedgeport de 1767 à Nos Jours* (p. 23). According to the registers of the parish of Louisbourg, Île Royale, Jean-Baptiste and Marie baptized their daughter, Marie Josephe Corporon, there on July 24, 1726. According to her baptismal record, Marie Josephe was born on July 23, 1726.

The 1717 census of Port Toulouse, Île Royale, lists a man named “Corporon” with his wife, two sons, and two daughters.[[3]](#footnote-3) This “Corporon” and his family are recorded as being unemployed “vagabonds” on this enumeration, as well.

In this same census, the “***Veuve Pinet***” (Widow Pinet), who was Catherine Hébert, mother of Jean-Baptiste Corporon’s wife, ***Marie Pinet***, was also enumerated as an unemployed “vagabond.” Therefore, it appears that Marie and Jean-Baptiste had moved to Île Royale to be closer to Marie’s mother by 1717 and likely remained there between their arrival and their burials at Louisbourg, Île Royale on December 16, 1732 and March 17, 1741, respectively.

Why would Catherine Hébert, Jean-Baptiste Corporon, and ***Marie Pinet*** move to Île Royale in the first place? The answer can be found in an excerpt from correspondence from the Lords of Trade in Whitehall, London to the King of Great Britain on March 17, 1714/5 in relation to events occurring in Acadia since the Treaty of Utrecht was signed in 1713;[[4]](#footnote-4)

When Colonel Nicholson went over Governor of Nova Scotia in 1713, he had a Letter from her late Majesty, signifying her pleasure, that he should permit & allow such of the French as had any Lands or Tenements in Nova Scotia & Newfoundland, and are willing to stay there, to retain & enjoy the said Lands & Tenements or else to sell the same if they shou’d rather choose to remove elsewhere.

But by the 12th article of the Treaty of Peace with France, there is also (?) Cession of Nova Scotia or Accadie with its ancient Boundarys in which Cape Breton was formerly comprehended; And of the Inhabitants thereof, to the Crown of Great Britain.

We are inform’d that there were about 500 French Familys in Nova Scotia, amounting in the whole to about 2500 persons.

That all these, except two Families, had oblig’d themselves to remove to Cape Breton upon the Threats of two French officers, that they shou’d be treated as Rebels in case they did not (p. 99-100).

Based on this excerpt, it seems to have been a common occurrence for the “Inhabitants” of Acadia to relocate to Île Royale/Cape Breton after the Treaty of Peace with France (Treaty of Utrecht) was signed between Britain and France in 1713. Did so many families relocate out of fear of being labeled “rebels,” or was it simply because they perceived Île Royale/Cape Breton as some sort of safe haven? For many of the relocated families, such as that of Catherine Hébert, Jean-Baptiste Corporon, and ***Marie Pinet***, it was likely a mixture of both possibilities.

1. A Public Archives Canada transcription of this record can be found in their collection, *Registre de St.-Pierre du Nord, 1724-1758*. G.G.255 and G256 (M.G. 6, B4, 1) Microfilm C-2970. [↑](#footnote-ref-1)
2. Public Archives Canada Microfilm C-2572. [↑](#footnote-ref-2)
3. Public Archives Canada Microfilm F-768. [↑](#footnote-ref-3)
4. A Public Archives Canada transcription of this letter can be found on pages 98 to 106 of *Colonial Office, Nova Scotia “A” Vetch and Caulfield 1715.* MG 11 N.S. “A” Vol. 6*,* Microfilm C-9121. [↑](#footnote-ref-4)