**Viger**

Louis Mius II’s parents were Louis Mius I and Anne Josephte Corporon. Anne Josephte was the daughter of Eustache Corporon and ***Angélique Viger* dit *Brigeau*** (p. 974).[[1]](#footnote-1) Père d’Entremont states on that Eustache was born between 1725 and 1728 at Piziquid, Acadia to Jean Corporon (who was the son of another Jean Corporon, first with the name in Acadia) and Marie Pinet (*Histoire de Wedgeport*, p. 23).[[2]](#footnote-2) ***Angélique Viger* dit *Brigeau*** was likely the daughter of ***François Viger II*** (son of another François Viger) and Claire Lejeune *dit* Briard, of Cape Sable.

The name Eustache Corporon appears on a list of prisoners held in prison in Halifax, Nova Scotia dated August 12, 1763 with his wife and five children.[[3]](#footnote-3) The family of Eustache Corporon and ***Angélique Viger* dit *Brigeau*** remained in the Halifax area upon their release from prison, as, according to Père d’Entremont, many of their children can be found in parish registers acting as godparents to children born in the area (*Histoire de Wedgeport*, p. 24). Their baptismal records can be found in missionary Charles-François Bailly’s “Caraquet Register” (or, the register of Saint-Pierre-aux-Liens in Caraquet, New Brunswick).

Additional documentation to demonstrate that Eustache Corporon and ***Angélique Viger* dit *Brigeau*** remained in the Halifax region upon their release from prison can also be found in the Caraquet Register in the record of marriage of Eustache and Angélique’s daughter, Marie Rose Corporon to Pierre Robichaud II, the son of Pierre Robichaud I and Susanne Brassaud. The marriage ceremony occurred on October 01, 1770 at Le Point de l’Est, which is presently called Eastern Passage, Nova Scotia. Père Bailly performed the marriage ceremony. He also baptized a child of Pierre and Marie Rose, Agnès Robichaud, in Halifax on December 01, 1771 (Bailly).

The family of Pierre Robichaud II and Marie Rose Corporon was still residing in the Halifax area in December of 1771. Pierre and Marie Rose then moved their family to Wedgeport, Nova Scotia which was where Marie Rose’s parents settled, post-Deportation. The place where Eustache and ***Angélique Viger* dit *Brigeau***, one of the founding families of Wedgeport, settled is called “Le Cap-des-Corporon” (Corporon Cape).

Solidifying the argument that Eustache Corporon and ***Angélique Viger* dit *Brigeau’s*** daughter, Marie-Rose Corporon, and her husband, Pierre Robichaud II, moved to the Wedgeport, Nova Scotia area after they baptized their daughter, Agnès Robichaud at Halifax, on December 01, 1771, is the record of the marriage re-validation of their son, Lazare Robichaud, and his wife, Osite Doucet. Osite was the daughter of Charles Doucet and Félicité Mius According to the record of their marriage re-validation, which was performed by Père Jean-Mandé Sigogne on September 30, 1799, Lazare and Osite were first married on May 07, 1795 by Pierre Mius. The marriage re-validation was performed at the parish of Sainte-Anne in Sainte-Anne-du-Ruisseau, Nova Scotia, which indicates that Pierre II and Marie Rose moved to Southwest Nova Scotia, post-December 01, 1771.

The family of ***François Viger II*** and Claire Lejeune dit Briard are said to have remained in the vicinity of Cape Sable up until what Père Clarence-Joseph d’Entremont calls the “Third Expulsion” of the region.[[4]](#footnote-4) This conclusion is based on the fact that François II was buried in Cherbourg in Normandy, France on March 13, 1760. It is not known when, or where, Claire died.

***François Viger II*** appears in the 1708 census of Acadia[[5]](#footnote-5) as a member of the “François” settlement at Cape Sable. It is here that we find the family of “***François Vige***” (François Viger I), aged 46 (born circa 1662) and his wife, “Marie Mieusse” (Marie Mius), aged 28 (born circa 1680). François I and Marie had four children when they were enumerated, all of whom were sons.[[6]](#footnote-6) François I and Marie are recorded as having a son named “François,” who was nine years old at the time the enumeration was taken. This gives ***François Viger*** ***II*** an approximate birth year of 1699.

If we take this birth year of 1699 for ***François Viger II*** and turn our attention toward the registers of the parish of Saint-Jean-Baptiste at Port Royal, Acadia, we find that ***François Viger I*** and Marie Mius did in fact have a son named François who was born in 1699. According to these registers***, François Viger II*** was “officially” baptized on May 23, 1705 at Cape Sable by Récollet missionary, Père Félix Pain; however, his baptismal record states that he was first “*ondoyé*” (emergency baptized) by a woman named “Jeanne Aimée” (also known as Jeanne Mahis) on his day of birth, which was August 16, 1699.

***François Viger II*** and his parents were residents of “Ouckmakagan” (Ouikmakagan), as Janet E. Chute claims in her unpublished report, “A Good Day on the Aboiteau: an ethnographic and ethnohistorical study of the Acadian-Metis of Eel Brook and Quinan areas, Municipality of Argyle, Nova Scotia,” noting that “a number of Acadian-metis and Mi’kmaq families resided at least for part of the year at a metis-Mi’kmaq village called Ouickmakagan, either in the vicinity of the lower Abuptic River or Lower Eel Brook” (p. 45).

Chute notes that the word, “Ouikmakagan” refers to the “quantity and quality of eels fished.” The fact that the family of ***François Viger I*** and Marie Mius lived at Ouikmakagan suggests that eels would have been a staple of their diet; this is true of the diets of many of Acadian Métis people who resided at, or continue to reside in the Cape Sable region. Fishing eels is a cultural practice that was adopted by the original mixed-blooded people of the region from the local Mi’kmaq people. The fact that the word “*nijigan*” is still used today in the region to refer to a fishing weir, which is essential in catching the eels, is strong evidence of the adoption of this cultural practice of the ancestors of the present-day Acadian Métis people of the region.

According to Père Clarence-Joseph d’Entremont, Marie Mius, wife of ***François Viger I*** was the daughter of Philippe Mius d’Entremont II (*Histoire du Cap-Sable*, p. 1004). Given the fact that the 1708 census of Acadia gives Marie an approximate birth year of 1680, she would have been the daughter of Philippe II’s first wife, an unknown First Nations woman likely from the eastern shore of what is now known as Barrington Bay.

Marie Mius would have been a full sister to the “part-Indian,” Joseph Mius d’Azy I and the “*Sauvage*” Mathieu Mius, who signed the 1726 Ratification of the 1725 Peace and Friendship Treaty as a representative of the “Cape Sable Indians.”

***François Vignée*** (Viger) and Marie Muis of Ouikmakagan are the parents of “***Joseph Vigé****,*” who was noted by Charles d’Entremont to have been fishing for eels in the “Indian Village” of Ouikmakagan, in Charles’ statement of May 11, 1736 in relation to an incident involving the brigantine, *Baltimore.* Although Thomas G. M. Peace refers to François as “***François Vignée***,” historical documentation illustrates that he was actually named “***François Vigé***/Viger.” This error appears to be based on the transcriptions of the registers of the parish of Saint-Jean-Baptiste at Port Royal Acadia. The baptismal records of four of François and Marie’s children found in these registers read,

1. “***Agathe Vigé***” (born February 05, 1712 and baptized on June 10, 1712)
2. “***Marie Vigé***” (born May 23, 1703, baptized at birth but baptized formally on May 21, 1705)
3. “***Charles Vigée***” (born January 01, 1698, baptized at birth but formally baptized on May 23, 1705)
4. “***François Vigée***” (born August 16, 1699, baptized at birth but formally baptized on May 23, 1705).

The baptismal records of Charles and François II are indexed incorrectly in the Nova Scotia Archivesdatabase, *A Parish Remembered*, as both are transcribed with the surname, “Vignée” when in fact the actual records read, “Vigée.”

How does this relate to the “***Joseph Vigé***” who was fishing for eels at the “Indian Village” of Ouikmakagan, Cape Sable in 1736? We must turn here to the 1708 Census of Acadia enumeration of the family of “Francois Vige” (***François Vigé***) and “Marie mieusse” (Marie Mius). According to this enumeration, François and Marie had two sons named Joseph living in 1708; the first, seven years old (born circa 1700) and the second, one year old (born circa 1707). Since Charles d’Entremont made his statement about Joseph fishing for eels in 1736, it is plausible that either “***Joseph Vige***” found on this enumeration could have been the “***Joseph Vigé***” referred to by d’Entremont.

According to Père Clarence-Joseph d’Entremont, Marie Mius, ***wife of François Viger I*** and mother of Joseph, was the daughter of Philippe Mius d’Entremont II. (*Histoire du Cap-Sable*, p. 1004)*.* As the 1708 census of Acadia gives Marie an approximate birth year of 1680, she would have been the daughter of Philippe II’s first wife, an unknown First Nations woman, likely from “the eastern shore of what is now known as Barrington Bay”(d’Entremont, *A Brief History of Pubnico*, p. 11).

As the eel-fisher, “Joseph Vigé,” had a First Nations maternal grandmother, and he was recorded as fishing in an “Indian Village,” it is apparent that Joseph maintained strong ties with the Mi’kmaq of Cape Sable and was taught how to fish for eels by his Mi’kmaq friends and kin.

This “***Joseph Vigé***,” irrespective of which one of ***François Vigé*** and Marie Mius’ two sons he happened to be, was the paternal uncle of the abovementioned ***Angélique Viger* dit *Brigeau***, wife of Eustache Corporon. Angélique and Eustache were paternal ancestors of Anne Josephte Corporon, wife of Louis Mius II, a member of the *“caste dêtestée des gens mêlés,*” as outlined in Père Jean-Mandé Sigogne‘s April 29, 1809 correspondence with Monseigneur Joseph-Octave Plessis.[[7]](#footnote-7)

In theory, the rights granted to Sieur Philippe Mius d’Entremont I and his descendants by Sieur Charles de Saint-Étienne de La Tour on July 17, 1653 through the Concession of the Barony of Pobomcoup should have endured the multiple changes of “ownership” of Acadia that occurred prior to the Deportation, as the Barony was in existence from 1653 to 1758. Sieur d’Entremont and his descendants were granted the “rightful authority perpetually for hunting and fishing in all the extent of the said lands and forests above named, and on condition that they occupy and establish the said places as has been agreed.” The descendants of Philippe I, through many of his children, have continued to reside in the Barony to the present day (aside from approximately a decade spent in exile during the Deportation). So, again, in theory, these rights should still apply.

The Barony grant is especially important to the descendants of the progenitor of the Mius branch of the *Sang-Mêlés* (mixed-blood people), the “part-Indian,” Joseph Mius d’Azy I, as well as those of his full-sister, Marie Mius (wife of “***François Viger I***,” and one of the root Indigenous ancestors of the *Sang-Mêlé* Corporon family) because both were the grandchildren of Sieur Philippe Mius d’Entremont I through his son, Philippe Mius d’Entremont II and Philippe II’s first wife, an “Unknown” First Nations woman. Thus, the Barony grant is of special importance to the descendants of the two Mius full siblings if the limits for the Barony of Pobomcoup were in fact as author Henri Léander d’Entremont asserted them to be. Joseph I and Marie lived at Port La Tour and at Ouikmakagan, respectively. Their full brother, Mathieu Mius, signed the 1726 Ratification of the 1725 Peace and Friendship Treaty as a representative of the “Cape Sable Indians,” and their half-brother, François Mius, signed the 1761 Peace and Friendship Treaty with Jonathan Belcher as Chief of the Mi’kmaq residing at La Hève, Acadia.

1. See Père Clarence-Joseph d’Entremont’s work, *Histoire du Cap-Sable De l'An Mil Au Traité de Paris (1763).* [↑](#footnote-ref-1)
2. Research indicates that it is more likely that Eustache Corporon was born on Île Royale (present-day Cape Breton, Nova Scotia). [↑](#footnote-ref-2)
3. See page 23 of the second edition of Père Clarence-Joseph d’Entremont’s book *Histoire de Wedgeport de 1767 à Nos Jours*, 1995. This list of prisoners is entitled, *Liste des français Accadiens demeurants prisonniers a Halifax port d’Amérique Septentrionale Sous le gouvernement de Sa maiesté Britannique*.” A Public Archives Canada transcription of this document can be found on pages 25 to 29 of *FRANCE: Archives du Ministère des Affaires étrangères, Correspondance Politique: Angleterre, 1763* (MG 5, A 1, vol. 451 Microfilm C-12547. The entry for Eustache and his family can be found on page 28 and he is enumerated as “Eustache Corp.” [↑](#footnote-ref-3)
4. Refer to page 1007 of Volume 3 of d’Entremont’s 1981 book, *Histoire du Cap-Sable De l'An Mil Au Traité de Paris (1763).* [↑](#footnote-ref-4)
5. The census was named *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 established at the said cost of the East, 1708 Nov.) [↑](#footnote-ref-5)
6. Worth noting is that they had two sons named Joseph. Could one of these ***Joseph Vigers*** have been the “jose vige,” whose name is recorded next to Eustache Corporon’s name on the August 12, 1763 list of Acadian prisoners detained at Halifax, Nova Scotia? [↑](#footnote-ref-6)
7. See *Achidiocèse de Québec Archives, 312 CN, Nouvelle-Écosse, vol. 61.* [↑](#footnote-ref-7)