



THE FRIGONS

QUARTERLY NEWSLETTER OF THE ASSOCIATION OF FRIGON FAMILIES

VOLUME 3 - NUMBER 3

SUMMER 1996

Where Did François Frigon dit l'Espagnol Come From?

Raymond Frigon (1)

Ancestor of all Frigons in North America, François Frigon's place of origin is not known. Of the 2700 immigrants who came to New France before 1670¹, he is among the 190 whose origin is unknown. The marriage documents which would show his parish of origin in France are missing. The originals of these documents are believed to have been taken to Paris by his wife, Marie-Claude Chamois, to confirm her identity, when she travelled to France to claim an inheritance. Also, it is known that all church records prior to 1679 of Sainte-Marie-Madeleine parish of Cap-de-la-Madeleine are missing². No trace of the marriage contract is to be found on Parchemin³, a computer data bank indexing and abstracting all Quebec notarial acts from 1635 to 1885. Hoping that by chance, at the time of their marriages his children would have indicated their father's place of origin - as was the case for the descendants of Louis Mayrand of the île de Ré - the marriage documents were consulted, but unfortunately without success.

Many suppositions have been made as to the origin of François Frigon. According to oral tradition he could have come from Normandy, Brittany, Jersey, Flanders, an area adjacent to Spain or from Spain itself...that he was a Huguenot. This first article of a series is limited to discussing two beliefs in Frigon family lore, namely that he was from Normandy or from the Aveyron, in the Massif Central, in the south of France. Further articles will deal with other folklore beliefs as well as new theories not yet published as, for example: Did François come from the Paris region, as did his wife Marie-Claude? Did he come from the north of France which at the time neighboured on the Spanish Netherlands? The next article will describe the Association's plans to research the judicial archives in Paris in the hope to find the marriage documents which Marie-Claude Chamois brought to Paris and which served as court exhibits at the trial related to her inheritance claim.

Oral tradition in certain Frigon families has it that François came from Normandy. This tradition of a Norman origin was no doubt boosted with the publication in 1871 of *Dictionnaire généalogique des familles canadiennes-françaises*, by Cyprien Tanguay. In this book, there is mention of another François Frigon, supposedly of Norman origin. This person is to be found in Volume IV, page 112:

"Frigon, François, b.1742; de Tourteville-au-Bocage, diocèse de Coutances, Normandie".

This same individuel reappears in *La conquête du Canada par les Normands*⁵ published in 1933, whose author, Emile Vaillancourt undoubtedly used Tanguay as his source. Thanks to an interesting discovery made recently by Robert Frigon (2)⁶ the true identity of the individual is now apparently known (subject to further confirming research):

François Frigot (Frigault) né en 1742 à Tourteville-au-Longage, évêché de Coutances, Normandie. ➔

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Tanguay likely mistook the “t” for an “n”, a mistake easily made because in the handwriting of the day the two letters could look the same. In addition, during a visit to the *Archives départementales de la Manche*, in Saint-Lô (the city that was completely destroyed during the Allied advance through Normandy), we could find no Frigons born in Tourteville-au-Bocage but plenty of Frigots!

Certain other Frigon families believe that François came from the south of France or possible Spain itself, because of his nickname “l’Espagnol” Raymond Douville, a Trois-Rivières historian, in his book *François Frigon, coureurs des bois et pionnier...*⁷ supports the idea of a southern origin, possibly a locality whose name resembled “Espagnol”. Douville reminds us that “many immigrants took as nicknames their places of origin, which they took pride in including in their notarial acts.” In fact, there did exist at the time in the Aveyron a small village called “Espagnol”. Douville takes pain to underline the fact that it is only an hypothesis on his part. In fact, Douville once told us that he chose that area of the south of France - the Massif Central - because that is where he was researching his own ancestors, the Douvilles, who came from the area. Furthermore, the *Archives départementales de l’Aveyron*, in Rodez, have told us that to their knowledge there were no Frigons in the Aveyron at the time. Also, the archives at Aurillac in the Cantal - a *département* bordering on the Aveyron - stated that the family name Frigon was not known in the area. To properly evaluate these comments, it should be understood that because the Frigon family is extinct in France there has been no research on the family in France by French descendants, as might have been the case if the family had survived. A further article will

examine other theories based on the nickname “Espagnol”. □

¹*Historical Atlas of Canada I From the Beginning to 1800*, University of Toronto Press, 1987, plate 45, (Hubert Charboneau, Normand Robert)

²*Inventaire des registres paroissiaux catholiques du Québec 1621-1876*, Pauline Bélanger et Yves Landry, Les Presses de l’Université de Montréal, 1990, page 103.

³An excellent and useful explanation in English of *Parchemin* is to be found in *The Notarial Acts of Québec: Their Genealogical Value and Use*, John P. DuLong, Ph.D, National Genealogical Society Quarterly, March 1994, pages 5 to 16. See further comments on last page of this newsletter

⁴*Louis Mayrand (1662-171?) - Un ancêtre de l’île de Ré*, Serge Goudreau, Mémoires de la Société généalogique canadienne-française, volume 43, numéro 1, printemps 1992, pages 24 à 29. The author states: “The origin of Louis Mayrand was unknown for many years. The reason is very simple. The documents recording his marriage in New France were missing... As it happened one of his daughters mentioned at the time of her wedding the place of origin of her father.” Geneviève Mayrand stated to the curé of Louibourg that her father came from St-Étienne d’Ars.

⁵*La conquête du Canada par les Normands*, Émile Vaillancourt, Eugène Duont fils, Paris, G.Ducharme, Montréal, 1933

⁶Robert Frigon, a founder of our Association, discovered the striking similarity between the supposed François Frigon in the Tanguay dictionary and the François Frigot he found in *Contrats détaillés des actes des premiers notaires de Montmagny*, Frère Éloi-Gérard Talbot, mariste, auteur.

⁷*François Frigon, Coureur des bois et pionnier de Batiscan et de la Seigneurie Sainte-Marie*, Raymond Douville, Éditions du Bien Public, Trois-Rivières, 1978, pages 9 and 10.

Did You Know That...

Gaétan Frigon (107), President of Publinove, presided over a gala-benefit of the chamber orchestra I Musici, at the Westin in Montreal, last March. The evening was enhanced by a committee of more than twenty leading businessmen. Gaétan is the brother of **Odette Frigon** (52). ■ **Patrick Frigon** is Vice-President for the Quebec region of GT Global, a firm engaged in marketing mutual funds. Patrick has a master’s degree in finance from the University of Sherbrooke. ■ **Jean-François Frigon**, a last year student at École Polytechnique in Montreal, has been awarded a \$3,000 grant by *l’Ordre des ingénieurs du Québec*, Quebec’s professional engineering body. Jean-François will conduct research into digital wireless transmission in space as well as over land. ■ **René (Tarzan) Frigon** was part of a canoe expedition, *The Mackenzie Voyageurs*, which during Expo ‘67, travelled Alexander Mackenzie’s expedition’s route to the North-West (1793 to 1807). If you recognize “Tarzan” please let us know!

Louise Frigon, a Sister of Congrégation Notre-Dame - A Dedicated Worker in Montréal

Odette Frigon (#52)

She was born in Sainte-Geneviève-de-Batiscan, in the rural district Village Jacob, November 29, 1941, daughter of Clément Frigon (1909-1986) and Laurette Rivard (1909-1964). Clément's parents were Philippe Frigon and Marie-Anne Pronovost. Philippe was the son of Louis-Elzéar Frigon and Éléonore Massicotte. How rich this heritage left by adventurous ancestors, innovative, fragile and proud people. She lived there with her four brothers until leaving to study in Montréal in 1934.

When she left Sainte-Geneviève-de-Batiscan, she was 17 years old. At age 24, she felt the call for the inner adventure of the soul, for Universal Love. Confident of her profound belief in God, she entered the noviciate of the Sisters of the Congrégation Notre-Dame in Montreal.



After 30 years of study, teaching, research, new projects in open-area schools, her superiors asked her to come back to Montreal to help in the education of novices. She developed then a new understanding of the noviciate and of religious life in the midst of society. Guided by the example given by the founder of her congregation, Marguerite Bourgeois, she elected to concentrate on improving the difficult living conditions of so many Montreal children.

In October 1991 she opened in Montreal, with a team of lay persons, the PETITE MAISON, on rue de la Visitation, for children in a neighbourhood stricken with drugs, prostitution and violence. Her teaching experience guided her approach to helping these children on the brink of delinquency whose talents deserve to be developed as are those of all children of the world. She knew that sometimes all that is required is a far-seeing person able to instill in them a desire to learn and a love for life.

Louise Frigon had that vision, she is to-day very busy. She lives only for the success of her people. To provide the children with a *milieu*, stable, inviting and warm. To accept them for what they are, sometimes aggressive, discouraged or indifferent. Mission impossible, you say? It is now a reality thanks to the dedication of a Frigon, of great heart and solid education.

To move forward, to risk building because life is at stake. Strengthened by constant meditation on the Bible of Jesus Christ and inspired by the life of the founder of the Sisters of the Congregation, she moves further into her commitment to the children.

Guided by a profound belief in the worth of every person, supported by Hope, she militates in favour of everyone recognizing the dignity of each human being. She perpetuates the priceless legacy passed on to our families hearts and she contributes to passing it on to future generations. We acknowledge in her a very full life. □

Soeur Louise Frigon c.n.d. is a member (32) of the Association



Marie-Claude Chamois, Wife of François Frigon, Heiress to Honoré Chamois - IV

Pierre Frigon (#4)

The identity of Marie-Claude Chamois and her right to the inheritance (Part 1 The exhibits)

When the final judgement is rendered, April 18, 1693, the *avocat général* - assistant public prosecutor - is as we know, Henri-François d'Aguesseau. He represents the public ministry. He is responsible for summarizing the *plaidoyers* - addresses to the Court - and to draw conclusions for the benefit of the tribunal. He does not speak in defence of either party, limiting himself to bringing out the facts and ferreting out the truth. Marie-Claude's lawyer is Joly de Fleury. D'Aguesseau therefore plays a neutral role and the arguments in his *plaidoyer* can be trusted; all the more so that his personal and professional integrities were clearly established through documents of the time.

Henri-François d'Aguesseau argues impressively to establish beyond a shadow of a doubt the identity of François Frigon's wife and therefore her entitlement to Honoré Chamois' legacy.

D'Aguesseau's demonstrates great ability at fairness. During the whole of his address to the Court, respecting to the letter his role as public prosecutor, he maintains his distances from the two parties, especially when he refers to the *prétendue* - alleged - daughter of Honoré Chamois. He brings out the arguments against Marie-Claude. Arguments that he will reject one by one, let us see how he proceeds.

First of all, he sets as basic argument: "*All the parties agree that Marie Victoire, placed in the Hôpital Général in 1669, is the same person as now appears before your Audience under the actual or borrowed name of Marie-Claude Chamois*" This statement having been accepted by everyone, he could now proceed to demonstrate that the person appearing before the tribunal is indeed the daughter of Honoré Chamois.

Basing himself on three official documents: Marie-Claude's baptism certificate, her marriage contract with François Frigon, a debt on the inheritance, and on the depositions of Anne Gasnier and witnesses, he will prove Marie-Claude's identity and her mother's dishonesty.

□ The baptism certificate

"..., if the *intimée* - the defendant - had to rely on this one proof, we would have trouble understanding that it was sufficient to alone resolve this dispute." However, one can presume that a person who presents a baptismal certificate other than his own, risks much and must know very well the family to whom he claims to belong. "*In fact, can we convince ourselves that an imposter would have sufficient knowledge of the family to know that an absent person would not present himself during the proceedings? What assurance would he have of such an uncertain occurrence; and since he would have no such assurance, would he be so rash as to risk exposure by such evident proof, to give evidence of falseness, supposition and slander?*". Would an imposter have run this risk during precedures that lasted from 1686 to 1693? The baptism certificate that Marie-Claude brought with her is reliable, in the circumstances.

□ The marriage contract

The marriage contract, possibly drawn-up by notary Amean, has not been found. D'Aguesseau recounts that: "*Her alleged father is named Henry, though his real name was Honoré. Instead of calling her mother Jacqueline Girard, she names her Giraut. We will examine later whether this error is the notary's fault or due to ignorance on the defendant's part. It is certain that this last difference is to be found only in the marriage contract and that the names of Honoré Chamois and Jacqueline Girard are to be found in the marriage act.*" It is on the contradiction in names - as much hers as that of her parents - that Marie-Claude's detractors based their arguments against her.

D'Aguesseau argues that since the religious marriage act mentions correctly the names Honoré Chamois and Jacqueline Girard, it is the notary who made the error in writing Henry Chamois and Jacqueline Giraut. However, assuming the notary properly wrote down the names, there are two possibilities: Marie-Claude gave these names in error or fraudulently. D'Aguesseau explains the first possibility and refutes the second:

In the first case "*Is it surprising that a girl no more than four years old when her father died, who left the paternal home at thirteen and the kingdom at fourteen*

for America, would have not known or even forgotten her father's first name, that she might have called him Henry, instead of Honoré; and would a simple error of this kind suffice the Appealing Party to accuse of imposture a long-absent daughter, separated from her family in her most tender years and having little knowledge of many circumstances much more important than her father's first name?"

If it was imposture, was it due to chance? Or was it a plot? If Marie-Claude selected a name haphazardly why "the name Chamois, a relatively rare name and scarcely known? But, by what whim, even more bizarre, chance would have joined this name to that of Jacqueline Girard? (...) This objection refutes itself, and the moral impossibility that this supposition implies, justifies that chance had no role to play in this choice." If chance was not involved, was there a plot? "Can one convince oneself that a young girl, fourteen years old, far from her homeland, without friends, without help, without parents, condemned to perpetual exile, banished not only from the Kingdom, but from all the world we inhabit, would have enough initiative to plan a concert of fraud and imposture? And if premeditation is implied, it can be asked how she came to select the family of Honoré Chamois to execute her project; how would the name Chamois have been known to her?; finally, why had she not chosen an illustrious House, which would appeal to her pride through its nobility or to cater to her lust for wealth. But by such excess of rashness was she able to assure herself that, either that the real Marie-Claude Chamois, whose place she wanted to take, would have died meanwhile, or that she would not come forward so as to allow the defendant to take the name that she had not inherited. In which country does she plan such a foolhardy project. It is in America, in a place where she

had gone to settle, through marriage. And over what period does she execute the project, conceived as early as 1670? She delays fifteen full years?; she returns to France only in 1685. Can the foolhardiness of the enterprise be reconciled with the delay in execution?" Thus even if she had told the notary Henry instead of Honoré and Girout instead of Gérard this does not prove usurping of identity

□ A debt on the inheritance

The third document that d'Aguesseau analyses is a debt on the inheritance dated 1685 which proves the Jacqueline Girard's dishonesty: "She (Jacqueline Girard) assumes the role of takes on the role of *héritière mobilière* (heiress of movables) of three deceased children and as legal guardian of Marie Chamois, sole heir to Honoré Chamois, her father." Thus, "if by this she recognized her as living, that she admits (thus) today that it is not true she had received no news since her departure, arrived in 1669; that she declares (thus) in good faith that she was advised of her state, informed of her existence, since she had acted as her guardian;...". And to support these statements, the deposition of Anne Gasmier, the widow Bourdon, comes in: Thus all the facts fall in perfectly. They are confirmed further by the statement made by Dame Bourdon" Therefore, thus Jacqueline Girard knew full well where her daughter was during all those years. The documents offered in evidence show that there was no basis for the claims of false identity. They, the witnesses, confirmed the identity of Marie-Claude Chamois.

In the next newsletter, last instalment in the series: VI - Marie-Claude Chamois and her right to the heritage (part 2, the testimonies)

The Frigons on the Internet

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Raymond Frigon (1), Ottawa, ON
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A Word From The President

This Summer 1996 issue of our newsletter is being distributed to all those attending Retrouvailles '96 in Batiscan, the first grand gathering of the Frigon clan. In addition to providing good reading, we hope it will attract new members to the fold!

At the time of going to press, more than 100 persons have registered, most coming of course from Québec, a few from Ontario, and, think of it, a cousin from far-away Alberta! None of our American cousins have so far registered, but there is still hope, travel decisions are often made at the last minute!

On behalf of the Board of Directors and the organizing committee, I welcome all of you to this, our first family meeting of Frigons

Raymond Frigon

About The Notarial Acts of Québec

The notarial acts of Québec, preserved by law since the earliest days of New France, play a vital and unique role in reconstructing the lives of our Frigon ancestors. Let us hear what Dr. John P. DuLong, a self-described amateur Acadian and French-Canadian genealogist, of Berkley, Michigan, has to say on the subject:

"The notary was there when a person started his first job, married, purchased a farm, built a house, donated property, and made a will. At every point in life, when people made important property or monetary agreements the notary was called...Even deserters used a notary!"

Dr. Dulong is the author of a seminal article on the subject that appeared in the March 1994 issue of the National Genealogical Society Quarterly: *The Notarial Acts of Québec: Their Genealogical Value and Use*, pages 5 to 16. It is "must" reading for anyone wanting to fully understand the articles we regularly publish on the history of the Frigons. If there is sufficient interest we propose to ask Dr. Dulong if he will give us permission to provide reprints of his 12-page article, though most local genealogical groups should have the NGS Quarterly in their libraries.

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Le membership se
chiffrait à 107 au
26 août 1996