



THE FRIGONS

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THE FRIGONS IN NEW FRANCE IN THE 1680S

Gérald Frigon¹¹⁶

We know that Marie-Claude Chamois left for Paris in November 1685 to claim her inheritance, having become the only living child of the late Honoré Chamois. François Frigon had signed a power of attorney on her behalf on November 2nd in Quebec. But this decision had been made a long time ago. A first power of attorney had been signed by François on May 14, 1683. Based on correspondence¹ she has had with her mother, Marie-Claude knew at that time that she had lost her siblings. Through this exchange of letters, the mother most likely became aware of her daughter's intention to claim the inheritance, depriving her of the usufruct. This is probably why she refused to receive and then recognize her daughter, and the trials followed.

When did Marie-Claude learn about the death of her brothers and sister? Ships from France arrived normally in Quebec between June and August, and left between September and November. The power of attorney of May 1683 implies that the couple was aware of the situation since at least 1682. Why then did François Frigon sell² his land to the Guillet brothers in March 1682 for 2000 *livres* while renting the house on this said land at the cost of 140 *livres* per year? We must assume that the intention was to raise money for this trip to France. So they were aware of the state of Marie-Claude's family since at least 1681. In this context, it becomes interesting to check the dates of death in Paris of Ma-

rie-Claude's brothers and sister, namely Marie Chamois and Henry Chamois, Michel having died earlier around 1664.



Our research in the parish archives of Paris focuses on the parishes of the 3rd, 4th and 11th arrondissements (districts), i.e. the known places of residence of the family. For the period from 1669 to 1681, there were 11 parishes in these three arrondissements of Paris. The digitized archives of seven of them are accessible on the internet in the Gallica digital library, namely St-Gervais, St-Jean-en-Grève, St-Merri, St-Jacques-de-la-Boucherie, St-Nicolas-des-Champs, St-Sulpice and St-André-des-Arcs. The registers of these seven parishes were

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¹Confirmed by Anne Gasnier during the trial of Marie-Claude in Paris in November 1686; See the chronology of the trial of Marie-Claude Chamois by Pierre Frigon⁴ in the Winter 1999 Newsletter.

²Contract before the notary Adhémar, dated March 31, 1682.

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consulted for this period and no deaths were found under the name Chamois. As for the registers of St -Paul, Ste-Marguerite, Ste-Marie-du-Temple and St -Louis, they can be consulted by appointment at the Paris archives at 18 blvd Serurier, Paris XIX, 75019 (Phone. 01-53-72-41-23) (email dac.archives@paris.fr).

Let's come back to Marie-Claude's plan to collect her inheritance. Will the 2000 *livres* collected during the sale of the family land be enough for the trip? The couple doubt it. Indeed, two days after signing the power of attorney, François signed an agreement with Jacques Babie from Champlain for a trading expedition³ to the Outaouais with three canoes of three men each. The trip will have taken place between autumn 1683 and spring 1684 (François was still present at the baptism of his daughter Jeanne on September 13, 1683). Jacques Babie and François will each keep 25% of the profits and will share the rest half and half, if any, after having paid up to 300 *livres* each to the eight paddlers they hired. In the meantime, Marie-Claude had signed the receipt to the Guillet brothers in February 1684. Why did Marie-Claude not leave in the fall of 1684? Lack of money? Another reason? Maybe both.

It is known that one of the canoes of the 1683-84 expedition was pillaged by the Iroquois and that a liability lawsuit ensued, but this should not be the main reason, considering that the first 25% of the profits were guaranteed to François, if indeed there was profit for this trip marked by the loss of a canoe.

However, Marie-Claude was pregnant again in the fall of 1684 and gave birth in July 1685. Antoine Frigon was baptized on July 27, 1685 and the godparents were his eleven years old brother Jean-François, and Marie Lafond, fourteen years old. Marie Lafond was the daughter of Jean Lafond and Catherine Sénécal, but the latter gave birth to a girl two days before Antoine's birth, on July 25. We know that Catherine Sénécal was a King's Daughter⁴ who came to New France aboard the same boat as Marie-Claude. They probably remained friends and the couple may have been asked to be godfa-

ther-godmother, but circumstances prevented them from doing so, hence the choice of Jean-François and Marie Lafond as Antoine's godfather-godmother.

Immediately after giving birth, Marie-Claude decides to go to Paris, and the children will be entrusted to the care of their godfather-godmother. Antoine not being weaned yet, who could better continue breastfeeding than the mother of the godmother and friend Catherine Sénécal who is already feeding her own daughter Marguerite? We do not know the names of the godparents of the three oldest, the baptism-marriage-burial registers of Batiscan do not include years prior to 1682⁵.

Here is what we know about the godparents of Marie-Claude's children. Jeanne Frigon's godmother was Jeanne Dandonneau, wife of Jacques Babie, friend of François with whom he shared the responsibility of the trading expedition mentioned se, at 5 years old, will not be a big burden for her godfather Pierre Coutant and Marie Chaton, his wife and godmother.

Louise Frigon died in December 1687. She was 9 years old. We don't know who were her godparents. At the time, the child was often given the first name of the godmother or godfather. Only one woman in the parish bore the first name of Louise, namely Louise Landry, wife of Pierre Contant. Since October 1674, the couple lived along the St. Lawrence River, facing Île St-Éloi, that is to say very far from François and Marie-Claude who lived north of the Batiscan River, i.e. the seventh land from the river. It is therefore unlikely that Louise Landry was Louise Frigon's godmother.

We do not know the godfather-godmother of Madeleine Frigon, born in 1676. We are considering three possibilities: 1-Madeleine de Chavigny, wife of Jean Lemoine, *seigneur* of Ste-Marie. They had lived in Batiscan before establishing themselves on their own piece of land in 1674. As stipulated in a contract dated December 1675, François Frigon was taking care of the cattle of Jean Lemoine and certain other *censitaires* (tenants of the seigneur) of Ste-Marie since the spring of 1676. 2- Madeleine

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³Contract before the notary Adhémar, dated May 16, 1683.

⁴See 3^e and 5^e articles by Gérald Frigon¹¹⁶ in the Winter 2013 newsletter.

⁵According to « Batiscan s'érige » by Jean-Paul Foley, Edition du bien public, 1981.

Odette Frigon ²⁹¹

Hello to all members of our association.

Finally here we are at the dawn of spring! Renaissance period ... from every point of view. We can certainly hope that we will see beautiful green leaves in our trees and new grass on our grounds. It's also safe to say that beautiful fresh vegetables will grow in our gardens, that migratory birds will return as well as the heat of the sun that will settle quietly in the

coming months. Moreover, with the deconfinement recently announced by our Premier, we can now believe in the return to "our life before the pandemic", at Council meetings, and perhaps also at a general assembly!

We are all very much looking forward to seeing each other again, so I hope to see you very soon and take care of yourself.

THE FRIGONS IN NEW FRANCE IN THE 1680S ^{Gérald¹¹⁶}

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Guillet, wife of Robert Rivard who lived in Batiscan, further along the river to the southwest, the 15th land from the Batiscan River. These two men, as well as their wives, had many connections with the other members of their community. 3-Madeleine Pinot, wife of Jean Ricard, resident of Ste-Anne-de-la-Pérade. Both maintained social relations with inhabitants of Batiscan.

We do not know, either, the godfather-godmother of Jean-François Frigon. No one in Batiscan bore the first name of Jean-François. In 1674, birth date of Jean-François Frigon, eight inhabitants were named Jean and six were named François. However, a neighbor of François and Marie-Claude was named Jean Lariou and the other neighbor François Saucier.

In the fall of 1689, four years after Marie-Claude's departure, the trial in Paris was still not settled. It drags on. The family cannot remain separated, even in the absence of the mother. François Frigon decides to buy land in Batiscan. Jean-François is now 15 years old and can work on the land. Madeleine is 13 years old and can take care of the youngest, Françoise, Jeanne and Antoine aged 8, 6 and 4 respectively. Especially since Jean Lafond signed a contract on October 11, 1689⁶ to take care of the trading post in La Malbaie. The contract mentions that his family will take the boat of Sieur Hazeur in Trois-Rivières on May 4, 1690 for La Malbaie. This would be impossible if he hosted one or more children of François Frigon. An opportunity pre-

sents itself and François agrees on All Saints Day in 1689 with Jean Lemoine on the acquisition of land with a dwelling, barn, two oxen, and the plough. The contract⁷ will be made in February 1690. Jean Lemoine sells to François Frigon a piece of land along the St-Laurent, not far from the Batiscan River. It is located southwest of the Batiscan River, between Jean Morneau to the northeast and François Fortage to the southwest. It is precisely this land that he will cede to his son in 1710⁸ and that we have identified with a sign⁹ on Route 138 in Batiscan. François borrows 100% of the purchase price from Sieur Charles Aubert Lachenaye, with a promise to repay him on demand. Perhaps François hoped for the soon return of Marie-Claude with the necessary savings?

In October and December 1692, François Frigon borrowed two sums¹⁰ of 200 and 220 *livres* respectively. Did he have to start paying off his loan for his house? We know that one of his loans was not repaid until the autumn of 1704, probably with the money that Marie-Claude had from her father's inheritance. The land was probably not productive enough to pay for itself quickly.

At the end of April 1693, Marie-Claude won her trial in Paris. Her mother will have to report on her management of the estate of the late Honoré Chamois and assemble and hand over the inheritance to her daughter Marie-Claude. Marie-Claude must have notified her husband and told him that she would need a few more years to recover all her as-

(Continued on page 56)

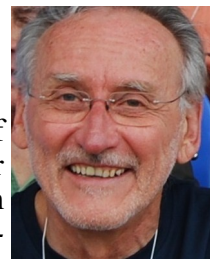
⁶According to "Histoire de Jean Lafond", written by Normand Houde and found in pdf on the web.

⁷According to the contract before the notary Rageot in Quebec on February 22, 1690.

⁸According to the contract before the notary Trottaïn, dated March 18, 1710.

⁹See articles in the Fall 2005 Newsletter.

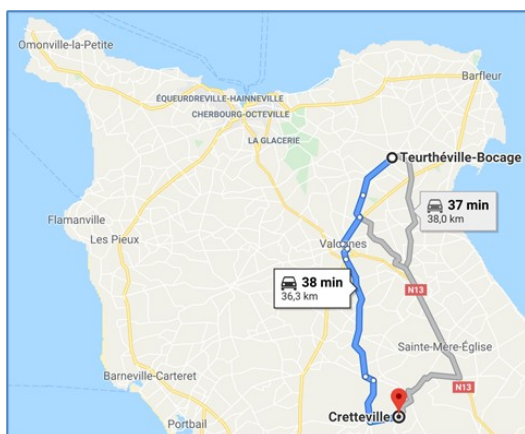
¹⁰According to the contracts before the notaries Roy in October and Normandin in December 1692.



In the 17th century, just like today, the faithful made anonymous or planned donations to their church. Anonymous donations came mainly from the Sunday collection or from the **trunk**¹ placed behind the church. This tradition still exists today. For me as a child, a whole mystery surrounded the donations I put in the trunk. With age, the mystery has unfortunately lost its flavor but interest still persists.

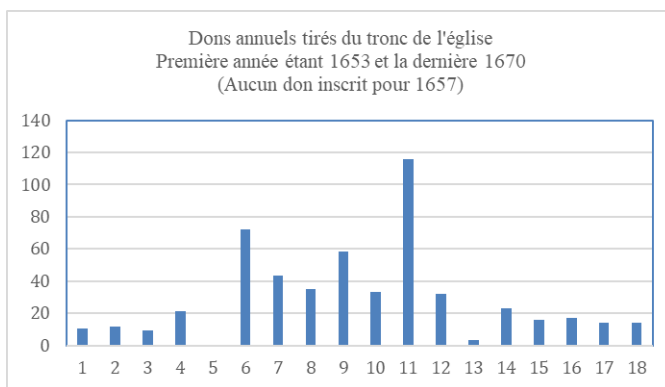
Anonymous donations

Three hundred years ago, the parish priest Pierre Hubert of Teurthéville-Bocage, in Normandy, kept an accurate account of these anonymous donations. The trunk was opened regularly and the money carefully counted in front of witnesses. **Holy Trinity**² Sunday was often the day when the trunk was emptied. In this parish, the Holy Trinity was especially venerated since the church³ bears this name.



Église Sainte-Trinité

In the last pages of the register of baptisms, marriages and burials for the period 1639-1667, the parish priest systematically had the *facturier*⁴ note the amounts of donations received between 1653 and 1670 inclusively. A compilation of church income from the trunk over this 18-year period shows an annual average of about 32 *livres*. The years 1658 and 1663 stand out with donations of 72 and 115 *livres* respectively.



Let us now look at an archive page⁵ that illustrates the seriousness of the parish priest of Teurthéville-Bocage in the treatment of anonymous donations and shows the signature of Robert Frigot, a witness who could be of the Frigon family, should it be confirmed that the name Frigon has several variants in France.

In addition, note the presence of *Maistre* Macouin, as shown in the margin of the text. Perhaps an ancestor of Jean-Paul Macouin, genealogist and historian to whom the Frigons owe the discovery of the place of origin of their ancestor, François Frigon dit Lespagnol, whose parents lived in Cretteville in 1670.

Text in the margin

« Payé par m^e Aubin Legendre à m^e Pierre Faucilon.

Maistre Macöin, la somme de dix livres. »

(Continued on page 53)

¹Trunk / tronc: «small chest placed in the church, usually near the font, and also elsewhere, and sealed in the wall, at the top of which there is only a small slot to throw in the alms of charitable people; the church trunk was originally a tree trunk in which a hollow had been made; this hollow is covered with a lid.». Definition translated from the Littré dictionary.

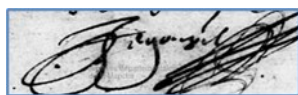
²Holy Trinity: 8th Sunday after Easter.

³<https://fr.wikipedia.org/wiki/Teurth%C3%A9ville-Bocage>

⁴Facturier : person in charge of keeping the registers.

⁵<http://www.archives-manche.fr/ark:/57115/a011288085774XB6DJN/5fd059902c>, item 103 of 105, left page.

(Continued from page 52)



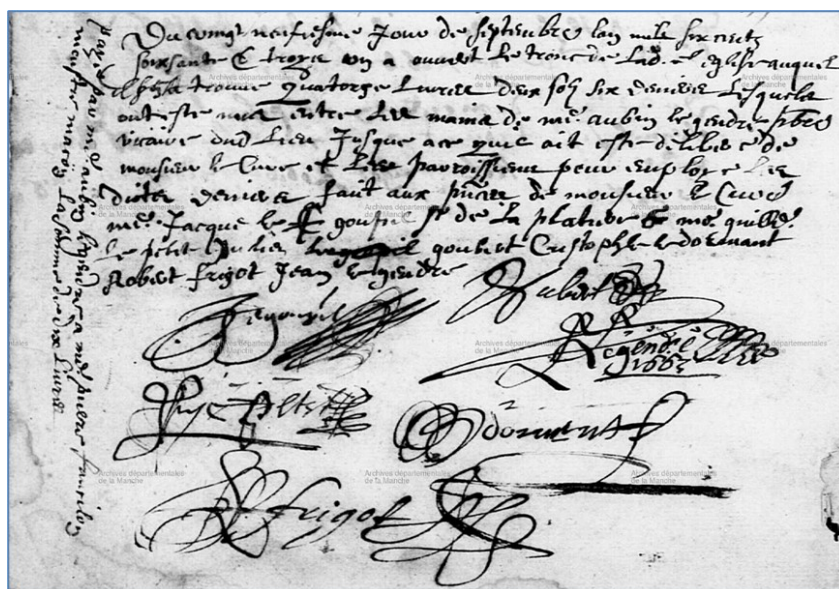
Julien Goubet



(?) Le Petit



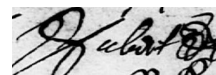
Robert Frigot



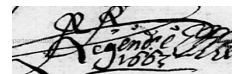
Register

« Du vingt neuvième jour de septembre l'an mil six cents soixante et trois on a ouvert le tronc de ladite église auquel a esté trouvé quatorze **livres, deux sols, six deniers**⁶. Lesquels ont esté mis entre les mains de m^e Aubin Legendre p^{re} vicaire dudit lieu jusque à ce qu'il ait esté délibéré⁷ et de monsieur le curé et les paroissiens pour employer les dits deniers. Fait aux pr^{es}ences de monsieur le curé et m^e Jacques Le Goupil, sieur de la Platrie, et n^{otaire} Guille Le Petit, Julien le Goupil Goubet, Christophe Le Dormant, Robert Frigot, Jean Legendre. »

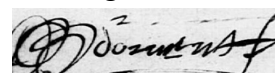
Signature on the right of the document



Pierre Hubert (curé)



Jean Legendre



Christophe Le Dormant

Planned giving

In addition to the anonymous donations deposited into the trunk of the church, there are planned and notarial donations in the form of perpetual annuities called « fontices⁸ » paid to the parish.

In Teurthéville-Bocage, records of these pious foundations have been integrated into the register of baptisms, marriages and burials of 1668⁹. Note, however, that the mention of the Foundation of the Scapular of the Holy Trinity that will be discussed further down appears only in the first part of the register. There is also a mention of perpetual annuities in another part, that of the Notre-Dame Foundation and the Foundation¹⁰ of the Holy Rosary¹¹. The other deeds of donations seem to be for the ex-

clusive benefit of the parish.

The register includes 49 perpetual annuity contracts « fontices ». A compilation of donors shows that donors are mainly ordinary people and members of the clergy. Out of a total of 50 donors, there are 13 priests and 20 individuals without titles; they constitute 66% of the contributors.

As for the generosity of donors, it is not surprising that the richest contribute more than ordinary people. The individual average is:

- for those who bear the title of "noble man": 8 livres and 11 sols;
- for priests: 5 livres, 1 sol;

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⁶ 1 livre = 20 sols = 240 deniers (1 sol = 12 deniers).

⁷ Délibérer. According to the Furetière dictionary (1690) the term means : « Consult, weigh the pros and cons of an affair; judge, solve »

⁸ The term « fondateur » or « fondatrice » was given to those who gave money to the church. The funds could be allocated for projects from the construction of a chapel to donations for the celebration of masses.

⁹ <http://www.archives-manche.fr/ark:/57115/a011288085774ECsmYV/a2460ae9cb> item 25 of 105.

¹⁰ <http://www.archives-manche.fr/ark:/57115/a011288085774ECsmYV/7cec082e96> item 76 of 105.

¹¹ <http://www.archives-manche.fr/ark:/57115/a011288085774ECsmYV/547c0d50ec> item 27 of 105

(Continued from page 53)

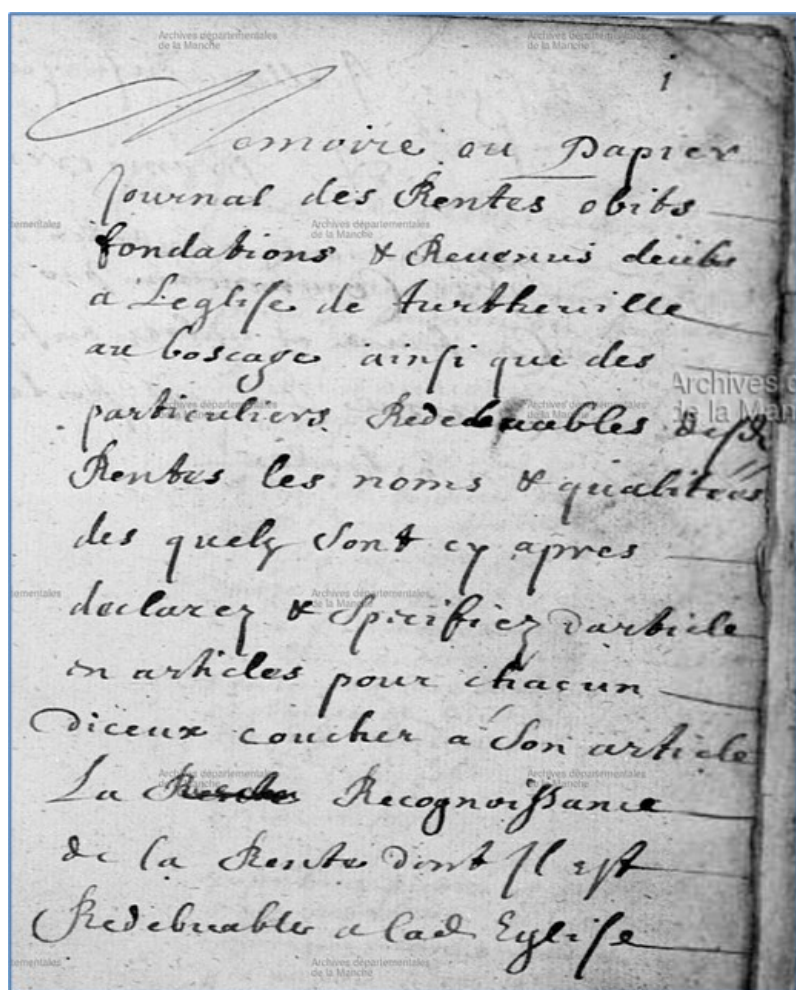
— for people with the title of « *maitre*¹² » : 3 livres and 16 sols;

— for ordinary people : 2 livres and 3 sols.

Sometimes the annuity is paid in kind. Thus, Gilles Louri, priest, gives 4 bushels of wheat¹³. For his part, Jean Le Roy, of the municipality of Brillevast, gives « all his properties and inheritances in Teurthéville and Brillevast »¹⁴. And Jean Duquesney donates an annuity of 20 sols, a hen, a bread, and ten eggs¹⁵ !



Here is the introductory page of the register¹⁶.



« Mémoire ou papier journal des rentes, obits¹⁷, fondations, et revenus dus à l'église de Teurtheville au Bosage, ainsi que des particuliers redevables desdites rentes. Les noms et qualités desquels sont ci-après déclarées et spécifiées d'article en article pour chacun d'eux couché à son article.

La reconnoissance de la rente dont il est redevable à ladite eglise et celle-ci signée ainsi qu'il ensuit.

Et premièrement... »

The first donation¹⁸ appears on the next page. In this donation, part of the annuity is to be paid to the parish and the other to the Order of the Trinitarians. The person who signs the annuity contract commits his heirs since this annuity is perpetual. Also, at the time of the donor's death, the heirs are summoned by the parish priest and an act recorded in the parish register confirms that they agree to pay the perpetual annuity. We will focus here on the deed of donation of Jean Le Monnier that he signed before the notary "Robert Dil-

(Continued on page 55)

¹²Maitre : title given to craftsmen who had proven their competence in their field such as master baker, master cobbler, etc.

¹³<http://www.archives-manche.fr/ark:/57115/a011288085774ECsmYV/13c72bc548>, item 59 of 105.

¹⁴<http://www.archives-manche.fr/ark:/57115/a011288085774ECsmYV/c49bfc65d>, item 62 of 105

¹⁵<http://www.archives-manche.fr/ark:/57115/a011288085774ECsmYV/985267837b>, item 88 of 105.

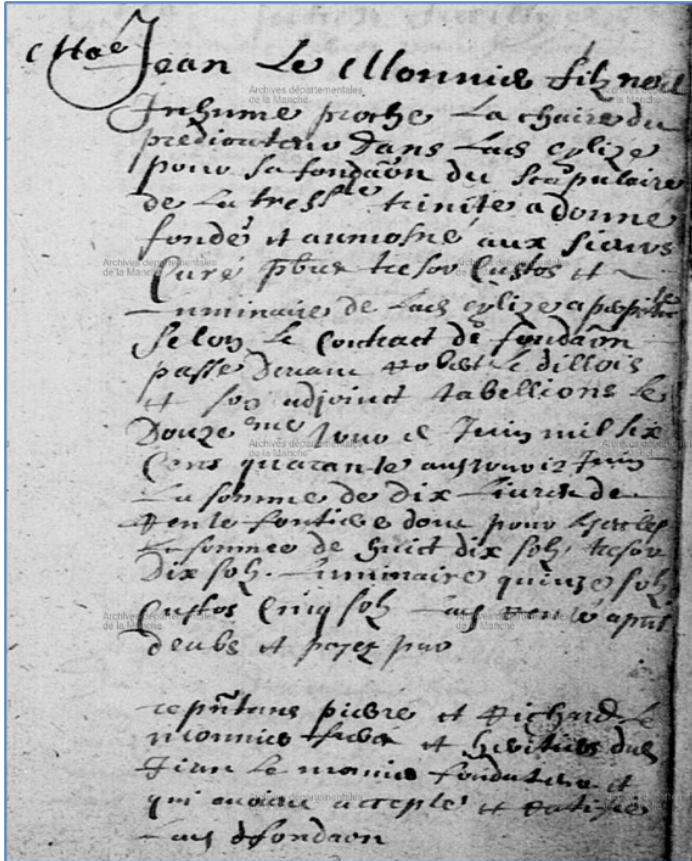
¹⁶<http://www.archives-manche.fr/ark:/57115/a011288085774ECsmYV/a508c95230>, items 25 and 26 of 105.

¹⁷Obits : religious services for the souls of the deceased.

¹⁸<http://www.archives-manche.fr/ark:/57115/a011288085774ECsmYV/2d38855fc0> item 26 of 105, right page.

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lois and his deputy tabellions, the twelfth day of June one thousand six hundred and forty". In this case, the annuity is ten *livres* which is significantly higher than the average of 2 *livres* and 3 *sols* of ordinary people listed in the register.



The heirs of Jean Lemonnier will therefore give each year, on June 12, a perpetual annuity to the Foundation of the Scapular of the Most Holy Trinity and to the parish. The annuity is distributed as follows: an amount of "eight ten *sols*" is allocated to the ecclesiastics of the parish. The expression "eight ten *sols*" has the same meaning as the expression "three twenty" which means three times twenty or sixty²¹. The annuity to the ecclesiastics therefore amounts to eighteen *sols*, or 80 *sols* « huit dix *sols* » (4 *livres*)²².

Maitre Jean Le Monnier, fils Noël, inhumé proche la chaire du prédicateur dans ladite église, pour sa **fondation du scapulaire de la très Sainte Trinité**, a donné fondé et aumonné aux sieurs curés, prêtres, trésor, **custos**¹⁹, et luminaire de ladite église à perpétuité selon le contrat de fondation passé devant Robert Dillois et ses adjoints tabellions le douzième jour de juin mil six cent quarante, audit jour 12 juin, la somme de dix livres de rente fontice dont, pour les ecclésiastiques la somme de **huit dix sols**, [le] trésor dix sols, [le] luminaire quinze sols, [le] custos cinq sols. Ladite rente à présent due et payée par (ses) représentants Pierre et Richard le Monnier, fils et héritiers dudit Jean le Monnier **fondateur**²⁰, et **qui aussi acceptent et ratifient ladite fondation**.

The Treasury (*Trésor*)²³ receives 10 *sols*. A sum of 15 *sols* is allocated for the luminary for the lighting of the church. The custos receives 5 *sols*. Total, 5 and 10 *sols*. It is presumed that the amount remaining to complete the 10 *livres* went to the Order of Trinitarians.

Finally, a word about this religious order and its scapular. Saint-Jean-de-Matha founded the Order of Trinitarians and Captives in 1194. At the same time, the Scapular of the Most Holy Trinity²⁴ was created. Being a donor to the foundation gave the exclusive right to wear the scapular made of two pieces of white wool bearing the red and blue cross of the Trinitarians. These colors represent the Holy-Trinity: the Father (white), the Son (blue), the Holy Spirit (red).

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¹⁹Custos : « cleric, who, under the canon responsible for the sacristy, is responsible for the custody of the sacred vessels, reliquaries and ornaments and generally of the treasury and all the material of the church »

Frédéric Godefroy, *Dictionnaire de l'ancienne langue française et de tous ses dialectes du IX^e au XV^e siècle*, Slatkine, Genève-Paris, Reprint of the Paris edition, 1891-1902, p. 325 (search term : « costos »).

²⁰Fondateur : contributor to the fund.

²¹http://www.francegenweb.org/wiki/index.php?title=Chiffres_romains_et_pal%C3%A9ographie

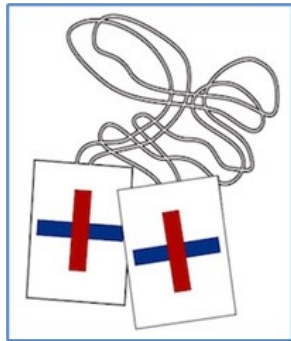
See section 2.3 "The multiplication by 20"

²²1 livre = 20 sols.

²³Trésor. This term is ambiguous. : « Place where the titles and papers of a large house, of a religious order » ? (Furetière dictionary) Could it be a fund for the purchase of valuable objects such as chalices, paintings, etc?.

²⁴<https://www.traditions-monastiques.com/fr/blog/scapulaire-sainte-trinite-trinitaires-n135>

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The mission of the Order of the Holy Trinity is to rescue captives and prisoners²⁵.



Saint Jean de Matha

²⁵https://fr.wikipedia.org/wiki/Ordre_des_Trinitaires

THE FRIGONS IN NEW FRANCE IN THE 1680S

Gérald₁₁₆

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sets from the various creditors. Perhaps the letter will arrive in time for the last boats leaving France for New France in this year 1693...

In April 1695, Madeleine Frigon married a soldier from the Carignan-Soulanges regiment, Duplessis company, originally from Languedoc in France. The couple did not have their own property until 1706 when they obtained a concession in St-Pierres-Becquets. For several years, they had rented¹¹ one of Pierre Lemoine's lands along the river near the Ile-St-Eloi.

In 1695, Marie-Claude made a request to board a King's boat¹², but did not show up. She made another request for the year 1696, and was accepted again, but once more did not present herself. Is it the recovery of assets that causes these delays or has she fallen in love with Paris to the point of wanting to stay there?

In the summer of 1695, Jean-François Frigon was 21 years old and the three youngest were 14, 12 and 10 years old. Is it the desire for adventure or the need for money that lead François Frigon and Jean-François Frigon to undertake a trading trip¹³ in the fall of 95, with a return in the spring of 96. With Charles Lesieur and Pierre Trottier, they bought a trading permit for 1050 *livres* and bought goods worth 8016 *livres*. The trip must have been fruitful because no legal fallout ensued, as was the case when a decision had to be reached on the sharing of losses when part of the furs were looted by the Iroquois.

In February 1700, Jean-François Frigon and his sister Françoise celebrated a double marriage. Marie-Claude Chamois is still absent. She will not return until 1704¹⁴, but to return to Paris the following year. In his donation¹⁵ in 1710, François Frigon had decided to forget all about his father-in-law's inheritance and asked his children not to take any steps to claim it

¹¹ According to the inventory of Pierre Lemoine's property before the notary Trottain, dated December 1, 1704.

¹² See the article by Pierre Frigon₄ in the Spring 2007 Newsletter.

¹³ According to the contract before the notary Adhémar, dated June 12, 1695.

¹⁴ See article by Pierre Frigon₄ in the Winter 2003 Newsletter.

¹⁵ According to the contract before the notary Trottain, dated March 18, 1710.

In charge of the Newsletter and composition

- François Frigon₁₃₀

Edition and revision of the French texts

- Gérald Frigon₁₁₆
- Pierre Frigon₀₀₄

Edition, translation and revision of the English texts

- Claire Renaud-Frigon₂₇₉

Assisted par:

- Jacques Frigon₁₀₄