

JOUINEAU, JUNEAU

CONFIRMING THE PARENTAGE OF PIERRE JOUINEAU

(HUSBAND OF ANNE/JEANNE ROUSSEAU)

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In 2016, I began to search for proof as to whether or not Pierre Jouineau, husband of Anne (Jeanne) Rousseau, was the son of Mathurin (Jean) Jouineau and Marie Billaud. This issue was previously discussed in two books - Thomas J. LaForest's "Our French-Canadian Ancestors" and the book entitled "Genealogie de la Famille Juneau 1600-1965" by L.-Paul Landry and Eugène-J. Connerton - but neither source was able to conclusively prove or disprove a familial relationship.

I searched through some of the same documents mentioned in both of these sources and, as expected, found nothing of any significance. I also attempted to examine the issue from angles not pursued by these authors. Although the findings below do not mention every aspect of my research, they provide an overall view of the angles I pursued and my final conclusion.

FIRST SOME BACKGROUND ...

It is very likely that anyone from Louisiana with a lineage containing the Juneau surname is descended from Claude Juneau dit LaTulippe. We know from Claude's 1755 Pointe Coupée marriage record to Marie Françoise Lemoine that his parents were "Augustin Juniot and Elizabeth Blanchon" of Chambly in Canada. We can also trace the parentage of Augustin Jouineau and Elizabeth Blanchon via their 1698 Montréal marriage record. This document identifies the parents of Augustin as "Pierre Jouineau and Jeanne Rousseau" and the parents of Elizabeth as "Etienne Blancho and Marie Anne Bidou".¹ Sadly, no marriage record has been found for Pierre Jouineau and his wife, Anne (Jeanne) Rousseau, likely due to the fact that the early sacramental records of Champlain no longer exist.

Numerous sources have suggested that the parents of Pierre Jouineau could have been Mathurin/Jean Jouineau and Marie Billaud but no one has offered positive proof that this was, indeed, the case. Therefore, let's first present the known facts about the life of Mathurin/Jean Jouineau and his oldest son, Pierre.

MATHURIN/JEAN JOUINEAU AND HIS OLDEST SON, PIERRE...

¹ Élizabéth Blanchon was the daughter of Étienne Blanchon dit LaRose and Anne Videau.

Mathurin Jouineau and Marie Billaud married in La Rochelle (Charente-Maritime), France in 1629. Based on baptismal records found in La Rochelle, we know that Mathurin and Marie Billaud became the parents of three sons:

1. **Pierre** (born 1629);
2. **Jean** (born 1632); and
3. **André** (born 1636). (André likely died at a young age.)

I was not able to find any additional children of this marriage and believe that Marie Billaud likely died during the birth of André or within several years of that birth.²

Interestingly, although the first name of Jouineau is listed as 'Mathurin' on his marriage record to Billaud, it is listed as 'Jean' in the baptismal records of his three sons.³ Therefore, I will refer to him as Mathurin/Jean in this document.

The death of Marie Billaud seems to be confirmed by the 1643 marriage of "*Jean Jouyneau*" to Marguerite Bernard at the same church in La Rochelle in which Mathurin/Jean married Billaud and baptized his three children. I was unable to locate any offspring of this 2nd marriage or determine the fate of Marguerite Bernard. It is likely she died within the first decade of their marriage.

We do know that Mathurin/Jean Jouineau immigrated to New France although I've not located any information regarding his voyage including whether or not he traveled alone. According to René Jetté's "**Dictionnaire généalogique des familles du Québec des origines à 1730**", he was cited in New France on 11 November 1657 (Mathurin is referred to as Jean in this book). However, the existence of another document dated 16 November 1655 is mentioned in "**Archives de la Province de Québec; Inventaire de Greffes des Notaires du Régime Français**" regarding an "*obligation of Jean Juineau, Pre Couseau and Pre Biron to Arnaud Pere and Jean Rineveau dit Lahune*". At the same time, a third book entitled "**Genealogie de la Famille Juneau 1600-1965**" states that Mathurin/Jean was in New France at the time of his son's 1654 marriage.

Mathurin/Jean's oldest son, Pierre (born 1629) also immigrated to New France. (I am going to refer to him as 'Pierre1' in this document.) His name appears on a document referencing a "*transaction between the community of residents of Québec and its creditors for the payment of a debt*" and is dated 1 April 1651. This transaction was in regards to the sale of beaver skins and references an initial transaction which took place on 24 June 1650. This would seem to indicate that Pierre1 was in New France by the 1650 date.

² Although the marriage record of Jouineau – *spelled Jouyneau in the record* - and Billaud states that Jouineau was from the parish of Sainte Soulle, the records of that parish do not exist prior to 1668.

³ The baptismal record of Pierre in 1629 does not list the name of the child's mother while only her first name appears on the 1632 baptismal record of their 2nd son. The full name of Marie Billaud does appear on the baptismal record of their son André in 1636. However, I do believe that the sons born in 1629 and 1632 are the product of this couple because the Jouineau/Jouyneau surname is almost non-existent in the records of La Rochelle for this time period.

On 30 August 1654, Pierre1 married Madeleine Duval at Nôtre Dame in Québec. The marriage record identifies his parents as "*Jean Jouineau of the parish of Coigne & the deceased Marie Billaud*".⁴ Despite the claim made in "**Genealogie de la Famille Juneau 1600-1965**", I've found no evidence that Mathurin/Jean attended his son's wedding or that he was living in New France at the time. This marriage was short-lived, however. Pierre1 Jouineau was killed by the Iroquois ("*tué par les yroquois*") on 29 March 1655 - seven months after their marriage. Pierre1's widow, Madeleine, was in the early stages of pregnancy at the time of his death and gave birth to their son, Jean-Pierre Jouineau, on 21 September 1655. Unfortunately, none of the documents associated with the events referenced in this paragraph contain any mention of ties between Pierre1 and his younger brother, Jean.

At the same time, there was no document found to confirm that the second son of Mathurin/Jean Jouineau & Marie Billaud, Jean Jouineau (born 1632), traveled to Nouvelle France nor was any evidence found indicating that Jean married or died in France. However, according to both "**Our French-Canadian Ancestors**" and "**Genealogie de la Famille Juneau...**", second son, Jean Jouineau, might have also immigrated to New France and taken the first name of "Pierre" after the death of his older brother, Pierre1, in 1655 - possibly to distinguish himself from his father, Mathurin, who was referred to as Jean. Could this be true?

PIERRE2 JOUINEAU, FATHER OF AUGUSTIN JOUINEAU...

In order to prove or disprove this theory, we must first look at Pierre Jouineau, father of Augustin. In order to avoid confusion as much as possible, this Pierre will be referred to as Pierre2.

There are several Canadian documents which mention 'Pierre Jouineau' and are dated after the 1655 death of Mathurin/Jean's first-son, Pierre1 Jouineau. These documents are assumed to reference Pierre2 Jouineau.

1. The first document was notarized on 5 September 1662 by Louis Laurent du Portail. In this document, it is stated that "*Pierre Jouynau*" owned a barn in Cap-de-la-Madeleine - an area on the eastern side of Trois-Rivières. This is the earliest document found so far indicating that Pierre2 Jouineau was in New France.
2. On 26 October 1664, "*Pierre Juynau*" received a quittance of 33 livres, to be deducted from the 50 livres which he owed to Monsieur LeMaistre, on behalf of the surgeon Louis Pinard, churchwarden. Although I have not viewed this document, Louis Pinard was a resident of Champlain so this document was likely signed at that location or a location nearby.
3. There is another document dated the following November 2nd (1664) in which, "*Pierre Jouyneau, a tenant from the small village below, and Anne Roussel, his wife,*" sold land situated on the Saint-Marc(h) coast, to François Duclos, from the Cap, for the sum of 20 livres, "payable in good French grain and merchandise". This document confirms that the

⁴ Coigne is likely a reference to the parish of Nôtre-Dame-de-Cougnés in La Rochelle.

'Pierre Jouineau' found in the records of Champlain & Cap-de-la-Madeleine was the same person who was married Anne Rousseau.

Although these documents and several others provide confirmation that Pierre² Jouineau and his wife, Anne (Jeanne) Rousseau, were in the Champlain/Cap-de-la-Madeleine area of New France as early as September 1662, there is no mention in these documents of anything which would lead to a conclusion that Pierre² and Jean, second son of Mathurin/Jean Jouineau, were one-in-the-same.

A marriage record was not found for Pierre² Jouineau and his wife, Anne Rousseau, but I was able to confirm that they were married prior to 3 November 1663. On that date, both he and his wife appeared as witnesses to a marriage contract in Québec between Jacques Loiseau dit Grandinière and Anne Videau in which "*Jean Jouineau et Anne Rousseau sa femme*" (Jean Jouineau and Anne Rousseau, his wife) were identified amongst the friends and relatives of the future bride. Of significance in this contract, however, is the fact that this is the first indication that Jouineau was sometimes identified as 'Jean' rather than Pierre.

Interestingly, although Loiseau and Videau signed a marriage contract, there is no evidence that they ever married. Videau, instead, married Mathurin/Jean Jouineau the following year. While this marriage contract does not prove a biological relationship between Pierre² and Mathurin/Jean, it does infer that "*Jean Jouineau and Anne Rousseau*" were closely associated with Videau and, almost certainly, with Mathurin/Jean Jouineau.

It is also interesting to note that neither the family of Mathurin/Jean nor Pierre² appeared on the 1666 Canadian Census. Could the families have moved together to a remote area – even if temporarily – and were, therefore, missed by the census taker?⁵ Regardless, both appeared in the census that was taken the following year although they were not living near each other. Of particular interest in this census, however, is the fact that "*Pierre Juneau*" was listed as 35 years of age in 1667 which would place his year of birth about 1632 – the same year that Mathurin/Jean Jouineau and Marie Billaud had their 2nd child – Jean!⁶

⁵ Pierre² appears to have lived most of his life in New France in a much more desolate area than Mathurin/Jean Jouineau. This could account for the fact that these two people were not mentioned more often in documents involving family members of the other. Pierre² lived in the area between Champlain and Cap-de-la-Madeleine which was, essentially, part of Trois-Rivières, while Mathurin/Jean lived in the Québec area – about 190 miles apart. Travel between the two locations would have taken quite a bit of time and would have put the traveler at great risk due to the threats of Indian. Author Thomas Costain wrote in his book entitled "The White and the Gold" that "*Québec was the port, the administrative center of New France: Montréal was a brave experiment, an outpost existing in a state of spiritual fervor; Trois-Rivières was the starting point of exploration. Woodsmen had fallen into the habit of making it their winter quarters.*" This also makes me suspect that Pierre² might have lived so remotely because he was a coureur-de-bois and was, therefore, gone for extended periods of time. (As reference, Trois-Rivières had a population of 602 in 1666 compared to Montréal's population of 760 and Québec' population of 2,857.)

⁶ In the 1681 census, "*Pierre Juineau*" was listed as 70 years of age. His age had doubled in the 14 years since he was identified in the 1667 census as 35 years of age! His two children, Marie -11 and Augustin – 6, appear with him in the 1681 census. His wife had died the previous year.

At this point, having found nothing to prove the relationship between Mathurin/Jean and Pierre2, I decided to pursue the possibility that records involving the children of Pierre2 and Anne Rousseau might provide the proof I was looking for.

Louisiana ancestor Augustin Jouineau was one of two known children born to Pierre2 Jouineau & Anne (Jeanne) Rousseau. Their other child was Marie-Anne Jouineau who was born c1670. Baptismal records have not been located for either child and were also likely lost along with the other early records of Champlain. The earliest record found which mentions these two children is a 1680 document which outlined an agreement made by "*Pierre Junio*", widower of Anne Rousseau, with Nicolas le Moyne in which the two men agreed to share all their possessions, profits and debts for 10 years as well as future debts accrued during their lives and, in the event of Jouineau's death prior to the death of le Moyne, the latter would bear full responsibility for the children of Jouineau. The children were identified in the document as Augustin and Marie-Anne – confirming the parentage of these two children. The 1680 document, however, was made after the death of Mathurin/Jean Jouineau and, therefore, contains no reference to him nor to anyone else with whom Pierre2 or his children had a family tie.

The only other record involving one of the children of Pierre2 which was written prior to his death in 1690 was the 1686 marriage record of Marie-Anne to René Salé recorded at Trois-Rivières. This document identified her parents as "*Pierre Joinault*" and "*Anne Rousseau*" of Champlain although neither her father nor any other identifiable family members were present.⁷

Pierre2's son, Augustin Jouineau, married Élisabeth Blanchon, daughter of Étienne Blanchon and Anne Videau in 1698. Anne Videau had married Blanchon in 1676 – four years after the death of Mathurin/Jean Jouineau. This, once again, would seem to confirm the close relationship between Pierre2 Jouineau and, at the very least, Anne Videau – a relationship that existed in light of the fact that these families lived such a great distance from one another.

I also searched through the baptismal and marriage records of the children of Mathurin/Jean Jouineau and Anne Videau as well as the same records for the children of Étienne Blanchon and Anne Videau but found no other evidence of a family relationship between Mathurin/Jean and Pierre2.

Having found nothing consequential by this point, I then decided to investigate the family of Madeleine Duval. As you may remember, Madeleine had been the wife of Pierre1 Jouineau. After Pierre1's death in 1655 by the Iroquois and the birth of their only child in 1656, Madeleine remarried in 1657 to Pierre Chapeau. The couple produced, at least, six children. It is in the records involving this family that the most interesting information was found.

The godfather of the first child born to Pierre Chapeau and Madeleine Duval (Jeanne born in 1657) was "*Jean Jouineau*" (there is a line drawn through the first name 'Jean' in the baptismal record)

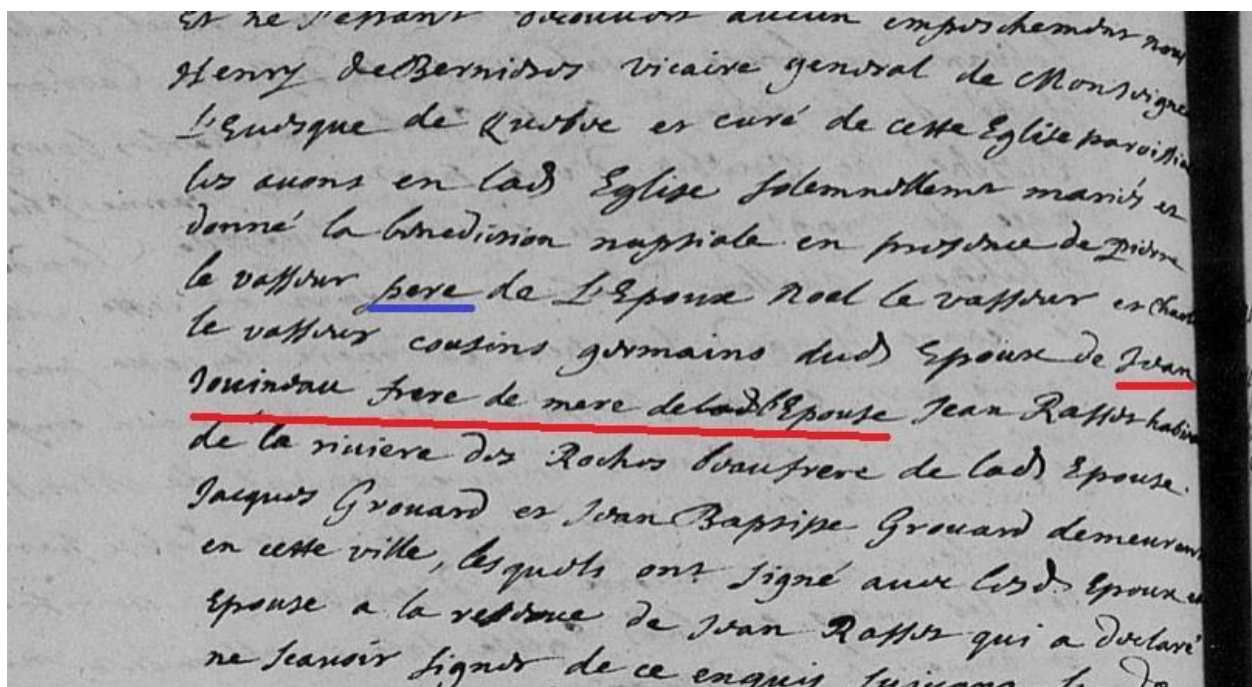
⁷ Anne Rousseau had died in 1680.

although there is no identifying information in the record which would allow a determination to be made as to whether this was a reference to Mathurin/Jean or Pierre2.

Another reference to the Jouineau family was found in the 1676 baptismal record of Pierre Chapeau, the sixth child born to Pierre Chapeau and Madeleine Duval. His godfather was identified as "Jean François Joigneau" and his godmother was identified as "Marie Joigneau fille de deffunt Jean Joigneau" (daughter of the deceased Jean Jouineau). "Marie Joigneau" was likely a reference to 11-year-old Marie-Hélène Jouineau – the oldest daughter of Mathurin/Jean Jouineau and Anne Videau. The identity of Jean François Joigneau is unknown although it is possible that this could have been a reference to Jean-Pierre Jouineau, the infant's 19-year-old step-brother and the only child of Madeleine Duval and Pierre1 Jouineau, or to Pierre2.

Although these are interesting finds and it is obvious that the Chapeau family had maintained a relationship with the remaining members of the Jouineau family after the death of Pierre1 in 1655, neither baptismal record provided proof of a familial relationship. However, there was one more document that would provide the closest proof yet that such a relationship existed.

Madeleine Chapeau was the third known child born to Madeleine Duval and Pierre Chapeau. In her 1686 marriage record to Pierre Levasseur at Québec, one of those in attendance is described as "Jean Jouineau frere de mere de la (dit) epouse" which translates to "Jean Jouineau brother of mother of the wife". In other words, "Jean Jouineau" was described as the brother of Madeleine Duval. (The term "épouse" was a reference to Madeleine Chapeau.) (I've underlined the statement in red on the document below. I've also highlighted the word 'pere' [father] in blue in order to show the distinction between the words 'pere' and 'frere'.)



Et ne devant occasionner aucun empêchement non
Henry de Bernières vicaire general de Monseigneur
l'Evêque de Québec et curé de cette Eglise parois
les auons en lad Eglise solennellement mariés et
donné la benediction nuptiale en presence de
le vaffeur pere de l'Epouse Noel le vaffeur et
le vaffeur cousins germains d'ud Epouse de Jean
Jouineau frere de mere de lad Epouse Jean Rappet habitant
de la riviere des Roches beau frere de lad Epouse
Jacques Grouard et Jean Baptiste Grouard demeurant
en cette ville, lesquels ont signé aux lods Epouse
Epouse a la residence de Jean Rappet qui a déclaré
ne savoir signer de ce enquis surcensurés le

Of course, Pierre² Jouineau was actually the brother-in-law (beau-frère) rather than the brother of Madeleine Duval. Madeleine Duval had no living brothers of her own; all three of her brothers had previously died tragic deaths. Also, there were no other known individuals by the name of 'Jean Jouineau' in New France at this time other than Jean-Pierre Jouineau, step-brother of the bride. Mathurin/Jean Jouineau had died fourteen years prior so this statement was, obviously, not referring to him. Therefore, I believe it can be logically concluded that this is a reference to Pierre² – sometimes called 'Jean'. I think it's also possible to conclude that, based on this document and the 1663 Loiseau-Videau marriage contract, some of those with a very close relationship to Pierre² referred to him as 'Jean' while he was apparently known as 'Pierre' to those with whom he had no family ties.

In my opinion, this 1686 marriage document illustrates a father-son relationship between Mathurin/Jean and Pierre² and, thus, indicates that Pierre², father of Augustin Jouineau, was the 'Jean Jouineau' baptized in 1632 La Rochelle to Mathurin/Jouineau and Marie Billaud.

A LITTLE LAGNIAPPE

Pierre Chapeau and Madeleine Duval owned a tavern in Québec. On the wedding day of their daughter, Madeleine, to Pierre Levasseur in late November 1686, the tavern was, apparently, open for business as usual. According to "**Our French-Canadian Ancestors**", *"It seems that some Huron Indians from Lorette, after several hours of drinking, were asked to leave the place by Madeleine Duval. One of the Indians by the name of Jacques Ouniahoul would not leave, whereupon Pierre Chapeau tried to throw him out. During the ensuing struggle, the Indian hit Pierre on the head with a shovel, killing him. The murderer was tried and condemned to the gallows, but on appeal he was pardoned by the King."*

Sadly, it's very possible that Pierre² – now presumed to be 'Jean Jouineau' – as well as his son, Augustin, were present when Pierre Chapeau was killed. Augustin would have only been about 12-14 years old at the time and it's very plausible to assume that he traveled with his father to the wedding in Québec.