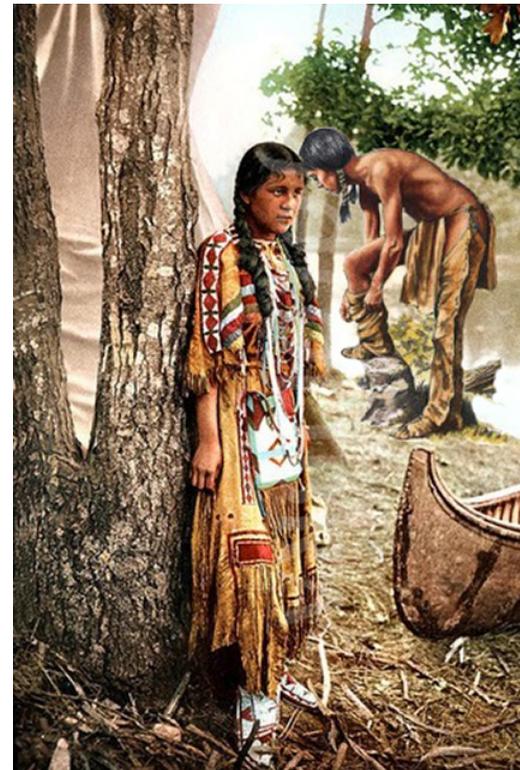


## Oueou Outchibahanoukoueou and Roch Manitouabeouich

my 10 x great-grandparents: First Nations Couple:

Sillery: By 1646, the Jesuits had a mission at Saint-François de Sillery, Quebec. They and Christian Hurons from Huronia (Midland Ontario) sought shelter after being driven out by the Iroquois from their Saint-Marie-des-Hurons mission near Huronia.<sup>209</sup>

Presumably, Roch and Oueou met and fell in love in Sillery, Quebec. Although the Jesuits kept some records of some baptisms and weddings between Native people, there is no documented marriage record for Roch and Oueou. [Native marriages were monogamous and could be terminated by either partner. This was rare if children were involved.<sup>210</sup>]



From their union it is known they had two children.

*Of significance is their first-born child, my 9 x great-grandmother Marie-Olivier-Silvestre [Manitouabeouich] born about 1624, who married Martin Prevost in Quebec City in 1644.*

A second child named: Ouasibiskounesout "François" Manitouabeouich who is also known as Manitouabeouichit. OUSIBISKOUNESOUT-Francois [Manitouabeouich] and known as François Manitouabeouich, born about September 1637, Quebec City. Named François at his 11th of November, 1637 baptism, by his godfather, François Derré de Gand, who

also gifted his godson with French clothing. (It has mistakenly been reported that Roch was baptized on this date, when it was in fact his son.)

Their two known children are mentioned in the Jesuit Relations entry:

*“On the 14th of the same month, we baptized in our Chapel at Kebec, with the holy ceremonies of the Church, a little child a few months old; its parents had named it Ouasibiskounesout, and Monsieur Gand called it François. This poor little one was very sick, but God soon afterwards restored it to health. Its father’s name was Mantoueabeouichit, and its mother’s, Outchibahabanoukoueou. They have given [page 91] one of their children, a little girl, to sieur Olivier, who cherishes her tenderly; he provides for her, and is having her brought up in the French way. If this child occasionally goes back to the Cabins of the Savages, her father, very happy to see his daughter well clothed and in very good condition, does not allow her to remain there long, sending her back to the house where she belongs. But to return to our little François. When his parents came back from the woods in the early Spring, Monsieur Gand, who is as charitable as possible to these poor barbarians, recognized his little godson; calling him by name, this poor little fellow answered him falteringly, but in so pretty a way, – he is indeed a very beautiful child, – that Monsieur Gand straightway had a [35] little dress made for him in the French fashion. As soon as he shall be in a condition to be taught, I hope we shall get him for instruction; his father and mother promised this when he was baptized. Baptism: 11 Nov 1637, Quebec, Quebec, Canada” – Jesuit Relations Vol 11, p13<sup>211</sup>*

**“Oueou”:** It is said she was, born in about 1602, to an \*Abenaki band living along the Bécancour River, Quebec. Oral histories, *Jesuit Relations*, historians, and others indicate that she is claimed as an ancestor by many Abenaki tribal members. Not much is known about her early life, but it is in Sillery, Quebec, where Outchibahanouk Oueou meets her future husband, Roch Manitouabeouich. [\*Abenaki peoples: As the white people encroached upon them, the Abenaki gradually withdrew from the coast of Maine, USA to New France (today Canada) and chiefly settled at Bécancour and Sillery, the latter being afterward abandoned by them for St. Francis, near Pierreville, Quebec. The Abenaki formed an early attachment for the French, chiefly through the influence of the missionaries, and carried on an almost constant war with the English until the fall of French power in America.<sup>212</sup>

**Roch Manitouabeouich:** born about 1600 on the shores of Lake Huron, Ontario, Canada; son of First Nations lineage; deceased on the 3<sup>rd</sup> of November, 1644 (age 44) Quebec, Canada. We can surmise by his Christian name Roch that it’s in reference to St. Roch the patron saint, implying he had been named so through the baptismal ritual. Also, we can deduce that he had been in the company of Jesuits. Being baptized, he would have understood and could speak at least some French—in order to meet the prerequisite religious teachings as well as comprehension of same—prior to the baptism.

In the early history of the fur trade we come across the name Roch Manitouabeouich with reference to Olivier Le Tardif. Perhaps their paths had crossed while Le Tardif was learning his trade as interpreter. In any event, when Le Tardif was tasked with the responsibility of setting up trading posts to open up the fur trade in the St. Lawrence valley, Roch was hired as his scout, guide, translator, and travelling companion. Roch would likely have been relied upon as a go-between in a cultural and geo-political sense, and in the choosing of strategic locations for the trading posts. It was Olivier Le Tardif’s responsibility to manage and establish the construction of the post, to be in charge of its supplies, trading goods and all it entailed.

(Note: During the earliest days of the New France fur trade, Champlain brought European youths such as Étienne Brulet,

and Nicholas Marsolet (11 × great-grandfather of my children on their father's side) to live at Huronia (today Georgian Bay) as documented in Jesuit journals. The youths were living among the Hurons to learn their language, and social customs with an intent to forge lasting bonds and alliances. Likely Olivier Le Tardif was also one of the youths who later became an interpreter for the 100 Associates Company and a personal representative and interpreter for Samuel de Champlain.<sup>213</sup>)

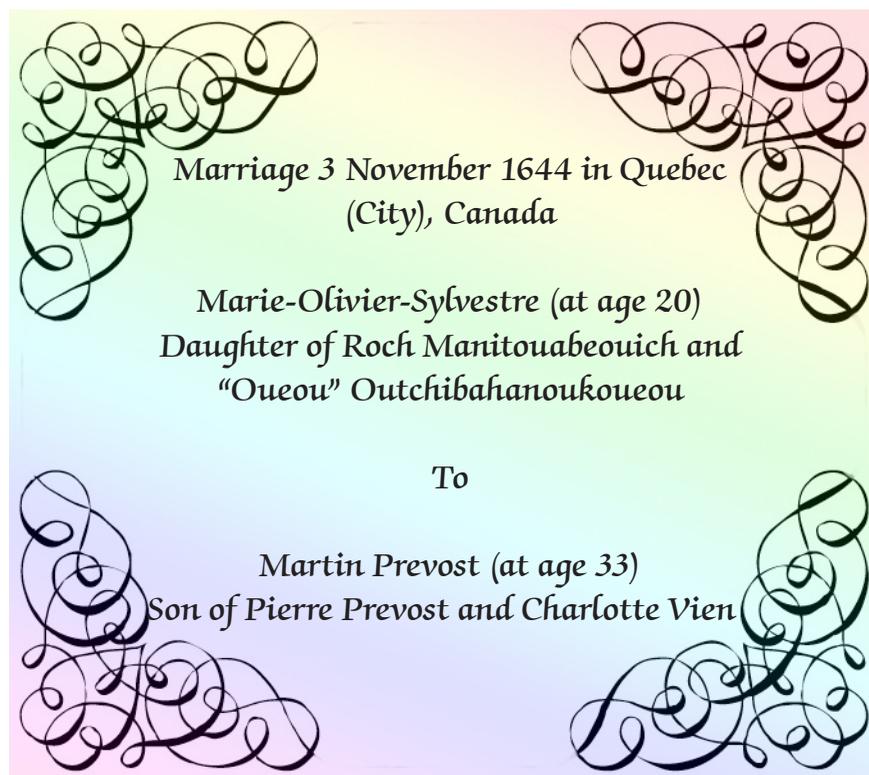
Likely as was typical in early spring, they would have assembled in a canoe brigade of six or more loaded with construction supplies, trading goods and construction crew. And no doubt they canoed and trekked through the rivers and forests of the Great Lakes region for as many as eight years. [From their small beginnings, many of the trading posts eventually evolved into small settlements, forts, villages, towns and ultimately becoming the Canadian cities of today such as Montreal, Ottawa, and Toronto.]

The travelling aspect of Roch Manitouabeouich's lifestyle came to an end when Le Tardif was promoted as Head Clerk based entirely at the L'Habitation (Quebec City) office. Though each lived in their own milieu, the bond of friendship, trust, and loyalty between these two men endured, judging by later events which came to pass. Roch also settled down to a more domesticated way of life, in his own environment, living among the Huron settlement at Sillery near Quebec City. And, according to Father Hierosme Lalemant, in a document dated the 10<sup>th</sup> of May, 1661, Roch is domiciled at Sillery living amongst the Hurons as a chief.



## Marie-Olivier-Sylvestre [Manitouabeouich] and Martin Prevost<sup>214</sup>

my 9 x great grandparents



Below is a live link to Roots Reflections web page for this couple. When you are on the web page click on any person to see their page, all the pictures, and documents, etc

<http://www.rootsreflections.ca/relationship.php?altprimarypersonID=&savedpersonID=&secondpersonID=I347&maxrels=1&disallowsouses=0&generations=15&tree=tree2&primarypersonID=I998>

Theirs was the first marriage on record between a Native and a French colonist in Quebec City. The nuptials were witnessed by Olivier Le Tardif and Guillaume Couillard.

Her origin is stated as "*Sauvagesse*" and it is recorded that her father Roch Manitouabeouich, is "*Indien*" and mother is Outchibahanoukoueou.

Their signed marriage contract was drawn up by Notary Piraube and dated 27 December 1639.<sup>215</sup>

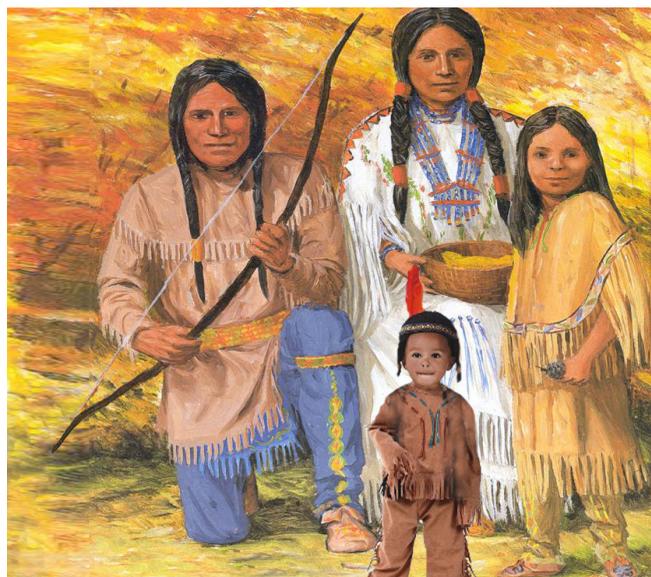
From their union, they had 9 children (sadly 4 died before the age of 11).

*Of significance was their sixth child, **Jean Prevost**, my 8 x great-grandfather, born the 31<sup>st</sup> of January, 1660, Beauport, Quebec, who married **Françoise-Marie Leblanc**; Jean died on the 24<sup>th</sup> of May, 1706 (age 48), Beauport, Quebec; Françoise-Marie Leblanc died in 1680 (age 78).*

**Marie-Olivier-Sylvestre** deceased the 10th of September, 1665 (Age 49) Burial: the 12th of September, 1665, and buried in the Côte de la Montagne Cemetery located in downtown Quebec City. She was a grandmother of 36 grandchildren. Within a span of 18 years, Marie was birthing 1 infant very 2 years, and was either pregnant or nursing during those 2 years; she died shortly after giving birth to her last child, Thérèse.

She is known legally by her father's name, **Manit8eabe8ich**. The missionary performing the baptism gave her the name of Marie in honor of the Virgin Mary: she was also given the name of Sylvestre, meaning "one who comes from the forest" or "one who lives in the forest" and in accordance with the custom of the times, was given the name Olivier in honour of her godfather Olivier Le Tardif.

When Marie Olivier Sylvestre was about ten years old, Olivier Le Tardif, in his generous way and in respect for Roch Manitouabeouich, his friend and servant, adopted the young Native girl as his own daughter, though she never carried the Le Tardif family name. Adoption was a central element in Native cultures as the Jesuits were quick to recognize.<sup>216</sup>



It is interesting to note that even though Marie Olivier Sylvestre was raised in great part in the French manner and had married a French colonist, documents clearly demonstrate that she was always identified, and she as well as her spouse identified her as a “savage” of the Algonquin Nation.

Her wellbeing was attended to by Le Tardif throughout her growing-up years; she even received an education with the Ursuline Nuns. The adoption enabled and provided her with the opportunity to be educated “à la française” and reared in the same manner as a well-to-do French girl. She boarded with Marie Rollet, a teacher (widow of Louis Hébert, apothecary: they were considered the first settlers to clear land in New France) and was privately tutored in the household of Marie Rollet and Guillaume Hubou, her spouse by a second marriage.<sup>217</sup>

*Teacher of Native and Colonist children: **Marie Rollet** (my 9 × great-grandcousin).<sup>218 219</sup> It is well known that she had many Native/Metis children in her home for many years. Marie-Olivier Sylvestre is the only Native girl who was recorded by her godfather Olivier Le Tardif de Honnefleure as having been in the Marie Rollet household. She taught them how to be French. It is also known that between 1617-1649, Champlain encouraged young French bachelors to marry available native/mixed blood girls, especially those taught by families in the colony. Marie Rollet continued with her teaching of native children after Champlain's death in 1635. This being true, then many girls were available as wives for French and Metis men. (Marie Rollet's young Native men also became citizens of the colony of New France and as well intermarried with available Native girls).*



**The heated debate:** Was Marie-Olivier Sylvestre Huron or Algonquin? PRDH (Programme of Research in Demographic History) indicates Algonquin origin. Also, Martin Prevost speaks of his Algonquin spouse. And in May 1661 it is written:

*"It is because of their charity toward his Algonquin spouse that the Jesuits ceded him [Martin Prevost] a plot of land and a house in the Lower City of Québec, and reduced the annual rental".<sup>220</sup>*

There are at least two original historically verifiable documents available in the National Archives of Quebec that, under the notarized signature of Martin Prevost in 1661 and 1668 respectively, confirms very clearly that she was a "Savage of the Algonquin Nation" (French wording: *(Sauvagessse Nation de Algonquaine)*). Not "Huron" or "Abenaki". The nations were different from one another at the time and still are today. Her Algonquin Nation origin is based on irrefutable historical documents. Here are the primary source original French documents; Thwaites, *The Jesuit Relations and Allied Documents*, volume 11: 1610-1791, p.13. Additionally, according to Father Hierosme Lalemant, in a document dated 10 May 1661, she was living amongst the HURONS with her father, Chief of the Huron. This document is now at the Métis Nation of Ontario and the Algonquin Nation Tribal Council, Mattawa/North Bay First Nation Algonquin group, part of the Golden Lake Land Claim. The board reviewed these documents and approved this lineage to be 100% Algonquin.

*[NOTE: Marie Manitouabeouch is recognized as Abenaki from the Vermont Abenakis Nations because her mother was Algonquin Abenaki born in Bécancour when at that time most Indians of Bécancour were Abenakis. Also the descendants of Mary Manitouabeouch in Quebec, being connected to family clans of the Vermont Abenakis, can apply for their Indian status from Vermont.]*

**Martin Prevost:** born the 4<sup>th</sup> of January 1611, deceased the 26<sup>th</sup> of January, 1691, Age 80; son of Pierre Prevost and Charlotte Vien, of Montreuil-sur-le-Bois-de-Vincennes, a northeastern suburb of Paris, France.<sup>221</sup> Martin Prevost had five brothers and one sister; Arrival in New France (Quebec City) by 1639. His presence is verified at L'Habitation working at the trading post:

*"1639; signe [can read & write] age 28; from France; Inventory Management Agent for the 100 Associates; in 1641 [signature] as Receiving; marriage 3 Nov 1644 l'Algonquienne Marie-Olivier \*Manit8abé8iche".<sup>222</sup>*



From the time of their marriage until his death, we find Martin Prevost settled at Beauport as a "habitant," or farmer, which did not prevent him from having a piece of land and a house at Beaupré in Quebec City in 1667. Martin Prevost was a friend of the Marie Rollet and Guillaume Hubou family, and a close personal friend of Olivier Le Tardif. The photo depicts the Beauport village circa 1645.



The Beauport farm and rental details Source: Pistard Archives, BANQ Québec and excerpt: Jesuits in May 1661:<sup>223</sup>

*Land Contract between: Martin Prevost and his wife Marie-Olivier [Sylvestre], femme dudit Prevost, Algonquienne [Amérindienne] (10 mai 1661) and les Révérends Pères Jésuites: Note: wife aka Marie-Olivier Manitouabeouch:*

*"It is because of their charity toward his Algonquin spouse that the Jesuits ceded him a plot of land and a house in the Lower City of Quebec, and reduced the annual rental"<sup>224 225</sup>*



Memorial in Beauport, Quebec, Canada:

Plaque Text [translation]:

1644 - 1994, On this land Martin Prévost and his Algonquin spouse Marie Manitouabb8itch raised their 8 children. First Franco-Amerindian Marriage in New France - 3 November 1644.

Prevost - Prevost Association of America, Inc. 25 June 1994.

English Translation: of Church Plaque at Saint-Pierre-et-Saint-Paul Church in Montreuil, Diocese de Saint-Denis, Montreuil, France.

*Honoring Martin Prevost baptized here on the 4th January 1611 a notable ancestor of the Prevosts of French America. First Pioneer of New France who married an Amerindian Marie Manitouabeo8ch – 3 November 1644. Arthur Prevost, Journalist; Robert Prevost, Author*



“Martin Prevost (1611-1691) is part of the first wave of immigration to the New World, which, from 1608 to 1660, sees two thousand two hundred French leave France aboard ships, making a 6 to 8 week precarious voyage.

Arriving at the Quebec fort in 1635 Martin Prevost works at the store of the Hundred Associates Company founded in 1627.

Martin Prévost remains known for another reason: he is the first French Quebec colonist who married, on November 3, 1644 an Indian, Marie Manitouabewich daughter of a Huron chief. From their union they had ten children.”<sup>226</sup>

Church Plaque: in  
Saint-Pierre-et-Saint-  
Paul  
Montreuil, France.



Prevost  
Family  
Crest



## Links to the Métis Communities:

Our Métis Ancestor Lineage: Ontario Métis <http://www.omfrc.org/>

Joining a Tribe Métis Registration Ontario: <http://www.metisnation.org/registry/citizenship/apply-here>

Qualifying as a Métis Intertribal: <http://www.canadianmetis.com/Qualifying.htm>

The Abenaki Nation of Vermont, [http://www.cowasuck.org/aln8bak/2010/issue\\_03/10\\_03.pdf](http://www.cowasuck.org/aln8bak/2010/issue_03/10_03.pdf)

*Note: As a direct descendant of Marie-Olivier-Silvestre Manitouabeouich I am at liberty to self-declare my lineage as Métis with the knowledge that every descending generation, 9 x great grandmother, can be supported through authoritative documents concerning birth and marriage for each individual and couple down the lineage (RootsReflection.ca). If I were to act upon formally joining a Native tribe, I would print the lineage, each couple's proof of birth and marriage and add my own proof of birth, (obviously my children would require my proof of birth and marriage) and mail the package to the appropriate chosen tribe. Each individual must submit their own request. There is a fee upon submission and a yearly fee to maintain one's standing in the tribe. From submission to acceptance may take three months or more. Note: one can only join one tribe.*

**Martin Prevost** was married a second time in 1665, to Marie d'Abancourt, the widow of both Jean Jollyet and of Gefroy Guillot. Marie d'Abancourt, was deceased between 1678-1681; she and Martin Prevost did not have any children from their union. In 1681 Martin was a habitant in Beauport, Quebec where he was enumerated a widower with son Jean Pascal age 22, son Jean age 20, daughter Marie age 17 and two domestics Jean Proust and Antoine Lesuire ages 25 and 16 respectively, both single males. Towards the end of his life, Martin Prevost signed his name "Provost." His descendants have adopted one or other of the two spellings.<sup>227</sup> He died on 16 January 1691, age 80 in Beauport, Quebec.

Excerpt from "Root Reflections: A Genealogical Story"

([http://www.rootsreflections.ca/histories/Early\\_Ancestors\\_in\\_Canada.pdf](http://www.rootsreflections.ca/histories/Early_Ancestors_in_Canada.pdf))