

“But I Read It...”: The Two Jean Baptiste Turpin Sons of Jean Baptiste Turpin

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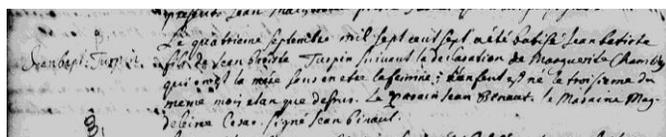
The name Jean Baptiste heads the “list of most common first names, single or composite, among the some 400,000 individuals baptised before 1800,” as calculated by Programme de recherche en démographie historique de l’Université de Montréal,¹ (PRDH) online:

BOYS

| Rank | First name | N[umber] |
|------|---------------|----------------------|
| 1 | Jean Baptiste | 22, 011 ² |

Jean Baptiste was not only a popular name in New France; it continued to be in modern-day French Canada, with Saint Jean Baptiste becoming the patron saint of French Canadians, his feast day celebrated on June 24 each year.³ Anyone searching for an ancestor with the first name Jean Baptiste is hereby warned! On the public version of PRDH, requesting mention of **Jean Baptiste Turpin** results in “Number of references: 89,” dated from 1673 to 1825. PRDH also has a tool by which a researcher can “Enter a family name to obtain its frequency among the baptised before 1800.” The last name Turpin itself occurs much less frequently than the first name Jean Baptiste: Turpin: Rank: 1219; Frequency: 66.⁴ Nevertheless, add the first name Jean Baptiste to the last name Turpin, and confusion can result, a confusion that has arisen about the two Jean Baptiste Turpin sons of yet another Jean Baptiste Turpin who was born to the marriage of Alexandre Turpin *dit* Sandrille and Charlotte Beauvais *dite* St. Gemme, and baptized 23 November 1685 at Montréal.⁵

This Jean Baptiste Turpin had a son outside-of-marriage by a woman whom PRDH identifies as **Marguerite Presseau Chambly**, another problematic name, daughter of Michel Presseau Chambly and Marie Chancy.⁶ Her son Jean Baptiste was baptized at Lachine, 4 September 1707:



[Margin] Jean baptiste Turpin

Le quatrieme septembre mil sept cent sept a été baptisé Jean batiste
fils de Jean batiste Turpin suivant la declaration de Marguerite Chambly
qui en est la mere sans en etre la femme l'enfant est né le troisieme du
meme mois et an que dessus. Le parein Jean Benaut La Maraine Mag-
deleine cesar. signé Jean binaut⁷

¹ Programme de recherche en démographie historique de l’Université de Montréal (Program of research in historical demography) <http://www.genealogie.umontreal.ca> (PRDH)

² <http://www.genealogie.umontreal.ca/en/NomsPrenoms.htm#Lepalmarèsdesprénoms>

³ From Wikipedia: “In 1908, Pope Pius X designated Saint-Jean-Baptiste as the patron saint of French Canadians. From 1914 to 1923 the processions were not held. In 1925, 91 years after the Ludger Duvernay's banquet in Montreal, June 24 became a legal holiday in Quebec.” See also in French: http://fr.wikipedia.org/wiki/F%C3%AAte_nationale_du_Qu%C3%A9bec

⁴ Number 1 is Roy, with 3068 occurrences. The tool is at <http://www.genealogie.umontreal.ca/en/nomsPrenoms.htm>

⁵ PRDH Individual #71631.

⁶ PRDH Individual #33976. Presseau, the most common form at PRDH, has also been standardized as Prézeau.

⁷ FamilySearch (<https://familysearch.org/pal:MM9.3.1/TH-1961-27927-4406-18?cc=1321742&wc=MMY5-WXT:150763435> : accessed 21 Feb 2014), Quebec, Catholic Parish Registers, 1621-1979 > Quebec, Catholic Parish

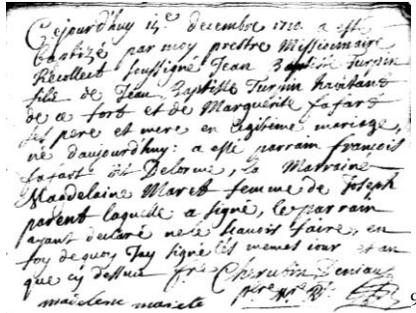
The fourth of September seventeen hundred seven was baptized *Jean batiste* son of *Jean batiste Turpin* according to the declaration of *Marguerite Chambly* who is the mother without being the wife the child was born the third of the same month and year as above. The godfather *Jean Benaut* The godmother *Magdeleine cesar*. signé [signed]* Jean binaut

*The words “*signé Jean binaut*” indicate that the record is a transcription and that the signature is that of the transcriber, not Jean Binaut. A note on PRDH #13847 reads:

- Note: "FILS DE JEAN-BAPTISTE TURPIN SUIVANT LA DECLARATION DE MARGUERITE CHAMBLY QUI EN EST LA MERE SANS ETRE LA FEMME" © PRDH [Translation: Son of Jean-Baptiste Turpin according to the declaration of Marguerite Chambly who is the mother without being the wife.] www.genealogy.umontreal.ca

Marguerite Presseau (standardized as Prézeau) dite Chambly had another son outside-of-wedlock in about 1701, André, who was present and using the last name Turpin at his “brother” Jean Baptiste Turpin’s marriage to **Marie Louise Vivien Ladouceur Lamadeleine**, 26 February 1732 at Ste-Anne-de-Bellevue.⁸ (Her many names also caused confusion.) It appears that both of these natural sons were fully accepted into the family, as I have found to be true in several similar situations in New France.

The other Jean Baptiste Turpin son of Jean Baptiste Turpin was baptized 14 December 1710 at Fort Pontchartrain, Détroit:



Cejourd’huy 14^e decembre 1710 a esté—
baptizé par moy prestre Missionnaire—
Recollect soussigné Jean Baptiste Turpin—
fils de Jean Baptiste Turpin habitant—
de ce fort et de Marguerite fafort—
ses pere et mere en legitime mariage,
né daujourd’huy: a esté parrain François
fafort dit Delorme, la Mairaine—
Magdelaine Maret femme de Joseph
parent laquelle a signé, le parrain
ayant declare ne le sçavoir faire, en
foy de quoy Jay signé les memes iour et an
que cy dessus [signed] f.^{re} Cherubin Deniau [with *paraphe*, a fancy scribble often added to a name]
p.^{re} m.^{se} R.^t [*paraph*]

Registers, 1621-1979 > Lachine > Saints-Anges-de-Lachine > Baptêmes, mariages, sépultures 1676-1790 > image 214 of 1302.

⁸ PRDH Marriage #116837. André is recorded with the last name Turpin and is called brother of Jean Baptiste. His baptismal record has not survived. Jean Baptiste Turpin’s mother is recorded as Marguerite Cousseau. She married **Jean Baptiste Gauthier Saguinorra**, before 1709-12-31 at an unknown location. PRDH Family #10345.

⁹ Early U.S. French Catholic Church Records (Drouin Collection), 1695-1954, D > Détroit, Ste-Anne; Autres Registres > 1704-1744 > image 31 of 198, page 53 of original register.

madelene marete

This day 14th December was
baptized by me priest Missionary
Recollect undersigned **Jean Baptiste Turpin**
son of **Jean Baptiste Turpin** inhabitant
of this fort and of **Marguerite fafart**
his father and mother in a legitimate marriage,
born this day: was godfather **françois**
fafart dit Delorme, the Godmother
Magdelaine Maret wife of **Joseph**
parent who signed, the godfather
having declared not knowing how to do so, in
faith of which I signed on the same day and year
as above [signed] *f.^{re} Cherubin Deniau*
p.^{tre} m.^{sere} R.^t [paraph]

madelene marete

The mother of the Jean Baptiste Turpin baptized at Fort Pontchartrain is **Marguerite Fafard**, daughter of **Jean Fafard dit Maconce** and **Marguerite Couc dite Lafleur**. Marguerite Fafard and Jean Baptiste Turpin, son of Alexandre Turpin, had married at Fort Pontchartrain 5 May 1710.¹⁰ Abbé Cyprian Tanguay, in his Volume VII, originally published in 1890, confused the above two baptismal records, identifying “Jean-Bte Turpin III,” the one baptized at “Détroit” in 1710, as the son of “**Fafart-Cousseau**, Marguerite [*sic*],” daughter of “Jean Fafart II”. Tanguay then “married” his “Jean-Bte Turpin III” to “Marie-Louise Madeleine [*sic*],” 26 February 1732 at Bout-de-L’Ile.¹¹ Tanguay also listed a number of children of the Turpin and “Marie-Louise Madeleine [*sic*]” marriage, footnoting her name “Madeleine” with the additional names “Vivier-Ladouceur” but no mention of “Fafart” or Fafard. Relying on Tanguay, Father Christian Denissen, like Tanguay researching in the late nineteenth to early-twentieth centuries, perpetuated Tanguay’s error in identification.¹² All researchers who relied on Tanguay or Denissen for their lineage to Jean Baptiste Turpin, *père*, father, do not have the accurate Jean Baptiste Turpin, *fils*, the son. René Jetté, in 1983, working from an early version of PRDH, correctly identified the natural son of Marguerite Prézeau *dite* Chambly baptized in 1707 at Lachine; but, because his work ends in 1730, he did not record this son’s marriage in 1732. Jetté is also correct in naming the parents of the Jean Baptiste Turpin baptized in 1710 at Fort Pontchartrain, but gives no death or burial date for him.¹³

This Jean Baptiste Turpin who was baptized in 1710 at Fort Pontchartrain had no descendants. He died, killed by “chicachas” (Chickasaw) Indians far from Detroit, as documented in a 1736 letter by Father Mercier. (See below for a digital image of the original letter.) The unmarried Jean Baptiste Turpin’s death and his father’s death is cited in other references preserved in Louisiana (Province) *Conseil*

¹⁰ Ste. Anne de Detroit Registers: 5 May 1710, marriage, after three consecutive banns, of Jean Baptiste Turpin, son of deceased Alexandre Turpin & Charlotte Beauvais, his wife, of the parish of Montréal; and Marguerite Fafart, daughter of Jean Fafart and Marguerite Couque [*sic*, variant spelling for Couc], his wife, of this parish and *nouvelle colonie*. Original register, page 88. See also the marriage contract written by Étienne Véron, *sieur* de Grandmesnil, at Détroit in the house of François Fafard, interpreter and uncle of Marguerite, who authorized his niece to undertake this contract, 18 April 1710, photocopy.

¹¹ Cyprian Tanguay, *Dictionnaire Généalogique des Familles Canadiennes* (Montréal: Éditions Élysée, 1975 reprint in seven volumes, originally published 1871-1890), Vol. VII, 390.

¹² Rev. Fr. Christian Denissen, *Genealogy of the French Families of the Detroit River Region, 1701-1936* (Detroit Society for Genealogical Research, 1987 revision), Vol. II, 1210. Denissen gives the name as Mary Louise Madeleine, with no mention of “Vivier-Ladouceur”. Thanks to Diane Sheppard for checking this detail for me.

¹³ René Jetté, *Dictionnaire généalogique des familles du Québec des origines à 1730* (Montréal: Les Presses de l’Université de Montréal: Montréal, 1983), 946 and 1102.

Superieur Court Records that detail the legal dispute about the estate of Jean Baptiste Turpin, the father, after the father's death.¹⁴ As the "young Turpin" had no children, he cannot be anyone's x-generation grandfather, as cited by Tanguay, repeated by Denissen, and appearing in who-knows-how-many internet and other published or private sources.

I first learned of the judicial inquiry concerning the division of the estate of deceased Jean Baptiste Turpin in an article written by and shared with me by Sophie White, Assistant Professor at University of Notre Dame.¹⁵ She writes:

Another case of abuse concerned Margueritte Faffart. In 1741, several witnesses testified to the fact that her (French) husband, Jean-Baptiste Turpin, had physically abused her. Amongst other things, he had cut off her hair in a violent rage while they were at Detroit, and had then attacked her with an axe.

Turpin was never prosecuted for his abuse. In fact, the reason we have any documentation at all about the Faffart-Turpin abuse case is that property was at stake. Upon the death of her husband, the question of inheritance came into play. *His* family claimed that Marguerite Faffart had implicitly given up her rights to his estate when she had left him; *her* family claimed that she remained his heir as she had only left her husband because of his abuse of her. In other words, both families had something to gain financially from the outcome. The court in New Orleans took a neutral position and divided the estate between the Turpin and Faffart family members.¹⁶

As I learned when I saw the documents,¹⁷ one witness, **Pierre du Roy dit Deslauriers**, then residing in Illinois territory but previously a resident at Détroit, testified that he had always known Marguerite Fafard to be a brave and *honneste*, virtuous, woman, and, if she left her husband, it was because he mistreated her. The settlement was eventually achieved amicably between **Louis Turpin**, brother of the elder Jean Baptiste, acting for his deceased nephew, Jean Baptiste Turpin, and other paternal heirs; and **Marie Fafart** (also sometimes called Marieanne), wife of **Louis Metivier**, aunt of the deceased. Marie was acting for and in place of **Marguerite Couque**, at that time at Détroit, her mother and the grandmother of the deceased child. The estate consisted of property at Fort de Chartres, real and personal, valued at 1305 *livres* for the first part and 1380 *livres* for the second part, with Louis Turpin receiving the second and giving Marie Fafart for her mother, Marguerite Couque, 37 *livres*, 10 *sols* and some money received from an auction to equalize the value of the two parts.

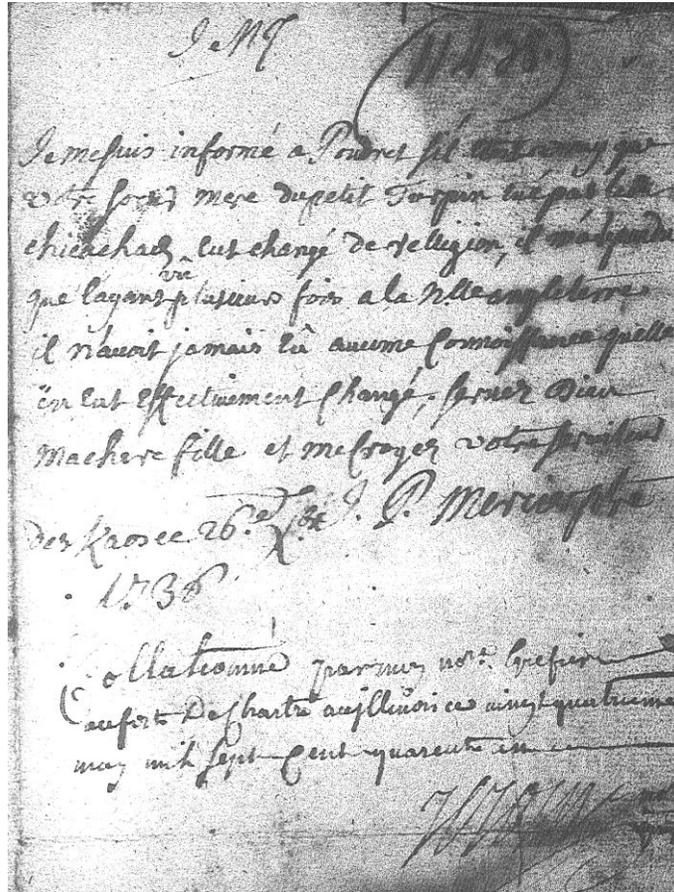
¹⁴ The father, Jean Baptiste Turpin, native of Montreal in Canada, resident of Kaskaskias in Illinois, about 45 years, was buried 16 August 1731, according to *Archdiocese of New Orleans Sacramental Records*, Volume I, 1718-1750 (New Orleans, Archdiocese of New Orleans, 1987) [SLC, B1, 67]. Thank you to Gail Moreau-DesHarnais for verifying this record in a personal message to me in 2013.

¹⁵ Sophie White, "A Certain Article of Furniture:" Women & Marriage in the Illinois Country. Paper presented at the Women of New France Speaker Series, Western Michigan University/Fort St. Joseph, Niles MI, August 4, 2010.

¹⁶ White's end note: "This case was litigated in the Illinois Country and in New Orleans because it concerned a succession dispute. See Kaskaskia Manuscripts, Randolph County Courthouse, Chester, Illinois: 41:4:28:2 and 41:4:28:3; and Records of the Superior Council of Louisiana, Louisiana State Museum, New Orleans, Louisiana: 1741011701; 1741040401; 1741042801; 1741071501; 1741 101705; 1741101709; and especially, 1741011704."

¹⁷ I used Church of Jesus Christ Latter Day Saints, Family History Library microfilm #1302012, Louisiana (Province) Conseil Superieur Court Records, 1740 12 26 01 - 1741 07 31 06 (1740 December 26 to 1741 July 31); and FHL #1302013, Court records, 1741 08 01 01 - 1742 05 02 01 (1741 August 1 to 1742 May 2).

These judicial papers demonstrate without a doubt that the Jean Baptiste Turpin baptized at Fort Pontchartrain cannot be the ancestor of anyone. But there was a surprise for me when I read **Father Jean Paul Mercier's** 1736 letter presented as evidence in the inheritance dispute. This is his letter:



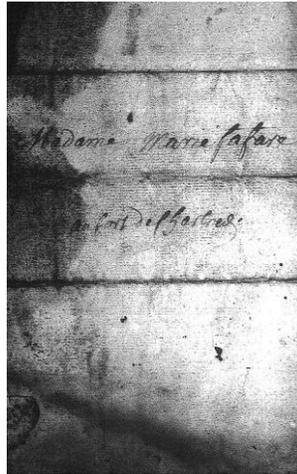
[JMJ (Jesus, Mary, and Joseph) at the top] Je me suis informé a Poudret sil etait vray que
votre soeur mere dupetit Turpin tué par les
chicachas eut changé de religion il m'a repondu
que layant vu [above line] plusieurs fois a la N.lle angleterre
il n'avoit jamais eû aucune connaissance qu'elle
en eut effectivement changé; server Dieu
machere fille et me croyait votre serviteur
des Kasee [? likely Kaskaskia?] 26eme Xbre J. P Mercier prtr
1736

I have asked **Poudret** to tell me whether it is true that
your sister [Marguerite Fafard] mother of the **young Turpin killed by the
chicachas** [Chickasaw] had changed religion he replied to me
that having seen her several times in New England [a term that also applies to other U.S.
colonies, such as New York and Pennsylvania]
that he had never had any knowledge that she
had in fact changed; serve God
my dear girl and believe me to be your servant

from [Kaskaskia?] 26 December J. P. Mercier priest
1736

Collationé par moi not^{re} greffier_____ [Verified by me notary and scribe
aufort de harter aujllinois ce vint quatrieme [at Fort de Chartre among the Illinois this twenty-fourth
mai mil sept cent quarante un [May seventeen forty-one]

Envelope: addressed to *Madame Marie fafare* [wife of Louis Metivier,¹⁸ as proven in other documents of this case] *Au fort de Chartres* [at Fort de Chartres]



But Father Jean Paul Mercier¹⁹ had a much earlier connection to the Illinois country and to Fort Pontchartrain, where he may have met Marguerite Fafart and her sisters and even her mother. In 1718 Father Thaumur left the mother colony with *Abbés* Goulven Calvarin and Jean Paul Mercier for the mission of the Tamarois (Cahokia, Illinois). All of these men passed through Fort Pontchartrain and, as I discovered, they signed the Ste. Anne register in August of 1718, when they baptized several Indians.²⁰

Signature of Jean Mercier Pretre, page 67

What is more, a Jean Baptiste **Poudret**,²¹ perhaps Father Mercier's source for the testimony about Marguerite Fafard, was present and signed at both Church record and marriage contract in 1717 of Michel Germaneau, son of Joachim and Isabelle Couc *dite* Lafleur de Cognac, later known as Madame Montour in the English colonies of New York and Pennsylvania, and aunt of Marguerite Fafard. The contract was written at the home of Joseph Poupard, whose parents were in "Hill Water, near *Orange* (Albany), New York" by 1686. With this comment, I have strayed far from my original purpose for writing this article: that there were two Jean Baptiste Fafard sons of Jean Baptiste Fafard, and only one of them had descendants. The death of the other, son of Marguerite Fafard, resulted in legal documents that provided

¹⁸ See the presence of this couple and descendants of the Couc *dit* Lafleur de Cognac family among "My Relatives at Fort St. Joseph: French? Indian? Some Important Interconnections," *Michigan's Habitant Heritage (MHH)*, Vol. 35, #1, January 2014, 22-31.

¹⁹ See Noël Baillargeon, "MERCIER, JEAN-PAUL," in *Dictionary of Canadian Biography*, vol. 3, University of Toronto/Université Laval, 2003–, accessed March 18, 2014, http://www.biographi.ca/en/bio/mercier_jean_paul_3E.html.

²⁰ See pages 63-67 of original Ste. Anne de Detroit registers.

²¹ See my references to him and much more in my "All Sources Are Not Created Equal: The Couc / Montour Family of New France and the English Colonies." To order a CD of my work, see: <http://habitantheritage.org/cds>

previously unknown details about the Turpin, Fafard, and Couc families. I would not have known these details without this research, and this research reinforces my belief that Marguerite Fafard eventually became known as “**French Margaret**” in the English colonies. But that is a story for another time...