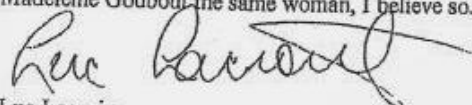


Documentation proving aboriginal ancestry for the family of Noël Langlois

The proof that this family is of aboriginal ancestry comes from a notarized land concession given to Jean Langlois, Savage by the R.R. Jesuit Fathers and drawn up by the Notary Public J-N Pinguet de Vaucour (1726-1748) in Québec. This act, which is written by hand and in French, clearly specifies that Mr. Jean Langlois is a "Savage" (which was the term utilised by the clergy at the time to define "Indians") and who was already established on that parcel of land at the time the act was written. But the question was, which Jean Langlois are we referring to exactly in this act? For the answer to that question, I consulted the book "*Noël Langlois et ses fils*" -1634-1984 (*Noël Langlois and his sons*) written by Michel Langlois and available at the National Library of Canada. In this book, we list the children of Noël Langlois, Senior who came from France and Françoise Garnier/Grenier who is of *unknown origin*. The author explains that this Jean Langlois Savage is the grandson of Noël Langlois and Françoise Garnier/Grenier. His parents are Noël Langlois/Traversy, Junior and Geneviève Parent. So if the grandson is considered to be of aboriginal ancestry, by the Jesuits and the Notary, where does the aboriginal lineage come from? His mother's lineage, Geneviève Parent, clearly goes back to France without any problems whatsoever. So that only leaves his father's lineage to choose from.

In all of the genealogical dictionaries which I have consulted, we can trace, without any problems, Noël Langlois, Senior's origins to France. He came to Canada in 1634 and was married 1 month after his arrival to Canada with Françoise Garnier/Grenier, of *unknown origin*. Therefore, it stands to reason that the aboriginal ancestry would come from the person whose origins are unknown. Why would a priest take the time to write down the exact origins of the groom and not bother with those of the bride? We must not forget also that the land act was written by an official Notary and a Jesuit Priest, the RR. Charles Michel Mesaiger, therefore I don't think they would not have taken this Jean Langlois' nationality lightly. It was not to anyone's advantage to be labelled a "Savage" when they were not. If anything, they would try to hide that fact when they could. Another indication which allowed me to come to this conclusion may be found on page 530 of the Drouin Genealogical Dictionary. There, you will find the marriage of Jean-Baptiste Gagnon, from France and Cecile Karoate, also of unknown origin. However, if we consult the original documentation, we see that this woman, of unknown origin, is in fact a full-blooded Montagnais Indian woman. That is why I have no problems whatsoever in concluding that this is what happened with Françoise Garnier therefore making all of her descendant's of aboriginal ancestry. And finally, if we consult the baptismal act of Louis Langlois, in the Trois-Rivières Cathedral Register for June 5th 1742, we see here that the family is identified as being of Algonquin ancestry. When establishing the lineage of this Louis Langlois, we see he is the son of Pierre Langlois and Marie-Magdeleine, Algonquins. Looking through the various genealogical documentation, we see that Jean Langlois, Savage who married Marie-Charlotte Bélanger did in fact have a son whom he named Pierre Langlois who later married a woman named Madeleine Godbout. Is this Madeleine Algonquin and Madeleine Godbout the same woman, I believe so.



Luc Lacroix
Aboriginal Genealogical Researcher

Bibliography

- > *Drouin Genealogical Dictionary*
- > *Jetté Genealogical Dictionary*
- > *Noël Langlois et ses fils, National Library of Canada*
- > *Archives of Notary Pinguet (1726-1748) – National Archives of Québec*