

Descendants of Pierre Lejeune-Briard & Marie *Kagionias*

1. **Pierre¹ Lejeune-Briard** was born about 1630 in Martaize, Poitou-Charentes, France. He died in Annapolis Royal, NS. He married Marie *Kagionias* in 1650. She was born about 1630

Notes for Marie (Indian) *Kagionias*: named *Kagionias* on Martin's marr rec.

Pierre Lejeune-Briard and Marie (Indian) *Kagionias* had the following children:

- i. **Pierre² Lejeune-Briard** (Metis) was born in 1653 (Coureur de Bois - See 1708 Census). He married Marie Thibodeau about 1687. She was born in 1662.
- ii. **Jeanne Lejeune-Briard** (Metis) was born in 1659. She married (1) Francois Joseph (Indian) about 1674. He was born in 1658. He died between 1686-1697. She married (2) Jean Gaudet between 1686-1697. He was born in 1650.
- iii. **Martin Lejeune-Briard** (Metis) was born in 1660 (See 1722 Census). He married (1) Jeanne *Kagionias* (Indian) about 1683. She died about 1693. He married (2) Marie Gaudet (daughter of Jean Jehan Gaudet and M-Jeanne Henry) on 14 Sep 1705 in Annapolis Royal, NS. She was born in 1670 (See 1722 Census).

LEJEUNE DIT BRIARD

ANALYSIS – Karole Dumont 2015

Generation 1.

Pierre I Lejeune-Briard – 3 children

1. Edmée Lejeune dit Briard, b. abt 1624 (m. Francois Gautrot, 1644)
2. Pierre Lejeune dit Briard, b. abt 1630 (m. unknown Mi'kmaq woman)
3. Catherine Lejeune dit Briard, b. abt 1633 (m. Francois Savoie-Savoie, abt. 1651)

Given the dates of birth, it is likely that the three children were born in France. The confusion about the children appears to stem from the fact that many males were called Pierre successively. Pierre Junior is the one who married an Indigenous woman. At least one researcher believes that the Pierre Briard-Lejeune Senior may also have the name Jean.

Generation 2.

Metis lineage comes from **Pierre Lejeune dit Briard and unknown Mi'kmaq woman.**

3 Children :

1. **Pierre (Metis) Lejeune-Briard**, b. Abt 1653 (m. Marie Thibodeau, abt 1687. Had 8 children)
2. **Jeanne (Metis) Lejeune-Briard**, b. Abt 1659 (m. 1 Francois (Indian) Joseph, abt 1674. Had 5 children.) (m.2 Jean Gaudet, 1686-1697 – no children?)
3. **Martin (Metis) Lejeune-Briard**, b. Abt 1660 (m.1 Jeanne (Indian) *Kagionias*, abt 1683 – Had 2 children) (m. Marie Gaudet, abt 1690. Had 6 children)

Note: See genealogical report and records on file for additional information.

<p>Ayant su tout cela, il avait fait avertir le dit Briard, au retour de sa traite, de venir lui parler pour savoir par lui-même la vérité; mais il ne vint pas, il le fit avertir une seconde fois, il n'obéit point encore et par ses réponses il lui fit bien connaître qu'il se sentait soutenu par ces Messieurs, et qu'il était conseillé par eux de ne pas obéir, de peur que ne le faisant parler, qu'il ne découvre tout ce qu'ils voulaient cacher; mais voyant bien qu'à la fin il ferait prendre ce coquin-là [Briard], et se doutant bien qu'il jaserait pour sortir de prison et qu'il saurait la vérité, ils [Soulègre et Desgouttins] le firent évader et changer de demeure avec sa femme; et M. de Menneval ne le trouva pas nul part. Lejeune se cachait de Menneval.</p>	<p>might know the truth himself, but he did not come. He notified him a second time and he still did not obey.</p> <p>And by his [Briard] responses , he (Menneval) knew that he [Briard] felt supported by these men [Soulègre and DesGouttins], and that he had been advised by them to not obey, fearing that if he made him talk, he [Menneval] would uncover all that they [Soulègre and DesGouttins] wished to conceal. But Soulègre and Desgouttins knowing that in the end M. Menneval would get hold of this scoundrel Briard and that M. Manneval would know the truth because Briard would talk to get out of prison, Soulègre and DesGouttins had Briard flee with his wife and change his residence, and M. Menneval could not find Briard anywhere. Lejeune was hiding from M. Menneval.</p>
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Just what did M. de Menneval mean when he called Pierre Lejeune "Espèce de Sauvage"?

The website, "[Trésor de la langue française au Québec](#)" is a lexicon of French citations which can be dated to the time period they came from. A quick search of the expression "Espèce de" in the time period that Menneval wrote his letter reveals there is nothing in the French Language Lexicon mentioned above which would indicate the expression, "Espèce de Sauvage" was a derogatory remark in the sense of being a "rascal" or "scoundrel" as many claim. The expression "Espece de" is always used in this sense:

1. "une **espèce de** encens - a **type of** perfume-incense". 1635- Paul Lejeune
2. "une certaine **espèce de** mouton - a certain **type of** sheep". 1601 - Samuel de Champlain
3. "**espèce de** sacrifice - **type of** sacrifice". 1635- Paul Lejeune

There is no doubt that as racism against the Native Americans increased in North America, "Espèce de Sauvage" would have evolve into a derogatory remark as found below: "mais quand c't'**espèce de sauvage**-là s'est montré, bang! bang!"

"But when that scoundrel showed himself, bang, bang." - 1974

But it's unlikely that "Scoundrel, rascal or bloody Indian" was the meaning of this expression in the 1600s. It more likely meant Pierre was "[a sort or breed of Indian](#)".

The question now is, "Why would Menneval refer to Pierre Lejeune as '**Espèce de sauvage**'", or a **Sort or Breed of Indian**.

Context always has to play a critical role when interpreting any word or expression.

There can be no doubt that Pierre Lejeune was a " Coureur de bois" and it is important to ask the following questions:

1. Where did he learn those skills?
2. Where did he learn to speak the language of the Mi'kmaq?
3. Why was he in so tight with the Mi'kmaq?
4. Why was he chosen to be the mediator by Soulègre and Desgouttins?

Since he was a Coureur de Bois, would not the logical answer to the questions above be:

1. He learned those skills from his Indian Relatives.
2. He learned to speak the Mi'kmaq language from his Indian Relatives.
3. He was in tight with the Indians because he was one.
4. Soulègre and Desgouttins choose Pierre because they knew he would be an effective mediator between the French and the Indians. Pierre was a man linked to both groups, a man who was just as savvy about the ways of the Indians as he was about the ways of the French and could easily move in and among both groups.

When one considers the context of what was taking place between Menneval, Pierre Lejeune and the Sieurs Soulègre et Desgouttins, and the mediator role that Pierre Lejeune played between them and the Indians, it would be completely reasonable to interpret M. Menneval's statement "[espèce de sauvage](#)" as referring to Pierre's mixed ancestry and his link to the Indian community. Since there was no term to describe a person of French and Native American ancestry in this time period, "[espèce de sauvage](#)" would be a wise choice of words to refer to his mixed ancestry. Not a Frenchman, yet not a full-blooded Indian and therefore "a breed of Indian". Without a doubt Pierre was living the life-style of the Indian side of his family until Menneval intervened.

The term "[Métis](#)" begins to show up mostly in the 1700s but there are references to the term as early as 1660 in Québec, although it wasn't in use in Acadia.

If you are looking for a derogatory term regarding Pierre, then you need to look further in Menneval's letter where he refers to Pierre as "[cet coquin-là](#)". In this case, there can be no doubt that Menneval thought of Pierre as a "**scoundrel**".

The expression "[Espèce de sauvage](#)" is in direct reference to the lifestyle and physical characteristics of Pierre Lejeune. It was not a derogatory comment about his actions.

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