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Le Trésor des Kirouac

Bulletin of the descendants of Alexandre de K/voach
Witness to Kirouac activities since 1983



Photo: Pierre Kirouac collection

The Administrative Building of the Montreal Botanical Garden was designed by the Montreal architect and Art Déco specialist, Lucien-Fernand Le Brice de Keroack; it houses Marie-Victorin's Herbarium. It will be the KFA gathering venue in 2017.



Kirouac
Kirouack



Kérouac
Kérouack



Keroac
Keroack



Kéroack
Kyrouac



Breton
Burton



Curwack
Curwick



Le Trésor des Kirouac

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Table of Contents

Le Trésor des Kirouac n° 123

The President's Word	3
Press Review - Ian Lafrenière, Training Officer for UNESCO	4
Alexandre de Kervoach or Maurice Louis Le Bris de Kervoach? Essential Historical Context	5
Interview with Laurie Kirouac, Sociologist & researcher	11
Ascendancy of Laurie Kirouac	12
Errata – corrections to <i>Trésor des Kirouac</i> #122	18
“Yes, this is where I come from” Jean-Guy Kirouac's Breton adventures	19
Preliminary Programme - 2017 KFA Annual Gathering in Montreal	23
Eureka! The True Kirouac Treasure Is at the Montreal Botanical Garden	24
Canadensys , web site on Biodiversity	25
Press Review - Luc Brouillet Awarded the Lawson Medal	26
In Memoriam	27
Genealogy & Readers' Page	30
Board Members for 2016-2017	31
Regional Correspondents	31
Permanent Committee Members	31

The President's Word

This year, the annual gathering of the Kirouac Family Association will take place in Montreal. Time flies indeed as our last KFA reunion in Montreal was 25 years ago in 1992 when the City was celebrating its 350th anniversary. As you are probably aware, this year Montreal is celebrating its 375th anniversary of foundation. So, of course it is about time we make a return trip to the second largest French-speaking city in the world.

Montreal is in a year-long party mood and we want to take advantage of it. So, we thought you might like to spend a whole day in our "cousin's garden"! Brother Marie-Victorin, born Conrad Kirouac, founded the Montreal Botanical Garden in 1931, now ranking second in the world. First place goes to Kew Garden in London, England.

The programme will be centered on the life-work of Marie-Victorin, the first French-speaking Canadian scientist, and the extraordinary developments carried out by those who stepped into his shoes and all those still walking in his footsteps. This all-day event is planned especially for members of Marie-Victorin's extended family. It is not to be missed.

We are most grateful for the kind collaboration of the Botanical Garden's authorities to plan this day, as well as that of the Cercles des Jeunes Naturalistes* whose director,

Mr. André Saint-Arnaud, a long-time KFA member and contributor to Le Trésor, will be our guide on a private tour of some 'spaces' and 'places' with a special link to Marie-Victorin but closed to the general public. (*Young naturalists club)

All the activities will take place at the Montreal Botanical Garden, on Saturday, 9 September 2017, from 9:00 a.m. to 9:00 p.m. For those interested, a special activity (organized by Marie Lussier-Timperley) is offered for Sunday, 10 September; a day at St-Joseph's Oratory of Mount-Royal, the largest sanctuary dedicated to St Joseph in the world and visited by over two million people every year.

The invitations will be mailed in July. The preliminary programme is on page 23 in the present Trésor. All information and registration form will soon be on the KFA web site. As in previous years, the letters of invitation will be mailed only to KFA members; therefore, we count on you to let all 'cousins' know. Please pass on the invitation to your relatives as all descendants of our common ancestor are welcome as well as all those who have links with the K/ family.

In a previous bulletin, I underlined the importance of registering on time for the various activities. On the registration form there are deadlines indicated for registering. Again I underline the importance of these



François Kirouac

François Kirouac Collection

deadlines, imposed by those who supply services like guides and caterer. There is no alternative, if we want proper services and, particularly, a place to sit at the dinner table and a meal for each participant, we must respect these deadlines. We do not want any of you to be disappointed as it has happened in the past.

If you miss this day, you will not know how much you will have missed; but if you come you will be most surprised by all you will discover and learn in "our cousin's garden".

Do I need to repeat that after a 25-year absence, how happy we are to celebrate there and have the chance to meet again the many K/s from the greater-Montreal many of whom we have not seen for too many years. This 2017 K/ gathering is a must. Please reserve the day and write it in your agenda and on your calendar: **Saturday, 9 September 2017, from 9:00 a.m. to 9 p.m. at the Montreal Botanical Garden.**

May our upcoming gathering be a very happy one!

PRESS REVIEW

IAN LAFRENIÈRE, TRAINING OFFICER FOR UNESCO

Ian Lafrenière, grandson of Gabrielle Hurtubise-Lafrenière and great-grandson of Germaine Kirouac-Hurtubise (GFK 00842), is very well known in the Province of Quebec because for many years he was the official spokesperson for the Montreal Police Force. He is now an important training officer for UNESCO. On 14 December 2016, we learned about this promotion thanks to an article written by Vincent Larouche and published in *La Presse*, Montreal's largest French language daily. (translated by malt).

"For years, Ian Lafrenière was the official spokesperson for the Montreal Police Force (SPVM) and regularly was seen and heard on all television stations, radio stations and quoted in newspapers. He is a very experienced communicator and for UNESCO he wrote an

instruction manual about relationships between emergency services and journalists.

"His work is to promote freedom of the press and transparency between the law enforcement agencies and the media in various developing countries. In 2017, he gave training sessions in Somalia, Mali, Rwanda, Ivory Coast, Tunisia, and many other countries.

"Training sessions are attended by policemen, militaries, and firemen. Mr. Lafrenière also invites local media in order to enable both groups to meet and iron out their misunderstandings. "In three days, my mission is to get journalists and law enforcement agencies to realise that they have a common goal: maintaining democracy, although using different ways to do so," explains Ian Lafrenière.

"UNESCO leaders confirm that those training sessions are very popular in countries where law enforcement agencies and freedom of the press have not always been on friendly terms to say the least.

"Ms. Sasha Ruben, regional counsellor for UNESCO in West Africa, said she was deeply touched when law and order forces in Mali let her know that the working relationship with the media had improved since the training sessions.

"This is what we want to see happen!" she exclaimed when *La Presse* reached her by phone in Senegal. Sargent Kaly Diakite, responsible for communications for the Mali police force, added: "Ian taught us that everything depends on mutual respect."



Ian Lafrenière, son of Germain Lafrenière, with his aunt, Pauline, and his grandmother, Gabrielle Hurtubise, the daughter of Germaine Kirouac Hurtubise (GFK 00842) (photo: Pierre Kirouac)

Alexandre de Kervoach or Maurice-Louis Le Bris de Kervoach?

How about looking at it within the historical context!

by François Kirouac

Did our ancestor do anything wrong in adopting and adapting various names? To answer this question, how about looking at what was done in France and New-France? If you have been following the ups and downs of the research to find our ancestor, between 1978 and 2013, you may well remember how difficult it was to locate him in Brittany, given that we were unable to find one Maurice Louis Le Bris de Kervoach, according to the name written in the church record at his marriage, then looking for one Alexandre Le Bihan de Kervoach or just Alexandre de Kervoach, and even, Alexandre le Breton, the name under which everyone knew him in New France. It seems that our ancestor enjoyed varying his name. But why?

In genealogy it is fundamental to consider all events revealed in documents by placing them –studying them - within their historical context. Not only do I fully adhere with this exercise but I also believe that it is the only way to fully understand them. In the book entitled *Les Canadiens d'autrefois*² (Yesteryear's Canadians) the author, Robert de Roquebrune¹, very clearly and eloquently depicts the ways and customs regarding names at the time of our ancestor, the way names were written as well as how surnames (family names) were chosen, family names we are familiar with today. Robert de Roquebrune, in his *onomastic*³ studies, takes us back to the 17th and 18th centuries and explains

the historical context in order to help us better understand why the Ancestor of the North American Kirouac used such varied signatures.

“French people being very individualistic tended to adopt monikers/nicknames (surnoms)⁴. The sons of one father would thus adopt a distinctive symbol, a personal emblem or logo that eventually stuck so well that it would become the family surname, in other words, the name of a new family branch⁵. (p. 25)

“Hence families with different surnames were descended from a common ancestor. It was common practice in France so in New France families did the same and used a multitude of monikers. For example, the Rivard family had ten monikers. The descendants of Nicolas Rivard de La Vigne called themselves Rivard de la Nouette, Rivard de La Glanderie, Rivard dit La Coursière, Préville, Loranger, Vertefeuille, Bellefeuille, Montendre and Saint-Mars. Hence the Loranger, La Coursière, Saint-Mars and Rivard share the same ancestor, similar genes, the same family “mesnie” as it was called in French in the old days. (p. 25)

“At the time in France, nicknames were a deeply rooted habit amongst nobles, bourgeois and ordinary folks too. **Accordingly fathers and sons hardly ever used the same name⁶.** For example, Colbert’s son was Seignelay, the Phélyppeaux were called La Vrillière, Herbault, Pontchartrain,

and Maurepas. The Fouquets were Belle-Isle and Gisors. At the time of the French Revolution, among the deputies in the *Tiers*, i.e. the new government, that is the ‘common people’ ‘self-made men’ we find a lot of people bearing nicknames and *particules* (a surname preceded by ‘de’): Collot d’Herbois, Barrère de

¹ Robert de Roquebrune, alias of Robert Laroque, born in L'Assomption, Quebec, Canada, in 1889, died in Cowansville, Quebec, in 1978. He was a writer, essayist and journalist, a researcher in Canada's Public Archives, who became Director of the Public Archives in France. (Wikipedia)


² Chapter II, *Études onomastiques*, pages 21-33, FIDES, Montréal et Paris, 1966.

³ **Onomastics** is the study of the origin, history, and use of proper names. The word *onomastics* originates from the Greek *ὀνομαστικός* (*onomastikós*), meaning to "of or belonging to naming", from *ὄνομα* (*ónoma*) i.e. "name". (Wikipedia)

⁴ As for the Kirouacs, the surname used by our ancestor was “**Le Breton**”. I used bold characters only to better illustrate my point. The author of the original text did not .

⁵ Our ancestor was known as Le Breton by one and all, many generations of his descendants also used that family name; and at least for one branch of the family it became their family name. These descendants are now called Breton and no longer bear the name Kervoach. The same is also true in United States where one branch use the family name Burton, legacy of our ancestor's Le Breton.

⁶ I used bold characters only to better illustrate my point. The author of the original text did not.




Reference: *BANQ-Québec / CN302, S29 / Private deed of sale written as a notary's document by Alexandre Le Breton, 18 February 1730 / Superior Court Archives, Montmagny Judiciary District, Abel Michon series; microfilm: 4M01-5323.*

Vieuzac, Roland de la Platière, Fabre d'Églantine, etc. (p. 27)

“Generally writers like to be individualistic and, for example, to choose a special name to sign their works, something unusual, ‘out of the ordinary’⁷. Thus Jean-Baptiste Poquelin called himself Molière, François Arouet signed Voltaire, and Anatole Thibault preferred to sign his books: Anatole France. In countries around the world, this is a normal practice among the literati. So, during the reign of Louis XIV, the poor Canadian soldier who would choose to be called *Sans Quartier* or *Brind'amour*, was simply following the same rule, and obeying the same feeling as Jean-Baptiste Poquelin **dit** (known as) Molière: a deep yearning for individuality and also, not wanting to be confused with someone else. **Accordingly, the wish to affirm one’s personality made some Rivard to call themselves La Glanderie or La Coursière wanting at all cost to avoid being mistaken for the other Rivards. In short it is individualism.**”⁸ (p. 25)

At his wedding in 1732, our ancestor created a surname for himself: *Le Bris de Kervoach*.⁹ So when he signed the Register in the Cap-Saint-Ignace Parish, he actually created a new family name for his descendants in North America. Until then his ancestors were called *Le Biban de Kervoach*. He gave himself a name that was ‘not common’ and ‘out of the ordinary’ like writers used to do and “like the brave Canadian soldier” as Robert de Roquebrune¹⁰ mentioned: “[...] the ancient Canadians, just like their French ancestors from France, were strongly individualistic.”¹¹

Today, we are all aware that a person’s name is most important, far more than it ever was when our ancestors lived, and we may be really surprised by the way people used to identify themselves then and how it did not seem to matter which surnames they used at the time. And we must come to terms with that way of doing things then. You may



22 October 1732 (Cap St-Ignace), signature of Alexandre de K/voach when he married Louise Bernier. (Reference: **BAnQ-Québec / CE302, S1 / Marriage of Maurice-Louis Le Bris de K/voach and Louise Bernier, Cap-Saint-Ignace, 22 October 1732 / Superior Court Archives, Montmagny Judiciary District, Civil Court; microfilm: 4M00-0220**).

remember that on 25 January 1727, in Quebec City, our ancestor signed two legal documents: in the first he used the name *Hyacinthe Louis Alexandre de Kervoach Le Biban* and, in the second only *Alexandre Le Biban*. Interesting distinction don’t you think? As I mentioned earlier, it is

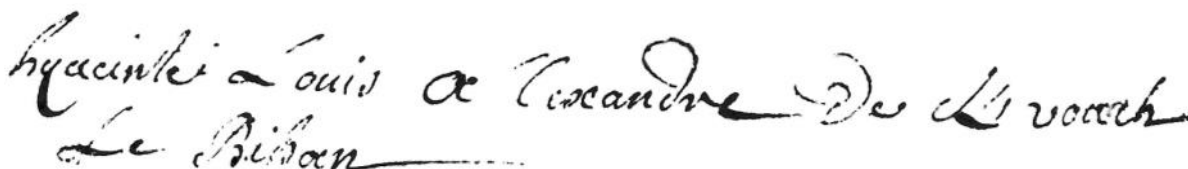
⁷ I used bold characters only to better illustrate my point. The author of the original text did not.

⁸ I used bold characters only to better illustrate my point. The author of the original text did not.

⁹ Even if today, all descendants de Kervoach, bear the names: Kirouac, Kyrrouac, Kerouac or Keroack, the whole name as written in the state registers during the 18th and even in the 19th century, is in some cases *Le Bris* or *Le Brice de Kervoach*. It is worth noting that *Le Bris* or *Le Brice* is Celtic for *Le Breton*! Clever Ancestor! As a matter of fact, between 1978 and 1996, all researcher looking for our ancestor, tried to find a *Le Bris*. Even Jack Kerouac, the Franco-American author, was looking for a *Le Bris* in Brittany during his only trip in search of his ancestor in 1965 (See *Satori in Paris*).

¹⁰ Robert de Roquebrune, *Les Canadiens d'autrefois*, chapter II, *Études onomastiques*, page 25.

¹¹ Robert de Roquebrune, *Les Canadiens d'autrefois*, chapter II, *Études onomastiques*, page 28.



25 January 1727 (Quebec), the ancestor’s signature as witness to the marriage contract of Gabriel Chartier and Marie Jeanne Coutance d’Argencour. (Reference: **BAnQ-Québec / CN301, S87 / Superior Court Archives, Quebec (City) Judiciary District, Jean Étienne Dubreuil series; microfilm: 4M01-3031**).



25 January 1727 (Notre-Dame Parish in Quebec City), ancestor’s signature as witness to the marriage of Gabriel Chartier and Marie-Jeanne Coutance d’Argencour. (Reference: **BAnQ-Québec / CE301, S1 / Superior Court Archives, Quebec (City) Judiciary District, Civil Court; microfilm: 4M00-0046**).

no wonder that with the French Revolution, a law was enacted to prevent people from using a name other than that received at their christening.¹²

“Historians who search civil registries and notaries’ deeds know very well how our fathers could not care less about the form or spelling of their surnames. In France as in Canada the most disconcerting negligence reigned. To write one’s name properly, correctly, and always using the same spelling is a very recent custom and convention. In the past, people could not have cared less. Often it seemed that parish priests and notaries used their imagination when spelling surnames. And as for people who could sign their names they indifferently varied the spelling. Therefore historians every so often faced problems difficult to elucidate.”(p. 30)

“Why some people changed their names during their lifetime is seldom obvious. La Vérendrye was known as Boumois in his youth. Hertel de Rouville for a long time used the moniker La Brador and signed that name at his daughter’s wedding; Charles Couillard was married under the name Desilets; d’Agneau d’Ouville suddenly started signing Fontenay. However, the most surprising case was the couple married under the names of Antoine Palin and Barbe Cosseron who, at their children’s christening, signed Antoine d’Abonville and Barbe Brulot.”(p. 32)

“Often only monikers would appear on some civil registry documents, and that could be quite confusing. **Sometimes, a person registered**

under their family name in the baptismal record would be married under their moniker only. For example, a man baptised Chartrand was Larose at his marriage.¹³ A lieutenant in the Guyenne Regiment named M. de Morembert was called Roussel when getting married in 1773. And it was the same person! His name was Roussel de Morembert (see the Trudel Genealogy by Bouthillier-Trudel). The military engineer Catalogne was known for a long time under the moniker La Liberté. Le Ber de Senneville was called La Rose. **Even Christian names were changed for no apparent reason.**¹⁴ Joseph Lamy who married Marie de Chevrainville was buried under the name of Isaac Lamy. His wife was called Cheurainville in the deed (Genealogy Dagneau d’Ouville, Bibliothèque nationale, Paris, FF. Chérin, Dossier 30)”.(p. 26)

During the thirty-five-year search to locate the place of origin of our ancestor, the changes of Christian names: Hyacinthe, Alexandre, Maurice and Louis, as well as the varying family names: *Le Bihan de Kervoach* and *Le Bris de Kervoach*, created confusion and surprise for the researchers here as well as in Brittany. Indeed here in Quebec, our ancestor used the Christian name Alexandre, except for a short period

between his marriage in October 1732 till the spring of 1733 when it seems, for the fun of it, he called himself Maurice and Louis. Eventually the gentleman finally identified as the most likely candidate to be Alexandre de Kervoach in New France never bore any of these Christian names in his native Brittany, where he was only known as Urbain and François. But, as Robert de Roquebrune wrote in his onomastic studies, “*Christian names were also interchangeable and for no particular reason.*” (p. 26) *And on top of that, people who were able to sign their*

¹² *L’Ancêtre des familles Kirouac en Amérique, son épouse et leurs fils, Association des familles Kirouac, François Kirouac, 2013, page 39. (The ancestor of the Kirouac families in North-America, his wife and their sons, published in 2013 by KFA in French only.)*

¹³ *I used bold characters only to better illustrate my point. The author of the original text did not.*

¹⁴ *The Kirouac family ancestor used the Christian names of Hyacinthe, Alexandre, Maurice and Louis at different time in his life in New-France; the last two exclusively during the period between his marriage in October 1732 until spring 1733. After that, he used exclusively the Christian name, Alexandre; since 1727 everybody knew him as Alexandre. I used bold characters only to better illustrate my point; the author of the original text did not.*

12 January 1733 (Notre-Dame Parish in Quebec City), ancestor’s signature as witness to the marriage of Olivier Gueguin and Marie-Louise Giraud. (Reference: **BAnQ-Québec / CE302, S1** / *Superior Court Archives, Quebec (City) Judiciary District, Civil Court; microfilm: 4M00-0047*).

21 March 1727 (Montreal), ancestor’s signature as godfather to Marie-Louise Élisabeth Duval dit*Vinaigre, daughter of Claude Duval dit* Vinaigre and Charlotte Hallé. (Reference: **BAnQ-Québec / CE601, S3** / *Superior Court Archives, Montreal Judiciary District, Civil Court; microfilm: 4M00-0694*). (*dit = known as).

names carelessly changed the spelling." (p. 30) For our ancestor and his contemporaries, it did not matter whether the name used was Maurice Louis Le Bris de Kervoach, Louis de Kervoach or Alexandre Le Bihan de Kervoach, it always referred to the same person.

"Nearly all families used monikers. In France, on the eve of the Revolution, it was still the practice. The Mirabeau's were divided in many branches and one of them was known as Mirabeau Tonneau, because the head of that branch was enormous, monstrously obese. In Canada, the moniker tradition was very alive during the 17th and 18th centuries; it could refer to the place of origin in France¹⁵, or a property owned by the family¹⁶, an alliance through marriage to be proud of, reference to a godparent, or a parental link, would be used to give a son a distinguishing moniker.¹⁷ Pierre Boucher's sons were called Niverville, Montizambert because of the Aubin de Niverville and de Montizambert, from Mortagne in Perche, who were their cousins (see Father Archange Godbout¹⁸, *Origin of the Canadian Families and Nova Francia*, bulletin, vol. IV, number I). One branch of the Boucher family took on the moniker La Broquerie because of one parent Chartier de La Broqueterie. La Broquerie was a contraction of La Broqueterie.(p. 26-27)

"Some families used as many monikers as there were branches.¹⁹ The Fleuriot, ancient noble family from Brittany, used the names of many properties (landed estates): Kernabat, Roudourou, Kernevenoy and they called themselves Fleuriot de Langle since the 18th century after one of their properties. The Hennequin, a very old noble family from Paris, formed many branches including the most famous one, that of the Marquis d'Ecquevilly. They were called "Grande Mesnie" meaning the great house, or family, according to the old tradition. And

when meeting a Boinville, d'Assy, Bliné, Cours-La Verdie, Semoise, Chauvigny, etc., everyone in Paris knew they were really meeting a Hennequin."(pp. 27-28)

"Members of a same family signed a deed using different names, some having kept the family name, others having adopted names of family properties (estates)."²⁰ In 1504, two brothers pledge fealty to the king (of France) as '*baillis d'épée*' (honorary bailiffs) in Provence; one signed Pierre de La Roque, while the other signed Jean de Roquebrune (*Archives of Bouches-du-Rhône, Fonds Parlement de Provence*, 3, piece 12). Some members of this family used the moniker Couillaud because of an alliance with the family Couillaud de Hauteclair. In Canada at the end of the 18th century, in a marriage contract, the son signed La Roque but his father signed Roquebrune. Administrator Raudot's son was Mr. de Chalus. Admiral de Sallaberry de Benneville never used his family name which was Irumberry; he always signed de Benneville. Chevalier de Grais's brother was known as Merville. Both were officers in Canada but neither of them ever used their family name Le Gouez. In a letter from Intendant (administrator) Jean Talon addressed to Colbert one reads: "Mr. de Bécancourt asked me for some land for his brother Mr. Fortrel esquire. Two brothers from Poitou in France, Mr. de La Hunaudière and Mr. d'Orfeuille came to the colony. Mr. de Buterné, Chevalier Arnould's brother, is looking for some land."(C. II. A. 3, f. 302.)

"The most illustrious French families all wrote their names in two or three different ways. And what about less important people?"

²¹ The family of the Dukes de Rochechouart often signed deeds: Rochouar; the name of Maréchal de Saint-Nectaire became Senneterre;

the Marquis de Soyecourt became Sotcourt; the Viscounts de Cherizay were modified into Cherizy and the Barons de Saint-Priest became Saint-Prix. As for the Bermont d'Anduze and the Brémont d'Arsils they were of the same family line and Bermont was simply the metathesis of Brémont."(p. 31)

It is also very interesting to look at how spelling mattered to people during the 17th and 18th centuries; it helps to better understand how today's family names have been formed over time and, for example, let us look at the Kirouac name; why do we find various spellings,

¹⁵ *Alexandre de Kervoach, the ancestor of the Kirouac families was from Huelgoat in Brittany, hence his surname of Le Breton. I used bold characters only to better illustrate my point; the author of the original text did not.*

¹⁶ *Kervoach is the name of the property located in Lanmeur in Brittany. It is the cradle of the Le Bihan family who lived in Huelgoat at the beginning of the 18th century. I used bold characters only to better illustrate my point. The author of the original text did not.*

¹⁷ *I used bold characters only to better illustrate my point; the author of the original text did not.*

¹⁸ *Founder of the SGCF in 1943, Société généalogique canadienne française = French Canadian Genealogical Society.*

¹⁹ *I used bold characters only to better illustrate my point; the author of the original text did not.*

²⁰ *Among the signatures left by our ancestor in New-France, and found during our research, only in ten of the nineteen signatures found, Alexandre used Kervoach, the name of his family's land, instead of Le Bihan, his family name. I used bold characters only to better illustrate my point; the author of the original text did not.*

²¹ *I used bold characters only to better illustrate my point; the author of the original text did not.*

Kirouac, Kyrrouac, Kerouac or Keroack, given that they all come from the family name used by our ancestor, *Alexandre de Kervoach*.

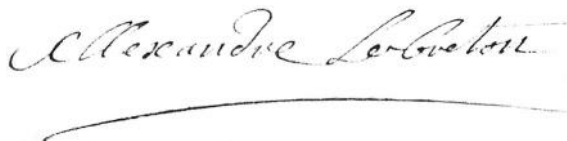
“Spelling was totally disregarded by our ancestors and the same is true for contemporaries of both King Louis XIV and King Louis XV.”²² Letters from that period often reveal the most fanciful orthography. Even writers/authors shamelessly ignored spelling. Even the famous French writer, Countess de Sévigné, who knew Latin and Italian, made spelling mistakes in French. Voltaire’s manuscripts were littered with mistakes.”(p. 33)

“As for family names the most unbelievable inaccuracy was acceptable and tolerated.”²³ Mrs. Bégon wrote “Mr. Crosil” instead of Mr. de Croizille; she called the magistrate Montrepos, “Morpeau”. Official letters were just as badly written as private ones. Canadian Governors, Intendants (administrators), French Navy Ministers, Ambassadors and civil servants from various departments wrote in a most haphazard manner. And some ministers’ secretaries only used phonetic orthography. It was so dumbfounding that one day that one Minister, the Duke de Choiseul, complained to the Ambassador, the Marquis de Lambertye about the crazy spelling in his letters where even proper names were undistinguishable. However, rarely anyone would complain about such a general habit.”(p. 34)

“In Canada as in France, signatures displayed the most astonishing misspellings.”²⁴ Jacques de La Rue signed La Roe and La Roue; his son signed Delareau and de Larue. Simon de Hangest, descendant of an ancient noble family from Picardie related to the Le Febvre de Plainval, signed Le Fébure de Hangest, Lefèbvre Angé, Hangeste, Angers and even Ange and Dangers. His son, François, signed Angers de Belleau. [...] Jean Lorient



2 January 1730 (Beaumont), *our ancestor's signature as witness to the inventory of goods found at the home of one called Ménart (his real name was Nicolas Gault but also known under the alias: Rousselot).* (Reference: **BAnQ-Québec / TP1, S777, D145, Inventory of goods found at the home of one called Ménart, 2 January 1730** / Conseil souverain Archives, Procedure in criminal matter, tome IV 1730-1751.) Documents found by François Kirouac in October 1998.



18 February 1730 (L'Isle-Verte), *our ancestor's signature on a private deed of sale of land written by Alexandre de Kervoach, for the Seigneur de L'Isle-Verte near (the town of) Rivière-du-Loup.* (Reference: **BAnQ-Québec / CN302, S29** / Private Sales deed written as a notary's document by Alexandre Le Breton, 18 February 1730 / Superior Court Archives, Montmagny Judiciary District, Abel Michon series; microfilm: 4M01-5323).

signed Auriot on his marriage contract in 1670. Simon Lereau became Levreau in the registers and his descendants became L'Heureux. And, naturally, there are countless metatheses: some Gignère becoming Giguère and some Gingreau becoming Gingras.”(p. 31-32)

“Parish priests and notaries contributed very largely to these strange spellings thanks to the innumerable ways they wrote our ancestors’ names²⁵. **Many families saw their names changed in rather bizarre ways in registers, legal documents, due to slightly deaf Parish priests and absent-minded notaries.**”²⁶(p. 32)

“Today we judge the level of education of a person and even their social class according to the way they write letters. In France, a text full of mistakes is dubbed “cooks’ spelling”. **However, our forefathers had no such qualms or disdains. Spelling mistakes did not exist.**²⁷ Only errors of style mattered. Today it is the opposite. We write badly but spell right.”(p. 35)

²² I used bold characters only to better illustrate my point; the author of the original text did not.

²³ I used bold characters only to better illustrate my point; the author of the original text did not.

²⁴ I used bold characters only to better illustrate my point; the author of the original text did not.

²⁵ Indeed, nowadays, the various ways to write our family name, varies mostly by regions, mostly because of the way notaries, Parish Priests or Curates wrote it years ago. In L'Islet, they wrote Kuerouac and Kerouac. In Quebec City, one finds mainly Kirouac, but sometimes Kerouack. In the Richelieu valley, it is mostly Keroack. In Illinois, USA, it is Kyrrouac and Kerouac.

²⁶ I used bold characters only to better illustrate my point; the author of the original text did not.

²⁷ I used bold characters only to better illustrate my point; the author of the original text did not.

It is only during the 19th century that orthography became an essential notion for a certain class of people.²⁸ Thus, social ranks were delineated by different criteria in different epochs. So, in the olden days, orthography made everybody equal as duchesses misspelled just like cooks.”(p. 35)

During the genealogical research I carried out here in Quebec since the early 1980s, I noticed these misspellings particularly in family names during our ancestor’s time. For example, you may remember the two spellings of his Christian name in two signatures, he wrote Alexandre with only one ‘l’ and Allexandre with two ‘ll’. This difference between the two signatures simply reflects that, at the time, spelling did not matter. It was of no importance.

Given the difficulties we had to find our ancestor’s name in Brittany, the name he signed in the church register in Cap-Saint-Ignace, we really asked ourselves why, in 1732 when getting married, given that being known to one and all as Alexandre de Kervoach, why then in front of all present at his wedding, he told the officiating priest and signed the register Maurice Louis Le Bris, Sieur de Kervoach. And, why did he use the family name Le Bihan only in 1727? And why from spring 1733 we

only see Alexandre de Kervoach or Alexandre le Breton? We were mystified, particularly because nowadays it is so vitally important to use one name, and always the same.

Well the answer to these questions was found in Robert de Roquebrune’s *onomastic studies*, and in the books written by two well-known historians: Marcel Trudel²⁹ and André Lachance³⁰.

Of course first of all there was people’s carelessness, indifference towards names, but there was also the fashion among ‘bourgeois’ who wanted to give the impression of belonging to the nobility and, no doubt, that our ancestor felt the same, wanted to be different, wanted to assert himself, as Robert de Roquebrune so aptly describes.

Our ancestor, Alexandre de Kervoach, was not the only one in the Le Bihan family of Huelgoat who had this strong desire to be different and felt the need to assert himself. Indeed, beside the irresistible attraction to follow the then bourgeois fashion, let’s look at the various ‘titles’ that members of this Le Bihan family granted themselves: Miss de Roslan and Miss de Kerscau, Sieur du Léart, Sieur du Romain, Sieur de Kerscau. Isn’t this exactly what Robert de Roquebrune

describes in his *études onomastiques*, a strong desire to be different, a need to assert oneself?

This reality during the 17th and 18th centuries, as described by Robert de Roquebrune, underlines once more, as if we needed more to prove that it is fundamental, as we mentioned at the beginning of this article, to consider every event, every occurrence discovered in various documents during our research, to place them back into their historical context to correctly evaluate them and appreciate them. And for us, descendants of Alexandre de Kervoach, is there something more persuasive that the description found in the *onomastic studies*, concerning the use of a name?

²⁸ I used bold characters only to better illustrate my point; the author of the original text did not.

²⁹ *Du « dit » au « de » : noblesse et roture en Nouvelle-France, Mythes et réalités dans l’histoire du Québec, (From ‘known as’ to ‘of’: nobility and commonality in New-France, myths and realities in Quebec history, by Marcel Trudel; Bibliothèque, 2006.*

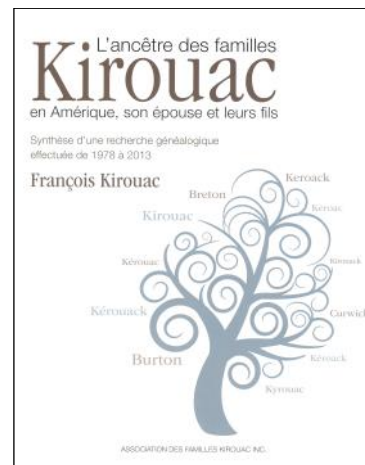
³⁰ *Vivre à la ville en Nouvelle-France, (To live in New-France) by André Lachance, Libre Expression, 2004, p.68.*

This last article about the usage of names in the 17th and 18th centuries fits perfectly within the scope of the synthesis of the research published by the KFA in 2013.

“Launched in September 2013 to mark the 35th anniversary of foundation of the **Kirouac Family Association**, this synthesis is the result of the abundantly documented genealogical research. This 200-page book*, including 45 in full colour, presents all information known to date on the first three generations of de Kervoach’s descendants in this country. (*in French only)

“The book costs (Can.) \$35. Shipping cost varies according to destination, so please send us an email using the contact link on the K/web site (www.familleskirouac.com) mentioning the title of the book, the number of copies wanted and the postal address for delivery. Then we will let you know the exact amount due, i.e. cost of book + S&H.”

(Excerpt from publicity prepared by Céline Kirouac and published in **Nouvelles de chez nous, FAFQ**)



Laurie Kirouac

Sociologist and post-doctoral researcher

Interview prepared by Karyne and Roxanne Kirouac
KFA correspondents & representatives for Montreal, Outaouais & Abitibi Regions

Introduction

On 18 January 2016, Mrs. Françoise David, Quebec MNA* for the Montreal district of Gouin and leader of *Québec solidaire*¹, announced that she was leaving the political arena before facing a second burnout. This prompted us to contact Mrs. Laurie Kirouac who has been researching mental problems, including burnout among professionals. This article aims at describing and explaining the problems as clearly as possible to promote better understanding by all.

K & R: Karyne and Roxanne

LK: Laurie Kirouac

K & R - First, we would like to know you, so could you tell us about yourself. Where were you born and grew up? Who are your parents and siblings? What about your Kirouac grandparents? What did they do in life? And what are your favourite leisure activities?

LK - I was born in Longueuil (Montreal south-shore) where I grew up and studied up to college level. After that I picked up my belongings and crossed the bridge over to (the island of) Montreal to face adventure on my own. I am an only child and, sadly, I never knew my Kirouac grandparents. Although my grandmother, Albertine, died a few months before I was born, I have known her through my father's numerous and detailed souvenirs. He always took great pleasure in quoting his mother's favourite sayings and talking about her habits as a wise well-organized woman, most likely and usually to justify his own habits! In our family this is a long-standing joke. My Kirouac grandfather, Oscar, died many years before I was born. But my father always said he was a kind, quiet and hard-working man. I wish I had had the chance to know him.

My father worked mostly in the aeronautical field and my mother for the federal government. Nowadays both are fully enjoying their retirement. They divorced many years ago but my father has a new spouse.

As for my leisure activities, my favourite ones are: in winter, cross-country skiing when the trees are heavily coated with snow; and cycling when the sun is at its zenith and I can enjoy an endless blue sky. Of course it is even better if I can share these activities with my partner somewhere in Vermont, California, or Europe.

K & R - During your student years, what made you choose sociology and how did it happen?



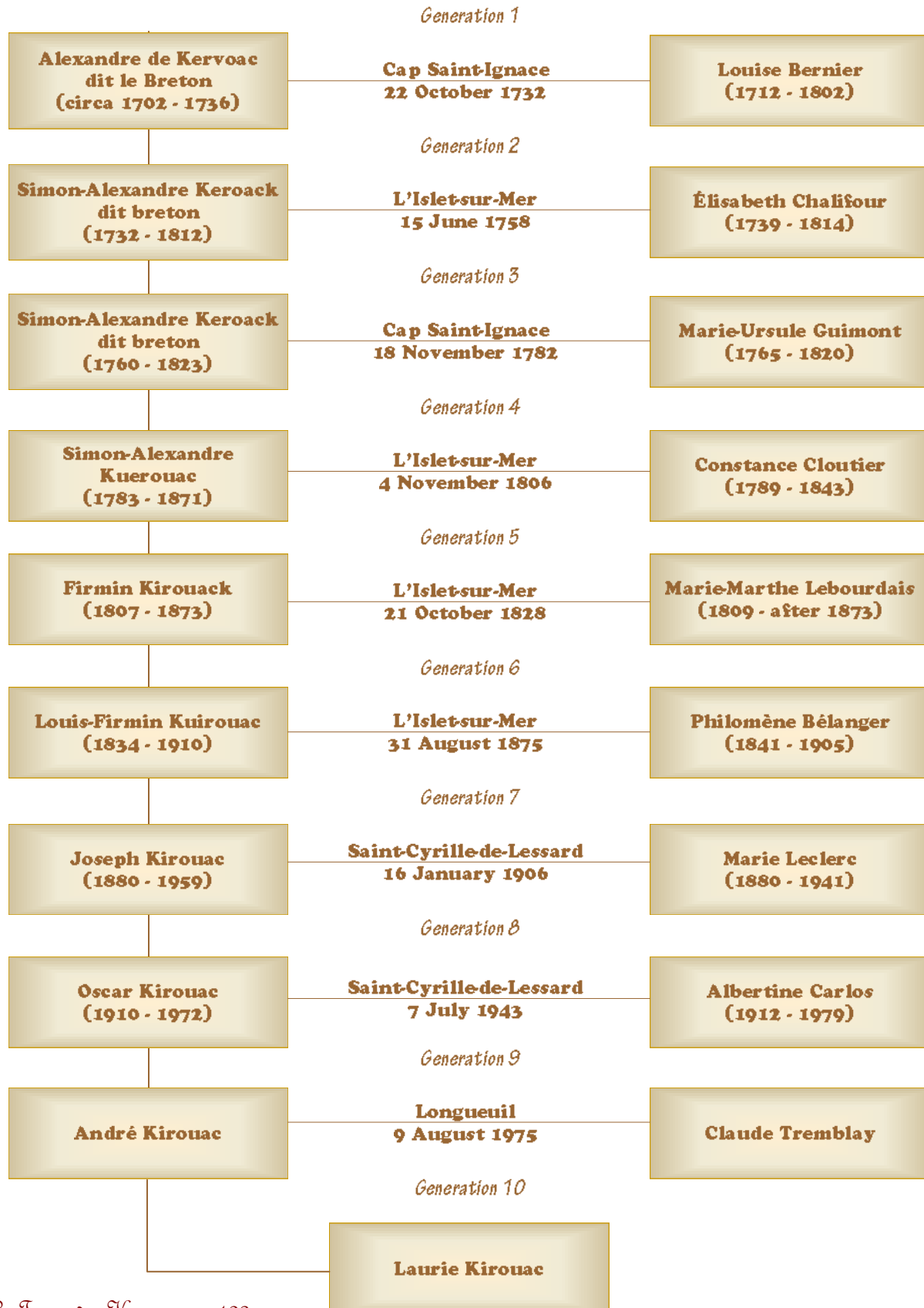
Nicolas Doiron-Leyraud and Laurie Kirouac
(photo: Laurie Kirouac collection)

LK - I do not remember planning either my studies or my professional life. Things somewhat simply happened. I must have been at the right place at the right time. While growing up I never met a sociologist nor heard of one. But, if I remember well, I was always naturally sensitive to social problems and conditions. Very early on, even in elementary school, I could see myself as a social worker, and the more I studied, my curiosity increased and I tried to better understand people and their situation. I took great pleasure in reading scientific articles and books in order to better comprehend various phenomenons. At college, I discovered more about it when some professors, particularly anthropologists and sociologists, introduced me to new or nearly new subjects that aroused my curiosity. At first, I was particularly attracted by sociology but resisted as much as I could because many

¹ *Québec solidaire* is a Quebec leftist party founded in February 2006, defining itself as a progressive force advocating ecology, democracy, feminism, sovereignty, ethnic equality, justice and solidarity in Quebec.
<http://quebecsolidaire.net/propositions/nos-principes>

*MNA = Member of National Assembly in Quebec Government

Ascendancy of Laurie Kirouac



people were discouraging me from embarking on a professional path arguing that it was a rather uncharted road and financially most insecure. I listened to them for a while; however, fairly soon after completing my college degree, I decided to enroll in a course to get my bachelor degree in sociology in order to really find out how much I was interested in this field. And I never changed direction since.

K & R - Professional burnout is one of your main topics. What made you choose it? Besides this, what other problems will you like to study in the coming years?

LK - For various reasons, early on in life I developed a sensitivity and interest in mental health issues. However, I did not know that sociology covered those problems. Often we wrongly think that social sciences have nothing to do with mental health problems, that they are the prerogative of medicine and psychology. I believed that until I met a sociology professor whose special field of interest was mental health. Eventually he became co-director of my thesis on professional burnout.

The reason why I was so keen on professional burnout is simply because there is so little written about it within the social science courses. I found this most surprising given the multiple links I intuitively felt could be drawn between professional burnout and the numerous changes affecting society. Many other questions also



Photo: Laurie Kirouac collection

Laurie's great-grandparents,
Joseph Kirouac and Marie Leclerc



Photo: Laurie Kirouac collection

Sitting in the middle of the photo: Laurie's grand-parents, Oscar Kirouac and Albertine Carlos, proudly celebrating their 25th Wedding Anniversary

caught my interest in the past few years. I looked into some of them, but I regret not having sufficient time to investigate them more. In the near future, I really want to examine recent studies more extensively and write about the subject.

K & R - For the layman it is often difficult to distinguish between professional burnout, overwork, and depression. Could you please explain these terms?

LK - Beyond the distinctions made within the classifications found in manuals of psychiatric diagnosis, DSM and CIM², for example in general a simple way to distinguish between depression and professional burnout is the importance of the difficulties link to work. Work is the root of the professional burnout. Normally, as soon as a person suffering from burnout is taken out of his/her working environment, the person starts to recover.

With depression, it is slightly different. Even if the difficulties experienced at work often play an important part in the distress affecting the persons diagnosed as being 'in a depression' these are not as dominant as in a burnout. In psychiatry, professional burnout is linked to a difficulty in adapting to one's work.

As for professional overwork, historically, the term was used to talk about a particular discomfort (by opposition to well-being)

² The DSM is the French version of the diagnosis manual published by the *American Psychiatric Association*, used by psychiatrists and psychologists among others. The CIM, *International Classification of illnesses*, is the classification system of physical & mental illnesses for health professional published by the World Health Organization (WHO).

that workers faced in the mid-20th century. It manifested itself mainly through extreme fatigue and a feeling of exhaustion due to overwork. In many ways, this is quite similar to today's professional burnout experienced by workers but with a difference. Nowadays, data and reports on professional burnouts give the impression that yesteryear's workers, known to be "professionally overworked" would not have suffered from the very acute identity crisis that today's workers experience when going through a professional burnout.

Following a professional burnout, many people feel the need to review their priorities, to cut down on their work load, to increase time spent with family and friends, in order to, as they say: "find out who/what I really am" or "re-create my true self". If the notion that "work wears down a person" in my research I am interested in finding out its socio-historical roots.

K & R - Sociologically, how can it be explained that professional burnout has become such a scourge at the end of the 20th century? Is this phenomenon prevalent in the Western world or is it found elsewhere? Can the surge of professional burnout be associated with a change in mentality (community versus person) in values (family versus work) in the population in general or is it due to other factors?

LK - There seems to be many factors contributing in various ways and degrees to the increase in the number of professional burnout at the end of the 20th century. Although the term burnout appeared for the first time in France and in the United States during the 1970s, since then it has become a widespread diagnosis in clinics and society in many more western countries, including Canada. As a diagnostic is there an equivalent

outside the Western world? I could not say.

Many factors have to be taken into consideration in order to understand the incredible increase in professional burnout particularly since the 1990s; new work-place organization, new management approach, new activities within the workplace, all are more intense and more than ever dependent on the psychological aptitudes and personality of the workers.

Many excellent studies have been published on these questions, and I included their findings in my research, notably to demonstrate that if, on one hand, work places have changed and demand a much greater personal investment from each worker, on the other hand, workers' attitude and expectation have also changed. Studies show that many workers today expect their job/profession to make it possible for them to find personal satisfaction because it is interesting, stimulating, creative, and in tune with their personal talents, etc. Let us look at what in the past, our grandparents, at least most of them, expected from work: they wanted work to provide them with material means, essentially through a good salary, to be able to enjoy something else besides work and active life, i.e. in their leisure time, their family life and social life. If they had a stimulating job that matched their interest, of course they appreciated it; however, when it was not the case they regretted it but it was rarely bad or painful. In the last decades, individual expectations towards work have indeed greatly changed and that puts people in a "new" position meaning that they risk being bitterly disappointed by their job, having decided to invest themselves "body and soul" to find personal growth and satisfaction *through* work. These new personal expectations from work are not just an individual or psychological phenomenon.

Quite the opposite, it seems to me that it is undeniably linked to the important social changes particularly since the 1980s-1990s; this has radically increased the importance of the place work takes in our lives to the detriment of everything else. Now let's ask what is there today to fully compete with the satisfactions and personal gratifications that we look for in work? Is it family life, married life, leisure, political and social commitment, consumerism? Alas very little, therefore the cause has to be profound social changes.

K & R - In which jobs and professions are people most likely to be suffering from professional burnout? Who is more affected, men or women? And what age group?

LK - At first, we noted that people in service professions were most at risk, i.e., workers in all social related jobs like doctors, nurses, etc. But studies now clearly show that all workers, in all social related categories are more or less at risk of having a burnout. Policemen, agricultural workers, business people, high caliber sportsmen and women, etc. Epidemiological³ studies show that women are slightly more at risk than men; same is true for occasional (part time) workers.

K & R - Sociologically, was there a particular event that could explain the importance now given to professions labelled 'vocation' because they attract the public's gratitude and also make one feel good? Nowadays, people define themselves through their work; or work defines a person. People mix professional and personal life. Putting a boundary between the two seems difficult.

Why? What are the effects?

What can you suggest to help people separate the two?

LK - In certain fields, workers tend to talk about their work as a 'vocation' and, what we see is that those who do so have far more difficulty in putting limits between professional and personal life. They invest themselves so fully in their profession that they find it very difficult to let go without an important guilt feeling gnawing at them. For example, there are many social workers who talk about their professional path in vocational terms; they are also the largest group of workers most likely to suffer a burnout.

Sociologically, it is interesting to note that today to consider one's profession as a vocation is a very widespread attitude found in many professional spheres. When is a profession a vocation? What does vocation refer to when talking about profession? Essentially it means that the work and the person are one, in other words: "my work is what I am"; being involved body and soul in one's work, without making clear distinction between professional and private life. Let's face it; this way of thinking is most prevalent nowadays. Should we conclude that this change explains the increase in professional burnout? I tend to believe so.

K & R - Why is professional burnout a taboo subject? Is it because it is not well documented, or because people fear to be stigmatized, or because of the image projected by the mass media, or because this pathology is not yet included in the DSM or CIM?

LK - I would say it is all of these. The more I study the problem, the more it seems that, nowadays, people find it easier to speak about a professional burnout than a depression. I remember meeting workers who, even after being diagnosed with having a major depression, decided to tell their colleagues once back at work, that

they had a burnout. They explained to me they felt that the negative consequences - stigmatization, embarrassment, rejection, etc. - linked to a burnout, were socially less of a burden than that of a depression; and were less difficult to face separately.

As for stigmatization, things are changing, but rather slowly. One reason being that professional burnout, like other mental problems, is still taboo and people keep being stigmatized. I believe that, collectively the 'unknown' or 'unexplained' factors continue to colour our understanding of the complex forces behind these problems. Individually, it comes out as a more or less conscious fear that perhaps one day one might face similar problems and, unfortunately, stigmatization is one of the reactions to this fear.

On the one hand, many people facing problems due to overwork keep their distances because they are afraid of stigmatization. On the other hand, those not suffering from burnout tend to feel reassured, considering they are free from the weak nature and other traits found in those suffering from mental problems, and also rationalizing they are safe and not likely to ever suffer from a burnout. I believe that this way of thinking helps to maintain all the taboos and stigmatization around people suffering from mental illness, and it is particularly evident in the workplace.

K & R - Reading your two books⁴, we can see that employers have their own way of treating workers in the grips of mental illness. Can an employer lay off an employee having a burnout? If so, do the employees have recourses?

LK - An employer cannot legally fire a worker because of a professional burnout. However, being fired is not, and by far, the

only unfortunate consequence following a sick-leave due to a burnout. Today, we often find that workers are afraid that their relationship with their colleagues and superiors will be damaged because of the reason for their sick leave. They are afraid that they will be looked upon as being different and diminished; that their colleagues will no longer consider them as well as in the past, and will feel embarrassed in their presence and avoid them.

Many workers are worried about these changes and some are actually living that. Sometimes it happens after years of loyal service in a company and good relationship with colleagues. Some say they are put aside, put on a tablet, and notice that their superiors and colleagues are less likely to give them responsibilities or offer them a promotion, etc.

Such effects may seem trivial and unimportant because they do not directly jeopardize the job; nevertheless they are insidious and weigh enormously on workers facing them.

³ Epidemiology is the study and analysis of the patterns, causes, and effects of health and disease conditions in defined populations.

⁴ A) KIROUAC, Laurie. (2015). *L'individu face au travail-sans-fin. Sociologie de l'épuisement professionnel*, (Worker facing never-ending work: Professional burnout, sociology study; Laval University, Québec.

B) DORVIL, Henri, Laurie KIROUAC & Gilles DUPUIS. (2015). *Stigmatisation : les troubles mentaux en milieu de travail et dans les médias de masse*. (Stigmatizing Mental problems in the work-place and in mass media) published in French by Université de Montreal.



Laurie's father, André Kirouac, and, left on the photo, his partner, Manon Robert and, right on the photo, Claude Tremblay, Laurie's mother.

K & R - In your book, about *people facing never-ending work*⁴, you often mention that workers are disheartened by the gap between “real work place” versus “ideal work place”. Should schools let students know what real professional life is like? Offer a course on how to balance personal and professional life, could such a course help to reduce the number of professional burnout?

LK - It would be great to inform people how essential it is to find proper balance between professional and personal life. However, there are various social levels, and it is important to think how to support the balance between the two and avoid putting the whole responsibility on the person. For example, it could be done through promoting flexible schedules, longer holidays, facilitate part-time work or a four-day instead of a five-day week. I also think it is important to support social commitment in one's community, possibly through income tax credits.

K & R - From a sociological view point, how could mentality be changed? Should work planning and organization be revised?

LK - Unfortunately, changing mentalities is a rather long process, particularly where mental health is concerned, inherited ideas are rather persistent. In various investigations I was involved in as a researcher, I noticed that workers who had to take a leave of absence due to a so-called mental problem often told me that they found it particularly helpful when personalities accepted to talk openly about their own problem, *coming out* (in English in original French text). According to these workers that is a good way to de-stigmatize the realities linked to mental health because it shows that public persona are a living proof that “normal” life remains possible and is so after a mental breakdown, particularly when people going

through such spell can access various quality services to get better. But unfortunately when it comes to accessing the needed services, particularly psychological ones, social levels make a difference.

K & R - While preparing this interview, we learned that you have been teaching at the Department of Sociology at UQAM (University of Quebec in Montreal) besides doing post-doctoral research.

What motivates you to pursue both teaching and research? How does it benefit you?

LK - In the last years, I have been teaching but my main activity is researching. I love teaching and I hope to do more in the future. To me passing on knowledge through teaching is to me all the more essential because I found my calling in life thanks to the inquisitiveness and intellectual alertness of some of my professors.

However, I consider post-doctoral research a privilege as it allows me to remain involved, in contact with the grass-root, to see how problems evolve, as well as staying in contact with various researchers and medical practitioners.

Research is one of the rare fields of activities where we can still ask certain questions socially pertinent and try to find useful answers helping to further both knowledge and applications.

K & R - What would you like your students as well as the scientific community to remember from your teaching and research?

LK - I am still at the beginning of my career, so presently I find it a bit

difficult to imagine what should be remembered from my research and teaching. Until now as a researcher in sociology I have tried to show intellectual honesty, curiosity, and enthusiasm and I sincerely hope that I have roused the curiosity of others and communicated the desire to develop their own thinking process.

K & R - On a more personal plan, do you have any new projects in your field of study?

LK - For a year now, I have been working on aging and social diversity⁵ as researcher and research project coordinator, studying solitude among the elderly Quebec population, whether living alone by choice or not. This particular research enables me to keep studying mental health questions from a social point of

view centered on aging. I also recently started working on a new post-doctoral programme financed by the Robert-Sauvé Research Institute on health and security in the work place⁶, it is somewhat the continuation of the research on stigmatization of workers facing mental problem, which I recently worked on.

This time, I intend to look at the attitudes of immediate superiors and what should be their attitude towards workers coming back to work after a period away because of a physical or mental problem. The idea will be to see how accompanying these people is more or less linked to the possible stigmatization incurred by the workers and try to determine some “good practices” to be encouraged.

Conclusion

As we can see, the new work organization that appeared in the 1970s contributed to the increase in professional burnout and the subject has remained taboo until now.

Studies carried out by researchers like Laurie Kirouac enable us to better understand the situation and force us to think differently about work and society.

We wish all the best to Laurie Kirouac in her new post-doctoral study and in her many professional endeavours.

⁵ <http://chairevieillissement.uqam.ca>

⁶ <http://www.irsst.qc.ca>



In front, André Kirouac and his partner, Manon Robert; behind, Laurie Kirouac and her partner, Nicolas Doiron-Leyraud. (Photo: Laurie Kirouac collection)

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Translator's note: Web sites consulted in French; most would have an English equivalent.

< <http://chairevieillissement.uqam.ca/>>, consulted on 2017-2-12.

<https://fr.wikipedia.org/wiki/Manuel_diagnostique_et_statistique_des_troubles_mentaux> consulted on 2017-2-4

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<<http://quebecsolidaire.net/propositions/nos-principes>>, consulted on 2017-2-4

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ERRATA

On page 34 in the previous **Trésor des Kirouac** (#122) in the article about Janet Kerouac, written by Gerald Nicosia and published in The Sun, Lowell, Massachusetts, on 5 October 2016, a great friend of Jan from Quebec noticed that the word "heathen" had been wrongly translated in French. The article quotes Jan saying: "The word spirituality usually makes me cringe, being a barefoot heathen of the Lower East Side, who spent most of her time robbing the poor box!" Heathen was translated by the word "athée" i.e. atheist; it was a mistake. It should have been "païenne" i.e. pagan; the translator apologizes and adds that a 'heathen' may be 'pagan' but not necessarily an 'atheist'. As for Jan, her great Quebec friend is keen to enhance the fact that Jan was never an atheist.

Photo: François Kirouac



Also in the previous **Trésor des Kirouac** (#122) on page 35, the person in the photo (here on the left) was wrongly identified as Carol Ross Shank, a friend of Jan from youth.

The photo on page 35 in #122, and here on the left, is that of Amy Haders, a long-time admirer of Jan Kerouac's work.

"Yes, this is where I come from" ¹

by Jean-Guy Kirouac, with the generous help of Lise Laferrière

This article was written by Jean-Guy Kirouac, one of the fifteen founders of the Kirouac Family Association and one of the organizers of the first great K/ gathering at L'Islet-sur-Mer in 1980. He was also the first KFA secretary from 1978 to 1982.

When I met Jacques Kirouac and François Kirouac, commendable KFA partners, I told them about my recent trip in the north-west of France in our ancestor's footsteps. Of course, they immediately asked me to write an article for our Association's bulletin. So here is the story of a one-month journey that my spouse, Lise Laferrière, and I made from 28 May to 27 June 2015.

Among the many sites we planned to visit in beautiful France, we hoped above all to find the places of origin of our respective ancestors who were all born in France before emigrating to New-France. This meant including in our list of regions: Brittany, the Loire Valley and the north of Poitou.

Before reaching Brittany, we visited different places: Giverny to admire Monet's gardens; Rouen, to admire



Jean-Guy Kirouac in Lanmeur in Brittany (Photo: Jean-Guy Kirouac collection)

the magnificent Notre-Dame Cathedral, one of the greatest Gothic art attainments in France; then walk through the crowds in Rouen to reach the Old Market Square, where Jeanne d'Arc's death was being commemorated, she was burnt at the stake on 30 May 1431; Fécamp and Étretat, on the Côte d'Albâtre, all along the Atlantic coast, as well as Honfleur, Deauville, Houlgate and Cabourg, on the Côte Fleurie; Bayeux, to see its famous tapestry; Caen, to visit its

abbeys, ducal castle, and memorial, without forgetting on the way north on the Orne river, the Pegasus Bridge Museum. Then along the Côte de Nacre, where the Allies landed in 1944 on the magnificent Normandy beaches stretched for miles. Finally, going southward, at the border of Normandy and Brittany we reached Mont-Saint-Michel, and climbed St-Michael-Mount.

Brittany

Brittany is Armor, the country by the sea. In Cancale, a small harbour famous for its oysters for over 2,000 years, we inhaled the sea breeze. La Côte d'Émeraude with its blue-green/emerald sea shines like a giant precious stone stretching along sandy beaches flanked by spectacular rocks. One can also admire the Emerald Coast from the top of the ramparts of St-

¹ Excerpt from Clément Kirouac's speech made in Huelgoat on 9 July 2000, when unveiling a memorial plaque: 'On this Breton soil, this plaque will be a landmark for any Kirouac passing by Huelgoat and who will say: "Yes, this is where I come from."



Near Lanmeur, the *de Kervoac* round-about. In Brittany road signs are bilingual: French first, Breton second. (Photo: Jean-Guy Kirouac collection)

Malo, the city that played such an active role in the discovery of the New World. In 1534, from its famous port the explorer Jacques Cartier departed to take possession of Canada in the name of the French king. Then, along the Côte de Granite Rose just before reaching Primel, by the Primel headland we turned towards Lanmeur.

Lanmeur

We wanted to see Lanmeur in the north-west of Brittany because, in this small village between Lannion and Morlaix, at the crossroads of two ancient Roman roads there is a small hamlet named Kervoac built on the land that gave our family its name.

Our ancestor's great-grandfather, Auffroy Le Bihan (1618-1662), born in Lanmeur, was a merchant in Morlaix, and the first one to add the Kervoac surname to his Le Bihan family name. A hundred years later, Urbain François Le Bihan settled in New France and used the "de Kervoac" surname which eventually became a family name found only in North America. So we went to Kervoac and found the Jack Kerouac street; the street sign indicates that it is in honour of all the Kirouacs but chiefly of the famous Franco-American Breton. This street sign was unveiled during the "Return to the roots" festivities for the North-American Kirouacs in Lanmeur on 8 July 2000 in the presence of many members of the **Kirouac Family Association**.

Morlaix

After a delicious Breton dinner in St -Samson, located along the Bay of Morlaix, and after one night in Primel, rocked by the waves of the Pink Granit Coast, we drove to Morlaix, another stage in our pilgrimage in the footsteps of our ancestor's family. In the 17th century, Auffroy Le Bihan, Sieur de Kervoac, our ancestor's great-grandfather, left his native Lanmeur

and moved to the thriving town of Morlaix where the linen trade was flourishing. Linen was then exported throughout Europe as European settlers living in faraway English, Portuguese, and Spanish colonies appreciated its lightness allowing them to better withstand tropical climates.

Huelgoat (The upper forest)

Huelgoat is a village in the French Department of Finistère and a region in Brittany. It is the chief town in the canton that includes the

Monts d'Arrée and the Armorican Regional Park. Huelgoat is located on a granite outcrop. It includes a large forest of 1,147 hectares, somewhat the remains of the Broceliande Forest. It is famous for long walks and legends, and located at the heart of a rather unusual natural heritage. All this shows that Brittany is not only the sea "the Armor", but also the land "the Argoat" with its hills and valleys.

Upon arriving in Huelgoat, we take a room at the Hôtel du Lac, exactly where, on July 9th 2000, members



Typical 15th century half-timbered houses in Morlaix, with upper story overhang.

of the North American **Kirouac Family Association** and their distinguished guests enjoyed a meal as part of their “Return to the roots” activities. The hotel is located on the shores of a lovely small lake created in the 16th century to preserve water needed for mining purposes. Today, the lake flows into the Rivière d’Argent (silver river), supplying water to the Chaos Mill and the Chaos granite site.

Soon after our arrival, we walked to the tourist office. We hardly manage to introduce ourselves before the agent quickly showed us a map indicating the *venelle du Chai*, i.e. the-wine-and-spirits-storehouse alley, leading to the town square and bordering Saint-Yves Church. She added that the house of the American Kirouacs’ ancestor, built in 1668, located in that alley, is now an artist’s studio.

Here let’s point out that Laurens Le Bihan sieur de Kervoac, a rich merchant in Morlaix, also an attorney and notary who migrated to Huelgoat, settling near the church, the market and the central square, is the one who first added the de Kervoac particle to his family name. In 1666, he had a son, François-Joachim Le Bihan de Kervoac (1666 -1727), who became a Royal notary and, in 1687 married Catherine Bizien, also from Huelgoat. They had thirteen children, including a son born around 1702 named Urbain François Le Bihan, who left for the New World in 1721. By adding the de Kervoac particle to his name, Urbain François bequeathed the name of a Breton estate to some 3000 North-American descendants. He is the ancestor of the North American Kirouacs.

Following our visit in the Chai alley, we found the granite plaque commemorating the coming of the North American Kirouacs for its unveiling on 9 July 2000, honouring Urbain François Le Bihan de Kervoac, their ancestor.



It is believed that our ancestor, Urbain François Le Bihan, was born in this house located in the Venelle du Chai, on the right hand-side of the Church of St-Yves. Translation: venelle = lane; chai = wine & spirits storehouse). (Photo: Jean-Guy Kirouac collection)

Before completing our tour of Brittany we visited a few Parish walled cemeteries, in particular the one in Lannédern. Then we drove across the Crozon peninsula up to the Cape de La Chèvre (Cape Goat); strolled in the old Quimper, visiting the cathedral, pottery (faïence) factories, and museums. Finally, we drove along the Carnac alignment to admire the numerous standing stones; it is one of the most important archeological/prehistoric sites in the world.

The Loire Valley and Poitou

Two of my wife’s ancestors were from the Loire Valley; another was born in La Rochelle, in the old French province of Poitou. And we stopped in Nantes, Azay-le-Rideau, and La Rochelle, also visiting the famous castle of Langeais, the gardens in Villandry, and Les Sables-d’Olonne, a seaside resort in the Vendée.



Memorial plaque located on the bridge spanning the outlet of Huelgoat Lake into the Rivière d’Argent (silver river). (Photo: Jean-Guy Kirouac collection)



Photo: Jean-Guy Kirouac collection

On the left, the Chainé Tower where the permanent exhibition entitled “On Board for New-France” can be seen. Note the Quebec flag at the top; to the right, the Saint-Nicolas Tower. Most ships bound for New-France would have sailed between those two towers.

In La Rochelle, we climbed into the Chainé Tower which, since 2008, houses, on three levels, a permanent exhibition called “On Board for New France” (Embarquez pour la Nouvelle-France). It illustrates the many links between the City of La Rochelle and New-France. The visitor is invited to follow the itinerary of the migrants who left the area during the 16th and 17th centuries. To complete our odyssey we visited the palace of Jacques Coeur in Bourges and the magnificent gothic cathedral in Chartres.

We hope this overview will inspire you to visit our ancestor’s beautiful land and country.



Lise Laferrière and Jean-Guy Kirouac in Carnac in Bretagne.



(photos: Jean-Guy Kirouac collection)

ANNUAL GATHERING OF THE KIROUAC FAMILY ASSOCIATION

SATURDAY, 9 SEPTEMBER 2017

MONTREAL BOTANICAL GARDEN

PRELIMINARY PROGRAMME

- 8:00 a.m. Registration
9:00 a.m. Annual General Meeting
10:30 a.m. Guided Tour of the Marie-Victorin Herbarium
NOON Free time for lunch at the Botanical Garden's Restaurant
1:30 p.m. Free time to visit exterior gardens and greenhouses
3:30 p.m. Guided Tour of Marie-Victorin's old office and the CJN Office
In the Botanical Garden's Administrative Building; and
Outdoor archeological remains linked to Marie-Victorin
5:00 p.m. Cocktail under the big top followed by
5:30 p.m. Dinner under the big top
8:00 p.m. At dusk and dark: stroll through the illuminated gardens:
Around the Chinese Pavilion – 25th Season of Chinese Lanterns
Around the Japanese Pavilion for the third season
And, for the first time, in the Garden of the First Nations
9:30 p.m. Au revoir!
See you next year in Quebec City for the KFA's 40th Anniversary



Part of the Chinese Garden at dusk (Photo: Pierre Kirouac collection)

EUREKA!

THE GENUINE KIROUAC TREASURE IS AT THE MONTREAL BOTANICAL GARDEN

by Marie Lussier Timperley

Indeed the GENUINE KIROUAC TREASURE is preciously preserved and constantly and tirelessly enriched at the Montreal Botanical Garden. It is not a secret; however, who knows it?

In order to prepare the 2017 annual KFA gathering, I contacted the Herbar Marie-Victorin and I had the privilege to spend a few hours with the assistant-curator, Mr. Geoffrey Hall who is also the coordinator of the Herbarium's collections since 2012.

You most likely have at least once visited the Montreal Botanical Garden, walked through the greenhouses and the extensive exterior gardens. But have you ever seen the HERBARIUM? You are likely to have heard about its existence, particularly if you read the Kirouac family bulletin, but unless you are a botanist, researcher or scientist, what else do you know about it?

Marie-Victorin, our cousin the botanist, born Conrad Kirouac (1885-1944), collected thousands of plants, took thousands of photos and constituted his herbarium, his heritage. But more than accumulating plants, he has disseminated a love for botany and the seeds of scientific learning. When looking at Conrad's genealogy, we can trace his ascendancy, but what can be said about his descendant? The descendants of a religious and celibate man.

His descendants are all those whom I like to call the "K/s by heart" if not by blood because they all tirelessly pursue his work and thanks to whom Marie-Victorin's heritage incessantly grows. Since 2011 the Marie-Victorin Herbarium and the Biodiversity Centre



Brother Marie-Victorin holding an *aster gaspensis* / aster/daisy from the Gaspé Peninsula, Bonaventure (Quebec). Photo taken in 1940. Source: Archives from University of Montreal. (E01182FP01948)

of the University of Montreal are located into a modern building, erected to accommodate all the needs for at least another century. It is a jewel hidden between the administration building of the Botanical Garden and the tropical greenhouses. It is both an oasis of peace and a beehive where the multiple essential tasks -- required between receiving a specimen and the time the data is put 'online'-- a beehive where essential tasks are performed usually by volunteers, including a retired assistant-curator who cannot stay away from the work he loves.

MARIE-VICTORIN'S HERITAGE

There are presently 700,000 specimens in the herbarium preserved in ideal conditions. The Herbarium is regularly enriched thanks to exchanges from universities and botanical gardens around the world and by new plants still being discovered.

Could Marie-Victorin ever have imagined or even dreamed that one day his herbarium would not only be previously preserved and exponentially enriched but also available to one and all, at all time, everywhere on the planet, and this through **Canadensys** (see next page).

The oldest specimen in the Herbarium's archives dates back to 1776. In short, its history goes back to James Cook (1728-1779), the great English explorer who sailed around the world, including up the Saint-Lawrence. He was assassinated during his last exploration in the Pacific but David Nelson, the biologist travelling with him would carry on fieldwork whenever the ship anchored and he brought back to Europe some specimens and one of them was sent on to Montreal via Paris! As for the oldest Quebec specimen it was discovered in 1820. New plants are still being discovered in Quebec's northern most region and are diligently sent to the Herbarium. It is to be seen.

In order to better understand our heritage, curiosity is an excellent quality. And, if one can claim Conrad Kirouac as a distant cousin, it is essential to know about his heritage, and to know that there are so many others who may not be related by blood to the K/s but related through their heart, passion and dedication to botany and plant research, and they keep enriching the Herbarium; their work is invaluable.

If you find botanical and scientific vocabulary slightly daunting, like I do, no need to worry because, when we visit the Herbarium, generous volunteers will be there to explain, in simple words, every step of the process

between collecting a specimen on a field trip and adding it to the Herbarium and to Canadensys. You will be astounded and so proud of what is happening in our cousin's garden.

So it is a date: **Saturday, 9 September 2017**, at the **Montreal Botanical Garden**, all Kirouacs are invited to discover **OUR COUSIN'S HERITAGE, THE TRUE KIROUAC TREASURE**, precious preserved, and incessantly enriched.

The K's history in three stages:

Past:

For two centuries, the Kirouacs believed in a legend: some documents kept in a

casket, possibly about a noble title and an inheritance ... and perhaps all burnt ?

Present:

At the end of the 20th century, at last the identity and birthplace of our ancestor are discovered and the history of his descendants starts being published in **Le Trésor des Kirouac**, our family encyclopedia.

Future:

The **TRUE KIROUAC TREASURE** is preserved and daily enriched at the **Montreal Botanical Garden** and available to the world through, an exceptional website, **Canadensys**.

THE INHERITANCE OF OUR COUSIN CONRAD is THE TRUE KIROUAC TREASURE

This is what all Kirouacs are invited to discover during this year's Kirouac Family Association's annual gathering to be held at the Montreal Botanical Garden on Saturday, 9 September 2017.

CANADENSYS

A World Wide Web Site created by

*The University of Montreal Biodiversity Centre and the Canadensys Consortium
by Marie Lussier Timperley*

In preparation for the KFA annual gathering I visited the **Marie-Victorin Herbarium** and was kindly received by Mr. Geoffrey Hall*, assistant curator and coordinator of the herbarium's collections, and one of the creative minds behind **Canadensys**. The least I can say is that I was bowled over by all he taught me.

Canadensys, operated from the *University of Montreal Biodiversity Centre*, is a Canada-wide effort to make the biodiversity information held in biological collections accessible to everyone. Researchers, collections managers, curators, computer scientists, students and teachers all contribute in sharing data on plants, animals, mushrooms and other Canadian species. This web site is available to all, amateur and experts, at anytime, anywhere on the planet.

Canadensys was created at the Montreal Botanical Garden in 2011, aided by a subsidy from the Canadian Foundation for Creativity (FCI). It actively participates in the *Canadian Biodiversity Information*

Facility (CBIF) and the Global Biodiversity Information Facility, (GBIF).

Canadensys' central mission is to make available online all data pertaining to known biodiversity as this information is crucial for understanding and properly managing biodiversity and ecosystems, but is often difficult to access. It is published using the *Darwin Core*, the internationally accepted biodiversity information standard and is accessible to everyone and can be downloaded and used free of charge.

Canadensys, by enabling the publication of the data, facilitates cross-analyses of species occurrence data within geospatial and environmental models. It enhances both our understanding of global environmental issues and the development of sound biodiversity policies across the country and the world.

In plain language for non-initiated but wondering if it is useful for ordinary folks, if you are keen to eat healthy food, it is, among other things, vital for the

development of food plants for future generations.

Briefly, the heart, brain, and drive of **Canadensys** are in the new modern building located in the *Montreal Botanical Garden*.

All technical info is from the multi-lingual **Canadensys** Website. Comments are mine.

Website: <http://data.canadensys.net/explorer/fr/rechercher>

**Geoffrey Hall, assistant-curator of the Marie-Victorin Herbarium, is also the coordinator of the herbarium collections since July 2012. His knowledge of the Quebec flora is extensive as well as that of other countries, particularly Mexico. He is actively involved in the Quebec botanical community. Plant taxonomy has no secret for him; particularly the genus Carex and he can explain everything in French, English and Spanish.*

PRESS REVIEW

LUC BROUILLET, AWARDED THE LAWSON* MEDAL

A great honour for the IRBV, Institut de Recherche en Botanique Végétale, Research Institute in Plant Biology

“Professor Luc Brouillet receives the Lawson Medal, the most prestigious award of the Canadian Botanical Association*.”

On 18 May 2016, during the Canadian Botanical Association's annual meeting held at the University of Victoria, British Columbia, Canada, Luc Brouillet received the Lawson Medal in recognition of his lifetime contributions to Canadian botany as researcher and teacher, and his exceptional participation in two major Canadian botanical projects, *Flora North America* and *Vascan*.

For the past thirty-five years, Luc Brouillet's works has been centered on plant taxonomy. Recognised for his encyclopedic knowledge of the

North American flora and his expertise in nomenclature, he greatly contributed to the development of plant taxonomy in Quebec, Canada, and North America through his research, teaching, and as a Curator of the Marie-Victorin Herbarium and his involvement in important floristic projects.

“Congratulations for this well-deserved award from your ‘botanical’ colleagues who wish to underline your remarkable contribution to the development of botany.”

The news and congratulations were written by Jocelyne Ayotte, and published on the (French) website of the Montreal Botanical Garden on 25 May 2016; **we proudly reproduce this commendation in *Le Trésor des Kirouac*.**

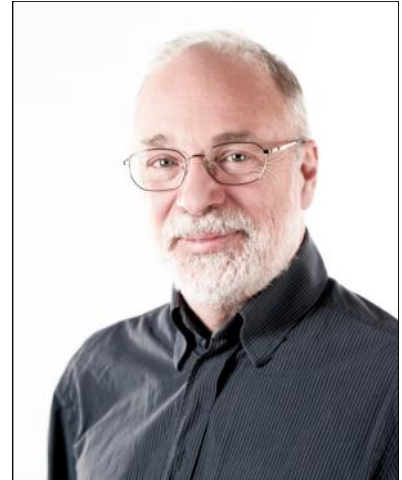


Photo: Ville de Montréal

Luc Brouillet, professor at the IRBV (Research Institute in Plant Biology) and curator of the Marie-Victorin Herbarium, is the co-author of the third edition of *La Flore Laurentienne* (1935); (*Laurentian Flora*, considered the bible of Quebec botany), published at Édition Gaétan Morin in 2002.

* The **Lawson Medal** is the most prestigious award of the Canadian Botanical Association (CBA). Created in 1969, it was established "to provide a collective, formal expression of the admiration and respect of botanists in Canada for excellence in the contribution of an individual to Canadian botany". The award is in recognition of cumulative, lifetime contributions to Canadian botany by a senior researcher, teacher or administrator. It is named in honour of Dr. George Lawson (1827-1895) who is generally regarded as Canada's first professional botanist. Among the recipients the first one in 1969 was Jacques Rousseau (1905-1970), director of the Montreal Botanical Garden; and in 1986, Pierre Dansereau (1911-2011). (Website: <http://www.cba-abc.ca/lawson.htm>)



As they say, "better late than never" so I take great pleasure, in my name and in the name of the Kirouac Family Association Board members in offering our warmest congratulations to Professor Brouillet. Most readers likely know of his link with the Kirouacs through Monique Hurtubise-Brouillet, his aunt who loves to talk about her nephew who is so much involved in Marie-Victorin's Herbarium. To loop the loop, let's add that Monique's mother, was born Kirouac, hence the link with Conrad Kirouac.

François Kirouac, president

If you have not yet renewed your membership, please do so ASAP, to be sure to receive the next issue of *Le Trésor des Kirouac*.



IN MEMORIAM



COWAN, DORINE M.

née TOBENSKI (1919-2016)

Dorine M. (Tobenski) Cowan, 97, of Bradley, Illinois, passed away 17 December 2016, in Bourbonnais. Funeral Mass was at her parish St. Joseph Catholic Church in Bradley followed by interment in Mount Calvary Cemetery, Kankakee. Dorine was born on 9 December 1919 in Irwin, daughter of Frank and **Aldea (Kerouac) Tobenski** and the **grand-daughter of Philippe Kerouac (GFK 02732)**. Dorine married Ralph "Blackie" Cowan on 30 June 1946 at St. James Church in Irwin. He preceded her in death on 3 March 1999. Surviving are two daughters and sons-in-law, Rose Ellen and Marvin "Gene" Lavallie, and Deborah and William Bennett; one brother, Harold Tobenski; a sister and brother-in-law, Donna & Merlyn Witheft; a sister-in-law, Geraldine Tobenski; three grandchildren; a step-grandson; five great-grandchildren; three step-great-grandchildren; several nieces and nephews. Preceding her in death, a brother, Floyd Tobenski and a sister-in-law, Helen (Nicholas) Tobenski.

DEROODE, ALVERNA JOSEPHINE, née CURWICK (1927-2017)

Born 14 February 1927 in Ghent, Minnesota, and died in St Paul, Minnesota, on 5 February 2017. Preceded in death by husband Robert John, daughter Rebecca Day, her parents, Mary (Baert) and Leo Curwick, sisters Eileen and Elizabeth, brothers Bernard and Lawrence, parents-in-law Theodore and Mary DeRoode. She is survived by daughters Christine Matimba, Gloria, Miriam, Melissa DeRoode, and Mary Saunders; sixteen grandchildren, ten great-grandchildren, brothers Edward (Joyce) and LeRoy Curwick (Kay), sisters Marie Sullivan, Kathleen Drown, Virginia Steinfadt, and Valerie Jakob (Thomas), brother-in-law Theodore DeRoode (Nancy), sister-in-law Clara DeRoode; numerous relatives

and friends. Funeral Mass was at St. Eloi Church, Ghent, on 11 February. A celebration of her life will be held in Metro Area when warmer weather arrives.

DRISCOLL, LORETTA LILLIAN, née KIROUAC (1920-2017)

Loretta Lillian (née Kirouac) Driscoll, aged 96, of West Springfield, Mass., died 3 January 2017, at Heritage Hall in Agawam. She was the daughter of the late **Napoleon (GFK 01904)**, and **Elodie (Fontaine) Kirouac**. Born and educated in Chicopee, she was employed by Rexnord Corporation (formerly Baldwin-Duckworth) in Springfield for more than 35 years before retiring in 1982. She was a keen traveler: an African photo-safari, Europe, South America and the Caribbean. She enjoyed membership in several local ten-pin bowling leagues and metal detector clubs. She leaves to mourn her daughters: Diana Robinson, Corinne Franklin, Denise Orf and husband Gene, son Mark and Cindy; also eight grandchildren and seven great-grandchildren. Private funeral.

HURTUBISE, GUY (1949-2017)

On 8 January 2017 in Sainte-Foy (Quebec City), died Guy Hurtubise, son of Gilles and Lucille (née Daigneault) Hurtubise. He was born on 31 May 1949. Besides his parents, he leaves to mourn his two sons Vincent and Nicolas.

KIROUAC-PERREAU, ESTHER (1959-2016)

At Marie-Pagé Centre in Victoriaville (Quebec), on 12 September 2016, aged 57, died Mrs. **Esther Kirouac (GFK 00766)**, wife of Mario Perreault. Funeral was held on 23 September in the chapel of Louis Bergeron Funeral Home in Arthabaska (Québec). Mrs. Esther Kirouac-Perreault also leaves to mourn her brothers and sisters: Mireille

Kirouac (Clément Vautour), Yves Kirouac (Sylvie Savage) and Michel Kirouac (Chantale Mongeau).

KIROUAC, MICHAEL A. (1931-2017)

Michael A. Kirouac (**GFK 01377**) died on 16 January 2017 at the hospital. Born on 20 July 1931, he was the son of Albert and Gertrude (née Edwards) Kirouac. He leaves to mourn his second wife Alex and her daughters Jolie, Hedy, and their families. Predeceased by his first wife Edna, he leaves their son Ken, daughter-in-law Lucy, and his cherished granddaughter Sara. A service was held in the chapel of Collins Clarke MacGillivray White Funeral Home.

KIROUAC, VICTOR E., Jr. (1948-2016)

Victor E. Kirouac, Jr. 68, of Townsend, Massachusetts, formerly of Clinton and Ashburnham, died 3 November 2016 at Leominster Hospital. Mr. Kirouac was born in Holden, 1 May 1948 son of **Victor E. and Alice L. (Arvo) Kirouac Sr.** During the Vietnam era he served in the U.S. Army. Before retiring in 2013 Mr. Kirouac was maintenance supervisor at Sterlite Corporation in Townsend. Prior to that, he was a truck driver at Bates Corrugated Box Company in Townsend. He is survived by two sons, Kenneth Kirouac and his wife, Jennifer, Jesse Kirouac; a brother, Robert Kirouac and a sister, Martha Thibodeau. He was predeceased by a brother, Ernest Kirouac. Victor belonged to several motorcycle clubs. He was a life member and past commander of the Townsend VFW and member of the Ashburnham VFW and Fitchburg Order of Eagles. Graveside service was held on 14 November at the Massachusetts Veterans Cemetery in Winchendon.

**KIROUAC-MICHAUD,
VIOLA BOURGOIN (1940-2016)**

Mrs. Viola Bourgoïn (née Kirouac), aged 76 died on 18 September 2016 at Edmonton, Alberta, Canada. Born on 23 January 1940 at Notre-Dame-de-Lourdes, New-Brunswick, Canada, she was the eldest of the fifteen children of Doria (née Michaud) and Émile Kirouac. On 11 July 1955, she married Alveo Michaud in NB. He died accidentally on 31 March 1971, leaving ten children. In February 1977, Viola went to Alberta with her best friend, Edgar Bourgoïn. They later married and had a son. Together with Edgar's adult sons worked all over Alberta in construction. In 1988 they purchased a trap line #2360 and lived on the line, trapping, hunting and fishing. They retired in 2009 in Caslan, Alberta.

She was predeceased by her parents Doria Michaud and Emile Kirouac; her first husband Alveo Michaud; three brothers Reginald Kirouac, Leandre Kirouac and Marcel Kirouac; a sister-in-law, Rosemarie Kirouac. She leaves to mourn her second husband Edgar Bourgoïn and their son, Ricky Bourgoïn, his wife Katherine & two grandchildren. From her first marriage, she leaves: Marjolaine & Perry Fournier, Danielle Michaud & Keith Scott, Bernice & John Madrazo, Nancy Michaud, Hermel Michaud & Christine Boulanger, Jocelyne & Yvon LeBlanc, Violette Michaud & Roger Laprise, Monique & Lyle Jensen, Lisa Michaud & Michel Fillion, Louise Michaud & Jim Mayes; her siblings Elmer Kirouac, Juliette Madore, Roger & Edwina Kirouac, Clairmont & Solange Kirouac, Micheline & Vincent Pelletier, Fernand & Laurie Kirouac, Suzanne & Michael Dziob, Bernard & Diane Kirouac, France & Reginald St-Amand, Parise Kirouac & Alan Bell, Reid Grenier, Brian Kirouac & Manon Blanchette.

**KIROUAC-MORIN, MARIETTE
(1932 - 2017)**

At St-Augustin-de-Desmaures, Quebec, on 22 January 2017, aged 84 died Mrs. Mariette Kirouac, widow of Laurent Morin and daughter of the late Marie-Ange Després and the late Armand Kirouac. A religious service was held at the St-Charles Funeral Parlour, on 5 February 2017. Burial at a later date in St-Charles Cemetery. She leaves to mourn her children: Pierre (Marie-Claude Demers) and Richard (Carol Pilon); her grandchildren: Guillaume, Catherine, Sébastien, Gabrielle and Geneviève; her brothers and sisters: Pierrette, Lise, Jacques (Lise Gagné), Marie-Paule (Jacques Codère), Fernando, Rachel (André Journault) and **René Kirouac* (Sylvie Houde)**; and many relatives and friends. She was predeceased by one brother Yvon (Rosa Laurendeau). (***René is the present KFA Treasurer.**)

**LAPLANTE, BERTRAND
(1927-2016)**

On 15 October 2016, at Gatineau, Quebec, aged 89 died Bertrand Laplante. He was the husband of Lina Morin and the son of the late Joseph Laplante and the late Éliza Bouchard. Besides his wife, he leaves to mourn one son, Jacques (**Claudette Kirouac, GFK 01337**). Funeral was on 30 October at Gatineau.

**LOISELLE-KÉROUACK,
THÉRÈSE (1923-2016)**

At the Laval Hospital, on first December 2016, aged 93, died Thérèse Loisel, widow of **Lucien Kérouack (GFK 01852)**. She was the daughter of Alice Rondeau and Wilfrid Loisel. She leaves to mourn her children: Rénald (Marie France Roy), Roger (Gisèle Sauvageau), Pierre, Suzanne (the late Jim Kelly), Hélène (Benoît Pérusse) and Alain (Maryse); her grandchildren: Josée Kérouack (Mario Bidégaré), Guylaine Kérouack (Steeve Béchard), Isabelle Kérouack (Dany Brisson), Denis Kérouack (Amélie Courcy), Julie Kérouack (Jean-François Bouchard), Annie Kérouack (Guy Tremblay), Michel

Kérouack, Pascal Kérouack, Jean-François Pérusse (Mylène Denis), Mélanie Pérusse (Christian Desormeaux), Pier-Luc Pérusse, Patrick Kelly (Geneviève Benoît), Nicolas Kelly, Caroline Kelly, Guillaume -Alexandre Kérouack (Mélicha Lebel), Roxann Kérouack, Raphaëlle Kérouack (Michaël Cloutier), Pier-Olivier Kérouack and Patrick Viger; her great-grandchildren: Sarah and Sébastien Bidégaré, Camille and Antoine Béchard, Marc-Antoine and Étienne Brisson, Olivier and Noémie Bouchard, Gabriel, Marc-André and William Tremblay, Magaly, Alexandra and Andréanne Kelly, Amélie Pérusse, Aurélie and Emy Kérouack; her former daughters-in-law: Germaine Béland and Marie-France Bernier. Funeral was held on 10 December in St-Mathieu Church in Quebec City. Interment at cemetery Les Jardins Québec.

**MASSON, CLÉMENT
(1937-2016)**

At Trois-Rivières, Quebec, on 13 December 2016, aged 79 died Clément Masson husband of Pierrette Labonté-Masson. Funeral was on 24 December in the chapel of J. D. Garneau Funeral Home at Trois-Rivières. He leaves to mourn besides his wife, his son Mario Masson (**Isabelle Kirouac, GFK 01304**); his daughter: Renée Masson (Steeve Cossette) and many grandchildren.

**MENARD, GERALD
(1962-2016)**

Gerald "Jerry" Menard, 54, of St. Nazianz, Wisconsin, passed away on 23 October 2016 at home. He was born 26 August 1962, in Illinois, the son of Gerald and Sylvia (Carstens) Menard. Jerry proudly served in the U.S. Army and received an honorable discharge in 1985. He leaves one daughter, Breanna Menard; three brothers, Chris (Jaye) Alford, Bryan (Tracy) Menard and Robert (Barb) Nichols; two sisters, Cheryl and Melissa Menard; several nieces and nephews. Preceding him in death were his parents; one sister, Shawn Marie Lambert; his paternal

grandparents, **Henry and Jeannie (Burton)** Menard; and his maternal grandparents, Harold and Clara Carstens. Full military honors took place on 27 October in Abraham Lincoln National Cemetery in Elwood, Wisconsin.

ROY, DR. ROGER (1930-2016)

At Nicolet, Quebec, aged 86, on 28 December 2016, died Dr. Roger Roy, son of the late Simone (née Rinfret) and Dr. Georges-Etienne Roy. He was an orthopedic doctor in Nicolet until 1996. He leaves to mourn **his wife Marielle Kirouac (GFK 02262)**, his children: Sylvain (Nathalie Gélinas), Jean-Pierre (Lucie Beaulieu and her children, Antoine and Laurence Beaulieu-Roy) and Marie-Hélène (Luc Chartray and his daughter, Audrey-Anne Chartray); his grandchildren: Mathieu Roy (Kézia Doucet), Annie-Claude Roy (Dave Bernard and his daughter Aiyana Bernard), Lily-Rose Roy, Laurence,

Claudia and Alexandre Rousseau; his great-grandchildren: Lucas Roy and Zack Bernard; his two sisters: Pierrette Roy (the late Claude Brosseau) and Marcelle Roy; his brothers-in-law and sisters-in-law: Laurent Mailhot (the late Elyane Roy), Lise Ricard (the late Guy Roy), Ginette Kirouac (Daniel Decaens) and **Robert* Kirouac** (France Gauthier). Funeral was on 3 January 2017 at J.N. Rousseau Funeral Home in Nicolet. Interment in the spring. ***Robert, KFA founding member.**

WALTHERS, CHARLES E. "CHUCK" (1924-2016)

Charles E. "Chuck" Walthers, 91, of Bonfield, Illinois, died 7 November 2016 at Pontiac Healthcare and Rehab Center in Pontiac. He was born 23 November 1924, in Thawville, the son of Harvey and Aggie Noble Walthers. **He married Lela Marie Curwick** on 28 September 1946, she died in 1992. Charles worked at Turk Furniture, Bradley Roper, as a bus driver for the

Herscher School District and was a Foster Grandparent at Thorp Elementary. Surviving are one son, Terry (Donna) Walthers, of Cullom; three daughters, Carol McMillan, of Rantoul, Barbara (Wilbur) White, of Paxton, and Lisa (Russel) Gaddis, of Wisconsin; five sisters-in-law, Lois Walthers, Carol Ginger, Mable VanGilder, Mary Bowen, and Betty Hardy. Also surviving are eleven grandchildren; twenty-two great-grandchildren; five great-great-grandchildren; and several nieces and nephews. He was preceded in death by his wife, his parents, a brother, Richard Walthers; two sisters, Dorothy Randolph and Lorene Cremer; one grandson, Russel Gaddis; and one granddaughter, Amanda Walthers (in 2003). Funeral service was held at the funeral home, Rev. Scott Paisley officiating; burial in Bonfield Cemetery, Bonfield.

Pierre Demers (1914 -2017)

Pierre Demers, distinguished physicist and Quebec patriot died peacefully on 29 January 2017 at the age of 102. Most major events of the 20th century affected his life.

Pierre Demers was born in England in 1914. His parents were on their way to France by boat when the First World War was declared consequently their ship was diverted to England. He graduated in physics, mathematic and chemistry at the University of Montreal. In 1938, he went to France to further his studies. There he worked under Frédéric Joliot-Curie. However, in 1940 he had to come back to Montreal when the Second World War was declared. From 1947 to 1980, he taught physics to thousands of students at the University of Montreal and trained some of the top Quebec scientists, including the famous astrophysicist, Hubert Reeves. Botany always fascinated him having been initiated by his father at a very young age, and later with Brother Marie-Victorin. He was passionately interested in all scientific subjects and wanted to spread scientific knowledge. He faithfully attended every annual convention of the ACFAS from 1933 to 2014. This French speaking association for the spreading of scientific knowledge was founded on 15 June 1923 regrouping eleven scientific subjects. Brother Marie-Victorin, one of the moving forces behind the project, was its first secretary.

The **Kirouac Family Association** wishes to pay homage to this great scientist, patriot and key defender of the French language.

The editors of **Le Trésor des Kirouac** wanted to meet him to ask him about his souvenir of Marie-Victorin. But unfortunately, we waited too late to do so and we are very sorry for missing the opportunity. The lesson from this is : never wait until the last minute, never hesitate to ask elders while they can still talk about the past, the past we never knew and would never know without their testimony.

Our deepest condolences to the bereaved families

GENEALOGY / AND READER'S PAGE

The KFA's computerized genealogical database comprises a number of persons' names for which we are missing either the spouse and/or the parents' names; therefore, answers to the following questions would enable us to complete our data. Feel free to consult our previous issues of Le Trésor and please forward us the relevant info.

*Many thanks
François Kirouac*

Answers received from Mrs. Phillis Kirouac Holland from Gaspé

Question 556

What are the names of the parents of Della Kirouac, spouse of Jean Alderic Bertrand? The couple were married at Montreal, (Quebec) on 28 March; however, we ignore what year. Also what are the names of the parents of Jean Alderic Bertrand?

The parents of Della Kirouac are Frederick Kirouac and Laura Rail. The couple was married on 28 March 1953 at Montreal. The parents of Jean Alderic Bertrand are George Bertrand and Lydia Brock.

Question 576

What are the names of the parents of Janet Kirouac who, on 15 July 1989, at Verdun (Montreal) married Robin McLellan? Also, what are the names of the parents of Robin McLellan?

The parents of Janet Kirouac are Andrew Kirouac senior and Janice Leggo.

Question 580

What are the names of the parents of Andrew Kirouac who married Joan McGee at La Sarre, (Quebec) on 2 June 1990? Also what are the names of the parents of Joan McGee?

The parents of Andrew Kirouac are Andrew Kirouac senior and Janice Leggo. The parents of Joan McGee are: Donald William McGee and Barbara Margareta Hasting. Andrew and Joan had two sons: Mitchell Wayne Kirouac and Andrew Donald John Kirouac.

Many thanks to Mrs. Phillis Kirouac Holland for supplying these answers.

NEW QUESTIONS

Question 584

What are the names of the parents of Marc Mercure, husband of Sylvie Kirouac (GFK 01614), daughter of Albert Kirouac and Jeannine Saindon?

Question 585

What are the names of the parents of France Kirouac who married Joseph Gauvin on 24 August 1991 in Longueuil (Quebec)? And what are the names of the parents of Joseph Gauvin?

Question 586

What are the names of the parents of Manon Kirouac who married Alex Ellyson on 12 October 1991 in Laval (Quebec)? And what are the names of the parents of Alex Ellyson?

Question 587

What are the names of the parents of Chantal Trudeau who married Stéphane Kirouac on 6 June 1992 in Sainte-Julie (Quebec)?

Question 588

What are the names of the parents of André Kirouac who married Madeleine Robinson on 14 March 1992 in Rouyn-Noranda (Quebec)? And what are the names of the parents of Madeleine Robinson?

Question 589

What are the names of the parents of Michelle Kirouac who married Jacques Gervais on 3 July 1992 in Quebec City (Quebec)? And what

are the names of the parents of Jacques Gervais?

Question 590

What are the names of the parents of Lorraine Kirouac who married Normand Laplante on 18 April 1992 in Quebec City (Quebec)? And what are the names of the parents of Normand Laplante?

Question 591

What are the names of the parents of Joseph Kirouac who married Marie Guérin on 27 November 1993 in Saint-Barthélemy (Quebec)? And what are the names of the parents of Marie Guérin?

Question 592

What are the names of the parents of Mary Ruth Fralic who married Louis Joseph Kirouac on 22 April 1985 in Las Vegas, Nevada, USA?

Question 593

What are the names of the parents of William Alec St-Lawrence who married Rhea Kirouac on 26 December 1932 in Northampton, Massachusetts, USA?

Question 594

What are the names of the parents of Nicole Picard who married Clément Kirouac on 14 August 1993 in Quebec City (Quebec)?

Question 595

What are the names of the parents of Arthur Kirouac who married Marie-Anne Bérubé on 18 September 1993 in Quebec City (Quebec)? And what are the names of the parents of Marie-Anne Bérubé?

We welcome your genealogical questions and we will do our very best to answer them.

Results will be published in future issues of Le Trésor.

The Editor

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**ANNUAL GATHERING OF THE KIROUAC FAMILIES
SATURDAY, 9 SEPTEMBER 2017
AT THE
MONTREAL BOTANICAL GARDEN**

Preliminary Programme on page 23

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