

The Berubes' Saga over 900 years



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Preface

I wondered if there was any value to publishing a new document since the *Association of Bérubé Families* (AFB) had already produced the two volumes of *Les Bérubé d'hier et d'aujourd'hui*, in 1988 and 2000, plus a WEB site www.berrubey.com to which a lot of content was added in recent years regarding our history.

We also continue to make interesting discoveries that we publish in *Le Monde Berrubey* (LMB), our periodical magazine since 1988. Similar finds will continue, if only by DNA research. But, that doesn't prevent us from taking stock of what we already know.

The years 2021 and 2022 offer us a beautiful opportunity to synthesize historical information that has been compiled since the birth of the Association. This said information is somewhat scattered, partly in the documents mentioned in the first paragraph, but also in a host of articles published in *Le Monde Berrubey* .

I avoided adding references and footnotes as much as possible considering that the subjects discussed here take up information that is present elsewhere, even if it is scattered, mainly in *Le Monde Berrubey* .

Introduction

A brief overview

In 2021, we celebrate the 350th anniversary of the arrival of our ancestor Damian Berrubé in America. We will celebrate in 2022, not only the 350th anniversary of Rivière-Ouelle but also Damian's establishment in this place. We are also interested in developing a more detailed portrait of this ancestor and at the same time, let us celebrate everything about our past that is known to this day.

Nowadays, beyond the existence of a few Bérubés who have distinguished themselves in one way or another, we have discovered very distant common traces. Moreover, DNA test results allow us to deepen our knowledge. A surname corresponds effectively to an identity that has its biological signature, an "adenic" identity. It is part of what we inherit at birth.

Our surname therefore counts for much in this intangible heritage. However, we didn't know the meaning of it until a few years ago. As it is in a way a gallicization of an old name, that of Bergheby / Berchebi, that the Vikings gave to different places in England over a thousand years ago, it is very old. It was already present in Scandinavia under the Bergby or Bergaby(r) spelling.

If the first traces of the surname in the form Beruby date back to the 12th century and the 16th for Berube, the name subsequently evolved based on the very evolution of languages used by those who wore it. It is not easy to establish a link between places called Bergeby in Sweden,

Berrobi in the Basque Country or Barrowby / Borrowby in England. This link does exist nevertheless.

While it is not always possible either to establish a genealogical link between people who have carried our patronymic through time, in a form or under any other, we cannot deny that our surname has a full and very ancient history. It is also a bit our history since what was first a place name over a thousand years ago, gradually turned into a surname from the beginnings of the 12th century. This is why we refer to 900 years in the title of this work.

Moreover, the place name already appears in the form Beruby in a document produced at the beginning of the 12th century, the *Northampton Survey*, appended to a volume bearing on the *Domesday Book*¹. According to the author, it is an evaluation of properties, in the cartulary of Peterborough, probably for the purposes of the *Danegeld*, a tax traditionally imposed for fear of Danes. It was by paying them a ransom that we bought peace with them.

¹ ***Domesday People: A Prosopography of Persons Occurring in English Documents, 1066-1166***, Volume 1, by KSB Keats-Rohan, Suffolk: Boydell Press, UK, 1999, at page 102.

1 - The approach

1.1 Questions from my youth

I have identified myself to Normandy for a long time, a country whose birth cannot be evoked without mentioning the Vikings, called Normanni or Men of the North in ancient chronicles. Around the age of 10, I learned in the now-defunct magazine *L'Actualité canadienne-française* that my ancestor was named Damian Bérubé and that he came from Upper Normandy. Sometime later, I was further intrigued when I had the opportunity to see a movie that had been produced in Hollywood in 1958, under the title *Vikings*. This one featured Kirk Douglas, Vivian Leigh and Tony Curtis, a film which I found to be quite violent.

I spoke of this to my grandfather but he told me not to bother (a word in use here which comes from the old French word “bâdrer”) about it since it's not our fault if we are descended from a band of pirates. Far from reassuring me, he had just planted a seed that would germinate for a long time. In effect, it took fifty years to understand from whom had come this apparently very strong conviction on the topic. I will come back to this as I recall the influence that the parish priest Philippe-Antoine Bérubé, a great-great-uncle, had on my grandfather and his nine brothers.

1.2 The contribution of an association of families

I became a member of the AFB in 1986, in large part to quench my thirst for more information. The Association, which was then only three years old, occasionally published

a modest newsletter which was basically limited to the different lineages identified by the genealogist Georges Bérubé, who died in 1995. I allowed myself to submit a small article written with a little humor and entitled *La Saga des Berube*, a title that I use for the present document. At the time that I wrote this, I was wondering if our name had a connection with UBBE, this son of the Viking chief Ragnar Lodbrog, who was one of the leaders of the attack directed in 866 against East Anglia. On this occasion, I evoked the presence of the *Normanni* on that part of France which was to become Normandy from 911 on, a Normandy then mainly limited to the territory of Upper Normandy. It would gradually expand to what has long been called Lower Normandy (Bessin and Cotentin areas).

The members of the AFB expressed interest and I was invited to tell them a little more at a brunch. The conference delivered on this occasion also earned me an invitation to repeat the same presentation to the Quebec Genealogy Society. A text entitled *La préhistoire des Bérubé* has remained, which became the first part of the first chapter of our Volume I. In the meantime, I had been invited to join the committee mandated to produce this Volume I, a committee chaired by Mrs Georges-Louis (academian) and Robert (engineer) and which also included two other gentlemen Georges (genealogist) and Ovide (a retired director of a vocational and technical training school). The president of the AFB, Dr Marius, got involved and followed this project closely.

My participation in the project and its follow-ups allowed me over the years to discover and then to deepen the usefulness of an association of families, at least for

those who wonder who we really are, beyond genealogy or the social vocation of such associations. As long as an association exists, it is possible for it to deepen the history of ancestors and to make them better known.

This phenomenon of family associations is moreover quite rare since it is only present in French Canada, including Acadia, at least if we consider that the Scottish clans do not quite compare.

1.3 Questions raised in Volume I

Several questions were raised within the book committee before Volume I was finalized and delivered to the public during a large gathering of Bérubés held in Rivière-Ouelle during the weekend of July 1st, 1988. It was not possible to answer all these questions at that time. The origin of the name remained elusive until around 2005. Differences in the spellings used for the patronymic could be further developed and explained. The possible involvement of a few Bérubés in the Protestant reform remains a question that may never be clarified, although certain indications have allowed us to expand somewhat on this question. As concerns the geographic travels and displacements of our ancestors, we now have more information and DNA test results from some Bérubés has further advanced our understanding.

In 2000, Volume II taught us more about the Bérubé lands in New France and on our allied families thanks to a text by Paul-Henri Hudon, a historian who is a Bérubé descendant through his grandmother Joséphine. He had already collaborated on Volume I with texts on Normandy

and Rocquefort, village of origin of the ancestor Damian Berrubé, as well as on the Bérubés of Rivière-Ouelle of the 18th and 19th centuries. He is also the author of a 495-page book which was published on the occasion of the tricentenary under the title *Rivière-Ouelle 1672-1972*.

However, we remained at a dead end on unresolved questions in Volume I, not just that of surname, but also others such as the rarity of Bérubé / Berrubé in France. Volume II includes several texts on our cousins in France and an important section on the Berrubés of yesteryear including the kinship of our ancestor Damian.

1.4 History in *Le Monde Berrubey* (LMB)

History has almost always occupied a place in our periodical publication. As early as the second publication, the LMB included a text explaining the wherefore of the name of the journal, the signature of the parish priest Marin Berrubi in 1588 and an act of appointment of Gaspard Berrube (1630-1680), squire and archer in the Guards Corp of the King of France and stationed in Calais.

Later on in the 1990's and in the beginning of the years 2000, we published numerous texts of Paul-Henri Hudon, who wrote of the history of the Bérubés of Rivière Ouelle, beginning with the heritage of Mathurin II (1688-1741) in the spring of '93, followed by the history of André III (1711-1793), son of Pierre II and grandson to Damien. André was involved in la Société de pêche à marsouins (in effect, belugas) off the Point of Rivière Ouelle (winter of '94 and '95 and fall of '99 and '2000).

But, in 1800, he was also challenged by four of his brothers in a court case (fall of '95, winter and spring '96). In 2001, (numbers 3 and 4), Hudon spoke of Marie-Louise B., daughter of André III, who inherited from the fief of her husband Pierre Côté at L'Isle-Verte. He then described the colorful wool sock of Jean (Baptiste) Bérubé of La Pocatière (1745-1798) and 2002 (numbers 1-2-3).

Hudon also wrote about the involvement of Bérubés in the area of public schooling and of public health and even of generous Bérubés that invested in the decoration of the church in Rivière Ouelle in 1805. In the spring of '95, we learn that François B. (1707-1774) obtained, through marriage to a Lévesque, a piece of land situated north of the river which was, at one time, referred to as the ancestral farm of Damian. In the spring, summer and fall of '97, he recounts how Victoire Bérubé had to face his tutor's opposition to her marriage. In the winter and spring of '98 he speaks of Bérubés being infantrymen (les poilus) at the battle of Chateauguay in 1812. In the spring of 2000, Hudon speaks of the drowning in 1816 of Abraham Bérubé, born in 1788, the said drowning not being accidental but, according to the merchant Amable Dionne (1781-1852) of Kamouraska and future Lord of La Pocatière, the result of an involuntary homicide.

Since 2008, I myself have kept a column titled *Historiography*. The document you are reading

constitutes a summary of historical information that we published, including those from this chronic.

1.5 Research progresses thanks to new technologies and biology

After 2005, we knew more about the origin of our name, a question to which I will come back to a little further on. The scanning of old documents, from books or archives, also offered promising possibilities. Made easier by the appearance of research engines that allow us to navigate intelligently on the Internet, discoveries about the carriers of our patronymic going as far back as the Middle Ages became possible. I will come back to that as well. But this raised doubts and new questions especially related to the long stay of our ancestors in England, following the invasion of this island by the Normans in 1066. These doubts prompted us to seek answers from our DNA.

In 2008, it also became apparent that genealogical genetics could perhaps answer other questions that we ask ourselves within the Association of Bérubé Families, questions that I shared with others accomplices. As our surname was relatively rare in France, having always been concentrated around the city of Rouen and only around there, we have long been led to believe that this name resulted from the gallicization of a foreign name that had come from no one knew where. In 2000, the 1st chapter of Volume II also evoked several possibilities.

I had my first Y-DNA test in the fall of 2009. This test involved 37 markers, a sum of 37 different sequences of Y-DNA on which we count each time a number of motives

which repeat themselves. To know more, I later purchased several other tests, especially about Y-DNA, skipping to 67 markers then to 111 markers. Y-DNA corresponds to our paternal ancestry, as well as our surname. We have a biological signature which confirms or denies, at least from the masculine side, that we are indeed real Berubes, which is also valid for our biological sisters.

I was also interested in mitochondrial DNA which corresponds to our maternal ancestry and finally, to autosomal DNA which reflects a mixture of what we inherit from all of our ancestors. It is this last type of test which is much publicized around the origin of people from such and such country. The last test I took, the BIG-Y 500, dates back to November 2017 and relates, as its title indicates, to my Y-DNA.

At the time of my first test, in 2009, I was especially interested in verifying if the name Bérubé really came from *Danelag* (referred to in English as the Danelaw), this region of Northern England dominated in the Middle Ages by the Scandinavians, at least before the Norman invasion of 1066. We had obtained information to this effect from a Swedish academic. By a strange coincidence, the results of the test carried out in 2017 revealed that the Berubes have a common ancestor with a Carlgren (Kärlgren) from Sweden, currently our closest "kinship". Between the two tests, I made several other discoveries. Those resulting from Y-DNA concern all descendants of the common ancestor, Damian Berrubé (also spelled Berrubey / Berruby / Barube) who came from Normandy to settle in Rivière-Ouelle.

I also had a personal experience, in 1980, which gave me one more reason to take an interest in the Bérubés DNA. My wife had given birth to a little girl who only lived a few days, a disorder of a genetic nature making her not viable. During a meeting with a geneticist from the Hospital Sainte-Justine in Montreal, we were submitted, my wife and I, to many questions about the origin of our families and globally, about our respective genealogy. It is at this time, by genetics, that I got a better grasp on the usefulness of genealogy. That being said, I can reassure you right now that this extremely rare accident did not prevent us from adding three more children to our family, our four offsprings being now well grown adults. We also have grandchildren.

In 2010, I took a new step when the Texas company *Family Tree DNA* (FTDNA) offered a test focusing on our deep polymorphism nicknamed "Deep Clad", which unfortunately is no longer available. This test allowed a classification by groups of population and identified based on micromutations appearing on our Y-DNA signature. I took this test at the same time as another Bérubé, René, who descends from Pierre, the eldest of our common ancestor, while I descend from the younger Mathurin, both with the intent of comparing our respective results.

We learned from these micromutations (SNP² in English) that we belong to a haplogroup R-U198³ that was

² For *Single Nuclear Polymorphism*

³ A subgroup of R-U106 which is associated with the ancient tribes of Germanic origin. This 10,000-year-old R-U106 belongs

then nicknamed by some the **Anglo-Saxon group**, even if it is also present in the Netherlands and in the north of Germany but not as much as in England where it represents more or less 2% of the men then tested.

Equally significant, we were the only U198 among all French speakers tested in North America and in Europe. Since then, there was only one other francophone who is classified in the same group, precisely an inhabitant of Normandy. Its results being on the other hand different, it seems that our common ancestor is thousands of years old. There was none other in America, despite the very great increase in people undergoing these tests, including people of French origin, except for two Americans adopted at birth whose biological father was eventually revealed to be a Berube.

This seemed at first sight to rule out the possibility of any "Viking" origin, the U198s being rather rare, even very rare, in Norway or Sweden. But it was not perfectly clear because a study carried out a few years earlier, on behalf of the BBC, had already raised a problem concerning this. It had in effect concluded that there seemed to be very few traces of Scandinavian DNA among the inhabitants of the north of England, despite their strong presence in the Middle Ages⁴ and the many traces of their passage in the

itself to the R1b haplogroup (25,000 years old) which includes also people of Celtic origin.

⁴ A survey conducted more recently in Cotentin by a researcher at the University of Leicester, using the DNA of a hundred people, arrived at the same observation for this yet very famous Scandinavian corner of Normandy. Writing on the Vikings in the

names of places. Thereupon, an English historian of the 19th century had already put forward an explanation that the many Danes, who lived in England at the time, were not really Scandinavians. As they mostly came from Jutland, this large peninsula separating the North Sea and the Baltic Sea, they were Germans of the North from, according to him, the same population pool as the Anglo-Saxons. We could also describe it today as the same genetic pool of population.

On the question of our surname, our classification as U198 seemed to clearly confirm that it originated in England, but also raised another doubt. We had thought until then that the surname derives from the Beruby spelling given to certain places located in the north of England during the Middle Ages, all in Danelag, the region which was submitted to the law of the Danes. Looking back earlier in time, this form had been preceded by other spellings, like Berheby, which had replaced Bergheby⁵ or

19th century, Georges Depping reported already, referring to ancient Saxon chronicles, that the many men from the North who had come to conquer Normandy were from *Nordalbingia*, a territory located in the north of Hamburg and the Elbe river, now part of Germany.

⁵ There are at least three places named Bergheby that appear in the *Domesday Book* of 1086, a census of properties and persons carried out in England on the order of William the Conqueror. The name of these same places evolved in Beruby before becoming Barrowby, Borrowby or Barby with Modern English that results from the merger of Norman French and dialects of the Middle Ages.

Berchebi that appear to correspond in the 11th century to the old Scandinavian name of Bergaby(r). But this name had a Saxon equivalent with the same meaning, namely Berughby(r), also identified as being the origin of the surname Burby notably born by the publisher of Shakespeare, Cuthbert by his first name.

As our belonging to the U198 could tip the scales in favor of a distant Anglo-Saxon origin of our surname, the question was not necessarily resolved. The many ancient traces of the old name Beruby found in the archives of England correspond in fact to Anglo-Normans, therefore to Francophones living in the kingdom from the 12th to the 15th century, rather than Anglo-Saxons. I rather prefer to qualify our ancestors of the time as Franco-Normans.

Our first Beruby ancestor could therefore be a Norman or an ally of the Normans who arrived in England with the invasion of 1066 or thereafter. Remember that an "Anglo-Norman" Kingdom has existed until 1204, that was mainly governed from Rouen or Bordeaux. We also learned that the oldest trace of the name Berube in a baptismal register, that of Sibella, daughter of Richard Berube, appeared in 1540, in the St. John Baptist Parish of Halifax, Yorkshire, near Leeds, two years before an inscription in a marriage register in Limésy, Normandy.

Beyond a certain mystery that persisted, there was at the same time a first conclusion to be drawn from our experience. If genetic data can help us provide a better understanding of certain chapters of our family history, they do not solve everything from the first stroke. It seems important not to interpret these data without taking into

account the places that are concerned, their history, including at regional level, and the evolution of languages or even regional dialects, just like that of family names. These aspects can clarify one another, but also confuse us when taken in isolation. As far as we are concerned, we had to pursue our quest further to better understand where our Bérubé ancestors actually came from. We also remain open to the possibility of discovering other surprises.

2 - The ancestors

2.1 A poorly known Damian Berrubé

We noticed a short time ago that our knowledge of the ancestor had not changed a lot over the years. The questions raised about him in Tome I remained present, except for a better knowledge of his kinship thanks to Volume II.

"It's that of a man we don't know enough" (translation) wrote Hélène-Andrée Bizier, in a text published forty years ago, which evoked the little that we knew about Damian Berrubé. She also specified that the profession of Damian's father *"is not indicated on any document consulted by genealogists"*. It goes back before the creation of our association, which allowed us to discover a little more, in particular on the kinship of Damian in France and on other Berrubés of his time, which is extensively dealt with in Volume II of *Les Bérubé d'hier et d'aujourd'hui*.

We also knew that he married Jeanne Savonnet on August 22, 1679, who would have arrived in New France among the *Filles du Roy*. Born around 1647, Jeanne was the

widow of Jean Soucy dit Lavigne, a soldier of the *Regiment de Carignan-Salières*. From one day to the next, Damian found himself surrounded by the four Soucy children. Jeanne also gave birth to young Berrubés: Jeanne-Marguerite, Pierre, Ignace, Marie-Josephte, Thérèse and Mathurin.

After Damian's death on March 8, 1688 and that of his daughters Marie-Josephte and Thérèse, which were no doubt the result of an epidemic. Jeanne remarried a third time in 1692 with François Miville dit le Suisse, with whom she had one last daughter, Marie-Françoise.

2.1.1 A mason

What is the significance of the fact that Damian is identified as a mason when he arrived in 1671, at the age of 24 years? One does not become a mason overnight. Since the Middle Ages, it has been a trade governed by a corporation authorized by the Church to protect the secrets of the art. In particular, it is necessary to be initiated to geometry and to the application of rules that are learned in an empirical manner. It is forbidden to share knowledge with valets or laborers. How did Damian acquire the skills that earned him this rather reserved professional identity? There are clues. Georges-Louis, one of the two responsible for Tome I, brought back from France a copy of an estimate quote for repairs and rebuilding of the church of the Parish of Thiouville, which dates from October 16, 1715. Two master masons are involved in the project as experts, including **Adrian Berubey residing in Rocquefort**.

At page 43 of Volume II, one wonders whether this **Adrian** is **Damian's** brother born three years before him, in 1644. We published the signature of an **Adrian Berrubé** mason, in the second issue of *Le Monde Berrubey* (LMB), in 1989. It seems that he is the brother of Damian, but this brother had died in 1715. On the other hand, the Volume II evokes the possibility that Adrian, the master mason in 1715, is rather a nephew. We are thinking here about the son of John, Damian's older brother. Born around 1668 and dead in 1728, this Damian's nephew was 47 in 1715.

In the 2019 winter edition of the LMB, we have also published the signature of **Jean**, **Damian's** older brother, who appears on the burial record of Catherine Ferrecoq, their mother, deed dated at the end of 1668, a little more than two years before Damian left for America. The signature of Jean is accompanied by his mark, which testifies to a social status that seems high, unlike his younger brother Damian who only signs with an X documents where his name appears. Georges-Louis told us at the time of Volume I that the signature of Jean authenticates various documents at Rocquefort, which also testifies to his social rank.

In short, it seems that Damian had, in addition to his brother Adrian who was a mason, a younger nephew, another Adrian, who became a master mason. This is quite possible because the father of the latter, Jean was himself a master mason. If this older brother of Damian had this status, that may explain how his younger brothers, Adrian and Damian, became masons. Damian became so even though their father, Robert, was already dead when he was

young, between 1652 and 1656. His eldest brother Jean, at least 20 years older than him, would then have acted as a companion for him as for his brother. By virtue of the *Custom of Normandy*, the heritage of parents came completely to the eldest son of the family, Jean in this case, who suddenly became the head of family. All this also suggests that Robert, the father of Damian, Adrian and Jean, not to mention their other brothers and sisters, himself had to be a master mason. No trade school existed at the time. A youngster had to secure the support of a master to acquire this profession. This is why it does not seem risky to assert that we descend from a line of master masons and masons. Are there other possible links?

The answer is yes. On various occasions, I have had to explain that our surname first appeared among Normans who lived in England. The name could have migrated to Rouen in the 1420s or shortly after when the city was occupied by the English. Many masons were then brought from England to rebuild buildings damaged during the siege of the city and to build new ones to the glory of the King of England who aspired to also become King of France. Given the rarity of our surname and its concentration around Rouen, it is quite possible that our name appeared in France with the arrival of these masons. Some of the best well-off would even have married widows from Rouen. It is perhaps our story here too.

As for the profession of mason, its history can also, tell us a little more. In northern countries, buildings were formerly made of wood, which left little traces. It was mainly through the Crusades that the Westerners of the North discovered fortifications in stone like those that

existed in the Middle East ... and undoubtedly also the secrets of their construction. An order of the *builders brothers* had even been created at the time of Templars, these armed brothers who protected the pilgrims on the road to Jerusalem. The knowledge thus acquired was brought back to northern Europe to serve in particular to the construction of fortified castles, many in England because the Franco-Normans occupied the country. Recall that the master masons acted as architects for the construction of great cathedrals, castles and monasteries. When the Order of Templars was officially abolished in 1312, several former Templars became masons.

I would certainly not go so far as to claim that the Bérubés can descend from a brother builder, even if these were not required to take a vow of celibacy. I will remind you of a text that I published in the LMB in the summer of 2012 concerning Hughes Beruby. He lived in 1337 on the island of Anglesey, in the north-west of England, in the Irish Sea, where Beaumaris Castle was built. Everything leads me to believe that he participated in the construction of this Castle. The text is available on our website⁶.

It is useful to know more about the masons of the Middle Age. If you want to relive the evolution of the profession a little, I recommend the historical novel by Ken Follett published in 1989 under the title *The Pillars of the Earth*. It is not until around 1600 that we see appear a

⁶ http://berrubey.com/wp-content/uploads/2018/05/Hugh_Beruby_1337

society based on masonic secrets and on several rituals, that of Freemasons. The profession of mason must really have once played a symbolic and sacred role for a rather esoteric organization to have formed itself from such a trade. It's not surprising since the masons were above all, for the common people, church builders.

2.1.2 Damian, a “cadet of Normandy “

According to Wikipedia, the main provisions of the *Custom of Normandy* were in effect in France in their medieval format up until the Revolution. The old provincial customs, like that of Paris, were replaced by the Napoleonic Code. The old Quebec Civil Code took inspiration from it while the *Coutume de Paris* was officially in force in New France but at times difficult to apply to persons of British origins and even those of Normand origins who were numerous in the lower St. Lawrence region.

The *Custom of Normandy* integrated in the Xth century certain legal principals inherited from the Scandinavians. This is particularly true as concerns the system of estate law. According to Wikipedia, this system excluded women because of the impossibility to transmit the assets of the family and awards this privilege to the first-born who was also the sole heir - this disposition is no longer in force with the exception of the Island of Sark, in the Bailwick of Guernsey. The same system existed in Norway, probably derived from the customary of Scandinavia : *When a son is born, the father approaches the new-born with sword in hand and, throwing him to the ground, he says to him : I will not bequeath you any good :*

you will have only what you are able to obtain through the use of this sword. This custom gave way to the expression of “cadet of Normandy” which depicts a less fortunate person. The privilege given to the first-born son is described as his birthright.

This custom had consequences. In Damian’s family, the birthright was bestowed on his elder brother Jean, born around 1627, and, in principle, there was nothing for the other sons, Robert (referred to as Pisotte), born around 1630, Nicolas, born around 1639, Adrian, born in 1644 and Damian, born in 1647. We have suggested earlier that Damian’s father, another Robert, was a master-mason and that Jean replaced him in this title. The first-born son of this Jean was named Jean-Baptiste but he passed away a few months after his father, in January of 1688, the same year that Damian died. Other sons who died at an early age can explain why Jean’s last known son, Adrian, was a master-mason in Rocquefort in 1715, although he was a cadet.

In families with many sons, the choice was somewhat limited, for example to the military, the navy or the priesthood. In effect, Damian was lucky to have acquired the skills of mason even though he was a cadet without schooling. Without a doubt, he owes this to his elder brother who became head of the family after the father’s death sometime between 1652 and 1656. Damien was between 5 and 8 years old.

In New France, the children of Damian were not affected by the effects of the *Custom of Normandy*. Since Damien died well before his wife and since she was herself from Paris, there was no question of the birthright when Jeanne

Savonnet abandoned the property inherited from Damian and after she had herself been married three times. Even if the property was divided only among the children, Jeanne-Marguerite, the eldest, was entitled to the same equal share as her brothers, Pierre and Mathurin, Ignace being dead.

2.1.3 His social ranking

During the first years after the appearance of LMB, I have done a little research at the Library of the National Assembly; this was long before the Internet. I had a surprise one day while leafing through an old heraldic in which the name Bérubé appeared. A heraldic constitutes in some way a collection of coat of arms of the nobility of a country or an ancient province of France for instance. I read what was said about us and discovered that a kind of nobility was somehow recognized upon Damian, because of his settlement in America. Damian did not even know how to sign his name and he was a tradesman, which has nothing to do with the aristocracy. He also shared with many others Frenchmen the merit of having migrated to America,. To me, this discovery seemed very strange to explain.

We now know that the Berrubés have never been very numerous in France. The oldest known traces first appear in Rouen and its surroundings, Saint-Gervais and Houpeville. We are apparently in the presence of city dwellers who have migrated to the countryside surrounding Rouen, the opposite path of all those from the countryside who have moved to the cities.

The image shows a handwritten signature 'M Berrubé' in a cursive script. To the right of the signature is a small, rough sketch of a building facade, possibly a church, with a central arched window and some structural lines.

Since Marin Berrubé was parish priest in Rouen from 1579 to 1588⁷, in charge of the parish of Saint-Cande-le-Jeune 11, and that there is no real reason to link the Berrubés to aristocracy, everything suggests that we are speaking of a rather bourgeois family.

The branch of the family that is important for us took root in Limésy. If there is a way to situate Damian's social rank, it is through an overview of those that we can presume to be his cousins or grand-cousins of Limésy or of Rocquefort. We know his nephew Adrian acted as an expert in 1715 in the repair of the church of Thiouville, near Rocquefort. He is identified as a master mason from Rocquefort, which makes it possible to presume that Damian belongs to a family of master masons, status which must have been that of his older brother, the father of Adrian and, undoubtedly also, that of his own father, Robert. This says a lot when you consider the status which is reserved for masons, church builders, and especially for master mason, the equivalent of an architect in the Middle Ages.

⁷ The reconstruction of the church was completed in 1588 when it received part of the relics of Saint Cande. The parish priest's signature Marin Berrubé appears on a statement of accounts.

Damian's father, Robert, was born around 1600. He must have married Catherine Ferrecoq, herself from Limésy, between 1625 and 1630, the Berrubés not being present in the Rocquefort registers before 1618 (however, the registers have not been preserved for the period from 1596 to 1616). Robert is to our knowledge the son of another Robert who married Adénette Petit in Limésy in 1592. This first Robert was born around 1550-1565 while the Berrubés are already present in Limésy this because of a first Berrubé marriage, that of Olive Berrubé in 1542. Let us recall that the registers kept by the churches became compulsory only around 1540. A Jehan Berrubé also married in Limésy in 1550. He could very well be the father of Robert I or an uncle, and the brother or a cousin of Olive. What interests us here are the descendants of this branch of Limésy.

At the time of Damian, say around 1680, an Anthoine Berrubey is for example a priest before becoming a parish priest in Ourville. In Volume II (page 33), he is linked to three brothers, two of whom were married in Limésy and the third in the immediate area. One of these, Ange Berrubey, remarried at Limésy in 1632 with Marie Dufay, the daughter of Sieur de Taillis (Volume II, page 31), which already suggests a social rank quite high for the Berrubés of Limésy.

Gaspard, nephew of this Ange, also married in Limésy in 1661. He is most likely a second cousin of Damian. His career was that of a soldier and archer in the guard of the king, first as an archer. Volume II devotes a chapter to his descendants, a bourgeois family established in Maromme,

in the suburbs of Rouen, after having left Limésy. These Berrubés operate four paper mills. A Jean-Baptiste alone has two mills in 1748. Qualified as industrialists, two descendants will be mayors of Maromme later, including Nicolas-Tranquille elected in 1843 and re-elected in 1848. Moreover, these Berrubés contributed generously (40%) to the financing of the church of Maromme, at 40%. Until about twenty years ago, they owned a private cemetery in this town with three vaults in the name of the families of Nicolas, Émile and Jules Berrubé⁸.

There is also a line of Berrubés who transplanted to Brittany and of which Volume II deals extensively on pages 160 and following, with several photographs of the entire clan. Established in Saint-Malo, Charles Berubé de Costentin, born around 1685, was ennobled by Louis XIV after having apparently prospered as a supplier to the navy. His father was originally from Normandy, but we do not know whether he is related to the lineage of Limésy. Anyway, there is certainly no question here that these people were of a lower class.

There are also two other Jehans who married in Limésy, one in 1600 and the other in 1650, without counting other Jeans who married elsewhere in the same part of the country. We remember that the eldest son of Robert II, brother of Damian, was also named Jean and that he had a son named Jean Baptiste. Several Bérubés from France that we know about descend from Robert III,

⁸ Three photos of this cemetery appeared in Volume I, p. 472.

nicknamed Pisotte, another brother of Damian. In short, there are several Johns and several Roberts. This may give us a clue as to the first name of the common ancestor of the Berrubés.

We could have been misled for a long time because Damian only signed with an X. If he was uneducated, it is undoubtedly because he was orphaned of father at a very young age. Even after learning the craft of mason, he probably had no opportunity for this reason to become a master mason because his older brother Jean himself had sons as heirs. However, we should not consider him as a servant to Lord Deschamps with whom he came to America, a person of his age and maybe a friend. Although not of the nobility, the Berrubés of Limésy and Rocquefort could have been very well respected by the local lords. They were probably as rich as these lords or close to being, not to mention the prestige attached to the status of master mason held by some members of the lineage.

2.1.4 Relationship with the Deschamps

Questions were already raised forty years ago about the relationship that existed between the Berrubés and the Deschamps lords, Damian having for godfather at his baptism the Lord Jean-Baptiste Deschamps de Boishébert (1634-1662), cousin of J.-B.-François de la Bouteillerie, the lord of Rivière-Ouelle.

Let us first recall that Robin (known as Robert) DesChamps, squire, was in 1465 Sieur de Bennetot, in the north de Fauville-en-Caux, and **Rocquefort**. In addition, he assumed the office of lieutenant in the government of

Montivilliers, located near Harfleur, at the mouth of the Seine. The Hundred Years war had ended in 1453 and some regions of Normandy were completely devastated and largely depopulated. Everything had to be done again. His youngest son, Adam, also squire, became in turn Sieur de Boishébert et de Rocquefort, and so to for his son François, in 1572.

This is the family from which Jean-Baptiste Deschamps de Boishébert (1634-1662), grandson of François. In the 15th century, Montivilliers was a major center of the clothing industry and the capital of the Pays de Caux. "Finally, the fief or alms of the Madeleine of Rouen, had an annex in Montivilliers, near the mill..."⁹ (translation) . We have already raised questions in the past about the relationship that seems to exist between the Berrubés and the Priory of Rouen that was supporting sick people and poor immigrants. This priory was even the owner of the seigneurie of Rocquefort in 1299¹⁰. This raises a question about how the destinies of Berrubés and Deschamps came to cross each other.

For instance, a Deschamps was cardinal in Rouen around 1411 to 1413. A nephew of the cardinal was dean of the Cathedral in 1434; he died in 1438. Moreover, the Priory of la Madeleine de Rouen was located a stone's throw from the Cathedral, at the border of the parish under the responsibility of Marin Berrubé in the 1580s. Could it be that it was the repair or reconstruction of churches in

⁹ DUMONT, Ernest and MARTIN, Alphonse, *Histoire de la ville de Montivilliers*, Tome I, Éd. Durand, Fécamp, 1886, page 52.

¹⁰ <http://www.villages76.com/pagesrocquefort/patrimoine.html>

Rouen that brought together religious leaders and masons like the Berrubés? The church of Saint-Cande-le-Jeune was rebuilt during the period in which Marin is his parish priest. Is this purely a coincidence?

The Berrubés could also have participated in the reconstruction of churches or other buildings in the Pays de Caux that had been impoverished by the Hundred Year War. These jobs required an expert workforce to which the Deschamps would have had recourse, at least from the grandfather of Damian¹¹. Would our family have thus been linked to Deschamps by at least one common interest of an economic order? Damian was a godson of Jean-Baptiste Deschamps de Boishébert (1634-1662), an inhabitant of Environville, near Rocquefort, where Robert, nicknamed *Pisotte*, his brother moved. In addition, Damian arrived in New France with Jean-Baptiste-François Deschamps (1646-1703), cousin of his godfather and Sieur de la Bouteillerie, 1st lord in Rivière-Ouelle, who had been preceded by an aunt, Sister Saint-Joachim, who arrived in Quebec in 1643. In addition to the reconstruction of the Pays de Caux, religion may also have played an important role in the relationship between the Berrubés and Deschamps, especially if the Berrubés were identified with

¹¹ Robert, Damian's father, was baptized in Limésy in 1601, but he is godfather in 1622, in Rocquefort, of Marguerite's Berrubé child. Another Berrubé child was baptized at the same place in 1618, that of Jacqueline. If Damian's grandfather isn't established there in early 17th century, there are at least one son and two Berrubé women who are.

the building or repairing of churches. There is indeed often a reference to religion in the history of the Deschamps.

Just before the Berrubés appeared at Rocquefort (38 km from Rouen as the crow flies, 44, by road), at the time when Marin was parish priest, there was an important religious crisis which degenerated into civil war. In 1589, much of Normandy rose up against King Henry III and openly declares itself in favor of the Holy League, which claimed to bring together "good Catholics". First led by the De Guise brothers, a duke and a cardinal, this movement opposes the King, considered too tolerant of Protestants. Henri III is also assassinated in August 1589 after having had the two De Guise killed.

Rouen then undergoes a siege of six months, under Henri IV, as a result of which the city loses 20,000 inhabitants, approximately a quarter of its population. While the nobility remained *royalist*, as did Lower Normandy, especially Caen, it was quite the opposite in Rouen, as in Paris, where the priests and the population supported the League. A Sieur Deschamps was even a commander in the League troops before dying in combat. It may be in the context of these disorders that a complicity was forged or strengthened between Berrubés and Deschamps, even if the Berrubés of our lineage were already living in Limésy at that time.

2.2 The Berrubés from Old France

It should be noted that the spelling of the name has varied a lot over time. In the family of Charles Berubé (1703-1794) and Anne Vallée, two children were for

example baptized Berubé, four Berrubé and the two younger, Barubé and Barrubé. This also happened in other families. We must therefore rely less on the spelling of the surname than the sound it produces. There is some more observations to be drawn from all this:

➤ The genealogy of our cousins from France always brings us back to places that are located a few kilometers from each other. Apart from the Berrubés of the immediate region of Rouen, there are those that begin to the west of Pavilly, Barentin, Saint-Paër, then Bouville to the north and nearby Blacqueville, as well as Betteville and Fréville. Near Limésy, there were Bérubés and Berubés in Croixmare, Cideville, Motteville and Saussay. In the proximity of Rocquefort, at the north-west of Yvetot, there is another concentration including Autretot, Clipponville, Hautot-Saint-Sulpice or Environville.

➤ We know a little about the trades they practiced. The Berrubés from Maromme are an exception because we are speaking of industrial paper producers¹². There are especially traces in the textile industry, to which belonged a lot of Ferrecoqs, the name that Damian's mother bore. Take for example Abraham-Nicolas Berubey, born in Rocquefort in 1751, son of Adrien Berrubé (1714-1751) and grandson of Pierre (1685-1722), a nephew of our ancestor Damian. A farmer, he lives in Valliquerville. His daughter Marie-Anne-Colette Berubey is a *weaver winder*. The name then reverts to Berrubé in this family. A Pierre Berubé (1736-1816) is also identified as a weaver in Autretot and his son Charles-Irénée (1772-1831), as a weaver merchant in the same

¹² Volume II, pp. 122-126

place. A Nicolas-Jean-Baptiste Bérubé, born in 1779 and son of Jean-Adrien (1736-1817), is a weaver in Veauville-lès-Baons located nearby.

➤ In 2014, I spotted 37 Berubés and 19 Berrubés in the white pages of the Seine-Maritime district (plus 16 Barubés in the vicinity of Bolbec). I came to a very small total (65) compared to 6,211 Bérubés then registered in the telephone directories of Quebec. According to the Institut de la statistique du Québec (ISQ), there were also 14,100 people who wear the name here (apparently no more than 200 in Seine-Maritime).

Consequently, the Berubés, Bérubés, Berrubés and Barubés are few in number in France and have been concentrated since the XVIth century in a very small area, that can even be traveled by bicycle. Yet there has once been large families like that of Charles, above, with eight children. Nicolas-Tranquille, mayor of Maromme in 1843 and 1848 was the father of twelve children, but only one son who reached the age of adulthood, Jules-Émile (1829-1905). He had only a son (Jules) himself, who also had only one son (Jean), even if he was surrounded by eight sisters.

When we compare this with Damian grandsons (30 from Pierre and 10 from Mathurin), we understand why the surname has multiplied more quickly here, while it was stagnating in Normandy and gradually vanished elsewhere; there was still before 1900 traces of the name Beruby¹³ in

¹³ I mentioned in the LMB, in 2009, **Elizabeth** and **William Berube** born in 1771, as well as **Robert** and **Hannah Beruby** in 1815 and 1817, the latter in Yorkshire. For Perth, Scotland, there

Scotland and De Berube, in Wales, around London and south west of England, as well as traces of Baruby in the east of this country.

The risk of seeing names dying out is very real with a major upheaval like the War of 1914-1918¹⁴, which killed 1.3 million people in France. This war alone caused the disappearance of many surnames. Nine French Berrubés or Bérubés died during this war. Lieutenant Pierre Bérubé, from Brest, was the only one that did not come from Upper-Normandy.

In another article published in the spring of 2010, I also had a look at births in the Seine-Maritime area, as reported on the Internet for the beginning of the 20th century. For the period 1891-1915, the results showed a frequency of Barubés that I had not suspected.

1891-1915 = 19 Barubés, 24 Bérubés, 21 Berrubés

1916-1940 = 23 Barubés, 31 Bérubés, 30 Berrubés

1941-1965 = 19 Barubés, 45 Bérubés, 52 Berrubés

were **Emma and John Beruby**, aged 3 and 1 in the 1851 census and a family from Kensington (London) who appear in the 1871 census, **Charlotte** (born in 1819), **Francis** (1841) and **George Beruby** (1843).

¹⁴ Let us also recall **Georges Berrubé** from Cantaleu, prisoner of war, in 1915, and **Léon Barubé** from Le Havre, in 1917.

2.3 Breton cousins

There are not many traces left about the Bérubé lineage which moved from Normandy to Brittany at the time when Damian was leaving Normandy for North America. This Breton branch has nevertheless produced characters that are interesting to remember. I think in particular of Colonel Raoul Bérubé who unfortunately his son Pierre, a lieutenant, near Paris at the very beginning of the 14-18 War. But there is also the husband of his daughter Caroline, Lucien Beaugé, who lived for a long time in Quebec. In 1994, a street of Sainte-Foy was even baptized Beaugé in his honor.

However, let's start with one of the grandsons of the colonel, Henri, whom I had the pleasure of meeting at the beginning of the 1990s and who provided me with an abundance of documentation about his lineage. One of his brothers, born in 1922 and now deceased, was known as **Jacques le Breton**. He was part of the Free French Forces (FFL) under the aegis of General de Gaulle. Having lost both his eyes and his two hands at the battle of El Alamein, in 1942, he devoted his existence to the moral support of people with disabilities. He published two books: *Without eyes and without hands* and *Witness of the invisible* (translated titles).

Henri Beaugé-Bérubé

An old friendship was forged between the Beaugés and Bérubés from Brittany and the Bérubés from here. Before his death, we received news from time to time from Henri Beaugé-Berubé (born in 1920), son of Lucien Beaugé

(1879-1958) and Marie-Caroline Bérubé (1882-1975), grandson of Colonel Raoul Bérubé (1852-1941), about whom we published an article in the winter 2012 issue of the LMB. Henri is also the father of Anne Soupa, theologian, co-author of *The feet in the holy water font* (translated title), of whom we also wrote in the LMB. Anne once lived in Quebec where she even had a son, but they later returned to France.

Take note that Henri died in January 2015 at 94 years of age. He was one of the last to bear the title of "Companion of the Liberation", as a member of an order created by General de Gaulle in 1940. He was entitled to a tribute which was then paid to him by the president of the French National Assembly, the mayoress of Paris and the President of the Republic.

Lucien Beaugé (1879-1958), oceanographer and husband of Caroline Bérubé

There would be much more to say about this family than what Volume II presents to us on pages 164 to 166. I want to limit myself here to the story of this old friendship which was established between this family from Brittany and cousins of Quebec. I learned a lot from a 1958 volume titled *Lucien Beaugé and the Strait of Belle-Isle Dam* (translated title). At the time, there was talk of closing this strait to substantially soften the climate of the St. Laurent, a rather titanic project.

The volume first reminds us of an initiative taken by a former resident of La Pocatière, Louis Bérubé, a specialist in fisheries, whose influential role is briefly mentioned in

Volume I, on page 444. In 1932, he was a professor at the La Pocatière School of Agriculture. Louis was worrying about the drop (already!) in cod catches in the St. Lawrence Gulf. He wrote to Lucien Beaugé who was at the head of the Department of Large Maritime Fisheries in France. He was then surprised to learn that his correspondent was married to a Bérubé, daughter of Colonel Bérubé. The latter hastened to write him to compare his genealogy to that of the Canadian cousin that he was learning about. The story could have stopped there, but it did not.

The French government was also worried about the state of cod fishing in the Gulf of St. Lawrence due to its interests in the islands of Saint-Pierre and Miquelon. In 1933 the government sent there an oceanographic vessel, the "President Tissier" placed under the authority of Commander Lucien Beaugé. He hastened to invite Louis Bérubé on board, for an expedition from North Sidney, Nova Scotia to the Côte-Nord-du-Golfe, after having bypassed Anticosti Island. *"Then the years passed, but the friendship of the French commander and Canadian professor was maintained thanks to regular correspondence"* (translation).

In 1938, Louis Bérubé was appointed director of studies for the School of Fisheries that the government of Quebec decided to establish in La Pocatière. He was also responsible for travelling to France to try to recruit a qualified general manager for this school. He went to Brest to consult Commander Beaugé about some prospects. He was astonished to discover that the post interested his interlocutor, who had just lost his ship, a consequence of the budgetary difficulties that the economic depression of

the 1930s had imposed to the French government. Lucien Beaugé took over the head of the Graduate School of the fisheries of La Pocatière in 1938.

He left his mark in Quebec where he had influence as a teacher and lecturer and above all, as a supporter for the project to close the Strait of Belle Isle. The outbreak of World War II and the invasion of France by the German army placed him however in a difficult situation. *"He was naturally separated from his wife and family for the entire time of the occupation of France by the Germans. All his sons left for the war and Commander Beaugé who was a great patriot and an exemplary family man literally plunged into work to forget the misfortunes of his homeland and hide as much as possible his concern for the fate of all his family (translation)."*

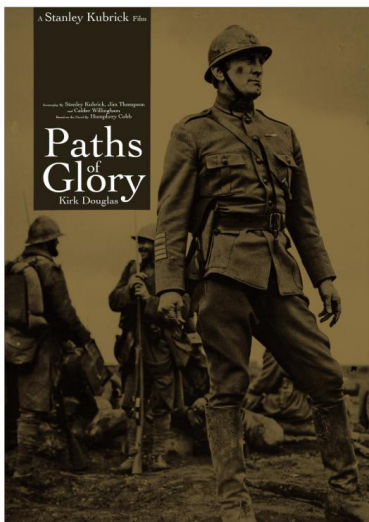
Throughout this period, he had difficulty maintaining correspondence with his sons, in particular with Henri and Jacques who enlisted in 1940 in the Free French. In November 1942, Jacques was seriously injured in North Africa, an event following which he lost the use of his eyes and of his two arms. The family could only come together for good at the very end of the war. His wife Marie and his son François had nevertheless succeeded during this period in keeping the family mansion of Lossulien.

From 1945 to 1951, Lucien continued to assume his role at La Pocatière, where he was accompanied by his wife during each school year. Following this, contact with Quebec was not lost. In 1991, Henri and his brothers welcomed in Lossulien a delegation of Bérubés from Quebec led by Marius Bérubé, president of the AFB. Henri

himself visited Quebec a year later with his wife. There have been other meetings since. His daughter Anne visited us a few times.

Colonel Raoul Bérubé

The year 2018 marked the centenary of the end of a world war, that of 1914-1918. There is a Bérubé, Henri's Beaugé-Bérubé grandfather, whose participation in this war inspired a film produced in Hollywood, and which most readers of this text will certainly be surprised to learn, as I have been myself. Let us first recall that the famous Stanley



Kubrick produced this film in 1957. It relates, although in a more romanticized way, a real story dating back to the First World War. Entitled *Paths of Glory* in its English version, this film is a bit special since it implicitly denounces war. It also takes up a

novel from 1935 based on a true story, which also gave rise to a play, in France, between the two wars.

The hero of the film is no other than Kirk Douglas who personifies Colonel Dax, an artillery officer who refuses to train cannon on his own troops and this, despite an order from his general. This Colonel Dax also becomes the defender of three officers who are then tried in council of war for disobedience to orders. Despite well-founded arguments, they are nevertheless executed by firing squad.

As the whole affair is romanticized, the villainous general who has given the order is also very involved in the trial. The scenario is actually based on the case of the four corporals of Souain who challenged an order from the general de Réveilhac. These corporals were executed on March 15, 1915. The real colonel who refused to bomb the French troops was Raoul Bérubé, who was an engineer in life rather than a lawyer.

In its edition of August 9, 1921, the newspaper *L'Humanité* recalled the event as follows (translation): "*The general of the division gives the order to the French artillery which, fortunately was commanded by a good man, **colonel Bérubé**, to shoot at the trench occupied by the soldiers of the 21st company thereby killing those that had gone out as well as those who had not gone out. The artillery colonel in turn refuses to carry out the general's command without a written order that the latter does not have the courage to give him.*"

Colonel Raoul Bérubé was Breton and actually the descendant of a small branch of the Bérubés, related to the

American Berubés, who were transplanted to Brittany in the 17th century rather than on this side of the Atlantic. The two branches in Brittany and Quebec have nonetheless maintained good relations for a few decades.

Officer of the Legion of Honor, Colonel Bérubé (1852-1941) was a fellow student of Foch at the École polytechnique, this Marshal of France who participated in the signing of the peace treaty of November 1918, at the time of the Armistice. Colonel Bérubé himself had already lost his son Pierre (1887-1914) at the very start of the war, at the Beaumont-Steney fight. Recalled from Africa, this Lieutenant of the 8th colonial infantry regiment participated in the defense of Paris, during the very first German attack in August 1914.

For his part, Colonel Bérubé was not tried, but was nevertheless dismissed from his duties. His status was reinstated only much later, when the true nature of the order he refused to execute was finally revealed and known. In the context of the French military hierarchy, it showed courage and this illustrates for me the Norman spirit of independence. His son, Pierre, was also the last male of the Breton lineage of the Bérubés, the descendants then being ensured by a daughter of the family, Marie-Caroline (1882-1975).

Raoul's father, Ernest (1811-1898), also had been an officer but in the navy, like many members of this lineage. His ancestor Charles, who lived between 1685 and 1762, was himself a supplier of the navy in Saint-Malo, probably in sails, a product of the canvas industry with which Bérubés are already associated in Normandy. Lord of Costentin, he

was ennobled under Louis XIV. Finally, let us add that Raoul had a half-brother, Léon (1869-1926), born from his father's first marriage. This Leon moved to Denmark where children were born from a second marriage, a descendency that carries a Danish name.

Just as it is amazing to understand that a relative from Breton inspired a Hollywood classic, it is no less surprising that the destinies of one and another have been the cause for such reunions between Quebec and Brittany.

3 - A name more than a thousand years old

3.1 A place name of Scandinavian origin

In the 2008 Fall and 2009 Winter issues, Georges-Louis and Alfred Bérubé published in two parts, in *Le Monde Berrubey*, a text on the Scandinavian origin of the name Bérubé (Beruby / Barube) which, according to a Swedish archivist, Per Vikstrand, derives from an old form, Bergaby(r). The Vikings gave this name to several different places, including in England, mainly in the northern region that was subject to Danish law (*Danelag* in Danish or *Danelaw* in English), somewhat the equivalent in this country of Normandy in France.

The central towns of the *Danelag* were *Jórvík* (the current York), the *Five Dane Towns* (Derby, Lincoln, Stamford, Nottingham, Leicester) and *Norvic* (the current Norwich). The places that were once called Berghby or Berughby are all in this territory, 5 out of 7 in Yorkshire, the other two near Danish market towns. All this began more or less two centuries before the *Domesday Book* (*Book of*

judgment) of 1086, which constitutes a census of baronies, fiefs and all the possessions attached to them. Twenty years after his conquest of England, King William the Conqueror wanted a comprehensive portrait of all the wealth accumulated in his kingdom. The name of the place that interests us appears there under Berchebi, Berghebi, Bergheby or Bergebi.

A bit like other peoples, especially the Norwegians, the French who lived in England in the 13th century, those that historians refer to as the class owner of the Anglo-Normans, were first named among them according to their place of residence. However, between the 11th and 13th century place names we have just described evolved into Beruby in Lincolnshire (a trace in 1242) or in Northamptonshire (in 1255), even to Berwby (in 1274).

We have a compilation of a whole series of documents from the Middle Ages mentioning place names which could have then been borrowed as a surname. In West Yorkshire, for example, there is a question in 1236 of a domain named Berubi Grange or also Berghubi Grange, later to become Barrowby Grange after being designated as Bar(r)abiegrange in 1597. In North East Yorkshire, the name evolved to Boruby and Borabye (in 1415) and Barube (in 1483).

The places we refer to in this text still exist, but under names like Barby, Barrowby or Borrowby. In addition to the villages mentioned, there are others like Low Borrowby, Borrowby Grange, Borrowby Lane, etc. Following the publication of the text of Georges-Louis and Alfred, I embarked on research to see if there were people wearing

the names in question at the time. I found a surprising quantity that I reported in part in a document – about ten full pages – which appears on the website of the Association¹⁵.

One of my first finds was that of John de Beruby, an important landowner around 1322, from the northeastern region where the name later appears as Boruby or Barube. During presentations on the subject, people were amazed that we could once have been English. I had to explain a few times that England was dominated at the time by a class of *francophones* who arrived with or as a result of the Conquest of 1066. Moreover, people generally ignore that Normandy was part, before 1204, of the Anglo-Norman Kingdom. England continued until 1399 to be ruled by a French dynasty, the Plantagenet. The royal motto "*Honni soit qui mal y pense*" comes to us from one of the kings of this dynasty, Edward III.

In the 14th century, leaders still speak French in England and not at all an Anglo-Saxon dialect. The English language was still emerging from a mixture of Anglo-Norman, Anglo-Saxon and Scandinavian dialects. But it was not uniform from one region to another. The official texts are often in Latin when they are not in old Anglo-Norman French. It's an evolution that also explains how our surname was influenced by the gradual emergence of modern English and its slow expansion from one region to another,

¹⁵ <http://berrubey.com/wp-content/uploads/2018/05/References.pdf>

which was influenced by the gradual emergence of English modern and its slow expansion from one region to another.

As we will see in other texts relating to our Y-DNA, doubts about the long stay of our ancestors in England also prompted us to take an interest in genetic genealogy. With the digitization of numerous archival documents kept in England, the unlimited possibilities offered by Internet search engines and results drawn from the DNA tests, we were able to make progress over the last ten recent years, in terms of our profound identity, that was not even possible to dream of in the first twenty-five years of our association.

During this period, I often heard people expressing their surprise to learn that part of their Y-DNA corresponds to what we find in England. It's not necessarily because their ancestors lived in England, as was the case for the Berubys / Berubes. We do not forget that many English people are descendants of French people who arrived there after the Norman conquest of the 11th and 12th centuries, or because of the religious crisis in France, in the 16th and 17th centuries (the Huguenots). Whether we love it or not, many of us have links of kinship with families who live or have lived in the British islands.

3.2 Our stay in England

In the wake of the invasion of England by the Normans, in 1066, the Anglo-Saxon aristocracy was completely replaced by a French speaking aristocracy from Normandy, but also from other provinces, notably Brittany, Poitou and Gascony. Those who followed the *Downton Abbey* series

have witnessed the decline, during the 20th century, of this old aristocracy of Franco-Norman origin which was built on the achievements of the conquest.

In England, the castles of the Middle Ages were built by this ruling class to protect themselves from the population subject to its authority. When Robin Hood of the legend robs from the rich (nobles, prelates, knights, bourgeois, free men in general) to give to the poor, he is actually attacking the French, that is to say the occupants of the country and this, for the benefit of the colonized population. The Sheriff of Nottingham was also a Francophone as well as the king, Jean sans Terre, who didn't speak a word of the dialects used in his time by the Anglo-Saxons, by *Brittons* and by Scandinavians of his kingdom.

The many monasteries then built were also subject to the authority of French Norman superiors and there was no way for an Anglo-Saxon to become a bishop or a parish priest. The conquerors also dominated the country through the control of religious institutions.

There is no doubt for me that our name first appeared among the Franco-Normans living in England in the Middle Ages. It becomes obvious when we consider the many traces they left there. You had to belong to the dominant class constituted mostly by French and Normans to see your name appear in documents of various kinds (acts of property, judgments, appointments, marriages, etc.) which ended up in the archives.

Several acts kept at the *United Kingdom National Archives* (UKNA) mention people from the Lincoln area where one of the places was called Beruby, now Barrowby, near Grantham. Some bear the name of the place, of which **Richard, son of Ranulf¹⁶ de Beruby**, which receives a *croft* and a *toft* (small farm and house in Old Norse) in the 12th century (possibly in 1242). **Godfrey, son of Jocelin de Beruby**, witnessed the granting of land from Hereford, around 1280. **Thomas, son of Eudo de Berugby**, himself donates land in Beruby, in 1304-05.

On February 26, 1311, a **William de Beruby** borrows six pounds from the superior of Croxton Abbey. This William is identified in an act, written in Latin, as a citizen of Lincoln. A William, citizen of Lincoln, was already presented as the son of **Robert de Bergheby** in a document of 1298. Finally, **Henry de Beruby**, who witnesses the signing of a deed (grant of land) in Flintham (Nottinghamshire), on September 29, 1326, surely belongs to the same De Beruby group, originally from the Grantham region, since Flintham is located very close to the west of this city.

After this observation, let us return briefly to some of the most interesting characters mentioned on the Association's website, at www.berrubey.com.

Adam de Berruby, present in Dublin in 1263-64

Adam de Berruby appears on a list of Merchants Guild of Dublin, Ireland, a list dating from 1190 to 1264. Adam

¹⁶ A Norman given name that morphed into Ralph in the English speaking world

lived over 750 years ago, after the disappearance of ***the Anglo-Norman Kingdom***, which existed from 1066 to 1204. Of all the persons bearing our name, this is one of the oldest that I was able to trace. Furthermore, his name is spelled exactly like ***Damian Berruby*** in 1681, during the census of New France. This is intriguing when one considers that there are more than four hundred and twenty-five years between Adam and Damian.

The name Berruby did not take root in Ireland, as other Norman names, e.g. Fitzgerald, Burke, Martin or LePoher (now Power or Powers). I did however find rare traces on *Ancestry*, just like traces of the name Berrabe in Wales, in the south, from where part of the invasion of Ireland left in the 12th century. As King Henry II made Dublin a merchant colony of the English city of Bristol, many of these new Dubliners probably also came from Bristol, a city later recognized for its merchant-adventurers. In the 12th century, this port of southwest England had already a Guild that served as a model for those of many others cities, including that of the Dublin merchants that Bristol sponsored as it did elsewhere.

Where could this Adam come from? My first attempt to answer this question brought me to the shore that faces Wexford, in the south of Ireland, where the Franco-Normans arrived, before moving north to Dublin. On the England side, this corresponds to the Bay of Bristol and South Wales. I also include this region because the first invader of Ireland, Richard de Clare, nicknamed Strongbow (*Arc-Fort* in Norman French, his language) was Earl of Pembroke, in South Wales, from where he brought other Normans, while Henry II, a Plantagenet, was king (1154-

1189). This King made his son, Prince John, *Lord of Ireland* after the invasion of the southeast of this country. It is therefore normal that Anglo-Normans, the ones I prefer to name Franco-Normans, are already present in Dublin in 1190, even if the country was not entirely conquered. It was not until 1541 that King Henry VIII of England added to his title that of King of Ireland.

We mention the Zouche family several times in *Le Monde Berrubey*, a family who owned the mansion Beruby (or Berughby / Berewby), in the vicinity of Daventry, Northamptonshire, a powerful family who got involved in war and trade, in addition to producing a line of barons (of Haringworth) and even an Archbishop of York. I also reported on our website that the place, now Barby, was first called Beruby from the 12th century. The name Beruby existed there earlier than in Yorkshire and even a little earlier than in the neighboring region of Lincolnshire where the first trace seems to date back to 1242. It seems to be around Daventry, Northamptonshire, that the use of the Beruby form of our name is the oldest, both as a place name and as a patronymic.

When consulting the story of the Zouche on Wikipedia, I learned that Alan La Zouche (1205-1270), son of Roger, was judge in Chester, in North West England, on the border of Wales, and at the same time for Ireland, in the time of King Henry III (1226-1272). The Merchant Guild of Chester was also sponsored by the Guild of the Bristol merchants. There is therefore an undeniable link between Dublin, Bristol, Chester and the Zouches. Alan La Zouche also fought for King Henry III during the rebellion of its barons, which perhaps explains how this line of Zouche

positioned itself to get his son, another Alan, to become a baron in 1299, his descendants retaining the title during the following centuries. I thought it was likely that Roger (1175-1238), the father of the first Alan, and even his grandfather, also called Alan (1136-1190), born in Brittany, participated in the invasion of Ireland. On this subject, I found a text saying: *Roger La Zouche accompanied King John in his Irish expedition of 1210*. As there seems to exist very early on a link between the Berubys and the Zouches, it is logical to think that Adam was also from the Daventry area.

John de Beruby, Yorkshire landowner in the 1320s

In the winter of 2013, *Le Monde Berrubey* showed John as signatory *circa* (around ...) 1322 on a petition kept in the United Kingdom National Archives. This petition presented on behalf of the people of the region of Cleveland, North East Yorkshire, is signed by large landowners such as the superiors of Whitby Abbey and Hexham Priory. Around 1300, there is also mention of the *De Beruby* heirs who had obtained important properties in this region, John being, we presume, one of them. A Thomas *de Beruby* also appeared in the region on a receipt dated 1268. There is a question that we now ask about this *De Beruby* line that writes their name, which is surprising, exactly like the Beruby from Northamptonshire, in central England: can it be that these Berubys of the northeast also come from the middle of England, where the patronymic left the oldest traces?

We have made other finds since this discovery and they provide us with some clues to answer this question. Let's talk about William first (Willelmo) de Bercheby who

lived around 1240. He appears as a witness to an act registered in the cartulary of the priory of Guisborough or Guisbrough (Gyseburne in Latin), dedicated to Saint Augustine, located in the diocese of Ebor (York in fact), to the north of Lythe, precisely in this region called Cleveland where Durham is also located. This cartulary was compiled from 1230 to 1250. The foundation of the priory, on the land of the *De Brus* family , originally Norman, date 1119-1129. A King of Scotland, Robert de Brus, will later descend from this family.

The Bercheby spelling also corresponds to the name Beruby, now Barby (in Northamptonshire) as it appeared there shortly after the *Domesday Book* of 1086. There are traces of the use for this place of both forms of the name, namely Bercheby and Beruby. At first glance, this similar use of two spellings in two regions that are far apart can be explained by the great mobility of Normans, often "free men " called by their lord to military service which forced them to move elsewhere.

Moreover, William the Conqueror had taken the habit, from the time he acceded to the throne, to distribute fiefs to his barons that were spread out an even far from one another. This was surely to prevent his barons from becoming as powerful in England as William could himself be in France as Duke of Normandy. It surely had to be a little annoying for the king of France to have as vassal a duke of Normandy who was also king. If there is a lineage in the North for which the name has evolved from Bercheby to Beruby, so this also corresponds to what happened further south where we find in 1220 Master Samson de Berchebi, who witnesses a donation to benefit the priory of

Saint-André (attached to Cluny in France) located in Northampton and of which he is apparently the superior. He witnessed this act in the company of Master Robert de Melhun and Master Robert Grossetete, two future bishops, including one (Grossetete) of Norman origin, the other from Anjou. At the same time, from 1209 to 1235, Hugh Wells was Bishop of Lincoln before being replaced in 1235 by Grossetete, future founder of Oxford University. We are clearly in the presence of a well established Bercheby / Beruby line implanted in what can be called the French speaking Norman elite who dominates the country.

But there is more. Near Guisborough is a place called Eston. When we mentioned the *Manor of Beruby* in these pages, we also mentioned Eston. In a volume by J.W. Freeman entitled *Discovering Surnames*, a mention is made for instance about an Act of November 1st, 1261 which says on page 261: *Grant that the executors of the will of Sancha queen of the Romans, for the good of her soul, may dispose of the wardship of the **manors of Eston and Beruby** late of William by Cantilupo which the King had granted to her.* This causes us to think that the Berubys that appear around these two domains could be related or at least share the same origin, even if they were far apart, all simply because these two areas always have kept the same masters when they changed hands. At the time, the craftsman remained attached to a master, his lord, just like the knight and the squires. When the Manor De Beruby passed into the hands of the Zouche, following the marriage of Eudo La Zouche with Milicent de Cantilupo, born in 1250, it was the same for the one in Eston. This concerned the Berubys attached to these two domains however distant from each other.

The patronymic will also remain present in the northern region as evidenced by another act in the name of Emma de Beruby, dating from a Sunday of All Saints' Day, November 4, 1324: "*Grant by Elizabeth de Fowlestow to **Emma de Beruby** of the third part of a toft, namely that part which William Freman once held...*" She may just be a relative of *John de Beruby* since it is about the same area and period.

We also find Berhebys and other similar names in the region, which may derive from Bergaby rather than Bercheby. It leads me to think that the presence in the north of the spelling of Beruby is not the result of a simple coincidence.

At the same time, one cannot ignore the existence of a Thurstan *de Berghby* (or Bergaby) who witnessed a donation made by Adam de Brus (1113-1143) after the foundation of the Rielvaux Abbey, dating 1132, according to a book published in 1889 under the title *Cartularium Abbathiae de Rievaille*. A few years later, between 1183 and 1203, there was also a donation of eleven acres of prairie to benefit Rielvaux Abbey, in Leake, by Ralph, son of Uctred of Bergebi, an area where a fief of Berghby existed in 1086.

For the year 1253 the name of **Serlo de Berewby** appears in the Register of the Archdiocese of York. A Latin text indicates that this Berewby is part of a group of men, along with his brother Micael and the Folifet brothers and Thomas Berewyk¹⁷, who are invited to treat their wives

¹⁷ This name resembles that of Breivik corresponding to the author of the massacre of young people committed in 2011 on

honour and according to their strength; if they failed, they will each have to pay a fine of ten marks to the archbishopric. We also have found Ralph de Berghby in 1303, William de Berghby in 1346, William de Berroby in 1391 and subsequently a lineage of Barrobys which continues to the present day¹⁸. But, this does not prevent us from thinking that the Guisborough Berubys could have the same origin as those from Northamptonshire, which I already have qualified as the line of Daventry, and of West Yorkshire, the line of the vicinity of Leeds, which I also call the line of Laysencrofte. In issue 2 of volume 25 of the LMB he had in fact mentioned the descendants of William de Beruby, the founder of a coal mine in Shippen in 1262. We were asking ourselves the same question because he was married to a Walcote, another Anglo-Norman name coming from central England, the Midlands.

Some may doubt that we descend from large landowners belonging to the north of England like those of the *De Beruby* family. However, we cannot exclude this possibility because the black plague of 1349 killed up to 50% of the population of some regions, depriving such owners of much of their workforce. Many areas collapsed, as we have seen for several hamlets, villages or parishes. John and his descendants may even have not survived, unlike the Berubys of Shippen, descendants of William, of whom we find traces later in 1375, or even in 1419. It is not impossible consequently that a Beruby, having migrated to

the Island of Utøya in Norway. This indicates the presence of Norwegian names in Yorkshire.

¹⁸ *Le Monde Berrubey*, p. 12, vol. 25, no 3, summer 2013

Normandy, was either a descendant of Berubys who transplanted from Northamptonshire to Yorkshire. The three 13th century bloodlines from Daventry, Laysencrofte and Guisborough may even be related.

John Barube of Coventry in 1519

In 2009, I deciphered the will of this character involved in international trade, an act dating from March 1519, over 500 years ago. This made me think about the link that could exist between him and us, especially because the English "a" could look a bit like an "è" in French. By rolling the "r", the name Barube should therefore look like Berrubé, except for the "u" which was pronounced like a "eu" in French.

Without being perfectly clear, John's will is perhaps giving us some tantalizing clues. Berger¹⁹ says for example that documentation is scarce as concerns Coventry merchants, before 1550, except for a few wills. However, the city has been associated for a long time in international trade in relation to York. Their goods, destined for Calais, were in transit through Boston Harbor on the east coast of England. In 1505, Richard Marler, a *stapler*²⁰, was according to Berger (page 95) *one of the richest merchants in England*. If the name that appears in the will is his, this confirms the

¹⁹ BERGER, Ronald, *The Most Necessary Luxuries, The Mercers' Company of Coventry, 1550-1690*.

²⁰ Nickname given to merchants involved in the wool international trade because of a tax that was used to finance the Hundred Year War.

link that existed between John and the international wool trade.

The will also makes it possible to understand that John is very religious. He is a person of his time, being strongly Catholic as confirmed by his devotion to the Holy Virgin. He is also between two generations, with a father still alive and four children, of whom some already have children. He only distributes money, no property²¹ or other goods. He apparently needs to make his will in 1519 because he is ill (his first donation goes to the Maison des Chartreux), while he is younger than his father. A 16th century document evokes an epidemic that is without doubt involved: "*It is through Shropshire that began to appear the disease known as Svette or Sueur Angloise (English sweat). It manifested itself, for the first time, in 1487 and an infinite number of people both in this province and also throughout England perished. It ceased at the end of that same year, & resumed in 1518*"²²... "(translation).

²¹ It must be said that land ownership was organized differently at the time. The owner was more often the lord, baron, count or knight. The occupants of a property were bound to him by a long term lease that was transferred from a generation to the following generation.

²² *From the reading of French books in Mélanges tirés d'une grande bibliothèque*, Paris, Ed. De la Reine 1782.
[http://books.google.ca/books?id=MJ8TAAAAQAAJ&pg=RA2-PA103 & dq = roger + de + montgomeri & hl = fr # PPP9, M1](http://books.google.ca/books?id=MJ8TAAAAQAAJ&pg=RA2-PA103&q=roger+de+montgomeri&hl=fr#PPP9,M1)

William de Berughby in the 1330s

Some Berubys have left more than one trace. William was "instituted" vicar in 1328 for the parish of Saint-Probe, now Probus, in Cornwall and this, by Bishop Grandisson, in a text written in old French Norman. As the Berughby form is then in use at Barby, we can tie him to the Berubys from *Daventry*.

I found other traces concerning him. On January 1st, 1332, he is parish priest ("rector") at Hatherup. On that day, he obtains a dispensation from the Bishop of Worcester to meet the king himself, Edward III. A little later he is presented as a "parson of the church of Hatherop" and referred to in the same act as a "king's clerk". In some way he holds the status of civil servant in addition to being pastor. At the time, people rarely had any education, except clerics.

William is the subject of a "presentation" at the church of Montgomery, Hereford, that year. This reminded me of a document that I had pointed out in an article on Barrowby in Lincolnshire where a William of Berughby, "Parson of Montgomery", also called Boroughby, was the beneficiary of a royal license. I understood later that this license did not relate to trade but rather to exchanges allowing for advancement ("Preferment") within the Church. The document indicates that the license had not yet been used. William used it rather on December 6, 1337 when he became parish priest of Kiltesby / Kildesby, in the Diocese of Lincoln, which corresponds nowadays to Kilsby, the village nearest neighbor to Barby, formerly Beruby or Berrobi. There is even question at the time of the commune

(villata) of Beroubi-Kilsdesby. As it is a poor parish, he probably earns income from a distance without being necessarily present there.

What is called a "presentation" coincided with the taking over of a parish by a new parish priest. Before his official departure, in 1337, a new presentation takes place in Montgomery, which coincides with William's departure for his new parish, Kildesby (now Kilsby), in the diocese of Lincoln. The title of "king's clerk" corresponds to that of clerical adviser to the king, which implies a responsibility in terms of public service or within the framework of diplomatic relations. There are also several legal acts in the "*Close Rolls*" for which we find a William de Berughby, clerk, in those years or the name BERUGHBY, in particular in 1326, 29, 32, 36, 37 and even 1349.

Still under Edward III, another act designates William de Berughby as one of the two representatives in England, with Geoffrey Chabot, for the Abbey of Saint Nicolas located in Angers, France, for three years, from 1344 to 1347. King Edward III being of the dynasty of Plantagenet, his origins are in Anjou, of which Angers is the historic capital. We remember that this dynasty came from France and succeeded in England to that of the Norman kings.

Sibella, daughter of Richard Berube, in 1540

In the spring of 2013, I briefly mentioned in my chronicle *Historiography* that I had found traces of the name Berube in England, on *UK Ancestry*, in a list about baptisms, marriages and burials "Before 1812". I wondered then if it was not concerning Huguenots (French

Protestants) refugees in the Yorkshire. I later returned to the site to discover different acts that were much older than what I suspected, going back even before the religious crisis which unfolded in Rouen by 1562.

There is for instance the baptism of Sibella, daughter of Richard Berube, on August 2, 1540, two years before the oldest known marriage of a Berrubé in Limésy, Normandy, Olive, on June 29, 1542. It is to be assumed that this Olive was herself born in the 1520s, before Sibella. But the latter's father, Richard, must have come into the world before her, probably in the 1500-1520s. Sibella was baptized in St. John the Baptist parish in Halifax, a location southwest of Leeds, at a distance of 26 kilometers. She probably has a sister named Margaret since she married Richard Hoyle in the same parish on February 10, 1560. It is tempting to draw a parallel with other old marriages that we know from this period and which involves Berubés / Berrubés / Berrubes from Normandy in Limésy, Houppesville or Saint-Gervais de Rouen in the years 1550-1560 (Volume II, pages 29 and 30).

The Berubys / Berubes of West Yorkshire

In a spring 2013 article, I recalled the existence of another **William de Beruby**, the founder a coal mine in 1262. He has been married since 1240 with Alice de Walcote, a surname which rather derives from central-eastern England, more specifically from the county of Norfolk (East Anglia). This William also bears the title of Lord of Laysingcroft, a name that didn't seem to match any place in England. He also borrowed the money needed for his mine project from his sister-in-law Margaret. I later

discovered that there is a farm of Lazencroft, seven kilometers east of Leeds. Remember that, at that time, the Normans of England were getting married between themselves and almost never with Anglo-Saxons. But later on, this began to change.

The mine created in 1262 was located in Shippen, near Barwick-in-Elmet, just north of Garforth, to the east of Leeds. A John de Beruby inherits from his aunt, in 1277, a property in Shippen; he is identified as the son of William de Beruby "the elder", which suggests that he also has a brother named William "the younger". There is later a mention, in 1375, of a place called Beruby, very close to Lasincroft, where two Beruby brothers are present. There are therefore Berubys of this line who have survived the plague of 1349 which killed much of the population (20-30% at least, up to 75% in some villages). In 1419, another William de Beruby was finally witness in a deed of sale to Schepyn, surely another way of writing Shippen. If there is no more a village of that name in the area there is a farm, *Shippen House Farm*, located just east of *Lazencroft Farm*. There is no longer a village named Beruby on the map, but we find near Garforth a Barrowby road, an avenue and a Lane of the same name. In 1402, the parish priest of Garforth was also called William de Beroby.

It is possible that in the 16th century there exists a link between the De Beruby line traced for the period 1240-1419 and the Berubes present in the same region, within a radius of no more than 40 kilometers, in the 16th century? I spoke of Sibella and Margaret, but there are others, for example Isabell, daughter of William Berube, who married in Dewsbury on September 15, 1625. Here, we are only 19

kilometers from Leeds. Another William Berube, son of Richard, was baptized in Bardsey on July 14, 1682, 13 kilometers north of Leeds. South of Leeds, a Thomas Berube married in Royston in 1688. Elizabeth Berube, John's daughter, was baptized at Mirfield (16 km west of Leeds towards Dewsbury) in 1711. If there was a village named Beruby in the area during the 14th century, it is still possible that some of its inhabitants took the name as a surname for themselves without being descended from the William de Beruby of 1262. And yet, the chances are good that these rare Berubys and Berubes, all living in the same region were also all related.

Should we see a difference between the final in "by" and the one in "be"? Until the 18th century, the spelling of surnames varied a lot, in Normandy as in New France or England. In the north of this country, the "by" was also pronounced "bé" just like the "bey" that we then find for some Berrubés in Normandy. As the "bé" or "by" were written elsewhere "be" in Latin, a language that at the time was often used in official texts, it is not surprising that these different methods of writing have been interchangeable.

Is there a possible link between the Berubes of West Yorkshire, those of Normandy and those of America? Rouen was occupied by the English from 1420 to 1450, several establishing themselves there while the English economy was in a slump. If there still were some individuals named De Beruby in Shippen in 1419 and even some Berube descendants thereafter in the region, it is not impossible that a younger member of the family took advantage of the opportunity offered by the taking of Rouen. However, this is not an easy thing to prove. Our Y-DNA classified us in a sub-

subgroup of haplogroup R1b / U198 consisting of a small number of people whose ancestors bear surnames that were present at the time in the north of England. When we learned of this possibility, it struck us as being quite plausible.

What is most intriguing, however, is to note that the Berube form of our name has been present around Leeds for a period that spanned two centuries and even twice that taking into account the Beruby spelling of the surname. This suggests that most of the few other Berubes that we find later, in the 18th and 19th centuries, in the South of England (Devon, Cornwall, London area) or Wales, may also descend from the line of Laysencroft (near Leeds).

Where do these Berubys / Berubes come from? They are not necessarily related to all those we find elsewhere in England. In addition to a Beruby village located east of Leeds, there was also a place in the area named Berubi Grange. According to *The chartulary of the Cistercian abbey of St. Mary of Sallay in Craven*, there actually existed in Berubi (also **called** Berghubi), north-west of Leeds, in the time of Henry III (in 1236), a house and a farm (*toft* and *croft*) near Sawley Monastery: "*dedi and presenti carta mea confirmavi Thome filio Ricardi de Goldesboruh toftum and croftum that Henricus tenuit in Berubi propinquiora terre monachorum de Sallai in eadem villa of Berghubi;*" This is a place that was named Bergebi previously, in the *Domesday Book* of 1086.

This domain belonged to the Normand Erneis de Buron, a companion of William the Conqueror, and he owns 72 others in Yorkshire and Lincolnshire. The local Lord was

named Gospatric, son of Arnketil and there are only four villagers, two small owners and one " free man " living there. It is possible that a line called De Berubi descended from this man or from Gospatric.

According to a document from the United Kingdom National Archives, Pope Alexander III confirmed, in December 1172, the donation to the monastery of Sallay of the *Berhebi grange* by William Hallasire and at the same time established the status of the monastery and confirmed other gifts, including one from the baron William de Percy II (1088-1175).

If anyone else is wondering about more recent traces of our name in England, let us point out that a Richard Barube, merchant in the parish of *St.Bartholomew the Great*, in London, wrote his will on October 3rd, 1713 in benefit of a brother and a sister. At the time, he and his wife Elizabeth had no children but the document refers to those to come. On the other hand, there is a mention about his sister, Hillary, his brothers John and William Barube, and the son of John who bears the same first name as his father. So there were Barubes in London at the start of the 18th century. A John Baruby is also mayor of Great Yarmouth, Norfolk, in 1762. For his part, Robert Baruby, from Kingston-upon-Hull, a maker of stout beer, declares bankruptcy on March 15, 1825.

Regarding our tracks on *UK Ancestry*, I noted an Andrew Berrubethat was in the British Army two hundred years ago, around 1815, at the time of the battle of Waterloo, when Napoleon was defeated. There has been

also a soldier, JFY Berubie, who was decorated with the *South Africa Medal* (Boer War 1899-1902).

If we take into account different possible spellings, we find other traces. In the east of Yorkshire, there are a lot of Burbys in the censuses of 1901 and 1911, as well as about ten Beorbys, a name that also appears in Kent, south of London. In Kent there are also in 1911 an Ellen Longworth, born Bruby in 1853 and some Berrabes (including Modeste born in 1847), a name that I find with Berrabe / Berraby in Wales (I traced 32 Barrabys), in addition to Barrabey and Barrabie in the south, against only two Berubes in the north, not counting Burhby, Barhoby, Baroby or Barrobia names. There are Barrbys in Lincolnshire in 1911 and two Bearybys in Surrey and Hampshire, respectively born in 1875 and 1906.

In Warwickshire, in central England, where John Barube lived in 1519, the spelling differs a little: there are Barhbys, Barrebys, Bareobys, Bearobeys, Borbys, Burbays, Burbeys, Burbeays, Burbeyes and Byrbies or Byrrbies. I even found a John Byruby (y = ey?) from Warwick, in the *Land Tax Redemption* of 1798, as well as Annie and William **Beryby**, born in Devon, in the south-east of the country, in 1874 and 1876.

3.3 Going back to the Middle Ages

For a genealogist, it has long been an illusion to believe that one day we could learn more about our ancestors of the Middle Ages, the parish registers not being compulsory until around 1540.

The results of DNA tests must therefore be interpreted according to the history of the place to which they connect us. Having discovered many traces of people named Beruby in Middle Age England, I was quickly convinced that this name was mainly worn there by *Francophones*. So we are particularly speaking of Norman descendants who arrived there with the conquest of 1066 by William the Conqueror or following this, at the time of the Anglo-Norman kingdom, that is to say before 1204. The results we have obtained in the BIG-Y 500 test do not allow us however to exclude another hypothesis about the ancient origin of the Bérubés, that of **Danes** of Germanic roots who would have come to England during the reign of *Knud den Store (The Great)*. English historians qualify them often as **Saxo-Danes** or even sometimes as Anglo-Vikings.

For some historians, the Scandinavians of Yorkshire have long been culturally distinct from other inhabitants of England. In theory, this region ceased to be a Danish kingdom after the year 954. In reality, the identity of these people remained intact until at least 1066 because all of England was part of a Nordic empire, with the Danish kingdom and that of Norway, during the 11th century. Danish law even continued to apply to much of England after the Norman invasion of 1066.

Remember that Knud Den Store was King of England from 1016 to 1035 and at the same time king of Denmark and Norway. His sons prolonged this reign until 1042. Knud would also have strengthened his authority in England by marrying Emma, the daughter of the Duke of Normandy Richard Sans Peur (Without Fear), in 1017. Son of the

Danish King Sven with the Forked Beard, his mother is said to have been a Slavic princess, maybe even the daughter of the duke from Poland.



Before becoming king, Knud had been governor of Pomerania, this long southern coast of the Baltic Sea which, facing Scandinavia, belongs today to Germany and Poland. There were not only Scandinavians there, but also Slavs and Germans.

Knud would have brought to England from 3,000 to 4,000 *housecarles* (in Old Norse *húskarlar*), probably recruited largely in the territory from which he had been governor. It was a sort of small army of bodyguards, warriors governed by strict rules and trained on the model of the *Jomsvikings*. These latter mercenaries coming from Jomsburg, from a island located near present-day Poland, also participated in the conquest of England by the Danes.

Sometimes later, Knud had them driven out after a quarrel with their leader Thorkell the Tall, a Jomsviking, who for his part went to live in Sweden. Most of his men would have taken refuge in the Cotentin, in Normandy, where other Vikings (the army of Thorketil) had also taken refuge a century earlier, in 918. They continued to oppose the Christianization of their own, hence their nickname of pagans. Their descendants did settle down for good at the time of William the Conqueror, in part because he gave them the opportunity to participate under his orders in the conquest of England in 1066.

It's a safe bet that other elements of this Pomeranian population followed Knud to England during his reign. These people have certainly been identified as Danes because they came from a region then integrated into the Danish kingdom. But, these Danes were probably rarely of Scandinavian origin. The discovery of traces of Eastern Europe in the *autosomal* DNA of some Bérubés can lead us to believe that our ancestors, although of North Germanic origin like the Franks or Anglo-Saxons, have roots in this region marked by a Slavic presence (Vendland and Pommern on the map). The high proportion of Bérubés belonging to blood groups AB / B can be compared to what is found in Poland rather than Western Europe; this adds an argument to the same effect. At the same time, one cannot neglect the fact that the Northmen practiced the slave trade, often recruited among the Slavs (the word slave is also said to be *Slav* in English). We may wonder if some have not reserved themselves a beautiful Slav as a concubine thus insuring at the same time a German-Slavic descent.

We do not know how far and for how long Pomerania was a Danish territory. A newspaper article reported in 2018 that a thirteen-year-old child had just discovered in Northern Germany, in the island of Rügen, a treasure hidden there by the Danish King Harald the 1st (910-987), who died in this region of Pomerania. Harald 1st was the grandfather of King Knud den Store. The least ancient coins that were found dated from 980.

Regarding Harald 1st, I also came across the following passage from an old volume of 1843 entitled *Histoire de la Scandinavie: Danemark, Suède et Norvège*. It is written (translation): "At the beginning of his reign he was called to the aid of his brothers in arms that were threatened with the loss of Normandy. He equipped a considerable fleet, fought with them, and succeeded in restoring to them the free possession of this beautiful province". It certainly establishes a clear connection between the "Danish" Vikings from Pomerania, who were not necessarily Scandinavians, and Normandy. In other words, there was also in Normandy people who came from the south of the Baltic, a territory belonging around the year 1000 to a Danish kingdom that was much larger than current Denmark. The Bérubés could therefore descend from these ancient Danes whose origins can be compared to those of the *housecarles* brought in England. In one case or the other, there are not necessarily genetic links with today's Danes.

Going back to this period, there is however another possible link with the Danish Saxons (*Saxo-Danes*) of the north of England. In a text on the Berubys of western Yorkshire, I mentioned Barraby Grange, once *Berubi Grange*, a mansion located near *Kirkby Overblow* north of

Leeds. There was a stronghold at a mile from *Berubi Grange*, still known as *Morkere Hill*, which was in the 11th century, before the arrival of Normans, the seat of three princes of the North that were described as *Saxonized Danes*, which is not a big difference in my eyes with Danish Saxons or more specifically, Danes of North Germanic origin.

If our ancestors belonged to a group of Danes of German-Slavic origin, this could explain why our Y-DNA does not quite match that of the Anglo-Saxons or Normans that were tested so far. I hope that we will know more about this hypothesis one day by the results that other people of "our species" will be able to obtain at the BIG-Y 500. I was nevertheless taken by surprise when I learned in 2018 that a Swede, named Carlgren (originally Kärlgren), obtained results in the BIG-Y 500 that, while being exceptional for Sweden, closely resembled those of the Bérubés, enough to think we had a common ancestor about a thousand years ago, during the Viking Age or just before.

If our ancestor in direct line were to turn out to be of this origin, it would mean that there was in the north-west from Yorkshire an ancestor who managed to rise among the Franco-Norman elite. It is not entirely impossible because the Normans needed to rely on some "executives" to manage such territories. Perhaps they succeeded in gaining the support of those described previously as the princes of the North.

4 - The Bérubés' DNA

4.1 Results that are sometimes misleading

From time to time, some families associations ask themselves if they really have an interest in investing on DNA tests to learn more about their ancestors past. It is probably not necessary for everyone. At the same time, the tests can still teach us a little and sometimes a lot. For instance, it's not because an ancestor came from Bordeaux or Dieppe that his roots were very deep there; you may well discover that these roots are more typical of Alsace, Switzerland or even central Europe. For my part, I have gained a lot from my experience. This is why I tried to describe it in details in the *Les Nouvelles de Chez Nous*, the electronic newsletter from the *Québec Federation of Family Associations* (FAFQ) starting with the November 2018 issue. The old newsletters are available online at www.fafq.org.

As I mentioned in point 1.5, our Y-DNA, the one inherited from father to son, allowed us to rank in the R-U198 group rather identified with the Anglo-Saxons. With our *autosomal* DNA, i.e. the 22 pairs of chromosomes that define us once we put aside the pair which determines the female or male gender, several Bérubés initially ended up with a more or less percentage of DNA identified to Norwegians. This seemed all the more paradoxical in my case as I was discovering myself Swedish cousins with this autosomal DNA, but no Norwegians.

There was finally a review by the firm Family Tree DNA (FTDNA) as a result of data accumulation resulting from the growing number of tested people. The result of

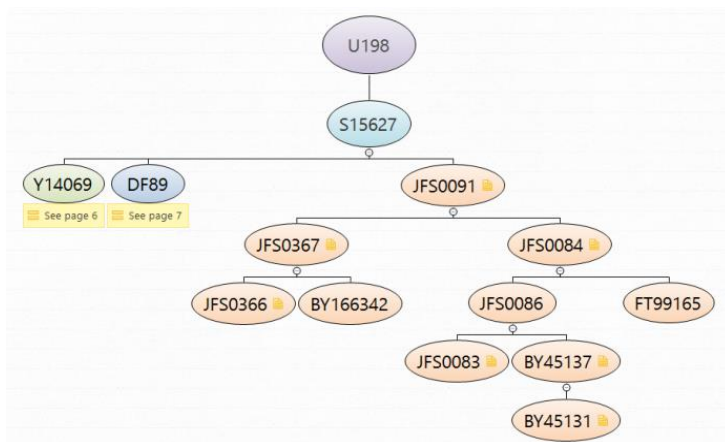
these tests was that the Norwegian Berubes DNA became British DNA. But, the greater concentration of our DNA could correspond(X) to north-central England, a region where we find traces of our surname in the Middle Ages and at the same time a significant presence of Norwegians, many of whom had been driven out from Ireland. There may be more than a coincidence here.

More and more sophisticated tests now allow us to better reconstruct the progress of our ancestors throughout history. I am thinking in particular of BigY-500 and BigY-700 tests from FTDNA. In a group of research on carriers of the U198 mutation, we thus came to establish an increasingly detailed portrait of different branches of the tree to which the Bérubés belong and the twigs which emanate from them.

Ten years ago, I learned that the haplogroup R-U198 was also present in the Netherlands and in the north of Germany, region of origin of the Saxons. This group itself constitutes a branch of a haplogroup, R-U106, whose birth dates back to about 10,000 years. The U106 correspond to the North Germanic tribes whose descendants scattered throughout central Europe, but especially in Scandinavia and the British Isles. The U106 people are also present in Normandy.

As *Francophones*, the Bérubés found themselves all alone among hundreds of Anglo-Saxon and some German or Dutch surnames. Paradoxically, the results obtained were different from those of others members of this group. They are so apart that our common ancestors with the other U198s can only be very far in time, somewhere between

2000 and 4000 years ago. In England, the U198s do not represent more than 2% of men, a minority of whom are carriers of the S15627 mutation. This minority is made up mostly of Y14069 and DF89 people represented in the table below. There is also a branch JFS0091 to which very few belong, but to which we do belong. Vestiges of this are apparent in the graphic.



So far, the only other surname we found under the small branch JFS0367 is that of Carlgren present in Sweden. Under it, the Bérubés are represented in the graph by the JFS0366 mutation and the Carlgren by the BY166342. There are only a few Anglo-Saxon names, moreover relatively rare, under the other small branch JFS0084, for example the Tatums (JFS0083). We must not believe, however, that our distant direct-line ancestors came from Sweden.

Since the presence in Sweden of a U198 named Carlgren represents a very exceptional case and that the presence of Bérubés in the Anglo-Saxon group is equally so, this is what leads us to think that our common ancestors

could also be Franks, if they are not Saxon-Danes, or at least belong to a tribe that was incorporated into the Federated Empire that constituted the Franks under Charlemagne (748-814), who defeated the Saxons in his time, or even already under his predecessor Charles Martel (c. 688-741), who united the Franks.

Moreover, we cannot ignore, moreover, that a myth was built in the 19th century around the foundation of Normandy by the Vikings. "*Rollo and his companions were pirates, and hardly knew the laws of their country ; how could they have introduced it into the duchy? Their descendants largely conformed themselves to the customs introduced by the Franks, or to rules preserved since the time of Roman domination*"²³ (translation). The Northmen who took power in Normandy attracted people from their distant lands, but not to the point of overwhelming the population who lived in this land which until then was called Neustria. That being said, we must not underestimate their influence on the *Custom of Normandy* (the law in force).

Before spreading throughout France in the 5th century, the Frankish empire had first taken root in Austrasia, a Merovingian kingdom which covered, not only the equivalent of present-day Belgium, but also part of the Rhine to the east and French Flanders to the west. The Frisians, ancestors of the Dutch, and the Saxons were

²³ Depping, M., *Histoire des expéditions maritimes des Normands t de leur établissement en France*, Paris, 1846 (1st edition 1813), paper digitized by Google, p. 346 (owned by the Lenox Library in New York).

neighbors of Austrasia. This kingdom therefore covered part of present-day Germany; think of cities like Cologne, Frankfurt (the fort of the Franks) or Aix-la-Chapelle. To the north-east of France, Reims was also part of it, hence the tradition of crowning the kings of France there. Under Charlemagne, this kingdom became an empire which, in addition to covering all of present-day France, extended to other parts of Germany, Saxony, Bavaria, Carinthia and even in the Lombard kingdom, the north of Italy.

The mystery of a distant kinship between me and Swedes was to dissipate when I got tested for my *mitochondrial* DNA. On direct line, on the feminine side, my mother descends from Jeanne de Voisy, who arrived in Quebec in 1636 with her husband Nicolas Pelletier. My mother belongs to haplogroup H74 which is very rare. She inherited mitochondrias which came from Jeanne de Voisy, who is herself the daughter of Jeanne Gardony. However, it is only around Sweden that there are carriers of the H74 or other micromutations approaching it.

So it would be through my mother and not on my side Berube side that there would be an explanation for the existence of my family relationship with Swedes and especially Swedish women, including several Andersdotter. This gives me all the more a reason to link our ancestors to the Franks, without rejecting completely the hypothesis of a Saxon-Danish origin already mentioned. In one case or the other, it still is a question of a north-Germanic origin which also explains our belonging to the R-U198 in terms of Y-DNA.

4.2 The meaning of our journey

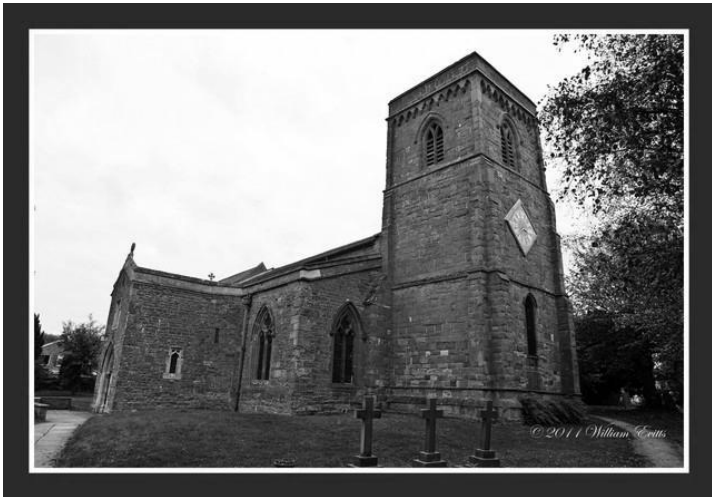
Getting to know adoptees who are in search of their kinship is something that I have at times experienced as president of the AFB and it reminds us of the importance of our sense of identity. I'm not just thinking here of our identity as member of a people or as a citizen of a country, but also to the family identity, the very first that we belong to.

We have a name and with this name there comes a very ancient story. Yet, there are still mysteries about the people who bore this name and some of these mysteries we may never be able to dispel. Having said this, we wouldn't have believed twenty years ago that we would have advanced this far in the knowledge of who we are.

Back in 2013, I wondered in an article about one of the oldest bearers of our name, Pagen de Berchebi, possibly the ancestor of several Berubys who lived around the same locality as him, Beruby (Barby nowadays), and from the same region, that of Daventry, Northamptonshire (England). In **1086** appears in the *Domesday Book* a passage of which some translations have been made, including that of Stuart A. Moore who says: *Pagen holds of William two hides in Berchebi (Barby). There is a land for five plows. In demesne there are two (plows) with one serf; and ten villeins and eight bordars with three plows.*

The name Pagen comes from the Latin Paganus meaning **pagan**. The master of the house may have earned this nickname because he was of foreign origin, foreigners often being treated as pagans. *Pagan* (or a son of his), who

lives in Berchebi, could be the first to be designated as *De Beruby*, the form that the name of the place took very early in the reign of the Normans (first around 1120). He holds two "hides" (an English measure) obtained from King *William*, i.e. William the Conqueror.



St. Mary's Church in Barby (formerly Beruby), Northamptonshire, from the Middle Ages (13th and 14th centuries), at a time when there were Berubys in the area.

A *hide* is normally enough to support a lord, his family and dependents. It is therefore a very small domain which occupies a few serfs, *villains* and *bordars* (jobbers with a halfway status between a villain and a serf), therefore men who are not free men as their master is. The domain will nevertheless become prestigious later, which is part of the mystery about the place and its lord.

Identified with *Pagan*, the local lord or "tenant", Berchebi is one of the many "properties" which fall under Willaume Peverel (c.1040-1115) in 1086, the "tenant-in-chief". He is presumed to be the only bastard of William the Conqueror. The king endowed him with more than a hundred fiefdoms, as he did for his main barons. Peverel, however, never obtained this title of baron although he was in charge of multiple domains. It is without a doubt from here that the presumption of illegitimate kinship with the king began.

A Knight born in Normandy, he would have participated in the Battle of Hastings in 1066, as did Ranulph Peverel, a Flemish knight²⁴ who married his mother, apparently at the request of the king, and from which he took the name. Note that the *Domesday Book* also identifies this Willaume as one of those who built castles in England, a collection of buildings known as "Honor of Peverel". The builders of fortified castles, they became master masons from the moment they started to use stone.

As for *Pagen*, he could be the half-brother of Willaume Peverel. A minor lord, he lives in a place that some began to name Beruby from the 12th century. Even though surnames do not exist yet, it is possible to say that his descendants also made themselves known, at this

²⁴ There are carriers of the U198 mutation among the Flemish people, another coincidence, no doubt. It is not possible to draw one conclusion, but this does not exclude the possibility of a link between the Peverels and the Berubys.

period, as coming from Beruby even if the surnames rather appear in the 13th century. However, we find very early during this century notables who seem to come from Beruby, for example Samson, prior of Saint Andrew in Northampton, mentioned as early as 1220 in an official Latin text as being from Berchebi. There is also John de Beruby, *attorney* in 1280, in the nearby village of Daventry. He acts at a given time as attorney for Northampton Abbey. There are others in the region, for example Hugh, heir to the semi-fiefdom of Simon in 1285, which later passed in 1314, to John and Robert Beruby.

Another element of the mystery is that the domain of Pagan would later become a "manor of Beruby" that will belong for a time to Sancha de Provence, sister-in-law of King Henry III, and to the Zouches, the Breton family from whom originally came, from father to son, the barons of Haringworth and even an Archbishop of York. However, there is at least one Beruby who was close enough to the Zouches to be among the heirs of William, third baron of Haringworth, in 1381. A John Berowby, possibly the same individual, was also, in 1397, the executor of Richard's will, brother of the baron, who had fought in France and lived in Calais. In 1418, Guillaume (William) La Zouche, *Lord of Haringworth*, finally participated in the siege of Rouen when he was already governor of Calais.

There are many questions we can ask ourselves about this, considering for instance that the Eston manor has always followed that of Beruby whenever there was a change of tenant-in-chief. Eston is however located to the far north, in the region of Guisborough where we also find the names Berchebi / Beruby.

In this paper I have mentioned John de Beruby who signs a petition in the northeast against a new tax around 1322, petition kept in the United Kingdom National Archives (UKNA). His signature appears on this document with that of nobles and that of superiors of great religious institutions, all having in common the fact they are all landowners. There is something topwonder over if there is not a family link between the Berubys of the north-east from England and those from the Daventry area. The mystery is all the more present here too because we are in the presence of large owners who, like the Peverels, do not have a title of nobility.

Could there be a link? There is already a mention about Beruby heirs, at the end of the previous century, in a text in Latin: *haeres of Beruby tenet in eadem iij car., unde x car., etc* . They therefore have already significant lands at Beruby (now Borrowby, near Lythe on the east coast), in the fiefdom called *Petri De Malo Lacu* where we can also find places called Aton, Barneby, Mikelby, Brouton and Lyth.

We know that the Peverels bet on the wrong horse during the war between Mathilda, William the Conqueror granddaughter, to King Stephen (king from 1135 to 1154), another French relative of Guillaume who was actually named Étienne de Blois. The Peverels fell in disgrace. We lose their trace afterwards. It is finally Henri II Plantagenêt, the son of Mathilde, who will be crowned. He reigned from 1154 to 1189. The Berubys of this period, whether or not they descend from the Lord of Berchebi, retain an important status without however, ennobled for all that.

We can see beautiful examples of their social rank in the religious vocation of some. In addition to master Samson de Berchebi who appears to be the prior at St. Andrews (a priory attached to Cluny in France) when he is a witness of a donation around 1220. He is in the company of two future bishops of French or Norman origin, Robert de Melhun and Robert Grosseteste (also the founder of Oxford University). Let us also mention the chaplain Robert de Berughby, appointed vicar at the church of Lecchelade of the Diocese of Worcester, by virtue of a gift from the king Edouard III... *in the king's gift by reason of his custody of the lands and heir of Edmund, earl of Kent, tenant in chief*.

Let us recall that this Edmond is in 1341 the second Earl of Kent. He inherited the title from his father, Edmond de Plantagenet, half-brother of King Edward II, nicknamed Woodstock. The latter was beheaded in 1330 for betrayal, the result of a family affair. His wife did not appreciate the king's interest in his pretty companions. She plotted against her husband with the person who had become her lover. Nor must we forget the parish priest William de Berughby whom I mentioned previously, he who was notably appointed for three years, from 1344 to 1347, as procurator of the abbey of Saint Nicolas d'Angers to King Edward III.

There are others that I mentioned in *Le Monde Berrubey*, for example **Isabella de Berughby**, a nun aged 67 in 1349, during the great plague. She was re-appointed as the superior of Arthington priory, West Yorkshire, England, presumably after the death of several local nuns. This institution was located just west of Leeds, where the first trace of the name as Berube appeared in a church register in 1540. This Isabella was first elected prioress in 1311-12.

This had displeased the Archbishop of his diocese who found her too young to take on such responsibility, even if she was to be around 30 years of age. He had therefore assigned her another older nun to assist her in running the institution. She did not accept this well and escaped the priory and disappeared for a certain length of time. She had to repent later to avoid excommunication and she returned to the priory. A Thomas from Beruby, apparently from Northamptonshire, was meanwhile vicar at St. Mary's Church in Oxford where he inherited from a predecessor, William de Daventre, on June 17, 1373.

There is even an official martyr of the Catholic Church of England to whom we could be related. William of Morland, a priest-monk of Louth Abbey, who was accused of having been one of the instigators in 1537 of the *Pilgrimage of Grace*, a popular movement of Northerners challenging Henry's VIII decision to close major Catholic institutions and appropriate their wealth for himself.

Attracted to London with vague promises, we would speak nowadays of promises from politicians, leaders of the movement were quickly arrested, tried and executed, a matter of just a few days. The William that I mentioned was actually **William Burreby of Morland**, this last name of Morland indicating that he was of an area of north-east England. Do not read the "U" in Burreby as if it makes a big difference with Berruby. In fact, we should rather compare phonetically the French pronunciation Beurrebé to that of Berreubé. The difference is slim.

I will not repeat here the entire list of people about whom I wrote in the LMB starting in winter 2018, under the

title *Old traces we have not yet told you about*. Let us summarize by underlining that the old traces to be found concerning our surname, with one spelling or another, are numerous in medieval England and that they often correspond to people who belonged to the Franco-Norman elite, those whom the historians rather described as Anglo-Normans or simply, in English, as *Normans*.

5 - Doubtful speculations or justified questioning?

Sometimes we have to be bold enough to formulate a hypothesis, at the risk of eliciting a negative reaction, when we seek an explanation for a small mystery. In Volume I, we raised for example the hypothesis of a possible Scandinavian origin of our surname. In 1987, I established contact with the historical research managers of the Danish National Museum in Copenhagen. The argument was wrong, but the hypothesis proved to be correct almost twenty years later.

We also wondered if the rarity of Bérubés in France could arise from the religious crisis of the 16th and 17th centuries, many Protestants having left France then. We have since found arguments to establish that this hypothesis was not far-fetched either, even if it does not itself explain the rarity of our patronymic in France. The argument has been set out in the LMB of autumn 2017 with a text entitled *Bérubés among the Huguenots (Protestants)?*

In short, we have traced through *Ancestry UK* lists of passengers emigrating from Russia to America or Australia around 1900. In three families wearing a name sounding Germanic, there is a child whose first name is Berube. This

can be explained. Before 1918 a state of East Prussia existed which hosted in the 17th century many Huguenots, French craftsmen from elsewhere recognized for their skills. There were a lot of them around Dieppe, the city from which our ancestor Damian left France in 1671.

How could we explain that the name Berube became a first name for these people? Was this a way of making homage to a former leader or to any martyr of the Protestant cause? It remains difficult to go very far on this track because the archives concerning Huguenots who emigrated to East Prussia, nowadays essentially part of Poland, were completely destroyed during WWII, both by the Russians and the Germans. It would take a miracle to find out more. Who knows if this will not perhaps one day come from a researcher who discovers an answer in an old book. For this, however, it would be necessary that the said researcher be aware of the question that we ask and that he masters the languages of the region, German, Polish, Russian or one of the languages from the Baltic States. Our chances are slim.

To come back to the origin of the surname, there was at first several hypotheses that were explored in the LMB for a few years. All what was written about the possible foreign origin of our name was taken up in 2000, in Volume II, by a text entitled *BÉRUBÉ a name full of mystery* (translation). We were then asking for instance if there was a family link with the Barrabés of Upper Normandy, a question that has been resolved later when a Barrabé was tested for his Y-DNA. The result was clearly different from that of the Bérubés even if he is also of North Germanic origin. We were also asking if there was a connection with

the Saxon name Burbe. It's maybe not quite a coincidence that some Bérubés changed their name in the USA to Burbey, even though we know that some American Burbys or Burbees had an ancestor who had come directly from England in the 17th century.

We also wondered a lot about the Spanish presence in Rouen in the 16th century, and the name of a Basque village, that of Berrobi. The answer to this question is in a text entitled ***Master Mariners De Beroby and Bérubé*** on our website²⁵.

The question was not far-fetched here either as it appeared that the name Beruby also evolved in England with different spellings and notably Beroby, Berowby, Berrobi and more recently Borrowby or Barrowby. In short, the article makes the link between international trade operated by "adventurous merchants" from England, in the 16th century who settled in Antwerp and in the Basque Country. Captains John, Marten and Michael de Beroby were probably the sons of a shipowner named Jehan de Berobi who signed in Antwerp, on June 25, 1506, a receipt written in French (Volume II, page 19). The article establishes moreover, a possible link with the Zouches. It finally draws a parallel with Brittany where several Bérubés were present in the field of navigation, in particular as captains.

²⁵ <http://berrubey-eng.com/wp-content/uploads/2018/07/The-De-Berrobi-mystery.pdf>

Finally, let us add that the difference between Beroby and Beruby is phonetically thin when we remember that the Norman "u" was pronounced like a French "eu", which can roughly be translated into English by all the vowels as can be seen by pronouncing the words *bird*, *labor* (also *labour*) or *murder*.

Have the captains of our name left traces elsewhere in the world? We sometimes receive information to believe this. The name of Jacques Bérubé, born in 1799, appears for example on a British list of slaves from Madagascar. Now we know that a captain Bérubé from Brittany has been there, notably in 1774, and even traveled to India where the French held certain ports. Moreover, a correspondent of one of our readers told him one day of the presence of our name, or at least the equivalent in the Greek alphabet, among certain inhabitants of Athens.

I, for one, also noticed that our website was often consulted by Brazilians. A small research allowed me to learn that there were Beribes in Brazil, even Capiberibes, that could make one think of a Captain Beribe. I thus learned that there is even a state north of the Amazon, Amapá where French is one of the two official languages. Everything is possible, the form Beribe of the name having also been used formerly in England. A French cousin named Lavissee who also descends from the Berubes of our line, in fact Damian's brother, for his part found his Lavissee relatives in Argentina, which made him say that we have moved a lot over the centuries. He's certainly right.

One day, I also contacted a Berube from New Zealand who taught me that her grandfather, originally from New

York State, settled in this country of the Pacific after the war. He had children who founded a family too, so that there are some Berubes nowadays in this country.

When the hypothesis of our stay in England became serious, there were a few people to take offense with a blasphemy, something in the kind of "Shit, we're not English!". Our Y-DNA tests have provided us with arguments to make this hypothesis credible, the History of England also. When I now tell people that the Robin Hood of the legend, when he stole from the rich to help the poor, was in fact attacking the French or Franco-Normans who occupied England, that changes the perception of listeners. The king, the bishops, the barons, the parish priests, the knights or little lords, as well as most sheriffs, including one of the two sheriffs of Nottingham, were indeed French at the time of the legend, that of King John Lackland, circa 1200. Strangely, the Bérubés quickly come to terms with the idea of a long stay of their ancestors in England when they learn that they then belonged to the dominant class or that it was French-speaking.

We also wondered a lot about possible Viking origins because of our "stay" in the *Danelag*, in England, and more recently, because of the origin of our name itself. Some authors point out that not all Vikings were Scandinavians and that, moreover, the Danes were not all either. As for the Swedes, there is never really mention about them in the History of England even if they had to be numerous among those that we describe as Vikings or Danish. You should all know that Southern Sweden, Scania, was once part of the Denmark. When we refer to the Danes in England, we can also think of people who would be considered North

Germans today or to Swedes from the south of their country.

We also wondered about the presence in England of one or more lines of people carrying the name Beruby. The places named Bergheby which appear in 1086 in the *Domesday Book* each report of one freeman from whom a line could be born: Pagen for Northamptonshire, Daventry area, Nigel Fossard, vassal in North East Yorkshire of Robert de Mortain, a count who is the half-brother of William the Conqueror and the third richest man in England. We finally mentioned, for the west of Yorkshire, one called Gospatric and another freeman, whose name is unknown, who came under Normand Erneis de Buron, also a companion of William the Conqueror. There are certainly a few others who are unknown to us. What is certain is that there was prosperous Berubys in the Midlands and northeastern Yorkshire which could very well be related. On the other hand, the Berube form of our surname first appeared in West Yorkshire. But, it may be just a coincidence.

So let's dare to speculate again. It's just one more way to appeal to our intuition, which cannot be wrong all the time. It is in this spirit that I dared compare in this document the hypothesis of a Saxo-Danish origin, as well as the mystery around the Peverels and the one about people named De Beruby who were not ennobled as were the great landowners or "tenants-in-chief" of the 12th or 13th centuries. There was no big bourgeoisie at this time. There is no doubt that an explanation exists that we do not suspect yet but it is necessary again, to make a discovery, to at least ask the question.

Conclusion

A philosopher taught us *Know thyself*, to what we can also add now **Know ourselves together**.

If we go back a thousand years ago, more than thirty generations, looking from all sides, we have each more than a million ancestors. The Bérubé ancestor on direct line represents only one person of all that lot. We can descend by other lineages of more important characters than him, just like we also descend from modest female and male strangers who also have merit, if only that of having assured offspring.

Let us remember, however, that the birth of our name in England is mainly associated with freemen belonging to a dominant class. It is certain that our ancestors, without being English, were neither French people like those who reigned in Paris. It is undoubtedly up to us to constitute a link between French-speaking and English-speaking cultural universes, a bit like our ancestors undoubtedly constituted among Anglo-Normans, Anglo-Saxons and Anglo-Danes.

Finally, I have to go back on what I said in introduction. The name we have inherited is very old and it has a rich story. If there is no more mystery around its origin itself, there are still some mysteries around people who have worn it, in one form or another. In short, this is what this document seeks to reveal.

APPENDICES

A. Some Bérubés known outside Quebec

There are quite a few Bérubés, men and women, of whom merit is publicly recognized, for example for their career in the cultural, economic, political worlds, athletic, university, police, military or in that of agriculture. Most of them have been mentioned in our Volumes I and II. I have chosen here to talk to you only about a few people because they have in common with our ancestor Damian to be little, not at all or badly known among us. They also have in common between them to have shown character and initiative during their lifetime.

Constance Bérubé, a memorable person from Michigan

Connie Binsfeld, born Constance Bérubé (1924-2014), was a state politician from Michigan. She served as Lieutenant Governor of this state from 1991 to 1999. She is known for her involvement for protecting interests of women and children, notably sponsoring a strong legislation to address domestic violence. Recognized for her



outspokenness and her leadership, she was the first woman to hold leadership positions in the Michigan Parliament, within the Senate and Executive, where she served four consecutive terms at the House of Representatives, two in the Senate and two as Lieutenant governor.

Daughter of Omer and Elsie Bérubé, she was the sister of Robert-O. Berube and Lieutenant-Colonel T.-William Berube (1920-2006). After her marriage to John Binsfeld, the couple settled near Detroit. She later taught History and Politics in high school. They had five children: John (deceased), Greg, Susan, Paul and Mike.

As Lieutenant Governor, she led the Binsfeld Commission on Children. Its investigation of issues related to adoption and the child welfare system have resulted in numerous legislative changes. Twenty laws she proposed with her team were passed to implement the 197 recommendations contained in her report.

Bertrand-G. Bérubé, a whistleblower in Washington

In the late 1980s, American newspapers announced an out-of-court settlement of US \$ 560,000 between the US government and one of its senior officials, Bertrand-G. Bérubé, then 55 years old. He had been suspended from his duties in 1983 after having denounced the lamentable state of public buildings reporting to Washington. He was subsequently obliged to take early retirement after twenty-six years of service.

The case went all the way to the US Congress. A press release issued in Washington on September 6, 1988, document from the *Associated Press*, specified that Bérubé had incurred legal costs in the order of US \$ 350,000 to defend his point of view. *"The special advisor for the merit commission refused to defend his case and ended up testifying against him, before Congress, alleging that there were other reasons for dismissing him in addition to his*

criticism about waste, the danger of fire and health risks in federal buildings”.

While the *General Service Administration* accused him of sensationalizing, Bérubé had to fight for a law protecting officials who are forced to denounce totally unacceptable situations: *“According to Bérubé, who claims to be the highest official fired as a whistleblower, federal employees should not think they can do the same unless they have several hundred thousand dollars to spend on legal fees” .*

Who was he? Son of Arthur and Blanche-M. Poirier, he was born July 27, 1933 , in Fall River, Massachusetts, near Boston. He married Patricia-Elaine Philips, daughter of George-R. and Christine-E. Pope, December 31, 1955, at Northfield, Vermont. He died on May 31, 2011, in Maine, 78 years old. After a stay in the army American, he joined the Washington DC *General Service Administration* in 1957, where his job was to report the waste, hazardous and dangerous conditions, the fire risks and those for health in the government buildings. Having become a senior official of the agency, he supervised some 7,000 employees; his annual salary was even US \$ 64,000.00 in 1983, at the time of the dispute with the ASG which he accused of being the “ Slums’ lords” of the nation.

He had become very critical in the context of the choices carried out under the Reagan administration who only thought of saving money, without worrying about the risks involved that arose. This citizen of the United States was therefore a true whistleblower, a role that senior officials rarely agree to take on, even when they are aware

of deplorable situations. If he was still alive, he would deserve our congratulations.

Raymond-E. Bérubé, an American rear admiral

Raymond-E. Bérubé assumed an important position within the United States Navy. After being appointed commander of centers known as *Fleet and Industrial Supply Centers* of the navy, he was, after September 2008, in charge of an organization, the *Naval Inventory Control Point* (NAVICP). It ensures the support of naval equipment and supplies with an annual budget of 5 billion (USD).



Raymond was born in Fall River, Massachusetts, south of Boston, a city that once attracted many French Canadians from the Rimouski and Sainte-Flavie area. He obtained **with distinction** a bachelor's degree in economics from Boston College, as well as a master's degree in financial management of the *Naval Postgraduate School*, located at Monterey, California. He also followed a training within a specialized institute of the University of California at Los Angeles (the *UCLA Anderson Business School Strategic Leadership Institute*). When he retired from the

Navy in 2011, he joined the IBM corporation which receives many contracts from US Department of Defense.

Philippe Antoine Bérubé (1856-1913), an enterprising priest



Over a hundred years ago, in 1910, there is a western canadian event in which Philippe-Antoine was involved. He was a controversial character, but in many ways comparable to Curé Labelle, himself best known in Quebec by *Les Belles Histoires des Pays d'en Haut*. There are some pages about Ph.-A. on the *Saskatchewan Museum virtual and French speaking* website. He

ended his life in that province before being buried in Saint-Modeste near Rivière-du-Loup, his place of birth.

In 1879 he was, at the end of his classical studies, recipient of the Prince of Wales Medal for the Rimouski College, like Ernest Lapointe in 1893 and Gérard Fillion in 1931. During the writing of Volume I, I really realized that he was then a first in class student among all students from classical colleges²⁶. Some testimonials also allowed me to learn that Ph.-A. had a great influence on his nephews, including my grandfather, who had nine brothers. I was wondering at the beginning of this document how my grandfather had develop a rather firm opinion about the

²⁶ His history is briefly mentioned on page 406 of Volume I.

Vikings. Discovering the intellectual that Ph.-A. was, I understood that these ideas could only come from him.

One day, seeing my interest for Gaspé, a woman from Gaspesia gave me a book that belonged to her deceased husband, book entitled *Histoire de la Gaspésie*. It was precisely question of Ph.-A. in a section dealing with attempts to diversify the Gaspé economy (translation) : *In 1880, no butter or cheese factory exists still in Gaspésie... It's Honoré Mercier, then MP for the County of Bonaventure, who subsidized around 1890 the establishment of the first two cheese dairies in the peninsula. The parish priests Antoine-Philippe Bérubé, from New-Richmond and Augustin Gagnon, from Port-Daniel, are the instigators of these factories ...*²⁷

I also found him in a 1989 document by Father Roland Bérubé: “ *The Bérubé Families in Alberta*”. I first saw a bit of confusion because the Bérubés from Alberta are descendants of Pierre, eldest Damian’s son, while Ph.-A. descended from Mathurin, the youngest one. Moreover, Ph.-A. was known to have spent a few years in Wisconsin, after being the first pastor of the Saint-Hubert parish in the diocese of Rimouski. The story was clarified when I learned that the ancestor of the Alberta lineage, Elzéar-Nazaire, had married Henriette, actually the aunt of Ph.-A. and the sister of my great-grandfather Pierre in 1835²⁸.

²⁷ page 354.

²⁸ Volume I, page 349.

I have always been told that the latter had a strong temperament. His brother was no less endowed if we trust some texts on the Internet. We are told on the website of The Francophone Virtual Museum of Saskatchewan: *It's thanks to the ardor and dedication of the missionaries-colonizers that several French-speaking villages of Saskatchewan were born. One of them, Father Philippe-Antoine Bérubé, succeeded alone in attracting several hundred families in the West.*

It also deals with his fiery character and his clashes with Attorney General Alphonse Turgeon, Reverend Adélard Langevin, Bishop of Winnipeg, and Most Reverend Olivier-Elzéar Matthieu, Bishop of Regina, which testifies to the fact that Ph.-A., parish priest of Vonda, did not easily bow to authorities. Enterprising, as he demonstrated in Gaspé, he launched several initiatives, such as the creation in 1909 of a federation of Saint-Jean-Baptiste Societies in Saskatchewan. He was also present during the founding of the Franco-Canadian Catholic Association (ACFC) in 1912.

The language issue was also at the heart of some debates. A text published on March 21, 1912 in *Le Patriote de l'Ouest* mentions the difficulty of recruiting competent teachers, for lack of a bilingual teacher training college. Even if Francophones want to educate their children in French, they want them to master English as well. The text reports the intervention of Bishop Matthieu who suggested that the abbot Bérubé makes use of "*his great ease of speaking and conviction* " to court religious communities dedicated to teaching. The main criticism made against Ph.-A. is however that of having written in a newspaper of the East that young Franco-Catholics would not lose their faith

in western schools, that were in fact neutral, what was going against the position of the clergy.

His problems may also be due to his political relations since his actions are also associated with the name of Wilfrid Laurier, which was not current, at the time, among the representatives of the Church. It is said about this: *Having had success in attracting settlers to the west, from the old province of Quebec, the abbot Bérubé then turns his attention to New England in 1910. Several French Canadians who emigrated in the United States had never fully adapted to working conditions ... Father Bérubé went to the New England manufacturing towns to recruit Franco-Americans for the forested areas of northern Saskatchewan. Announcements, public rooms, speakers, everything was paid for by the Canadian government. The two most popular speakers were Father Bérubé and Romulus Laurier, Sir Wilfrid Laurier nephew. Their speeches focused on the immense benefits that were offered to those who wanted to go and settle in Western Canada. For 10\$, the immigrant was becoming owner of 160 acres of land ... These settlers founded new French-Canadian parishes in Debden, Victory, Arborfield and Zenon Park. Others settled in Henriborg.*

The pioneers of Zénon Park (named after Zénon Chamberland, postmaster) were people named Soucy, Delage, Caouette, Bérubé, Dupont, Dufour, Foucher, Castonguay, Valois, Gélinas, Brisebois, Favreau, Leduc, April, Toutant, Chabot, Bachand, Lebras, Bernetchy, Bouchard, Lacroix, Henley, Goyette and Fournier.

Ph.-A. sought to unite Francophones on the question of schools and of colonization. Mgr Adélard Langevin took

up a pen one day to protest against the *regrettable* writings of Father Bérubé. Ph.-A. responded by organizing a lecture tour that allowed him to respond to criticism. He was obviously a good speaker. Around mid-April 1910, he arrived in the West at the head of five or six hundred French-Canadian emigrants collected mainly in the United States. This crowd filled a whole train. They were received in Prince Albert to the sound of cathedral bells.

He died in Vonda on April 17, 1913, at the age of 57. He remains an enigmatic character for some and above all, overflowing with energy for others.

Louis Bérubé, the polyglot

There are those people who keep puzzling you long after their death. I heard surprising stories about this Louis Bérubé, in 1987, when we were working on Volume I of *Les Bérubé d'hier et d'aujourd'hui*. Our genealogist Georges was for instance saying that Louis, his cousin, had been visited by the Emperor of Ethiopia, Haile Selassie 1st (1892-1975) during the 1967 International Exhibition. Louis had also the reputation for being polyglot, having stayed in Ethiopia and worked for the Ministry of External Affairs of Canada. Because of a lack of time, none of this information could be verified in 1987.



A few years later I obtained from the late Father Roland Bérubé, from Edmonton, a copy of the reissue in English of his volume relating to the Berubes of the West,

titled *The Bérubé Families in Alberta*. There is a brief mention about Louis, born June 8, 1919 in Richard, Saskatchewan, from Eusèbe Bérubé and Catherine Grenier, a couple married in Saint-Donat-de-Rimouski on January 8, 1917. Eusèbe himself was a telegraph operator at Richard for several years, a job he would have first occupied in Alberta.

Father Roland also informed us that Louis entered the Jesuit Order in 1937 and passed then ten years in Ethiopia, during which he acted as guardian (tuteur in French) of the emperor's son, which accredits also the idea of this meeting with the emperor held in Montreal in 1967. A photo shows him in company of the emperor.



During his stay in Ethiopia, he was also involved in the creation of the University of Addis Ababa, acting as

secretary to its founder, Father Matte. He married Marcelle Robitaille and would have worked successively at Collège Sainte-Marie and for External Affairs (GVT of Canada) after. I made a request to the Maison des Jésuites in Montreal and got a response from Mr. Maxime Dumas, who was kind enough to research the archives. There was little information there about Louis, but he told us all the same: *"His correspondence concerns Addis Ababa, which proves the information that you already own, but I couldn't find anything about it in the documents of the Collège Sainte-Marie."* Otherwise, *"One of the letters shows that he was back in Quebec in 1964 - he organizes a reunion for the elder missionaries and teachers in Ethiopia."*

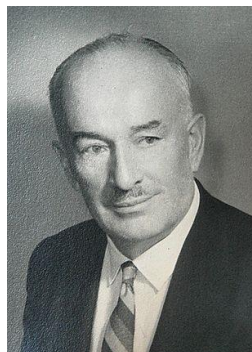
It is also written on Wikipedia that *the Negusse Negest Haile Selassie I* *st proclaimed the foundation of Addis Ababa College on March 20, 1950, and that the creation of the establishment was entrusted to a Canadian Jesuit, Lucien Matte . The following year, the activities started and the university only had a two years program. During the following two years, an affiliation along with the University of London developed. In 1962, the university was renamed Haile-Selassie University. In 1975, the university changed its name again and became the University of Addis Ababa, a name it has maintained ever since.*

As for the National Archives of Canada, they have kept documents relating to technical aid missions carried out abroad by Louis. From 1956 to 1960, his missions were part of the Colombo Plan which focused on the development of certain countries from Asia and the Pacific. Louis had, however, offered his services to External Affairs starting in 1951. There are documents confirming that he continued

this kind of work until 1964 and that he would have even applied for others postings abroad thereafter until 1978, but nothing confirms whether or not they happened. Louis died in 1979. Although related to some of our centenarians, he himself was only sixty years old.

The other Louis Bérubé, the fisheries specialist

We spoke in point 2.3 about our relations with our relatives from Brittany. It is this Louis Bérubé who is at the origin of these relationships and who continued them for a long time. We are talking here about an economic adviser of fisheries, university professor, born November 12, 1897 in Saint-Philippe-de-Néri, in the Kamouraska and died in 1981 in Saint-Jean-Port-Joli.



Bachelor of the Seminar of Rimouski in 1918, with very great distinction, then graduated of the Sainte-Anne-de-la-Pocatière School of Agriculture, in 1921; he participated in the establishment of first cooperatives in the fishing world in Gaspésie (1923-24). A scholarship then enabled him to study at the School of Fisheries of the University of Washington State in Seattle and the Massachusetts Institute of Technology (MIT). He was associated in 1938 with the founding of the Higher School of Fisheries affiliated to the School of Sciences of Laval University. He taught there until 1961 before becoming an international adviser on fisheries, notably in Cambodia for the Colombo plan (1955-56).

There were therefore two Louis Bérubés to work in the implementation of this plan. Note also that another Bérubé, named **Zéphirin** , a specialist in statistics on fishing, also made a career at the École supérieure des pêcheries.

Harty Bérubé, a major manager of mines located in Quebec



Le Monde Berrubey published in 2020 a series of articles prepared by the American Pierre Bérubé, son of Yolande Tremblay and Harty Bérubé. With his brother Marc, they documented in several volumes the history of this rather exceptional couple, their parents.

So we have learned that the family moved to Gaspésie, in 1957, while Harty became assistant director of the Gaspé Copper Mines from Murdochville, a mine of the Noranda family. Murdochville was then created because of the existence of this new mine, "*but it is also a little more than the cities company to one street that we have known previously. With five streets that cross five avenues, the city knows a social life and a commercial activity animated. Our father gets there just at the time of the famous strike, while the dailies dubbed the city "Murderville".*" In 1961, Harty became the director of this mine.

In 1964, he was appointed director of the Horne Mine at Noranda. With his wife and son Marc, he moved to Noranda. Pierre graduated from MIT and enlisted in the US

Army. He was sent to Liberia for a year where he worked on a mapping project. He left the United States Army in 1967 while obtaining his US citizenship. He then began a new career in software engineering and technical writing. His Brother Marc remained Canadian and had a career in human resource management.

According to Pierre, his father was appreciated and experienced success as manager of the Noranda mine, a position he occupied until 1975. After his retirement, he continued to work in other capacities for Noranda until 1978. In 1979 he worked as an engineer on the construction site of the Bay James hydroelectric project. After that, he quit working for good. He died in 1997 after an eighteen-year retirement that he mostly spent in Montreal. His wife Yolande has always been surrounded by a circle of friends and relatives. She lived until 2001.

Four Bérubé brothers in the US Army in 39-45

"Saving Private Ryan" is the title of a movie by Steven Spielberg launched in 1998. It told the story of grief of a mother who lost three of her four sons during the war of 1939-1945, a story inspired by real life during the Normandy landings. The movie tells the story of the fourth brother being at the front in Europe, the US government having decided to send a team to find him and spare him the fate of his brothers.



Four Bérubé brothers born in Fall River, Massachusetts, have participated in WWII as militaries. The story told by Spielberg could just as well have been theirs, but only one of the Bérubé brothers was killed in action in Rabaul, New Guinea, in the South Pacific, the Staff Sergeant Alfred-Joseph Bérubé (1918-1943), nicknamed **Freddie**, belonging to the Air Corps. Freddie was actually killed when the plane he was in crashed in the Pacific. His remains have not been identified before 2006, and buried in Natick, where there is the Air Force base of Massachusetts. His name and title are clearly inscribed on the war memorial, North Main Street, in Fall River, across from St. Anne's Church.



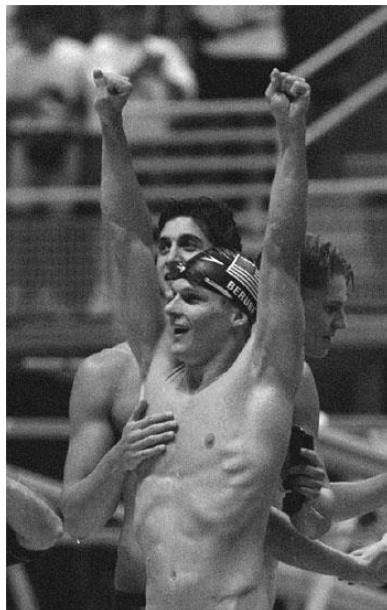
Normand-Henri, the youngest brother (1923-2009) served instead in the US Navy. From its first assignment, he sailed in the Pacific on the USS Washington. He was part of an elite group responsible for tracking down enemies. He witnessed a kamikaze attack on the USS Franklin. He wondered for a long time on the fate of his older brother Freddie. The other two brothers were the officer **Joseph-Léo**, born in 1920 (*master-sergeant*) and the soldier **Albert-Noël**, born in 1921 (*private 1st class*). They are the children of Alfred Bérubé married in second marriage on January 9, 1917, with Eugénie Arcand. Their sister Jeannette was the oldest in the family. Alfred Sr.'s first wife was called Rose Courcy.

B. Some famous sportsmen

Ryan Berube, an American Olympic medalist
1996 in Atlanta

Ryan Berube (born December 26, 1973 in Tequesta, Florida) is a former freestyle swimmer from the United States, who won the gold medal in the men's team 4 X 200 meter relay at the 1996 Olympics at Atlanta²⁹.

Berube is a swimmer who appeared on the American National scene in 1991, when he won the medal of bronze in the 400 meters, medley, at the US Olympic Festival. He went on to win a gold medal, one silver and three of bronze at the Canada Cup. The following year he established a new junior record at 100 free meters and 200 meters back. He continued to dominate by winning gold medal as member from the 800



meter relay to the world student games of 1993. At the 1995 Pan American Games he participated in establishing a

²⁹ <https://www.youtube.com/watch?v=OMlyXYbYTro>

new record for the 800 m free style. In 1996 he was appointed *NCAA* swimmer of the year after winning in the 200 m, medley, and the 100 and 200 backstroke at the the *NCAA*. He finished 3rd in qualifying for the 200 m freestyle at the Atlanta Olympics.

He graduated in 1997 from Southern Methodist University. He was a member of the board of directors of *USA Swimming* for years and still participates in Gold Medal swimming across the country and even on the international circuit. He lives in Dallas with his wife Michelle and his two sons, Jack and Rush.

The unforgettable **Carla Bérubé**



In the spring of 2015, an article in the *Hartford Courant* newspaper recalled the amazing feats of Carla who, in 1997, allowed the basketball team of the University of Connecticut to win its first championship. She contributed to this victory against Georgetown by counting forty points alone.

Six foot tall, Carla was not forgotten by her admirers who used to shout at her, during a match, "Be-RUUUU-BEE". As she said herself to the journalist: "Some fans just don't forget". At 39, Carla was appointed an instructor of a team from TUFTS University in Massachusetts, team with which she won more than 200 victories. She was honored as instructor of the year in her league in April 2015. Two years in a row, she drove her team in the regional championship before reaching the national finals.

In 2019, she became **the chief instructor** of the prestigious Princeton University women's basketball team. She is considered one of the most influential women in college basketball.

Craig and his Stanley Cup

Belonging to the Alberta branch of Bérubés, Craig is known above all as a pugilist. That's the way he made his mark as a professional hockey player. He has



somehow played the role of a policeman within several teams that successively used his services.

Craig was never a star player, but he nevertheless played 18 seasons in the National Hockey League with five different teams (Calgary, Toronto, Washington, NY Islanders and Philadelphia), before becoming a coach of a Flyers' school club, in 2006-2007, then assistant coach to Peter Laviolette, in 2008-2009, within the big team. He was

promoted to Head Coach in 2013 when the latter was fired by the Flyers. But, his reign was brief since he was also fired at the end of the 2014-2015 season, when his team was eliminated. When the Saint-Louis Blues fired their instructor in early 2019, they brought in Craig to replace him temporarily without a contract. The team who was at the bottom of the ranking started to win and it never stopped before reaching the playoffs, NHL finals and even, winning the Stanley Cup. The credit does not go entirely to Craig since the entry on the scene of a young and new talented goalkeeper was also a big part of it. That being said, Craig still led a Cinderella team, whose recovery remains a little miraculous in the world of professional sports.

C. Some memorable moments for us

911: concession of the territory of Normandy to Gungurolfr, Hrolf the walker, also called Rollo in Latin, Rollon or Robert 1st in French

1016: Knud Den Store (Canute the Great), king of England, Denmark and Norway

1066: invasion of England by William the Conqueror, Duke of Normandy

1120: first written record of a place name, in England, with the Beruby spelling

1420: beginning of the occupation of Rouen by the *English*, a stage of the Hundred Year War that ends in 1453

1540: Sibella, daughter of Richard Berube, is baptized in Halifax, West Yorkshire, England

1647: year of birth of Damian Berrubé

1671: his arrival in America

1688: his death

1988: large gathering to commemorate in Rivière-Ouelle the 300th anniversary of Damian's death

2021: 350th anniversary of the arrival of Damian

2022: 350th anniversary of foundation of the Lordship of *La Bouteillerie* (Rivière-Ouelle)

Contents

Title: ***The Bérubés' Saga over 900 years***

Preface

Introduction, a brief overview

1 - The approach

| | |
|--|----|
| 1.1 Questions from my youth | 7 |
| 1.2 The contribution of an association of families | 8 |
| 1.3 Questions raised with Volume I | 9 |
| 1.4 History in <i>Le Monde Berrubey</i> | 10 |
| 1.5 Research progress thanks to technologies and biology | 12 |

2 - The ancestors

| | |
|---------------------------------------|-----------|
| 2.1 A poorly known Damian Berrubey | 18 |
| 2.1.1 A mason | 19 |
| 2.1.2 A cadet | 23 |
| 2.1.3 His social rank | 25 |
| 2.1.4 Relationship with the Deschamps | 29 |
| 2.2 The Berrubés from Old France | 32 |
| 2.3 Breton cousins | 36 |
| Henri Beaugé-Bérubé | 36 |

| | |
|---|----|
| Lucien Beaugé (1879-1958), oceanographer husband of Caroline Bérubé | 37 |
| Colonel Raoul Bérubé | 40 |
| 3 - A name more than a thousand years old | 43 |
| 3.1 A place name of Scandinavian origin | 43 |
| 3.2 Our stay in England | 46 |
| Adam de Berruby , present in Dublin in 1263-64 | 48 |
| John de Beruby , Yorkshire landowner in the 1320s | 51 |
| John Barube of Coventry in 1519 | 56 |
| William de Berughby in the 1330s | 57 |
| Sibella , daughter of Richard Berube, in 1540 | 59 |
| The Berubys / Berubes of West Yorkshire | 60 |
| 3.3 Going back to the Middle Ages | 65 |
| 4 - The Bérubés' DNA | 71 |
| 4.1 Results that are sometimes misleading | 71 |
| 4.2 The meaning of our journey | 76 |
| 5 - Doubtful speculations or justified questioning? | 83 |
| Conclusion | 89 |

APPENDICES

| | |
|---|-----|
| A. Some Bérubé known outside Quebec | 90 |
| Constance Berube , a memorable person of Michigan | 90 |
| Bertrand-G. Bérubé , a whistleblower in Washington | 91 |
| Raymond E. Berube , an American Rear Admiral | 93 |
| Philippe Antoine (1856-1913) , an enterprising priest | 94 |
| Louis Bérubé , the polyglot | 98 |
| The other Louis Bérubé , the fisheries specialist | 100 |
| Harty Bérubé , a major manager of mines located in Quebec | 101 |
| Four Bérubé brothers in the US Army in 39-45 | 103 |
| B. Some famous sportsmen | 105 |
| Ryan Berube , an American Olympic medalist 1996, in Atlanta | 105 |
| The unforgettable Carla Bérubé | 106 |
| Craig and his Stanley Cup | 107 |
| C. Some memorable moments for us | 109 |

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The Author

Member of the Bérubé Families Association (AFB Inc.) since 1986, he collaborated to Volume I of ***Les Bérubé d'hier et d'aujourd'hui*** published in 1988, and to Volume II dating from 2000 as well as the historical enrichment of the Association's website.

In 1988, Michel and Luce emerged as the ancestors Damian and Jeanne at a memorable gathering of the Bérubés. They resumed the role in 1989, at the centenary of the City of Amqui.

his wife Marie-



Elected President of the AFB in 2012, Michel has been writing since 2008 a column entitled "*Historiographie*" for ***Le Monde Berrubey***, a periodical that was first published in 1988.

He has also been president of the Federation of Quebec Family Associations (FAFQ) since 2017 and has published several texts, notably on his personal experience with DNA testing, in *Nouvelles de Chez nous* : <https://fafq.org/nouvelles-de-chez-nous> .

Michel Bérubé worked in the public sector from 1976 to 2011 after obtaining a law degree (LL.L.) from the University of Montreal in 1974, and he was called to the Bar of Québec in 1975.

Michel has mainly worked in the field of public policy and in that of intergovernmental relations, notably within the Ministry of Employment and Social Solidarity (MESS) and the Ministry of the Executive Council (Canadian Intergovernmental Affairs Secretariat).



He was also legal advisor to the Société québécoise de développement de la main-d'oeuvre, SQDM (1993-1998), lecturer in the industrial relations department of Laval University (2000-2004) and co-director of the University-Community Research Alliance (CURA) on *Innovations, Work and Employment* (2005-2010).