

# Caya of America

**By Jacques Caya**

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## **Introduction**

In 2004 it was the 400<sup>th</sup> anniversary of the first French Acadian settlement on Île à la Croix. So it was good occasion to start working on this the version # 6 of the history of the Caya's of America. As you will see it, the text format continues to change from the previous versions. Some new facts and findings have been added. While working on genealogy, it gave a chance to the writer to learn more about our history. The book of Elzéar Bellemare, 12th vicar of Baie Du Febvre, “ Histoire de la Baie Saint-Antoine ” gives us a lot of information on Joseph's branch Caya son of Pierre Caillia and grandson of Pierre Cailleau, our ancestor in America. The main source of information about our ancestor Pierre Cailleau is “L'Histoire de la Paroisse de Champlain” (Pontbriand’s History of the Parish of Champlain), where he settled.

According to his relatives, the writer has begun the Caya genealogy before 1990. It seems to him like if it was yesterday. Obviously, the Internet and Microfilms gave him the chance to make incredible steps in the elaboration of the family tree. From a few hundred Caya, in 1999, the family database counts in 2005 more than 2000 Caya, Cayo, Cayeaux, Cailla, Caillia and Cailleau, all from the same ancestor. We appraise that until the year 2005, Pierre Cailleau and Olive Landry had more than 2300 descendants bearing the same name and the research is not completed. More than that, in 2002, we established that a group of Caya is from Joseph Salois dit Caya. His godparents were Mr. and Mrs. Joseph Caya. The same Joseph we spoke in the first paragraph.

Let's come back to history. In addition to the books mentioned before, information comes from the following books: “ Our People The Indians ” for the branch settled in Wisconsin between 1830 and 1865; the Internet databank “ Le Parchemin ” from the room of notaries of Quebec; the history of Wickham by Marie Caya Grondin; the book “ Les Abénakis d’Odanak ”; the book of the Caya printed by late Yvon Smith and wrote by the Caya from the side of his mother late Liliane Caya, as well as the book printed by Lise Caya.

It is necessary to also mention the narration and the numerous information provided by Agnes Caya, Mary Caya and Marsha Lickel for the Wisconsin, David Caya from California and Betty Post for the Caya established in Fall River, Massachusetts, Jackie Silver, Kathleen Anderson and Audrey Cayo for the Cayo, as well as Louis Caya of Sainte-Foy, Marjelaine Caya of Toronto, Alain Caya of Montreal as well as Lise Caya from Saint-Nicéphore. Since 2004, the Caya branch of Moyse and Céline Garand have a very interesting website. Thanks to Thomas Smiley. The writer takes this opportunity to especially thank them as well as all other collaborators who permitted him to achieve and improve this document.

As our ancestor didn't know how to sign (but he knew how to count), priests and notaries wrote his name for him and this changed the spelling of our family name. It is said that the original spelling is Cailleau, but a text of “ The house of names” lets us believe that we do not know who is right or wrong.

Despite this we can be proud of our name and our history because it shows that we used more than just our legendary strength, but also our charisma in order to contribute to build regions of Canada and USA.

The history of the Caya is living, and commentaries, following your reading, will contribute to constantly enrich it so that one day each of the members of our large family can recognize itself.

“ In order to know where we are heading, it is good to look back where we come from ”

Jacques Caya  
August 16, 2000 (R6 Fall 2005)

## **Bourg sous la Roche, France**

Before to speak about Pierre Cailleau, our ancestor, it is good to say few words about our European origin. In order to do so, Jacques Caya went to France in 1994. During that business trip he had to go to Roche sur Yon because this city is matched with Drummondville since 1983 where Jacques Caya lives. There he found that Bourg sous la Roche was parish of Roche sur Yon that merged on July 11 1964. It has been explained to him that during "Les Guerres de Vendée" (Vendée's War) most of the birth, marriage and death records have been destroyed. So we cannot go easily further back in the past. A year later, Jacques returned there with his father who was over there for the first time. While searching, he found the new Bourg-sous-la-Roche's church built on the foundation of the preceding.

At the University of La Rochelle, a professor from History Department in relation with the University of Montreal discussed with him and he established indeed that our roots are from the area, the name being common. Looking at names of those early in relation with our ancestor the professor found some from neighborhood of Bourg sous la Roche.

The old Bourg is on road number 3 South East of Roche sur Yon. In a document about that city we learn that "long time ago on the rocky steep overhanging the picturesque valley of the Yon River probably existed a Gaelic fortified place. One finds the name of Rupes, The Rock in Latin, in chronicles of 10<sup>th</sup> century with the meaning of the fortified rock. In 1804, Napoleon transfers Fontenay-le-Comte's prefecture to Roche sur Yon"<sup>1</sup>. We have to take note that we also find traces of the Cailleau in Fontenay-le-Comte.

Roche sur Yon<sup>2</sup> did change name quite often. First changed to "Napoleon" in 1804, it returns to LaRoche sur Yon during 15 days in 1814. From April 1814 to April 1815, it was known as "Bourbon-Vendée"; then again "Napoleon" during the "Cents Jours" (100 days) from April to June 1815. During the second Restoration (of the Monarchy in 1848) it changed to "Bourbon-Vendée", then "Napoleon", then "Napoleon-Vendée" (1852-1870). Finally, since September 1870 it is known as "La Roche-sur-Yon".

In the Dictionary of Poitou families our name, under its different forms of writing, is associated to the Lower Poitou. The book speaks also about N. Caillaud (Cailleau) ordinary farmer and tools merchant, born near Roche sur Yon, that became, because of its bravery and military qualities, colonel and general commanding the Chantonnay division. He was under the order of Charrette around 1800. At the restoration of the king, they gave him the decoration of the Saint-Louis cross and received the perception of the Bourbon-Vendée. Following the second France Revolution in 1830 he lost this title. He deceased in his humble house of Bocage in 1851.

But what are those famous Vendée's Wars<sup>3</sup>? In essence those wars are the rebellion of the rural people attached to the Catholic Church and loyal to the king Louis XVI against the revolutionary government that banned their faith. At first they accepted the Revolution of 1789 but on November 27 1790 the Republic voted the "Civil Clergy Constitution". Then on May 27 1792 it was voted to exile the remaining previous priests. Then on January 21 1793 the king was decapitated. So on March 12 1793, a first general protest happened at Saint-Florent le Vieil

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<sup>1</sup> Promotional document about Roche Sur Yon

<sup>2</sup> <http://encyclo.voila.fr> ( Roche sur Yon)

<sup>3</sup> <http://www.multimania.com/poite/guerres.htm>

against a kind of conscription by lottery. The next day 27 men went to join some others. This was the embryo of what will be the large Catholic and Royal of Anjou Army, the Vendée Army.

Although, the first year ended badly. In 1794, the Infernal Columns burn everything on their way in order to stop the Vendée Army. After that a lot of fast battles occurred until 1815 with the Restoration (with a new king). The king stood until 1830 with the Second Republic. But since 1759 Canada was a British Colony. New France sunk into oblivion with all those events in France.

### **Important dates before the arrival of Pierre Cailleau**

985	Vikings to Newfoundland
1480	Basques, Bretons and Norman to Newfoundland
1492	Christopher Columbus
1497	Giovanni Caboto (John Cabot)
1500	Pedro Alvarez Cabral (Brazil)
1503	Amerigo Vespucci (America)
1524	Giovanni da Verrazano (Francesca or Nova Gallia)
1534	Jacques Cartier (first journey)
1535	Jacques Cartier (second journey)
1541	Jacques Cartier (third journey)
1578	Beginning of trading companies
1599	Tadoussac Pierre Chauvin
1603	Samuel of Champlain, Newfoundland, Nova Scotia (Acadia), Batiscan
1604	First Acadian settlement on Isle à la Croix
1605	Port-Royal
1608	Quebec
1609	Louis Hébert first settler in Quebec
1629-1632	Quebec in the hands of the British during this period
1632	Champlain names the Champlain River by reason of flat fields, campus planus.
1634	Trois-Rivières
1642	Montreal

### **Pierre Cailleau**

Our history in America begins with the arrival of Pierre Cailleau to Trois-Rivières circa 1647. We are not certain of this date but it is the most plausible considering events of which we found traces, thanks to our researches.

Pierre is the son of Thomas Cailleau and Florence Gernie, of Bourg sous la Roche (where they would have got married) today a parish of Roche sur Yon, chief place of the Vendée in France, somewhere North of the Aunis (La Rochelle). He would have been born around 1631 and would have had 15 or 16 years at his arrival in Nouvelle France.

1647 is the date we accept for the arrival of Pierre Cailleau in Canada. Not having a formal proof of his departure from France neither of his arrival in the New-World, it is important to say that for the moment this is the most probable date. It is also an important date for the Nouvelle

France.<sup>4</sup> On June 4<sup>th</sup>, Fathers Lalande and Jogues were butchered. On June 25, the first horse arrived for the Governor. That year the Jesuits started to write the Constitution act of the Ursuline. With Mr. De Repentigny arrived the order to establish a Council of 3 (Vimont, Dendemare and Le Jeune).

We found, on the Internet<sup>5</sup>, a list of ships of “La Compagnie des 100 associés” (100 partners Company<sup>6</sup>). It shows that in 1647 “at least 6 ships come to Canada, of which one arrives June 25 in Quebec City and others in August.” Most of them did only stop at Tadoussac. Although many other ships probably frequented the waters of the Saint-Laurence River that year, only those of the 100 partners had for mission and were allowed to bring here people to colonize this new land. Pierre is then probably arrived on one of these boats gone from La Rochelle: Admiral<sup>7</sup> (arrived August 17), the 2 vessels of Mr. De Repentigny, the vessels of Mrs. Godefroy (arrived August 14<sup>th</sup>), Cardinal, Ange Gabriel (gone back on September 19), Saint-François or Bon, Notre-Dame and Marguerite. Most of them gone back to France on October 21. It is difficult to be more precise than that, because registers are from private admiralty and the king Louis XIV has dissolved the company of the 100 partners in 1663.

We don't know either if he came with his parents but, until today, we didn't find trace of his parents in France. It is necessary to say, however, that there were, later, the Wars of Vendée, during which registers of churches were destroyed.

On December 27 1649<sup>8</sup>, according to the “Catalogue of immigrants<sup>9</sup>”, Pierre Cailleau, Caillot in the text, makes an agreement with Jacques Boissel, tiller, valid from May 1650 until October 24 of the same year. It is said that he would have been 17 years old. It showed “that he did not know how to sign”, however, with all the transactions where he appears, we believe that he had to know how to count. According to the information got from the trip to La Rochelle in 1995, Pierre was as probably under the "protective wing" of Jesuits. A lot of hypotheses can be given out here on what we would call the “Jesuits’ factor”. However, after so many centuries, it all remains in the domain of the historic speculation. Let's name nevertheless these hypotheses; maybe that someone will find the answer.

- A) He had a friend of childhood who was Jesuit.
- B) His parents dead, he was under the protection of Jesuits.
- C) He worked for the Jesuits.
- D) The Cailhaut that was Esquire of the King in Nouvelle France was related with Pierre.
- E) People took it for a parent of the other.
- F) Jesuits played guardian's role as for some others.
- G) He saved a Jesuit.
- H) He was devoted.

Chances are that it is a bit of every thing or nothing of the above.

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<sup>4</sup> Jesuites Relations, vol 30, pages 156,174,182, 188 and 190.

<sup>5</sup> <http://www.geocities.com/Hearthland/Ranch/6210/F1navires.html>, November 28 1998

<sup>6</sup> The 100 partners company was founded in 1627 by Cardinal Richelieu for the good of the colony. Although, after a certain time the king saw that it was really more for the good of only some persons. So he requested the dissolution of the company in 1663 and sent himself new settlers and the famous King's Daughters. With that the population grew up rapidly.

<sup>7</sup> Jesuites Relations, vol 30, page 188.

<sup>8</sup> Notary Guillaume Audoire dit St-Germain, 4M00-2466

<sup>9</sup> Catalogue des immigrants, page 210

Quickly Pierre would have received a piece of land in 1652 and probably sold it not long after that. Then in the book “ La Seigneurie du Cap de la Madeleine <sup>10</sup>”, it is indicated that Pierre Cailleau had received another concession on November 25, 1657.

August 1st, 1660 documents show him as the godfather of Marguerite Guillet from Trois-Rivières<sup>11</sup>.

He sells his concession on January 7, 1661 to Pierre Couc dit (said) Fleur-de-Coignac (or Lafleur) that will settle later to Saint-François du Lac. The land had “ 2 acres of forehead on the “dernier chenal” (Last arm of the Saint-Maurice river) with a depth of 25 acres<sup>12</sup>.” It is easy to see the location of that land on a today's streets map. Notary Séverin Ameau of Trois-Rivières wrote the record of sale. “ The price of the sale, that understands the house of Cailleau at the village of the mill, is 750 £ (pounds)<sup>13</sup>.” The land was adjoining those of Jean Cusson (downstream) and Jean Lemoyne. According to the History of Champlain parish, he would be a close relative to the famous Pierre Lemoyne of Iberville.

On Catalogne's maps, near the piece of land of Pierre Cailleau, we see the name of René Houray dit (said) Grandmont whose daughter Therese will married Pierre Caillia son of Pierre Cailleau and Olive Landry. Let's note that Jean Lemoyne is the neighbor of Pierre Cailleau.

“On March 17, 1661, Couc hires Jean Garnier dit (said) Nadaut and reserves him an acre, joining Lemoyne, to plant corns. December 25, 1661, Couc declares he settled on this land; according to this declaration and the record of sale, Couc has downstream for neighbor Cusson (that will be replaced in 1662 by Gastineau-Duplessis) and, upstream, Lemoyne; on the map of Catalogne, and has downstream to Lemoyne someone named Saint-Cerni: this is François Sincerny, son-in-law of Couc. The limit Northeast would be today a line passing by the Marquette street, then to midway between Saint-Leon and Saint-Pierre streets, and cutting the lake of Parc des Chenaux, the south-westerly limit would border Saint- Irenée street, the depth would end to Lord street<sup>14</sup>”

On April 24, 1661, Pierre received another partial payment from Couc. Then another one on June 12. After this third one Couc became in fault of payment.

On October 4, 1661, he becomes the godfather of Étienne Lafond<sup>15</sup>.

On “ July 15, 1662 getting ready to go back in France, Pierre Cailleau pursues Couc in justice to get the 100 £ overdue balance of the sale.<sup>16</sup>» It seems that this event is crucial for us because if he had returned in France we would not be here. History would then be quite different.

Finally, Pierre received the last payment on December 27, 1663. He probably sees his future spouse. This last payment probably helped him to ask her hand and make the contract arrangement on January 31 1664, in front of Notary Ameau.

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<sup>10</sup> La Seigneurie du Cap de la Madeleine, pages 337-338

<sup>11</sup> Michel Langlois, Le dictionnaire biographique des ancêtres quebécois, volume 1, pages 334-335

<sup>12</sup> La Seigneurie du Cap de la Madeleine, page 337

<sup>13</sup> La Seigneurie du Cap de la Madeleine, page 337

<sup>14</sup> La Seigneurie du Cap de la Madeleine, page 338

<sup>15</sup> Histoire de la Paroisse de Champlain

<sup>16</sup> La Seigneurie du Cap de la Madeleine, page 338

In 1663, the 38 first “ King’s Daughters ” arrive here. Only 4 of them are sent to Trois-Rivières. Pierre meets Olive Landry, been born in 1632, they are about the same age and it is the beginning of our family in America. She came from Dompierre in Aunis. She is the widow of Pierre Poupeau, Master Tool Maker, and is accompanied by Jean, her son of 3 years old<sup>17</sup>. The death of M. Poupeau is recorded as being to Trois-Rivières in 1663. It probably explains itself by a death on the ship but recorded before the marriage so that the marriage is legal.

February 19, 1664, the day of the marriage, Olive brings a dowry of 450 £ and Pierre got more than 1000 £, a pretty sum for this time. The king dowry was normally 100 £. This marriage was celebrated by the Father Simon Lemoyne or François Lemerrier and witnesses were Louis Tétreau and François Pilet dit (said) Lajeunesse.<sup>18</sup>

Louis Tétreau came also from the Poitou.<sup>19</sup> He was domestic servant of Jesuits in 1662. June 9, 1663, he marries Nathalie Landreau widowed of Jean Beaudoin. His witnesses were Joseph Massé-Besnier, Pierre Lefebvre and Séverin Ameau. The priest was Claude Jean Allouez. One of daughter of the first bed was the wife of Séverin Ameau who was the notary of the region.

Pierre and Olive stayed for a while at mill’s fort of Cap de la Madeleine where he was probably the miller. Today we find a memorial erected in honor of the last mill near the Sanctuary of Cap de la Madeleine.

November 26, 1664, (*therefore long after the sale to Couc*) Pierre Cailleau comes to an agreement with his neighbor Jean Lemoyne, that later became Sir of Sainte-Marie ( La Pérade), about their concessions. By accident, he reclaimed on the land of Lemoyne. They ask Pierre Boucher, Pierre Lefebvre and Jean Cusson to act as referees to settle an agreement. He continues to enjoy the land that he reclaimed while Lemoyne takes the same quantity of land on his dwelling. On February 9, 1666, the Father Frémin, Jesuits, concedes him a land of two acres of forehead by twenty-five acres of depth along the small Canal of Trois-Rivières. He has now as neighbors, Nicolas Gatineau Duplessis and Jean Lemoyne.

One month later, on March 26, these same Jesuits concede him a land in Saint Éloy, and another one in Batiscan. Saint-Éloy is an island in front of Batiscan situated at 120 feet of the Saint-Laurent's North shore. It measures 3840 feet by 1344 feet<sup>20</sup>. This island is rich in iron and Saint-Éloy is the patron of those working iron. We have to say that the Caya have often work as miller, black smith, land merchant and farmer.

He immediately exchanges, on November 17, his in return of a piece of land of 384 feet of forehead by 7680 feet long that was possessed by Michel Feuillard in Champlain. The land of this last being reclaimed more that the one he exchanges and has one house there; Pierre gave him 300 £. in compensation. At the time of the formation of the lordship of Champlain in 1664, the couple Cailleau Landry was third to own a piece of land.

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<sup>17</sup> He was 7 in 1667 and received confirmation on May 24 1669

<sup>18</sup> Histoire de la Paroisse de Champlain, page 96

<sup>19</sup> Histoire de la Paroisse de Champlain, page 81

<sup>20</sup> 20 arpents x 7 arpents, 1 arpent = 192 feet

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On the census of 1667, he still lives in Cap de la Madeleine and possesses fourteen acres of land in value. (In July 1666, there were 4219 people in Quebec of which 2857 at Quebec, 602 in Trois-Rivières and 760 in Montreal)

On August 20, 1667, he sells a dwelling with house and stall situated to the fort Saint-François ( Mill's village headland of La Madeleine) for the price of 530 £.<sup>21</sup>

November 12, 1669, Lord Étienne Pezard<sup>22</sup> de la Touche, first Lord of Champlain, concedes him a new land in Champlain in the section named "Le Petit Cap". Pezard was born in Blois in 1624 and was the governor of Montreal since 1664. It is noted that this land<sup>23</sup> is 384 feet of forehead by 7680 feet deep loaded of a half capon (Chapon in French) and a quarter of bushel (Boisseau in French) of wheat as pension for every 192 feet of forehead and three denier of cens (rent) for which it has house in stone, barn, stable and 90 acres of arable land.

Now that Pierre has a good farm therefore this gave him more than a reason to settle in Champlain. In 1674, he left Cap de la Madeleine to settle in Champlain. On June 3 of that year, Antoine Roy and his wife, Marie Major, sell him for the sum of 120 £, the half of their dwelling, 192 feet of forehead land by 7680 feet long.

It is probably in the attempt to incite him to move to Saint Éloy that the Jesuits concede him, September 14, a 192 feet of forehead land at the end of the concession that he did possess<sup>24</sup> at this place. But he stays in Champlain where, at the time of the census of 1681, he possesses a rifle, three beasts with horns and fifteen acres of land in value and the money for the instruction of his 2 children.

On September 24, 1674, he is present at the marriage of Joseph Antoine Fresnel, sieur de la Pipardière, and of Jacqueline Chorel, daughter of the sieur Saint-Romain and merchant of Champlain.

On August 25, 1677<sup>25</sup>, he values the quality of the windmill of the Sieur Pézard in order to rent it to Pierre Jouin. This assessment is a proof of the trust whose parties had for our ancestor. Another good sign that he was a miller.

On February 18, 1683, he is a witness to the will of Vincent Merbeuf, bachelor living to the Laborde village (today included in Champlain). It takes place at the home of René Houray his neighbor and old neighbor when living at Cap de la Madeleine. At this date Pierre still doesn't know to sign. It is well paradoxical for someone in view, but this is it.

It is noted that in 1685 there were 261 people living in Batiscan and 272 in Champlain.

On August 6, 1688<sup>26</sup>, Pierre did ask a notary to take note that in case of his non-return or his death during the following trip to the Iroquois Territories, please give his mill to Denis Brousseau. This mill is said to be the one within the walls of Ville-Marie, today Montreal.

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<sup>21</sup> Histoire de la Paroisse de Champlain, page 96

<sup>22</sup> Pezard was born in Blois in 1624 and was Montreal's Governor since 1664.

<sup>23</sup> Histoire de la Paroisse de Champlain, page 415

<sup>24</sup> He probably got another piece of land at that place after the one he previously sold.

<sup>25</sup> Histoire de la Paroisse de Champlain, page 138

<sup>26</sup> Notary Adhemar dit St-Martin 4M00-8664

“We are unaware of the exact date of his death but he was not there on December 8, 1688, when Olive Landry gave receipt to his friend Jean Lemoyne lord of Sainte Marie (today Sainte-Anne de la Pérade) for the sum of 500 £, for their land in Cap de la Madeleine.<sup>27</sup>

In 1690, his son Pierre Caillia gets married with Therese Houray (1672-1724) and they will give birth to a large family, “The Cailla”. As he was the only son of Pierre and Olive, he was probably very at ease for a farmer.

In 1697, the Cailla, probably the two generations, pay their bench to the church 3 £ according to Mercereau churchwarden of the writing of accounts.

In 1714 it is noted that Pierre Cailla<sup>28</sup>, his name had already changed from Cailleau to Cailla, and Olive Landry were still living and were 83 years old. It was remarkable for this time more than today.

With all these transactions and information, we see well that he was active in his community as well as in business as merchant of lands.

Pierre and Olive also had a daughter, Marie. Born in 1668, she will get married with Pierre Thomelet. They had a son, Jean, born in 1708, that will become tanner and will get married, January 25, 1734 in Sainte-Foy, with Marguerite Sédilot-Montreuil. She is the daughter of Jean-Adrien and Jeanne Dorion. Jean and Marguerite had a daughter, Josephte, born September 28, 1748 in Quebec and married October 20, 1767 at the Notre-Dame church downtown Quebec with Jacques Robitaille son of Pierre (son of André and Marguerite Hamel) and Genevieve Jourdain. Pierre and Genevieve had two sons that got married in Saint-Hyacinthe. Joseph got married October 3, 1796 with Therese Sénécal-Laframboise and François got married February 1, 1802 with Marie-Anne Ballard.

It is said that Jean Poupeau was raised in Champlain with his new family. When he was old enough to make the return trip alone and to take his takeoff, he returned in France to make career there and probably to recover the inheritance of his paternal family.

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<sup>27</sup> References of the text here-before except when specified: ANQ GN Aneau 31-01-1664; Latouche 26-11-1664; 09-02-1666; 26-03-1666; 17-11-1666; Adhémar 14-04-1674; Cusson 03-06-1674; Larue 12-11-1669; De Meromont 08-12-1688.

<sup>28</sup> Histoire de la paroisse de Champlain, page 97

### **Some key events related to Pierre Cailleau time line**

- 1631 Birth of Pierre Cailleau
- 1647 Arrived in Trois-Rivières
- 1649 Appears on an agreement
- 1652 Land
- 1657 Land (Ameau contract)
- 1660 Godfather of Marguerite Guillet
- 1661 Sale to Pierre Couc
- 1662 In court against Pierre Couc to recover 100 £
- 1663 Olive Landry arrives with 37 other girls (beginning of the King's Daughters)  
(1673 end of the King's Daughters. Total 775 to 800 girls)
- 1664 Marriage (Ameau contract) + birth Pierre Cailla. Agreement with Jean Lemoyne.
- 1666 Land (Frémin father) Land Saint-Eloy and Batiscan, exchanges against land to Champlain
- 1667 Live in Cap de la Madeleine (census)
- 1669 New land to Champlain
- 1674 Live in Champlain +Jesuit to Saint-Éloy
- 1681 Census: 1 rifle, 3 beasts, 15 acres,
- 1688 Death of Pierre Cailleau during a trip to the Iroquois Territories.

### **Other contemporary events with Pierre Cailleau and Pierre Caillia**

- 1655-1662 Prévôté of Trois-Rivières
- 1663-1669 Seminary and school of profession that will become University Laval
- 1672-1854 Lordship system
- 1672 Frontenac in Canada
- 1664-1675 Indies Orientals Company
- 1665 Jean Talon, regiment of Carignan Salures, in Canada
- 1647 Council of Quebec
- 1663 Sovereign Council (The other Cailla)
- 1670 Company of the Hudson Bay
- 1690 Failure of Phipps
- 1703 Superior Council
- 1737 Chemin du Roy (King's road)
- 1744 Death of Pierre Caillia son of Pierre Cailleau
- 1759 Quebec to hands of the British
- 1760 Montreal to hands of the British
- 1776 American Revolution
- 1789 French Revolution
- 1791 Lower and Higher Canada Constitution
- 1812-1815 War against American (Rebels)
- 1841 Province of Canada Union Act

## **Children of Pierre Caillia and Therese Houray**

The parents of Pierre and Therese certainly knew each other and were on friendly terms. These two families, well-established and long-time neighbors, got closer with the union of Pierre and Therese on January 31, 1690. It is interesting to see that this date seems a date of regularization because by February 20 was already born a child. It is necessary to say that in this time priests were rare and communities were in the isolation. It is also strongly possible that due to Therese's young age, hardly 18 years at Marie-Therese's birth, parents waited until last minute before celebrating. The influence of the religion and the good fortune of their parents helping, they had about 15 children. We say 15 because of cross-reference between information of Tanguay and Jetté. Here is the list of them:

René born ?

Marie-Therese, born 20 février 1690, deceased 9 August 1691,

Pierre born 1690 or 1691, deceased 15 October 1766 (Isle Dupas)

Marie-Josephte born 8 March 1694

Marie-Anne born 20 October 1696, deceased 22 November 1774

Marie-Therese II, born 4 January 1700, deceased 7 December 1762

Madeleine born 1701

Jean-Baptiste (Joseph-Jean) born 9 June 1702, deceased 30 April 1792

Alexis born 3 March 1704

Anne born 4 September 1706

Joseph born 20 September 1708, deceased before 1761 (Baie Du Febvre)

François born 12 January 1711

François II born 4 November 1711, deceased 4 September 1723

Marc-Antoine born 25 April 1714

Genevieve born 8 April 1716, deceased 25 December 1749.

It seems that despite of a large family, only two sons had a male progeny that give the generation lines until our days; Joseph (1708-1761) and Jean-Baptiste (Joseph-Jean) (1702-1792).

In 1693 and 1694, Pierre Caillia, Caillât in the book, is churchwarden<sup>29</sup>. Microfilms from Champlain parish show that Pierre was active in his community. Later his son Pierre was also active before he moved to Dupas Island.

In 1701, it is noted that according to the custom of the "blessed bread" for poor that some comfortable people supplied there by the voluntary grants as made the Caillas (other form of the writing) while giving a half Minot of wheat and promised to give the blessed bread of devotion to Saint-Michel's solemn feast in September also.<sup>30</sup>

It is right to say that the survival effort for a numerous family was a daily. Parents have nevertheless been lucky to see their children getting married with good family members. When we built the family tree, it was interesting to see that these families form a web. Yet, it began to have people sufficiently in Nouvelle France, we believe that the good families made thus to maintain their power in the circle of local influence without having ominous inbreeding. We don't speak yet of high class or nobility but at least it was the small circle of the first settlers (before 1700 versus after 1700). But it remains a hypothesis.

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<sup>29</sup> Histoire de la paroisse de Champlain

<sup>30</sup> Histoire de la paroisse de Champlain, pages 180-181

The reign of landlords known as “seigneurs” was already begun (1672 –1854). Heartbeat of life was turning around that fact until in years 1800 and even 1900 (after 1854).

In 1709, we see that the Caya also had land in Batiscan between the widow Trottier and someone named A. Pot. In Champlain, they still Houray’s neighbor. The other neighbor is the family Duto. A map shows three more ways to write our name : Caio, Gaillon and Gaion.

On February 5 1713, Pierre, Caillas in the text, receives a land in the Seigneurie Gentilly. Gentilly is almost in front of Champlain but on the other side of the St-Laurence river. It was given by Jacques Babie and Madeleine Veron.<sup>31</sup> This land is for his daughter Madeleine and her husband Joseph Turcot. This couple will sell it to François Rivard dit Lavigne on July 7 1737<sup>32</sup>. In return, François will sell them a land in Champlain on March 9 1738<sup>33</sup>.

On March 4 1714, he is the will’s executor for François Chorel dit Saint-Romain<sup>34</sup>

On February 12 1717, Pierre and Therese buy the land, in Champlain, previously owned by Jean Beaugrand dit Champagne and his spouse Catherine Houray, sister of Therese<sup>35</sup>. This is interesting because more than a century later Elmire Caya ( branch of Balthasar) married a Beaugrand dit Champagne in Acton Vale.

In 1718, Pierre is churchwarden in Champlain. On June 30 1722, he is the executor for Raymond Courier-Bourdelaie.<sup>36</sup>

On April 2, 1739, few months after the marriage of his son Jean Baptiste, he make donation of all he got to Alexis and Marc-Antoine<sup>37</sup>. On December 1740<sup>38</sup>, all his children except Joseph gave him receipt in full. As his son Pierre, born in 1691 and the one his signature shows often with his father, got married and live on Dupas Island. As Jean Baptiste, born in 1702, lives in Batiscan. As Joseph, born in 1708, took the road to Baie Saint Antoine (Baie DuFebvre). And as Alexis did not have children, it was Marc-Antoine, the youngest born in 1714, which will settle on the ancestral land located at less than 600 feet West from the division line between Champlain and Batiscan.

On September 14, 1744, Pierre Caillia son of Pierre Cailleau dies et the age of 80 and at his funeral 4 priests are presents showing the importance of the Caya in the 4 villages of the region. Besides, it is said that he was a farmer very at ease.<sup>39</sup>

It seems that the fact that Pierre had a big family had an effect of reason on the following generation having smaller families. Let speak more about the boys of Pierre and Therese. As we

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<sup>31</sup> Notary Poulin of Saint-Maurice, Le Parchemin

<sup>32</sup> Notary Pollet, Le Parchemin, doc. # 17370707PA010805

<sup>33</sup> Notary Pollet, Le Parchemin, doc. # 17380309PA0102838

<sup>34</sup> Notary Normandin, Le Parchemin, doc. # 17140304PA009793

<sup>35</sup> Notary Normandin, Le Parchemin, doc. # 17170212PA009875

<sup>36</sup> Notary Normandin, Le Parchemin, doc. # 17220603PA009996

<sup>37</sup> Notary Pollet, Le Parchemin, doc. # 17390402PA010896

<sup>38</sup> Notary Pollet, Le Parchemin, doc. # 17401231PA010978

<sup>39</sup> Histoire de la paroisse de Champlain, vol. 2, page 107

will later speak more about Jean-Baptiste (1702-1792) and Joseph (1708-1761) lets go with Pierre Alexis and Marc-Antoine.

Pierre, born in 1691, after the death of his first wife, will follow the Brisset on the Dupas Island where he receives a concession on October 26, 1728<sup>40</sup> in addition to the land he bought on June 3 1720<sup>41</sup>. Before his departure from Champlain, we see that his signature was often beside the one of his father on numerous religious records. On January 11 1722, at the age of 28, he married Catherine Neveu<sup>42</sup>. They had three daughters and two sons. Catherine died in 1741. Then in 1743, he married Marguerite Brisset, daughter of the lord of Dupas Island. Pierre drowns in 1766. He was Militia Captain, Cantor and Churchwarden. After the lord and the priest, he was the most respected person of the new parish. His last rest is in the Visitation of Dupas' Island church near or under the Altar.

Alexis was an explorer (traveler like Daniel Boone) for a certain period of time. Indeed, he committed on May 30 1740<sup>43</sup> and also on June 5, 1741 and then came back to Champlain before 1749 when he is a churchwarden. On February 27 1754, we that he was married to Marie-Suzanne Legendre because her name appears as her spouse on the document when they sell a piece of land in the Seigneurie de Lotbinière to the parish priest of Sainte-Croix of Lotbinière<sup>44</sup>.

Between Alexis and his brother Marc-Antoine, there is a good brotherly relation that is translated in the following acts. On March 22 1739<sup>45</sup>, one month before they inherit the family fortune, they prepare the ground for their father in going to an agreement with their three sisters and husbands. On January 11, 1757<sup>46</sup>, they (Cayast in the document) exchange lands with the lord Pezard. On May 2, 1758<sup>47</sup>, they put in common their possessions. They are both married but didn't have a child.

Not having children that will be the other Marc-Antoine, born July 7, 1747, the son of his brother Jean-Baptiste who will be the next on the ancestor land from November 5, 1781<sup>48</sup> before his marriage in 1788 with Catherine Papiou Périgny. In 1823, he is signatory of the reconstruction of the rectory of Champlain.

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<sup>40</sup> Notary Puypéroux de Lafosse, Le parchemin, doc. # 17282026PA015977

<sup>41</sup> Notary Normandin, Le Parchemin, doc. # 17200603PA009945

<sup>42</sup> Notary Normandin, Le Parchemin, doc. # 17220111PA009984

<sup>43</sup> Notary Danré de Blanzly, Le Parchemin

<sup>44</sup> Notary Choret, Le Parchemin

<sup>45</sup> Notary Pollet, Le Parchemin, doc. # 17390322PA010892

<sup>46</sup> Notary Duclos, Le Parchemin

<sup>47</sup> Notary Leproust, Le Parchemin

<sup>48</sup> Histoire de la paroisse de Champlain, vol. 2, page 346

Among those that stayed in the region around Champlain, it stays a mystery to solve because it is noted that in 1918, there was a Pierre Caya living on the former land of Edouard Turcotte<sup>49</sup>. It does say neither his lineage nor his ancestry.

### **The daughters of Pierre and Therese**

Pierre and Therese gave birth to seven daughters. We traced back four marriages:

Marie-Josephte got married on January 17, 1715 with Joseph Louis Mercereau dit la Savane. Then with François Lucas dit Dontigny on August 27, 1724.

Marie Anne got married on June 9, 1721 with Pierre Rivard dit Lanouette.

Therese got married on September 30, 1736 with Antoine Lanouette Rivard dit Moras. Pease take note that Pierre and Antoine are sons of Pierre ( Rivard ) Lavigne and Catherine Trottier.

Madeleine got married on February 5, 1731 with Joseph Turcotte.

### **The two Caya main branches.**

As Jean Baptiste (Joseph Jean) and his brother Joseph, sons of Pierre and Therese, are the two only male branches that made the Caya family name to survive until today, we will now try to present their history.

### **Jean-Baptiste / Joseph Jean**

Jean Baptist (1702-1792), also known as Joseph Jean, is Joseph's other brother whose progeny is known. On January 7 1739<sup>50</sup> he signs the notary document of his marriage with Marguerite Marchand, daughter of Alexis Marchand, Militia Captain, and Jeanne Testard. He bought his first land on February 16, 1739 and a land in Batiscan on April 5, 1757. At first, this family remained around the ancestral house but Pierre Joseph married Catherine Daigle in Lotbinière<sup>51</sup>. Pierre, his son, (married with Anastasie Charest) undertook a long journey that took him to Saint-André d'Acton while passing by Saint-Flavien de Lotbinière. We think that the railroad track is the tie for his journey.

Anastasie was born on February 4, 1825 in Saint-Antoine de Tilly. She is the daughter of Antoine Choret and Louise Lemay married on November 28, 1820 in Sainte-Croix de Lotbinière. Pierre and Anastasie children settled in Fall River, Massachusetts, USA toward the end of the 1800's. David Caya, one of descendants relates us the history. See the corresponding section.

Elmire, daughter of Pierre and Anastasie, got married with Napoleon Beaugrand dit Champagne. The Beaugrand dit Champagne have a renowned genealogist who built the web site Francogene. We take this opportunity to thank him for his help.

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<sup>49</sup> Histoire de la paroisse de Champlain, vol. 2, page 359

<sup>50</sup> Notary Pollet, Le Parchemin, doc. # 17390107PA010884

<sup>51</sup> See the possible relation with Alexis, the borther of Jean-Baptiste , who sold a piece of land in Lotbinière. The notary was a Choret. The grand son of Jean-Baptiste married a Choret. Look also at the early link with the family Beaugrand dit Champagne and the later marriage of Elmire Caya and a Champagne dit Beaugrand. It shows the type of web that was the French Canadian community.

Angéline, another daughter, got married with Joseph Patrick that gave the branch going to Betty Post ( Elisabeth Louise Lockart ) that help the author to find some mistakes in our family tree.

## **Joseph Cailla and Baie DuFebvre**

But come back to Joseph Cailla son of Pierre and grandson of Pierre Cailleau. He was born in Champlain in 1708. In 1738, he got married with Marianne (Marie-Anne) Trottier dit (said) Beaubien. Let's note here that Marianne's father received the name of dit (said) Beaubien by the king and that this act would be displayed in the house of Philippe of Gaspé Beaubien<sup>52</sup>.

Joseph was merchant of land but also operator of the Maple Grove for the lord Jacques Lefebvre until 1734. It is necessary to say that Jacques Lefebvre was already owner of the lordship before Joseph's birth.

Jacques Lefebvre born in 1647 in Trois-Rivières was one of the children of Pierre Lefebvre and Jeanne Aunois. On November 11, 1670 he marries Marie Beaudry niece of Pierre Boucher governor of Trois-Rivières. They had several children and according to the custom only the eldest keeps the name of Lefebvre (René). Pierre Lefebvre is probably the one that was referee between Pierre Cailleau and Jean Lemoyne in 1664.

In fact, “ on 4 September 1683, the sieur Jacques Lefebvre, inhabitant the Trois-Rivières, and already owner of vast domains in the suburb of this city and elsewhere, got from the governor Lefebvre de La Barre the concession of the lordship of the Baie Saint-Antoine, containing the land between Cressé (Nicolet) and Lussaudière.”<sup>53</sup>

The name of Baie Saint-Antoine comes from the name that Champlain gave to today's Saint-François River, probably in honor of his father that carried Antoine's name.

At the census of 1688, Baie Saint-Antoine included Cressé and had a population of 48 souls (10 households that counted 12 boys, seven girls and one domestic. 40 as per this count)

From 1688 until around 1700, wars implying the Iroquois made so that few people established there. “They undergo the ominous influence of disasters that felt neighbors establishments.” Besides, a mistake of measuring followed by a contention between Lefebvre and Cressé then Courval took place from 1684 to 1702.

In spite of the fact that according to early censuses, colonists appear as being rich<sup>54</sup>, if we believe the registered values, this money served to construct a country and was diluted often in the large family inheritance and served also of cushion at the time of difficult economic periods.

In the history book of Baie Saint-Antoine (*Baie Du Febvre*) one writes<sup>55</sup> that the Caya were allied of the Courier family dit (said) de Bourguignon, “ a famous founding family of Baie Saint-

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<sup>52</sup> As per notes from Agnès Caya Zimmer

<sup>53</sup> Elzéare Bellemare, Histoire de la Baie Saint-Antoine dite Baie DuFebvre 1683-1911, page ??

<sup>54</sup> In 1735, money was worth 5 times the one of 1900. From 1900 to 2000 we speak of 100 times the one of 1900. Then 500 \$ today would be worth 1 \$ in 1700 but the currency was the £ Pound. 1 Louis of gold = 27 £. 1 £ = 20 sols = 20 cents = 1 franc Tournois. 1 Thaler = dollar = 6 £. The Thaler (Dollar) it is the Spanish piastre. Therefore 1 £ of the year 1700 = 2500 \$ of the year 2000.

<sup>55</sup> Elzéar bellemare, Histoire de la Baie Saint-Antoine dite Baie DuFebvre 1683-1911, page 48

Antoine.” It is probably because of the name of the mother of Mathieu Courier, P erinne Ca ia. We didn't find yet family link but all carries to believe that we can think of relationship or at least a respect in the likeness of family's names.

Let's return at Baie Du Febvre. After the death of Jacques Lefebvre on February 19 1720, at the age of 73, the lordship of 38400 feet (200 arpents) of forehead was shared. It was also done several times after. Let's note sharing of 1722, 1745, 1787 and 1826; so much so that the family of the lord of Nicolet becomes owner of the lordship of Baie Du Febvre. It is probably for this reason that Nicolet, that was only a servicing of the parish of Saint-Antoine in early time, is today a city and that the other return to a village.

It is said that: “ Jacques Lefebvre lived peacefully in his domain until his death, arrived February 19, 1720, at the age of 73. ...In pursuance of common marriage act between the deceased and the seigneuresse, this last inherited the half of the Seigneurie.” <sup>56</sup>

The sharing of July 2 gave the quarter to Ren , “ dominant lord and high justiciary <sup>57</sup>” and the other quarter between the 6 other children (a twenty fourth each). The seigneuresse died December 11, 1734 at 84. On January 2, 1745 another sharing was made, 37,5% to Ren , dominant lord, 31,25% to Louis, captain of militia and 7,8% each of the four remaining others of which the Beaulac.

After Ren 's death, in 1749, his son Joseph receipt 54 arpents but reverses of fortune made so that his rights were put to bids and sold by the sheriff June 28, 1773. So Louis' nephew (Ren  Guay lord of Moras, Nicolet) and Joseph Despins of Saint-Fran ois du Lac became dominant.

In 1787 only the Beaulac were from the first he lineage and didn't possess other rights then on 20 arpents. Thus, at the end of the sharing, the Baie Du Febvre was shared in a westward quarter and nearly to the three-quarter toward Nicolet. In 1826, the Beaulac and their allies, the Grandmont, didn't have any more rights. So the Caya become again vassals and had no more strong allied. However at the end of the regime one mill stayed in Caya's hands.

On February 1737<sup>58</sup>, he sells his piece of land in Batiscan to his brother Alexis and renounces to his part of his father's will. It is said he lives in Bay Du Febvre. But it is on after having exploited the Maple Grove, that Joseph Cailla got settled on a land he bought on August 24 1738 from Ren  Messier dit Duchesne and Suzanne Lefebvre dit Belisle<sup>59</sup>. It is interesting to note that he was merchant of land, from father to son etc., and that before he settled and got married, he sold and one month after bought back the same land. We would say that something or someone forced him to act like that. We also have to note that Joseph, at this period, no longer appears on family accord in Champlain.

In the census of 1739, one counted 179 souls in Baie Du Febvre and as the church was small one decided to build another one. Joseph Cailla (son of Pierre Caillia) offered the choice of a land not easily flooded but in this time one preferred another land.

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<sup>56</sup> Elz ar bellemare, Histoire de la Baie Saint-Antoine dite Baie DuFebvre 1683-1911, page 415

<sup>57</sup> Elz ar bellemare, Histoire de la Baie Saint-Antoine dite Baie DuFebvre 1683-1911

<sup>58</sup> Notary Pollet, 4M01-1926

<sup>59</sup> Notary Press , Le parchemin

Toward 1740, René Lefebvre, 2<sup>nd</sup> lord, made come Jean Houray dit (said) Grammon (Houré dit (said) Grandmont, see section on the Houray), his son-in-law, who had married his daughter Marie-Renée on July 18, 1728. He was the youngest brother of Therese (*to verify*) that married Pierre Cailla in 1690. With this we see that it was already difficult to follow generations and that families were bound each other.

On November 30 1751, was born Joseph Salois son of Ignace Salois and Marguerite Jouille (today we would write Joyal). Joseph Caya and Marianne were the Godparents. Later this Salois used "Caya" with or for his name. This how started a new line of Caya. To learn more about his, see the section about the Caya dit Salois.

On June 25, 1753, Joseph Cailla buys a small piece of land in Trois-Rivières. On April 24, 1754, he receives another concession from the lord Joseph Lefebvre. In 1760, he dies probably drown or during the last efforts to keep the Nouvelle France. On March 29 1761, Marianne Beaubien went to see the notary Pillar to get married with Pierre Castel.

In 1764, Joseph Caya son of Joseph Cailla married Therese Lefebvre dit (said) Beaulac and becomes co seigneur on behalf of the so-called (dit) Beaulac. On January 12 1765<sup>60</sup>, this Joseph (Caillas in the text) sells a land to his brother in law, Joseph Lefebvre dit Beaulac. On July 26 1764<sup>61</sup>, Antoine Caya, brother of Joseph, receive a land from Joseph Lefebvre, main lord, also became co seigneur because of the parental ties on the side is wife because she was a Lottinville-Proulx linked with the Lefebvre. Their wives dying in low-age and following the remarriage, they became again ordinary citizens. However, Antoine received a mill. See section about the mills.

At the end of the 1700, we can find the Cay in Baie Du Febvre and also in Saint-François du Lac. According to the history of Saint-François du Lac, in 1778, during the American Revolution, we found of a conversation that shows that without the help of France and Indians, odds of revolution would have been weak. The American Rebels had kept good contacts with the Abénakis that had a lordship in front of Saint-François du Lac. They served as guides on the Saint-François River. Good number of Rebels had been kidnapped but succeed to escape. The French Canadian, whose had been conquered by the British, were not certain of the out come of this revolution. Here is the reported example of it:

- Caya:** What do you think about what is going on?  
**Castel:** I think that Rebels will win.  
**Caya:** I don't follow you. For sure, if Rebels don't have the emergency help from outside, they will never win against their legitimate king.  
**Castel:** Hey, you, what are you thinking?  
**Caya:** Me, I say that I only have a God and a king to serve. God will give the right to the one he belongs.  
**Castel:** If you can keep a secret, I am able to well tell you something that happens about the Rebels.  
**Caya (become curious):** What do you have to fear? I don't have any job and don't play with what is not my business.  
**Castel:** Joseph Traversy came to the Pays Brulé of Baie Saint-Antoine, at the house of his nephew Gabriel Proulx; where being, sent to look for Trigane dit (said) Laflèche, inhabitant of Nicolet. Did you see Joseph Despins father, of Saint-François?  
**Caya:** Yes, this morning on the 8 hours, I saw him in Gabriel Proulx's father's sled, who went to Saint-François, and on the 2 hours in the afternoon, I saw him coming back from Saint-François with

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<sup>60</sup> Notary Pillard, Le Parchemin, doc. # 17650112PA010232

<sup>61</sup> Notary Pillard, Le Parchemin, doc. # 17640726PA010167

Joseph Despins father. I asked Despins where he went; he answered me that he went to his mill, and he continued his road. Of whom do you hold news that you related me?

**Castel:** I hold them from an honest man, that I would be annoyed to do some pain.<sup>62</sup>

The Caya being servants of lords were probably divided in opinion, as the majority of the French Canadian, over two realities: the king or the language.

Let's come back to the thread of events. March 10, 1784 Joseph Caya son of Joseph Cailla was, with others, named syndic to build a rectory. The request of syndics was let without answer by the bishop. But, in 1786, a vicar resident was named. Parishioners tempted to give a bit of help to their lordship because the power was slipping quietly toward their East and West neighbors. It is necessary to say that Saint-François was, during this time, neighboring Baie Du Febvre.

### **The 1800's**

Louis Caya<sup>63</sup>, probably the one that got married with Dorothé Pellissier on November, 1819 (20 years according to the army enrolment of February 10, 1813) from Saint-François du Lac was a military under orders of Charles Michel de Salaberry, among the 500 French-speaking helped by two Swiss regiments, Watteville and Meuron. After the war, the general Frederic George Heriot, named by Sir Gordon Drummond, settled in the future Drummondville, on April 14, 1815, with several of his soldiers.

This is how some Caya settled to Drummondville and the region. Since the end of the 1700's, the Caya are in sufficient number so that our history divides in multiple branches. After the war, USA against British Canada<sup>64</sup>, from 1812 to 1815, authorities of the country and the colony work to develop the territory.

It is the beginning of the Far West, railroads and steamboats. The industrialisation and the standardisation are to our doors. The Taylorism is in writing and become part of our reality.

At Baie Du Febvre a good school became an important asset for the prosperity of the village, from then in 1876, Vicar Didier Paradis bought a house. The land situated in front of the college bordered to the East of one of those of the ancestor Joseph Cailla. On this last, a lot of the Caya has been raised during 235 years. Since spring 1877, Brothers of Christians Schools settle in the house with a land let to their disposition to feed themselves. September 4, they opened classes there. In January 1878 they passed a contract for an extension at the cost of \$6,200.

To the school they add a chapel and in the book of the Baie Du Febvre, one notices that pictures of stations for the Path of the Cross were offered by Mr. and Mrs. Joseph Caya<sup>65</sup>. (During this period there were may Joseph Caya but it seems to be Joseph and Catherine Boisvert according

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<sup>62</sup> Thomas Charland, Histoire de Saint-François-du-Lac, 1942, pages 145-146

<sup>63</sup> He may be the one married to Bridget Duffy, parents of Sara (1841-1898) married to Prosper Sylvestre on October 18, 1858 in Saint-Germain de Grantham and Anne-Rose married on February 18, 1860 with Charles Gervais in Saint-André d'Acton .

<sup>64</sup> French Canadian were again were not at ease facing a situation that on one side France helping USA to gain Canada and the British that did not let them down. The French Canadian merchants did not get along with the Boston merchants. The British did vote in the favor of the French Canadian. This why the Boston merchants put their power in favor of the Revolution.

<sup>65</sup> Elzéar Bellemare, Histoire de la Baie Saint-Antoine dite Baie DuFebvre 1683-1911, page 507

to their living place.) Besides Mrs. Caya and Mrs. Belcourt made a collection at home that permitted to procure them with “premiers necessary objects to the chapel”<sup>66</sup>.

As we can see it below the generosity of the Caya was large towards the church and its institutions: “Donation of an ornament in sheet with gold. - Mrs. Joseph Caya, wanting to see the Brothers’ chapel endowed of an appropriate ornament for feasts, offered the necessary sum for it to the dear Sallustien brother, director. Thanks to this lady's liberality, the chapel possesses, since then, a rich ornament in sheet with gold, whose beauty doesn't give up in anything to the one of the first ornaments of several important churches. There didn't mark the end the generosity of M. and Mrs. Caya: besides stations of the Path of the Cross already quoted, the black ornament, a horse of a given price to the community, as well as the payment of the porch of the chapel. A lot of other grants of different natures marked the sympathy and the devotion that, since, and in certain noteworthy circumstances, Mr. and Mrs. J. Caya, demonstrated courageously and publicly for our house.”<sup>67</sup>

It is noted that in 1844, before the construction of the college, a Mrs. Caya was schoolmistress in the district #2 (she had 37 students). In 1831, at the census, the population of Baie Du Febvre was 2518 souls and the parish did have 6 windmills for flour of which one was held by Olivier Caya in the Haut de la Baie. According to the tradition, the other mill of the Caya was a mill water driven. In the section on mills we will try to make the light on this topic.

### **After 1900**

At Baie DuFebvre another church becomes necessary at the end of the 1800's (1899). History indicates us that the Caya were once again generous.

Among the donators, for stained glass window emblems, we find Ludger Caya, and syndics elected in 1899. We find also the names of Joseph Caya and George Caya among many others that gave some money to buy the stained glass windows without donors<sup>68</sup>. Some months after, a lady from the village, Mrs. widow Joseph Caya, made grant to the Confraternity of a group of the Saint-Rosary, that was installed and blessed March 25, 1906.<sup>69</sup>

Let's note that Joseph Caya was a churchwarden in 1869, Ludger in 1910 and Joseph in 1911.

In 1880 a fanfare (Sainte-Cécile) was founded and among the subsequent members we find Pierre Caya.

Lordships are in transformation since 1854 (indeed only since 1875) and it is on August 30, 1907 that the village of Baieville (Baie Du Febvre) sees the day and contains only 420 souls. If it is exact, the text demonstrates, by this event, shows that Nicolet had more importance to eyes of the last lords. With time, the power had slipped in favor of Nicolet.

Toward 1883 a group (union) bought the factory of butter and cheese «Lake View» under the company name of “The Manufacturing Society of Butter and Cheese of the parish of Saint-Antoine of Baie Du Febvre.” Isaïe Caya was one of elected directors.

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<sup>66</sup> Elzéar bellemare, Histoire de la Baie Saint-Antoine dite Baie DuFebvre 1683-1911, page 508

<sup>67</sup> Elzéar bellemare, Histoire de la Baie Saint-Antoine dite Baie DuFebvre 1683-1911, page 510

<sup>68</sup> Elzéar bellemare, Histoire de la Baie Saint-Antoine dite Baie DuFebvre 1683-1911, page 380

<sup>69</sup> Elzéar bellemare, Histoire de la Baie Saint-Antoine dite Baie DuFebvre 1683-1911, page 394

Toward 1899 a Féculerie (starch) was erected by 60 shareholders and Ludger Caya was one of directors. This same Ludger bought the half of the land that had been put at the disposition of the Brothers that own the school.

Information coming from the book of the priest Elzéar Bellemare being exhausted, it is the duty of each of the readers to add to the history of builders of this region.

### **The Mills**

When Antoine son of Joseph and Marianne Trottier dit Beaubien becomes co-lord, he already operates one mill of the lord Lefebvre, it is said he built it. In 1831, there were 6 flourmills for 2500 people. This mill passed from father to son (Joseph, Thomas, Joseph) until Alfred, brother of my grandfather. In the book of the Baie Du Febvre one notes that the Caya mill was destroyed by flames January 12, 1909 toward 9: 30.PM. Alfred didn't have any insurance. He has to overcome a loss of \$6 000<sup>70</sup>. It was rebuilt and given to one of his children.

According to Hector Caya, son of Thomas Alfred's brother, thereafter, the mill went to the Bergeron. We believe that today, there is no more trace of it. The legend wants that the one that possessed this wealth had to as to take care of a handicapped person. As per 1831 census, it seems also that another Caya had a windmill. It is about Olivier, also in the Haut de la Baie<sup>71</sup>. It would be therefore on the side of Louis-Joseph brother of Antoine, son of Joseph and Marianne. A last hypothesis shows that one of those two mills his now the De Rainville farm situated just at the west end of the Baie Du Febvre village on route 132.

### **Notre-Dame du Bon-Conseil**

Jacques Caya, son of Hector is one of those that have been raised in Bon-Conseil, as we like to say. His grandfather Thomas and his wife Ernestine, both Caya, arrived there in 1909. In March 1909<sup>72</sup>, Thomas bought a sawmill there, of which it doesn't exist any trace today. This mill, before the big fire of 1908, belonged to Adelard Brisson. This bought the land, in 1903 or 1904, from Roy and Hotte that bought it in around 1900 from the local Church Council.

Some words on this fire to say that it ravaged a vast region between the Saint-François river and the Nicolet river, from the Saint-Laurence river up to the height of Drummondville on the Saint-François and Bon-Conseil on the Nicolet. It seems that this fire ran for more than one year. What a disaster!

Thomas was the heir in title for the Caya mill in La Baie but he preferred to buy the mill of Bon-Conseil. One of his brothers (Léopold) made the same thing and founded the Caya of Sainte-Perpétue.

Alfred decided to take the Caya Mill but the fire destroyed it and with misfortune it didn't have any insurance. A loss of 6 000 \$ (600 000 \$ in value of year 2000).

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<sup>70</sup> Elzéar bellemare, Histoire de la Baie Saint-Antoine dite Baie DuFebvre 1683-1911, page 552

<sup>71</sup> Elzéar bellemare, Histoire de la Baie Saint-Antoine dite Baie DuFebvre 1683-1911, page 176

<sup>72</sup> Notary Paré from Saint-Cyrille of Wendover

As Bon-Conseil had just started (1897), Thomas experienced a good business start but the First and a Second World War did happen. Between the two, the 30's (the big economic crisis) were disastrous for such a business. To be paid, Thomas received poultry and animals. It was necessary to construct a building that is transformed today in house.

As it didn't bring any money and that needs were growing, Thomas and his son Hector, Jacques' father, after Hector's grade 11, went to work in Sorel and elsewhere in order to bring the necessary money to buy the other basic goods. (The other siblings being either conscripted or married, only Hector, less than 16 years, was at home.) After the 2nd World War, the other children had founded families and had settled elsewhere, mainly in Montreal except for George in Shawinigan and Rachel in Saint-Valère. We note that before Hector was in age to help the family, it was George, married, that help his father with a part of the small salary he got as the church warden of the parish. The work experience made Hector decided to start in business and January 23, 1946 he went to buy, with his father, a diesel engine at the Forano of Plessisville as well as boiler from a cheese factory. The Mill of the 130 Saint-Thomas restarted to live.

A building made of homemade concrete blocks was erected in early 50's. Before his marriage in 1958, Hector father bought back his father's share.

The sawmill was a source of income that decreased in reason of the distance to get lumbers and the modernisation era but it permitted to construct houses at lower cost (directly from the manufacturer) and a lot of some other things. The Caya were creative.

Once Hector told his son Jacques, the writer, that Arthur, one of Hector's siblings, was ingenious. As Arthur did not like to row, he transformed the boat into what can call today a "sea-doo" with a blower bag from the forge oven. This did not please his father because of the hole in the boat. Later, Arthur did build a kind of plane. Another time, while working at the construction of The Champlain's bridge in Montreal, Arthur was rapidly well perceived as his was helping to solve drawing mistakes and helping his co-workers in telling them where parts were going.

In 1952, Hector received a request for a wood telephone booth from "Telephone Guevremont". Little by little, bit-by-bit, he builds some for a good number of companies in North America. But there didn't stop his creativity. Already toward 1956, a drawing was on the table for a model in aluminum. The first unit was sold at last minute in 1962 to "Sasktel", but since that time, the aluminum is in a way a trademark of the family.

It is necessary to say that this was not easy to make the marketing of aluminum products. In those years, the aluminum was known for its electrical conductivity. From then, the idea of Hector was considered badly by specialists of the time. However, others saw the brilliant idea. This is how his own suppliers of aluminum extrusion copied it and had a phenomenal success everywhere in the world. Today, it remains him the glory to be the inventor and the luck to have a company that is at its third generation and that permitted to a good number of employees to get their bread and butter. We also have to say that since the first bad experience, ideas are protected better. Besides, Jaro is now member of Center Quebecois of Research and Development on the Aluminum (CQRDA) of which Jacques is member of the scientific committee for project evaluation and on the board of directors of Network Trans-Al.

Since February the 2000, Information Technology economic crash (blow out of the economic balloon) in conjunction with the demographic situation in industrial countries as well as with the reduction in the long distance cost, the telephone booths' market is lower that during the 90's.

But it gives more jobs compared to the 70's. Many so-called expert announced the end of the "Publiphony" but with the 21 millions of payphones in the world, this still an interesting market.

From the factory located on the 130 Saint-Thomas<sup>73</sup> street nothing left because, on December 23, 1985, it was burn to the ground during the day by a fire having started in old electrical material in a section in renovation. We believe that a mouse would have bitten the old wires accessible by the renovation. We rebuilt, but at # 2844 on road # 122. The piece of land was already too small to permit the expansion of the enterprise and the river was taking a bit of the land with the raw of waters every spring. The sawmill finished its history with that.

Since the mid 80's we can speak about the third generations (Too soon to speak about the forth one) of Bon-Conseil's entrepreneurs starting with Thomas Caya in 1909, Hector (one of his sons) then now Jacques, Roger and Louise (children of Hector Caya and Bibiane Boucher). Over the years the sawmill of the 130 Saint-Thomas street became a factory than a retail store that is now situated at the 2844 road 122. With the second generation, Jaro saw the light in 1975 and Fabco in 1985. Over the years, the third generation took its place. Thomas Caya is now owned by Jacques and Louise. Fabco is in the hands of Roger and Louise. Jacques bought Jaro and put efforts in making it back to nicer days.

Recently, Louise achieved a dream of Hector while accepting to be on the board of the Group Rona.

Efforts of some and others are seen underlined by different awards like the one for the most beautiful Rona store renovation in 1998, finalist in R&D at the Mecuriades of 1997 as well as the honor to see, in 1997, Hector & Bibiane to reach the rank of Builders of the region of Drummondville. In 2002, Jacques won the Lombard Odier Darier Hentsch International young entrepreneur award. Also in 2002, Hector did receive the Information Technology community hero award. Again in 2002, the Thomas Caya enterprise was honored by the Chamber of Commerce and Industry for it presence in the region for more that 50 years (in fact more that 90 years). Hector knew how to transmit entrepreneur's spirit to his wife who is at the head of Jaro since 1975. She is one of the rare businesswomen in the domain of metalworking. More than that she still even active as well as Hector.

Today enterprises are in those domains:

Building materials

Hardware

Telephone booths

Interactive and Multimedia kiosk enclosures

Kiosks, prefabricated buildings,

Bus shelters

Advertising signs

Subcontractor of parts for buses and other

What would it be if Thomas had taken the ancestral mill instead of buying another one? Would he have been able to rebuild it after the fire that ravaged the region toward 1908-1909?

Would we be the X<sup>th</sup> generation of entrepreneurs after the end of the Lordship regime?

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<sup>73</sup> The name was giving to honor Thomas Caya who largely contributed to develop that street.

Draft # 6, Fall 2005

We don't have the answer and we believe that it is necessary to look ahead without letting too many things distract ourselves if we want to succeed. And then, after all, it is difficult to have a business memory more than two generations. So it is not astonishing that it is said that it is rare to see an enterprise doing the transfer up to the third generation and more.

Among the other sons of Thomas and Ernestine, Henri had also the chance to transmit the entrepreneurial fiber to the next generation. So Yves is at the head of an automation business with his brother Armand.

Georges, another brother of Hector and Henri was an entrepreneur in the construction sector.

André Houle, son of Rachel Caya and Roger Houle, is in business in the auto body repair sector. It is said that it was during a summer job at this shop that Yves, his cousin, decided to start a business. No doubt business is of interest in the branch of Thomas and Ernestine.

### **Sainte-Perpétue**

As previously mentioned Léopold, brother of Thomas and Alfred, bought a mill in Sainte-Perpétue, a village not far from Bon-Conseil.

Misters Alphonse and Adalbert Lambert probably built that mill. It has been sold in 1907 to Joseph Leblanc. It was burned to the ground in 1908 and rebuilt by a Lupien. Léopold and Jean-Baptiste, brothers of Thomas and Alfred bought it this same year. In 1932, Léopold became the unique owner.

Jean-Baptiste, brother of Léopold, devoted all his energies to construction in Drummondville. It is said that he built three houses on Brock street. As he was bachelor, he stayed at with the family of the daughter of his niece, Jeanine (married with Jean-Denis Blanchette) until his health was deteriorated then he was in the obligation to be placed at Pavillon Georges-Frederick. It has been told to me that Josée, daughter of Jeanine, is now the happy owner of the Jean-Baptiste's violin.

In 1935, the boiler of the mill exploded and torn up to roof under the impact. The roof was found at few hundred feet from the mill. This demonstrates the strength of the explosion. All have been repaired. After the death of Léopold in 1939, the mill became the ownership of some of his sons, Raphaël and Jean-Maurice under the name Moulin Caya et Frères. Later, the mill has been sold to some of the sons of Robert, brother of Raphaël and Jean-Maurice, Rémi and Renaud. Today, as most of these mills, it has changed its vocation.

Although, even if it no longer exists trace of that mill, the family still presents in the village. During the 1990's, a street or a rural road (we still not sure), as been named in honor of the Caya that contributed to the development of the region.

Among the seven boys born from Léopold and Marie-Louise Tétrault, only Paul-Émile left Sainte-Perpétue to settle in Quebec city. Three of his brothers (Lucien, Louis-Philippe and Robert) had many children like traditional Catholic families of that period.

Then came the 60's and the rural depopulation. The Caya made no exception. The demographic explosion made rural sector overpopulated then most of the babyboomers left for a better living

in cities, most of them near Montreal. But after many years some bought country cottages near where they grew up and expect to live there when they will retire.

### **Drummondville and the area**

Today, Drummond is a very prosperous region. We can be proud to have been among the pioneers and first inhabitants of the region. Our trace still very visible in Drummondville. We only have to think about the beautiful house on Brock street that is named today the Montplaisir house but that was built and inhabited by Trefflé Caya, clerk of the court. In the book "Un coin des Cantons de l'Est" (A corner of Eastern Townships) it is indicated that, Among the first inhabitants of the village we can name [...] Antoine Caya, blacksmith, [...] Mr. Caya came from La Baie Du Febvre [...] These different citizens arrived in Drummondville from 1830 to 1838. They had been preceded by Joseph Grandmont arrived toward 1828 [...] In 1821, we find, in registers, the name of Antoine Houle, spouse of Euphrosine Caya."<sup>74</sup>

Listening at story tellers, we heard that a Caya found, near 1800, the iron source that made the construction of the foundry at the East end of Des Forges street near the Saint-Francois river. This iron came from alluvium mainly from the North East side the Saint-François river in the Simpson county. This was the McDougall & Cowans company from Montreal that started the real working in 1880. This business had up to 300 employees but closed in 1908.

We note that some Caya were blacksmiths always eager to find new iron sources. We think that Antoine, son of Joseph and Marianne, had his own smithy. It is also said that he participated one way or the other to the famous Saint-Maurice Forges. Some extracts of transactions, found in "Le Parchemin" notary database, tend to believe that story. All these persons had probably heard about this place from François (or Louis, not sure) Caya that had done the war beside George Frederic Heriot.

George Frederic Heriot, born in 1786 on Jersey Island near England, died on December 29, 1843 at his residence: "Comfort Hall" in Drummondville. He lived as a bachelor and was the son of Roger Heriot and Anne Nugent. He is the founder of Drummondville, in 1815. His cousin Georges founded the Hospital Heriot of Edinburgh in Scotland. They were Huguenots that migrated to England. Although George Frederic was known as "strong protector" of the Catholics in Drummondville.

Later, a branch of the Caya family gave our family name to a road, in Saint-Nicéphore south of Drummondville, that we could cross on highway 55.

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<sup>74</sup> Joseph-Charles Saint-Amant, Un coin des Cantons de l'Est, pages 342 and 346.

## **Headville and Saint-Germain of Grantham**

On May 14, 1800, William Grant received what is today the half of the county of Grantham in the Buckinghamshire not far from the Saint-François river, who was called before 1860, according to Jesuits, Saint-Antoine by reason of the name of the Baie in which it pours itself, but the Abénakis named it Alsigantéka, that I believe means “white waters” probably by reason of many rapids. After his death October 5, 1805, his niece's husband bought the lands. His name was John Richardson, the founder of the Bank of Montreal.

Toward 1824, at the crossing of Saint-Hyacinthe and Yamaska trails, thanks to many veterans, a village named Headville, in honor of Sir Edmond Head, takes shape. In the census of 1831 the Caya lived in the 6<sup>th</sup> rank. In 1861, there was in the county 2360 people, 1/3 for the chief place of Drummondville and the 2/3 for Headville, newly baptised Saint-Germain, in 1860.

A narration from a family book<sup>75</sup> on the Caya of this region suggests what follows: “Antoine Caya and Elizabeth Boisvert went on the trail of about 24 miles (38 kilometers) in forest while guiding themselves on plated trees not to get lost. Antoine had a strong horse with on its back two wagon wheels and indispensable instruments: axe, saw, hammer and a rifle. His wife Elizabeth, with the second horse, brought suitcases and the necessary objects of the current life.

At his arrival in Headville, he became the employee of Andrew Suzo. He reclaimed and cultivated the land of this one in the sixth rank of Grantham, at about two miles of Saint-Germain today's church. He lived with the Suzo father in this forest until then inhabited by wild animals, without road, at a distance of at least a mile from the closest neighbor and without several necessary things to life. Eight long years passed before someone opened them a road from Drummondville to Yamaska, in 1824, and they endured miseries of all kinds. The two families stayed together until the death of Mr. Suzo. Then his widow retired in Trois-Rivières. Antoine paid her a pension and became finally the legal landowner of this land.” Followed each other on this land: Pierre and Julie Bertrand then Frédéric and Zoé Janelle then André, then Isidore, and actually Richard Caya.

Suzo have been a soldier and his history came to us like this<sup>76</sup>:

“Here is my short story. When Napoleon was capture by the British with thousand of soldiers, I was with them. We been exiled to the Maltus Island. There I fall in love with a nice local girl. Then our troupe was sent to Canada. On our way to Canada a small boat was following us asking for help. The captain did not want to get more passenger but when we recognized her we take her with us with the promess of marriage when arrived in Quebec city.

When you find such strong woman then the forest is something you can change”

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<sup>75</sup> Narration from Xavier Caya about his grandfather and told to his nephew Thomas in his childhood, Album Souvenir de la famille Caya. Summer 2000, pages 23-24.

<sup>76</sup> [http://www.famillesbonin.com/elzear\\_3.htm](http://www.famillesbonin.com/elzear_3.htm) (translation)

## **Saint-Peter of Wickham**

As we saw it before, some Caya have followed the general Heriot toward Drummondville. The family's branch let there a most honorable trace in Saint-Peter of Wickham as constructing a monument (Belfry) in the site of the chapel of this mission replaced by the old Saint-Peter of Durham which is today divided between Durham, Wickham and Saint-Nicéphore.

History has been retraced by Marie Caya Grondin in the history book of Wickham. We can see some of extracts on Internet at <http://www.wickhami.com>. Here is in summary the story: "In 1773, what we call today Wickham, was only a vast extent of forest. No road, no railroad. The only way of transportation was the Saint-François river. In 1774, Hugh Finlay is elected to explore this wide territory that he calls 'The Long Point of Wickham'. In 1792, he asks for the territory covering today Wickham, Saint-Nicéphore, Saint-Philippe, Christ-Roy, a part of Saint-Simon, l'Avenir, Lefebvre and Saint-Nazaire. In 1825, the township is divided in ranks and in parcels (shares). In 1829, one begins the construction of a wood chapel, all simple (20 feet by 40 feet), with two rows of bench, the choir, the balustrade and the altar. December 25, 1831, the first mass is sung by the missionary Hugh Paisley that blessed the chapel as well as the adjacent cemetery under the name of "The Mission of Saint-Peter-of-Wickham".

Joseph-Charles Saint-Amant writes<sup>77</sup> in his book "Un coin des Cantons de l'Est" that Antoine Caya is witness the signatures of an act to name the syndics of 1842 to collect the necessary money to the support of missionaries. With the effect of the time, the chapel needed to be renovated.

However, for lack of authorisation, the chapel is closed definitely in September 1848. All objects of cult including the bell are moved to the new chapel of Saint-Peter of Durham (l'Avenir). With years, these places were rather disregarded and in 1901, Joseph O. Caya and Olivier N. Caya, in sign of respect and reverence for these blessed places, decided to raise a wood cross of 33 foot by 14 feet at the place where the chapel was constructed. In 1949, the cross not having resisted to weather has been withdrawn. The present monument, belfry in shape of bell-tower, was erected freely by two of Olivier's sons, Edward and Urban that during the 10 years before, sacrificed generously and painfully one month of vacations per year to achieve this belfry that in 1948 receives the famous bell that during 100 years had been displaced of its origin.<sup>78</sup>

The Caya of that place are also known because of a road that is name Caya. The highway 55 crosses this road at exit #111 since 2002. The author of these lines remembers his father Hector speaking with Stanley Caya about the forest this last owned on that road.

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<sup>77</sup> Joseph-Charles Saint-Amant, Un coin des Cantons de l'Est, page 65.

<sup>78</sup> Wickham 125<sup>th</sup> 1865-1990, pages 11-16.

## **The Trent manor**

During the development wave going to Drummondville, George Norris Trent (1790-1857) immigrated here toward 1836. In the McGill archives published on Internet we find a family history that bound with the Caya. Let's take here the history: After been in the marine where he became lieutenant, he got married, in 1821, with Dorothy Bennington. In 1823, he becomes a landowner on the island of Ely in the Cambridgeshire. Their two children, Maria Dorothy (1824-1900) and Henry (1826-1906) were born in England. In 1836, the family immigrated to Canada and settles on a farm in the Buckinghamshire in front of Drummondville.

In addition of a 200 acres farm, they had 400 acres of land in the county of Acton. In 1854, he returned for the last time in England with his son. George Norris died there in 1857 letting to his two children the inheritance. Maria, who had studied in Montreal, had got married in 1852 with William Skirne Robins. They had at least a child, Robin Norris Robins who studied at Bishop's University and worked in accounting and finances for various companies in Sherbrooke. Henry who had studied in Nicolet settles at Drummondville in the manor. In 1862, he left for the adventure of gold on the island of Vancouver, then came back to settle definitely in region with a general store. In 1864, he married Élisabeth Caya (1843-1936) (It is said that she was before his maid) daughter of Antoine Aubin Caya and Esther Laflèche. Élisabeth was the sister of J.Trefflé, clerk of the court, that one that got the house now known as Montplaisir house. Élisabeth and Henry got 10 to 14 children. At Henry's death, Frederick takes the relief and will remain bachelor until his death February 27, 1963. It is after that the government of Quebec acquires the domain by expropriation for the passage of the freeway 20. This is how the land takes the name of Domain of the Voltigeurs in remembrance of veterans of the regiment of this name, that after the war 1812-1815, reclaimed roads of the region.

## **The Montplaisir House**

In 2001, the family Bouvette from Saint-Cyrille of Wendover and was transform into a restaurant by Lyles Guerras. This house is situated on Brock street, on the way downhill just before the church. On the menu we can read that the house was built in 1891 but the house tenant let us know that it was probably earlier. In fact what they heard tends to confirm that Antoine-Aubin Caya, a relative of the Antoine that was a pioneer of Saint-Germain, built that house and his son, the famous J.Trefflé inhabited it.

Antoine-Aubin was a baker. He was the son of Joseph and Angélique Côté. That Joseph was in the line of the owners of the Caya mill. As Antoine-Aubin was dead on June 13, 1890 and if he was the builder then it was built before 1891. After the death of J.Trefflé in 1917, the house was sold to Ovide Brouillard then to Lucien Hélie and then to J. Montplaisir from whom it got the actual name. Although, under the paint coats on the entrance door we can see the letters J.T.C. proving the Caya's trace in his house. Please also note that one of the J.Trefflé 's sisters was the Élisabeth that got married with Henry Trent.

## County of Kingsey

While examining a document<sup>79</sup> showing different transactions stated in the county of Kingsey, we see that very early the Caya implied themselves in the development of this territory. The first inhabitant to settle toward 1800 in the county of Kingsey, today Saint-Felix de Kingsey, was the captain William Wadleigh of Danville, Vermont. Let's note here the likeness with the small Danville city close to Kingsey Fall. His wife, Mary Blaisdell, had their 2 children, Rufus and John. The first French-speaking arrived toward 1827 and the Caya toward 1840. In 1855, the county of Kingsey gets its municipal charter.

James Wadleigh was esquire, merchant and commissioner for the small reason audition in the county of Drummond. February 3, 1841, he sells the half-south and longitudinal of the share 6 of the 3rd rank of Kingsey to Joseph Caya, farmer of the parish of the Baie Du Febvre. The same day, Joseph signs an obligation towards Jean-Evangelist Caya and exchange the share acquired in return of pretensions in undivided lands situated to the south of the road of the so-called concession "Le rang du bord de l'eau"<sup>80</sup> of the parish of the Baie Du Febvre.

Jean-Evangelist is the son of Louis-Joseph and Françoise Lebeau. (Married October 8, 1810, in second marriages, after the death of Josette Précourt.) Louis-Joseph is the brother of Joseph and Antoine, sons of Joseph and Marianne Trottier dit (said) Beaubien. It is possible that the Joseph, having bought the land, is Jean-Evangelist's stepbrother, therefore descended of the first marriage. It is much more plausible than Jean-Evangelist got married August 18, 1834 with Scholastique Claire-Houde sister of Marguerite that got married with the said Joseph on June 12, 1820.

It is interesting to note that Sam Elks, ex-minister of the security during the time of the crisis of Koa, former mayor of Kirkland and former division's chief of the public telephones of Bell Canada would have told Hector Caya of Bon-Conseil that on the side of his mother or his grandmother (no one doesn't clearly remember) we find some married Caya with the Claire-Houde.

On January 19 1856 Jean-Evangelist sells a portion of his land to John Wadleigh. October 16, 1857, he and his wife sell another portion of land to distract<sup>81</sup> to the south west of the said share again to John Wadleigh. October 21 of the same year Thomas and John Neil make transfer of pretension in favor of Jean-Evangelist of the south-easterly half of the share no 18 of the 8th rank of Tingwick and in the quarter Northeast of the share no 19 of the said rank. We can believe that Jean-Évangéliste will now live in Tingwick rather than Kingsey.

On November 20, 1866, Thomas Caya, married to Zoé Grondin February 18, 1847 in Saint-François du Lac, makes his apparition in Kingsey. He buys the west quarter and longitudinal north of the share 6 of the 4th rank of Kingsey. Thomas is said to be a farmer of Pierreville. On March 23, 1882, he gets the withdrawal on his mortgage by William-Edward Wadleigh. The same day, he buys, of Daniel Town, the north west half of the south half of the share 8 or 18 of the 3rd rank of Kingsey as well as a piece of land to distract the south quarter of the said share. July 4, 1882, he gives this share to his son married Joseph to Phyrssa Hébert February 22, 1876. Let's note that this Thomas is one of the sons of François Moïse Caya and Lucie Chassé that, as we are going to see farther, left to the Wisconsin.

Marie daughter of Thomas and Zoé deceased when she was 69. Then after 1916 the Caya are no longer in that area.

## Ottawa and elsewhere in Canada

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<sup>79</sup> Author ??, title??, photocopies of pages 174, 280, 343, 423 and 424

<sup>80</sup> From "Le Parchemin" notary data base. Rang bord de l'eau means Road along side the river.

<sup>81</sup> It probably means a sub parcel of the land.

Apparently, some branches of Caya are in Ontario. It is difficult to pin point where, when and why these branches moved from ancestral lands. But we found some “Caya Fabrics” stores in the western provinces. There are also some Salois dit Caya ( today known as Caya) in the area of Ottawa and Temiscamingue.

In 2004’ Tyrone Caya did help us to trace back the branch of Jean-Baptiste Caya and Adelaide Bourdelais ( Southbridge Massachusetts ) that came from Montreal during early 1900 to settle in Ottawa. Jean-Baptiste is the brother of Antoine married to Ellen O’Neil from Ottawa. They are also linked to the ones settled in Sherbrooke.

## USA

After British had conquered New France good horizons opened up to Canadians. Besides, Americans been independent from England, it was the race to occupy the opened territories. As the west was in part Metis and therefore French-speaking, a lot of people from the Province of Quebec tried the West adventure. We have to say that between 1784 and 1844, the Quebec population increases by 400%, but the agricultural land space did increase only by 275%. This was a big problem that, combine with the American booming, generate waves of Canadian immigration to United States. The Francophone took two main directions. The New England to make money as textile workers. And the French Mid West as farmers. Let's have a look at that.

## **The Wisconsin**

Here are some dates about the Wisconsin

1674	Louis Joliet and Father Marquette trip
1679	LaSalle trip
1693	Father Allonez trip
1699	Jesuits Saint-Côme and Henri de Tonty trip
1763	France surrender a part of that territory to Great Britain
1774	The Quebec Act places this territory as part of the Province of Quebec
1783	The Paris Treaty shows United States at East of Mississippi.
1784	Request from USA to get this territory as Royal heritage
1787	Wisconsin is part of the North West Territories
1818	Wisconsin is Part of Michigan and USA
1836	Wisconsin separates from Michigan on July 3.
1848	Wisconsin becomes a State on May 29

The call of West as been strong for a period in the North America history. The Wisconsin was already know from French Canadians as it as been part of Canada. Also, the Indians from there were speaking French. These facts made it attractive for the some Caya. We presently identify two drop points for the Caya. The first one is Prairie du Chien, a former French place. The second is Two-Rivers in the Manitowoc region. This is at this second place were started to see the name change to Cayo.

## **Prairie du Chien**

Among the Caya of the Baie Du Febvre and vicinities, some moved toward the Wisconsin. The first of us to make it was François-Moïse Caya and his wife Lucie Chassé. In USA they were known as Francis Moses Caya & Lucia Chasset.

Toward 1830, he moved with a part of his family as well as other families like the Birabin-Verboncoeur.

A written book by Mary Martell, «Our People The Indians», brings back the different links between Indians and the French Canadian. It is likely that British used the help of the French Canadian to develop the region surrounding the Great Lakes because of the presence of Indian friends of the Huron that knew the French over business tradition, for the trading of furs, and were favorable more to the French-speaking than to English-speaking.

A section of this book<sup>82</sup> shows that they tried to rebuild ties between French-speaking and Pawnee. Farther in the book<sup>83</sup>, they report that “ Mitchell Caya, resident on the section 13, city 9, west rank 6, was the first permanent inhabitant of the city of Seneca. He came during the spring of 1846 but recorded himself two years later in 1848. He is situated on a land of 80 acres that was enlarged gradually until 500 acres.

He came from Prairie du Chien. He was born in 1822 of François and Lucie. He arrived in 1840 when he was 18 years old. He married Rose Loyea. They had 11 children. He made his journey<sup>84</sup> passing by Green Bay and then in canoes to Prairie du Chien with Louis Laforce a Chippewa from Lake Superior. Mitchell, son of François, and Louis were hired for 12 dollars a month by Hercules L.Dousman<sup>85</sup> who got the Mail contract between Prairie du Chien and Saint-Paul. This was a 250 miles (400 Km) trip on foot and horseback with the mail pouch strapped on their backs, an axe and a gun to protect themselves.

Frank, son of Mitchell, lived in the ancestral house. This house was a landmark<sup>86</sup> along the Mississippi river by the side of the road at the foot of the towering bluff known to rivermen as "Caya Point". The first home was made of logs cut and rafted down the Mississippi. The cabin was the first permanent home built by white men in that area.

Charles, baptised on January 1<sup>st</sup> 1846 and brother of Frank, served as private in Company C of the 45<sup>th</sup> infantry regiment of Wisconsin voluntaries. He was enlisted on February 28 1868 by Adjutant Karl Ruf at Madison for one year. He died at the age of 87. The army documents shows that he was 19 years of age, single, had blue eyes, dark hair, fair complexion, was 5 feet 6 inches in height and by occupation was a farmer.

Other Caya left their mark in that region like Fred Caya that, with Patrick Maney and only \$10,000 capital, started the Lynxville State Bank in 1920, only to see it die near the end of the Great Depression.

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<sup>82</sup> Mary Martell, Our People The Indians, pages 40-42.

<sup>83</sup> Mary Martell, Our People the Indians, page 59.

<sup>84</sup> Lynville Tribune, June 1921

<sup>85</sup> History of Old Crawford County, 1930, <http://frepages....gy.rootsweb.com/~tomanitowoc/tchron.html>

<sup>86</sup> Lynxville Tribune, 1940

Besides Jacqueline (Jackie) Wood Nygaard sent to the author, in 1999, several texts on the Caya and Cayo of the Wisconsin. The following section is dedicated to the Cayo that are Caya of the same root but of which priests and notaries, either by excellent knowledge or by ignorance, translated the Caya name in Cayo, thinking to write it in Latin.

## Cayo

According to a text titled: "Impressions and observations of the Newspaper-Man" by Fred Lockley, we retrace a very interesting history that here is a short version.

James J. Cayo lived at 1060 Madison, Two Rivers. He spoke French Canadian, Italian, German and Bohunk, and managed some other languages<sup>87</sup>. The text is under the shape of an interview. "I was born in Two Rivers, Wisconsin, March 19 1854 and curiously enough my father, Anton (Antonin), was born in Montreal on March 19. The maiden name of my mother was Mary Anne O'Neil. She was born in Ottawa but her parents are from Ireland. My father and his Joseph brother, (*as well as their Antoine cousin and it is he the another one that got married with a O'Neil*) while coming on the boat from Montreal to Two Rivers, saw two Irish girls on the bridge.

My father said to Joe, as he pointed to one of them: "That one is mine. *The other (Antoine)* Joe said that it is all right with me, I'll take the other one". So the two drifted over to where they were standing and asked them if they knew anybody at Two Rivers. Mary Anne said: "no, we are both going there to look for work". My father said, why not come and stay at my sister's house till you both find a job? They thought that it was a good idea and the guys carried their bags to the house for them. Mary Ann worked for Mrs. Senneville and Ellen for Mrs. Martel (Antoine's sister).

My father lived to be 90. My father and his brother were as tough as a hickory knot. They were fishermen on Lake Michigan. They often came back with 18 tons (9 000 kg) of fish. My father had 9 boys and 3 girls, that what was not considered like a family of French Canadian in this time. One of our neighbors, the Niquette, had had 21.<sup>88</sup>

It was very difficult to place in the tree all these Caya Cayo. And even today, it remains some mysteries to solve. We have to say that the first Catholic churches were built around 1851. This was only after that date that the Cayo registered their presence. Practically we found no trace of marriage records, birth records or death records before 1851 for the Cayo in that area.

In 2003-2004 working with Audrey Cayo we succeed to link another branch of Cayo to the family tree. This is the branch of (Charles) Edouard, born May 5, 1815, son of Olivier Caya, miller of Baie Du Febvre and Marie Anne Quertier.

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<sup>87</sup> Fred Lockley, Impressions and observations of the Journal-Man.

<sup>88</sup> Fred Lockley, Impressions and observations of the Journal-Man.

## **New England**

Mainly two branches of Caya went to that part of USA. These are the branches of the children of Pierre Caya and Anastasie Charest and the branch of the Caya of Sherbrooke. It seems that some of them then later went to West.

Before to go any further, lets speak about the economical situation that prevail. This summarise a text<sup>89</sup> that shows that 900,000 French Canadians immigrated to USA between 1840 and 1930. This gives at least 13 millions of Americans that can say they have French Canadian roots. The English Canadians did the same but two times as the French Canadians. Then we can say that it is a phenomenon that touched the Canada globally. For the French there was a cultural price to pay. So adventure and economical aspects were important in the decision they took.

The economical factors were indeed very important. Some Caya were land reclaimers and merchants as well as farmers. For them, in Canada, there were less good farm lands from 1800 but mainly after 1830 because the population grew up by 400 % between 1784 and 1844. In second, the industrialisation did boom in New-England. Then those that wanted a land went to the West and those that needed money went to New-England. We have to say that the income from a farm was around \$230 par year in Province of Quebec. It was 50% less than elsewhere.

This shows that a lot ran away from poverty with good reason. The result was that in 1860 the Vermont was 44% French Canadian and in 1880 38% of Massachusetts then 48% in 1900 and 45% in 1930. Elsewhere it was the Minnesota and Wisconsin that saw large French Canadian immigration.

Here are some numbers about the Province of Quebec population.

1630 = 100 (birth of Pierre Cailleau in 1631 in France)  
1666 = 3215 (birth of Pierre Caillia in 1664)  
1706 = 16 745 (birth of Joseph Cailla in 1708)  
1765 = 69 810 (British regime since 1759)  
1784 = 113 012 (American revolution started in 1776, so two years after the Quebec Act, in 1789 it was the French Revolution)  
1814 = 335 000 (war against the USA from 1812 to 1815)  
1822 = 427 465  
1831 = 553 134  
1844 = 697 084

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<sup>89</sup> <http://www2.marianopolis.edu/quebechistory/readings/leaving.htm>

## **Pierre and Anastasie Charest (Fall River)**

The text that follows is a summary of what David Caya wrote.

“Seventh generation

After the American civil war of 1861-1865, children of Pierre and Anastasie move to USA. Bernard and Philomène Beaudouin immigrated to Hartford in the Connecticut toward 1880. His name appears in the directory as carpenter. In 1898, he appears there as a contractor. In 1908 he is in real Estate and residing at 87 Caya Avenue in East Hartford. ( East and West Hartford)

Thomas Balthasar Caya married Julie Lauzon in 1868. Simeon, his younger brother, got married with Dorilda Chrétien in 1898 in Fall River. Elmire remained in Quebec. Angéline married Joseph Patrick.

Eighth generation

Balthasar and Julie had two sons of which Henri who got married in Fall River in 1889 with Lumina Gallant. The domestic house was the 200 Anthony Street. He was a stone mason. ”

### **Michel Caya**

There is a Michel Caya, (brother of the David that started the Cayo line) son on Joseph Caya and Elisabeth Boudreau Landry, that married Angélique Clair-Houde on February 6 1809. Michel and Angélique left Baie DuFebvre circa 1835 to live in Sherbrooke, a city founded in 1802. As Sherbrooke is near the USA, then, some their child crossed the border to try one's luck. Among them we note Mitchell married to Sophie Chamberlain that after seen the Massachusetts when to Port-Wine, California probably with the wave of the Fourth Niner's. Moyse, his brother married Celina Garand and settled in Massachusetts then in Philadelphia.

Because of the incredible and remarkable work of Thomas Smiley, we can say that this branch is one of the most documented in USA. On the Web at <http://cayafamily.com> you can find a lot of pictures, audio documents as well as a picture of Celina Garand taken in 1913 at the age of 74.

### **People from St-Louis**

We found an Edward Caya born in Canada and married to Catherine Hays on a July 2. But the information ends that way.

We also found some Caillou that should not be mistaken as Caya. Often this misunderstanding comes from the fact that Cailleau and Cailloux are under the same alias in PRDH, a reference in genealogy. These Cailloux were Lamothe dit Cailhot. They changed to Caillou dit Lachance and probably Cusson dit Lachance. But none of them made the Cayo name to survive on their family tree.

## **The other Caya**

This section shows the presence of other Caya that came to settle in America.

It seems that there were 17 other Cailleau (Cailhault) (Caillia) but only our ancestor Pierre had a son who got married and has the chance to bring the CAYA to today.

### 1. Jacques Des Cailhaut

Among the Caya living during the same period as our Pierre Cailleau, one made his mark. He is named Jacques Des Cailhaut de la Tesserie. According to different texts his name can also be written Cailleau, Cailhaut and de la Tesserie. More than that he was, because of his father, the lord "de la Grossardière". Another text shows also "de la Regnardière" referring to the name of fief that is known today under this name on the Orleans island. Although, it is not clear in the text if it is the joined fief or the one of this man.

He is from a noble family that goes back as far as the XV century. His father is Samuel lord "de la Grossardière". It is a back fief received November 7, 1661. His mother is Louise LeTexier (is there a link with "La Tesserie"?). He came from Saint Herblain, Nantes, Bretagne (Loire Atlantic). He was born in 1629 and deceased in downtown Quebec (Old Quebec) on June 17 either in 1673 at the age of 44 or in 1693 at the age of 74 (texts show different possible dates).

In 1646, he has been Counselor, King's Equerry and then probably Lieutenant Governor of Quebec where he settled on November 20, 1662. In 1663, he is member of the Tadoussac trading company. On October 15, 1663, he married Éléonore de Grandmaison widow of Jacques Goudreau.

It is written that this fact has been really appreciated because it is said that she was a widow that suffered a lot. When she arrived in Canada she was already the widow of Antoine Boudier sir "de Beauregard". She married François de Chavigny sir "de Berchereau", Lieutenant for Montmagny in 1645 and substitute of the Governor of a growing Canada. They had six (6) children including François II that became lord "de la Chevrotière", the fief he received from his father that himself got it before 1652, and Marie-Madeleine who, on July 24, 1662 married Jean Lemoyne neighbor of Pierre Cailleau in Cap de la Madeleine.

After the death of Chavigny around 1651 or 1652 as he was on a trip to France, Éléonore married François Jacques Goudreau (Gourdeau) sir "de Beaulieu" and son of the King's attorney in Niort. This couple had at least one son, Jacques II, before the father's death in 1662. He was killed by a miserable servant that then set fire to the house. As the Chavigny manor has also burned before and as the family fortune has been given as dowry for her daughters that became Sisters and also given in order to save the Huron that were disseminated by the Iroquois, then sir "de la Tesserie" gave her his protection and his hand to raise her family with honor. She deceased on February 22, 1692 at the age of 70. According to the Ursulines, he was still alive in 1692 because he "rendered the last homage to her".

Lets us be back in 1662 with the marriage of a daughter of Éléonore with the neighbor of Pierre Cailleau. The fact that Mrs. Grandmaison was now under the protection of Jacques Cailhaut, before they got married, let us believe of a possible link between our Cailleau and this Cailhaut. This is why the result of that research is interesting.

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The 60's have been occupied for sir "de la Tesserie". He has been appointed to the Sovereign Council on September 24, 1664 and again on December 6, 1666. On May 14, 1665, he received the half of the small back fief linked to the one of Goudreau known today under the name of "de la Regnardière" on Orleans island. It appears that later, his great friend Louis Perrone Dumesnil sir "de Maze" and also Counselor before 1667, gave him the other half. Jacques II (son) Goudreau inherited of that.

In 1666, he received the order from the famous Jean Talon to go to Baie Saint-Paul as civil engineer and mineralogist where he discovered an iron (steel) mine as well as trace of copper and silver. On July 8, as written in Jesuits Relations, he traveled to Orange or New Holland as an ambassador and translator for Father Bechefer. No doubt why on December 6, 1666, Jean Talon appointed him again to the Sovereign Council. Although, his friend was pushed away upon request of Mgr Laval.

After that, it seems that the family responsibilities took over and the experience of his friend Dumesnil probably suggested him to stay low profile. Even though, his name was given to the fief of "La Tesserie" situated in the Porneuf county between DesChambault and the county of Hants near the Domain "de la Chervrotière" held by one of his adoptive sons. In addition to the above known names, his memory is also kept by the Lemoine Despins, Lemoine Monière, Douaire (Donoire) de Bondy, Rigaud de Vaudreuil, Longueuil, Taschereau, Amiot and probably a lot of others as the French liked him on both sides of the ocean.

Samuel<sup>90</sup>, father of Jacques, was Sir of La Groëzardièrè and the fifth son of Gabriel Cailhaut and Barbe Culant. Samuel was baptized on March 13, 1659 in Larochelle. Samuel married Louise Le Tessier on September 22, 1620. She was the daughter of Hélye, Sir of La Tesserie, and late Madeleine Robert.

The children of Samuel and Louise are supposed to be at least Gabriel, Damaris and Jacques. Gabriel got married first on May 1<sup>st</sup>, 1658 to Suzanne Loyseau, daughter of René & Francine Amproux. On July 20, 1661, Gabriel became Governor of Poitou. The children of Gabriel and Suzanne are Gabriel, Suzanne, Marie, Marguerite and Olympe.

It is written that Jacques lend to Gabriel 8000 Tour's Pounds to keep until his return from Indies where he took services for Netherland. This explains why father Bechefer, Jesuit, chose him as interpreter for his trip to new Holland or Orange.

The family arms are Gold with beige lion standing up with a red tongue.

We can trace this family back to around 1400:

Jean Cailhaut lord of Chevrotière & Gillette Blanchet ( Information starts in 1430).

Raoullet Cailhaut & ??

Charles & Catherine de la Roche.

René & Catherine Durcot, married on January 10, 1534.

René was lord of Chervrotière, Groëzardièrè, Guérinièrè, LaForest and Montreuil.

Gabriel & Barbe Culant married on November 1, 1573.

Gabriel was lord of Chevrotière, Groëzardièrè, Montreuil-sur-Mer, Villattes etc.

Samuel & Louise Le Tessier.

Jacques & Éléonore de Grandmaison.

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<sup>90</sup> Dictionnaire Historique & généalogique des familles du Poitou, (March 1895), pages 97 & 98.

In the Poitou Dictionary it is said that the family line of Chevrotière did end in France but it is now clear that it continued here in Canada with François Chavigny Sir of La Chervrotière son of François Sir of Berchereau. He married Éléonore Grandmaison before Jacques DesCailhauts.

Returning to this line of Cailhaut in France, Gabriel and Barbe Culant got at least the following children: Salomon, Zacharie, Daniel, Moïse, Samuel ( father of Jacques), Renée and Marguerite.

Salomon got married with Louise de Bessay. They had Alexandre ( married to Françoise Menardeau); François Sir of Yziveau; Suzanne married to Charles Ranfray; and Jeanne married to Louis de Rorthays. As said in this dictionary, Alexandre only had a daughter without later children and François did not have any children.

Zacharie probably married Jeanne Marteau. They had Zacharie born in 1608 and Pierre born on December 6, 1609. It would have been interesting if he was named Thomas Pierre.

Daniel and Moïse did not get married.

Renée married Gilles Louis lord of Villeneuve on February 10, 1609.

Marguerite married Claude Rousseau lord of Chardonay on January 5 1615.

## 2. Abraham

Abraham, coming from La Rochelle, Aunis, committed May 6, 1659 by Michel Pelletier of Trois-Rivières. He was confirmed June 1, 1664 at Cap de la Madeleine. It is possible that he is related with our Pierre because he lived in Saint-Éloy and Batiscan. He was a carpenter. September 4, 1667, he concluded an agreement with Pierre Niquet and concluded another the 22, with René Blanchet concerning his business because he returned definitely in France.

## 3. Pierre

Pierre, arrived in Quebec May 25, 1664 and confirmed June 3, 1664 in Quebec, would have been born in 1643. He came from Gué-de-Velluire, Fontenay-le-Comte, Poitou. He was domestic for the Ursulines of Quebec. He arrived on the ship Noir de Dieppe.

## 4. Jean Caillaud (son of François) dit Le Baron

Jean (son of François and???) dit (said) Le Baron. Born toward 1652. He came from Limoge, Limousin (Haute-Vienne). He settled at Laprairie de la Magdelaine. He was a boatswain. October 29, 1682, he sold the half of the Harbour. August 5, 1699 <sup>91</sup>, he bought a Mouillepiéd land (shallow water on a river where the boats can anchor) in Saint-Lambert. He got married February 5, 1679 with Marie-Marguerite Touchard daughter of Louis and Marguerite Laurent. She came from Saint-Benoît, Angers, Anjou (Indre and Loire). She died March 13, 1723 at the age of 75. He died February 7, 1702 at 75 years.

They had children:

Jean born 26 September 1679 and deceased 19 December 1687.

Marie-Madeleine born 18 September 1687

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<sup>91</sup> Notary Raimbault, Le Parchemin

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Marie-Gabrielle born 21 August 1689, nun C.N.D. Montreal (sister of the Nativity) beginner 1704 takes her vows December 1, 1708.

Jacques born 18 February 1693, deceased 10 February 1715.

#### 5. Jean Caillot

Jean (son of Jean and Anne Giraud) coming from Quinçay, Poitiers, Poitou. He got married in Montreal July 24, 1758 with Marie-Anne Catherine Roy (daughter of François and Angélique Potevin)

#### 6. Jacques Caylac (Caila, Cayla)

Jacques (son of Jacques and Marie Férier) is coming from Saint-Pierre de Montpellier, Languedoc. His father was in the bourgeoisie. He got married in Quebec June 26, 1690<sup>92</sup> with Claude Vigoureux (daughter of Louis and Claude De Bray) coming from Saint-innocent, Paris, Île de France. She was the widow of Rémi Graverau. He was a tailor. He was born toward 1656. He probably died October 17, 1729.

#### 7. Marie Madeleine married with Pierre Guinard (Guinaut)

8. Alexander Caïa son of Louis and Marie Deshaies Sirene, married to Julie Leblanc November 12, 1888.

9. Jacques Cailla, of which we don't know where he was from, was a traveler, explorer, living in the island of Montreal. His name appears when he and René Taurau name referees September 24, 1693.

10. Marie Caya married to Daniel Chaveau from Saint-Pierre d'Oléron, La Rochelle. They had a son Jean Chaveau dit (said) Lafleur, that got married in Quebec with Marie Albert October 29, 1663.

11. Marie Caillot married to Pierre Pasquest in 1680 on Orleans Island.

12. Jean Cailleau, surgeon enlisted, for 2 years, on March 2 1643 for 150 pounds per year and with the right to go back to France for free. He was from Allonnes near Saumur in Loire.

13. Andrée Cailleau, daughter of Laurent and Julienne Pier of Saint-Pierre of Lameville, diocese of Luçon. She married, on August 13 1667, Denis Thibeau, son of Étienne and Philiberte Pressanoire, born circa 1651 and living in Sainte-Famille on Orleans Island. They got 6 children. She died on April 28 1703 in Saint-Laurent on Orleans Island.

14. Marie-Anne Cailleaud, daughter of Pierre and Marguerite Rousseau, born circa 1700 in Saint-martin on Ré Island, diocese of La Rochelle. She married, on November 26 1736 in Quebec city, Jacques Lochet born in 1702, son of Jacques and Perinne Goret from Saint-Michel du Tertre, diocese of Anjou. He was a cord (rope) maker.

#### 15. Pierre Étienne Caillaud

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<sup>92</sup> Notary Genaple de Bellefonds, Le Parchemin

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He was a ship Captain and Commander. He made trips on the following boat: l'Heureux in 17 and 1719, the frigate La Martine in 1723 and Le Comte de Toulouse in 1725. We think that he can be the ancestor of the Caya and Cayo from Caribbean's and Latin America. He is possibly related to Jacques Des Cailhaut.

It is also possible that another person is parent with them. It would be Joseph de Latesserie de Lachevrotière, himself a ship Captain<sup>93</sup>.

16. Joseph-Henri Caya, son of Marcel Caya and Adélaïde Perraude from Vendée. His first marriage was with Vitaline Lacroix in Saint-Romuald on November 23 1863 and then Eleonore Robin in Saint-François of the south shore on September 8 1868.

17. Mathurine Cailleau, widow of Nicholas Franchetereau, sold place situated in Sillery and Cap-Rouge on March 7 1659<sup>94</sup>.

Also, Marie-Louise Cailleau and Jacques Giraud were the parents of Étienne Giraud coming from Bourg de Voneil (Vonel) in Poitou. He married, on November 1760 in Notre-Dame de Foy (Sillery), Marie Jeanne Bertheame daughter of Noël and Marie-Anne Girard<sup>95</sup>.

18. Joseph Caya, son of Marcel and Adélaïde Perraude from Vendée got married first on November 1862 with Vitaline Lacroix daughter of Claude & Louise Pruneau from St-Romuald. And the in second on September 8, 1868 with Éléonore Robin daughter of Étienne & Marie Fournier in St-François of the South shore.

On the 12 males, only one got a male progeny having perpetuated until our days the name of Caya. As specialists in probability would say: we are very lucky to be here with this skinny 8 %. Too bad for numbers; so much the better for us.

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<sup>93</sup> Notary Barolet, Le Parchemin, doc. # 17370913PA000410

<sup>94</sup> Notary Audouart dit Saint-Germain, Le Parchemin

<sup>95</sup> Notary Genest, Le Parchemin

## **Salois dit Caya and Caya dit LaRochelle**

Next we will see two interesting name variations. Did you know that there are some Salois dit (said) Caya? This name origin from the fact that Joseph Cailla, son of Pierre Caillia and Therese Houray, and Marianne Trottier dit Beaubien were godparents of Joseph Salois, born November 30 1751, son of Ignace Salois and Marguerite Jouiele from Saint-François du Lac. We note that this Ignace bought a land on September 1 1764 <sup>96</sup> in Baie Saint-Antoine. It is probably at this occasion that both families meet. We know that they move to Saint-Francois du Lac because the children of the couple Salois Jouiele were born there. Later it seems that the branch of Salois dit Caya moved to Saint-David de Yamaska and Saint-Michel de Yamaska.

More lately, some went to USA and some to Ottawa and then, in 1881, to Ville Marie in the Temiscamingue. This was the case of Alex Caya (he left the Salois dit Caya for just Caya) and Julie Lavallée. The Salois are descendants of Claude Salois married with Anne Mabile toward 1666 in the island of Orleans. They got Ignace, married in 1715 with Marie-Louise Prévost. Among the children of that last couple we see Ignace married with Marguerite Jouiele on March 13 1745. In addition to the Joseph that we spoke before they got Ignace married to Marguerite Joyelle. As Joyelle and Jouiele are very similar names, we did verify and these are two different persons. It is also interesting to note that Jouiele and Joyelle are now known as Joyal.

Toward 1800, we see appearing the nickname dit (said) Caya and very quickly toward 1850, there are some that abandon the name of Salois in favor of the one of Caya. Alex was son Onésime and Elise Maurois. Onésime is son of François Salois dit Caya and Marie Laplante Badayac. François is son of Joseph Salois dit Caya and Catherine LaGrave. This Joseph is son of the first Salois dit Caya, Joseph married with Catherine Cook (Koičke) on June 26 1775 in Saint-François du Lac.

The following variation, Caya dit (said) La Rochelle was carried to my knowledge by Donald Caya and would be recent according to him. I did not yet integrate him successfully in the family tree but all carries us to believe that he has the same ancestor. It would be in USA that his family would have received this nickname.

## **Caya dit Madran**

Only one Caya was named that way. This is Joseph, farmer, son of Louis Joseph & Josette Précourt. He was born on December 18, 1795 and married with Marguerite Clair-Houde on June 18, 1820. We start to see “dit Madran” in 1827 on the baptism record of Marie. Joseph and Marguerite are a special couple because we found records of two children born at three months of difference in 1825:

Joseph, born on April 29 and Michel born on July 31. This is very exceptional but we cannot question “microfilm”. Was Madran<sup>97</sup> because of that? We do not know yet.

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<sup>96</sup> Notary Pillard, Le parchemin, doc.# 17640901PA010184

<sup>97</sup> Is madran comes from Madré that means wise?

## **The Caya's Rock (Cailla)**

The narration that follows doesn't probably bring anything to our history but raises nevertheless questions like, in the same way, with famous shout of rallying: Caya Boom.

History of “La Roche à Caya”, of the Coudres island, happened in the beginning of the 19th century, whereas, previously, this one attracted all the affection of a half-witted, Alexis Lajoie, said “Caya” that was a strange man, one feared it by reason of his size because he was big, strong, robust and very aggressive.

In the measure where we can interpret this legend, we consider that being an orphan very young, without real home and staying close to the rock, Caya passed the biggest part of his/her/its life sat on this stone, to look the sea...

Thus, it is permitted to believe that circumstances encouraged the tie that, at that time, existed between Caya and this rock. He died at the age of 75 years, letting behind him the history of his rock. He would even have let the print of his foot there.

A very known legend of islanders tells that the first child been born here, the girl of Joseph and Marie Savard, the first inhabitants of the island, would have seen the day close to this rock.

History told us that the father would have gone to look for the midwife in rowboat to Petite Rivière Saint-François, because his wife was about to give birth.

Marie would have wanted to go close to banks of the Island in order to see her husband so was on the path of the return and, while not being able to wait more, she would have given birth to her daughter close to this rock. This child, baptised Brigitte, must be born between 1720 and 1725.

Since, all children of the island are born under this rock, it is said. History is recall from family to family and remain, again today, very present in the memory of many of the islanders.”<sup>98</sup>

This history that we can read on the Internet let us a little perplexed. We are not dangerous neither aggressive. However, we believe that his nickname is rather attributable to his strength. Once again in the book of the Baie Du Febvre one raises this state of fact<sup>99</sup>, “Jean Baptiste and his son Dalphée, enjoyed a physical strength above the average. One told Dalphée the strong.” This is how I believe that some received the nickname of Caya.

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<sup>98</sup> [http://charlevoix.qc.ca/isle-aux-coudres/a\\_circuit\\_larochecaya.htm](http://charlevoix.qc.ca/isle-aux-coudres/a_circuit_larochecaya.htm)

<sup>99</sup> Elzéar Bellemare, Histoire de la Baie Saint-Antoine dite Baie DuFebvre 1683-1991, page 479.

## **Blazon (Coat of arms)**

We always feel flattered to see that one of our ancestors became famous by his knightly actions during the immemorial time of the medieval period. What is it for our family?

Up to now, we saw the description of 3 coat of arms that could be linked with our ancestral extended family. The most interesting and that could be the trace of a glorious past was found in the Poitou families' dictionary<sup>100</sup>. It is described like this: gold chevron on azure background with three gold quails. This blazon was brought back to us on the cover of the book of the Caya printed by former Yvon Smith. Louis Caya from Sainte-Foy gave us the information.

Jacques Caya think to have seen it in decoration on the ceiling of an English castle on television or in a book but since he doesn't succeed to trace it back. The fact that it is English would not discard a link with us. Here is an explanation. The province of Aunis, in France, was an English possession for a long period. The coat of arms of the Aunis is a crowned partridge on red background. The so-called partridge looks strangely like a quail. Besides, the Aunis is a neighbor of the Poitou in which the Vendée is.

We do not know a lot of things about the Aunis because history rather brings back facts about changes between the English and French cousins. This province became English in 1152 came back French in 1224 and return English in 1360 to finally come back French in 1372. Not astonishing that later there were the religious Wars of Vendée.

Did you know that the offspring of the quail is, has it been told to us, a "cailleau" in French?

In an history book about the Vendée it is written that in 57 before J.C., Caius Julius Caesar (100-44 BC)<sup>101</sup> took over the Poitou and gives for sign a bird whom one tells to be the lark, "symbol of vigilance and cheerfulness."<sup>102</sup> In this time this Gaelic region there were some Pictonses (Poitou people). It is said that they liked to speak, to fight and liked wine fairly. They also knew how to construct boats. For Caesar this territory was the Secunda Aquitania. Once again what coincidence, Caius or Caillus and our famous bird.

The second coat of arms description is said to be from one of the Cailleau family. Here is the description: "The escutcheon for the name of Caya family is constituted as follow: a gold and azure background to the red cross"<sup>103</sup>

The third seems to me to be a version of the previous one with instead a red and gold background.

The fourth one shows that a Caillaud lord of Souchay, Tréminière and Geffardièrre in Britain were from Poitou. Their arms were Blue with a silver chevron bearing 3 silver stars and above, a gold quail on a silver "croissant".<sup>99</sup>

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<sup>100</sup> Dictionnaire Historique et genealogique des Familles du Poitou (March 1895), page 100

<sup>101</sup> Gaule conquest from 58 to 51 BC

<sup>102</sup> Exact source ??

<sup>103</sup> L'histoire ancienne du nom de famille distingué Caya. (The Old history of Distinguished Family Name Caya)

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We did find arms for the Cailler family. They are known to be owner of the Fontenay Castle from 1478 until at least 1494. Are they related to the Caillet that follows? We do not know.

The fifth one is for the Caillet. Their arms were bleu with a standing silver lion with a red tongue and three silver quails.<sup>104</sup> This family was lord of Claviers, Verines, Breuil-Dissé, Plessis-Viète, Bremont, Perdrigère, Boulière, Azac and Juzie.

It is important to note that the Caya and the Cayer lived in the same areas in France.

The sixth one is for the Caillo de Maillé an old family from Berry established in Poitou around 1500. Their arms are red with 3 silver quails with red beak and legs but one with gold on one leg.

The seventh one is for the Caillon or Cailhon an old family from Angoumois. Their arms are red with a two-headed Eagle that shows its wings with three quails in gold.

Closer to us, we have been told that J.Trefflé Caya of Drummondville possibly received the honorary title of Sir or Lord from England for a reason that we are not aware. This still to prove. But on the entrance door of his former house, JTC are engraved on a shield. If so it is the 8yh coat of arms.

The ninth coat of arms is the one of the family of Jacques DesCailhaut ( Cailla), esquire of King Louis XIV and member of the Quebec Council the Sovereign Council. The arms are gold with a beige standing lion with a red tongue.

As we can see from the 9 arms we find a family link with quails and the lion. See arms number 5.

We thank Marjelaine Caya for a 9-page text<sup>105</sup> that she sent us. Here is a summary. We touch that coat of arms we something for the nobles. Well, it is not totally true. Almost from the beginning and gradually from 1127 to 1230 what was reserved for high lords was used and adopted by everyone and free of usage. It seems that the misunderstanding started around 1790 after the French Revolution. Today, everyone can get one, as before, conditionally not to encroach upon someone's rights.

The specialists are saying that they appeared for military reason during the first half of the XII<sup>th</sup> century named the Medieval period. In fact, knights' armours made them to almost look the same on battlefields. Then decoration on shields became important distinctive signs. From that point, a system gradually took shape. It is said that the oldest known coat of arms are the one of Geoffroi Plantagenet (1113-1151), earl (count) of Anjou and duke of Normandy, who, since 1127 used an azure escutcheon with height gold lion cubs. It is also said that because of the frequent use of the seal, the coat of arms became popular outside of battlefield. Men and women ad the same rights. The family attribution became later and slowly. The peak of use seems to appear during the second half of the XV<sup>th</sup> century. After that we saw the signature to become more popular.

We need to say coat of arms and not blazon or armorial because they have different meaning. The word blazon or armorial is for the set of rules, figures and heraldic terms. The main rule is about the colors. They are limited to a certain choice and split in two groups. Silver and gold and then the others (gueules, sable, azure, sinople and purple). We do not superimpose colors of the same

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<sup>104</sup> Dictionnaire Historique et Genealogique des familles du poitou ( March1895), pages 103 to 105.

<sup>105</sup> Michel Pastourneau, Pour la Science, pages 14 to 23.

group. Figures have definite proportion and there are references for animals. Heraldic come from "heraut" that comes from "heriwald" that means messenger. These military messengers then became coat of arms tournaments' specialists. They gave us books named "armorials".

Even if the frontier line is not always clear we can find four signification' categories. There is "speaking" coat of arms that most of the times are related to names. These are like the "Cailleau" of the Poitou book. The second category is named "allusive" in order to recall a place, a fact, a profession or a job function. The third one is called "political" because they are related to public groups like religious groups. The last one is called "symbolic" and is in reference to the shown and hidden signification of the colors and symbols. Most of the oldest ones are said to be in this last category. But it is also a question of fashion. From beginning, (gueule) red and white (silver) were popular until XVII<sup>th</sup> century then (azure) blue and yellow (gold) became more popular.

To sum up, we cannot say for sure that we have coat of arms but that a book gives speaking coat of arms to the name Cailleau that is the family name of our ancestor Pierre. This is at least a clear and interesting fact. And we need to thank Louis Caya that found it.

### **Origin and spelling variations of our name**

There are some people that try go back as far as to Julius Caesar whose mother would be (a) Caillus. For our part, Cailleau was written Cailhau, Caillaud, Caillau, Caillia, Cailla, Cailhat, Caïa, Cayard, Caya, Cayo and Cayeaux. Cayeaux being a recent shape adopted by certain Cayo of USA.

With only 4 letters, we easily find different meanings in other languages such as the Russian, Arabic and Spanish. There is even a first name that is written Caya. We just have to think about the legend of Willow. We found someone with that first name in Holland. A famous writer in Congo, Caya Makhélé, also have this as first name. On the Web site Caya.biz we see that this signer adopt the surname Caya. There is a Caya cooperative ( Come As You Are) and a Caya association ( Canadian Arab Youth Association). In Michigan Caya is for Capitol Area youth Alliance and on Seatle-caya.org it means Central Area Youth Association. In London UK Caya means Catholic Association of Young Adults. In British Colombia we find the BC-CAYA as the Canadian Alliance Youth Association. CAYA-Clarkston Area Youth Assistance, Michigan.

Caya is easy to write and to spell. You have surely already surprised people by the simplicity of the name. But yet, how many times have we seen Kaya <sup>106</sup> etc., or did someone ask if you were Indian, Russian or Spanish? The Wisconsin census of 1860 and 1870 you can find some Caya under Kyol <sup>107</sup> and Kiah <sup>108</sup>. Our name is only the simplified writing of our ancestor's name in America. But why our name did change? We won't probably ever know it. However, here are some hypotheses:

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<sup>106</sup> Records on microfilm from Saint-François du Lac.

<sup>107</sup> Census information found by Audrey Cayo.

<sup>108</sup> Census information found by Nadine Korotev.

- 1) As Pierre didn't know how to write, people wrote it as they heard him.
- 2) The French language was the François (Latin with the "o") and at the time of the change from François to Français, to show off, one tried to change the "o" to "a".
- 3) As the spoken language of that time sounds like "deep rural" language of some today's place, those that had to write made the adaptation of the oral language to the written language.
- 4) Another Pierre Cailleau arrived in 1664. There is possibility that people changed our ancestor's name voluntarily for Caillia and then Cailla in order to differentiate them.

This last hypothesis is however the most plausible and would explain why people didn't know how to write our name. It can even explain why even him, Pierre Cailleau, said not to know how to sign his name. As the adage says: "There is no mistake in family names."

In Lower Latin<sup>109</sup> language, the word caya means "housing" and from that cayenne means "a temporary housing used for cooking". So the word caya not invented from scratch.

According to Jean Tosti, French specialist of names, our name of origin, as the one of the Cayers, designate a stony place. And it is probably for it that, that in the PRDH <sup>110</sup>, all is under the name Cailloux (pebble). But even with that "cayo" would be closer and "kéyat" means cailloux (pebble in English) in Moselle (a place in France). According to GeneaNet.org and Mr. Morlet there is "Cayatte" that would be a derivative of caya = sow. Jean Tosti goes further; we can associate our name to a "merchant that sells curdled milk" (Caillé) or can be from "caille" a nickname given to someone with pepper-and-salt hair. (This goes perfectly with Hector son of Thomas and also to Jacques son of that Hector.) There is also, one of Caesar's forenames, Caius. Or also Cailleau for caillot (clot of blood), or for castle and finally for the offspring of the quail.

But as the Cailleau coat of arms bears baby quails; that Caesar gave a bird a emblem to the Poitou; that Caesar is most of the time shown with white hairs; that on the etymology side our name and his name are near match, it is easy to build a link. But we feel it is too easy to be true.

If you look at a West Indies map, you will find similar words from different languages. These are Cayo, cay, Cays and keys. In searching different dictionaries we find that they have a common meaning: rocky reefs. The word "quai" in French and "quay" In English also have the same roots. They all come from "caio" in old Celtic, that became "kay" in Gaulish and old French. Then during Middle Age, it became "Key(e)" in English and "cay(e)" as well as "cayo" in Spanish. The word "quai" started to be used in 1167 in Normandie and Picardie.

The root of the words makes some say that Cailleau comes from "caio" and the associated with pebble. But when we really look at the roots of "Caillou = pebble" then we see it comes from "caljavo" wich was used in Normandie and Picardie. The quail on some of the coats of arms related to the Caya family shows "offspring of quail" = Cailleau. Offspring = cayeu or caieu in Picardie. Quails offsprings use camouflage to protect themselves. They look like "pebbles". This shows how languages similarities evoluated. No surprise if over the years our name changed.

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<sup>109</sup> <http://encyclo.voila.fr>

<sup>110</sup> Projet de Recherche en Demographie Historique = PRDH, Research Project in Historical Demography.

## **The Houray**

Here is in short the history of a family that bound quickly to our family and whose descendants are again in regions of Champlain, La Baie Du Febvre as well as in the large region of Drummondville. Note also the resemblance between their blazon and our modern blazon. For the meantime, it is only pure coincidence but it would be interesting to make deeper researches.

René Houray, born in 1630, is the ancestor of the Houré families, the Grandmont families, of a branch of the Laferrière families and the Guérards families of Nouvelle-France. At his marriage, with Denise Damasné October 26, 1665, he declares to be the son of Jacques Houray and Marguerite Castillon. He came from Azay-le-Rideau in Touraine, a village situated to midway between Tours and Chinon. The nickname of Grandmont comes from a monastery in Tour.

René Houray made the crossing in company of Paul Chomedey de Maisonneuve and Marguerite Bourgeoys to disembark to Ville-Marie November 16, 1653. He had committed like colonist and soldier from 1653 to 1658. Then after, he exercised the profession of squatter in addition to participate in several fights against the Iroquois. Then René Houray received a concession of two arpents (384 feet) of forehead in the Cap de la Madeleine from father Allouez, of the Jesus' Company, December 22, 1662 before the notary Laurent du Portail.

René and Denise had 8 children of which Therese (1672-1724) bride with our Pierre Cailla as well as Jean Houré dit (said) Grandmont (1677-1746) that got married July 18, 1728, to the Baie Du Febvre, with Marie-Renée Lefebvre, daughter of the lord Lefebvre. We also note that Catherine got married with Jean Beaugrand dit (said) Champagne in 1717. It is important because Elmire Caya sister of Balthasar got married with a Beaugrand. Marie-Jeanne Houray, born and baptised in Champlain February 24, 1683, had for godfather Pierre Cailla and Jeanne Rivard as godmother and married Dominique Dubord in 1710. Alexis Houray, born and baptised March 25, 1685, in Champlain, was the godchild of Jean Mandeville and Olive Landry (wife of Pierre Cailleau) and married Marie-Madeleine Duteau in 1713. Finally, Marie Houray, baptised September 13, 1688 in Champlain, was the goddaughter of Pierre Cailla (please note already the difference Cailleau to Cailla) and Marie Desrosiers and married Jean-Baptiste Dubord in 1709. We note that Pierre Houré dit (said) Lafrenière is settles in Dupas island as well as Pierre Caya (again Cailla to Caya for the son of Pierre Cailleau).

The genealogy of the Grandmont of Champlain reads itself like that: “ The land of the Houré is just at the limit of the Champlain parish and of the lordship of Batiscan. It has 3 arpents of forehead by 40 of deep to the north of the road. The neighbouring land to the west is the one of the Caya.”<sup>111</sup> Then at page 61 of the second volume, it is said that on September 10, 1704, Pézard grants to Houray the land at the end of concessions and Houré in return unloads him of the duty to make a road <sup>112</sup> (probably a section of Le chemin du Roy). It is the reason why, I thought for a long time, not being right, that he was the lord of Champlain.

I think that it is then clear that the Houré were very close with the Caya in all senses of the word.

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<sup>111</sup> Histoire de la paroisse de Champlain, vol. 2, page 353.

<sup>112</sup> Histoire de la paroisse de Champlain, vol. 2, page 353.

## Caya's main branches

This is a first approche to simplify the Caya family tree. Please excuse us if it is too simple. But you understand that after so many generations and a genealogy of more than 100 pages, the task is not easy. Do not hesitate to send us your comments.

1600	1630+	1660+	1700+	1740+	1770+	1825+	1860+		
(France) Thomas Cailleau & Florence Gernie	(Trois-Rivières 1647) Pierre Cailleau & Olive Landry	(Champlain, QC) Pierre Cailla & Thérèse Houray	Jean-Baptiste Cailla & FGM Trottier	Marc-Antoine Cailla & MCF Papilleau Perigny	Joseph & Catherine Daigle	Pierre Caya & Anastasie Charest	<i>Fall River USA</i>		
			Joseph Caya & Marianne Trottier	Louis Joseph	+	+	<i>Centre-du-Québec</i>		
			Antoine	François & Chassé	<i>Wisconsin</i>				
				Antoine & Boisvert	<i>Drummondville</i>				
			Joseph	Joseph & Coté	<i>Moulins (Mills) &amp; Trent &amp; Maison Montplaisir</i>	<i>Entrepreneurs</i>			
				Antoine & Cartier	Joseph & Clair-Houde	Antoine Cayo & Ellen O'Neil	<i>Wisconsin</i>		
				David & Françoise Béliand	Antoine Cayo & Mary O'Neil	<i>Wisconsin</i>			
				J-B Olivier & Cartier	Charles Cayo & Laplante	<i>Wisconsin</i>			
				Michel & Clair-Houde	Mitchel & Sophie Chamberlain	<i>New-England</i>	<i>California</i>		
				Moïse & Céline Garand	<i>New-England</i>	<i>Philadelphie</i>			
Louis & Angèle Drows	<i>Sherbrooke</i>								

## Skills

On the Internet we find many Caya good in sports, business and most of today's life sectors. This new section of that history is in evolution and wants to become a way to present actual facts that can contributed to keep our memories. We invite you actively and positively to send us the proper information. We know that Caya's normally keep their lives private and stay humble but they are also proud people. So lets share the actuality with the generations to come.

## Artistic influence

Province of Quebec is the main French speaking place of North America. Long winter isolated from the old continent forged a unique folklore that still vibrant. Just think about "les Fêtes de la Nouvelle-France", "les Légendes Fantastiques" and many other similar festivals.

French Canadians and Acadians have a lot of musicians, signers, poets, composers, writers, artist painters etc. What can we find in the Caya family?

Seeking our past we first find Pierre son of Pierre & Therese that has been cantor at the Visitation church of Dupas Island before 1766. Then we find someone named Louis Caya member of a Choral society around 1810. We also know that before 1970 Jean-Baptist, son of Joseph & Celina Gauthier owned a violin. During the 1980's and early 1990's, Rudy Caya has been the lead signer of Vilains Pingouins. The author of the lines is not an artist but his brother plays guitar and

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his sister plays piano. In 2004, he did repair the old piano that served his mother and before her, his grand mother. Today a new generation plays on this piano even if 3 experts claimed it was scrap but now they enjoy the sound of this Foisy piano.

There are also those that work with or for the artists like Sylvie Caya, make-up artist, daughter of Thomas & Solange. In 1995, she won the Gemini award for the best make-up.

We would like to hear about late Helen Caya, author composer and interpreter.

A newspaper article<sup>113</sup> speaks about Maxime Caya that have been the lead performer and narrator of the “Chasse Gallerie” in the Fantastic Legends.

Finally there is a Marie-Josée Caya leading a radio or TV show in Eastern Townships.

As you can see some of us stands out of the crowd. We probably forgot to mention many others. Tell us what you know.

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<sup>113</sup> La Parole, Drummondville, Wednesday July 20, 2000 page 12.

## **Conclusion**

It is clear that the history to not stop here. The history was yesterday. We live the present. And we trace the future. So, it is a never ending story. Although, as conclusion, we are showing a kind of Caya evolution over time in America.

1650 = 1  
1700 = 6  
1800 = 50  
1900 = 350  
2000 = 600  
2005 = 900 and more living.

This document is not a novel but if someday someone wants to do it, just speaks with the author. All the found facts in his research make it so that it can be very interesting to do so.

We invite you to give us your comments. We also wish that everyone that will receive this document would send us his (or her) own part of the history as well as the one of his (or her) relatives and ancestors in order to improve the document and make it a collective document.

Thank you in advance,

Jacques Caya  
209 Saint-Felix,  
Drummondville, QC,  
Canada J2C 1N3  
Tel.: (819) 477-8204 (fax 5011)  
[jacques.caya@qc.aira.com](mailto:jacques.caya@qc.aira.com)  
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