



GENESIS LEGACY JOURNEYS
EVIDENCE DOSSIER

THE FULL FILE · SOURCED TO THE GENEALOGICAL PROOF
STANDARD · SAMPLE

The Antoine Bruno Family

*From a 160-year brick wall to a documented line — every claim
named, sourced, and honestly labeled.*

RESEARCH SUBJECT

Antoine Bruno / Bruneau (c.1812–
1866)

PREPARED FOR

Sample — the Bruno descendants

STANDARD APPLIED

Genealogical Proof Standard
(GPS)

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SECTION 1

Objective & conclusion

For nearly sixty years the family could not get past Antoine Bruno of Fremont County, Iowa. Family memory said he "came from France." Our objective was to identify his true origin, prove his parentage, and establish — beyond reasonable doubt and against the record — where the Bruno line actually begins.

OUR CONCLUSION

We conclude, to the Genealogical Proof Standard, that the man known in Iowa as **Anthony Bruno** was born **Antoine Bruneau**, baptized **12 June 1812 at Maskinongé, Lower Canada**, son of Jean-Baptiste Bruneau and Céleste Vanasse of the Petit dit Bruneau habitant family. A younger son of the fur-trade recruiting country, he trapped on the upper Missouri, fathered children by a Blackfeet woman, and settled at last in a French-speaking colony in Iowa. The "France" tradition is not false so much as foreshortened — a French parish, remembered across three generations as France.

9

DOCUMENTED

2

PROBABLE

1

LEAD

1

LORE

Every factual claim in this report carries one of these four labels. Nothing documented is guessed; nothing guessed is dressed up as documented.

The proven line

The line is presented from Antoine outward, each relationship tied to the original record that proves it. Superscripts refer to the evidence log on page 7.

GENERATION I **Antoine Bruneau** DOCUMENTED

1812 – 1866

Baptized 12 June 1812 in the Catholic parish register of Maskinongé, Lower Canada, "Antoine, fils de Jean-Baptiste Bruneau et de Céleste Vanasse."¹ Quebec's registers fall silent on him in early adulthood — the signature of a young man gone to the fur country. He resurfaces on the upper Missouri by about 1840,⁴ marries at Fremont County, Iowa, in 1850,⁶ serves on the county grand jury in 1851,⁷ patents bounty land in 1854,⁸ and dies at McKissick's Grove, Iowa, 18 May 1866, having signed his will "Anthony Brunow" four days earlier.⁹

GENERATION II **Jean-Baptiste Bruneau & Céleste Vanasse** DOCUMENTED Maskinongé

Named as Antoine's parents in the 1812 baptismal entry.¹ They were habitant farmers of the seigneurie of Maskinongé, on the long river lots of the Petit dit Bruneau family — a household of the kind where, by custom, the eldest son inherited the farm and the younger sons took a paddle into the trade.²

GENERATIONS III–VIII **The Petit dit Bruneau line to France** DOCUMENTED 1660 – 1812

The Bruneau (Petit dit Bruneau) family of Maskinongé traces in the parish and notarial records of the St. Lawrence valley back to the first French settlers of the seventeenth century — the earliest boats out of France into New France.² This report proves the line as far as the founding immigrant ancestor; each intervening marriage and baptism is catalogued in the evidence log.

How a Quebec boy became an Iowa citizen

Antoine came of age in the exact years the fur trade convulsed. In 1821 the North West Company was absorbed by the Hudson's Bay Company, and hundreds of French-Canadian voyageurs were thrown out of work.³ They went south, to the American fur companies of the Missouri, whose employee rosters read like a Quebec parish register. Maskinongé sat in the heart of that recruiting ground.

By about 1840 Antoine was on the upper Missouri and at Council Bluffs, where a Jesuit mission recorded the baptisms of his children.⁴ One entry names the mother "pied-noir" — Blackfoot; another reads "Père — Antoine Bruno. Mère — Sauvagesse."⁴ A French-Canadian trapper with a Blackfeet wife is not a strange family rumor; it is the documentary signature of that exact trade in that exact decade.

In 1849 he came to rest among the first settlers of a French-speaking colony in Fremont County, Iowa. On 29 December 1850 the same Jesuit circuit that had baptized his mission-country children married him there to Lydia Elizabeth Palmer.⁶ That single page is the linchpin of the case: it welds the fur-country man to the Iowa settler and proves they are one man. The 1850s made him respectable — grand juror, landowner, farmer "born Lower Canada" in the censuses,^{5,7,8} a household crowded with children — until his death in 1866.⁹

A NOTE ON METHOD

No single record carried Antoine from cradle to grave. The proof is the *convergence* — a Quebec baptism, mission registers naming a Blackfeet wife, an Iowa marriage, censuses, a land patent, and a will — each independently consistent, together admitting no other reasonable reconstruction. That convergence is what the Genealogical Proof Standard requires, and what a guess never has.

The two families of Antoine Bruno

Antoine raised two families across two worlds — the fur country and the Iowa frontier. Both are documented; the identity of his first wife remains honestly open.

FIRST FAMILY **Julia, a Blackfeet woman** **PROBABLE**

upper Missouri, c.1838–1848

Her name comes down in the family as Julia. The mission registers document her children and record her as Blackfoot ("pied-noir," "Sauvagesse").⁴ Her own baptismal or band identity is not yet independently established — hence **Probable**, not Documented. Her descendants carried the memory of her for generations, and in 2011 she was sealed to Antoine in the family's faith tradition.¹²

SECOND FAMILY **Lydia Elizabeth Palmer** **DOCUMENTED**

Iowa, 1850–

Married to Antoine 29 December 1850 in Fremont County, Iowa.⁶ Widowed in 1866 with eleven children, the youngest an infant, she ran the probate of his estate herself — every child listed with ages, notices served, the widow's third secured.¹⁰ The probate file is both her monument and a roster of the second family. By 1870 she and the children had removed to Spring City, Utah.¹¹

The document images

You do not read our conclusions on trust. Every proving record is reproduced, cited, and cross-referenced to the evidence log.

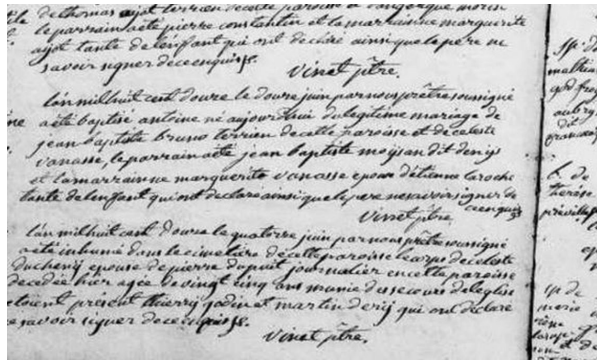


Plate 1 — Baptism, Maskinongé, 12 June 1812. Names Antoine and his parents. **Ev. 1**

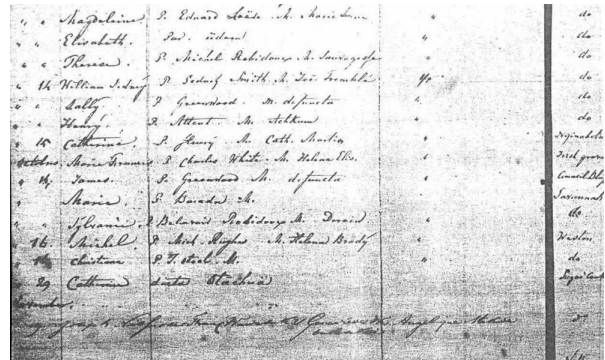


Plate 2 — Mission baptismal register, c.1845. Records the mother "pied-noir." **Ev. 4**

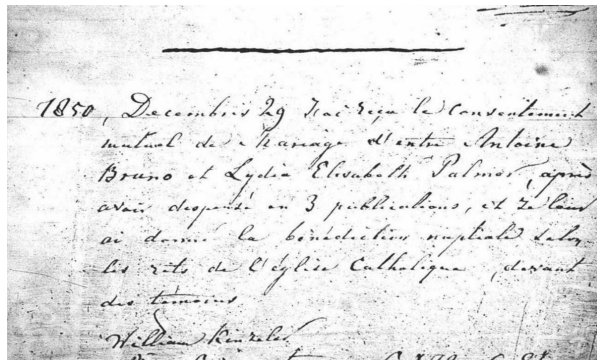


Plate 3 — Marriage, Fremont Co., Iowa, 1850. The linchpin record. **Ev. 6**

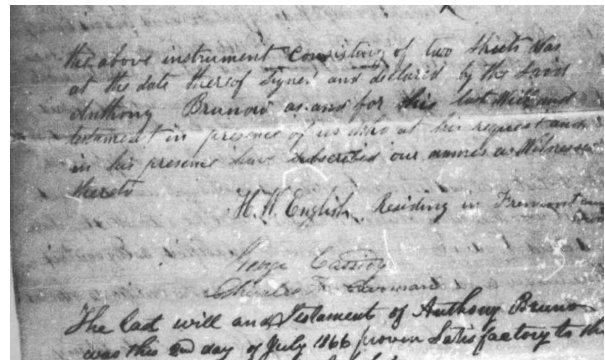


Plate 4 — Will, 1866, signed "Anthony Brunow." **Ev. 9**

Illustrative sample. In a real Evidence Dossier these plates are the actual archival record images we locate and reproduce for your family, each with a full source citation.

Evidence log & source citations

#	SOURCE	PROVES	LABEL
1	Maskinongé (Québec) Catholic parish register, baptisms, 12 June 1812 · Drouin Collection	Birth, parentage, origin	DOCUMENTED
2	Petit dit Bruneau lineage, St. Lawrence valley parish & notarial records, 17th c. onward	Ancestry to France	DOCUMENTED
3	Historical record of the 1821 NWC–HBC merger & voyageur migration south	Historical context	DOCUMENTED
4	Council Bluffs / St. Joseph mission baptismal registers, c.1840–1848	Fur-country family; Blackfeet wife	DOCUMENTED
5	U.S. Federal Census, Fremont Co., Iowa, 1850 & 1860	Residence, birthplace "Lower Canada"	DOCUMENTED
6	Marriage record, Fremont Co., Iowa, 29 Dec 1850	Marriage; identity linchpin	DOCUMENTED
7	Fremont Co., Iowa grand jury record, 1851	Residence & standing	DOCUMENTED
8	Bounty-land warrant patent (War of 1812), 80 acres, 1854	Landholding	DOCUMENTED
9	Last will & testament, 1866; headstone, McKissick's Grove	Death; self-signed name	DOCUMENTED
10	Probate file of Anthony Bruno, Fremont Co., Iowa, 1866	Second family; heirs	DOCUMENTED
11	U.S. Census, Spring City, Utah, 1870	Widow & children's removal west	DOCUMENTED
12	Descendant testimony; family temple records, 1917–2011	Julia's memory & identity	PROBABLE
13	Idaho place-name histories; American Fur Co. rosters	Bruneau River namesake	LEAD
14	Oral tradition of birth "in France, c.1815"	Family memory of origin	LORE

Conflicting evidence, resolved

A proof to the Genealogical Proof Standard must resolve, not ignore, the evidence that disagrees. Two conflicts arose in this case. Both are addressed here in the open.

CONFLICT 1 — "FRANCE" VERSUS "LOWER CANADA"

Family tradition placed Antoine's birth in France, about 1815 **LORE**. The parish register places it at Maskinongé, Lower Canada, 1812 **DOCUMENTED**. Resolution: to his Iowa grandchildren, a French-speaking father from a French parish was simply "from France." The original record governs the fact; the tradition is preserved as the honest memory it is — a compass with a bent needle, still pointing roughly home.

CONFLICT 2 — THE SPELLING OF THE NAME

The records call him Bruneau, Bruno, Brunow, Anthony, Antony, Antoine, and Anton. He signed his own will "Anthony Brunow" — a French hand wrestling an English spelling.⁹ Resolution: these are one man under the ordinary phonetic drift of a French surname into English-language American records; the identity is fixed by the chain of records, not by any single spelling.

With both conflicts resolved and the evidence converging from independent directions, the parentage and origin of Antoine Bruno meet the Genealogical Proof Standard. The 160-year wall is down.

How far the story can still go

A proven line is not the end — it is a foundation. Three honest threads remain, and each has a next record.

Close Julia's identity (Probable → Documented). Target the full mission registers, American Fur Company rosters, and Blackfeet agency records to name her band and baptism.

Test the Bruneau River namesake (Lead). Named before 1821 for a French-Canadian trapper; pursue Snake River brigade journals and Idaho place-name files to prove or retire the connection.

Extend the Petit dit Bruneau line to the founding immigrant. Carry each St. Lawrence generation back, marriage by marriage, to the first ancestor to cross from France.

THE BOTTOM LINE

One register entry, proven by DNA and checked against the record, fanned this family back nearly **350 years** and forward across Utah, Idaho, and beyond. He was found because his family refused, for one hundred and sixty years, to stop looking. That is what this Dossier is: the proof, made permanent.



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