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As we end our eighth year publishing “Generations”, we again have an excellent issue to read over the holidays. With the oil spill in the Gulf of Mexico finally abated, our thoughts are with our family members in southern Louisiana as they recover. We hope that their jobs and economy will return and they can overcome successfully this third major tragedy to impact them in less than six years.

The name of our family association is Les Guédry d'Astcur, but have you ever met anyone with the surname Guédry? I have not. So how did all of our names derive from the Guédry surname? For insight into how your name came about, you may want to read “And You Said Your Name Is What? Or How Guédry Has Evolved Into So Many Variants”. It may not have all the answers, but it may provide some insights. If you have more information on your name, please let us know.

The Book Nook features two outstanding books about the Acadians of today. French, Cajun, Creole, Houma by Dr. Carl A. Brasseaux discusses how these several French cultures developed in the melting pot of southern Louisiana. Voyages: A Maine Franco-American Reader edited by Nelson Madore and Barry Rodrigue is a must read for those planning to attend the 2014 Congres Mondial in Madawaska, Maine. It is a series of literary articles on the Franco-American and Acadian experience in Maine.

And don't miss the delectable recipes in Bon Appetit. You are sure to want to try one during the holiday season.

“The Louisiana Slave Database & The Louisiana Free Database and Slave Narratives” provides an interesting insight into an under-researched area of our history and genealogy. Although the article centers on Louisiana and the Guédry family, it provides research tools that will let anyone research the African-American experience in the United States. The Slave and Free Databases provide a wealth of information on over 100,000 slaves and their masters in Louisiana. The Slave Narratives present first-hand autobiographical accounts of what it was to be a slave.

Thanks to Allie Guidry, our editor, for another superb issue of “Generations” just in time for the holidays.

Don't forget the Guédry-Labine & Petitpas Reunion on 8 October 2011 in Cutoff, LA. Registration information will be available soon.

And please remember to renew your membership in Les Guédry d'Astcur. Our dues are quite low and your financial help is how we fund our reunions, book donations, website, newsletter and other activities. Without you, Les Guédry d'Astcur would not exist.

Marty Guidry



**AND YOU SAID YOUR NAME IS WHAT?
OR
HOW GUÉDRY HAS EVOLVED INTO SO MANY VARIANTS *by Marty Guidry***

Have you ever searched genealogical records and discovered that your family surname changes over time? Many a genealogist has acquired countless gray hairs trying to sort out variants of his surname and ensure that he researches all of these variants.

For most families the surname variants are rather straightforward. They often result from poor spelling and the less restrictive attitude of long ago – where if it sounded right, it was okay. Spelling really didn't matter. For example, the Acadian surname Breau often was written Brot, Brau, Brault, Bro and Breaux over the past 200 years. Most of these variants survive today in various localities.

The surname Guédry likewise has several “spelling” variants including Guedry, Guidry, Gaidry, Guildry and Gidry; however, there are several other variants as Jeddry, Jedry, Labine, LaBean and Lledri that have roots elsewhere. Often someone asks me, “If my name is Labine, how am I related to the Guédry family?” It is not a difficult answer if you know the history of our family.

Obviously, with modern means of transportation and relocations due to jobs, during the 20th century our family members have moved throughout the United States and Canada and even to other parts of the world. The analysis below will discuss where pockets of Guédry surname variants are found today and how variants in the surname may have developed. It would be impracticable to identify every location where a variant of the Guédry surname occurs today. Most folks of our family, however, can trace their variant of the Guédry surname to one of the locations below.

Let's explore how our distinctive Guédry surname has changed and how we are all related.

Guédry

A study of extant records of the 17th and 18th century strongly indicates that the original spelling of our surname was **Guédry**.

To the best of my knowledge the surname **Guédry** is no longer used in North America.

The name Guédry apparently has German origins being derived from one of several old German words: “wido” meaning forests or woods, “waido” meaning hunting place, park or forest or “wid” meaning wood in the sense of a weapon. Note that the old German “W” sounds similar to the French “Gui” as, for example, the German name Wilhelm is Guillaume in French.

Some researchers believe the Guédry name may have originated at Cuébris – a commune in the town of Puget-Théniers in the Alpes-Maritime Department, Provence-Alpes-Côte d'Azur Region of France. It is 18 miles northwest of Nice, France. Today there is a Hotel le Guitry in Nice, France.

Other researchers believe the Guédry family emigrated from the area of Alsace-Lorraine near the French-German border. Today in this region is Mount Gédry located in the village of Arpenans in the Haute-Saône Department, Franche-Comté Region in eastern France about fifty miles from the German border.

Interestingly, 43 miles northwest of Paris is the village of Guitry in the Eure Department, Haute-Normandie Region of France.

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Guedry, Guidry, Gaidry

The spellings Guedry, Guidry and Gaidry today occur primarily in south Louisiana and southeast Texas.

The surname **Guedry**, closest in spelling to the original Guédry, is used today by folks in several pockets of Louisiana. These include St. Landry Parish near Opelousas, Terrebonne Parish near Houma and Ascension Parish near Prairieville and Gonzales. Additionally, many folks with the Guedry surname live in Hardin County, Texas near Batson. Just outside Batson is the historic, well-maintained Guedry Cemetery.

Apparently **Guedry** resulted from folks in the early 19th century dropping the accent acute from Guédry. Since many of the Acadians of that day could not write, non-French government clerks and priests may have been responsible for omitting the accent acute when Guédry's conducted business as land sales and censuses and recorded baptisms, marriages and burials.

The most common surname of our family in Louisiana and Texas is **Guidry**. In southern Louisiana the areas of the highest concentration of Guidry are Lafayette Parish, St. Martin Parish around Breaux Bridge and Cecilia, Acadia Parish near Rayne, Crowley and Church Point, throughout Terrebonne Parish and Lafourche Parish (with a large pocket along the Larose to Golden Meadow corridor), Ascension Parish near Donaldsonville and Calcasieu Parish near Lake Charles. In southeast Texas one finds pockets of Guidry's in Jefferson County near Beaumont and Port Arthur and in Orange County near Orange.

Although proof is lacking, it appears that the surname **Guidry** resulted from poor penmanship in the early 19th century when the accented 'e' of Guédry was closed and the accent acute was reduced to a dot to form an 'i'. The transition of Guédry to Guidry occurred slowly in the records during the first half of the 19th century in south Louisiana.

The surname **Gaidry** occurs in Louisiana in Terrebonne Parish near Houma and in Lafayette Parish near Lafayette. It appears to have originated in the Houma, LA area about 1872 and spread to the Lafayette, LA area in the 20th century.

Probably the surname **Gaidry** resulted from the 'u' of Guidry being closed due to poor penmanship. The first known record using the surname Gaidry was a 20 April 1872 Petition for Inventory after the death of Paul Gaidry on 27 February 1872. After 1872 we see the surname Gaidry appear regularly in a small number of church and civil records in Terrebonne Parish, LA.

Jeddry, Jedry, Jedrey, Geddry, Gedry

The surnames **Jeddry, Jedry, Jedrey, Geddry** and **Gedry** today occur principally in the St. Mary's Bay area of Nova Scotia and the New England states of Massachusetts and Connecticut. The Jeddry, Jedry and Jedrey surnames thrive in the Digby County, Nova Scotia communities of St. Alphonse and Salmon River while the Geddry and Gedry surnames dominate in the community of Meteghan less than five miles distant.

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In the late 1800's and early 1900's many Acadians from Nova Scotia immigrated to New England to find work. Certainly they intended to earn money and return to their homes in Nova Scotia; however, many remained permanently in their new homes. Massachusetts and Connecticut attracted a large number of the Acadians including both Jeddry and Geddry families.

The **Jeddry, Jedry, Jedrey, Geddry** and **Gedry** families descend from Augustin Guédry and Marie Jeanson who founded a small community on St. Mary's Bay called Chéticamp. Later the name of this community was changed to St. Alphonse. Augustin Guédry's name was often spelled Augustin Gedree probably due to English clerks writing the name as they heard it spoken. As the children and grandchildren of Augustin began to register their lands and conduct other business with the English government, their names gradually evolved into Jeddry, Jedry, Jedrey, Geddry and Gedry – again because the English clerks wrote the names phonetically as they heard them spoken.

Labine, LaBine

Although **Labine** initially appears to be an entirely different surname than Guédry, the Labine and LaBine surnames are variants of Guédry. The Labine surname originated in the St. Alexis area near Montréal, Canada and is now found throughout the lower parts of the Québec and Ontario provinces. Family preference apparently determines whether the Labine or LaBine variant is used.

The **Labine (LaBine)** family descends from Pierre Guédry dit Labine, son of Claude Guédry and Marguerite Petitpas. Jean-Baptiste Augustin Guédry dit Labine, son of Pierre Guédry dit Labine and Marguerite Brasseau, was deported from Acadia to Boston, Massachusetts in November 1755 and remained with his growing family in the Boston area until 1766 when he was allowed to resettle near Montréal, Canada. In 1767 he established his family at St-Alexis near Montréal. In the late 1700's several of his children and grandchildren began calling themselves Labine and Guildry rather than Guédry with the Labine surname being derived from the 'dit' name of their ancestor Pierre Guédry dit Labine. The families prospered, grew and gradually resettled westward. Today the Labine (LaBine) surname is found throughout the southern regions of the Québec and Ontario provinces.

Guildry

Like the Labine surname, the **Guildry** surname originated in the St-Alexis area near Montréal, Canada. Today one finds Guildry's in areas near Montréal and Québec.

The **Guildry** family also descends from Pierre Guédry dit Labine, son of Claude Guédry and Marguerite Petitpas in the same manner as the Labine (LaBine) family. Jean-Baptiste Augustin Guédry dit Labine, son of Pierre Guédry dit Labine and Marguerite Brasseau, was deported from Acadia to Boston, Massachusetts in November 1755 and remained with his growing family in the Boston area until 1766 when he was allowed to resettle near Montréal, Canada. In 1767 he established his family at St-Alexis near Montréal. In the late 1700's several of his children and grandchildren began calling themselves Guildry and Labine rather than Guédry. The exact way that the Guildry surname derived from the Guédry surname is not known. The number of Guildry families is much smaller than that of Labine families and they are concentrated in the Montréal and Québec areas.

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LaBean

The **LaBean** surname originated in Bay County, Michigan and today the majority of LaBean family members still reside in Bay County and the nearby counties of Arenac, Gladwin and Genesee.

One of only two children of Jean Baptiste Guildry dit Labine and Angélique Rivet to survive beyond 21 years of age, Jean Baptist Guildry dit Labine Jr. was born at St. Jacques de Montcalm, Québec on 31 July 1825. As a young man not yet 15 years of age, he left the Québec area and headed southwest toward Michigan. By 1840 he had settled in Monroe County in southeast Michigan. There on 7 November 1848 he married Edwidge Senever dit Lamarbre, who also had immigrated to Michigan from St. Jacques de Montcalm, Québec.

Over the next 27 years Jean Baptiste and Edwidge had 17 children in Monroe County – eleven of whom survived childhood. During this time Jean Baptiste Guildry dit Labine changed his name to Jean Baptiste Labine. In the early 1880's he moved his family north from Monroe County to Pinconning Township in Bay County, MI. About 1888 Jean Baptiste Labine died at Pinconning Township. The children prospered in Bay County and purchased property for their farms and homes. As they registered their lands and conducted other government business, they saw their surname change from Labine to **LaBean**. Apparently the English-speaking government clerks wrote the name as they heard it. The 'i' of Labine is pronounced as a long 'e' in French so 'bine' became 'bean' and Labine became LaBean. The new spelling stuck and today this branch of our Guédry family carries the surname LaBean.

“Extinct” Variants (Lledri, Lledre, Yedri)

There have been several other variants of the surname Guédry that have not survived to the present day – the most unusual being **Lledri (Lledre, Yedri)**.

In December 1767 Pierre Guédry and his young wife Marguerite Dupuis with their daughter Marie stepped aboard the “Jane” at Port Tobacco, MD for their journey to a new home in Louisiana. The Spanish scribe recorded a manifest of the Acadians disembarking at New Orleans in February 1768. As Pierre Guédry pronounced his name “Guédry” in his fluent French tongue, the Spanish scribe diligently wrote “Lledri” – the sounds he heard Pierre saying. This looks strange to an English speaker; however, the “Ll” in Spanish sounds similar to the English ‘Y’. Thus the ‘Gué’ sounds pronounced in French sounds somewhat similar to the “Lle” in Spanish. The ‘dry’ sound in French sounds similar to ‘dree’ in English and ‘dri’ in Spanish.

The Lledri (Lledre, Yedri) appeared only on a few early documents recorded by Spanish clerks and priests and never was used by the Guédry family as their surname.

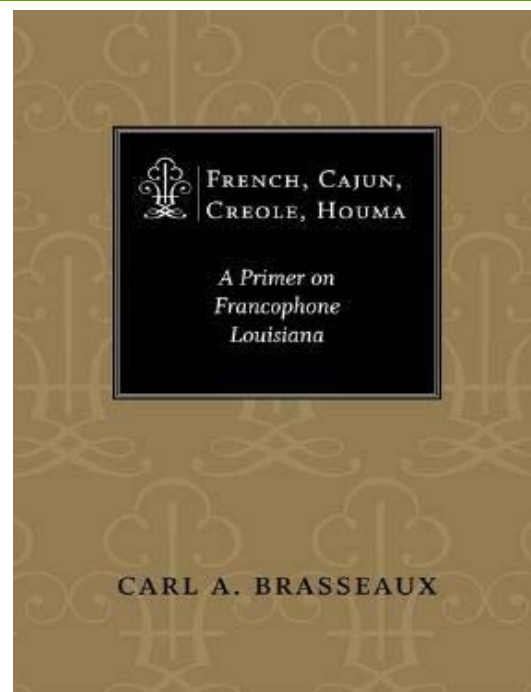
Other Variants

There are many other variants of the Guédry surname; however, each is similar in spelling to one of the surnames above. These include Guedrie, Guedris (**Guedry**); Guidiry, Guidery, Guidrey, Guidrie, Guidry, Guidery, Guiedry, Guiedri, Guitry, Gidry, Gidrie (**Guidry**); Guildrie (**Guildry**); Gaidrie, (**Gaidry**); Geddrrie, Gettry (**Geddry**); Gedree, Gedrie (**Gedry**); Jeddrie, Jeddrey (**Jeddry**); Jederie, Jedrey, Jedrie (**Jedry**); Labeen, Labene (**Labine**) and LaBeau, Labeau (**LaBean**).

BOOK NOOK

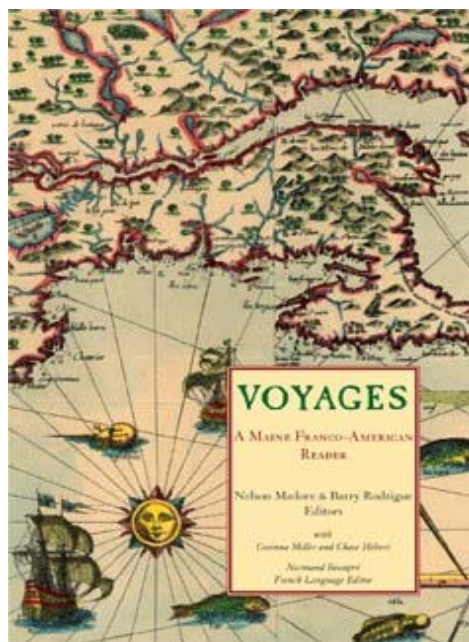
In recent years, ethnographers have recognized south Louisiana as home to perhaps the most complex rural society in North America. More than a dozen French-speaking immigrant groups have been identified there, Cajuns and white Creoles being the most famous. In this guide to the amazing social, cultural and linguistic variation within Louisiana's French-speaking region, Carl A. Brasseaux presents an overview of the origins and evolution of all the Francophone communities.

Brasseaux examines the impact of French immigration on Louisiana over the past three centuries. He shows how this once-undesirable outpost of the French empire became colonized by individuals ranging from criminals to entrepreneurs who went on to form a multifaceted society—one that, unlike other American melting pots, rests upon a French cultural foundation. A prolific author and expert on the region, Brasseaux offers readers an entertaining history of how these diverse peoples created south Louisiana's famous vibrant culture, interacting with African Americans, Spaniards and Protestant Anglos and encountering influences from southern plantation life and the Caribbean. He explores in detail three still cohesive components in the Francophone melting pot, each one famous for having retained a distinct identity: the Creole communities, both black and white; the Cajun people and the state's largest concentration of French speakers—the Houma tribe.



Carl A. Brasseaux is of Acadian/Cajun ancestry and was raised in a bilingual home in the heart of Louisiana's French-speaking region. The author of more than thirty books, he is a professor of history and the director of the Center for Louisiana Studies at the University of Louisiana at Lafayette.

VOYAGES: A Maine Franco-American Reader



Voyages: A Maine Franco-American Reader, Edited by Nelson Madore and Barry Rodrigue, is an immense anthology of texts about the French and Canadian presence in Maine by U.S. scholars, with a few notable contributions from four Canadian academics. It was published in the Franco-American Collection series, linked to a research centre at the University of Southern Maine at Lewiston-Auburn, not far from the neighborhood that used to be called Little Canada because of the presence of French-Canadians in previous centuries.

Dozens of voices celebrate—in essays, stories, plays, poetry, songs and art—the Franco-American and Acadian experience in Maine. They explore subjects as diverse as Quebec-Maine frontier history, immigrant drama, work, genealogy, discrimination, women, community affairs, religion, archeology, politics, literature, language and humor. The voices, themselves, are equally diverse, including Norman Beaulieu, Michael Michaud, Ross and Judy Paradis, Susann Pelletier, John Martin, Béatrice Craig, Michael Parent, Linda Pervier, Alaric Faulkner, Ray Levasseur, Yves Frenette, Paul Paré, Yvon Labbé, Rev. Clement Thibodeau, Bob Chenard, Denis Ledoux, Josée Vachon, Greg Chabot, Jean-Paul Poulain, Stewart Doty, Rhea Côté Robbins and many others. This is a rich resource and an engaging read, one that will resonate with many.

**THE LOUISIANA SLAVE DATABASE
& THE LOUISIANA FREE DATABASE
AND SLAVE NARRATIVES**
By Marty Guidry

With the unprecedented success of the ABC TV miniseries “Roots” in 1977 and the earlier-published book of the same title by Alex Haley, African-Americans and other began researching the genealogy and history of American slaves in earnest. Initially, as Haley discovered, records were difficult to locate and information within the records was tantalizing, yet incomplete. As time passed, researchers have found new sources and techniques for researching American slave genealogy and history. It is not unusual today for a person to trace their African-American genealogy to a tribe in Africa although few have the money, time and resources as Haley did to visit Africa on extended trips and seek their genealogy further back in time through the oral history of the tribe.

Louisiana Slave Database & Louisiana Free Database

Dr. Gwendolyn Midlo Hall^{1,2}, a Louisiana native and then-professor of history at Rutgers University in New Jersey, was doing research at the courthouse in Pointe Coupee Parish, Louisiana in 1984 when she discovered boxes of old notarial records containing a wealth of information on the slaves of that region. Captured by this intriguing information, Dr. Hall spent the next fifteen years gathering additional slave information from throughout Louisiana as well as from French, Spanish and Texan records.

Through her diligent, painstaking research, Dr. Hall amassed an unimaginable amount of information on over 100,000 slaves from Louisiana. The data included not only the slaves’ names, but also their genders, ages, occupations, illnesses, family relationships, ethnicity, places of origin, owners, prices paid by owners and other tidbits of their history rarely known before.

In addition to compiling extensive information on 100,666 Louisiana slaves, Dr. Hall also recorded information on the manumissions of 4,071 slaves in their route to freedom. She divided her work covering the time period 1719-1820 into two databases: the “Louisiana Slave Database” and the “Louisiana Free Database”.

In March, 2000 LSU Press published the two databases on a Compact Disk (CD) entitled “**Louisiana Slave Database and Louisiana Free Database 1719-1820**”³. The CD’s soon sold out; however, the database was very cumbersome to use and difficult to search.

In 2001 ibiblio.org maintained by the University of North Carolina requested that Dr. Hall let them place the databases on their website. She agreed with the condition that they create a search engine for accessing the records easily. Unfortunately, ibiblio.org created a search engine only for the Slave Database and not the Free Database. They also made some changes to the databases; however, these are minor in nature. In November, 2001 ibiblio.org published the databases on their web portal under the name “**Afro-Louisiana History and Genealogy 1719-1820**”⁴. In addition, to the searchable database, the website also includes Dr. Hall’s statistical calculations and three pre-set searches “African Names”, “Revolts” and “Runaways”. To access the “Afro-Louisiana History and Genealogy 1719-1820” database on ibiblio.org, click on this link:

<http://www.ibiblio.org/laslave/> (Slave Database)

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Later Ancestry.com asked Dr. Hall for permission to incorporate the two databases into their search engine. Dr. Hall agreed provided Ancestry.com did not charge for their use. In 2003 Ancestry.com opened the two databases to the public free of charge under the titles “**Louisiana Slave Records, 1719-1820**”⁵ and “**Louisiana Freed Slave Records, 1719-1820**”⁶. The two databases can be accessed on Ancestry.com at:

<http://search.ancestry.com/search/db.aspx?dbid=7383> (Slave Database)

<http://search.ancestry.com/search/db.aspx?dbid=7382> (Freed Database)

Before searching either the ibiblio.org or the Ancestry.com databases, one should read the brief explanation on how to conduct a search and tips for improving the search at:

<http://www.ibiblio.org/laslave/explain.php> (How-To Search the Databases)

Dr. Hall’s detailed description of the Louisiana Slave Database and the Louisiana Free Database⁷ discusses the underlying format of these databases and provides statistical analyses of the information in the databases. Read her description at:

<http://www.afrigenas.com/library/louisiana/> (Description of Databases)

Although the Slave and Free databases provide a wealth of information on slaves in Louisiana during the 1700’s and early to mid-1800’s, these records do not include all slaves in Louisiana during this time period. Often additional information on slaves can be found in estates and conveyance records in Louisiana parish courthouses. Also, slaves during this period almost always were known by their given names as they did not have surnames. In searching the records, it is often more productive to search by the master’s surname. Furthermore, searching spelling variations of the master’s surname often provides more complete results.

A brief search on the Guédry surname and several of its variants produced these results:

<u>Database</u>	<u>Master’s Surname - No. of Records</u>		
	<u>Guedry</u>	<u>Guidry</u>	<u>Geddry</u>
ibiblio.com (Slave)	13	119	1
Ancestry.com (Slave)	13	133	1
Ancestry.com (Freed)	0	1	0

No results were found for Guidery, Guidrey, Guedrey, Guedery, Gaidry, Guildry, Guildery, Guildrey, Gindry, Gindery, Gindrey, Gidry, Gudry, Gedry, Jeddry, Jedry, Labine, LaBean, Petitpas and Pettipas.

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Slave Narratives

During the 1930's the Works Progress Administration (WPA) established the Federal Writers' Project in which historians in the United States interviewed former slaves and compiled their narratives. The Slave Narrative Collection contains the autobiographical accounts of ex-slaves from 17 states. Compiled from over 2300 interviews during 1936-1938, these narratives are a unique glimpse into the life of a slave in the United States and are often difficult to read for the horrors suffered.

In 1941 the U. S. government microfilmed the narratives as the seventeen-volume Slave Narratives: A Folk History of Slavery in the United States from Interviews with Former Slaves⁸. Recently the Manuscript and the Prints and Photographs Divisions of the Library of Congress placed the original interviews and over 500 photographs of former slaves online on the website "**Born in Slavery: Slave Narratives from the Federal Writers' Project, 1936-1938**"⁹ at the link:

<http://memory.loc.gov/ammem/snhtml/snhome.html> (Born in Slavery)

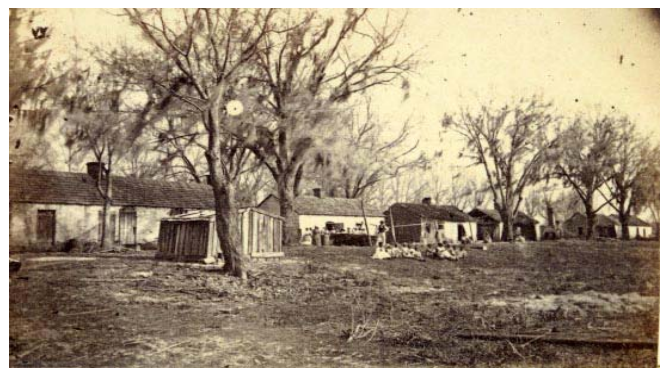
Former slaves living in Louisiana were not interviewed as part of the Federal Writers' Project; however, 308 ex-slaves in Texas were. Many former slaves from Louisiana had moved to Texas after the Civil War. In 1974 Texas narratives of the Federal Writers' Project were published in four-volumes as The Slave Narratives of Texas¹⁰. Later in 1940-1941 ex-slaves in Louisiana were interviewed after the Federal Writers' Project had closed. Their narratives were published in 1990 in Mother Wit: The Ex-Slave Narratives of the Louisiana Writers' Project¹¹.

Recently Ancestry.com has compiled the slave narratives from the Federal Writers' Project as well as those from several others sources into a searchable database entitled "**Slave Narratives**"¹². This extensive collection has over 3500 interviews with ex-slaves and spans the period from 1929-1939. "Slave Narratives" can be accessed on Ancestry.com at:

<http://search.ancestry.com/search/db.aspx?dbid=4342> (Slave Narratives)



State Library of Louisiana (<http://www.state.lib.la.us>)



Louisiana Digital Library www.louisdl.louislibraries.org

Examples of plantation slave quarters in Louisiana

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Although none of the former slaves interviewed had the surname Guidry (or a variant of it), several of the interviews mentioned a person named Guidry as the slave owner (master). These are:

Agatha Babino – Born a slave near Carencro, LA, Agatha Babino was living at Beaumont, TX when interviewed. She had lived near Carencro, LA most of her early life with a short stay in Opelousas, LA after marrying. About 25 years before the interview, she moved to Beaumont, TX.

Agatha was a slave of Ogis Guidry and his wife Laurentine and was the daughter of Dick and Clarice Richard from the Carolinas and slaves of Placide Guilbeau. She married Tessifor (Telesphore) Babino (Babineaux) and had twelve children. In her testimony Agatha gave a vivid description of her life as a slave during the Civil War era. According to Agatha, her master was very cruel - beating the slaves and providing only rudimentary living quarters and minimal food. Ogis Guidry had a large, one-story house with gallery and brick pillars. He owned many acres of land and had about 50 slaves.

Mentioned in the interview was a Dr. Guidry, a relative of Ogis Guidry, who told the slaves of their freedom after the Civil War. Also mentioned was Charlie Guidry, a judge, who married the slaves.

{From the information provided in the interview, we know that Ogis Guidry and his wife Laurentine were Augustin Guidry and Marie Leontine Guilbeaux, the sister of Placide Guilbeaux, who owned Agatha Babino's parents.

Augustin Guidry m. Marie Leontine Guilbeaux (sister of Placide Guilbeaux)

|

Augustin Guédry m. Adelaide Robichaud

|

Pierre Guédry m. Marie Claire Babin

|

Augustin Guédry m. Jeanne Hébert

|

Claude Guédry m. Marguerite Petitpas

The Dr. Guidry mentioned probably was Dr. Alexis Onesime Guidry, born in 1816 and the husband of first Celestine Laperle Dupre and then Palmyre Dupre. He was a physician and planter in St. Landry Parish, LA. He was the son of Charles Alexis Onesime Guidry and Julie Euphrasie Potier. Augustin Guidry, husband of Marie Leontine Guilbeaux, and Dr. Alexis Onesime Guidry were first cousins once removed.}

Lou Turner (also called Lou Eumann) – Born a slave at the Richard West plantation at Rosedale, TX near Beaumont, Lou Turner spent her entire life within three miles of the Beaumont, TX. She lived in Beaumont at the time of the interview.

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Lou Turner was owned by Richard West and his wife Mary Guidry. They had a plantation near Rose-dale, TX where Lou was a slave. The West family had only a few slaves. Lou's parents were Sam Marble from Mississippi and his wife Maria. Lou discusses her life as a young girl living in the Big House with the master's wife treating her very kindly. She indicated that Mary Guidry was a 'doctor' and would go to other plantations to treat the folks there. The children of Richard West and Mary Guidry were grown, had moved away and had children of their own. Lou Turner would get to go with Mary Guidry to visit the grandchildren and would play with them. Richard West generally treated his slaves well especially before the Civil War.

After being freed, Lou Turner married George Turner in Beaumont when she was 19 years old. They had one daughter Sarah.

{Richard West, born at Mansura in Avoyelles Parish, LA on 31 July 1802 and the son of Thomas West and Susanne 'Nancy' Folk, was married three times: (1) Ann Foreman, daughter of Edward Foreman and Nancy Perry, on 27 March 1819 in Opelousas, LA; (2) Sara Lyons, daughter of Jean Michael Lyons and Mary Hayes, on 22 Jun 1824 in Lafayette, LA and (3) Mrs. Mary Guidry on 30 May 1854 in Jefferson County, TX. The wedding license of Richard West and Mary Guidry has "Mrs. Mary Guidry" indicating that Mary Guidry may have been married previously and Guidry was her former husband's surname.}



Lou Turner, also called Lou Eumann



Orelia Alexie Franks

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By Marty Guidry

Louis Evans – Born near Grand Coteau, LA, Louis Evans was living at Beaumont, TX at the time of the interview.

Louis Evans was a slave of John Smith and his wife Carmellite who lived in a six-room, sawed-plank house on cypress pillars about three feet off the ground. Smith owned 140 acres of land on which he grew corn, cotton and potatoes and raised cattle and horses. John Smith owned about ten slaves – seven were Louis Evans, his brothers and sisters and his father Tom Evans and mother Rachel. From his early youth Louis was the personal servant of John Smith and was treated very well. His master treated all the slaves well. In the interview Louis discusses his life as a young slave and his observations of the Civil War around Grand Coteau, LA.

During the interview Louis Evans briefly discussed a slave Harry owned by Joe Guidry. Mr. Guidry let Harry work for money at times and Harry was able to buy his freedom and some land. He also mentioned that during the Civil War one of the Guidry boys deserted from the army. He was caught and punished. Young Guidry's father borrowed money from another man during the Civil War. After the War the lender seized all of Guidry's property except Harry's land because Guidry's son had deserted.

When he was 20 years old, Louis Evans married a quadroon lady Cora Gindry, who was the daughter of Old Dr. Gindry.

{In the interview Cora Guidry is called Cora Gindry. Here Gindry is a variant of the surname Guidry. A quadroon was a person of mixed race with ¼ African ancestry and ¾ Caucasian ancestry.

Louis Evans was the son of Tom Evans and Rachel. Cora Guidry probably was the daughter of Alexis Onesime Guidry, a physician and planter in St. Landry Parish, LA, and a mulatto woman (possibly Virginia Barker). The identity of the other Guidry's mentioned in the interview are not known.

Cora (Corinne) Guidry m. Louis Evans

|

Alexis Onesime Guidry with mulatto woman

(Wives: Celestine Laperle Dupre & Palmyre Dupre - sisters)

|

Charles Alexis Onesime Guidry m. Julie Euphrasie Potier

|

Louis David Guédry m. Marie Modeste Borda

|

Pierre Guédry m. Marie Claire Babin

|

Augustin Guédry m. Jeanne Hébert

|

Claude Guédry m. Marguerite Petitpas}

**THE LOUISIANA SLAVE DATABASE
& THE LOUISIANA FREE DATABASE
AND SLAVE NARRATIVES**
By Marty Guidry

Orelia Alexie Franks – Born a slave on the plantation of Valerian Martin near Opelousas, LA, Orelia Alexie Franks lived in Beaumont, TX for many years before her interview there.

She was the slave of Valerian Martin and his wife Malite Guidry. Her parents were Alexis Franks and Fanire Martin. Valerian Martin had a large plantation on which he raised sugar cane and cotton as well as hogs and beef. He treated his slaves very well, checking on them every morning and ensuring they got treated properly if sick. He did not allow anyone to beat his slaves. The slaves had rudimentary quarters, but ate well and enjoyed holidays together. Valerian Martin provided a cabin for his slaves to have prayer meetings. In the interview Orelia discusses several aspects of her life as a slave.

{Valerian Martin was André Valerien Martin, son of Jean André Martin and Gertrude Sonnier. Malite Guidry was Emelie Guidry, daughter of Louis David Guédry and Marie Modeste Bordat.

Emelie Guidry m1. Alexandre Dugas; m2. André Valerien Martin

|
Louis David Guédry m. Marie Modeste Bordat

|
Pierre Guédry m. Marie Claire Babin

|
Augustin Guédry m. Jeanne Hébert

|
Claude Guédry m. Marguerite Petitpas

[Note: Emelie Guidry and Augustin Guidry (husband of Marie Leontine Guilbeaux) were first cousins.]]

Amos Lincoln – Born a slave on the Elshay Guidry plantation in the lower delta country of Louisiana about 50 miles south of New Orleans, Amos Lincoln was living in Beaumont, TX during the interview. He had lived in Beaumont for 52 years.

While a slave, Amos Lincoln was owned by Elshay Guidry. During the interview Amos stated that Elshay Guidry was quite mean and whipped his many slaves. The slaves had very rudimentary cabins with dirt floors and very rustic furniture. They hunted, trapped and gathered most of their food. Amos married twice – first to Massage Florshann and then to Annie. After being set free, he sharecropped briefly in Louisiana and then moved to Texas where he again sharecropped.

Mary Scranton – Born near Lafayette, LA, Mary Scranton was living in Texas at the time of the interview.

Mary Scranton remembered that her first owner was called Valiere, but did not recall his last name. Her second owner was LaSan Guidry, who was very good to his slaves – always ensuring they could practice their religion and never mistreating them.

**THE LOUISIANA SLAVE DATABASE
& THE LOUISIANA FREE DATABASE
AND SLAVE NARRATIVES**
By Marty Guidry

Mary's parents were Joseph Johnson and his wife Clara Bell. When she was about twenty, she married George Scranton in Louisiana. They had five children together before George died in Port Arthur, TX.

{The LaSan Guidry mentioned in the interview was very probably Lessin Guidry, born 1829 in Lafayette Parish, LA and son of Alexandre Guidry and Marie Carmelite Broussard. He married Louisianaise Breaux, daughter of Valiere Breaux and Marcelite Fostin, in 1852 in Lafayette, LA. They had five children including Marie Eusiede Guidry, born in 1855. The first slave owner mentioned in the interview may have been Valiere Breaux, the father of Lessin Guidry's wife Louisianaise Breaux. He actually would have been the owner of Mary Scranton's parents, not Mary Scranton, as Valiere Breaux died before 1853 and Mary Scranton was born in 1859.

Lessin (Laisin, Lessaint, Lessaurt, Laison) Guidry m. Louisianaise Breaux

|
Alexandre Lessin Guidry m. Marie Carmelite Broussard

|
Joseph Guidry m. Scholastique Hébert

|
Pierre Guédry m. Marie Claire Babin

|
Augustin Guédry m. Jeanne Hébert

|
Claude Guédry m. Marguerite Petitpas }

Other Afro-Louisiana Resources

A new database on Ancestry.com is the "**New Orleans, Louisiana, Slave Manifests, 1807-1860**"¹³. Although the international slave trade was banned in 1807, within the United States slaves could still be marketed. The 1807 law banning the international slave trade also required that captains of vessels carrying slaves within the continental waters to prepare a manifest of their slave cargo. These are the surviving slave manifests prepared for ships entering and leaving the Port of New Orleans. Some inward and outward manifests have been lost over time. The records are not indexed at this time so each individual manifest must be searched. There are 29,875 individuals on the manifests.

<http://search.ancestry.com/search/db.aspx?dbid=1562> (New Orleans Slave Manifests)

The "**Louisiana Digital Library**"¹⁴ is a massive database containing over 144,000 photographs and documents on all aspects of Louisiana history and culture from the 1500's to the present day. Within the digitized collection are several hundred photographs and documents on slaves, the slave trade and slavery in Louisiana. Some are of a general nature, but many name the individuals and provide information on their lives. For best results use the "Search All Collections" feature on the homepage. See below for an example of one document from this collection on two slaves Henry and Don Louis belonging to Augustin Guedry. The original documents can be downloaded from the website at:

<http://louisdl.louislibraries.org/> (Louisiana Digital Library)

THE LOUISIANA SLAVE DATABASE & THE LOUISIANA FREE DATABASE AND SLAVE NARRATIVES

By Marty Guidry

The “**Digital Library on American Slavery**”¹⁵ contains detailed information on over 150,000 slaves, free people of color and whites. The information was gleaned from over 17,000 legislative and county petitions as well as wills, inventories, bills of sale, court proceedings and other civil government documents filed between 1775 and 1867 in 15 southern states and the District of Columbia. There are six entries for Guidry (no other variants mentioned) in the database – Cilesie Savoy Guidry, Firmin Guidry, Louis Guidry, Onezime Louis Guidry, Onezime Guidry Esq. and Theodule Guidry. The “Digital Library on American Slavery” is at:

<http://library.uncg.edu/slavery/about.aspx> (Digital Library on American Slavery)

A team of international historians has compiled a superb website entitled “**The Trans-Atlantic Slave Trade Database**”¹⁶ with information on almost 35,000 slave voyages from 1501 to 1866 destined for the United States and six other regions of the world. The names provided in this database are the African names of persons being transported as well as the names of the ship captains. Although not specific to Louisiana, this database provides a superb, detailed overview of slave trade from Africa to the United States and other regions of the world. It is available at:

<http://www.slavevoyages.org/tast/index.faces> (Trans-Atlantic Slave Trade Database)

Another excellent resource for Afro-American History and Genealogy is the AfriGeneas (African Ancestored Genealogy) website and particularly its **AfriGeneas Library**⁵⁷ at

<http://www.afrigeneas.com/library/> (AfriGeneas Library)

There are many sources of information on slaves and slavery in Louisiana in texts and on the internet. The above are but a select group of the better ones readily available on the internet. With the expanded resources available today one can now trace his African ancestry well beyond the post-Civil War period. Additionally, there are professional genealogists specializing in Afro-Louisiana Genealogy with whom one can contract to get help.

See page 28 for References



Slave Quarters, Violet, Louisiana-1930's



Slave quarters at the former home of Colonel Daniel Edwards in Tangipahoa Parish Louisiana in 1955

SLAVE NARRATIVES-AGATHA BABINO

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EX-SLAVE STORIES
(Texas)

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AGATHA BABINO, born a slave of Ogis Guidry, near Carencro, Louisiana, now lives in a cottage on the property of the Blessed Sacrament Church, in Beaumont, Texas. She says she is at least eighty-seven and probably much older.

"Old Marse was Ogis Guidry. Old Miss was Laurentine. Dey had four chillen, Placid, Alphonse and Mary and Alexandrine, and live in a big, one-story house with a gallery and brick pillars. Dey had a big place. I 'spect a mile 'cross it, and fifty slaves.

"My mama name was Clarice Richard. She come from South Carolina. Papa was Dick Richard. He come from North Carolina. He was slave of old Placid Guilbeau. He live near Old Marse. My brothers was Joe and Nicholas and Qui and Albert and Maurice, and sisters was Maud and Celestine and Pauline.

"Us slaves lived in shabby houses. Dey builded of logs and have dirt floor. We have a four foot bench. We pull it to a table and set on it. De bed a platform with planks and moss.

"We had Sunday off. Christmas was off, too. Dey give us chicken and flour den. But most holidays de white folks has company. Dat mean more work for us.

"Old Marse bad. He beat us till we bleed. He rub salt and pepper in. One time I sweep de yard. Young miss come home from college. She slap my face. She want to beat me. Mama say to beat her, so dey did. She took de beatin' for me.

"My aunt run off 'cause dey beat her so much. Dey brung her back and beat her some more.

SLAVE NARRATIVES-AGATHA BABINO

Ex-slave Stories
(Texas)

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"We have dance outdoors sometime. Somebody play fiddle and banjo. We dance de reel and quadrille and buck dance. De men dance dat. If we go to dance on 'nother plantation we have to have pass. De patterrollers come and make us show de slip. If dey ain't no slip, we git beat.

"I see plenty sojers. Dey fight at Pines and we hear ball go 'zing--zing.' Yourn marse have blue coat. He put it on and climb a tree to see. De sojers come and think he a Yankee. Dey take his gun. Dey turn him loose when dey find out he ain't no Yankee.

"When de real Yankees come dey take corn and geeses and hosses. Dey don't ask for nothin'. Dey take what dey wants.

"Some masters have chillen by slaves. Some sold dere own chillen. Some sot dem free.

"When freedom come we have to sign up to work for money for a year. We couldn't go work for nobody else. After de year some stays, but not long.

"De Ku Klux kill niggers. Dey come to take my uncle. He open de door. Dey don't take him but tell him to vote Democrat next day or dey will. Dey kilt some niggers what wouldn't vote Democrat.

"Dey kill my old uncle Davis. He won't vote Democrat. Dey shoot him. Den dey stand him up and let him fall down. Dey tie him by de feet. Dey drag him through de bresh. Dey dare his wife to cry.

"When I thirty I marry Teasfor Babino. Pere Abadie marry us at Grand Coteau. We have dinner with wine. Den come big dance. We have twelve chillen. We works in de field in Opelousas. We come here twenty-five year ago. He die in 1917. Dey let's me live here. It nice to be near de church. I can go to prayers when I wants to.

SLAVE NARRATIVES-ORELIA ALEXIE FRANKS

120002

EX-SLAVE STORIES
(Texas)

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ORELIA ALEXIE FRANKS was born on the plantation of Valerian Martin, near Opelousas, Louisiana. She does not know her age, but thinks she is near ninety. Her voice has the musical accent of the French Negro. She has lived in Beaumont, Texas, many years.

"I's born on Mr. George Washington's birthday, the twenty-second of February but I don't know what year. My old massa was Valerian Martin and he come from foreign country. He come from Canada and he Canada French. He wife name Malite Guidry. Old massa a good Catholic and he taken all the li'l slave chillen to be christen. Oh, he's a Christian massa and I used to be a Catholic but now I's a Apostolic, but I's christen in St. Johns Catholic Church, what am closs to Lafayette, where I's born.

"My pa name Alexis Franks and he was American and Creole. My ma name Fanire Martin and I's raise where everybody talk French. I talks American but I talks French goodest.

"Old massa he big cane and cotton farmer and have big plantation and raise everything. and us all well treat. Dey feed us right, too. Raise big hawg in de pen and raise lots of beef. All jes' for to feed he cullud folks.

"Us quarters out behind de big house and old massa come round through de quarters every mornin' and see how us niggers is. If us sick he call nuss. She old slavery woman. She come look at 'em. If dey bad sick dey send for de doctor. Us house all log house. Dey all dab with dirt 'tween de logs. Dey have dirt chimney make out of sticks and dab with mud. Dey

SLAVE NARRATIVES-ORELIA ALEXIE FRANKS

Ex-slave Stories
(Texas)

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"Lots of time we eat coosh-coosh. Dat make out of meal and water. You bile de water and salt it, den put in de cornmeal and stir it and bile it. Den you puts milk or clabber or syrup on it and eat it.

"Old massa have de graveyard a purpose to bury de cullud folks in. Dey have cullud preacher. Dey have funeral in de graveyard. Dat nigger preacher he a Mef'dist.

"Old massa son-in-law, he overseer. He 'lew nobody to beat de slaves. Us li'l ones git spank when we bad. Dey put us 'cross de knee and spank us where dey allus spank chillen.

"Christmas time dey give big dianer. Dey give all de old men whiskey. Everybody have big time.

"Dey make lots of sugar. After dey finish cookin' de sugar dey draw off what left from de pots and give it to us chillen. Us have candy pullin'.

"Dey weave dey own cloth. Us have good clothes. Dey weave de cloth for make mattress and stuff 'em with moss. Massa sho' believe to serve he niggers good. I see old massa when he die. Us see old folks cry and us cry, too. Dey have de priest and burn de candles. Us sho' miss old massa.

"I see lots of sojers. Dey so many like hair on your head. Dey Yankees. Dey call 'em bluejackets. Dey a fight up near massa's house. Us climb in tree for to see. Us hear bullets go 'zoom' through de air 'round dat tree but us didn't know it was bullets. A man rid up on a hoss and tell massa to git us pickaninnies out dat tree or dey git kilt. De Yankees have dat battle and den sot us niggers free.

SLAVE NARRATIVES-ORELIA ALEXIE FRANKS

Ex-slave Stories
(Texas)

Page Three

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"Old massa, he de kind man what let de niggers have dey prayer-meetin'. He give 'em a big cabin for dat. Shout? Yes, Lawd! Sing like dis:

"'Mourner, fare you well,
Gawd 'Mighty bless you,
Till we meets again.'

"Us sings 'nother song:

"'Sinner blind,
Johnnie, can't you ride no more?
Sinner blind,
Your feets, may be slippin'
Your soul git lost.
Johnnie, can't you ride no more?
Yes, Lawd,
Day by day you can't see,
Johnnie, can't you ride no more?
Yes, Lawd.'"

SLAVE NARRATIVES-LOU TURNER

420001

EX-SLAVE STORIES
(Texas)

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LOU TURNER, 89, was born at Rosedale, near Beaumont, Texas, on the Richard West plantation. She has spent her entire life within three miles of Beaumont, and now lives in her own little home, with her daughter, Sarah.

"I hears you been 'round to see me befo', but you ain't never gwine find me to home. I sho' love to go 'round visitin'. You know dey say iffen you treats the cat too good, you ain't never know where the cat is.

"I's gwine on seventeen year old when freedom come. I's born right here near Beaumont, on the big road what they calls the Concord Road, in the place what they calls Rosedale. I's a growed-up young lady befo' I ever sees Beaumont. I's gwine on 89 year old now.

"Richard West, he's my massa and Mary Guidry she my missy. Dey used to call her the 'Cattle King.' Dey have a big plantation and jes' a few slaves. Dey raises my mammy since she eleven year old. Her name Maria and she marry Sam Marble. He come from Miss^sippi.

"I stay up at the big house and missy fix my plate when she fix hers. God bless her heart, she kind to me. I know now I's sassy to her but she didn't pay me no 'tention 'cause I's li'l. I slep' on a trundle bed by missy's side and I git so smart I allus ^lsmall my bed to see iffen dey puts nice, clean sheets on mine like dey did on hers. Sometime I play sick, but old missy a good doctor and she gimme beefoot oil and it so nasty I quit playin^g off. She French and she so good doctor they send for her to other folks houses.

SLAVE NARRATIVES-LOU TURNER

Ex-slave Stories
(Texas)

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"Old missy was real rich. I's taken her money out of de wardrobe ane make tall playhouse out of gold and silver money. Iffen she have to buy somethin' she have to come and borrow it from me. Us allus has to figger how to take dat money out of de corners so de house won't fall down. I cried and cried iffen she tored it up.

"She'd take me with her when she go to see her grandchillen in de French settlement. Us come in buggy or hack and bring jelly and money and things. I thought I's gwine to Heaven, 'cause I gits to play with li'l chillen. Us play 'ring place', dat's draw a ring and hop 'round in it. Us jump rope and swing. Dey have a hair rope swing with a smooth beard in it so it ain't scratch us behin'.

"Old missy so kind but what got 'way with me, I couldn't go to school. I beg and beg, but she kep' sayin', 'Some day, some day,' and I ain't never sit in a school in my life.

"Old massa didn't work 'em hard. He make 'em come in when the sun got bad, 'cause he feared dey git sunstroke. He mighty good in early days, but when he figger dey gwine loose he slaves he start bein' mean. He split 'em and sold 'em, tryin' to make he money out of 'em.

"De house what the white folks live in was make out of logs and mess and so was the quarters houses. Better'n New Orleans, dem quarters was. Us slaves have de garden patch. The white folks raises hogs and kilt 'em by the twenties. Dey smoke hams and shoulders and chittlin's and sich and hang 'em up in the smokehouse. Us allus have plenty to eat and us have good, strong clothes. Missy buy my dresses separate, though. She buy me pretty stripe cotton dress.

SLAVE NARRATIVES-LOU TURNER

Ex-slave Stories
(Texas)

Page Three

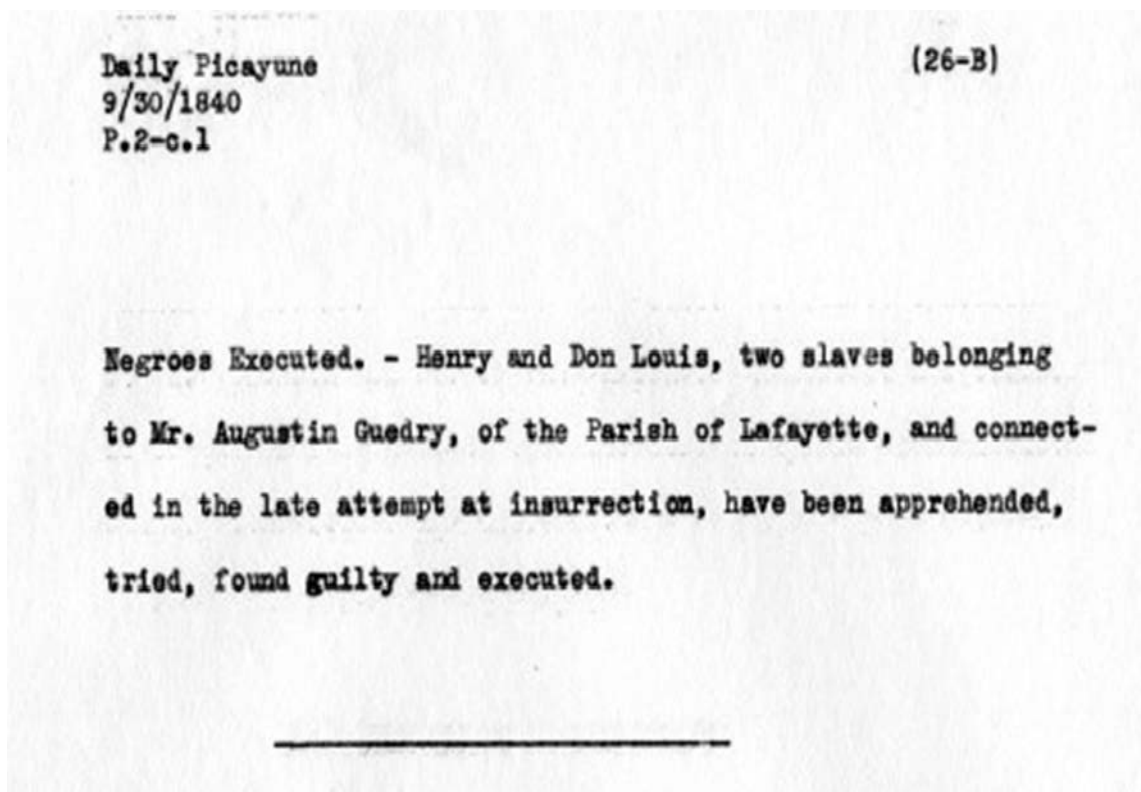
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"Bout the only work I ever done was help watch the gwese and turkeys and fill the quilts. I larn to card, too. Old missy never whip me much, she jes' like to scare me. She whip me with big, tall straw she git out the field or wet a towel and whip my legs. My old massa done a trick I never forgit while I's warm. I's big gal 'bout sixteen year old and us all 'lone on the place. He tells me to crawl under the corncrib and git the eggs. I knowed dey ain't nothin' dere but the nest egg, but I have to go. When I can't find nothin' he pull me out backwards by the feet and whip me. When old missy come home I ain't know no better'n to tell her and she say she ought to kill him, but she sho' fix him, anyway. He say she spile me and dat why he whip me.

"Old missy taken to preachin'. She was real good preacher. Dey have de big hall down the center of the house where they have services. A circuit rider come once a month and everybody stop workin' even if it wasn't Sunday.

"When war was on us there wasn't no sojers 'round where I was, but dat battle on Atchafalia shook all the dishes off the dresser and broke 'em up. Jes' broke up all the fine Sunday and company dishes.

"After/^{de}trouble my mammy have gettin' me 'way from there when freedom come, she gits me after all. Old missy have seven li'l nigger chillen what belong to her slaves, but dey mammies and daddys come git 'em. I didn't own my own mammy. I own my old missy and call her 'mama'. Us cry and cry when us have to go with us mammy. I 'members how old missy rock me in her arms and sing to me. She sing dat 'O, Susanna' and telt me a story:

SLAVE NARRATIVES-Slaves Executed

Source: Daily Picayune (New Orleans, LA)
30 September 1840
Page 2
(Louisiana Digital Library)



Slave cabin at Barbara Plantation, Louisiana.
Early 19th century construction.
Photograph from Library of Congress



Mary Reynolds, former slave from Catahoula Parish,
Louisiana.
(Photographer unknown, ca. 1938)

BON APPETIT



- 1 beef brisket
- 1 C jalapeno peppers, chopped
- 2 large onions, chopped
- Salt, cayenne pepper, and celery salt to taste
- 2 sweet green peppers, chopped
- Vinegar or Zesty Italian salad dressing
- 5 large cloves of garlic, minced

RAY'S CAJUN HOT BRISKET

This recipe comes from the Cajun Grill Master, Ray Guidry of Percy Guidry manufacturing in Lafayette, Louisiana. Their Cajun Grill is one of the hottest pieces of outdoor cooking equipment on the market. Additionally, Ray has written a great cookbook, The Cajun Grill Cookbook. <http://www.cajungrill.com>

Combine all seasonings in a large bowl. Trim excess fat off brisket. Lay the brisket flat on a table. Cut a slice in the meat on one of the long ends of the brisket to create a pocket. Put all of the seasonings in the pocket. Reserve the seasoning juices. Sew the pocket closed with a string. Create a rub of salt, cayenne pepper and celery salt. Spread this evenly on the outside of the brisket. Place the brisket on the Cajun grill with a full hot bed of coals with the coal tray at the highest position and with the cover of the Cajun Grill left open. Cook in this position for 30-40 minutes on each side or until the brisket becomes blackened. When this is done, take the brisket off and lay it in an aluminum baking pan. Pour the

reserved seasoning liquid over the brisket and cover with aluminum foil. Place it back on the Cajun Grill with the coal tray in the lowest position, air controls completely closed, and cover closed for an additional 4 hours. Take the brisket off the grill at about the 3 1/2 hour mark and cut into thin strips with electric knife. Make sure to cut against the grain of the meat. Place the strips of brisket back into the pan which is full of juices and put it back on the Cajun grill for the additional 30 minutes.

- 1 large bunch broccoli
- 1 medium onion
- 8 slices cooked crisp bacon
- 1-1 1/2 cup mayonnaise
- 1/4 cup white sugar
- 2 tbsp. vinegar
- 3/4 cup salted sunflower seeds 1 cup raisins

Cut the broccoli in small pieces. Also cut up the onion and the cooked crisp bacon. Mix the mayonnaise, sugar and vinegar together and then toss all of the ingredients together.

Refrigerate an hour or so before serving.

Enjoy!

BROCCOLI SALAD

*From Ron & Joanne Pitts
Toronto, Ontario*



IN THE NEWS-HISTORICAL NEWS TIDBITS

The Kerrville Times, Kerrville, TX.
Friday, August 12, 1955

OCEAN FRESH
Shrimp and Oysters
and a variety of
FRESH FISH
Sea Food Dinners
Served Daily except Sunday
from 11 00 A. M. to 8 00 P. M.
Guidry's Sea Food
814 Main Phone 1199

Remy Guidry, Owner - Jefferson Drug Store,
1966, Lafayette, LA

JEFFERSON DRUG STORE

REMY GUIDRY, Owner
610 Jefferson Blvd. CE 4-1428

Galveston Daily News, 1925
Galveston, TX

MAN IS QUESTIONED IN FARMER'S DEATH

**BODY IS FOUND BURIED ON
FARM; HAD BEEN SHOT
THROUGH HEAD.**

By Associated Press.

Beaumont, Tex., Nov. 16.—A man is being held for questioning in connection with the death of Albert Guidry, well-to-do farmer, whose body was found this morning buried on a farm near here. Guidry had been shot through the head with a 12-gauge shotgun. He was last seen on Nov. 7.

The body was discovered by a searching party headed by Deputy Sheriff Artie Pollack. Marks of blood near the field and a freshly plowed path of ground twenty yards away attracted the searchers to the spot.

The man had purchased his farm, located at Voith, ten miles from Beaumont, from Guidry and a remainder of \$2,100 was past due on the place, according to Guidry's family and the sheriff's department. On Nov. 7 the man called for Guidry to take him to the farm, where payment of the indebtedness was to have been made. The two left the home of Guidry's daughter together and the farmer was not seen since.

Les Guédry d'Asteur

What's in a name?

Guédry is the family to which you belong if your name is spelled Guédry, Guedry, Guidry, Gaidry, Guildry, Geddry, Jeddry, Labine, LaBine, LaBean or any of several dozen variations. The original name of our family is believed to have been Guédry. We are all descendants of Claude Guédry & Marguerite Petitpas.

Here are some common and uncommon variant spellings of the name.

Guédry	Guiddry	Geddrie	Jeddrie	Labeen
Guedry	Guiddery	Geddry	Jeddry	Labene
Guedrie	Guiedri	Gedree	Jederie	Labine
Guedris	Guiedry	Gedrie	Jedrey	LaBine
Guidry	Guildry	Gedry	Jedrie	LaBean
Gudiry	Guildrie	Gettry	Jedry	LaBeau
Guidery	Guitry	Gidrie		Labeau
Guidrey	Gaidry	Gidry	Lledre	
Guidrie	Gaidrie		Yedri	

Our **Petitpas** cousins likewise have several variations of their name including Petitpas, Pettipas, Petipas, Petitpa, Petit Pas and Pitts.

DUES REMINDER

Attached at the back of this issue is a membership application for renewing your membership in **Les Guédry d'Asteur**. Our dues are very reasonable at \$6.00 for individuals and \$10 for a family in 2010.

Please take a moment, complete the Membership Application, enclose a check and send it to the address on the application. It will help all of us do so much for the family. And, if you would like to join at one of the Benefactor Levels, it would allow us do even more.



Les Guédry d'Asteur is now on Facebook. Join us there and connect with other family members from all over the U.S. and CAN. Feel free to post queries, photos, links, events or other items of interest to the family. Just search for 'Les Guédry d'Asteur' on Facebook to find our page.

REFERENCES-SLAVE NARRATIVES

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Les Guédry d'Asteur

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The Guédry-Labine Family Newsletter '**GENERATIONS**' serves as a focal point for family members to share and learn about us.

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