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# GENERATIONS

## *Survival of a Family - A continuing series of articles on the children of Claude Guedry and Marguerite Petitpas*

*The Remaining Sons of Claude Guedry and Marguerite Petitpas  
(Claude, Charles, Alexis, Claude and Joseph)*

By Marty Guidry

Struggling to survive became a way of life for Claude Guedry and his family. Living in the small *Amerindienne* community of Merligueche, Acadie (today Lunenburg) the Guedry and Petitpas families learned from their neighbors the Mi'kmaq how to use the bounty of the sea and the woods. These Acadian families became expert coasting pilots, fishermen, traders and even farmers. Danger was a constant companion of the early Acadian. A minor illness could be fatal; a slip could rob one of his life. Five sons of Claude Guedry and Marguerite Petitpas disappear from the records as young men. What was their fate? Did they die young or did they disappear into the woods – never to appear in the records again?

Because of the intimate relationship the Guedry and Petitpas families had with the Mi'kmaq at Merligueche, the sons of these families often intermarried with the Mi'kmaq. Sometimes the couple chose to live with the Mi'kmaq; other times they lived with the Acadians.



*Merligueche, Acadie (today Lunenburg)*

Today the name Labrador occurs frequently in the Mi'kmaq nation. We know that Paul Guedry was often referred to as "Old Labrador". Could this be a derivation of the "dit" name LaVerdure which Claude Guedry and several of his sons were called? Could the Labrador of today among the Mi'kmaq be descendants of those Guedry men of yesterday who married into the Mi'kmaq nation?

The Census of Acadie for 1686<sup>1</sup> listed at Merligueche "La Verdure 35; Sa femme 25 et un Enfant" (La Verdure 35; his wife 25 and a child). The La Verdure mentioned was Claude Guedry dit La Verdure, the husband of Marguerite Petitpas. Who was the child censused with





Example of Mi'kmaq homes, called Wigwams

Claude Guédry and Marguerite Petitpas? No age was given for the child in the census. By 1686 Claude Guédry and Marguerite Petitpas had possibly six children between them: Abraham Dugas (born about 1678), Marguerite Dugas (born about 1680), Jeanne Guédry (born about 1681), Claude Guédry (born about 1682), Jean-Baptiste Guédry (born about 1684) and Charles Guédry (born about 1686). It is uncertain which of these children Monsieur de Meulles, the census-taker, listed in the Census of 1686; however, it was probably not Charles Guedry since he would have been denoted as “petite enfant” (i.e., an infant).

**Claude Guedry**, son of Claude Guedry and Marguerite Petitpas, born about 1682, appeared only twice in the records. In the Census of Port Royal, Acadie for 1698<sup>2,3,4</sup> Claude was the 16-year old son of Claude Guedry and Marguerite Petitpas. He was not with his family at La Heve during the Census of 1708. He would have been a man of 26 years at this time. Could he have married a Mi'kmaq and lived with his wife's family at this time? In the summer of 1722 the Indians of Maine started a war against the people of New England. Known variously as the “The Three Years War”, “Rale's War”, “Lovewell's War” and “Governor Dummer's Indian War”, this confrontation eventually reached the Merligueche area when the English blamed not only the Indians, but also the Acadians of the region since they had close alliances with the Mi'kmaq. Four sons of Claude Guedry and Marguerite Petitpas – Claude, Philippe, Augustin and Paul – were captured by the English in the fall of 1722 and with their families sent first to New Hampshire and then to Boston – being held as prisoners of war for about

a year<sup>5</sup>. They returned to Acadie by September 1723. Claude Guedry was listed in the document as “Gload Gedery and his wife”. Apparently by 1722 Claude had married although the name of his wife is not known. Could she have been Mi'kmaq? After 1722 we no longer find any trace of Claude Guedry or his wife.

We know of no son of Claude Guedry and Marguerite Petitpas named Philippe. In the document he was listed as “Phillip Gedery, his wife and family”. This would indicate that Philippe had married and had at least one child. Could he actually have been Jean Baptiste Guedry, husband of Madeleine-Marguerite Mius dit d'Azy, who by 1722 had at least two children?

**Charles Guedry**, born about 1686, also first appeared in the Census of Port Royal for 1698<sup>2,3,4</sup> in which he was the 12-year old son of Claude Guedry and Marguerite Petitpas. In 1703 he was living alone at Cobequid, Acadie (today Truro)<sup>6</sup>. By 1708 he had returned to his parent's home near La Heve as a single, 21-year old man<sup>3,7</sup>. La Heve (today near LaHave) was a small coastal community immediately southwest of Merligueche. Claude Guedry, Marguerite Petitpas and their family lived near Merligueche.

There has been speculation that Charles Guedry married a Mi'kmaq possibly named Morningstar and had two children named Claude, born either about 1714 or 1726, and Jacques, born about 1724. To date no source confirming this marriage has been located. A recent article in “Generations”<sup>8</sup> discussed the possible parentage of Claude Guedry. It seems unlikely that Charles Guedry was his father. Furthermore, the records strongly indicate that Jacques Guedry was the son of Paul Guedry and Anne-Marie Mius d'Azy and not Charles Guedry. After 1708 Charles Guedry disappears from the records.

**Alexis Guedry**, the fourth child of Claude Guedry and Marguerite Petitpas, appeared only in the Census of Port Royal for 1698 in which he was a boy of ten years<sup>2,3,4</sup>. No other record of Alexis Guedry has been located. What was his fate in life?

*Continued on page 7*

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**BON APPETIT** - Recipes from *The Guedry-Labine Cookbook***NAVY BEAN SOUP** - Allie Guidry-Virginia

1 Lb. dried navy beans	1/4 Cup chopped fresh parsley
1 Lb. ham bone	2 Tsp. salt
1/2 Cup mashed potatoes	1 Clove minced garlic
3 Cups chopped celery	Pepper to taste
3 Cups chopped onion	
1 Cup sliced parsnips	Sprinkle with fresh parsley
1 Cup sliced carrots	when serving.

Sort & wash beans. Place in a large pot (Dutch oven). Cover with water & soak overnight. Drain beans. Add ham bone & cover with water. Cover pot and bring to a boil. Reduce heat & simmer 1 hour. Add remaining ingredients. Simmer 1 hour more or until beans are tender. Remove ham bone & dice meat and return to soup.

Makes 10-12 servings.

Shortcut: In a hurry? Use 2 large cans of navy beans instead of dried. Simmer all of the ingredients for one hour, then add canned beans. Great with cornbread or crusty French bread.

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**BANANA NUT BREAD**

*Maudry Guidry Viator -Abbeville, LA*

1 Cup sugar  
1 Stick oleo  
2 Eggs  
1 Tbs. water  
1/4 Tsp. baking soda  
2 Mashed bananas  
2 Cups flour  
1 Tsp. baking powder  
1/2 C chopped nuts



Cream the sugar, soda and oleo. Add eggs. Dissolve baking soda in the water and add to mixture. Pour over mashed bananas. Add flour and mix everything well. Add nuts and stir. Bake in loaf pan at 350 F until done.

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## The Virgin of Mount Gédry (La Vierge du Mont Gédry)

*By Bernard L. Geddry*

When I was a lot younger than I am now, about forty-two years younger to be exact, my Uncle James Geddry told me that his father, my grandfather, had told him the family once owned lands in Alsace, France. In fact there was even a mountain named after us. That was odd because another relative, Florence Guiddry, who claimed she was a distant cousin, had told me her father was certain the family originated in Normandy. Well, Florence was suspect because she spelled her name so funny (the only family I knew of then spelled it Geddry), but then again, Grandpa wasn't the most reliable of sources either. The net result was none of his 13 children believed him. They never gave it a second thought. Neither did I... at least not at that time.

A couple of years later, when I began unearthing the family genealogy in earnest, I was told by Bona Arsenault and Father Clarence d'Entremont, both researching French Canadian genealogical works at the time, that the family came from the Village of Guitry in Normandy - in my mind that settled it. Florence with the funny name was right after all. It was down and out for Alsace...although I did search the entire map of France for that mountain.

I remember going to the Boston Public Library and pulling out maps of France and going through them with a magnifying glass without success. Of course I checked the card catalogs and a number of books that looked promising as well. No mountain, with the name Geddry or Guidry or Guedry or any of the other variations I had come across by that time, could be found. From there I went to various genealogical libraries and even chatted with Father d'Entremont about the mountain. He was amused partly because his own name means "from between the mountain(s)." He assured me he had never heard of a mountain with my family name. I stopped looking...for decades.

Fast forward forty years to 2006. Now there is Yahoo and Google and other search engines.



The Virgin of Mount Gédry

Forty years ago, there weren't even personal computers. All searches were done manually. Now a search that would have taken months in 1966 takes seconds. It is now possible to make dozens of searches using different names or key words in a matter of hours. How the world has changed.

In the years since these tools became available, I searched the Internet using over 20 variations of our family name. Those searches helped me immensely while researching my own book, "The Story of an Acadian Family" which I published in 2004, just in time for the reunion in Meteghan, Nova Scotia. The book relates the history and genealogy of the Geddrys, Guedrys, Guiddrys (Hey, Florence was related after all), Guidreys, Jeddrys, and Jedreys of Clare, Nova Scotia and New England. I'm from the New England branch. We're here because, back in 1755 when the English were kicking our ancestors out of Acadia, our particular ancestor, Augustin, escaped, hid in the woods with the MicMaq Indians and eventually became the pioneer settler of Cheticamp (now called St. Alphonse), Nova Scotia. The Geddrys (and other

spellings) that live in Nova Scotia and New England today are all descendants of Augustin. Augustin was the son of Pierre and the grandson of Claude, our common ancestor.

In my book, I mention the mountain and the fact that I thought Grandpa might have meant “Upper or High Normandy”, the location of Guîtres. I rationalized that, with French being his first language, the English word “upper”, in his mind might have been confused with “hill” or “mountain”. I thought I had solved the “problem of the mountain”...but I was wrong.

Last spring, I played around with Google a bit more. This time I searched Google Images as well as the “normal” Google that searches for text. To my surprise, when I entered a new variation of the family name, my own spelling Geddry minus one of the “d”s, I found out that Grandpa wasn’t as unreliable as his children believed. I found the mountain, Mount Gédry. It’s in Haute Saône, Franche Comté... right next door to Alsace. Sorry for doubting you Grandpa. You weren’t off by all that much.

At the summit of the mountain (it’s really just a hill) stands a statue of the Virgin Mary. That’s how I found the mountain. When I searched Google Images using only the word “Gedry”, up came pictures of La Vierge du Mont Gédry. It was one of those “eureka” moments. I think I actually sat there for a full five minutes just staring at what was the culmination of forty-two years of wondering and searching.

Mount Gédry is located in the Village of Arpenans, not far from Lure and about fifty miles from the Swiss and German borders. I found the name and address of its Mayor, Monsieur Humbert, and dashed off a letter (in French of course) to him.

Several weeks later I received a reply that related a fairly complete history of the statue but nothing about the history of the mountain or how it got its’ name.

The Virgin of Mount Gédry is actually a relatively

## Gédry Mountain



recent addition to the mountain. It was erected in 1901 after being left to the town, along with most of the cash needed to put it up, by a spinster whose name was Françoise Sémonin. Françoise died at the age of forty-four in 1877. Why it took so long to implement her bequest is anybody's guess.

The letter from Arpenans included the name of Monsieur Jacques Mourant with the invitation that I might write to him if I needed further information. Since there was nothing in that first reply that tied the mountain to our family, I wrote to him next.

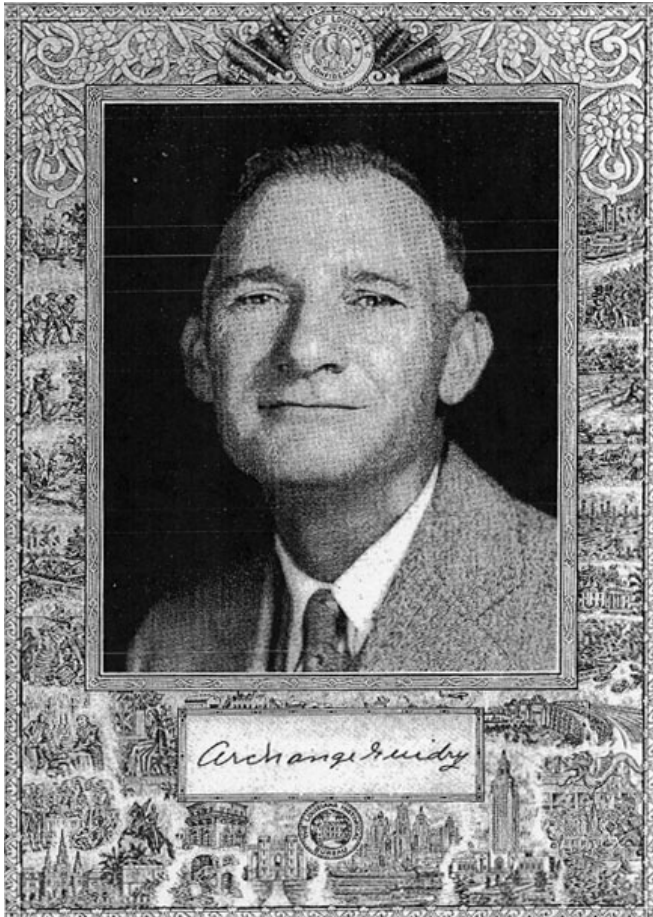
Shortly thereafter I went back to Google and found the e-mail address of the group that had posted the picture of the Virgin’s statue and dropped them a note as well. Right now I am waiting for replies to both missives. When (and if) I get either or both replies and if there is information in them of interest to our family, I’ll pass it on. Meanwhile, I’m plodding ahead on my own.

I look at it this way. Grandpa was right about the mountain. Maybe he was right about Alsace too. Franche Comté is in the same part of France. On the other hand, maybe he just heard about the mountain somewhere in his travels and related the story to his kids, with a little embellishment, of course.

*I wish to thank Ghislain Savoie, Gérard, my favorite French waiter, and Elaine Clement for their help with the English-French and French-English translations.*

**GENEALOGY/HISTORY-Archange Guidry**  
*Biography from 'The Historical Encyclopedia of Louisiana' Vol. 1*

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**Archange Guidry**, a member of one of the oldest families of Southwest Louisiana, and a life-long resident of Vermilion Parish, is a substantial and well-known rice grower of the Kaplan community where he has been closely associated with the rice industry for more than three decades. Mr. Guidry began the growing of rice on his own account some thirty years ago and prior to that had been associated with his father in similar operations. Mr. Guidry recalls that as a boy he worked in the rice fields for fifty cents per day. His farm situated near Kaplan is highly improved and abundantly watered. In addition to his extensive rice growing operations, Mr. Guidry also owns a splendid herd of mixed native cattle.

Archange Guidry was born in Vermilion Parish, Louisiana, on the twentieth of December, 1891, a son of Sebastian Guidry and Natelia (Simon) Guidry, both members of pioneer Vermilion Parish families. He attended the local schools and, during the greater portion of his life, has been identified with the growing and marketing of rice.

In 1910 Mr. Guidry was married to Miss Elle Harrington, also of Vermilion Parish and the daughter of Charley Harrington, a pioneer and widely-known Vermilion Parish farmer. Mr. and Mrs. Guidry have six children, Dalton, Leo, Minos, Agnes, Lelia and Lenis Guidry. Dalton Guidry, who is associated with his father in their joint rice growing enterprise, was married in 1927 to Miss Lucy Hebert, the daughter of Rene Hebert, a well-known carpenter of Kaplan. They have two children, Dalton Jr., and Raymond Guidry.

Mr. Guidry enjoys fishing and hunting but finds his greatest interest in life centered around his family, his farm and cattle. He is a highly esteemed citizen and is a member of Catholic Church.

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***A family tree can wither if nobody tends it's roots***

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*The Remaining Sons of Claude Guedry and Marguerite Petitpas (Claude, Charles, Alexis, Claude and Joseph) ....Continued from page 2*

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Claude Guedry and Marguerite Petitpas bore a second son named **Claude Guedry**, born about 1694. In the Census of Port Royal for 1698<sup>2,3,4</sup> he was a four-year old boy. In 1708 Claude was living at Merligueche with his parents and siblings as a 16-year old young man<sup>7</sup>. After 1708 Claude Guedry disappears from the record. What became of this young man? Did he marry a Mi'kmaq woman and chose to live among his wife's family? Did he suffer a tragedy and lose his life? Did he prefer the life of the woods over that of civilization?

**Joseph Guedry**, born about 1695, appeared as the son of Claude Guedry and Marguerite Petitpas in the Census of Port Royal for 1698<sup>2,3,4</sup>. At this time he was a three-year old child. By 1708 he had moved with his parents to Merligueche<sup>7</sup>. On 13 May 1725 Joseph was a sponsor during the baptism of Paul Dugast, son of Francois Dugast and Claire Bourk. In this document he was listed as "Joseph Guedry, son of Claude Guedry inhabitant of Merligueche"<sup>9,10</sup>. We no longer find a trace of Joseph Guedry after 1725.

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**Acadians in Gray - (Steven A. Cormier)**

Steven Cormier has a superb website with "Acadians in Gray". Not only does it have a wealth of information on Acadians who fought in the Civil War including unit rosters, cemetery photographs of Civil War graves and a photo gallery, but Steven has compiled an annotated list of all known Acadians who came to Louisiana during the period 1764-1785. There is a wealth of other genealogical gems on this website.

<http://www.acadiansingray.com/>

**Acadian-Cajun Genealogy & History – (Tim Hebert)**

If you have wondered about the history of the Acadian people before, during and after the deportations or the Cajun folks in Louisiana, this is the website to begin your search. Tim Hebert also has Acadian and Cajun genealogy sections that provide locations of source material for your genealogical research. As you explore the site, you find other interesting nooks and crannies including an Acadian art gallery and a store.

<http://www.acadian-cajun.com/index.htm>

**The Cajuns – Genealogy, History and Culture – (Stanley LeBlanc)**

Focusing primarily on the Cajuns of Louisiana, "The Cajuns" website provides interesting facts that are seldom found elsewhere. It is a very interesting site with short descriptions of various aspects of Louisiana history and its people, excellent links to other Cajun/Acadian history, genealogy and cultural sites and a synopsis of Louisiana's hurricanes from 1527 to 2005.

<http://thecajuns.com/>

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***Claude Petitpas Sr. and Catherine Bugart (parents of Marguerite and Claude Petitpas Jr.)***  
***by Sandra Pettipas Perro***

Included among some of the early French settlers who contributed to the colonization of Acadia are our ancestors Claude Petitpas Sr. and his wife Catherine Bugart. The colony was established in 1604 at Ste. Croix (Holy Cross) along Baie Francois (Bay of Fundy) on the north shore of present day Nova Scotia by Sieur de Mont and Samuel de Champlain. It is considered the first continuous permanent settlement by Europeans in North America. After a harsh winter in the region, Champlain relocated the colony across the Bay in Port Royal and it became the basis for what would later be known as Acadia. The entire region eventually encompassed what today is the province of Nova Scotia, Prince Edward Island, New Brunswick and part of the state of Maine.

Based on information I have collected for a book I have written on this family, and primarily from the Nova Scotia Provincial Archives in Halifax and from Fr. Melanson's research on the early French Petitpas settlers in the Chezzetcook area of Nova Scotia, our ancestor, Claude Petitpas Sr., was born in France in 1624. In 1658 he married Catherine Bugaret in Port Royal. This would have been only fifty-four years after the colony was founded so that we can consider our Petitpas ancestors among the first early European settlers in North America!

On the 1671 census of old Acadia, believed to be the earliest known record of the first families of the region, Claude Petit Pas (meaning 'little step') is listed at age 45 with 26 cattle and 11 sheep. In addition to his wife, Catherine Bagard, his household consists of seven children: Bernard, age 12; Claude (from whom I descend) age 8; Jean, age 7, Jacques, age 5 and 3 daughters. It is interesting to note that the names of female children were not usually recorded, but given that she was born in 1661, it is being assumed that daughter, Marguerite, is included in this list.

She would later marry Claude Guédry and become the ancestor of a number of families by variations of that name in the southern regions of the United States.

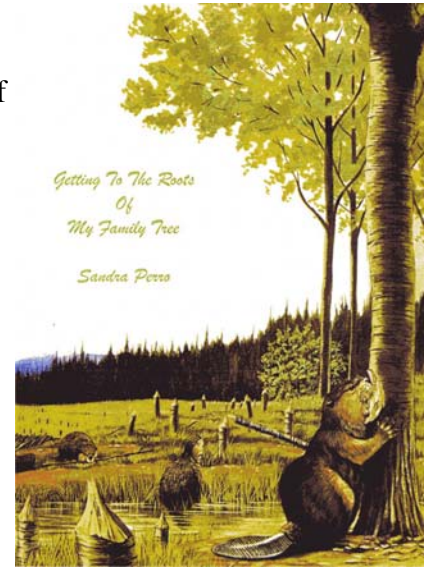
As censuses were not always accurate, this possibly accounts for the discrepancy in Claude Petitpas Sr.'s age based on the year in which he was born.

It should also be noted that many of our early ancestors were illiterate so that name spelling was generally left to the discretion of the individual recording it. This accounts for the frequent variations, especially with entries made by British officials that resulted in a more English appearance. As a rule of thumb, I vary the spelling to reflect the source from which I found it so that for example the spelling I quote from a baptismal document may not be the same as one that is quoted from a marriage certificate etc.

Given his position as clerk at Port Royal, for which he was bestowed the title Sieur de la Fleur (flower) our ancestor, Claude, was obviously an educated individual. The following entry, made and signed by him in French at Port Royal in 1684 appears to attest to this. Roughly translated it reads:

*The fifteenth day of July One Thousand Six Hundred Eighty Four I, myself, Claude petit pas, undersigned, clerk in the court and the seat of Port Royal, certifies to all to whom it shall pertain, to have registered the present at the Clerk's office so that nobody can pretend to have no knowledge of it. Made at the said Port Royal the twentieth day of July, one thousand six hundred and eighty four. Claude petit pas, clerk.*

Based on my research on Claude's wife, Catherine also appears to have been an individual of learning and even ahead of her time as far as women being involved in political affairs of the day were concerned.

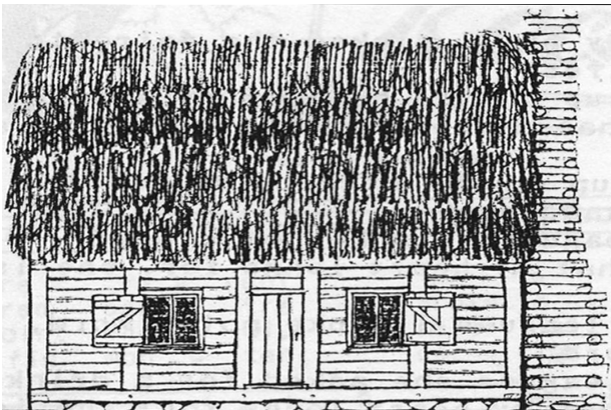


Although I found no date for the year in which she was born, she is reported to have died in 1693 en-route to Boston to negotiate an exchange of prisoners.

Whether her death was of natural causes, or the result of yet another skirmish between the French Acadians and nearby New Englander settlers, is not reported.

Catherine's father, Bernard Bugaret, a Basques carpenter, was employed at La Heve (LaHave) intermittently between 1636 - 1638 as a ship builder and an organizer of fur hunting expeditions for Nicolas Denys. Denys would later become governor of the Gulf of St. Lawrence from Canso, Nova Scotia to Gaspé, Quebec. While driving through northern New Brunswick for a visit to my home province of Nova Scotia, I discovered a plaque that has been erected and a community named in Denys' honour in the Bathurst area. This may be of interest to anyone attending the Acadian World Congress being hosted in the region in 2009.

Based on Fr. Melanson's research on the Pettipas of Chezzetcook, Nova Scotia, Claude and Catherine had twelve children. The two on which I was able to find the most information were Claude Jr. and his sister, Marguerite. Both appear to have spent time in the Merligueche (Lunenburg) area of Nova Scotia a short distance from where their maternal grandfather, Bernard Bugart was employed by Nicolas Denys.



Sketch of what an Acadian house might have looked like.  
(from Sandra Perro's book 'Getting To The Roots of My Family Tree')

Signature of Claude Petitpas

Descendants of the children of Claude Jr., his first wife, Marie-Thérèse, a Mi-kmaq and his second wife, Françoise Lavergne, had avoided the Deportation commencing in 1755 by joining other French families on Ile Royale (present day Cape Breton).

After the Fall of Louisbourg, they were granted permission by British Governor Lawrence of Halifax to settle in nearby Chezzetcook. Here they remained until uprooted by British Loyalists following the American Revolution. Today, a number of their descendants, including members of my maternal and paternal families, can be found in the Tracadie and Larry's River areas of Nova Scotia where I was born and raised.

Many descendants of Claude Jr.'s sister, Marguerite and her 2<sup>nd</sup> husband, Claude Guédry dit Grivois are located in Louisiana, Massachusetts, Maryland, Iowa, Texas, Quebec, New Brunswick, Nova Scotia and other U. S. states and Canadian provinces. Other descendants of Claude Petitpas and Catherine Bugaret live throughout the United States and Canada. During the Guedry-Labine and Petitpas Reunions held in Meteghan and Lunenburg, Nova Scotia in August, 2004 in conjunction with the 3<sup>rd</sup> Acadian World Congress, many of our family members were joyously reunited for the first time in 400 years!! It is hoped that old acquaintances can be renewed in New Brunswick in 2009.

***Heredity: Everyone believes in it  
until their children act like fools!***



## ***Book Nook***

### ***Acadian Lives in Cape Breton Island***

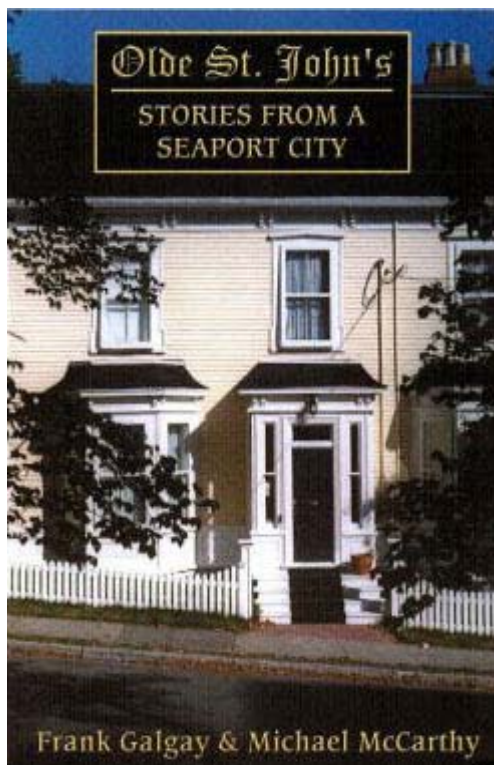
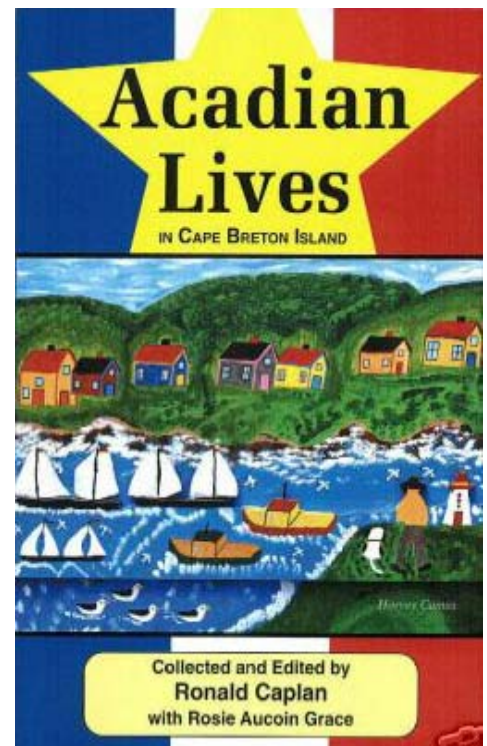
Collected and Edited by Ronald Caplan  
With Rose Aucoin Grace

Here are the voices of an extraordinary people in a beautiful land - the Acadians of Cape Breton Island. From fishing life to the cooperative movement, from daily life to sorcery and celebrations, their words and photographs open the door to an intimate portrait of this unique, little known world.

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- Sorcery Remembered
- Ulysses LeLievre and His Boats
- Chandeleur - A Feast of the Candles
- Alex Poirier, Fisherman from Plateau
- Alex John Boudreau and the Cooperatives
- The Story of the Cheticamp Rug

- Dr. Leo LeBlanc
- Leo Aucoin, Traditional Singer
- William D. Roach, Woodcarver
- Lubie Chiasson Tells Four Acadian Jokes
- Maria Goyetche of Petit-de-Grat
- Joe Delaney: Scarecrows and Mi-Careme
- Sophie Deveau: Two Children's Tales
- Walter Dugas and Oxen
- Gwen LeFort, War Bride in World War One
- With Wilfred Poirier, Lobster Buyer
- Frank Landry, 91, of Isle Madame



### ***Olde St. John's***

Stories from a Seaport City  
by Frank Galgay & Michael McCarthy

The capital city of Newfoundland and Labrador has historical roots as far back as the early 1500s. Since then, many colorful events have combined to give St. John's its unique personality.

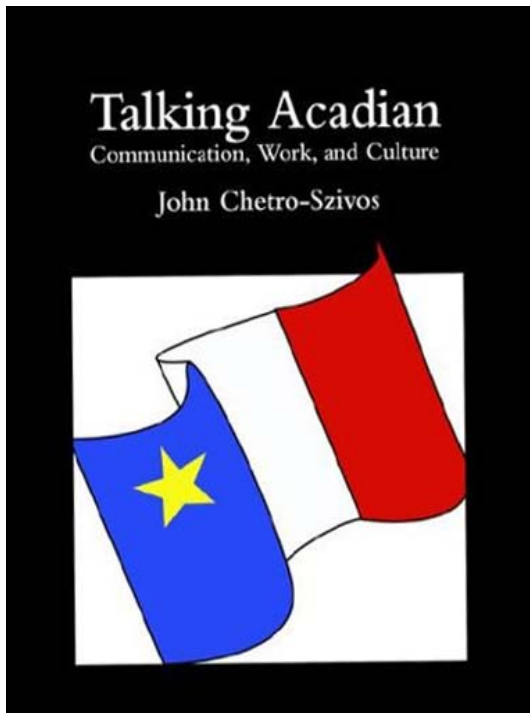
Clashes between the English and French, flamboyant politicians, living ghosts and haunted houses, and the rise and fall of courageous men and women have shaped its character. Today the city stands tall and proud against bitter Arctic winds and the wild Atlantic Sea.

#### **CONTENTS:**

- Section I - Introduction to the Historic City of St. John's
- Section II - Women in Eighteenth Century St. John's
- Section III - Crime and Punishment in Eighteenth Century St. John's
- Section IV - Flaming History: Fires in St. John's
- Section V - Shipwrecks In and Around St. John's
- Section VI - The Ghosts and Haunted Places of St. John's
- Section VII - Highlights of the Mayors of St. John's



## ***Book Nook – continued***



### **Talking Acadian: Communication, Work, and Culture**

By John Chetro-Szivos

One of the most fascinating of the many subcultures of North America is that of the French-speaking Acadians. *TALKING ACADIAN: Communication, Work and Culture*, by John Chetro-Szivos looks into the lives of the French-speaking American Acadians, particularly those who left eastern Canada to settle in Massachusetts in the 1960s. This book captures their feelings about family life and their values, morés and morals. It traces the ways they use communication to develop and maintain their culture. What the reader learns is that to talk about Acadians you must talk about work. This group gives us new insights into the world of work - a central feature of living for the Acadians and crucial to their self-definition. There are few sources about this culture and their experiences in the United States. This book makes contributions to communication studies, more specifically the Coordinated Management Meaning by analyzing the situated interactions of this community, demon-

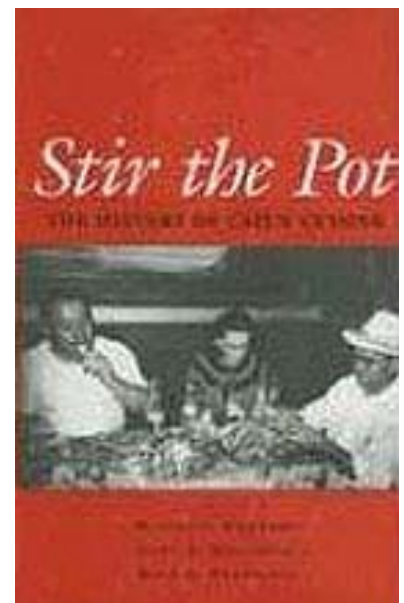
strating the capacity of communication to transmit the rules and grammar of a culture, and highlighting Cronen's consequentiality of communication. John Chetro-Szivos is a communication scholar and chair of the Department of Communication at Fitchburg State College in Massachusetts. He received bachelor's and master's degrees from Assumption College, a master's from Anna Maria College, and his doctorate in communication from the University of Massachusetts, Amherst. He has published several works in the field of communication, specifically on the Coordinated Management of Meaning theory and American pragmatism.

### **Stir the Pot: The History of Cajun Cuisine**

By Marcelle Bienville, Carl Brasseaux, Ryan A. Brasseaux

Louisiana Food. Louisiana History. Louisiana Culture. All three of these alluring topics are blended and cooked-down to a flavorful étouffée in *Stir the Pot*. The authors themselves - a chef, a historian, and a folklorist - form the perfect mixture to create this heart-warming collection of historical accounts, stories, techniques, and economic to religious influences that have driven the evolution of Cajun cooking for over two centuries.

But don't just take my word for it. The back cover of the book boasts commendations from renowned historians and authors John Mack Faragher and Jay Gitlin, and from Comander's Palace owner Ella Brennan. Emeril Lagasse, the star chef of the Food Network, states "I'm happy to see the real story of the evolution of Cajun cuisine finally put in print. For anyone who is unfamiliar with the subject, this book will be a great reference." And I believe that everyone, familiar or not, will enjoy this book throughout.



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## **JOSEPH GUEDRY AND ACADIAN CARD MONEY**

*By Marty Guidry*

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The typical form of payment for business transactions in Acadia was barter where two persons traded items of equivalent value. For example, several beaver pelts would be traded for a weight of sugar. Coins, the only form of legal tender in French Canada, were scarce and often non-existent. Coins had to be shipped from France across the Atlantic – a slow and often dangerous route.

In January 1685 Intendant Demeulle of New France ran out of money (coins) and had to find some way to continue to operate the Colonial Government. Ingeniously, he used his own credit to back an issue of promissory notes (called playing card money). As his promissory notes, he used regular playing cards on which both the Governor and the Intendant signed their names and on which the seal of the Treasurer was impressed in wax. The cards were cut in quarters and issued in denominations of 4 livres, 40 sols and 15 sols. There were 20 sols (sous) in one livre and 12 deniers in one sol (sou). The new “money” was placed into circulation and could be used to purchase goods. When a ship from France delivered coins, the Intendant would exchange the playing card money for coins. In September 1685 a ship arrived with coins and the playing card money was redeemed for coins.

Playing card money was reissued in February 1686 under the same terms as before and the “Colonial cash” continued to be used. Even in 1699 when the King forbade the use of playing card money, colonists continued to use it and the Intendant continued to issue it. The use of card money gained in sophistication as the corners of cards were cut according to a fixed table which set the value of the card money

.Since the Intendant kept few records of the playing card money issued, he did not know the amount of card money in circulation. In the early 1700’s far more card money was presented for redemption than the Intendant anticipated and he was unable to uphold his promise of exchanging the card money for coins. The card money then lost its credibility.

In 1706 the French government accepted the card money as legal tender; however, the Intendant could not issue any further card money. Slowly the card money was withdrawn from circulation; however, in 1759 approximately 41 million livres were still in circulation. With the fall of Quebec in 1759 France refused to honor its obligation to redeem the card money and it quickly became devalued. Britain then entered into negotiations with France to arrange a final liquidation of the card money and agreement was reached in which France would redeem the card money at 25% of its face value.

Some of the card money reached Acadia and was carried with the exiled Acadians to Louisiana where it was redeemed at New Orleans for currency used in the Louisiana colony. Colonial records indicate that at least four groups of Acadians exchanged card money upon reaching New Orleans:

- a group of 58 Acadian families from Halifax led by Joseph Broussard dit Beausoleil in April 1765 redeemed 33,395 livres, 18 sols
- a group of 73 Acadian families from Halifax led by Jean-Baptiste Bergeron in June 1765 redeemed 47,076 livres, 19 sols, 6 deniers
- a group of 37 Acadian families from Halifax led by Philippe Lachausee in November 1765 redeemed 27,044 livres, 7 sols, 8 deniers
- a group of Acadians settled in the Opelousas or Attakapas area had 6,890 livres, 17 sols of card money

Unfortunately only the list of families from the Joseph Broussard dit Beausoleil group has survived over the years. On this list is Joseph Guedry, one of the first two Guedry’s to settle in Louisiana. Joseph Guedry redeemed 260 livres of card money.

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The original Spanish records on the redemption of Acadian card money in Louisiana is at the Archivo General Indios, Audencia de Santo Domingo (Seville, Spain), Legajos 2585 (March 8, 1766 and July 9, 1766). The Broussard list of Acadians redeeming card money is on microfilm "France, Archives des Colonies, C 13a, Louisiana General Correspondence v. 45 p. 29".

The document identifying the Acadians led by Joseph Broussard dit Beausoleil who redeemed card money is below.

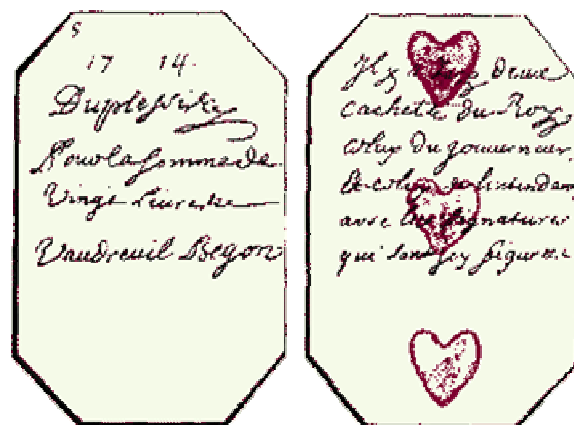
*Acte de l'Assemblée de la Nation Acadienne le 30. Mars 1766*  
*M. Broussard dit Beausoleil*

*Récapitulation des Reçus fournis par les*  
*M. Broussard dit Beausoleil, ci-dessus nommé, de la somme de*  
*en Billons de Banque qu'il lui a été payée pour la*  
*part de son associé M. La Maltrie de Bordeaux*  
*et de son associé totale c'est à dire avec celle du Broussard*  
*et de son associé copié.*

*Savoir,*

<i>Noms</i>	<i>Ordonnance</i>	<i>Billons</i>
Alexandre Broussard		136
Alexandre Broussard	56	66
Henri Broussard		37
Michel Broussard		74
Elisabeth Broussard	1108	415
Elisabeth Broussard	48	12
Michel Broussard	174	36
René Broussard	1096	608
Charles Broussard		713
Michel Broussard	192	670
Jean Broussard	861	1015
Joseph Broussard	48	164
Joseph Broussard		272
Joseph Broussard		161
Joseph Broussard	48	248
Joseph Broussard		116
Joseph Broussard		60
Joseph Broussard		30
Joseph Broussard	14	31
Joseph Broussard		60
Joseph Broussard	587	2775
Joseph Broussard		702
Joseph Broussard		201
Joseph Broussard		370
Joseph Broussard		70
Joseph Broussard		166
Joseph Broussard		892
Michel Broussard	1000	
Michel Broussard	410	480
Michel Broussard		411
Michel Broussard	14	181
Michel Broussard		3362
<i>Total</i>	<i>6285</i>	<i>27160 15</i>
<i>Billons</i>	<i>27160 15</i>	
<i>Ordonnance</i>	<i>6285</i>	
<i>Total</i>	<i>33445 15</i>	

Below are several examples of the card money used by the Acadians



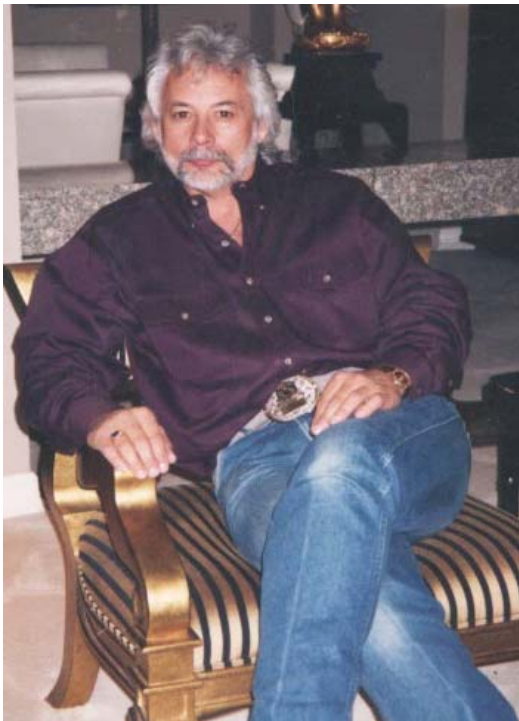


### **FAMILY TALENT - FRANK GUIDRY - Musician**

In the early 1960's guitar-playing Frank Guidry had a small band in Florida called "The Outlaws". The group disbanded in 1967 and Frank met Hughie Thomasson, a fellow guitarist, in Lutz, Florida. Hughie's band, "The Four Letter Words", playing typical 1960's rock music, had Hughie on guitar, Phil Humburg on bass, Hobie O'Brien at the electric organ, Dave Dix on drums and Herb Pino sang lead vocals. Frank agreed to join Hughie's band as long as "The Four Letter Words" became "The Outlaws". With a name like "The Four Letter Words" it was not a difficult choice. And thus was born one of the most popular local Florida bands during the last thirty years.

At its formation in 1967 the new Southern rock "Outlaws" featured Hughie Thomasson as lead guitarist, Frank Guidry as rhythm guitarist, Hobie O'Brien on the electric organ, Phil Humburg on bass, Dave Dix on the drums and Herb Pino as lead vocalist. In the early years "The Outlaws" practiced at Frank's home in Tampa, Florida. They'd set up in the kitchen and living room. In the late 1960's and the 1970's band members changed frequently as marriage and other callings pulled folks away. Besides the local gigs, occasionally "The Outlaws" opened for big-name entertainers as Credence Clearwater Revival, B. B. King and Janis Joplin.

In late 1968 amid squabbles and rumblings, Frank decided to leave "The Outlaws" to pursue other interests. Shortly afterwards Hughie Thomasson and Dave Dix also quit the band and the "The Outlaws" disbanded. In 1973 Hughie Thomasson reformed the "The Outlaws" with several new musicians and this popular Tampa-based, Southern rock band played until 1982 on both the local Tampa scene and nationally.



During Frank's tenure with "The Outlaws", they recorded one album at Epic Studios in New York City during 1968. The single "Fate" was to be released before the album; however, personal differences with the producer resulted in neither the single nor the album ever being released.

In March 2002 Frank was working in New Orleans, LA with his life-long friend Hughie Thomasson to record a solo album. Since then, Frank has returned to Tampa working with a new band.

*Left, Frank Guidry in 2002*

*The Outlaws, 1967, Frank Guidry, second from right*



***Genealogy: Life in the past lane***

## Share your ideas for the Newsletter

### *Contact:*

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**guidryrm@cox.net**

'GENERATIONS' newsletter is now in its fourth year. We hope to provide our readers with an interesting, informative and entertaining newsletter. Your input is always welcome and we look forward to another year of sharing family history and news with you.

The Guedry-Labine Family Newsletter, GENERATIONS, serves as a focal point for family members to share and learn about us. To submit your ideas, articles or comments, please contact:

Allie Guidry  
txguidry2000@yahoo.com

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