

*Sacramental Records*  
of known persons

CATHEDRAL-BASILICA OF ST. LOUIS KING OF FRANCE  
New Orleans, Louisiana

1750-1790

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SIMILAR RESEARCH BY CHRISTOPHE LANDRY

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[www.mylhcv.com/genealogy/](http://www.mylhcv.com/genealogy/)



Database of Christenings of People of Color, St Louis Cathedral, Register 4

Selection of Births, Baptisms, and Marriages

1777 Slave Census of the Attakapas and Opélousas Post

1830 Slave Holder Statistics in St. Landry Parish

1860 Slave Holder Statistics in St. Martin Parish

1860 Slave Holder Statistics in St. Mary Parish

Louisiana Mixed Marriages

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We encourage researchers to contact us to request (1) copies of entries of original acts in this body of work, (2) translations into English from Spanish and French, (3) genealogical research, or (4) modifications or addenda. The Roman Catholic Archdiocese of New Orleans played no role in the assembly of this database. Content in the pages to follow has been materialized through original St. Louis King of France Roman Catholic Cathedral-Basilica sacramental records now in the public domain.

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## Introduction

On Tuesday this week, I was conducting research for a client and opened up the New Orleans Archdiocesan sacramental records. Like so many genealogists, I went into the records in pursuit of a single entry, and baptisms and marriages I recognized by name – but had never seen an original copy of – jumped at me. I located the record I needed, to be clear. Yet, here I am, nearly seven days later, still in the records.

There is a kind of understanding, among genealogists, that when one finds research gems, irrespective of time and place, one should most assuredly notate where and when the record “fell into your lap.” Even better, if conditions permit, one should scan the record and run to cite it in whichever database the genealogist maintains.

When leafing through the volumes, so to speak, I found so many sacramentals useful to many researchers and families I personally know. So, I decided to abstract them, provide a scan of the record, and offer some helpful information on those for whom I have knowledge or genealogy already. For time and profession sake, I have not provided genealogies of the individuals in the pages to follow. I have deliberately only provided clues for researchers to use in their own research. I do have the genealogy on them, however. If interested in that, please do contact me directly, or see if the genealogy is not already on our website at <https://www.magazinlhcv.com/collections/genealogy>.

During the abstraction, I wrestled with how to present the information. I changed layouts three times, typeface and size five times, citation style twice, and remained tormented during the entire process of whether I would provide the abstracts in their original languages (ecclesiastical French and Spanish), or translate everything into English. In the end, I decided to use English, while maintaining spellings in the record (bracketed with more appropriate, or alternate spellings), Latin physical descriptors, majuscule names for better identification.

I should probably explain the long-S (ſ). In the records, they resemble a minuscule-F, and for this reason, many researchers have mistakenly abstracted the long-S as an F. The long-S was used in the 18<sup>th</sup> and early 20<sup>th</sup> centuries interchangeably with the S we know today. The long-S makes the same sound as the S in "sock."

You will find Latin physical descriptors used in many of the records included here. People today seem to both dislike and fear these terms, for sociocultural/political reasons reshaping minds in the 20<sup>th</sup> century. The truth is that if we conduct research on previous periods, and retrospectively impose modern terminologies (that people today prefer), then we are altering the world in which our ancestors lived. Latin physical descriptors are important, because researchers usually do not have portraits or pictures of people born several generations ago. The further back in time, the least likely there are these kinds of heirlooms.<sup>1</sup>

Today, in American English, and also European French and Spanish, these descriptors are rather gauche, and as a result have mostly been replaced today by racialized identities (white,

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<sup>1</sup> For more information on descriptors in the Americas, see the following: (1) <http://www.mylhcv.com/physical->

black, Indian, Asian, *noir*, *negro*), modern ethnic identities (e.g. African American, Native American, Arab, *amérindien/ autochtone*), or national identities (e.g. American, Mexican).

Regarding citations, here, to avoid text-heavy entries, I provide source in the abbreviated form used by the Archdiocese of New Orleans's archivists, only deviating to provide clarification on the register in question, and the entry number, the latter of which the Archdiocese's books do not provide. That is to say that each citation will be in round brackets ( ), and will contain (1) the Church-Parish where the record is located, (2) the type of register (i.e. baptismal, marital, or funeral), (3) the volume number of that register, (4) the page number within the volume, and if the acts are enumerated (5) the act's number. Importantly, some baptisms are included in marriage registers.

Hopefully this document will assist you in your research needs. Any questions, do not hesitate to email me at [christophe.landry@yahoo.com](mailto:christophe.landry@yahoo.com) .



Louisiana Historic & Cultural Visits




**G**lossary of terms

<b>dit</b>	<b>French</b>	Equivalent to "more commonly known as"
<b>D<sup>lle</sup></b>	<b>French</b>	Abbreviation of demoiselle, which is an unmarried young woman, and sometimes used for older unmarried women.
<b>D<sup>n</sup></b>	<b>Spanish</b>	Abbreviation for don, a social title equivalent to Sir.
<b>D<sup>ña</sup></b>	<b>Spanish</b>	Abbreviation for doña, a social title equivalent to Dame and Lady.
<b>el hijo</b>	<b>Spanish</b>	Junior, i.e. Juan BLANCO el hijo > Juan BLANCO Jr.
<b>el padre</b>	<b>Spanish</b>	Senior, i.e. Juan BLANCO el padre > Juan BLANCO Sr.
<b>esclave/esclave</b>	<b>French</b>	slave (unisex) Eclave à/au/aux means "slave belonging to," e.g. esclave aux Religieuses = slave belonging to the Ursuline Nuns
<b>esclavo/esclava</b>	<b>Spanish</b>	slave (esclavo = male, esclava = female). Esclavo/esclava de means "slave belonging to." Abbreviated to escl <sup>o</sup> or escl <sup>a</sup> , even e <sup>o</sup> or e <sup>a</sup>
<b>file à/de</b>	<b>French</b>	daughter of
<b>fil</b>	<b>French</b>	Junior, i.e. Jacques LEBLANC fil > Jacques LEBLANC Jr.
<b>fil à/de</b>	<b>French</b>	son of
<b>hija de</b>	<b>Spanish</b>	daughter of
<b>hijo de</b>	<b>Spanish</b>	son of
<b>incognito</b>	<b>Spanish</b>	unknown/unidentified; used interchangeably with "desconocido"
<b>Ma</b>	<b>Spanish</b>	Abbreviation of "Madama," approximation in Spanish Louisiana to the French "Madame"

<b>Madame veuve</b>	<b>French</b>	widow of the late [forename/surname], often abbreviated to M <sup>me</sup> V <sup>ve</sup> or M <sup>de</sup> V <sup>e</sup>
<b>madre</b>	<b>Spanish</b>	means mother; often abbreviated to m <sup>e</sup> , "mère" in French
<b>madrina</b>	<b>Spanish</b>	means godmother, or the female baptismal sponsor of a person christened in the Roman Catholic Church; often abbreviated to mad <sup>a</sup>
<b>negro/negra</b>	<b>Spanish</b>	physical descriptor for individuals of dark brown skin and coarse hair (negro = male, negra = female); often abbreviated to neg <sup>o</sup> and neg <sup>a</sup>
<b>padre</b>	<b>Spanish</b>	Used both for "father" in a family, and for Roman Catholic priests; often abbreviated to p <sup>e</sup>
<b>padrino</b>	<b>Spanish</b>	means godfather, or the male baptismal sponsors of a person christened in the Roman Catholic Church; often abbreviated to pad <sup>o</sup>
<b>padrinos</b>	<b>Spanish</b>	means godparents, or baptismal sponsors of an individual christened in the Roman Catholic Church
<b>père</b>	<b>French</b>	"Senior," i.e. Jacques LEBLANC père > Jacques LEBLANC Sr.
<b>Seigneur</b>	<b>French</b>	Social title meaning "Lord," a title exclusive to owners of "seigneuries" in monarchies. Seigneuries were/are large tracts of land owned by lords, who had peasants, serfs, or slaves working the land and/or paying rent to the lord. In Louisiana, Seigneur seems only to have been used for proprietors of lordships from Canada, Europe, and the Spanish colonial Americas.
<b>Sieur</b>	<b>French</b>	Social title equivalent to "Mr." in English, the precursor to the current "Monsieur." It is often abbreviated to S <sup>r</sup> , which should not be conflated with the abbreviations "Sr." (Senior) and "Sr" (Sister) in English, and should also not be conflated with "Seigneur" above. Often interchanged with "Monsieur."
<b>veuf</b>	<b>French</b>	widower, often abbreviated to v <sup>f</sup> .
<b>veuve</b>	<b>French</b>	widow, often abbreviated to v <sup>e</sup> or v <sup>ve</sup> .



 *Marriages*

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## **JEAN BAPTISTE RAPHAËL – NÈGRE LIBRE**

Native and resident of Martinique

Son of Jean RAPHAËL and Marguerite DE ST-CHRISTOPHE<sup>2</sup>

married 11 Aug 1725

## **MARIE GASPAR**

Native of Bruges, in Flanders [Belgium]

Daughter of Jean GASPAR, drummer in Mr LEBLANC [de Villeneuve]'s Company, and Agnès SIMON, also natives of Bruges.

Witnesses were Agnès SIMON – the bride's mother, Nicolas FINAUT – a soldier in LE BLANC's Company, Jean Joseph LAGRANDEUR d'Etain – drummer in DE MANDÉVILLE's Company, Jean BELAIR – Compagnie des Indes mariner

(SLC, M1 1720-1730, pages 89-90, #201 – record in French)

*See Images 1A and 1B*

For more information the bride, go to page 5-6 of the following index:

<https://www.scribd.com/doc/65102170/Louisiana-Mixed-Interracial-Marriages-Index-1699-1914>

A daughter born to this couple:

**MARIE RAPHAËL – NÉGRITTE LIBRE** was baptized 4 Jan 1731, to the legitimate marriage of Jean-Baptiste RAPHAËL and Marie GASPAR. Sponsors were Nicolas GUILLE and [illegible due to fading].

(SLC, BMF1 1731-1733, page 1)<sup>3</sup>

A very early example of a “mixed” marriage, between Europeans and persons of African descent.

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<sup>2</sup> Martinique, French Antilles. Unclear, from the original entry, whether the groom's mother is a native of the island Saint-Christophe (known in English as St. Kitts), in the Caribbean, or if this is her surname. In the groom's case, Frère Raphaël – the Capuchin priest presiding over the wedding – indicating birthplace with “natif de,” but did not for Marguerite.

<sup>3</sup> Priest erroneously wrote that she was a slave of her parents, then drew a line through those passages with information that she was the legitimate daughter of the couple. The strikeout and second handwriting is the same as the original handwriting in the entry. Margin has “Marie négritte.” - on file. Record in French

N: 201 Les autres ayans declaré Nelecauoir ont fait Leun' mariage  
 vintaines et ont signé, Jean Chastard, Estienne Paquet  
 dont St. Raphaël parent Capitan vicein general  
 Jean Baptiste Leun' 25. Les 25 aout apres avoir publicé un bandement mariage  
 Raphaël au phome de notre messe paroissiale et signé de des  
 Marie Gaspar autres Entre Jean St. Raphaël negre libre natif de  
 negres libres

Image 1A Nuptials of Jean-Baptiste RAPHAËL & Marie GASPART, part 1

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La mortiniquie fils de Jean Raphaël et de Marguerite de  
 St. Christophe habitant de la mortiniquie. Sa père et mère  
 d'une part et Marie Gaspart fille de Jean Gaspart tambour  
 de la Comp. de M. Le Maréchal et d'Agnes Simon Natives  
 de Bruges en Flandres. après avoir eu la permission par  
 écrit du mariage de M. Administrant Commandant général  
 de cette Colonie et n'ayant point trouvé d'Objection  
 à l'effet dudit mariage Je soussigné procureur général  
 de cette Colonie ay reçu leurs consentemens mutuels  
 et leur ay donné la Bénédiction Nuptiale avec les  
 Cérémonies ordinaires de l'Eglise Impression de parens et  
 témoins. Carosiv Agnes Simon mère de ladite Marie  
 Nicolas fils aîné soldat de la Comp. de M. Le Maréchal, Jean  
 Joseph La grandeurs d'Atain tambour de la Comp. de M.  
 de Mandeville. Jean Belais matelot de la Comp. de M.  
 Juché qui ayant tous déclaré ne sçavoir rien ont fait  
 leurs mariages individuellement en la forme de quoy J'ay signé  
 Raphaël procureur général

Le 17<sup>me</sup> Mars 1725. Le 3<sup>me</sup> jour après avoir publié l'ordonnance de  
 mariage dimanche le second de février et d'après de deux  
 autres pour bonis et vtables Raisons. Natus Jean  
 Labro natif de Tonnerre Venche d'agen paroisse St. Pierre  
 fils de défunt Jean Labro vicaire officier à la paroisse  
 de M. La Pel. et de Françoise Bonne femme sa mère et mère  
 d'une part et Jeanne Gilbert Natives de la paroisse de la mortiniquie  
 fille de défunt René Gilbert et Marguerite Birelle habitant  
 de cette Colonie sa père et mère d'une part de Jean Bache

Image 1B – Nuptials of Jean-Baptiste RAPHAËL and Marie GASPART, part 2

## **NICOLAS VISE**

Native of Wolkringen, Canton of Bern [Switzerland]  
Son of Jean VISE and Marguerite BUTCLER

married 6 Feb 1731

## **MARIE MAGDELEINE BINTER**

Native of Arenbach, Canton of Bern [Switzerland],  
Widow of Jean SCHUTZ, who was killed at Natchez  
Daughter of Jean Adam BINTER and Marie CATHERINE.

Witnesses were Nicolas CRISTINA, Conerad KILLIÉ [sic], Pierre CONTOIS.<sup>4</sup>

(SLC, M1 1720-1730, page 48, #4 - groom signs as Nicolas VISE)

*See Image 2*

**NOTES:** Nicolas VISE and Magdeleine BINTER are the genitors of the large WILTZ/VILTZ, DUCREST, and other families in Pointe Coupée, St. Martin, Iberia, and Lafayette Parishes.

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<sup>4</sup> The groom's birthplace is Walkringen, a municipality in the Bern-Mittelland District, Canton of Bern. The bride's birthplace is Horrenbach-Buchen, a municipality in the Thun District, Canton of Bern.





**SIMON VANON – NÈGRE LIBRE**

Native of Senegal

No parents provided

married 19 March 1731

**MARIE AMO – NÈGRESSE LIBRE**

of the Senegal Nation

No parents provided

Witnesses were René BABEN, Jean Louis – St. Louis Parish-Church cantor, and Pierre MARTINET

(SLC, M1 1720-1730, page 48, #7)

*See Image 3*

**NOTES:** unclear whether the groom was of the Senegal Nation, or simply born on the Senegal River. Clerics and civil clerks in colonial Louisiana seem to have clearly distinguished persons from what is the modern nation of Senegal, by writing that some were "natives of Senegal," and others, often in the same record, were "of the Senegal Nation."





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## FRANÇOIS CHEVAL – LIBRE

Son of Louise CHEVAL [father not provided]

Baptized 27 March 1753.

His baptismal sponsors were François TACTOR and Margueritte Daunard BERLINGUER

(SLC, B2, page 2)

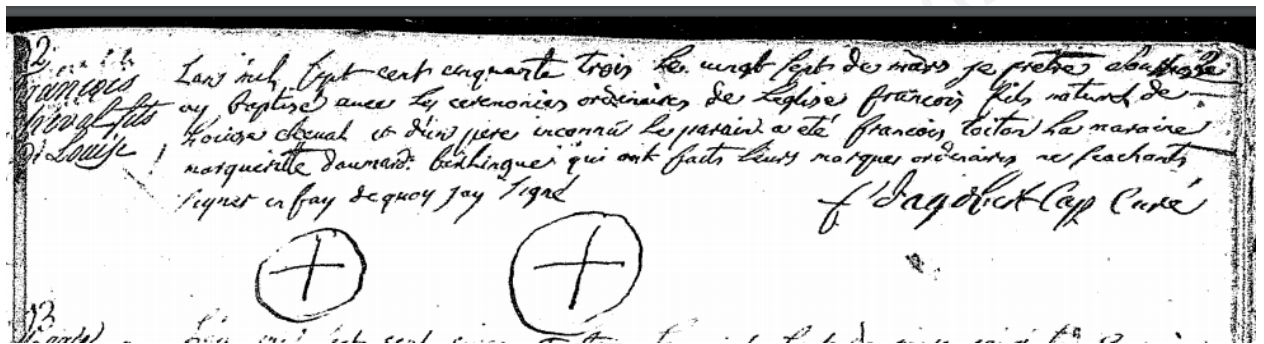


Image 4 Baptism of François CHEVAL [ESCOFFIER]

**NOTES:** François CHEVAL, later known as François ESCOFFIÉ/ESCOFFIER and Francisco ESCOFFIÉ, was son of Louise “Louison” CHEVAL – mulâtresse libre. He was a teacher in New Orleans and a relatively active member of the early post-war Republican Party. He fathered no children but married Marguerite GAILLARD, femme de couleur libre. He was a nephew of the well known engineer, Norbert RILLIEUX, his sister Constance VIVANT’s son, and a nephew of the large-scale commercial planter, Jean Baptiste CHEVAL, more commonly known as Baptiste MEULLION, who resided on Bayou Têche near present-day Léonville, in St. Landry/Martin Parish.

## JEAN BAPTISTE LA FRANCE

Legitimate son of Jean LA FRANCE and Christine, his spouse, a mulâtresse libre

Baptized 2 June 1754

His baptismal sponsors were Jean Baptiste DARÈ [he signs DARRÉ] and Louise Françoise ROQUIGNY

(SLC, B2/B3, page 23, #241)

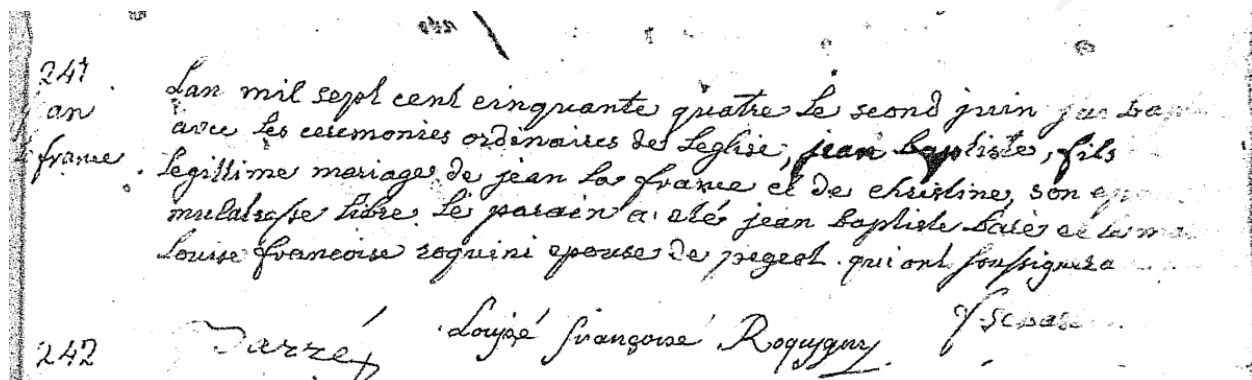


Image 5 Baptism of Jean-Baptiste LA FRANCE

**NOTES:** Another example of a “mixed” marriage. Jean Dargent LA FRANCE, who was white, and native of New Orleans, married Christine CHAUVIN de Léry, mulâtresse libre, on 21 May 1748 in St. Charles Borromeo Church in Destréhan (present-day St. Charles Parish). The marriage between Jean and Christine produced several legitimate children – (1) Marie Josèphe, baptized 19 March 1749; (2) Jean “Juan,” born about 1750; (3-4) Étienne and François, both baptized together on 2 June 1751; (5) Jean Baptiste, and (6) Marie Jeanne, baptized 12 April 1755. This was, in fact, Christine’s second “mixed” marriage.<sup>5</sup>

Before Jean, Christine had married an Irishman named Guillaume DENES (probably William DENNIS), a cobbler, on 8 Nov 1742. The couple produced two children, Margueritte, born in 1742, and Jean, born 18 April 1745. Guillaume died a year later, and was buried 11 April 1746 in Destréhan.<sup>6</sup>

<sup>5</sup> For Christine and Jean’s marriage, the citation is (SCB, M1, page 50). Marie Josèphe’s baptismal sponsors were Jean Simon DREGER père and Marguerite GOLOIS (SBC, B1, page 55). Marie Josèphe was baptized under surname LA FRANCE, baptismal sponsors. She married François VINET on 18 June 1764, under surname ARGENT. François VINET was a native of La Mothe-Achard, St. Côme Parish-Church, Diocese of Luçon [present-day Les Achards, Département de la Vendée, France], and was a former sergeant in DUPLESSIS’s Company (SLC, B5, page 177; SLC, M2, page 7). Marie Jeanne’s baptismal sponsors were André LETOIELL [sic] and Marie BOUTIN (SCB, B3, page 39). She bore numerous children for Antoine Jean BILLAUD. Étienne and François were baptized under surname DARGENT, baptismal sponsors François LIVAUDAIS and Marthe CHAUVIN for both. No father’s name, mother is Cristine, no surname (SLC, B2, page 221). Étienne and François fathered children with Jeanne FENELOU and Marie FENELOU, respectively. And Jean-Baptiste married Marie CHARLES in April 1767 (SLC, M2, page 28).

<sup>6</sup> Christine’s father’s name appears on her marriage to Guillaume DENES, but only “Chovin dit Deléry” appears on her second marriage to Jean LA FRANCE. Guillaume DENES, native of Lau in Ireland, interred 11 April 1746 (SCB, B1, page 39). Margueritte DENET, native of New Orleans, daughter of the late Guillaume DENET – a cobbler, and Christine CHAUVIN, married 8 Nov 1762 François MARTIN, native of St. Maigrin, Saintonge, Diocese of Xaintes [France] (SLC, B4, page 72). Jean DENES’s baptismal sponsors were Jean PUGEOL and Geneviève FROTIN (SCB, B1, page 33). Jean DENES, native of New Orleans, son of Antoine DENES and Christine DELÉRY, married 20 Aug

**ANDRÉ – NÈGRE LIBRE** was baptized 10 July 1754 and with the consent of his master, Mr. MAI, given his freedom through his parochial baptism. Sponsors: Mr. MAXENT and Madame MAXENT, his spouse (she signs Marie Maxent)  
(SLC, B2, page 25, #264)

San m'isteph. est gu'antecing uante quatre les dix mille jay baptea  
 copuain m'ist baptee avec les ceremonies ordinaires de l'eglise  
 andre negre libre du consentement de monseigneur ma, lequel a été  
 pour Garrien monseigneur et pour madame madame maxent  
 son épouse qui se font faire avec moi  
 Marie Maxent

Image 6 Baptism of André dit Léveillé MASSE

**NOTES:** This is likely André dit Léveillé, also known as Léveillé MASSE, who resided on Bayou Têche in the vicinity of what is present-day Berwick, in St. Mary Parish. He married Marie-Flore, négresse, who also belonged to André MASSE, daughter of Marie, négresse libre of the Senegal nation, and perhaps Marie's husband, Jean dit Ingui, nègre libre of the Mandingo nation. All belonged to André Masse. Baptiste, the next baptism, is a son of André and Marie-Flore.

**BAPTISTE – NÉGRILLON LIBRE** was baptized 10 July 1754, given freedom through the consent of his master, Mr. MAI. His baptismal sponsors are the same sponsors as his father, André, above. He is known in records as Baptiste MASSE (SLC, B2, page 25, #265).

265  
 Le même jour j'ay baptee avec les ceremonies  
 ordinaires de l'eglise le nommé Baptiste negrillon  
 du consentement de monseigneur ma et pour madame  
 les denamez cy dessus, qui se font faire avec moi  
 Marie Maxent

Image 7 Baptism of Baptiste MASSE

1764 Marie Joséphe SAUVAGIN, also spelled SAUVAGE, native of Luxembourg, St. Blaise Parish-Church, Diocese of Trier (SLC, B5, 180; SLC, M2, 9).

**ADÉLAÏDE OLIVIER de Vézin** was born 20 Feb 1755 to [faded] OLIVIER de Vezin and Marie Joseph DU PLESSY, his spouse. Adélaïde was baptized 2 March 1755. Her baptismal sponsors were Vincent DAUBERVILLE – authorizing commissioner, and Dame Magdeleine Victoire PETIT de Livillier de la Houssay [sic] (she signs de Livillier de Lahoussaye) (SLC, B2, page 36, #383)

383. L'an mil sept cent cinquante cinq le second de mars  
 de l'année de la naissance de Adélaïde  
 ordinaires de l'église de St Vincent Adélaïde  
 née le vingt de fevrier de la même année et ondoïe  
 en la maison par le P. p. Valentin, du legillime mariage  
 Olivier et de Vezin et de Marie Joseph du  
 Plessis son épouse, le parain de ce mariage Vincent  
 Dauberville commissaire ordonnateur et Dame  
 Magdalene victoire petit de Livillier de la Houssay  
 qui ont sousigné avec moi le jour et an que dessus  
 Dauberville de Livillier de Lahoussaye. Sébastien qui surpat

Image 8 Baptism of Adélaïde OLIVIER de Vézin

**NOTES:** Adélaïde OLIVIER de Vézin was a daughter of Pierre-François Louis Marie OLIVIER and Marie Joseph GASTINEAU du Plessis. The online *Dictionary of Canadian Biography* states that Pierre-François was born in France on 28 April 1707 at Aingoulaincourt (present-day Département de Haute-Marne) to Hugues OLIVIER and Louise LE ROUX. Pierre-François was apprenticed as an ironman, and rose to the ranks of ironmaster, when King Louis XV hired him to investigate the Saint-Maurice ironworks in Canada (Quebec). Pierre-François accepted the opportunity, arriving in Quebec in September 1735. The ironworks at Saint-Maurice, near Trois-Rivières, proved quarrelsome and complicated, and by 1744, Pierre-François assumed the roles of chief road officer and surveyor general for the colony of Louisiana. He returned to Quebec to marry Marie Joseph, a daughter of the well known voyageur, Jean-Baptiste GASTINEAU du Plessis. For more on Pierre-François, visit his biography in English here: [http://www.biographi.ca/en/bio/olivier\\_de\\_vezin\\_pierre\\_francois\\_4E.html](http://www.biographi.ca/en/bio/olivier_de_vezin_pierre_francois_4E.html) Adélaïde's brother, Charles OLIVIER de Vézin de St-Maurice, is patriarch of the OLIVIERs of Southwest Louisiana, through his wife and two mulâtresse libre mistresses.



**SUSANNE – MULÂTREISE ESCLAVE** belonging to Mr. [DUROCHER dit] Castillon, was baptized 27 May 1756. Parents not included. Baptismal sponsors were Nicolas – nègre esclave à Made Lordso [?] and Marianne – négresse belonging to the said Castillon (SLC, B2, page 38 , #637)

L'an mil sept cent cinquante six le vingt sept de mai j'ai bap  
 tisé avec les ceremonies ordinaires de l'église Susanne mulâtresse escla  
 ve à castillon le parain a été Nicolas nègre esclave à made lordso et la  
 marraine marianne au nègre au vil castillon  
 J. Labastie

Image 9 Baptism of Susanne

**Notes:**

This may be the baptism of Céleste Suzanne DONATO-BELLO, quarteronne daughter of Donato BELLO of Italy and Marie-Jeanne TAILLEFER, who married Jean Baptiste CHEVAL, more commonly known as Baptiste MEULLION – mulâtre libre, residents of Sts. Landry and Martin Parishes.

**AGOBARD – NÉGRILLON ESCLAVE** was baptized 21 Feb 1757. His mother was Jannette [sic], négresse esclave a Mr. FUSILLIER. Baptismal sponsors: P[rest cut off - Pierre?] – nègre belonging to the said FUSILLIER and Françoise – négresse à Mr. de [rest cut off] SLC, B2, page 72, #799

L'an mil sept cent cinquante sept le vingt un fevrier j'ai  
 bap tisé avec les ceremonies ordinaires de l'église Agobard négresse  
 esclave à Mr. Fusillier le parain a été P[rest cut off - Pierre?] nègre  
 à Mr. de [rest cut off] et la marraine Françoise négresse à Mr. de [rest cut off]  
 en foi de quoi j'ai signé  
 J. Labastie

Image 10 Baptism of Agobert

**NOTES:** Agobard, or Agobert, was son of Jeanne “Jeanette,” négresse slave belonging to Gabriel FUSÉLIER de la Claire. All were residents of the Attakapas District by 1770. Gabriel was commandant at the Attakapas at one point during the Spanish period.



**LOUIS – ESCLAVE CARTERON**

Baptized 21 Jan 1758

His mother was Jacqueline – mulatresse esclave belonging to Jacque LEMELLE le fils

Baptismal sponsors were Mr. LEDUFF and Dame LEMEL (she signs as Mariele Lemelle)

(SLC, B2, page 89)

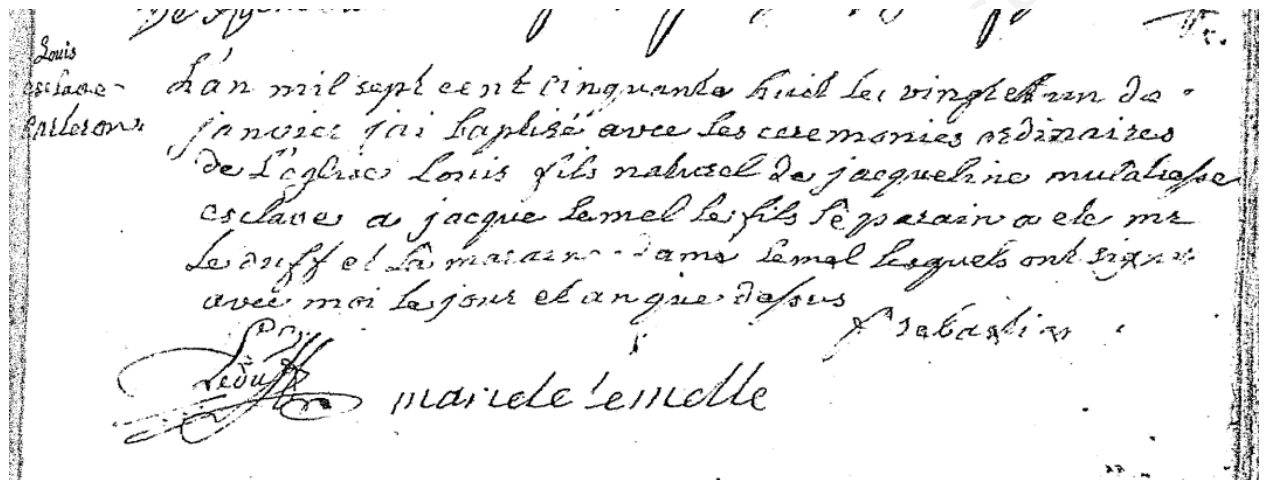


Image 13 Baptism of Louis

**NOTES:** Louis carried DUSUAU as a surname. His mother, Jacqueline, was the long-term concubine of Jacques “Estévan” LEMELLE, and bore him numerous natural children. Louis DUSUAU married Charlotte Émélie SAVANT.

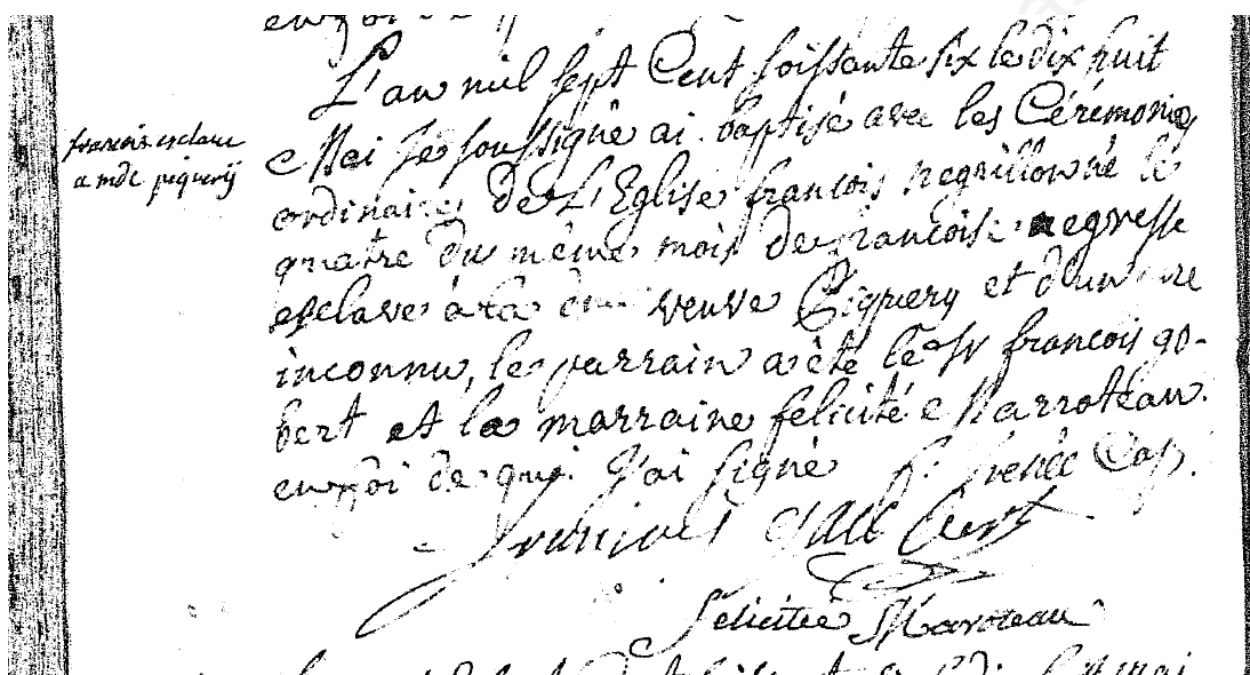
**FRANÇOIS – NÉGRILLON ESCLAVE** belonging to Madam PIQUÉRY [sic],

Born May 1766 to Françoise – négresse esclave belonging to the widow PIQUÉRY.

Baptized 18 May 1766

Baptismal sponsors were Sr François GOBERT and NARROTEAU

(SLC, B5/B6?, page 131)



Le 18 mai mil sept Cent soixante six le dix huit  
Moi le sousigné ai baptisé avec les Cérémonies  
ordinaires de l'Eglise François Négrillon le  
quatrième du même mois de François négresse  
esclave à la comtesse Piquery et d'un nom  
inconnu, les parrains ont été le Sr François go-  
bert et la marraine Felicité Narroteau.  
en foi de quoy j'ai signé  
J. P. Piquery  
Felicité Narroteau

*François esclave  
de Mde Piquery*

Image 14 Baptism of François

**NOTES:** In 1771, at Nueva Orleáns, Juana FADET, viúda Pedro PIQUÉRY, emancipated 2 mulato slaves, who were siblings, named Francisco, age 17, and 16-year-old Margarita Dorothea, for their good services, fidelity, and the love the mistress has for their mother, Francisca, who also is a slave of the mistress. Liberated with permission of the governor (Midlo Hall, Database of Emancipated Slaves, MS Excel version, lines 215-216). Two years later, Juana FADET, viúda Pedro PIQUÉRY, emancipated Francisco and Margarita's mother, Francisca, age 40, as well as 2 of her children, named Julia, age 4, and Carlos (Ibid., lines 335-337).

François PIQUÉRY – mulâtre libre, fathered children with Marianne SIMON – mulâtresse libre, native of the Pointe-Coupée Post, resident of the Opélousas Post, daughter of (probable) Nicolas SIMON de la Cour and Marianne – négresse esclave.

**LOUISA CHEVAL – QUARTERONA LIBRE**

Born 26 May 1792 to Luisa CAVALLO – mulata libre and unidentified father

Baptized Sunday, 21 April 1793

Baptismal sponsors were Juan Luis LUISION and Delaida – quarterones libres, the child's siblings

(SLC, “5<sup>e</sup> Registre des baptêmes de couleur,” pages 48-49, #180)



Image 15 Baptism of Louise CHEVAL

**NOTES:** This is Louise VIVANT, the natural daughter of Jean-Charles VIVANT and Louison CHEVAL – mulâtresse libre. Louise is a sibling of François ESCOFFIER on page 11, a niece of Baptiste MEULLION – mulâtre libre of Bayou Têche, and aunt of the well known engineer, Norbert RILLIEUX.

## SERAFINA BOUGÈRE [sic] – QUARTERONA LIBRE

Born 22 Jan 1792 to unidentified father, and, Roseta BOUGERE [sic] – mulata libre

Baptized Sunday, 21 April 1793

Baptismal sponsors were D<sup>n</sup> Luis ARNAUD and Serafina BOUGERE (signed)

(SLC, B5 de couleur, page 49, #181)

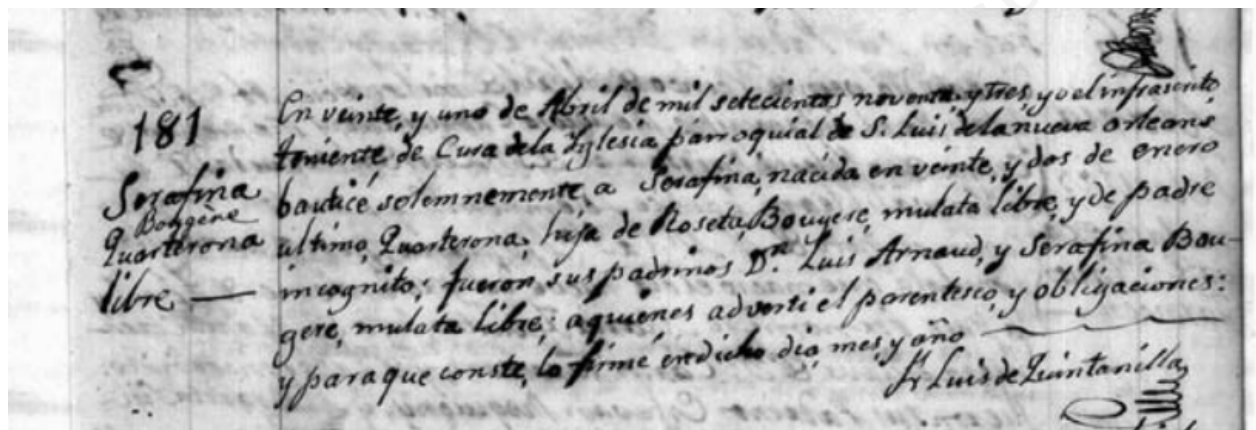


Image 16 Baptism of Séraphine BOUGÈRE

**NOTES:** Séraphine BOUGÈRE bore children for a Georges, two of their daughters, Rose-Aimée BOUGÈRE and Charlotte BOUGÈRE, bore children for François FRILOT – quarteron libre, native and resident of St. Martin/Mary Parish (present-day Iberia Parish), son of Claude FRILOT dit St-Éloy and Rosette BOUTTÉ – mulâtresse libre, native of the Attakapas.

**CELESTINO BIZOT – MULATO LIBRE** was baptized 17 Jan 1777 to Magdalena – mulata esclava. Baptismal sponsors were Jacque – libre and María Ana – negra esclava (SLC, B4 de couleur, page 4,#17).



Image 17 Baptism of Célestin BIZOT

**NOTES:** Célestin BIZOT, son of unidentified father and Madeleine, was baptized 17 Jan 1777. Baptismal sponsors were Jacques and Marianne (SLC, Mixed Baptisms, vol 8, page 4 - page is very damaged by ink bleed. Priest's marginal note: he died 14 July 1832).

According to the last will and testament, Célestin and his siblings were the natural children of Jean Joseph BIZOT, who acknowledged paternity before notary PÉDESCLAUX on 21 June 1799. The testatrix, Magdeleine BIZOT, acknowledged being freed from slavery by the widow of Étienne LEMAIRE (New Orleans, Will Books, vol 4 1824-1833, pages 96-97 – on file).

In 1777, at Nueva Orleáns, Joseph BIZOT (also spelled BIZOTTE), emancipated Célestin, cuarterón, son of Magdalena. Several other children of Magdalena were mentioned: Clarice, Maneta, and Santiago. This is consistent with Magdeleine BIZOT's last will and testament, where she stated that Jean Joseph BIZOT acknowledged paternity of 3 of her children. She herself was freed from the widow LEMAIRE according to her will.

Magdalena - mulata, age 38, and a daughter, Clarita (Clarica - cuarterona), age 3 months, were emancipated by this same Joseph BIZOT in 1778 at Nueva Orleáns. (Midlo Hall, Database of Freed Slaves, MS Excel version, line 481; lines 539-540).

BIZOT freed Naneta, age 3, and Santiago, age 5 months, both cuarterones esclavos belonging to him, children of Magdalena, in 1782 at Nueva Orleáns (Midlo Hall, Database of Freed Slaves, MS Excel version, lines 800-801).

In 1791, at Nueva Orleáns, Juan Joseph BIZOT emancipated Magdalena, mulata esclava, age 46, and Joseph, cuarterón esclavo, age 10 (Ibid. 1493, 1498).

## MARTIN ROBIN – QUARTERÓN LIBRE

Born to Margarita EAUDITEUR[?] on 24 Dec 1791

Baptized 14 Feb 1792

Baptismal sponsors were Martin ROBIN and María Antonia DE VEA

(SLC, Baptêmes de couleur, vol 4, page 289, #1426 – the Archdiocesan printed sacramentals indicate book 12 – Archdiocese sacramentals, volume 5, page 320)

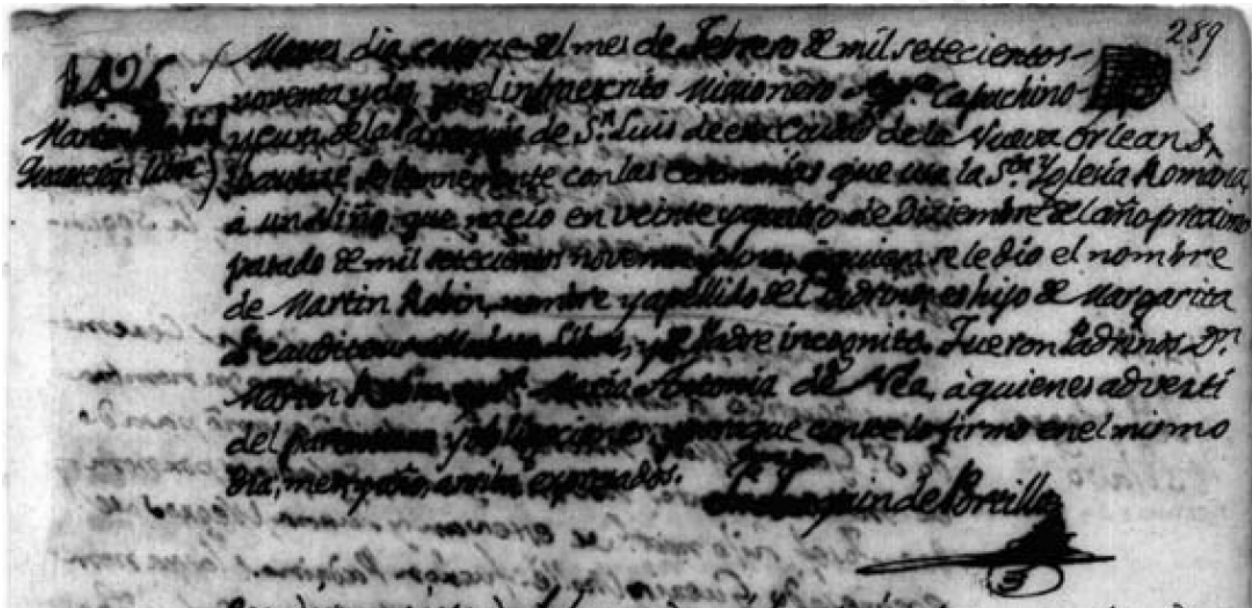


Image 18 Baptism of Martin ROBIN

**NOTES:** This is almost certainly Martin AUBRY – quarteron libre, resident of Bayou Tortue, St. Martin Parish, who married Lucille OZENNE – quarteronne libre, daughter of Jacques-François OZENNE père and Marie Chalinette – mulâtresse libre. The latter should not be conflated with Marie-Chalinette DE BLANC – griffonne/mulâtresse libre, who bore children for Joseph François OZENNE and Joseph Edmond OZENNE, natives and residents of the same civil parish.



**ROSE – SLAVE** belonging to Mr. BOTTÉ [sic], was baptized 16 April 1769. Her parents were unidentified father and Françoise, négresse esclave belonging to the said Mr. BOTTÉ. Baptismal sponsors were Claude, nègre esclave, and Esther, négresse esclave, both sponsors belonging to the same Mr. BOTTÉ.

(SLC, B6 Blancs et Esclaves, page 47)

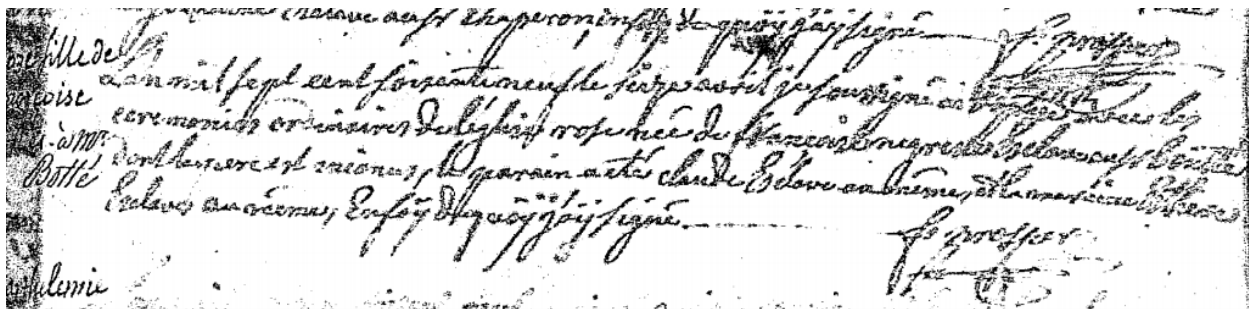


Image 19 Baptism of Rose BOTTE

**NOTES:** Known more commonly as Rosette BOUTTÉ – mulâtresse libre, daughter of (presumed) André Claude BOUTTÉ dit Lalime and his négresse slave Philomène Françoise "Fanchon." Rosette was the long-term concubine of Claude FRILOT dit St-Éloy, a New Orleans Creole. All resided at La Côte-aux-Puces, present-day Grand-Marais and Patoutville, in lower Iberia Parish, in the vicinity of New Iberia.

**CÉLESTIN – ESCLAVE** belonging to Mr. DE LA HOUSSAYE, was baptized 20 January 1771. His parents were unidentified father and Zaÿre, négresse belonging to the same Mr. DE LA HOUSSAYE. Baptismal sponsors were illegible due to ink bleed.

(SLC, B6 - idem, page 101)



Image 20 Baptism of Célestin DE LA HOUSSAYE

**NOTES:** This is Célestin dit Isidore DE LA HOUSSAYE – mulâtre libre, born to Marguerite Orté Zaïre DE LA HOUSSAYE – négresse libre, all former slaves of Paul-Augustin DE LA HOUSSAYE. Isidore was in a relationship with Charlotte BENOÎT – quarteronne libre, daughter of (presumed) François BENOÎT de Sainte-Claire of Illinois, and Charlotte DE CLOUET – quarteronne libre, formerly a slave of Alexandre Joseph François DE CLOUET de Piettre, commandant of the Attakapas Post during the Spanish colonial era. All were residents of present-day St. Martin Parish.

## MARIE ADÉLAÏDE LEMELLE – LIBRE

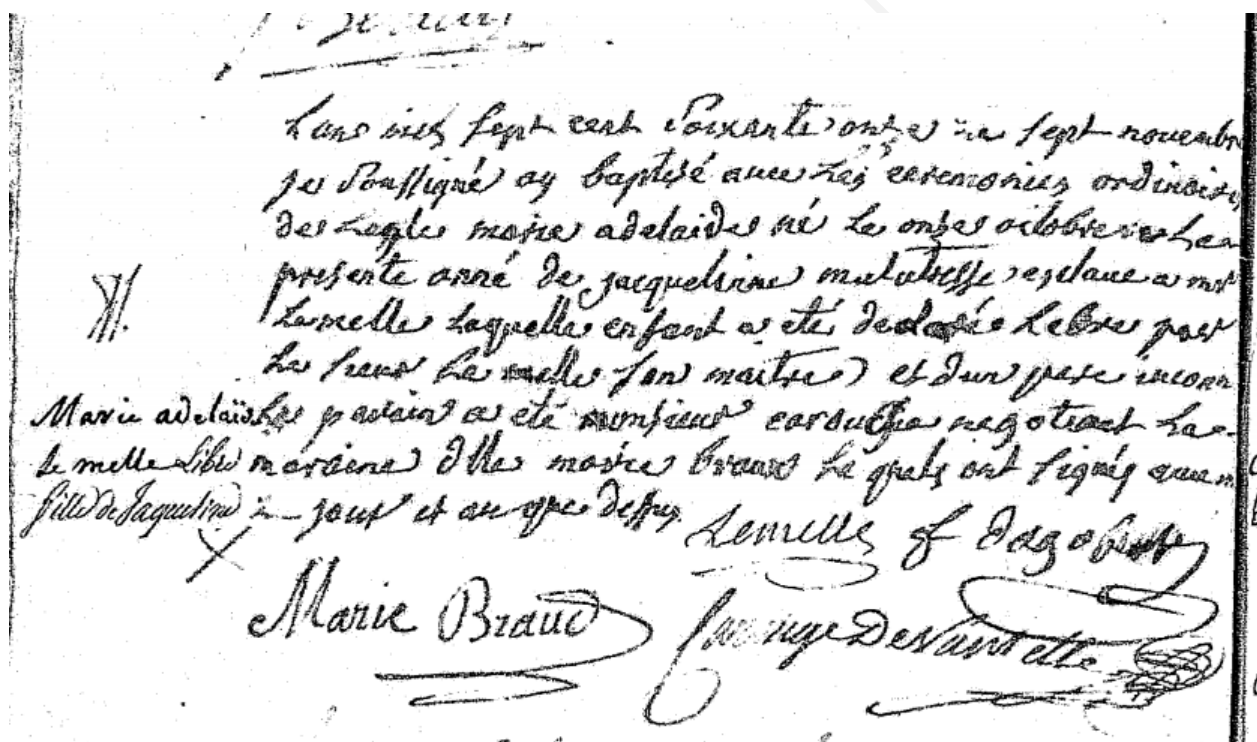
Declared free this day by her master, Mr. LEMELLE

Born 11 Oct 1771 to unidentified father and Jacqueline, mulâtresse esclave belonging to Mr. LEMELLE

Baptized 7 Nov 1771

Baptismal sponsors were Mr. CARSUGE – businessman (he signed CARSUGE de Vantelle) and D<sup>lle</sup> Marie BRAUD (signed)

(SLC, B6 Blancs et Esclaves, page 123)



Le 7<sup>e</sup> jour de novembre 1771  
Les sieurs sept cent soixante onzes le sept novembre  
par l'office de baptême avec les cérémonies ordinaires  
des églises noires adélaïde née le onze octobre de la  
présente année de jacqueline mulâtresse esclave à son  
seigneur laquelle enfant a été déclarée libre par  
les sieurs le melle son maître) et d'un pape inconnu  
Marie adélaïde prénoms a été nommée carsuge négociant ha-  
le melle libre mercière d'les maîtres braud le quels ont signé avec  
fille de jacqueline en jour et au lieu de l'eglise de St. Louis  
Marie Braud

Image 21 Baptism of Marie Adélaïde LEMELLE

**NOTES:** This is Marie Adélaïde LEMELLE – quarteronne libre, daughter of Jacques "Estéban" LEMELLE and Jacqueline – mulâtresse libre. She was a half-sibling of Louis DUSUAU on page 20. She was the long-term concubine of Louis Bruno GIRAUDEAU, a native of France.

**JEAN BAPTISTE – MULÂTRE ESCLAVE** belonging to Mr. TISONNEAU, was born 27 July 1776, and baptized 17 Aug 1777. His parents were unidentified father and Madeleine – négresse esclave belonging to Sr TISONNEAU. Baptismal sponsors were Baptiste – mulâtre belonging to Mr. DE GRANDMAISON and Rose – négresse esclave belonging to Mr. TISONNEAU.

(SLC, B6 - Blancs & Esclaves, page 6)

...négresse esclave au Sr Tisonneau ...  
 L'an mil sept cent soixante sept le dix sept aoust j'ai baptisé avec les cérémonies ordinaires Jean Baptiste mulâtre né le vingt sept juillet dernier fils naturel de Madeleine négresse au Sr Tisonneau son père inconnu le parrain a été Baptiste mulâtre esclave de M<sup>r</sup> de Grandmaison et la marraine Rose négresse esclave de M<sup>r</sup> Tisonneau en foi de quoy j'ai signé  
 J. Archange  
 Retrieved by Christophe Landry  
 christophe.landry@yahoo.com

Image 22 Baptism of Jean Baptiste TISONNEAU

**NOTES:** Jean-Baptiste TISONNEAU – mulâtre libre moved to the Opélousas Post during the Spanish colonial period, where he became the long-term consort of Victoire Marie LASONDE – négresse libre, formerly a slave of Antoine PILLET dit Lasonde of Illinois.

**AUGUSTIN – MULÂTRE ESCLAVE** belonging to Sr. SÉNET, was born 2 Jan 1765, baptized 27 April 1766. His parents were unidentified father and Louise – négresse esclave belonging to the same Sr. SÉNET. Baptismal sponsors were Antoine – mulâtre slave belonging to Sr. LA LANDE – counselor in the Conseil Supérieur, and Marie – négritte esclave belonging to Dme veuve DAUPHIN.

(SLC, B5, page 128)

...  
 L'an mil sept cent soixante six le vingt sept avril j'ai baptisé avec les cérémonies ordinaires de l'église Augustin mulâtre esclave au Sr Sènet habitant né le deux d'août dernier de Louise négresse esclave au même et d'un père inconnu le parrain a été Antoine mulâtre esclave au Sr La Lande Conseiller et la marraine Marie négritte esclave à la Dme veuve Dauphin en foi de quoy j'ai signé  
 J. Archange

Image 23 Baptism of Augustin SÉNET

**RAIMOND – ESCLAVE** belonging to Mad. DUBREÛIL, was born 15 July 1764, and baptized 29 July 1764. His parents were unidentified father and Marie – esclave belonging to Mad. DUBREÛIL. Baptismal sponsors were Raimond Roseimond DUBREÛIL and [faded]. (SLC, M3, page 7)

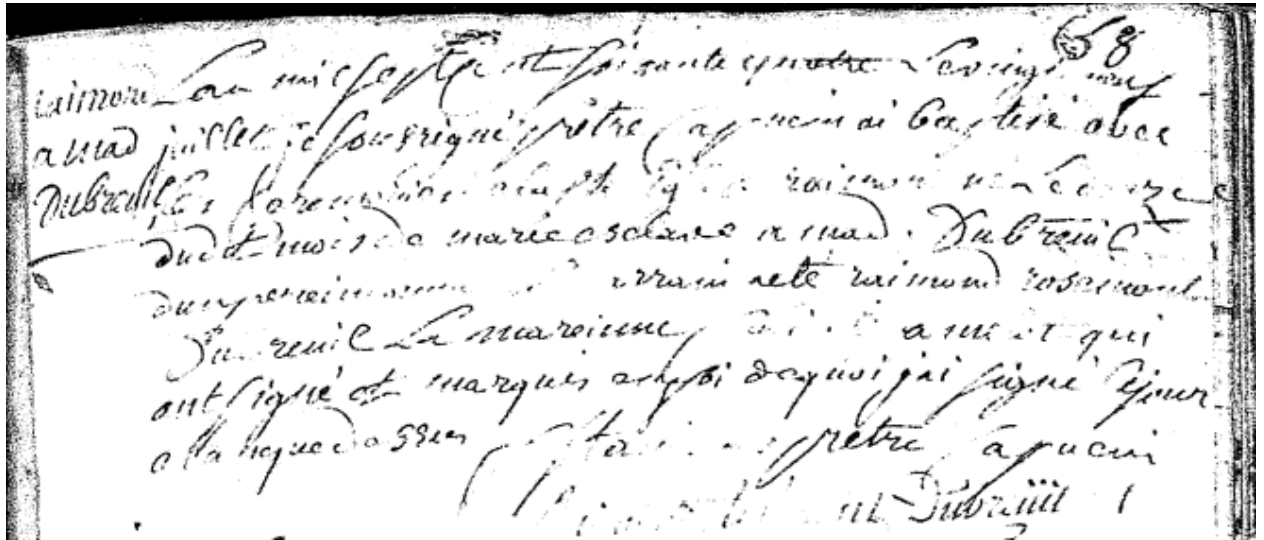


Image 24 Baptism of Raimond DUBREÛIL

**NOTES:** Raymond GAILLARD fils, also known in Spanish as Raymundo GALLAR and Ramón GALLAR, was the natural son of Dr. Raymond GAILLARD of France and Marie Manon DUBREÛIL – mulâtresse libre. He married Marie Isabelle "Manon" DESTRÉHAN/BROUTIN, quarteronne libre, daughter of (presumed) Ignace-François BROUTIN père and Catherine DESTRÉHAN, mulâtresse libre.

**PEDRO – NEGRO ESCLAVO**, son of unidentified father and [illegible - Tuabelo?] – negra esclava of Madam BOMO [sic], was born 1 Dec 1792, and baptized 18 Jan 1893. His baptismal sponsors were Pedro – negro libre and Ysavel – negra esclava of Mr PRIOAUX [?]. (SLC, B4 de couleur, page 321, #11028)

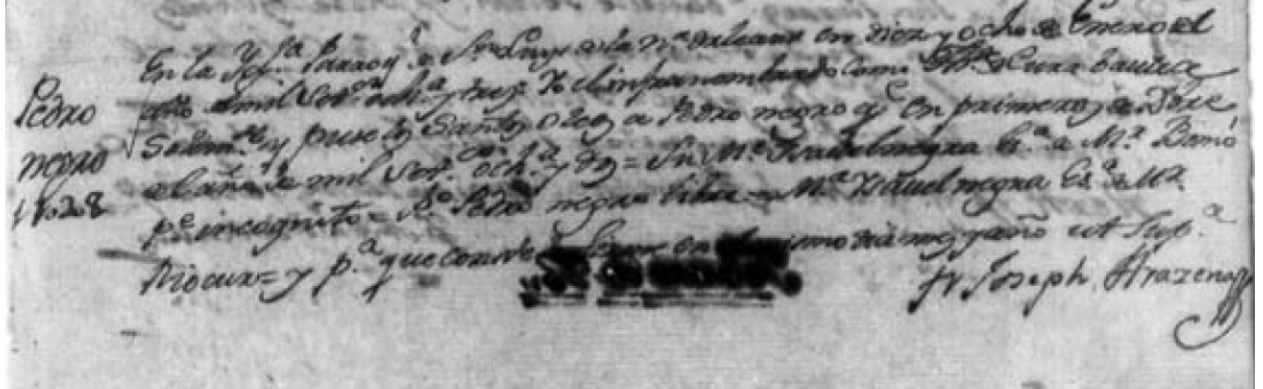


Image 25 Baptism of Pedro BEAUMONT

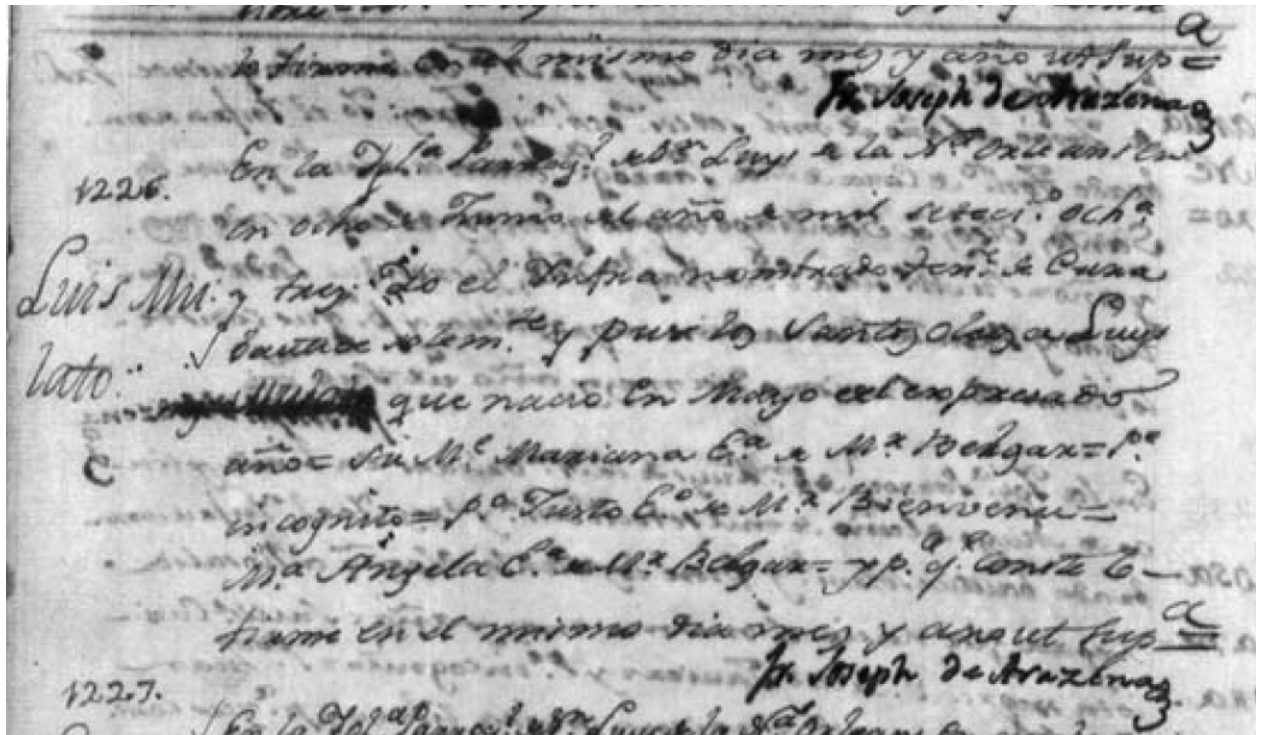
**NOTES:** If this is Pierre LAVIOLETTE's baptism: he was known all of his life as Pierre LAVIOLETTE, son of Pierre LAVIOLETTE and Françoise BEAUMONT – négresse slave of Jacques ENSOUL Dugué Beaumont de Livaudais père and Marie Geneviève DE LA SOURCE. Marie Antoinette LIVAUDAIS, wife of Antoine CHARBONNET, and daughter of Jacques ENSOUL Livaudais and Marie Geneviève BABIN, sold Pierre's half-brother, Honoré ORSO – mulâtre, to Juan Bautista ORSO. In 1800, ORSO emancipated Honoré, known in Spanish as Honorato, age 31. Juan Bautista ORSO, known also as Jean-Baptiste-Antoine ORSO, was a native of Italy, resident of Spanish colonial New Orleans (Midlo Hall, Database of Freed Slaves, MS Excel version, line 2288).

Pierre LAVIOLETTE fathered children with Marie Arthémise CARRIÈRE – négresse libre of New Orleans, daughter of the well-known Noël CARRIÈRE – captain of the black militia in Spanish colonial New Orleans, and his wife Marianne THOMAS – both nègres libres of New Orleans. Pierre eventually moved to St. Martinville, St. Martin Parish, where he married Cécile LÉDÉ – griffone libre, daughter of Louis LÉDÉ – mulâtre libre and Clémence – négresse affranchie from Gustave DE LA HOUSSAYE.

Concerning his parents, there is a slave named Pierre, nègre, age 48, who was emancipated in Nueva Orleáns in 1773 by Diego LIVAUDAIS (Midlo Hall, Database of Freed Slaves, MS Excel version, line 290).

In 1808, at New Orleans, Jacques ENSOUL Dugué de Livaudais Sr. emancipated a négresse slave named Françoise for having served his deceased wife until her death. The master's wife had apparently provided for Françoise's freedom in her last will and testament. Hall's database notes that after 1803 emancipators had to petition the city and parish court in order to legally free slaves, unlike during the colonial period. (Midlo Hall, Free Database, line 3165).

**LUIS – MULATO ESCLAVO** was born May 1783 to Mariana – esclava belonging to Mr BELGAR [sic] and unnamed father, was baptized 8 June 1783. Baptismal sponsors were Justo – esclavo belonging to Mr BIENVENU and Ángela - esclava belonging to Mr BELGAR. (SLC, B4 de couleur, page 356, #1226)



**NOTES:** Probably, Louis LEMELLE, quarteron libre, son of Marie-Jeanne LEMELLE – quarteronne libre and François LEMELLE dit Bellegarde. Louis LEMELLE married Céleste Olympe GRANDPRÉ – quarteronne libre of Pointe-Coupée, daughter of (Charles BOUCHER de Grandpré?) and Jeanne "Jeanette" GLAPION – mulâtresse libre.