**Richard**

***Antoine François Richard*** was born circa 1770 according to his June 09, 1813 burial record and the record of the September 30, 1799 re-validation of his October 30, 1797 marriage to Cécile Doucet. Antoine was the son of ***Charles Richard*** and “Marguerite Alain” (Marguerite Allain) and he was originally of the parish of *Saint Pair diocese de Coutance en Normandie.*

In the registers of the parish of Saint-Pair-sur-Mer in Normandy, France, we find that an ***Antoine François Richard***, son of ***Charles Richard*** and Marguerite Allain was baptized on June 07, 1770.[[1]](#footnote-1) Although the majority of this baptismal record is illegible, it appears that Antoine was born the morning of June 07, 1770. Given that the name of this child, the names of his parents, the parish where this baptism occurred, and this child’s birth date all match what we know about the ***Antoine François Richard*** who married Cécile Doucet, we can conclude that these two ***Antoine François Richards*** were the same person.

According to Abbé Henri-Raymond Casgrain’s *Un Pèlerinage au Pays d’Évangéline”*:

*Les plus nombrtjses familles de Tousquet sont les Pothier, les LeBlanc, les Boudreau, les Surette; viennent ensuite celles des Corporon, des Cotreau, des Mius, des Richard, des Doucet. Toutes ces familles conservent plus ou moins le souvenir des migrations de leurs ancêtres* (p. 444).

Translated, this reads,

The largest families of Tusket are the Pothiers, the LeBlancs, the Boudreaus, the Surettes; Next comes those of the Corporons, the Cotreaus, the Mius, ***the Richards***, the Doucets. All of these families more or less retain the recollection of the migrations of their ancestors.

The majority of the surnames listed in this excerpt are easily confirmable to have been those of *Sang-Mêlés* (mixed-blood) families.

Page 136 of The Wedgeport Genealogical Committee’s 2004 published collection of genealogies of the core families of Wedgeport, Nova Scotia entitled, *Genealogy Saint Michael’s Parish/Généalogie Paroisse Saint-Michel 1767-1925 (Wedgeport),* notes that“Natalie Cotro’s” (Nathalie Cottreau’s) full name was Mathilde Athalie “Natalie” Cottreau, her mother’s name was ***Mathilde Richard***, she was baptized on October 24, 1850, and married Marc Boudreau, son of Jean-Baptiste Boudreau and Ursule Amirault on June 17, 1883. Marc’s first wife was named Vitaline Maillet and she was the daughter of Joseph Maillet and Anne Domitilde Saulnier. An excerpt from Captain Hilaire Valentin Pothier’s logbook states that Vitaline was from the region of Meteghan, Nova Scotia.

Was Mathilde Athalie “Natalie” Cottreau’s mother really ***Mathilde Richard***? The answer can be found in the registers of the parish of Sainte-Anne-du-Ruisseau in Argyle Nova Scotia, where we find that “adrien cottero” (Adrien Cottreau), son of “jean marie cottero” (Jean Marie Cottreau) and “marie ignard” (Marie Hinard) married “thildé Richard” (***Mathilde Richard***), daughter of “magloire Richard” (***Georges Magloire Richard***) and “marie le blanc” (Marie Leblanc) on November 14, 1843.

The same registers tell us that “Adrien Cottereau” (Adrien Cottreau), son of “Jean Cottereau” (Jean Marie Cottreau) and of “Marie Henard” (Marie Hinard) was born on November 15, 1815 and formerly baptized on June 20, 1818; however, he had been baptized at birth by Amable Boudreau, his neighbor.

According to an enumeration of the parishioners of the parish of Sainte-Anne, which appears to have been made sometime prior to 1840 and can be found in the Nova Scotia Archives’ *An Acadian Parish Reborn: Post–Deportation Argyle—First 50 Years of Catholic Parish Records 1799–1849* online database, “Matilde Richard” (***Mathilde Richard***), daughter of “George M. Richard” (***Georges Magloire Richard***) and Marie Leblanc was born on April 27, 1823. Another entry on what appears to be a different enumeration states that “George Magloire Richard” (***Georges Magloire Richard***) and “Mary Leblanc” (Marie Leblanc) were married on November 26, 1823, which is clearly a few months after Mathilde’s birth. However, Père Jean-Mandé Sigogne recorded a birth date of April 27, 1824 for “Matilde” (Mathilde), daughter of ***Georges Magloire Richard*** and “Marie Le Blanc” (Marie Leblanc) on his 1816 to 1824 census(*Registre des Familles dela Paroisse de Ste Anne & de Saint Pierre D’Argyle*), which is a more likely date of birth.

If we continue to browse through the registers of the parish of Sainte-Anne-du-Ruisseau in Argyle Nova Scotia, we come across the record of the March 02, 1835 burial of the thirty-five-year-old (born circa 1800) “George Magloire Richard” (***Georges Magloire Richard***), husband of “Marie Le Blanc” (Marie Leblanc). According to the information given by Marie to Père Jean-Mandé Sigogne, Georges died the previous day (March 01, 1835). The entry was made on October 03, 1835.

Given this information, we now know that ***Georges Magloire Richard*** was born circa 1800. Looking once more in the registers of the parish of Sainte-Anne, we come across the record of the April 24, 1800 baptism of ***Georges Magloire Richard***, son of ***Antoine François Richard*** and “Cecile Douset” (Cécile Doucet), who was born the previous day (April 23, 1800). Georges’ godfather is recorded as “Pierre Douset” (Pierre Doucet) and his godmother is listed as “Anne Douset” (Anne Doucet), Georges’ uncle and aunt, respectively.

Cécile Doucet descends from Germain Doucet (1641), who we know through Y-DNA testing to have been of First Nations descent and the progenitor of the Doucet *Sang-Mêlé* family of post-Deportation Southwest Nova Scotia.

Adrien Cottreau was the son of Jean Marie Cottreau and Marie Hinard. Marie was a descendant of Philippe Mius d’Entremont II and his unknown first wife, who was a First Nations woman, likely from the Cape Sable region, through Marie’s mother, Anne Rosalie Mius. Philippe II’s son, the “part-Indian,”Joseph Mius d’Azy I was the progenitor of the Mius*Sang-Mêlés*in Southwest Nova Scotia.

The demonstrates another case of a descendant of the union of the “outsider” Jean Marie Cottreau and his *Sang-Mêlé*wife, Marie Hinard, marrying a descendant of the union of the “outsider” ***Antoine François Richard*** and his *Sang-Mêlé* wife, Cécile Doucet.

Regarding the First Nations ancestry of Nathalie Cottreau, it is useful to consider her maternal grandmother, Marie Leblanc (wife of ***Georges Magloire Richard***). Georges himself was born on April 23, 1800, so it is possible that Marie would have been born around that time period as well. The registers of the parish of Sainte-Anne-du-Ruisseau in Argyle show the July 15, 1799 baptism of “Marie Le Blanc” (Marie Leblanc), daughter of “Jean Baptiste Le Blanc” (Jean-Baptiste Leblanc) and Anne Mius. This Marie Leblanc was baptized under condition[[2]](#footnote-2) and was born on February 04, 1797.

The registers of the parish of Sainte-Anne also record the May 11, 1828 baptism of ***Jean Vital Richard***, son of ***Georges Magloire Richard*** and Marie Leblanc. Jean is stated in the record to have been born on February 07, 1828 and to have been previously baptized by his neighbor, “amable Boudreau” (Amable Boudreau). Jean Vital’s godfather was his grandfather, “Jean Le Blanc” (Jean-Baptiste Leblanc) and his godmother was his grandmother, “Anne Muice” (Anne Mius).

Since the parents of the “Marie Le Blanc” (Marie Leblanc) from the recently-discussed July 15, 1799 baptism are stated to have been “Jean Baptiste Le Blanc” (Jean-Baptiste Leblanc) and Anne Mius, we may conclude that the two situations discussed above likely made reference to the same woman.

An excerpt from Joseph-Alphonse Deveau’s translation of the manuscript, *Diary of a Frenchman: François Lambert Bourneuf’s Adventures from France to Acadia: 1787-1871* notes that,

On Sunday morning after breakfast, we attended prayers at the church in Eel Brook. Captain Pierre Muise officiated, and he was a powerful speaker. Afterwards, we boarded a boat from Tousquet. Local girls rowed, and we landed at Jean-Louis’, and he invited us to stay for dinner, Then we went to see Jean Cottreau. Prayers were being held, and when we arrived, all of the people were on their knees. Suddenly, a young girl started to cry out and to gesture wildly. The women present took her to another room.

When prayers were done, we were introduced to Jean Cottreau and Pierre Hinard. Cottreau asked me where I was from, and he told me where he was from. During a conversation, my three compatriots-Jean Cottreau, Pierre Hinard, ***Antoine Richard*** and I discovered that we were all born within a fifteen-mile radius of each other. We talked all afternoon and after supper, until two o’clock in the morning.

We also discussed how we had come to Nova Scotia. Pierre Hinard explained that he had left France to sail to the island of St. Dominique. On the return trip from St. Dominique, his ship was caught in a calm sea and, on coming out of it, ran aground on the coast of Labrador. Eskimos captured the crew and killed all of them except him because, he said, he was so young and handsome. Hinard stayed with the Eskimos for six months, until one day, while on shore, he caught sight of a British brig sailing towards Nova Scotia. Hinard signaled to the brig, and some men came and got him. The ship landed in Halifax, and from there, Hinard made his way to Tousquet, where he married an Acadian girl [Rosalie Muise].

Jean Cottreau said that he was captured by the British at St. Pierre and Miquelon and brought to Halifax. He escaped from there with ***Antoine Richard***, and they came to Cape Sable, where they married soon after. Cottreau married Marie Hinard [one of Pierre Hinard’s daughters]; ***Richard***, Cécile Doucet [of Tousquet]. When I went back to France in 1846, I visited St. Pair, the birthplace of ***Richard*** and Cottreau. (p. 71-73).

This excerpt demonstrates that François-Lambert Bourneuf, ***Antoine François Richard***, Jean Marie Cottreau, and Pierre Hinard all came originally from within a fifteen-mile radius in Normandy, France.

According to *Sigogne par les sources*, the 1803 oath of allegiance to the Crown appeared as follows:

On the third of October, the year of Our Lord one thousand eight hundred and three, the 43rd of His Majesty George III’s reign, before us John Crawley and Benoni d’Entremont, esquires, (Ronald McKinnon being absent), the persons whose names and subscriptions are underwritten beneath the form of the oath, have taken in the French language and subscribed the oath of allegiance to His Majesty George the Third, King of the United Kingdom of England, Scotland and Ireland, administered by the Reverend Mr Sigogne, according to the direction of a letter directed to us from the Secretary’s Office dated the 1st day of August this said year 1803.

For of the Oath:

English.

I do sincerely promise and swear that I will be faithful and bear allegiance to His Majesty King George III, so help me God.

French.

*Je promets sincèrement et je jure d’être loyal et fidèle sujet de Sa Majesté Georges III, Roi de la Grande Bretagne, Dieu me soit en aide et ces saints Évangiles. (*p. 145).

According to Père Sigogne, this document was signed by “Mr Jean Crawley et le sieur Benoni d’Entremont, *écuyers du roi* (squires of the King) and the Oath of Allegiance was sworn on the same day (October 03, 1803) by “Louis Dulain, Jean Cotereau, ***Antoine François Richard***, Jean Boutier, habitants d’Argyle”(p. 145).

1. A copy of this baptismal record can be found in the *Archives départementales de la Manche* collection, *Registres paroissiaux et d’état civil de la Manche: Saint Pair sur Mer: Baptêmes, Mariages, Sépultures. 1761-1770, Archives départementales de la Manche* Microfilm 5 Mi 1985. [↑](#footnote-ref-1)
2. This involved an emergency baptism by a lay person, in the event that the child was not well at birth, and in the absence of a priest. [↑](#footnote-ref-2)