

1: Louisiana Famous People: History and Biographies

Contributions to Louisiana history. by Beer, William, [from old catalog]; Howard memorial library, New Orleans. [from old catalog] Publication date

The Treaty of Aranjuez confirms the Spanish retrocession to France. Napoleon Bonaparte sells Louisiana to the United States, a few weeks after sending a prefect to New Orleans to assume control. Three weeks later, in December, France officially cedes it to the United States. Political and administrative organization[edit] It was not easy for an absolute monarchy to administer Louisiana, a territory several times larger than European France. Louis XIV and his successors tried to impose their absolutist ambitions on the colony, often without giving the colonial administration enough financial means to do its work. Henry IV, the first Bourbon king, was personally interested in foreign affairs. In the 17th century, the ministers Richelieu and later Colbert advanced colonial politics. Louis XIV and his ministers were worried about the size of the kingdom, over which they constantly competed with other European nations. European rivalry and a game of political alliances greatly marked the history of Louisiana, in direct and indirect ways. Within those shifting conditions, the French desire to limit British influence in the New World was a constant in royal politics. Louis XIV took care to limit the appearance of intermediary bodies and countervailing powers in North America. He did not want an assembly of notables or parliament. In the s, the colony was royal property. Between and , the French possession came under the control of Antoine Crozat, a rich businessman, then under that of the Mississippi Company created by John Law, which recruited immigrants to settle the colony. In , Louisiana reverted to royal rule. In contrast to Metropolitan France, the government applied a single unified law of the land: But, the centralised government had difficulty maintaining communications over the long distance and sailing time that separated France from Louisiana. Toward the end of the 17th century and the beginning of the 18th, the colonists on the Gulf of Mexico were left almost completely to fend for themselves; they counted far more on the assistance of the Native Americans than on France. The distance had its advantages: He dissolved the trading companies and took care to increase the production of the country and the colonies. Being a mercantilist, he believed it was necessary to sell as much as possible and to reduce reliance on imports. He imposed a French monopoly on trade. Colbert wanted to reduce the expenditure of the monarchy. It was, however, necessary to invest much money and to mobilize important human resources retain the American colony. Much work was done on the economic infrastructure factories, ports in metropolitan France, but the investment was not enough in Louisiana. No plan to facilitate the movement of goods or men was ever carried out. The French budget was exhausted because of the wars in Europe, but the colonists in Louisiana did not have to pay royal taxes and were free of the hated gabelle. New France was initially ruled by a viceroy in , the Duke of Ventadour. Its capital was Quebec city until A governor general, assisted by a single intendant, was charged with ruling this vast region. In theory, Louisiana was subordinate to Canada, and so it was explored and settled chiefly by French-Canadians rather than colonists from France. Given the enormous distance between New Orleans and Quebec, communications outside cities and forts were limited. French settlements were widely dispersed, which afforded them de facto autonomy. The government decided to break up governance of the vast varied colony of New France into five smaller provinces, including Louisiana. The seat of government moved to Biloxi in , and then to New Orleans in , where the governor lived. While the office of governor general was the most eminent, it was not the most powerful. His was a military position that required him to lead the troops and maintain diplomatic relations. The second provincial authority was the commissaire-ordonnateur. His was a civil post with similar functions as that of the intendants in France: The military outposts of the hinterland were directed by commanders. The archbishop, named and paid by the king, was spiritual head of all New France. With loose religious supervision, the fervor of the population was very weak; Louisianans tended to practice their faith much less than did their counterparts in France and Canada. The tithe, a tax by the clergy on the congregations, produced less revenue than in France. The Church nevertheless played an important part in the exploration of French Louisiana; it sent missions, primarily carried out by Jesuits, to convert Native Americans. It also founded schools and hospitals: The church and its

missionaries established contact with the numerous Amerindian tribes. Certain priests, such as Father Marquette in the 17th century, took part in exploratory missions. The Jesuits translated collections of prayers into numerous Amerindian languages to convert the Native Americans. They also looked for ways to relate Indian practices to Christian worship, and helped show the Natives how these were related. A syncretic religion developed among new Christians. Sincere and permanent conversions were limited in number; many who received missionary instruction tended to assimilate the Holy Trinity into their belief of "spirits", or rejected the concept outright. While historians have relatively precise sources regarding the colonists and enslaved Africans, estimates of Native American peoples is difficult. During the 18th century, the society of Louisiana became quite creolized. Language[edit] Further information: It is associated with the misnomer the Cajun French dialect and with Louisiana Creole French, a related creole language. Spoken widely in what is now the U. Colonial French is conventionally described as the form of French spoken in Lower French Louisiana prior to the mass arrival of Acadians after the Great Upheaval of the mid-18th century, which resulted in the birth of the Cajun dialect. The prestige dialect still used by Creoles and Cajuns is often identified as deriving from Colonial French, but some linguists differentiate between the two, referring to the latter as Plantation Society French. Historically spoken by Louisiana Creole population in lower French Louisiana, Colonial French is generally considered to have been adopted by whites, blacks and Cajuns. Some scholars suggested that it survived as the prestige dialect spoken by Creoles, both white and of color, into the 21st century. There are populations of Creoles and Cajuns among other ethnic groups in the parishes of St. Tammany, Plaquemines, and other parishes south of Orleans, that still speak this prestige dialect. However, linguists have pointed out this prestige dialect is distinct from the pre-Upheaval Colonial French, and is largely derived from the standard French of the mid-18th century, Spanish, African languages, and Native Americans languages. As such, in linguist Michael Picone of the University of Alabama introduced the term "Plantation Society French" for the prestige dialect. Plantation Society French, at any rate, is quite close to the Standard French of the time of its origin, with some possible differences in pronunciation and vocabulary use. It is still spoken by the Louisiana Indians, such as the Houmas, Avoyelles, Choctaw, and other tribal remnants, all present in pre-Acadian Louisiana and still present in contemporary Louisiana. Native Americans[edit] According to the demographer Russel Thornton , North America contained approximately seven million native inhabitants in The population plummeted from the 16th century onward, primarily because of the new infectious diseases carried by Europeans, to which the Native Americans had no acquired immunity. At the end of the 17th century, there were likely no more than , to , Native Americans in Lower Louisiana. French colonists forced a small number of Native Americans into slavery, in spite of official prohibition. These slaves were persons who had been captured by rival tribes during raids and in battle, and sold to French colonists. In Louisiana, planters generally preferred using African slaves, though some had Native American servants. His objective was to develop the plantation economy of Lower Louisiana. The Royal Indies Company held a monopoly over the slave trade in the area. It imported approximately 6, slaves from Africa between and A small portion of these were sent to the Illinois Country to cultivate the fields or to work the lead mines. The economy of Lower Louisiana consequently became slave-dependent. As in other French colonies, the treatment of the slaves was regulated by the Code Noir. The slaves often had a degree of autonomy beyond that suggested by the code. Initially, during public holidays, slaves were permitted to sell a portion of the crops they had cultivated. Some would hunt, cut wood or keep livestock far from the plantation. Lastly, although interracial marriages and regroupings of slaves were prohibited, planters often kept slave mistresses. The life and work of the slaves was difficult, with the intense harvest season and processing of sugar undoubtedly the hardest. The maintenance of canals for rice irrigation and travel also involved much labor. Slave residences and furnishings as supplied by planters were modest. The slaves were given simple straw pallets as beds. They typically had some trunks and kitchen utensils. The condition of the slaves depended on the treatment they received from their masters. When it was excessively cruel, the slaves often fled and hid in the marshes or in New Orleans. The Maroon societies that runaway slaves founded were often short-lived; Louisiana did not have the larger and semi-permanent Maroon villages that developed in the West Indies. Meanwhile, slave revolts were not as frequent in this area as they were in the Caribbean. The possibility of

being set free was rather low; the slaves could not purchase their freedom. One of the first slaves to be freed was Louis Congo , who, in , received freedom, land, and compensation in exchange for becoming the public executioner of New Orleans. Slaves contributed to the creolization of Louisianan society. They brought okra from Africa, a plant common in the preparation of gumbo. While the Code Noir required that the slaves receive a Christian education, many secretly practiced animism and often combined elements of the two faiths.

2: Creoles - History, The first creoles in america, Acculturation and Assimilation

Louisiana: Louisiana, constituent state of the United States of America. It is delineated from its neighbours "Arkansas to the north, Mississippi to the east, and Texas to the west" by both natural and man-made boundaries.

Archaic period[edit] Watson Brake, the oldest mound complex in North America During the Archaic period , Louisiana was home to the earliest mound complex in North America and one of the earliest dated complex constructions in the Americas. The Watson Brake site is an arrangement of human-made mounds located in the floodplain of the Ouachita River near Monroe in northern Louisiana. It has been dated to about BC. The site appears to have been abandoned about Evidence of this culture has been found at more than sites, including the Jaketown Site near Belzoni, Mississippi. The largest and best-known site is near modern-day Epps, Louisiana at Poverty Point. The Poverty Point culture may have hit its peak around , making it the first complex culture, and possibly the first tribal culture, not only in the Mississippi Delta but in the present-day United States. Its people were in villages that extended for nearly miles across the Mississippi River. These descendant cultures differed from Poverty Point culture in trading over shorter distances, creating less massive public projects, completely adopting ceramics for storage and cooking. The Tchefuncte culture were the first people in Louisiana to make large amounts of pottery. Ceramics from the Tchefuncte culture have been found in sites from eastern Texas to eastern Florida, and from coastal Louisiana to southern Arkansas. Map showing the geographic extent of the Baytown , Coastal Troyville and Troyville cultures The Middle Woodland period started in Louisiana with the Marksville culture in the southern and eastern part of the state [4] and the Fourche Maline culture in the northwestern part of the state. These cultures were contemporaneous with the Hopewell cultures of Ohio and Illinois , and participated in the Hopewell Exchange Network. At this time populations became more sedentary and began to establish semi-permanent villages and to practice agriculture , [5] planting various cultigens of the Eastern Agricultural Complex. The populations began to expand, and trade with various non-local peoples also began to increase. Trade with peoples to the southwest brought the bow and arrow [6] An increase in the hierarchical structuring of their societies began during this period, although it is not clear whether it was internally developed or borrowed from the Hopewell. The dead were treated in increasingly elaborate ways, as the first burial mounds are built at this time. Archaeologists have traditionally viewed the Late Woodland as a time of cultural decline after the florescence of the Hopewell peoples. Late Woodland sites, with the exception of sites along the Florida Gulf Coast, tend to be small when compared with Middle Woodland sites. Although settlement size was small, there was an increase in the number of Late Woodland sites over Middle Woodland sites, indicating a population increase. These factors tend to mark the Late Woodland period as an expansive period, not one of a cultural collapse. Population increased dramatically, and there is strong evidence of a growing cultural and political complexity, especially by the end of the Coles Creek sequence. Although many of the classic traits of chiefdom societies are not yet manifested, by CE the formation of simple elite polities had begun. Many Coles Creek sites were erected over earlier Woodland period mortuary mounds, leading researchers to speculate that emerging elites were symbolically and physically appropriating dead ancestors to emphasize and project their own authority. Map of the Caddoan Mississippian culture and some important sites The Mississippian period in Louisiana saw the emergence of the Plaquemine and Caddoan Mississippian cultures. This was the period when extensive maize agriculture was adopted. By AD in the northwestern part of the state the Fourche Maline culture had evolved into the Caddoan Mississippian culture. By AD Plaquemine had started to hybridize through contact with Middle Mississippian cultures to the north and became what archaeologist term Plaquemine Mississippian. These peoples are considered ancestral to historic groups encountered by the first Europeans in the area, the Natchez and Taensa peoples. Archaeological evidence that the cultural continuity is unbroken from prehistory to the present, and that the direct ancestors of the Caddo and related Caddo language speakers in prehistoric times and at first European contact and the modern Caddo Nation of Oklahoma is unquestioned today. The Bayougoula, in areas directly north of the Chitimachas in the parishes of St. They were allied with the Quinipissa -Mougoulacha in St. The Okelousa in Pointe Coupee parish. The Acolapissa in St. They were

allied with the Tangipahoa in Tangipahoa parish. The Taensa, in northeastern Louisiana particularly Tensas parish. They were allied with the Appaloussa in St. The Chitimacha in the southeastern parishes of Iberia, Assumption, St. Martin, Terrebonne, Lafourche, St. John the Baptist, St. Charles, Jefferson, Orleans, St. They were allied with the Washa in Assumption parish, the Chawasha in Terrebonne parish, and the Yagenechito to the east. Many current place names in the state, including Atchafalaya, Natchitouches now spelled Natchitoches, Caddo, Houma, Tangipahoa, and Avoyel as Avoyelles, are transliterations of those used in various Native American languages. The expedition encountered hostile tribes all along river. Natives followed the boats in large canoes, shooting arrows at the soldiers for days on end as they drifted through their territory. The Spanish, whose crossbows had long ceased working, had no effective offensive weapons on the water and were forced to rely on their remaining armor and sleeping mats to block the arrows. About 11 Spaniards were killed along this stretch and many more wounded. Neither of the explorations made any claims to the territory for Spain. French exploration and colonization [edit] Further information: French colonization of the Americas European interest in Louisiana was dormant until the late 17th century, when French expeditions, which had imperial, religious and commercial aims, established a foothold on the Mississippi River and Gulf Coast. With its first settlements, France lay claim to a vast region of North America and set out to establish a commercial empire and French nation stretching from the Gulf of Mexico through Canada. It was also establishing settlements in Canada, from the Maritimes westward along the St. Lawrence River and into the region surrounding the Great Lakes. The French colony of Louisiana originally claimed all the land on both sides of the Mississippi River and north to French territory in Canada around the Great Lakes. Although British forces had occupied the "Canadian" posts in the Illinois and Wabash countries in, they did not occupy Vincennes or the Mississippi River settlements at Cahokia and Kaskaskia until, after the ratification of the peace treaty. It competed with the Dutch, and later English, across the northern tier for fur trade with the Native Americans. The fur trade also helped cement alliances between Europeans and Native American tribes. The settlement of Natchitoches along the Red River in present-day northwest Louisiana was established in by Louis Juchereau de St. Denis, making it the oldest permanent settlement in the territory that then composed the Louisiana colony. The French settlement had two purposes: The settlement soon became a flourishing river port and crossroads. Sugar cane plantations were developed first. In the nineteenth century, cotton plantations were developed along the river. Over time, planters developed large plantations but also lived in fine homes in a growing town, a pattern repeated in New Orleans and other places. They were concentrated along the banks of the Mississippi and its major tributaries, from Louisiana to as far north as the region called the Illinois Country, in modern-day Indiana, Illinois and Missouri. Initially Mobile, and briefly Biloxi served the capital of the colony. In, recognizing the importance of the Mississippi River to trade and military interests, France made New Orleans the seat of civilian and military authority. The Illinois Country exported its grain surpluses down the Mississippi to New Orleans, which climate could not support their cultivation. The lower country of Louisiana modern-day Arkansas, Mississippi and Louisiana depended on the Illinois French for survival through much of the eighteenth century. European settlement in the Louisiana colony was not exclusively French; in the s, German immigrants settled along the Mississippi River in a region referred to as the German Coast. Africans and early slavery[edit] In, two French ships arrived in New Orleans, the Duc du Maine and the Aurore, carrying the first African slaves to Louisiana for labor. This region between the Senegal and Gambia rivers had peoples who were closely related through history: Midlo-Hall says that this concentration of peoples from one region of Africa strongly shaped Louisiana Creole culture. They likely differed in religions. Some slaves from Senegambia were Muslims while most followed their traditional spiritual practices. Commentators may have attributed more similarities to slaves taken from among these areas than the Africans recognized among themselves at the time. Spanish rule did not affect the pace of francophone immigration to the territory, which increased due to the English expulsion of the Acadians from Canada. Several thousand French-speaking refugees from Acadia now Nova Scotia, Canada migrated to Louisiana after expulsion by the newly ascendant British, after conflicts in Canada. The first group of around arrived in, led by Joseph Broussard called "Beausoleil". The Acadian refugees were welcomed by the Spanish as additions of Catholic population. Their descendants came to be called Cajuns. Both free and

enslaved populations increased rapidly during the years of Spanish rule, as new settlers and Creoles imported large numbers of slaves to work on plantations. Although some American settlers brought slaves with them who were native to Virginia or North Carolina, the Pointe Coupee inventories of the late eighteenth century showed that most slaves brought by traders came directly from Africa. In settlements from New Orleans to Pointe Coupee north of Baton Rouge included 3, free persons and 4, slaves. By the census, which included West Florida, there were 19, free persons and 24, slaves in Lower Louisiana. Although the censuses do not always cover the same territory, the slaves became the majority of the population during these years. Records during Spanish rule were not as well documented as with the French slave trade, making it difficult to trace African origins. The volume of slaves imported from Africa resulted in what historian Gwendolyn Midlo Hall called "the re-Africanization" of Lower Louisiana, which strongly influenced the culture. Documents have revealed that he harbored secret ambitions to reconstruct a large colonial empire in the Americas. This notion faltered, however, after the French attempt to reconquer Saint-Domingue after its revolution ended in failure, with the loss of two-thirds of the more than 20, troops sent to the island to suppress the revolution. After French withdrawal in , Haiti declared its independence in as the second republic in the Western Hemisphere. Incorporation into the United States and antebellum years – [edit] Main article: The Florida Parishes were annexed from the short-lived and strategically important Republic of West Florida , by proclamation of President James Madison in The Haitian Revolution resulted in a major emigration of refugees to Louisiana, where they settled chiefly in New Orleans. The thousands of Haitian immigrants included many free people of color , whites , and enslaved Africans. Some refugees had earlier gone to Cuba , and came from Cuba in another wave of immigration in The free people of color added substantially to the Creoles of color community in New Orleans and white Haitian immigrants added substantially to the French Creole community of New Orleans. These immigrants enlarged the French-speaking community. All of the limited number of U.

Louisiana Contributions. Organizations supported by SWEPCO and/or the American Electric Power Foundation in American Rose Society; Administrators of the Tulane Educational Fund.

Louisiana Famous People Famous Americans: History and Biographies Links to histories and biographies of the famous people of Louisiana. Many famous people of Louisiana have made significant contributions to the history of our nation and the state of Louisiana. These famous Americans, famous entertainers, famous players, famous scientist, famous singers, famous statesmen, famous women, heroes, great explorers, and others Louisiana famous Americans have all made Louisiana their home. This list includes Louisiana historical figures, celebrities and those individuals of Louisiana who have influenced the lives of others. Famous People from Louisiana Louis Armstrong - Famous trumpet player and singer considered by many to one of the best jazz musicians ever; born in New Orleans. John James Audubon - , naturalist and artist, some of whose paintings for Birds of America were done in Louisiana. Geoffrey Beene - Fashion designer; born in Haynesville. Kitty Carlisle also known as Kitty Carlisle Hart; September 3, - April 17, was an American singer, actress and spokeswoman for the arts. She is best remembered as a regular panelist on the television game show To Tell the Truth. Eight years later, in , she was inducted into the American Theater Hall of Fame. Her family was of German Jewish heritage. Her grandfather, Ben Holtzman, was the mayor of Shreveport, Louisiana. Antoine "Fats" Domino Jr. Bryant Gumbel born September 29, is an American television journalist and sportscaster. He is the younger brother of sportscaster Greg Gumbel. Gumbel was born in New Orleans, Louisiana. He graduated from Bates College in In , he became editor of Black Sports Magazine, leaving the following year. Al Hirt - Trumpeter; born in New Orleans. Dorothy Lamour December 10, - September 22, was an American actress and singer. She is best remembered for appearing in the Road to Lamour starred in a number of movie musicals and sang in many of her comedies and dramatic films as well. Lamour was of French Louisianan, Spanish, and Irish descent. Long Controversial governor and Senator from Louisiana, Huey Long pushed for unprecedented expansion of governmental services in education, transportation and health. His life was ended by assassination. Huey Newton - Black activist; born in Monroe. Cokie Roberts - Journalist; born in New Orleans. Kordell Stewart - Football player; born in New Orleans. Ray Walston An actor, probably best known for his role as "Uncle Martin" in the s sitcom "My Favorite Martian," Walston had a long career in film and theatre. You may not even realize many of these famous people were born in Louisiana or notable associated with Louisiana, including actors, actresses, explorers, historical figures, inventors, musicians, novelists, professional athletes, important politicians, singers, sport stars and more.

4: Contributions of African-Americans to Louisiana Folklore Research

Download contributions to louisiana history by william beer or read online here in PDF or EPUB. Please click button to get contributions to louisiana history by william beer book now. All books are in clear copy here, and all files are secure so don't worry about it.

Important Dates, Events, and Milestones in Louisiana History Offers a chronological timeline of important dates, events, and milestones in Louisiana history. Native Americans settle what is now Louisiana at least as long as 6,000 years ago. Tribes of the Muskogean language occupy the east-central and southeastern region. Tunican tribes live along the coast and in the northeast, and tribes of the Caddoan group inhabit the north and northwest. At the time of European arrival in the 16th century, there are more than 100 Native Americans in Louisiana. By about 1680, from six different linguistic groups are likely present Louisiana sits above the Gulf of Mexico at the mouth of the Mississippi River, bordered by Arkansas to the north, Mississippi to the east and Texas to the west. Originally colonized by the French during the 18th century, it became U.S. Denis founds Fort St. Jean Baptiste on the Red River at site of present-day Natchitoches - the first permanent settlement in Louisiana. Measuring three feet tall, the first levee is built on the Mississippi River to protect the below-sea-level New Orleans from flooding. The problem will plague residents and cause numerous disasters over the centuries. Louis Cathedral in New Orleans is built, the oldest in the United States - The first large importation of black slaves. German families arrive in Louisiana. Louisiana returns to royal administration. December 23 - St. Work begins on Cabildo and Presbytere. December 20 - United States Commissioners W. Claiborne is appointed governor of the Territory of Orleans. Baton Rouge becomes the capitol of the West Florida Republic. President James Madison orders Governor Claiborne to occupy. John the Baptist parishes suppressed. Pontchartrain Railroad begins operation with steam locomotive. Benjamin becomes Confederate Secretary of State. March 4 - Michael Hahn becomes Federal governor of Louisiana. April - Battles of Mansfield and Pleasant Hill. July 23 - New constitution Reunion abolishes slavery. Attack on rump constitutional convention defended by black Metropolitan police degenerated from battle into race riot resulting in the deaths of 38 persons and the wounding of August 11 - The Louisiana State Lottery is established. Lee beats the Natchez in the most famous steamboat race in history. A pitched battle between whites and blacks that ended in a massacre that killed 25 blacks. In all - at least 63 and quite possibly more than African-American men died violently during the riot. April 27 - The White League a paramilitary organization; its members wore no masks organized to combat the Kellogg racial policies. August 30 - Coushatta Massacre: The White League lynched five recalcitrant Republican officeholders. The Northern public expressed far more outrage of these five whites than over the deaths of many more blacks at Colfax a year earlier. Nicholls and Republican Stephen B. Packard claim victory in election for governor; both take oath of office. February - Packard relinquishes his claims to the governorship. April 20 - President Rutherford B. Hayes withdraws Federal troops from Louisiana - thus ending Reconstruction of the state. Eads completes the jetty system at the mouth of the Mississippi River. Corbett knocks out John I. Sullivan to become the new world heavyweight boxing champion. The name "Jazz" is given to music of New Orleans origin - A large natural gas field discovered near Monroe. Long becomes US Senator. Long briefly confined to mental asylums in Texas and Louisiana. Hale Boggs - is killed in a plane crash. Edwards wins landslide victory over incumbent David C. Trean for governor of Louisiana. December - Coldest December on record in Louisiana. November 11 - Louisiana World Exposition closes with financial loss. April - Tulane University discontinues basketball program because of point-shaving scandal. October 24 - Congressman Charles E. It changes, grows, becomes richer, and more complex when any individual interacts with it.

5: Louisiana's World War II Stories | LPB

The history of the area that is now the US state of Louisiana began roughly 10,000 years ago. The first traces of permanent settlement, ushering in the Archaic period, appear about 5,000 years ago (Mound Builders).

See Article History Alternative Title: It is delineated from its neighbours— Arkansas to the north, Mississippi to the east, and Texas to the west—by both natural and man-made boundaries. The Gulf of Mexico lies to the south. The total area of Louisiana includes about 48,000 square miles 12,500 square km of inland waters. The capital is Baton Rouge. Admitted to the union in 1812 as the 18th state, Louisiana commands a once strategically vital region where the waters of the great Mississippi - Missouri river system, draining the continental interior of North America, flow out into the warm, northward-curving crescent of the Gulf of Mexico. The consequent varieties of cultural heritage run like bright threads through many facets of the social, political, and artistic life of the state. With parts of its land lying farther south than any portion of the continental United States except southern Texas and the Florida peninsula, and with New Orleans, its largest city, lying on roughly the same parallel as Cairo, New Delhi, and Shanghai, Louisiana owes much of its complex personality to its geographic position. The subtropical climate of the state has provided the magnificent brooding scenery of the coastal bayous, and the lush, dank vegetation of its shores conceals a wealth of petroleum and natural gas. The fertile soil covering much of the terrain made Louisiana a rich agricultural area by 1800, with flourishing sugarcane and cotton plantations. A lumber boom occurred at the turn of the 20th century, and Louisiana underwent rapid industrialization after World War II. An old plantation home in Louisiana. The guarantee of suffrage through the Voting Rights Act [1965] and ever-increasing African American political involvement, however, have helped move the state toward being a more racially egalitarian society. Although the rich cultural heritage of the state is still enjoyed by many, tourism declined precipitously and businesses and residents suffered major losses after Hurricane Katrina devastated parts of the Gulf Coast including New Orleans and other parts of Louisiana in August 2005. Area 52,000 square miles, 12,500 square km. Population 4,600,000; est. Land Relief Three types of regions are found in Louisiana: The lowlands consist of the coastal marshes and the Mississippi floodplain, with its natural levees and moderate relief. The Red River valley has a low-elevation relief, with red soils in its alluvial plain and many raft lakes built by impounding water from logjams. The terraces include much of the so-called Florida Parishes to the north and northeast of the Mississippi delta, as well as the prairies of southwestern Louisiana. Deep South The Deep South. Drainage Louisiana shares the general physiographic characteristics common to the Gulf Coast states of the southern United States, with the vital exception of the Mississippi River, which borders and then flows through the state and extends its delta far into the Gulf of Mexico. The changing course of this great North American river has created the huge Atchafalaya River basin and has dumped tons of sediment along the coast. Despite this, the beachless coast of Louisiana is eroding; at the end of the 20th century, land was vanishing at a rate of about 24 square miles 62 square km per year. This loss has been caused in part by the system of levees or embankments constructed by the federal government to keep the Mississippi in a central channel, which left side channels open to erosion. In Hurricane Katrina eroded an additional 73 square miles square km of the Louisiana coastland. Wetlands area in the Atchafalaya River basin, southern Louisiana. Muck and peat soils are found within the coastal marshes, while the bottoms hold rich alluvial soils: Within the uplands, or hills, there are more-mature soils that are less fertile. As it also lies at the mouth of the vast Mississippi-Missouri river valley, roughly halfway between the Atlantic and the Pacific oceans, the state is also affected by continental weather patterns. Hot, humid summers, tempered by frequent afternoon thunder showers, alternate with mild winters. Louisiana is subject to tropical storms, and the hurricane season extends for six months, from June through November. The frost season falls roughly between November 1 in northern Louisiana and December 14 in the extreme southeast. The average growing season ranges from 180 to 240 days and the average precipitation ranges from almost 45 inches 1,143 mm at Shreveport to more than 56 inches 1,418 mm at New Orleans. Inside eyewall of Hurricane Katrina shortly before the storm struck Louisiana, August 2005 In the southern half of the state, along a zone running westward from Baton Rouge, live oaks with their characteristic drapings of Spanish moss

predominate. The magnolia, whose blossom is the state flower, grows throughout the state. Spanish moss hanging from bald cypress trees in Lake Palourde, southern Louisiana. There is a great variety of birds, native and migrant, but the once-frequent brown pelican the state bird has become an endangered species. The gray squirrel, deer, and dove are plentiful. Fish, shrimp, crayfish, crabs, and oysters are a source of food and income in the coastal and swamp areas. People Population composition As a diversity of landscapes and forms of settlement characterizes the state, its peoples and its cultures also represent many Louisianas. Each area of settlement preserved a cultural heritage strongly marked by adherence to either Roman Catholic or Protestant faith. The Louisiana French, particularly the descendants of the Acadians most of whom were French settlers deported by the British from Canada in the 1750s, came to dominate much of southern Louisiana; many of those who arrived to live among them have been assimilated to the local Cajun etymologically derived from Acadian way of life. The Cajun French dialect is spoken in many parishes, and throughout southern Louisiana one may hear English spoken with a French accent. In addition, there are a number of cultural islands in both the northern and southern regions of the state. There are also ethnically mixed settlements. From the earliest days of the state, African Americans have played an important role. Prior to the mid-19th century, the African American population was concentrated in the areas surrounding the plantations that were sustained by their labour. In contemporary Louisiana, the greater portion of the African American community has chosen to pursue nonagricultural work in urban and suburban areas. Based on a distinct but distinct from the French language, the Louisiana Creole language is itself a reflection of the diverse heritage of its speakers. Settlement patterns Northern Louisiana forms a natural region including the northeastern Louisiana delta, the Red River valley, and the northern Louisiana hills. The line village pattern contrasted with the irregular pattern stemming from the ancient land-division system of metes and bounds used by the Anglo-Saxons of the Florida Parishes. Where the natural levee was wide enough, plantations were established. Before the Civil War, people came to the uplands of northern Louisiana from the eastern states and settled in isolated farmsteads among the pine woods. Southwestern Louisiana was developed after 1800, and its prairies were converted into rice fields. Settlement there resembled a grid system of land division found throughout the interior of the United States. A predominantly urban population was achieved for the first time in 1800. Since then the vast majority of Louisianans have been urban dwellers, mostly in the Greater New Orleans area and Baton Rouge, the seat of state government and the centre of the chemical industry. Other urban concentrations are located in Lafayette in the south-central part of the state and at Shreveport in the northwest. Much of northern and western Louisiana is sparsely populated. Demographic trends Louisiana has experienced some significant demographic changes in the 20th century. A fraction of the populace is Hispanic, and an even smaller segment is of Asian or Pacific Islander descent. The number of foreign-born residents of Louisiana declined over the 20th century, leaving some four-fifths of the population composed of native-born Louisianans. The vast majority of foreign-born residents live within the urbanized parishes of the state, especially in New Orleans. World War II hastened the industrial growth of Louisiana to the extent that the numbers of the labour force engaged in manufacturing increased considerably. Petroleum and natural gas extraction also grew rapidly. Only a small fraction of residents earn their living on farms, and most of the production comes from relatively few large farms in the alluvial plains of the Mississippi River. Cotton, sugarcane, rice, soybeans, corn maize and feed grains, and sweet potatoes are the main agricultural crops produced in the state. Poultry and eggs, beef cattle, and dairy products are also important. Tree farming, catalyzed by conservation efforts, is now the most valuable agricultural activity. Louisiana is among the top timber producers in the country. Resources and power Petroleum resources are found in the southern and northwestern parts of the state; the main oil fields have been developed between Shreveport and Monroe. Drilling was moved out into the gulf in the mid-19th century. Natural gas resources have also been exploited. Including offshore drilling in federal waters, Louisiana ranks high in the production of both crude petroleum and natural gas. The petroleum industry was severely damaged by Hurricane Katrina in August 2005, but by late 2006 it had nearly regained pre-hurricane production. Offshore drilling for natural gas also declined but rebounded quickly. Oil in Louisiana is often found in association with numerous salt domes blisterlike intrusions in the bedrock, and sulfur lies in the caprock overlying the salt. The state is a national leader in the production of salt and is also a major source of sulfur, sand, gravel, and

clay. The chemical industry provides about one-third of all of the industrial activity in the state. Lumber and wood products, transportation equipment and metal products, and processed food are other important manufactured items. It is part of a larger waterway extending from the Caloosahatchee River in Florida to Brownsville , Texas. The port of New Orleans ranks among the busiest in the country in volume of seaborne freight, while Baton Rouge, farther up the Mississippi River at the head of deep-channel navigation, is important for shipping of petroleum and chemical products, including aluminum and grain. Railroads became common after the s, initially as feeders to the steamboat traffic; the Clinton and Port Hudson line was the first railroad in the state. Railroading reached its peak in the early 20th century in connection with a feverish lumber boom, and there are nearly 3, miles 4, km of track still in use in Louisiana. The state also has several thousand miles of highway. There are dozens of airports in Louisiana, though only a handful offer commercial flights. New Orleans International Airport, a leading continental link, is a major point of connection with Latin America. Louisiana has had more constitutions than any other state in the country. It remained in force for more than 50 years, a period during which the state underwent more fundamental change than had occurred in all the preceding years of statehood. The governor is elected to a term of four years and is permitted to serve no more than two consecutive terms. The lieutenant governor, secretary of state, attorney general , state treasurer, and superintendent of education are also elected to four-year terms, as are the agriculture, insurance, and elections commissioners. The Louisiana legislature has two houses: Legislators in both chambers are elected to four-year terms. The constitution retained a amendment that requires a two-thirds vote by both houses on taxation measures in order to curb spending by the governor. Local self-government in Louisiana followed the Virginia system of county government. The parish county , the municipality , and the special district are the units of local government. There are about incorporated municipalities in Louisiana, described as state units, which exercise narrowly construed powers.

6: John Law and his Contribution to Louisiana history by Lily Wilder on Prezi

And many of Louisiana's annual festivals are celebrations of particular ethnic contributions to the "cultural gumbo" of this unique state. History No other state has a more varied or colorful past than Louisiana.

They include the original Indian inhabitants, plus the descendants of a variety of settlers, among whom were the French, Spanish, English, German, Acadians, West Indians, Africans, Irish and Italians and now include almost every nationality on earth. The original French colonists were soon joined by the Spanish and Acadians, and later by French aristocrats fleeing slave revolts in the West Indies or the horrors of the French Revolution. Despite popular belief, it is incorrect to say that the Louisiana Civil Code is, or stems from, the Napoleonic Code. Although the developing Napoleonic Code influenced Louisiana law, the Napoleonic Code was not enacted until , one year after the Louisiana Purchase. A main source of Louisiana jurisprudence may in fact be Spanish. The resulting system of "civil law" in the Louisiana does differ from the "common-law" systems in the other 49 states. Ironically, it was the Spanish who built many of the colonial structures that still stand in the "French Quarter" of New Orleans, and Spanish is still spoken in some communities, particularly in St. Bernard Parish below New Orleans. Hundreds of German families were recruited in by the Company of the West which held the French royal charter for the development of Louisiana , and those sturdy pioneers settled upriver from New Orleans along a section of the Mississippi River that is still called the Cote des Allemands "German Coast". The parishes north of Lake Pontchartrain the sixth largest lake in the U. Some years later, in , citizens of the "Florida Parishes" staged the West Florida Rebellion against Spanish authority in the region. They established the West Florida Republic, which enjoyed independence briefly before joining the American territory that had been acquired from France through the Louisiana Purchase of Among the other nationalities that have settled in Louisiana are the Yugoslavians who made a success of oyster harvesting along the Gulf Coast and the Hungarians who became cultivators of strawberries and other crops in the Albany area. History No other state has a more varied or colorful past than Louisiana. At the outbreak of the Civil War, Louisiana became an independent republic for six weeks before joining the Confederacy. New Orleans and the surrounding territory controlled the mouth of the Mississippi River down which much of the produce of the mid-west travelled to reach market. With the acquisition of Louisiana, Jefferson nearly doubled the size of the fledgling U. Later, 13 states or parts of states were carved out of the Louisiana Purchase territory. Through much of its early history Louisiana was a trading and financial center, and the fertility of its land made it one of the richest regions in America as first indigo then sugar and cotton rose to prominence in world markets. Many Louisiana planters were among the wealthiest men in America. The plantation economy was shattered by the Civil War although the state continued to be a powerful agricultural region. The discovery of sulphur in and oil in , coupled with the rise of forestry sent the state on a new wave of economic growth. Eventually, Louisiana became a major American producer of oil and natural gas and a center of petroleum refining and petrochemicals manufacturing, which it remains to this day. In , as war neared between France and England, the British authorities demanded that the Acadians renounce their Roman Catholic faith and swear allegiance to the Crown. The migration of the French Acadians to Louisiana was neither smooth nor immediate. Many were shipped to the New England colonies, others to the West Indies or back to France, and many wandered for 20 years before learning that they were welcome in the predominantly French territory of Louisiana. Here they established small farms along the Mississippi River, Bayou Teche, Bayou Lafourche and other streams in the southern part of the region. Fishing and trapping villages were established in the swamplands. Cajun the word is a corruption of the original French pronunciation of Acadian--A-ca-jan Country today lies within a triangle whose base is the Louisiana coast and whose apex is near Alexandria in the central part of the state. Cajun cooking may be a first cousin to the Creole cuisine of New Orleans, but there is none other quite like it in the world for the imagination of its dishes or the artistic robustness of its seasoning. Favorite Cajun dishes include jambalaya, gumbo, turtle sauce piquante, andouille sausage, boudin a pork and rice sausage , cochon du lait, soft-shell crab, stuffed crab, a hundred shrimp dishes, crawfish etouffee, crawfish bisque, crawfish pie, and dozens more. Cajun music can be lively or melancholy - and sometimes both at once. The traditional

instruments are fiddle, accordion and triangle, and those still dominate although drums and guitars have found their way into Cajun bands in recent years. Like the spoken language of the Cajuns, the lyrics of their songs are part French, part English. The themes are universal, love lost and found and the beauty of their land, but the melodies and phraseology are unique. When oil was first discovered in the North Sea more than 5, Cajuns with experience working on oil rigs in the open sea were employed to drill the first wells and to provide training. Along with its food and music, the major trademarks of Cajun Country are pirogues canoes made from a single cypress log , Spanish moss, alligators, swamps, bayous and "Cajun Cabins". Planters initially used the fertile soil for indigo and tobacco, but these crops were soon replaced by cotton in north Louisiana and sugar cane in the more tropical southern part of the state. Sugar and cotton made the great mansions possible, but the designs of the homes came from as many directions as did the planters themselves. Its great umbrella-like hipped roof came from Canada and its wide galleries and turned colonettes slender wooden columns were developed in Louisiana. The earliest furnishings of the homes were made of oak or cypress by slaves on the plantations. Later, in prosperous years, European craftsmen came to Louisiana. European furnishings and art were imported through New Orleans and other ports. The plantation mansions of Louisiana still bear signs of efforts to make life in the new world as genteel and pleasant as possible. Many are surrounded by extensive formal gardens, and the approaches to some of the homes are lined with avenues of live oaks that are now huge in their old age. Pelicans are famous for their large bill, the lower portion of which has a pouch that can be greatly extended. State Tree The state tree is the bald cypress. Its shape, which varies from columnar to conical bottle-shaped , depends greatly on the amount and duration of flooding in the area. The bark is reddish-brown, fibrous, thin, and divided into small, flat ridges and shallow furrows. Leaves of the cypress tree spread in flat planes in the feathery pattern on its branches. It is a cross of the domestic dog the Indians of the Catahoula Lake region raised and the Spanish "war dog" that came through the area in the early s. The Catahoula has unusual glassy eyes, webbed feet, a spotted coat, and is gentle with children. State Flower The large, creamy-white bloom of the magnolia tree was designated the state flower in because of its abundance throughout the state. The magnolia is an evergreen and the flower is unusually fragrant. State Seal The state seal was adopted in and features a pelican tearing flesh from its own breast to feed its young. The pelican and its three young are surrounded by the Louisiana motto, "Union, Justice, Confidence.

7: History of Cajun Country

Contributions of African-Americans to Louisiana Folklore Research. By Rebecca T. Cureau. Among the many African-Americans who made important contributions towards the documentation of the history and culture of Louisiana are four individuals whose work in the s and s is especially significant. A history of folkloristics and culture in Louisiana is incomplete without knowledge of the.

Folktales from Louisiana Introduction A basic principle in the study of folklore and anthropology is that in order to understand a cultural feature, one must understand the context in which it exists. Therefore, to understand a basket, dance, song, ritual, or story, one must know about the maker, dancer, singer, practitioner, or teller. One must understand the culture or setting in which it is made or performed. Only then can one know its significance and function within the cultural region for the people. One must take a holistic look at the integrated system to understand each part. Therefore, when one examines the traditions of an entire state, it is important to understand the cultures within the state and how they relate to each other. Although no article can do justice to the folk cultures of the state, it is important to provide a sketch of the peoples and their regions as a background for the stories that follow. It is trite to say that Louisiana is culturally diverse. The truth is that few people realize the degree of complexity and variation in the cultures of the state. Each group has added to the cultural environment of Louisiana and in varying ways influenced the traditions found here. Geographers and historians have documented many of the settlement patterns and the waves of immigration into most parts of Louisiana. More recently, Malcolm Comeaux investigated the Atchafalaya Basin settlement patterns and folk occupations, University of Southwestern Louisiana historian Carl Brasseaux focused on French Louisiana settlement patterns Brasseaux and , and historian Gwendolyn Midlo Hall documented the earliest influx of Africans into Louisiana via slavery from the Senegambian region of West Africa Hall Building on this base of cultural geography and history, Louisiana folklore research has led to several publications that provide a foundation, stimulating further study. Spitzer, is the most comprehensive state publication of its type. Other publications have focused tightly on a specific group, region, or genre: Since the advent of the Louisiana Folklife Program in , many researchers have worked with the program to present their research in various formats to the general public. These researchers have explored numerous topics, but most generally focus on certain aspects of particular ethnic communities or folklore genres, including North Louisiana quilters Roach , north-central Louisiana British- and African-American folk cultures Roach-Lankford , Cajun musicians and culture Ancelet and a; Ancelet et al. The Louisiana Crafts Program and Folklife Program also produced publications featuring individuals involved with specific programs: This essay draws on these publications and the research conducted by cultural specialists folklorists, cultural anthropologists, cultural geographers, ethnomusicologists and the non-academically-trained community scholars. A Guide to the State , Many of the folk crafts mentioned in this article are displayed in The Creole State: An Exhibition of Louisiana Folklife that was located in the Louisiana State Capitol until and is now a virtual exhibit. First curated by Nicholas R. Scholars divide the state into three major cultural regions, New Orleans, South Louisiana, and North Louisiana, each of which contains pockets of cultural groups. New Orleans When Louisiana is mentioned, many people think only of New Orleans and neglect other regions of the state. Many misunderstandings exist about the distinct and complex culture that evolved in this metropolitan center. New Orleans, like Louisiana as a whole, has been governed by the French, Spanish, and Americans, with each making distinctive contributions. In addition, other ethnic groups, in particular Native Americans especially Choctaw , Africans both French-speaking African Creoles and English-speaking African Americans , Italians primarily Sicilian , Germans, and Irish, have also made significant contributions to the cultural landscape of the city. Shotgun houses in the Garden District of New Orleans. Courtesy of Louisiana Office of Tourism. The first and largest migrations of the French to New Orleans were not Acadian. French nobles and army officers blended with the Spanish to create a Creole community. These two groups were culturally intertwined, yet maintained separate identities. New Orleans music traditions Most Africans in Louisiana arrived as slaves from Francophone West Africa, but later some arrived as free-people-of-color from the Caribbean. Two-thirds of the Africans arriving

before were from the Senegambia region of West Africa. Senegambia was home to many culturally related groups with similar languages, but most Africans brought to Louisiana during this time were either Wolof or Bambara. After the Haitian Revolution of 1791, another influx of Africans, including many free-people-of-color, arrived by way of the Caribbean. The fact that a significant number of Africans from closely related cultures came to Louisiana was a factor in their ability to retain many cultural traits and contribute to the Creole culture that was developing in New Orleans and South Louisiana. For example, the Haitians brought the shotgun house and the voodoo religion to Louisiana. The word "voodoo" is derived from the African word *voudun*, which means "deity" in Yoruba or "insight" in Fon. Free-people-of-color dominated many building trades in New Orleans, were often highly educated, and as chefs played an important role in the development of Creole cuisine for which the city is known. Okra, an important ingredient of gumbo, and the word "gumbo" itself derived from Bantu *nkombo* are African. Irish fleeing the potato famine of the 1840s settled in the area that became known as the Irish Channel between the Mississippi River and the Uptown Garden District. The area saw an influx of Germans. After the Civil War, even more English-speaking African Americans arrived to join the population of freed slaves. The distinction between African Creoles and African Americans began to blur after Reconstruction, but still today Louisianans at times refer to people not descended from the French or Creole culture as Americans. Jazz played a role in this cultural fusion because ethnic groups that did not otherwise mingle were drawn together through jazz. African Americans, African Creoles, Italians, Germans, and Irish were all instrumental in the development of this new art form. In New Orleans, musical traditions range from brass jazz bands to African Creole and African-American Mardi Gras Indians chanting call-responses that have been called the most African of all musics found in North America. Mardi Gras, or Shrove Tuesday, celebrated the day before Lent begins, is a community-wide celebration that embraces all segments of society. The elite krewes festive societies sponsor elaborate parades and balls, neighborhood groups celebrate with organized walking clubs or less elaborate truck parades, and working-class blacks celebrate dressed as Mardi Gras "Indians. Joseph Altar at Cabrini High School in featured fig pastries in the shape of Catholic symbols such as the monstrance and chalice. Parades also occur at other times of the year. Jazz parades still accompany some funerals, and the Mardi Gras Indians return to the streets for Super Sunday the Sunday closest to St. Some jazz parades only consist of the band and those secondlining. It is still common among African Americans for the male-oriented, secular Social Aid and Pleasure Clubs to enter the streets throughout the fall, and the female-dominated organizational counterparts to have second-line parades as part of their spring celebrations. South Louisiana Nicholas R. Spitzer has described rural South Louisiana as a cultural gumbo in which each of the different ingredients is identifiable, yet all have blended, affecting each other. Yet, when one looks closer, one becomes aware of local variations: French traditional culture in Louisiana is largely contained in a great triangular area with its apex below Alexandria and its base stretching from New Orleans to Lake Charles. Many of these groups blended with the Louisiana Native American groups some aboriginal tribes and others who resettled in the area during the eighteenth and nineteenth centuries. Some Native Americans retain their own unique cultures, virtually unmodified by European contact in a number of ways. South Louisiana ritual traditions Many people think of South Louisiana as "Cajun," the term being a local version of "Acadian. Two primary cultural regions exist within South Louisiana. Those plantation owners influenced the area in many ways, particularly by teaching their slaves English rather than French. Also, being closer to New Orleans and on major transportation routes, the Germans, Spanish, French, English, and later the "Kaintucks" Americans from up the Mississippi River were more cosmopolitan than people in the swamps and on the prairies to the west. A large number of Germans arrived during the Spanish period, settled upriver from New Orleans along the German Coast, and provided most of the vegetable crops needed by New Orleans. These Germans are not as easily identified today, because they gradually assimilated into the dominant French culture, and many of their names were translated into French or English. South Louisiana traditions Living in relative isolation on the Louisiana bayous and the southwest Louisiana prairie and being the dominant cultural group, the French-speaking Acadians, French nationals, French royalists, and French army officers absorbed Germans, Spanish, British Americans, and Native Americans who settled among them or married into their families.

During the late 19th century, large numbers of Midwesterners settled the Cajun prairie to take part in the newly developing rice industry and the railroad. Within a relatively short time period, many were absorbed into Cajun culture. The French-speaking black Creoles of the Southwest Louisiana prairie lived alongside the Cajuns and were often free-men-of-color and landowners. While remaining racially distinct from their Cajun neighbors, they share many cultural traits, including the food, Mardi Gras, Catholicism, musical repertoire, and often the French or Creole language. To be of African descent in South Louisiana certainly does not presume a French-speaking heritage. English-speaking blacks, many of whom descended from freed slaves, also made cultural contributions. Fontenot a and b. Many people are aware that the Cajun and Creole cultures have contributed Cajun dance music, with two-steps, waltzes, and haunting ballads; and Creole zydeco music, with its African influence. A strong horn section and honky-tonk piano characterizes this blend. Bernard The region also has a vital jazz community. Sonnier Many restaurants and dance halls provide Cajun and Creole music for both tourists and locals. Saturdays often mean jam sessions, radio shows, or dances for Cajun music lovers. South Louisiana craft traditions Some communities in South Louisiana have always been predominantly English-speaking. Fishing and gathering settlements in the Atchafalaya Basin were different from those on the bayous and prairies to the east and west. Many of these English-speaking, predominately white communities relocated to the levees surrounding the basin when the U. Corps of Engineers transformed the basin for flood control. Many individuals also moved to the Morgan City area, which was primarily English-speaking. Croatians from the Dalmatian Coast settled in Plaquemines Parish, introduced the oystering industry, and continue to control it. These groups remain culturally distinct after more than one hundred years of Louisiana residency. As a result, cultural or folk Catholicism, incorporating the culturally specific religious traditions of each group, has contributed practices that persist today. For example, on November 7, New Orleanian Nicaraguans build home altars for La Purissima, the Feast of the Blessed Mother; and in Cajun and Creole prairie communities Mardi Gras, Fat Tuesday, is observed with le courrir de Mardi Gras. Mardi Gras run by community members proceeding from house to house on horseback or by truck to gather ingredients for a communal gumbo, one last good meal and lively party before the solemn observance of Lent begins on Ash Wednesday. This includes the Florida Parishes north of Lake Pontchartrain in the "toe of the boot" as locals say and parishes north of the French triangle see maps. The term "British American" as used in this volume refers to various English-speaking peoples from the British Isles who arrived at various times in Louisiana history. Within what is commonly called "North Louisiana" there are two primary subcultures: Both are primarily Protestant, but there are significant differences. The majority of these immigrants were Baptist or Methodist small farmers with a strong Protestant work ethic. Few had slaves in large numbers. This group established plantations, especially cotton, along the bottoms of the Mississippi, Red, and Ouachita Rivers. More often, these settlers were Methodists, Presbyterians, or Episcopalians. Their plantations depended on a large slave population, a fact reflected in the high concentration of rural blacks who inhabit the region today. Cash, Frantom, Roach-Lankford North Louisiana craft traditions Culturally, North Louisiana is akin to a patchwork quilt, as described by H.

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Louisianas cultures and a region by region history of each major group are provided, including European, African, Native American, and more.

The year was -- sixteen years before the Mayflower landed at Plymouth Rock, thus establishing one of the first permanent colonies on the North American continent. For refusing to pledge allegiance to the British crown, which required renouncing their traditional Catholic religion for that of the Anglican Church, they were forced from their homes in This event remains a focal point of Acadian history to this day. The survivors were scattered along the U. Most followed the path which led to New Orleans. There they received a hostile greeting from the French aristocracy so they headed west of the city into unsettled territory. They settled along the bayous of south central and south western Louisiana where they could live according to their own beliefs and customs. For several generations, the Cajuns raised various crops and lived on the bayou where they fished and trapped. Today, Cajuns are famous for their unique French dialect a patois of 18th-century French , their music, their spicy cooking, and for their ability to live life to its fullest. They continue to preserve their folk customs. *Laissez les Bon Temps Roulez!* Let the good times roll. Experiencing the Cajun culture is like no other. The Acadians of today are a thrifty, hard-working, fun-loving, devout religious folk. They work and play with equal enthusiasm. Cajuns are known for their "joie de vivre" joy of living , and to add excitement to their food they experiment with herbs, spices and ingredients to create some of the most flavorful dishes that people throughout North America now enjoy. One of the traditional favorite Cajun pastimes is an old-fashioned crawfish boil. Boiling crawfish is not the only way to enjoy the crustaceans. When crawfish go into the pot a number of delicious dishes result because there are almost as many ways to cook crawfish as there are swamps, ponds and ditches in which to catch them. What better way to experience Cajun food than at a festival? Any time is festival time in Cajun Country. Towns and villages throughout Acadiana celebrate every season with their special blend of music, food and the colorful Cajun heritage. Most festivals feature live music of all sorts, contests, native crafts and food and, of course, dancing. Cajun music is also distinctive. It can be lively or melancholy, and sometimes both at the same time. The main reason why many attend festivals is for the unique Cajun music. Cajun music, once deemed as "nothing but chank-a-chank" has infiltrated radio, television and classrooms and is becoming world famous for its unique sounds of instruments like accordions, fiddles and triangles. The spectacle celebrated in small towns and villages in Acadiana is a favorite of visitors interested in off-the-beaten-path experiences. With its roots firmly in the medieval tradition of ceremonial begging, bands of masked and costumed horseback and wagon riders led by the unmasked "Le Capitaine" roam the countryside "begging for ingredients for their community gumbo. In Cajun Country, a week hardly goes by without chants of praise to crawfish, rice, alligators, cotton, boudin, yams, gumbo and andouille, all the necessities of bayou life. Whether in food, music or fun, the Cajun tradition continues to live on in the hearts of Cajuns and visitors alike.

9: www.enganchecubano.com - Louisiana Contributions

Louisiana History Timeline Important Dates, Events, and Milestones in Louisiana History. Offers a chronological timeline of important dates, events, and milestones in Louisiana history.

Cureau Among the many African-Americans who made important contributions towards the documentation of the history and culture of Louisiana are four individuals whose work in the s and s is especially significant. A history of folkloristics and culture in Louisiana is incomplete without knowledge of the documented contributions of Willis Laurence James, a researcher and collector of Negro folk music; James B. Cade, a pioneer in collecting oral history; Camille Nickerson, for her study and collection of Creole folk songs; and Marcus Christian, a prominent figure in the Louisiana Writers Project. Though only twenty-three years of age, James was hardly a newcomer to Negro folk music. Born in Montgomery, Alabama, on September 18, , he moved with his mother as a young child to Florida, where he grew up in Jacksonville in an environment still steeped in black oral traditions. He attributed his love of Negro folk songs to his mother, who, as he wrote, "Sang to me before my ears knew the sounds" James This early exposure formed the backdrop for his lifelong interest in Negro folk culture—an interest that was reinforced and encouraged in his college years. Printed programs of this period document his early activities as collector and arranger of Negro folk songs. He performed as a violin recitalist and as a member of a string quartet until the late s and taught violin throughout his career. However, his lasting contribution would be the preservation of Negro folksong as folklorist and as arranger of Negro folksong Cureau He encouraged them to share the songs and other oral traditions practiced by older members of their families and in their communities, and taught them to appreciate their cultural heritage Carter, Huggins, Powell, E. Others at the college were also sources for gleaning folklore: James began to practice in this early period of his long career as music educator and folklorist his belief that folk songs were best preserved through performance. He taught many of his collected songs to his Leland students and included them on programs of the Leland Choir, which he directed, some in arrangements for mixed voices James Papers. James also collected in the surrounding areas of the college, throughout parts of Southeast Louisiana, and along the banks of the Mississippi between Baton Rouge and New Orleans, notating the music in manuscript. These "peculiarly Negroid oral manifestations" doubtlessly figured in his later thesis on the genesis of Negro folk song, "The Romance of the Negro Folk Cry in America" James met and became friendly with a white folklorist, James Edward Halligan , a New Englander who worked as a soil chemist for the U. Their work together as collectors and collaborators is documented in voluminous correspondence from Halligan to James, between and James Papers. In he did intensive field work in several areas of the Deep South on a fellowship from the General Education Board. His findings resulted in a treatise on Negro folk music, "Stars in De Elements: A Study of Negro Folk Music" ; the unpublished manuscript contains over two hundred collected songs. In later periods he did fieldwork in the Georgia Sea Islands, where he studied Gullah speech and folklore. His interest in work songs led him to do collecting among longshoremen in Savannah, and in the mining areas near Birmingham. In he co-founded the Fort Valley College Folk Music Festival, an important regional folk festival that continued to the mids. A respected authority on Negro folk music, blues, and jazz, James was a regular lecturer, panelist, and commentator at the Newport Jazz Festivals and the Newport Folk Music Festivals, and was a founding member and member of the faculty of the Institute for Jazz Studies. His theory on the Negro folk-cry received wide-spread attention long after its publication Dorson Though he was not known to do later fieldwork in the state, his early experiences as a folklorist in Louisiana had made a lasting impression. A work song based on a series of musical cries, "sung for me by an old cabin boy in the Louisiana lowlands from the days of the Mississippi River steamboats," was published in as "Cabin Boy Call. James died in Atlanta, Georgia, on December 27, Camille Lucie Nickerson was an important contributor to the collection and interpretation of Louisiana Creole folk songs. She was born in New Orleans on March 30, , into a musically gifted family Southern b: Always interested in folksong, she felt that the songs that she knew as a child and which were part of her Creole heritage were fast disappearing. She spent many summers collecting Creole folk songs in rural Louisiana towns, where the music was still sung. A fellowship

from the Rosenwald Foundation in enabled her to take a leave from her teaching duties and to collect and record Creole folk songs and street cries. She notes the use of patois a corrupted form of French and the themes of gaiety, romance, ridicule, and satire as distinguishing features of these songs, in contrast to other Negro folk songs of the period of slavery Nickerson ; Many of the arrangements of her songs were subsequently published Southern b: Dickerson gave lecture recitals of the songs and street cries all over the country from the s to the s as "The Louisiana Lady," wearing antebellum Creole dress. An accomplished pianist, Nickerson sang to her own piano accompaniment. Her Town Hall debut as a mezzo-soprano received favorable critical acclaims, and she performed at a number of major concert halls, and at colleges and universities Southern a: She died in Washington, D. Until recent decades, scholars relied primarily on written documents as the sources for the interpretation of history. However, as early as the s historians felt the need for new sources of information regarding slavery. Because time was a critical factor as the emancipated slaves moved away from their years in bondage, massive efforts were made during the decade between and to collect reminiscences from ex-slaves. While the largest project would be that undertaken by the Works Project Administration, an historian in Louisiana, James Brother Cade , is believed to be one of the first to turn to living ex-slaves as a source on which to draw for writing a social history of American slavery Fry He lived in Louisiana and was associated with Southern University in various capacities in tenures from to and from to Conrad In , while teaching the topic of slavery in a class in United States History, Cade "conceived the idea of securing views of the institution of slavery from ex-slaves and ex-slave owners" Cade He asked all of his students, most of whom were teachers, to interview as many of these persons as they could, seeking information regarding housing, food, clothing, working conditions, family life, religious practices, amusements, educational opportunities, and punishments. According to Cade, "Every member of the class entered enthusiastically into the project, and thirty-six reported interviews totaling eighty-two. Cade died in Jackson on January 30, , and is interred in Baton Rouge. However, the Louisiana Writers Project concentrated less on reminiscences of ex-slaves than did some other states, its major thrust being three main publications, Louisiana: The Louisiana Writers Project and the three publications are discussed elsewhere in this section. Because of the perceived need for a history of the Negro in Louisiana, compilation of such data was the major thrust of the Dillard Project, although the writers also gathered information that was included in the other publications. Saxon chose Marcus Christian, at the time a librarian at Dillard, as the director of the Dillard Project. His father, Emmanuel Banks Christian, was the village schoolmaster in Mechanicsville and instilled in his son a love for poetry, for learning, and for books. Though he never attained degrees through formal education, Christian, through self-education, gained recognition as a poet and historian. His poems were published in major anthologies and journals; his historical works were published in major journals Logsdon n. In he published Negro Ironworkers of Louisiana, , regarded as "a valuable original contribution not only to Louisiana history but to Negro history" Ward-Steiman The Dillard Writers Project, unfortunately, was interrupted by the outbreak of World War II, and the history of the Negro in Louisiana that Christian hoped to write was never completed, though it was to occupy his attention for the rest of his life. Christian, unfortunately, was plagued by adversities throughout his life, and, overcome by personal misfortunes, disappeared from the public for a number of years. Christian gained the respect of a new generation of students and others in the city as a poet, and for his knowledge of black literature, history, and culture. Christian was unsuccessful in his attempts to publish his manuscript, "A History of the Negro in Louisiana," however, and it "remains today an open monument to document the history of black Louisianans and to encourage further work and study" Johnson University of Chicago Press. Centennial of Camille Nickerson. Out of the Mouths of Ex-Slaves. Journal of Negro History Negro Ironworkers of Louisiana, Dictionary of Louisiana Biography. University of Southeastern Louisiana. Negro Folk Music, U. Black Folklore, Musicology, and Willis James. Georgia Dictionary of Biography. University of Georgia Press. Mother Wit from the Laughing Barrel. Night Riders in Black Folk History. The University of Tennessee Press. Blacks are Americans First. Sunday Herald Tribune September That Mystic Cry at the Heart of Jazz. San Francisco Examiner October Responding to the Blues: This Feeling of the Cry. Stars in de Elements: A Study of Negro Folk Music. The Rise and Fall of Leland College. Spiritual Strivings of a Black Poet and Historian: The

Papers of Marcus Christian. State Times February Afro-Creole Music in Louisiana: Bureau of Music Research. Portrait of a Poet. The Music of Black Americans. Natchitoches Times, October Discography Fort Valley Blues: Library of Congress Field Recordings from Georgia. Interviews Carter, Albert E. Personal interview by author. Telephone interview by author. Terminologies used to describe people of African descent throughout the paper reflect both the historic usages, such as Negro, as well as other names used to describe this racial group during the course of this century, including "Creole. James and Halligan communicated by letter frequently.

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