Acadians

Acadians and Creoles

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THE TERM CREOLE

Creole is a 17th century loan word from Spanish "crillo" which designates a person of European descent born in some other part of the world. Generally, in the United States, the word "Creole" is accepted as meaning descendants from French and Spanish settlers of the Gulf Coast States. In Louisiana the term is used loosely to indicate the descendants of the early settlers including those of French, Spanish, German, and Negro extraction. In colonial Latin and South America, white persons born in the Western Hemisphere were called Creoles.

The word "Creole" is often used to describe the languages of the people of South Louisiana and many local products such as creole pralines, creole tomatoes, and creole cooking.
ACADIAN HISTORY

The first Acadians descended from the expedition of Razilly in 1632. Not long before the Scotch colonists of 1627 came to Louisiana. After that there were the French who came with Aulnay from 1636 to 1649 and from 1670 to 1710. The Acadian population grew at a rapid pace. The population went from 515 in 1679, up to 11,000 in 1755.

The Acadian lands were divided into long rectangles of 100 and 200 arpents deep by, 2,000 yards in frontage on the shores of the rivers. The wooded hills provided the Acadian farmers with fuel, the land provided them with wheat and hay, and the orchard garden provided them with apples, pears, plums, and cherries. All orchard gardens were grown in the uplands.

The Acadian people devoted their time to fishing, hunting, and farming. They would spend the time the laborers left by making clothes, sails, twine, baskets, hats, sabots, rakes and other needed necessities. The Acadian people were also very religious and devoted to their families. They live happily and with little care and worry.

A description of the Acadian people is given and is a very good one at that. It is said that the Acadians were
people who seldom quarreled. They were constantly employed, both summer and winter, cutting timber for fuel and fencing. They would also hunt when the time was found to do so. The women would card, spin, and weave wool, hemp, and flax. The young people were not encouraged to marry until the young woman could weave a web of cloth. The Acadians enjoyed a particular stage of advancement in the civilization of the period.

The British attacked Acadia in 1697 and again in 1703. The Acadians suffered a series of ten attacks within one hundred years and a series of six attacks within twenty years. In 1714 the Acadians were told to leave but they did not listen. It was then decided that the Acadians were to be deported in 1749. At that time there were many more Acadians coming into Louisiana from many places.

This is a little story of the Acadians and it is called the Acadian Story.

"Welcome one more, my friends, who so long have been friendless and homeless.
Welcome once more to a home that is better than perchance than the old one!
Here no hungry winter congeals our blood like rivers;
Here no stony provokes the wrath of the farmer.
Smoothly the plough share runs through the soil as a keel through the water.
All the year round the orange groves are in blossom,
and the grass grows.
More in a single night than in a whole Canadian summer.
Here too, lands may be had for the asking and forest for th timber.
With a few blows of the axe are hewn and framed into houses."
After your houses are built, and your fields are ye yellow with harvest.
No King George of England shall drive you away from your homesteads.
Burning your dwellings and barns, and stealing your farms and your cattle."

The Acadians had few abbreviations. These abbreviations were used quite a lot by the Acadians. The abbreviations are as follows: w - wife, s - son, d - daughter, m - mother, si - sister, b - brother, ss - stepson, sd - stepdaughter, o - orphan, wd - widow, sl - son-in-law, bl - brother-in-law, sil - sister-in-law, engager - hired help, and ml - mother-in-law.
ACADIAN DESCENDENTS

Colonists from France and Spain established the first settlements in Louisiana. The descendents of these early white settlers, were called Creoles. Groups of Acadians settled in Louisiana after the late 1760's. After they were driven from their homes in Acadia. Acadians are sometimes called Cajuns. About a third of Louisiana's people are Negroes.

Many southern Louisiana residents speak both French and English. Until 1887, state laws and official notices appeared in both languages. Some French speaking Negroes used a French dialect called Gumbo or Gombo.

Most of the early Louisiana settlers were Roman Catholics who came from France. In 1724, Jean Baptiste le Moyne, Sieur de Bienville, adopted the Black Code, which which regulated Negro slave life and also banned all religions except Roman Catholicism. But, still the United States restored freedom of worship in the territory after the Louisiana Purchase in 1803. Today, about one third of the people belong to the Roman Catholic Church. Other large religious groups include the Baptists, Methodists, Episcopalians, and Presbyterians.
ACADIAN NAMES

All of the following names, are names of the first Acadian people in the state of Louisiana. There are many names that look like and spell almost exactly like some of the others. The first Acadian names are as follows: Alin, Allian, Amirau, Apigne, Arsenaut, Aucoin, Aucoine, Babin, Babbin, Baptist, Barillot, Barrios, Baudoin, Bauguette, Beau - Bassin, Beaulier, Beauregard, Belfontaine, Belmere, Belliveau, Benois, Benoit, Benoist, Bernard, Berthelot, Bertrand, Billard, Bisson, Blana, Blanchard, Blanchart, Boisseau, Bobin, Bonin, Bonnevie, Bonvillian, Bordot, Boudro, Brouc, Bourg, Bourgeois, Bourgue, Boutin, Boye, Brassin, Brasseaux, Brault, Braux, Breaux, Broussard, Brun, Brune, Cahouet, Cailler, Caperon, Capiere, Care, Cathery, Cems, Chauvert, Chiasson, Cloate, Cote, Daigle, David, Doucet, Dubois, Foret, Gaudet, Herbert, Lambert, Landry, Martin, Mire, Pitre, Richard, Savoye, and Terriot. These names are mostly the more common ones. A few of them are name that maybe you never heard of, but are considered some of the first Acadian settlers.
THE CAJUNS' FRENCH REVOLUTION

This is Cajun country in South Louisiana. Acadiana, if you will, with a heritage that reaches back to France for its roots. Until recently, Cajuns seemed prepared to lose bits of their heritage that distinguish them from homogenized mainstream of the rest of the country, such as making bouidn and speaking French. One writer even called Cajun French the whooping crane of languages.

It use to be that if you went to school knowing only French you would get punished for it, today French is back in schools.

One way the cajuns perserve their heritage is by having festivals year long. The music of the acordian and the noise of the fais-dodo are a must at the most festivals along with the vast quantities of Cajun food, such as crayfish etouffee, boudin, shrimp bisque, boiled crabs, and beans and rice.

There were three waves of French influence in Louisiana. The earliest was that of explorers, traders, and soldiers. The last was a cascade of royalty and the rich who fled France, along with a group of planters who fled the Caribbean after a slave uprising.

In between came the Cajuns. They were small farmers driven from their homes in Acadia. They were dumped in
various ports along the Atlantic seaboard, many began the journey to New Orleans, but then in French Louisiana. They were encouraged to settle in bayou country, west of New Orleans.

St. Martinville was the place most Acadians settled in their new homeland. World War I was the last time any of them were pure Cajuns. The common bond with all these aspects of Cajun tradition is the French language. In years past, conscious efforts were made to stamp out spoken French, mostly the work of the Cajun parents who thought knowing only English would be social and economic benefit to their children, according to Layfayette's lawyer and former congressmen James Domengeaux.

Domengeaux is working to save French. "If you save the language, you save the culture," is his philosophy as chairman of CODOFIL which stands for Council for the Development of French in Louisiana.

Now many families most of the grandparents and grandchildren who can converse in French, but the parents are left out. The French have an old expression "lache pas la patate." Literally translated, it means, "Don't let go of the patato." The understanding meaning is, Hang in there, baby!
CAJUN SPEAKING

Cajun is slang for Acadians. Cajun English is different from any other. For one thing, all Acadians have a tremendous sense of humor. Their English is an almost exact translation of their French. They use double negatives, and then attach a "no" at the end of the sentence. For instance, a Cajun might say, "He wouldn't do nothing I asked him not to do, no!" Many of the Cajun sentences end in pronouns. "She came by my house two times last week to see me, her."

Pronouns always fly freely in the Cajun way of speaking. Young people meeting along the bayou will greet each other by saying, "What you know, you?" They will ask, "How you mama, her?" Inanimate objects are also discussed by the use of personal pronouns, such as, "How your roof, Joe?" She hold up in the storm, yes? She look weak to me?"

The typical Cajun is nervous, sensitive and impatient. He talks with his eyes, his hands, and his shoulders almost as much as with his tongue. Emphasis is often strong in all declarations. Emphasis is always strong in regard to personal pride in a Cajun's property and in everything he does. A cajun will tell you that he is the best
fisherman in the whole entire world. A Cajun girl isn't always without pride in her beauty. Tell one she is pretty and she is likely to reply, "You is telling me something what I already know!"

This is just some examples of the Cajun's way of speaking their own language. A girl or woman that is called a flirt - "Her, she is all frisee' and rougie." Of a happily married couple they say - "They are..like deux colombes!" A Cajun parent will tell a child who gets low marks at school - You is bete comme un chou."

These are just a few of the things that Cajun people say.
In spite of its complexity and richness, Creole food reflects the greatest of the household. Creole cooks have always been hardheaded. The Creole cooks have learned that leftover rice and meat made a perfectly acceptable jambalaya. Jambalaya is a beautiful savory dish derived from the Spanish and they knew how to turn other odds and ends into delicious croquettes, rissoles, and soufflés. The Creoles had skills with which they could take a poor cut beef, splash it with wine and sprinkle with herbs and spices and make the meat taste better than the better cuts that you can buy.

Jim Plauche, owner of Corinne Dunbar's, a restaurant specializing in creole food. Jim himself a Creole, has outlined the fine steps of perfect Creole Cooking. The steps for perfect Creole cooking are: the iron pot, the brown roux, the stock, the herbs and spices, and finally the spirits. Red beans and rice is a favorite Creole food, along with Gumbo. They are both cooked with extra added goodies. For instance the beans and rice can be cooked with ham or salt pork. The Gumbo can be made with any number of things, such as chicken, crab, shrimp, oysters, turkey, rabbit or duck. Any Creole dish can have ingred-
ients added to make it better or just to change the appearance of the dish.

The Creoles take food - its presence, its freshness, its preparations as seriously as they take anything on earth and more seriously than most things. The essential story of the Creoles and Acadians cooking is told in a dish of their Gumbo. Many Creoles were rich planters who led a life of relative luxury.

Rice is a staple of both the Creole and Acadians and often was served at every meal. In other words three times a day. It was served with Gumbo, stew and jambalaya.

If the Creoles lived in luxury in New Orleans, along the Mississippi and on a few bayous, while the Acadians were settling in the swamps and in the back country.

The best way to know New Orleans cooking is to grow up there. You should start as a child, breathe the air, eat the food, and venture out and discover the foods most commonly found in the city - crabs, shrimp, oysters, and crawfish. The spring is considered crawfish and crab season in Louisiana.

The beignet is a Creole pastry of unsweetened fried dough that is finished by sprinkling powdered sugar over it like white lace. The Beignet goes great with a cup of coffee or a glass of chocolate milk.

Another great creole dish is boiled seafood. There is no better place to find it except in Louisiana.
RESTAURANTS OF NEW ORLEANS

There are many restaurants in the city of New Orleans, but not all of them are good like the ones that we're going to talk about in this part of our report. The different restaurants have much in common, but are different in the preparation of the food. The different places or restaurants I should say are Anointe's, Corinne Dunbar's, Brennan's, Chez Helene, and Gumbo Soup. To top it all off these are the best restaurants from which you can obtain the best Creole food.

Antoine's is always a treat for people born in New Orleans and even more of a treat for those who are just visiting. Antoine's is a French Creole Restaurant with white tiled floors, big boney looking hat racks, Victorian brass chandeliers, large white covered tables and in the winter the restaurant is lit by the original glass mantles. The aromas from the food fill the whole entire restaurant. Although you are smelling a series of different aromas you'll more than likely enjoy your trip to Antoine's from just smelling the different things that they prepare. A few of the dishes that they prepare are La Chair De Crabe A La Creole which is known to us as Crabmeat St. Pierre, Oysters Brochette, Shrimp Mariniere, Fresh Mushrooms Sous
Cloche, Okra, Crab and Shrimp Gumbo, Eggs Sardou, Omelette Espagnole, Courtbouillon Louisiana, Pompano En Papillote, Chicken Creole, Pommes Soufflees, and Café Brulot Diabolique.

When the dinner that you have ordered arrives you will not only get bread with it, but you will get a basket of potatoes. Don't mistake it for a basket of potatoes, but a basket that is woven of potatoes. After the basket is made it is filled with potatoes that look like French Fries, but are not. They are French Fries that have been filled with air. These potatoes are called Pommes Soufflees. At Antoine's the meat is as good as the seafood.

Corinne Dunbar's is a restaurant that most people like to discover. People say that eating there is like being invited to a dinner in an elegant old Southern home. Dining at Dunbar's is, of necessity, and by reservation only. The Creole foods that are prepared at Corinne Dunbar's are Baked Crabmeat and Avocado, Oysters Carnaval, Crawfish Bisque, Gumbo File', Red Bean Soup, Shrimp A La Creole, Fillet of Trout, Cornish Hen Mardi Gras, Daube Creole, Grillades, Jambalaya, Fried Grits and Spinach Dunbar.

The other restaurants have about the same dishes as these two. It's just the way that it is prepared that makes it different. Some may have more spices and others may be cooked or prepared with wine or some other type of liquer.

There is one very special place where everyone enjoys going. This place is known as the French Market Coffee.
House. Whenever you go you'll always find people. This is the place where you go to get or to eat beignets and sip the Cafe' Au Lait or the steaming chocolate milk. This is the only true place to get beignets.