Some Things That Belong to the Early Days of Lafayette Parish.

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SOME THINGS THAT BELONG TO THE EARLY DAYS OF LAFAYETTE PARISH

A THESIS

SUBMITTED TO THE FACULTY OF THE

LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR

THE DEGREE OF MASTER OF ARTS

BY

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BATON ROUGE, LOUISIANA

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INTRODUCTION

I am a native of the Attakapas country, and I have associated much with those of its intelligent elderly natives who are perfectly well informed on almost all that concerns the times of their grandparents; therefore, I have attempted to present a few of the things that I have learned about the early days of my home parish.

I have limited myself to Lafayette Parish and its adjoining territory; and I have tried to include at least a little material that, most probably, is not to be found in records or literature that can reasonably be called available. I have not attempted to give only things that were peculiar to Lafayette. I am quite certain that much that I have given was true, also, of other Creole and Acadian settlements. I have included apparently trivial items in the pages that follow, because I feel sure that in the communities of Southwest Louisiana some of the long ago daily activities of life differed materially and had something about them that can help us to identify them with the localities to which they belonged.

I have arranged my work in four sections; and I hope that the items included in each will help to give the reader those ideas of the various phases of my subject that I have tried to convey.
ACKNOWLEDGMENTS

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CONTENTS

Page

SECTION ONE --------------------------- 1
Songs, Dances, Nursery Rhymes

SECTION TWO ------------------------- 26
Recipes

SECTION THREE ----------------------- 38
Flower Garden Favorites,
Things, Customs, Beliefs,
Superstitions, Home Remedies

SECTION FOUR ----------------------- 58
Words, Names, Expressions

NOTES ----------------------------- 67

BIOGRAPHY ------------------------- 70
SECTION ONE

SONGS

DANCES

NURSERY RHYMES
Our early settlers sang at their work and at their play, sang to their children, sang during their meals, and remained seated after having eaten to sing the songs they loved. Musical instruments were unknown to many of them, but music was a part of their lives. Unfortunately for us, some of their music has been lost; and some of it has been published in a somewhat altered form.

The following songs, dances, and nursery rhymes are typical of the various walks of life in which they originated. They express many of the moods of the early inhabitants. Most of the selections are native; those that are not have been changed by their sojourn in Louisiana; all were popular for many generations; some are heard occasionally to-day.

The titles at the close of this section are those of well-known French compositions that were popular in this part of the country during its early days.
DANS LES BONS VIEUX TEMPS

À L'ÎSLE DES CYPRÈS

Dialect for il n'y a plus.
LA VALSE DE LA COULÉE QUININE

UN PETIT BONHOMME
J'ai passé auprès d'un magasin; j'ai entendu les oies chanter corinthinchin, corinthinchin;
En Course (continued)

Je croyais qu'ils me disaient, « Ainsi j'te tiens, ainsi j'te tiens. »
Je me suis mite à courir, sans cela j'aurais été pris.
Je me suis mite à courir, sans cela j'aurais été pris.

3me Couplet-
J'ai passé auprès d'un pommier;
J'ai entendu les pommes tomber pati paterre,
pati paterre;
Je croyais qui me disaient, « Aussi j't'attrape,
aussi j't'attrape. »
Je me suis mite à courir, sans cela j'aurais été pris.
Je me suis mite à courir, sans cela j'aurais été pris.

4me Couplet-
J'ai passé auprès d'une église;
J'ai entendu le prêtre chanter, Alleluia!
Alleluia!
Je croyais qu'il me disait, « Ah! le voila,
Ah! le voila. »
Je me suis mite à courir, sans cela j'aurais été pris.
Je me suis mite à courir, sans cela j'aurais été pris.

En Parlant: Voisin ma femme est morte,
Si c'est toi qui fouilles la fausse,
Mets la si fond qu'elle sortira jamais.

*dialect for mist.

DANSEZ, MES ENFANTS

Refrain

DANSEZ, MES ENFANTS TAN-DIS QUE VOS ÎLES JOU-

MET-TEZ, DAN ZE À QUINZE ANS PLUS TARD IL N'ARRIVE PLUS TEMPS.
Dans ez, Mes Enfants
(continued)

1er Couplet

2d Couplet—

Bientôt arriva que ma fille me rit grand'mère;
Quand on en est là à danser, on ne pense guère;
On parle en toussant; on marche en tremblant;
Au lieu de danser la gavotte,
Dans un grand fauteuil on radotte.
2d Couplet-
Si l'amour vous si grand, Mussnélia,
Si l'amour vous si grand, Mussnélia,
Si l'amour vous si grand, portez, portez l'argent.

3me Couplet-
Tous cannes à moins pourlé, voilé,
Tous cannes à moins pourlé, voilé,
Tous cannes à moins pourlé, na pu, na pu l'argent.

4me Couplet-
Si cannes à vous pourlé, Mussnélia,
Si cannes à vous pourlé, Mussnélia,
Si cannes à vous pourlé l'amour la doive flambé.

*Se moule.

MADEMOISELLE

Ma le moiselle, en - treg en danse; Faites trois tours de la cadence. Eh! Li le la subree - sey qui vous plai-
Mademoiselle (continued)

MO BÉBÉ

Chanson à moutons, chanson à moutons, mimi et blotti.

Je gagnin caprices, je gagnin caprices plus tête.

Le meneau le cours la réverie; pru-pru

Je cours courir boire; Monters va sauter la ber-

rie-re; Mo bé lié va bo de fôr moins.

See notes for translation.
JAI TRAVAILLE

J'ai travaillé pour les Rousserou, j'ai travaillé

le pour les haricots. Pas d'chaussons, pas d'couliers,

Pas d'argent pour m'en acheter, trop côte

Lin pour m'en garnir ; le vrai moyen pour aller au fond.

CAYETTE

Cayette a crié dans le dos à Valais le

quarante pattes en l'air la jeune dans la terre.
ENDORMEZ-MOI CETTE ENFANT

MUSSEIU MAJURO
NOUS BOIRONS DU VIN

crois-moi il veut du ruisseau, crois-moi plantés

du ruisseau, et nous boirons, et nous boirons du vin.

et nous boirons, et nous boirons du vin.

LA FILLE À MOUTON

la la la la la la la la, la fille à mouton,

la fille à mouton, wha la la la la la la la.

la fille à mouton, § balance § balance §.
QUADRILLE

C'est la valse à Julien Babin. C'est la valse à Julien Babin. C'est la valse à Julien Babin.
LES ADIEUX DU SOLDAT

Rue l'intention de ma présence est d'infamer

le ma santé, l'armée française est triomphante.

et moi qui la leur gare impuissante. Nous avons perdu armes

et bâtons; la mitraille m'a brisé les os. Nous

avons les grands avantages; Pour ma part j'ai deux balles dans

l'œil. Nous avons les grands avantages;

Pour ma part j'ai deux balles dans l'œil.
Les Adieux Du Soldat (continued)

2d Couplet-
Quand je quittais ma pauvre mère
Elle s'expirait sensiblement;
À la nouvelle de ma mort j'espère
Qu'elle sera morte entièrement,
Car si la pauvre femme est guérie,
Elle est si bonne qu'elle est dans l'cas
De s'faire mourir de mort subite
En apprenant mon sort fatal.
De s'faire mourir de mort subite
En apprenant mon sort fatal.

3me Couplet-
Adieu Rose, ma douce Rose,
De nous revoir il y a plus d'espoir,
Car le régiment auquel j'engage
Ne nous accorde point de congé.
V'il à tout qui tourne je n'y vois goutte;
Ah! C'est fini j'sens que j'm'en vais; [vois]
V'il à qu'on m'apporte la feuille de route.
Adieu Rose, ne m'oubliez pas
V'il à qu'on m'apporte la feuille de route;
Adieu Rose, ne m'oubliez pas.

MAMIE QUE J'AIMAIS TANT
Mamie que j'aimais tant
(continued)

Premier Réfrain

Mes bas sont à moi; mes souliers sont roux; Ma-

mamie que j'aimais tant.

Second Réfrain

Mes bas sont à moi; mes jupières sont à moi; mes souliers

sont roux; Mamie que j'aimais tant.

Troisième Réfrain

Mes bas sont à moi; mes jupières sont à moi; mes

culottes sont courtes aux bottes; mes souliers sont roux;

mamie que j'aimais tant.
Mamie que j’aimais tant
(continued)

Mes bras sont à moi; mes jarretières sont à moi; mes cu-

bottes sont courtes aux bottes; ma chemise est
courte fine; mes culottes sont rouges; Ma-

mie que j’ai- 

mis aux bottes; ma chemise est courte fine; m. 

lange laique mes culottes 

Mes bras sont à moi; mes jarretières sont à moi; mes cu-

bottes sont
Mamie que j'aimais tant
(continued)

Couttes aux bottes; ma chemise est courte fine; ma cravate est digne

Logue; mon chapeau est bien bâti; mes cartiers sont ronds.

Ma -

Non que j'ai - moi tant.

Me bas sont à moi; mes jarretières sont à moi; mes culottes sont

Couttes aux bottes; ma chemise est courte fine; ma cravate est

Digne logue; mon chapeau est bien bâti; mon -

Me - non que j'aimais tant.

Tire; mon chapeau repoussé bien;
LA MARQUISE

L'une petite marquise, et le duc en laine, descend à

Ta vie, ô mon amie, mon cœur, vous êtes en vous

Le bon de mande; ô le de lour mou

Refrain 2

Cher et mon amie ou n?

Ton ton ton vive le vin; C'est un merde

sau-re-rain. Ton ton ton vive le vin;

C'est ça qui nous met tous en train.
La Marquise (continued)

2d Couplet-

Huit jours après que Pierre fut à l’Église
Bien marié, en riant il disait:
Si j’ai pour femme une vieille marquise
Avec son or je boirai au bon vin.

UN PITOYABLE SORT

2d Couplet-

Je vois mes camarades tous assis;
Aucun d’eux me regarde plus d’amis.
Quand je payais à boire dans toutes les sociétés
J’étais le bien-aimé;
Et j’étais respecté.

3me Couplet-

J’ai vendu ma culotte, mon bonnet,
Jusque ma redingote, mon gilet;
Et pour saluer les dames je jette mon képi.
Me voilà bientôt tout nu
Pour avoir trop bu.
MAGDELEINE

Où vas-tu, Magdeleine, ne lais pas le courant son ! Le vais à ton ton le ri ton ; je vais à la fontaine pour chercher doux ruisson, ton ton le ri ton ti.

*tie la ri ti*, on dit qu’ils s’y frot mè ment de fort joli gargon. Et l’on dit ton ton la ri son ; et l’on dit ti ti la ri ti. On dit qu’ils...
Magdeleine (continued)

Guillory

PETITE BÊTE À BON DIEU

2e couplet-

une épingle meurtrière
Frappe au cœur le papillon,
Les oiseaux dans la volière
On les met tous en prison.
Petite Bête à Bon Dieu
2d Couplet (continued)

Mais toi d'épargner la vie
On dirait qu'on a fait voulu.
Ah! Que le ciel te protège
Comme une bête à Bon Dieu.
Petite Bête à Bon Dieu,
Recommences mon âme à Dieu.

**LIZETTE**

*Si vous couri dans la ville,  
Va trouve jeune cannejo  
Qui gagnien pour tromper fille  
Bouche doux passer sirop,  
C'est serpent qui contréfaire  
Cryera pour tromper yo,  
Mo semble zozo dans cage  
Quand yo fâme li mouri faim.*
A WELL KNOWN NURSERY RHYME

Cap, cap, qui est là?
C'est moi Dédé.
Qui Dédé?
Dédé Laca.
Qui Laca?
Laca Boyau.
Qui Boyau?
Boyau Cochon.
Qui Cochon?
Cochon toi même.

AN EQUIVALENT OF
RIDE A COCK HORSE TO BANBURY CROSS

À Paris, à Paris,
Sur la queue du cheval gris;
À nouveau, à nouveau,
Sur la queue du cheval blanc;
À Bordeaux, à Bordeaux,
Sur la queue du gros crapaud.
Le pas, le pas, le trot, le trot,
Le galop, le galop, le galop.

TITLES OF FRENCH SONGS

Sylvio rélico
Le Masque de Fer
Les oiseaux du Fou
Les dragons de Villard
Amour et Fanatisme
Le Chef-d'oeuvre de vie
Ivanhoe
Le Brigant Galaurais
Les oiseaux de Notre-Dame
D'où viens-tu Beau Nuage
En Auvergne ma Patrie
L'Hirondelle et Le Prisonnier
Chacun Son Tour À La Cour
La Marseillaise
SECTION TWO

RECIPES
Creole cook books, arranged to meet present day needs do not tell the whole story of Creole and Acadian cooking. They do not leave the impression that l'oseille was a favorite seasoning; that rice and claret were almost always served with fish; that vegetables were generally prepared with cream rather than with butter; that le gros pourpier (purslane, Portulaca oleracea L.) was often used with the greens in gombo d'herbes; that lemonade was made from les oranges aigres; that la tête de veau was a special delicacy; and that la sagamité, not rice, was used in jambalaya. They do not include du tasseau in any of the recipes for okra gombo; they do not give a recipe for gombo de gésiers (a gombo made of wild duck gizzards); and they do not say that a woodcock, to be just right, must be baked with a bib of smoked jowl around its neck. Why should they? Bouillon mulâtre was a poor substitute for beef tea; un charlot de pecanes was as tasty as a pecan praline; a tâte engressé aux pecanes was better flavored than one that had been fattened on anything else; and a sweet potato baked in the hot ashes of an open fireplace made some people say, Entèrres-moi près de la cheminée et passes-moi une patate chaude de temps en temps. Why should a 1931-cook book consider such things?
Although many of the creole dishes that are served in the homes and restaurants of to-day are substantially what these dishes used to be, many of them are different. The recipes given in this section have been chosen to illustrate what has just been said. Many of them were used over a century ago. They are not exhaustive in scope; and they are not necessarily practicable; but they do give some idea of the dishes that were served in the homes of Lafayette during the early days.
DES OREILLES DE COCHON

Split one end of a joint of reed cane so as to form a three or four-tined fork. Make a dough of flour, water, and a pinch of salt; cut it into pieces of such size that when the pieces are rolled out as thin as possible they will be about four or five inches wide. Drop one of these thin pieces into deep fat and immediately stick the cane fork into the middle of it and twist the fork around until the dough assumes the shape of une oreille de cochon. Fry till light brown; as soon as done, sprinkle with sugar or with syrup that has been cooked until it is almost candy. Serve hot.

LA BISQUE

There are few dishes that have been made by as many different recipes as crawfish bisque has. The recipe in the Picayune Creole Cook Book is a very good one and, if followed, gives excellent results; but when transportation was slow and artificial ice was unknown the housewives of Lafayette did not use oyster liquor when they made their Bisque. They boiled the crawfish in water without salt and used that water instead; they omitted the celery, the thyme, the mace, the cloves and even the bay leaves; they rolled the stuffed heads in flour and fried them rather than bake them; and they also succeeded in serving a Bisque that was delicious.
DU BOUILLON À LA REINE
(A custard for convalescent patients)

Make a boiled custard of milk and eggs; serve hot.

DU BOUILLON MULÂTRE
(A broth for convalescent patients)

Mince or grind a piece of lean beef; put it in boiler with enough cold water to cover it. Let it boil, then simmer, until it is done; pour off the broth (it will be dark in color); do not strain it; season to taste; serve hot.

DU CAFÉ SUCRE BRULÉ
(A Breakfast Beverage)

Caramelize a little sugar until it is scorched; dissolve it in boiling milk; sweeten and serve hot.

DES CHAPELETS DE PACANES
(A confection that young people made when they visited an open kettle sugar factory)

Thread a needle with a long strand of coarse thread; string as many pecan meats on the thread as it will hold; tie the two ends of the thread together; dip the chapelet into the kettle when its contents are at the candy stage.

DU CHAUDIN

Melt fresh pork fat; smother onions, garlic, and other seasonings in it; grind some lean pork and season it with red pepper, black pepper, and salt; stir some boiled rice into the ground and seasoned
pork and then fry all in the fat. Remove the mixture from the fire and fill a chaudin (the stomach of a hog) that has been thoroughly cleaned and then washed in salt water, with it. Sew up the chaudin and put it in a baking pan with lard and a little water; bake until the outside looks like a crackling. Serve cold.

DES CONFITURES

In the old days preserves were made of the same varieties of fruits that are preserved in this part of the country to-day. The only possible exceptions were the preserves that were made of the native sweet oranges and the native sour ones that are not at present grown. Le sucre brute (a brown sugar that was more syrupy than the brown sugar of to-day) was always used.

DES CRÊPES

Make an exceedingly thin pancake batter; fry in large very thin cakes; serve like any other pancakes.

It took skill to fry and turn such thin cakes made from so thin a batter. This recipe has been practically discarded. It was the one used on Candlemas day (February second) by those who believed in its efficacy and by those who did not believe. Il fallait manger des crêpes sur la Chandeleur pour ne pas avoir la galle pendant l'année.
Les crêpes, les oreilles de cochon and hot coffee were favorite dishes at the afternoon colation that was commonly served to visitors.

**DES GRILLADES AMARINEÉES**

Cut lean pork into wide thin slices; dip each slice in a bowl that contains vinegar, salt, and dried cut red pepper pods. Then put the slices into a stone jar and pour the seasoned vinegar over them. They will keep until needed. Cook and serve as you would any other grillade - do not use onions.

**DES HARICOTS À LA CRÈME**

Boil snap beans until very little water is left; add a little lard; cover and fry three hours over a slow fire; stir very often; season the beans to taste; a little while before serving, stir in some sweet cream into which an egg yolk and a little flour has been added. Carrots also, can be cooked this way.

**LA LIQUEUR D'ESTRAGON**

Fill a fruit jar or wide mouthed bottle with the leaves, stems, and flowers of *estragon* (the anise-scented golden-rod, *Solidago odorata* ait.); pour whisky over all and seal. After a month or more strain the whisky and mix it with an equal amount of thick, clear
syrup that you have made by boiling sugar and water together. Do not mix the syrup with the whisky until the syrup is cool. Bottle for a while.

If you wish to make La Liqueur de Géranium, substitute rose geranium leaves for estragon; and if you wish La Merise, substitute wild cherries.

DU PAIN DE MAIS DOUX

make a corn bread without any wheat flour, and sweeten it with sucre brute. This is not the Indian sponge cake that Celestine Mustis gives in Cooking in Old Creole Ways; it is a corn bread that antedates it many years.

PAIN PERDU

Same as French toast.

DES POMMES DE TERRE À LA CRÈME

Just before serving new boiled Irish potatoes peel them - keep them scalding hot - and pour over them cold sweet cream that has been seasoned with salt and black pepper.

DES PRALINES DE BENNÉ

Wash and parch the Benné (the seeds of the Sesamum indicum), then make pralines of them. Use any good
syrup praline recipe. If you have to keep them, wrap each in a clean corn shuck.

**LE THÉ D'ESTRAGON**  
(A supper beverage)

Make a tea of *estragon*; sweeten it and serve it hot.

**LE THÉ DE LAURIER**  
(A supper beverage and a tea for convalescent patients)

Make a tea of bay leaves; sweeten it and serve it hot. The leaves to be used are those of the Red Bay, *Persea borbonia* (L.) Spreng. The tree was commonly called *le Petit laurier* to distinguish it from the *Magnolia grandiflora* L., which was known as *le Gros laurier*.

**LA SAGAMITÉ, LA SACCAMITÉ, OR LE GROS GRU**  
(Hominy)

Boil the hominy like *grist*; let it get cold; slice it and serve it with cream and sugar.

Boil it; drain it; try it with onion tops; season to taste; serve hot.

Make a soup same as you would any corn soup—either with meat or without it.

This cereal was *le cheval de bataille*; it was prepared in various ways; it was available at all
seasons of the year; it was adapted to the cooking pour les jours de maigre et pour les jours gras; it was vulgarly called La Sacré Misère. The pile and pilon used to make the hominy are described in another section of this paper. There seems to be no evidence to suggest that lye hominy was made in Lafayette parish during its early days.

LA SALADE DE CHAUDIN

Melt fresh pork fat; smother onions in it; remove from fire; stir vinegar into it; season with salt and pepper and pour over cold boiled chaudin that has been cut into rather small pieces.

LA SAUCE PIQUANTE

(A sauce for baked fowl or baked game served hot)

Pour the gravy of the baked fowl into a frying pan; chop the raw liver and mix it with a little vinegar; add all to the gravy; fry a while; add a teaspoonful of flour; stir and fry a little longer; add a little hot water, some finely chopped parsley, a pinch of ground mustard, and a little vinegar; mix well; season; pour over the baked fowl just before it is to be served.

This was a favorite sauce piquante recipe. It is quite different from those that to-day are used to make
la sauce piquante. La Poule d'eau was almost always served à la sauce piquante. There was another sauce similar to this one, but it was one in which the vinegar was omitted and in which cross sections of dried red pepper pods were generously added.

LA SAUCE TARTARE

Make as you would make la sauce piquante, but omit the mustard and add chopped capers instead. Use for the same purpose that la sauce piquante is used. This is another very old recipe that differs greatly from modern ones for sauces of the same name.

DES TARTES À PECANES

Pound and crush pecan meats; beat eggs, yolks and whites together, with sugar and a little milk; mix with the pecan meats - the mixture must not be too stiff. Pour into pie plates and bake until the crust is done. Do not put an upper crust on these pies.

LA VOLAILLE À LA CRAPAUDINE

Dress a young chicken; split it open through the wish bone; season it; spread it, with its wings and second joints extended and its outside up, in the bottom of a heavy iron skillet; put a weight on the chicken to
hold it down and in shape; turn when necessary. (Do not fry. This is not a fried chicken; it is une volaille sauté au maïs tendre ou au champignons.) Add the corn or mushrooms on time for them to be cooked by the time the chicken is ready to be served.
SECTION THREE

FLOWER GARDEN FAVORITES
THINGS
CUSTOMS
BELIEFS
SUPERSTITIONS
HOME REMEDIES

THAT ARE OF THE PAST.
It is the purpose of this section to show what were the old-time flower garden favorites of this part of the country and to give some idea of the things, customs, beliefs, superstitions, and home remedies that have become "things of the past."

It may be well to say that although only the negroes attached much importance to the superstitions and home remedies cited, almost everyone else was more or less familiar with all of them and with the fact that he who availed himself of home remedies usually claimed that some friendly Indian had given the secret to one of his ancestors.
SOME FLOWER GARDEN FAVORITES OF LONG AGO

L'Alisier, Blackhaw, Viburnum rufidulum Raf. There are very few of them left in flower gardens; they are still common enough in the woods.

Les Belles de Nuit, Four o'clocks. These are still quite common, but little girls seldom string them on the long stems of the chiendent (Water paspalum, Paspalum dilatatum Poir.) as they used to, for garlands. It was these same chiendent stems that children used when they fished the tourloulous from their holes.

Le Bonnet de Macaque, Malvaviscus drummondii. There are only two or three of these shrubs left in the parish. They have been superseded by the more showy, but less pretty, Malvaviscus of the florists.

Le Bouquet de Mariee, Fuzzy deutzia, Deutzia scabra. Apparently this is the only deutzia that was known in this part of the country.

Les Catalpas, Catalpa trees, Catalpa Speciosa Englem. They were plentiful and beautiful everywhere that live fence posts and hitching posts were desirable. They made many a church yard a place of beauty; but the automobile and the discarding of fences is rapidly putting an end to them.

La Chevelure de Venus, the Cypress vine, Quamoclit quamoclit (L.)

La Chèvrefeuille de France, the Bush honeysuckle, Lonicera fragrantissima. Only two or three of them left.
Les Clochettes, Hyacinths-blue, or white, and single.

Le Corail, Erythrina cristae-galli L. Very scarce in the towns.

Les Couronnes Impériales, Milk and wine lilies. They have been nearly replaced by more attractive lilies.

Les Couronnes de Mariées. Reeves spirea, Spirea Cantoniensis. This variety and its double-flowered form seem to be the only ones that were known. The old spireas and the new ones have again become popular.

Les Échelles de Jacob, the Gladioli as they were before the florists made them what they are.

L’Étoile de Bethléem, not the plant now known by this name, but a lily that bore a cluster of blue starlike flowers. There seem to be no specimens left.

Le Galant de Nuit, the very sweet-smelling night-blooming jessamine. Le Galant du Jour was a similar plant that bloomed in the daytime. Neither is common to-day.

Le Gastronia, the pink crape myrtle.

Les Guaves, the Japanese quince, Chenomeles lagenaria. This, like the spireas, is again becoming popular.

L’Héliotrope Blanche, the White heliotrope.

Le Jasmin, the Cape jessamine. The scale has practically destroyed them. They were very common everywhere. They and cedars, not cypresses, were planted in cemeteries.
Le Jasmin Jaune, the Yellow jessamine, Gelsemium sempervirens. The name was also applied to some of the species of Bignonia.

Les Jonquilles, Jonquils. These are no longer plentiful.

Les Langues de Bœufs, the Cannas before they were improved by the florists. The name is also applied to a plant that grows near ponds, but not to the Liver fungus.

La Liane Blanche, the Wistaria. The French name has long since been discarded.

Les Lis Rose, Atamasco-lily, Atamosco atamasco.

Le Lorie Mondé, the Laurel cherry or wild peach, Prunus caroliniana Ait. The tree is not so common as it used to be. This is the same tree that in some places is called Laurier Amande and, in others, Gloria Mundi.

? , Mock orange, Philadelphus sp. This never was very common.

Le Monteau de Joseph, the Coleus.

Le piment Enrage, Capsicum frutescens. Even though these peppers were used as a seasoning for foods, the bushes were usually grown, or allowed to grow, in the flower gardens.

There were many roses, most of them not so beautiful as ours. La rose du Calvaire is very common to-day, but it is called La Rose Louis Philippe; Fanchette, La Rose Verte,
and *Pompon* are a thing of the past; *La Duchesse* and *La Rose Soufreuse* are few and far between; and *Le Général Lamarque* is almost as scarce.
SOME OUT OF DATE THINGS AND CUSTOMS

Des cabresses. Ropes made of horse hair. When cattlemen had to sleep in the open and on the ground, they laid their ropes on the ground in a sort of circle around their sleeping places, because they believed snakes would not crawl over a cabresse.

Des calebasses Gamelles. Large, pumpkin-shaped gourds. After removing a part of the upper half of these gourds, housewives cleaned and dried them. They kept their eggs in these large flat trays, because they believed eggs, if in a gourd, would not freeze.

Des calebasses Torchons. "Towel-gourds", Luffa aegyptiaca, or some gourd allied to it. The layer of tissue next to the epidermis is composed of interwoven woody fibers. These layers were used as dishrags. They were just the right size, when the cucumber shaped gourd was split lengthwise, to cover the top of the brim of a little girl's sun bonnet. A pink or blue calico bonnet so covered was pretty and very light, and stiff enough not to need "splits".

Castor beans were planted near hen-roosts to ward off mites - not garden moles; gourds, near outhouses of all kinds to ward off snakes. Maypop vines were shunned because of the rattlers that might be near them.

Des cheminées en terre, these are strictly speaking a thing of the past.

Coucher poignée, a game that children played. Two
little boys would clasp hands; and each would try to make the other's fist touch the ground. The game was not limited to boys, though they were usually the ones who played it.

Un diable, not the implement so called by the French, but what was left of a two-wheeled ox-cart after the body was removed, or what there would be before a body was added. Oxen could be hitched to it and long heavy pieces of timber could be tied to the cross-beam — tied with one end on the cross-beam and the other trailing on the ground a long way off. The cypress sills used in the construction of the colonial home that has been bought and restored by the Landscape Gardener, Mr. L. E. White, were hauled from the swamps by Pa François who used un diable to do so.

Des glands de moustiquaire, the bright-colored woolen cordelières and tassels that were tied to the front rod on which a mosquito-bar was fastened. Les anneaux de moustiquaire were the brass rings that slid on the rods.

Des frottoirs en chêne, home-made oak wash-boards — no metal at all.

Homespun articles here would be, by now, almost things of the past had it not been for those interested in the Evangeline Park project. As it is, the few people who still have the spinning wheels and the hand-made looms of their grandmothers have been encouraged to continue their
weaving. Some of them still grow the yellow lint cotton that was used to weave blankets and a few of them still use le Bachoucta, la Salsepareil, les feuilles de Sél, les écorces de chêne Rouge, les Noyer, and l'Indigo to dye their yarn.

Indian baskets are still made by the few Attakapas who live beyond the bounds of Lafayette Parish. They weave the same designs that their ancestors wove, but they speak of these designs in Acadian terms - les pluches de soço, les tripes de crocodile. They use a species of Rumex, that they call la patience, to dye the reeds red, and walnut hulls and leaves to dye them black or dark brown.

Jean Louis and Jean Marie are names that were once very common, but that, to-day, are seldom heard. A boy was named Adam only if the boys that preceded him in the family had died young. A boy named Adam was sure to grow up, likewise a girl named Eve.

Des mannes, barn baskets hand woven of thin strips of the wood of the p'tit chêne blanc, Quercus prinus. This oak is very scarce in the parish.

Du marc de café autour des plantes pour chasser les insectes. Coffeegrounds were sprinkled around many plants, especially around eggplants.

Mirrors in a room in which a wake or funeral ceremony was going on were veiled or covered.
Nezpique Indian saddles, saddles made, originally, in the western part of what is now St. Landry Parish. The horns of the saddle-tree were made of a root of the red oak; the rest of the tree, of tupelo gum. There are very few of these home-made saddles that are still intact. They were the finest made in this part of the country.

Une pile et un pilon, the mortar and the pestle that were used to make hominy and to mill rice. The mortar was made from a few feet of a cypress log. The log was made to stand on one end and the other end was burned out until the concave surface formed a large bowl. Then the inner surface of the bowl was scraped and smoothed. The pestle was made of oak. But, since a pestle for hominy could not do for rice, Un pilon avait deux têtes l'une pour le maïs et l'autre pour le riz. Some small piles were burned out at both ends so that one bowl could be used for grain and the other for powdering the brick that was used to polish floors.

Un puits à virevau, a large square well into which the bucket was lowered, and from which it was raised, by means of a crank instead of a sweep or a pulley. If there are any of these left, there are certainly very few.

Quince seed glue, this was used by girls to keep their curls in place.
Les rosaires, ou Les chapelets, de la Soeur Marie, the rosaries that Sister Marie, of the Mount Carmel Convent, made. They were, according to tradition, the first rosaries made in this part of the country. She grew the Coix lachryma-jobi and used the nutlets to make her Job's-tears rosaries.

Rawhide bottom chairs were supposed to last forever; but, apparently, most of them have worn out.

Des racachas, home-made Spurs with very large pointed rowels.

Recevoir les mardigras, cela veut dire faire rentrer chez soi, et entretenir, ce qui courent mardigras. It was a common practice in small country places where everyone knew everyone else.

Shuck door mats have long since been discarded.

Des sachets de vitivert, sachet bags filled with vetiver (vetiveria). Le vitivert is common enough in old yards in Lafayette, but sachets of other perfumes are more stylish.

Des totongs, toddler-tops. They were commonly called des toupies; and the letters, or markings, were done in indigo, not ink.
SCME DISCREDITED BELIEFS AND SUPERSTITIONS

To cure a sty, rub a hot gold ring on it.
Keep a goat in a livery stable so the horses will be healthy.

So as not to catch poison oak, tie a piece of lead around your neck; or eat three of the seeds (the drupes); or curse the plant before you come in contact with it.

Steal an Irish potato and wear it in your pocket; if, in the course of time, it dries up and turns hard your rheumatism will leave you never to return. If the potato rots, it does so because someone saw you steal it - your rheumatism will not be cured.

If a frizzly chicken hatches on your place, don't kill it; it will scratch up any grigri that is buried in the neighborhood and, consequently, save you from the spell.

If you have been "grigried", you must throw the grigri in a large body of running water - a coulée, or a pond, will not do.

A cottonwood tree brings mosquitoes.
Tie a string of buckskin around a child's neck so that it will not catch whooping cough.

If you wish your hair to grow well, trim it on the "first Friday of the moon".
If a hen crows, kill her - you'll have bad luck if you don't.
A dream about teeth means a death in the family.
Parsley, planted on Good Friday, will not go to seed.
If a child stammers, take him to a slaughter pen and throw a warm spleen in his face.
If you kill a snake, seven of your grievous sins will be forgiven.
Don't thank the person who gives you a remedy; if you do, what was given will not prove a remedy.
A remedy, if it is to do the most good, must be given without its having been asked for.
Don't give a woman a black hat unless she is in mourning - she'll have bad luck if she isn't.
Garlic in a red silk bag worn next to the heart will cure heart disease.
Wear two matches in your hair to cure a headache - the matches must be stuck in in the shape of a cross.
Sea-beans or nutmegs tied around the neck will cure neuralgia.
A dime tied around your ankle will keep any one from "conjuring" or "grigriing" you.

*Comme le vent siffle le Vendredi saint, il siffra les trois-quarts de l'année.*

If you enter any house, other than your own, be sure to leave by the same door that you entered - you'll have
bad luck if you don't.
SOME OF THE MEDICINAL PLANTS THAT FIGURED IN THE DOMESTIC PRACTICE OF LAFAYETTE PARISH

L'Absinthe, Helianium tenuifolium. The stems and leaves were soaked in water and babies that had fever were bathed in it. A cup of tea made from the stems and leaves was given to adults for malaria.

L'Angélique or La Basilique, common basil, Ocimum basilicum. The fresh plant was used to flavor gravies, but a tea made from it was given as a tonic.

Le Baume Sauvage or le Baume des Sauvages, Horse-mint, Monarda punctata L. A tea made of it was given to cure dysentery.

Le Belle Angélique, Acorus calamus. The roots were soaked in whisky and given as a tonic.

Le Bois de Flèche, Swamp Dogwood, Cornus asperifolia. (The Bois de Flèche of Rafinesque seems to be the Cornus florida or "flowering" dogwood.) A tea of the bark was given to fever patients.

Le Bois Jaune. The state forester says that there are ten distinct species in Louisiana that are called Bois Jaune, at least one of them was used as a tonic for horses; the wood was chopped into small pieces and boiled; the yellow tea was poured over three of the horse's feeds.

Le Bois de Marais, Button-bush, Cephalanthus occidentalis L. Strips of the bark were put in the bed, under the sheets, of a patient who had been ill a long while.
Le Chardon, or Le Chaudron, an especially spiny thistle common in the South, Circium horridulum Michx. A tea of the roots was given to cure coughs and croup.

Les Choux-gras, Pokeweed, Phytolacca americana. The roots were fried to make a hair tonic; they were also used as a dye, but not a hair dye.

Le Cornard, Jimson-weed, Datura Stramonium L. The leaves were sprinkled over a shovel of live coals; and the fumes were inhaled by those who were suffering from asthma.

Le Contaque, Smilax sp. The Indians made a kind of bread out of the potato-like roots. A tea of the roots (a cupful) was given as a tonic.

Les Fleurs de Sureau, common elder, Sambucus canadensis L. A tea made of the dried blossom was given to fever patients to make them perspire.

Les Feuilles de Saulc, Black or Swamp willow, Salix nigra Marsh. These were used for the same purpose that l'absinthe was used and in the same way.

Les Graines à Volé, Water-chinquapin, Nelumbo lutea (Willd.) Pers. A poultice made from the leaves was applied to the abdomen of typhoid patients.

Les Grenades Sauvages, Passion-flower, Passiflora incarnata L. The seeds were used as a vermifuge.

La Guimauve, Hibiscus sp. The roots were used to make a tea, or a syrup, for colds; they were also used
to make a hair tonic.

L'Herbe à Chien, St. John's-wort, Hypericum sp. This plant was used to make a tea with which to bathe babies that had skin eruptions of various kinds.

L'Herbe à Malo, Lizard's-tail, Saururus cernuus L. (Rafinesque gives Herbe à Malo as a common name for Alisma odorata; but in Lafayette the name seems to have been given only to the Lizard's tail.) A tea made of the roots and stems was added to the milk that was to be fed to teething babies; and a necklace, made by stringing an odd number of the root-joints, was tied around the baby's neck.

L'Herbe à Tous Maux, Day-flower, Commelina sp. The stems and leaves were used with corn-meal and yeast to make a poultice for sores.

L'Herbe à Serpent, Indian or False Mallow, Sida sp. The leaves were used in a poultice for snake bites. During the late summer there is an insect that infests the leaves of this plant. The leaves of the infested plants sometimes show small snake-like scars; it is these scars that were responsible for the faith that many persons had in the plant.

L'Herbe à Ver, Silvery Wormwood, Artemisia filifolia Torr. A praline made of the seeds was used as a vermifuge.
Les Hebes Coquins, Cockleburs, Xanthium chinense. Poultices made of the leaves were used for snake bites, and a tea made of the roots was supposed to cool the blood.

La Liane Noir, Supple-Jack, or Rattanvine, Berchemia scandens (Hill.) A tea made of the leaves and stems was given as a blood purifier. This rattan is still used to make strong baskets.

La Malnommee, La Patte de Chat. The tea made of this plant was more of a beverage than a medicine.

Le Mamou, Coralbean, Erythrina herbacea L. A tea was made of the roots, or of the leaves, or of the seeds (three to a cup of hot water) and was given to pneumonia patients or to anyone who had a cold. It was believed that if given on time, it would cure a cold, or, even, a case of pneumonia. Mamou tea is almost as popular to-day as it ever was. There are Mamou plants all over the parish; but little girls no longer string the lovely scarlet beans to make necklaces.

Les Mauves, one of the mallow family, Modiola caroliniana. A tea made of the leaves and stems was added to the milk that was to be fed to teething babies. When children had thrush a leaf was rubbed on the thrush - very few persons took the trouble to fasten the leaf high up in the chimney.

La Molaine, Great Mullein, Verbascum Thapsus L.
A tea made of it was given to those who had colds.  

Le Monguilier, *Baccharis halimifolia*.  A tea made of it was given to fever patients.

La Morelle, Black nightshade, *Solanum nigrum* L.  A tea made of it was supposed to be good for the nerves.

Les Oignons Dahlia, wild garlic, *Allium sativum*.  This plant was prepared in various ways for those who had colds.

La Patate Dahlia, a viny milkweed, *Gonolobus* sp.  The roots were prepared in various ways and given to cure heartburn.

La Patte de Chat, Everlasting, *Guaphaliun spathulatum*.  This is neither *l'herbe aux chats* nor *l'herbe pied dechat*.  The plant, mixed with melted mutton suet was used to rub swollen throat glands.

Le Petit Pourpier, Spurge, *Euphorbia maculata*.  Children broke the stems and let the "milk" drop on their warts.


La Pistache Sauvage, Wild-indigo, *Baptisia* sp.  A few persons believed that a poultice of the plant would relieve cancer.  The leaves and stems of the plant were used to dye Easter eggs green.

La Pomme Raquet, Prickly pear, *Opuntia* sp.  Pieces of the stems were soaked in water and this water was given to people who had dysentery.  A hair tonic was also
made of the stems.

**Le Sabot de Cheval**, Dichondra carolinensis Michx. A tea made of the plant was added to the milk that was to be fed to babies who had skin eruptions.

**La Salade des Sauvages**, this name seems to have been given to species of Rumex and to Plantago major L. The leaves of these plants were used in a foot bath for people who had dropsy.

**Le Sassafras**, Sassafras Sassafras (L.) Karst. A hot tea made of the roots was given to make "measles come out". (Corn shuck tea was used for the same purpose.)

**Les Têtes de Femmes**, Small ragweed, Ambrosia elatior. The leaves of this plant were boiled and the tea given to cure people of chills.

**La Vigne Erreur**, Fragrant Life Everlasting, Gnaphalium obtusifolium L. The tea made of the plant was given to fever patients.

The shell-membrane of a hard boiled egg was wrapped around a bone felon; lye water, *la lessive*, was used to wash wounds and sores; poultices of cotton leaves were used on all kinds of wounds; and red pepper tea was given, at night, to people who had colds.
SECTION FOUR

WORDS

NAMES

EXPRESSIONS
This section is only an alphabetized list of names, words, and expressions—mostly native—that are, in most cases, still current in the French of Lafayette Parish and still typical of the way in which the people of this parish have always expressed themselves.
Les agrés, the equipment. (illiterate).
Ah! bougre non, certainly not.
À la voirie, in plain view. (illiterate).
Aller à la passée, to hunt snipe and woodcocks.
Au diable la bagasse, vol la galère, laissez aller
la baratte, the devil take the hindmost.
Une aune, still used by those who weave.
Un baire, a mosquito bar. (illiterate).
Un baioe, an uncultured man.
Le balai du ciel, the north wind, not the north-east.
La banquette, hardly ever heard to-day.
Beurdacer, to kill time.
Une binette, not a hoe, but an ugly human face.
Le Blue grass. Bermuda grass, Cynodon dactylon. There
is a tradition that the grass was introduced into the parish
by Rosamond Breaux who brought it from Texas.
Bon chien tient de race, used instead of bon chien
chasse de race.
Braliner, to bleach clothes in the sun.
Ça date des temps d'Artagueté, or ça date de l'an
quarante, said of anything that is very out of date.
Ça dépend de la position des gonflots, may be, with
quite a bit of doubt.
Ça grimace, it's drizzling.
 Ça marche comme un papier de musique, there is no trouble, everything is going on smoothly.

Tâta cagouette, your head.

Câille, black and white, said of cloth.

Un carabosse, an ugly, clumsy hat.

Un carcan, a small yoke for pigs.

Une cargaison, not a cargo, but a load.

Casser la paille, used instead of rompre la paille.

Ça m'enquiouine, same as ça m'agace.

Cela ne vaut pas les quatres fers d'un cheval mort, used instead of Cela ne vaut pas les quatres fers d'un chien.

Ça m'est bon comme la vie, said of a person who is very good.

Ça m'est mon chaudin qui fait mal, my stomach aches.

(illiterate). Àveyller.

Ça est une charrette à trois roues, or C'est une girouette rouillée, said of anything that is very inefficient.

C'est un p'tit homme, mais il a le cœur bien placé, allez! Quite a compliment.

Chacta, mean, contrary, stubborn, unwilling to agree with others, applied only to persons.

La chanterelle va casser, that will be the last straw.

Châter, to chat.

Cheval donné, on ne regarde pas à la bride, don't look a gift horse in the mouth.
Des cithoucoulouques, dollars; money or change.
C'est claire comme beau jour, that is self-evident.
Cogn' jer un bon somme, to enjoy a good nap.
Une couette, not a feather bed, but the tick of any mattress.

Des couronnes de chêne, mistletoe clusters.
Le Cresson, Peppergrass, Lepidium sp. The name was also applied to Chickweed, Alsine media.

Des crocros, heavy, ill-fitting shoes.

Cthamander, to beg, or to ask, for things. (Les nègres aiment à cthamander. Li peut pas dit plus que non.

Un dîner carabiné, a very good dinner.

Des dormeuges, pendant earrings set with solitaire diamonds.

Un en-tout-cas, not necessarily an umbrella, but anything that might serve in an emergency.

L'feau de la tonne, cistern water.

Un facthin, almost the same as a bajoe.

Faire shingo, to doze, especially in front of the fire.

La famille de rikiki (une plaisanterie), said of any large family. Sometimes the words, plus y en a moins ça vaut were added to the expression.

Ficelé sur quatres épinglees, all dressed-up.

Des fines herbes, pot herbs.

De la fraicheur, fresh pork. (illiterate).
Garoucher, to chase chickens or animals out of a place by throwing things after them. (illiterate).

Le gazon, Carpet grass, *Axonopus compressus* (Swartz) Beauv.

Des gourdés, no longer used, but when it was used it was as likely to mean gold coins as silver dollars.

Des gorgoyos, wiggletails.

Grouille, ton casaquin, hurry up.

L'Herbe à la Puca, Poison ivy. *Toxicodendron radicans*. Rafinesque gives Herbe à Puca as the common name for *Tecoma radicans*; evidently, in the part of Louisiana that he visited the people, at the time thought the Trumpet-creeper was poisonous. There are persons in this parish who are under the same impression; but they do not think, as people in so many places do, that the Trumpet-creeper and the Poison Ivy are both dangerous; they know nothing about the latter - the Trumpet-creeper stands for Poison Ivy to them.

Homme de paille, pistolet de bois, a man who is a bluff.

Il a peur de se noyer dans son crachat, he is afraid to undertake anything.

Il cache son argent dans des cornes à boeufs, he lives a simple life; he does not do business with banks. The expression is no longer heard.
Un îlot was seldom heard in Lafayette.

Je vais lui foutre un galop, I'll get after him.

Le Jasminier, the Papaw.

Lâche pas la patate, don't give up the ship.

Le Large, the prairie north and west of the town of Lafayette.

Larguer, to tire out.

Leverun lapin, get a beau.

Marchand d'oignons connaît les ciboules, used instead of marchand d'oignons se connaît en ciboules.

Un mirliton or un Concombre Parada, a vegetable pear.

Mo ctoeur tacher dans to tochene comme boskovo dans cyprière, a somewhat more pleasing expression of affection than mo l'aime toi comme cochon l'aime la boue. A boskovo is a cypress "knee".

Mo tape jongler, I was thinking and dreaming - usually in front of the fire; or I was thinking of that - in which case the sentence ended jongler ça. (illiterate).

Un negre bmbara, a cardfree negro who does not attempt to put on style.

Un nique, a nest egg.

Noir comme un soco, glossy black. A soco is a muscadine.

Otes ça dans ta coloquinte, get that motion out of your head.

Une paillasse, not a straw mattress, but a shuck one.
La pauvreté n'est pas un déshonneur, mais c'est une fichue misère.

**Partir la guinguette**, to go on a frolic of any kind, or simply to gad about, same as aller à la pertentaine.

**Des rentures**, always used rather than gonds or charnières. and Pigmeine or Pigriroins

Les **pigriroins**, the kidneys. (illiterate if used to indicate human kidneys).

**Piqué**, adj., drunk.


Les **prairies molles**, swamps, trapping grounds.

Les **printanières**, bluets, *Houstonia* sp.

Les **quatres paroisses**, the whole world, originally the four parishes that made up the French territory.

**Un rabougri**, a very small man.

**Rester à Lafayette**, for demeurer à, used by almost everyone.

**Le Rhodaire**, a prairie near Lafayette.

**La ripopée**, same as la basse classe.

Se débattre comme un diable dans un bénitier, used instead of se démenaer comme un diable dans un bénitier.

Se mettre un **trente-six**, to do one's utmost.

**Le Sent Bon**, False onion, *Northoscordum bivalve* (L.).

**Le Conellier**, the Winterberry, *Ilex* decidua.

**Un souci d'oreiller**, a pillow case.
Une soutadaire, a saddle-blanket.

Une taïque, a squaw.

Du tasseau, jerked beef. Fat calf was supposed to make the best tasseau.

P'tit Pâques, Palm Sunday.

Tiyer la mousse, to clean moss.

Un tonnerre à la voile, an unruly person.

Un tour de Jarnacle, used instead of un coup de Jarnacle.

Un tourniquet, a cowlick.

Le train train, the chores, or the little things that one regularly does.

Un warracon, or un wawaron, a Bullfrog.

Des yeux gouères, very pale colored eyes.

Une zireté, something hideous.

Un zombie, a ghost.

Les Zerbes Lapin, Oxalis, Oxalis europaea.
NOTES
Page 3. ya pu, dialect for il n'y a plus.
Page 5. mite, dialect for mis.
Page 8. Doilé, a girl's name.
   Musshela, dialect for monsieur.
   doite, dialect for doit.
   Si l'amour vous si grand, dialect for si votre
      amour est si grand.

MON BÉBÉ
Charrette à moutons, charrette à
moutons, venez voir Charlotte.

Elle a des caprices, elle a des
caprices, sa tête en est
plaine.

Maman est allée à la rivière,
papa est allé pour couper
du bois.

Les moutons vont sauter la
barrière;

Mon bébé, dorm pour moi.

Page 24. Lizette, a girl's name.

LIZETTE
Lizette a quitté la plaine;
J'ai perdu mon bonheur;
Mes yeux ressemblent à des
fontaines
Depuis que je ne t'ai pas
admirée.
Pendant la journée, quand
je coupe les cannes,
Dans mon travail je
pense à toi;
La nuit, quand je suis
 dans ma cabane,
Dans mon sommeil je
rêve à toi.
Si vous allez dans la ville,
Vous y trouverez des jeunes garçons
Qui ont pour tromper les filles
Des bouches qui sont plus doux que du sirop.
C'est le serpent qui tente,
Qui criera pour vous tromper.
Je semble à un oiseau, enfermé dans une cage, qui meurt de faim.
BIOGRAPHY

I was born in Lafayette Parish on January 9, 1888. I graduated from the Southwestern Louisiana Industrial Institute and then from the Louisiana State Normal School. I taught for several years in high schools in Louisiana. I received my Bachelor's Degree from the Louisiana State University in 1919. I am at present a member of the Mathematics Faculty of the Southwestern Louisiana Institute.

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