

The 5th annual Louisiana Studies Conference

Acknowledgements

Conference Keynote Speakers: Deborah Cibelli, Professor of Art, Nicholls State University

Louisiana Lt. Governor Jay Dardenne

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Professor of English, Northwestern State University

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Associate Professor of English, Northwestern State University

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Special thanks to the many other people who graciously donated their time and talents to the Conference.

CONFERENCE OVERVIEW

Please note: All events take place in CAPA (Creative and Performing Arts)

Friday, September 20, 2013

- | | |
|----------------|---|
| 2:00-2:30 p.m. | Conference Registration, CAPA, 2 nd Floor |
| 2:30-3:00 p.m. | Conference Welcome, CAPA 206 |
| 3:15-4:45 p.m. | Presentation Session 1, CAPA |
| 5:00-6:00 p.m. | Reception and Refreshments (RSVP Required), Orville J. Hanchey Gallery Courtyard/Alumni Plaza |
| 6:00-7:00 p.m. | Keynote Address: Louisiana Lt. Governor Jay Dardenne, CAPA, Magale Recital Hall |
| 7:00 p.m. | Dessert and Coffee Social, Orville J. Hanchey Gallery Courtyard/Alumni Plaza |

Saturday, September 21, 2013

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|------------------|--|
| 7:30-8:30 a.m. | Conference Registration and Coffee, CAPA, 2 nd Floor |
| 8:30-9:45 a.m. | Presentation Session 2, CAPA |
| 10:00-11:15 a.m. | Keynote Address: Deborah Cibelli, "Rescuing the Chauvin Sculpture Garden by Kenny Hill," CAPA, Magale Recital Hall |
| 11:30-12:00 p.m. | Awards Ceremony: 5 th Annual NSU Louisiana High School Essay Contest, CAPA, Magale Recital Hall |
| 12:00-2:00 p.m. | Lunch Break (on your own) |
| 2:00-3:15 p.m. | Presentation Session 3, CAPA |
| 3:30-4:45 p.m. | Presentation Session 4, CAPA |
| 5:00 p.m. | Conference Close |

CONFERENCE SCHEDULE

Please note: All events take place in CAPA (Creative and Performing Arts)

Friday, September 20, 2013

2:00-2:30 p.m. **Conference Registration** **CAPA, 2nd Floor**

2:30-3:00 p.m. **Conference Welcome** **CAPA 206**

3:15-4:45 p.m. **Presentation Session 1**

Panel 1A Louisiana Oral Histories Magale Recital Hall

Session Chair: Kelly Jackson, Independent Scholar and Director

Kelly Jackson, Independent Scholar and Director

“‘Resurrection Fern’—The Life and Times of Marie Therese ‘CoinCoin’”

Lisa Abney, Northwestern State University

“To Document and Preserve, or to Document, or to Preserve”

Panel 1B Ethnographies of Trauma and Resistance CAPA 205

Session Chair: Clayton Delery, The Louisiana School of Math, Science, and the Arts

Jerry Sanson, Louisiana State University at Alexandria

“Preserving Louisiana History in Print, on Film, and Online: The Persistence of Solomon

Northup’s Story of Slavery in the Red River Valley”

Clayton Delery, The Louisiana School of Math, Science, and the Arts

“Southern Stonewall? The Social and Political Legacies of the Fire at the Up Stairs

Lounge”

Lisa A. Kirby, Collin College

“An American Tragedy: Post-Katrina Popular Culture and the Rhetoric of Disaster”

Panel 1C Tracing Trends and Traditions CAPA 206

Session Chair: Jim Tiller, Sam Houston State University

Jim Tiller, Sam Houston State University

“Was This ‘Old Spanish Road’ Once a Part of El Camino Real?”

Nayana P. Abeysinghe, Tulane University

“Maroon Zones of Contact: Mardi Gras Indians, Second Line Parades and New Orleans Culture”

Randall Dupont, University of Mobile

“Employment and Wage Trends in Preservation-Related Occupations in Louisiana, 2005-2012”

Dustin Fuqua, National Park Service, Cane River Creole National Historical Park

“An Unlikely Paper Trail: Identifying the Sites and Inhabitants of the Tenant Quarters Community at Magnolia Plantation”

Panel 1D *The Kent Courtney Tapes, 1958-1994*

CAPA 207

Panel Chair: Charles J. Pellegrin, Northwestern State University

Charles J. Pellegrin and Mary Linn Wernet, Northwestern State University

“Preserving the Far Right: The Kent Courtney Tapes, 1958-1994”

5:00-6:00 p.m. Reception and Refreshments (RSVP Required),

Orville J. Hanchey Gallery Courtyard/Alumni Plaza

6:00-7:00 p.m. Keynote Address: Louisiana Lieutenant Governor Jay Dardenne

Magale Recital Hall

Jay Dardenne was reelected to a four-year term as Louisiana’s Lieutenant Governor in October 2011. He previously served four years as Secretary of State, fifteen years as a State Senator and three years as a Baton Rouge Metro-Councilman.

As Lieutenant Governor, he heads the Department of Culture Recreation and Tourism, which also includes State Parks, the State Museum System, the State Library, the Arts, the Seafood Promotion and Marketing Board and Volunteer Louisiana. Louisiana’s tourism numbers have skyrocketed since he took office in 2010.

He has chaired two major initiatives sponsored by America's Wetland Foundation: Building Resilient Communities and The Big River Works.

In February 2013, *Governing.com* named him one of fourteen "National Republicans to Watch."

In 2012, he received the National Public Leadership for the Arts Award from Americans for the Arts and the President's Award from Louisiana Public Broadcasting. In 2011, he was recognized by the Louisiana Trust for Historic Preservation for his "dedication to preserving the cultural heritage and historical resources of Louisiana." He also was honored for his community and public service by the American Association of State Service Commissions with the inaugural "State Leader Award". In 2010, he was named "Public Official of the Year" by the Louisiana Association of Museums.

He is an active community volunteer, having hosted the Jerry Lewis Telethon for the Muscular Dystrophy Association for more than thirty years.

Lieutenant Governor Dardenne conducts many special presentations about Louisiana, including "Why Louisiana Ain't Mississippi," a lively and colorful look at Louisiana's culture, history, music, literature and politics.

He is an attorney and graduate of Baton Rouge High School, Louisiana State University and the LSU Law Center. He is a member of the Baton Rouge High School Hall of Fame and the Manship School of Mass Communication Hall of Fame.

**7:00 p.m. Dessert and Coffee Social Orville J. Hanchey Gallery Courtyard /
Alumni Plaza**

Saturday, September 21, 2013

7:30-8:30 a.m. Conference Registration and Coffee CAPA, 2nd Floor

8:30-9:45 a.m. Presentation Session 2

Panel 2A Poetry and Preservation in South Louisiana Magale Recital Hall

Panel Moderator: David Middleton, Poet-in-Residence and Professor Emeritus, Nicholls
State University

Reading Poets: Jack Bedell, Southeastern Louisiana University, and Editor, *Louisiana
Literature*

Catharine Savage Brosman, Professor Emerita of French, Tulane University, and
Honorary Research Professor, University of Sheffield

Darrell Bourque, Professor Emeritus, University of Louisiana at Lafayette, and Poet

Laureate of Louisiana 2009-2011

John Doucet, Nicholls State University, and Editor/Publisher, Cheniere Press

Panel 2B *Controversy, Calamity, and Louisiana Coastal Erosion* CAPA 205

Session Chair: Sarah McFarland, Northwestern State University

Carol Chin, National Center for Preservation Technology and Training / Northwestern State University (with Katherine Langdon, Buffalo State College, Erin V. White, Falmouth Heritage Renewal, Falmouth, and Jason Church, National Center for Preservation Technology and Training)

“Methods for Crude Oil Removal from Fort Livingston, Grand Terre Island, Louisiana”

Christina Palomo, Northwestern State University (with Masha Pitiranggon, Columbia University, and Beizhan Yan, Columbia University)

“GOM Deepwater Horizon Oil Spill: A Time Series Analysis of Variations in Spilled Hydrocarbons”

Sarah McFarland, Northwestern State University

“The Universe Unraveled: Rising Waters and Other Calamities in *Beasts of the Southern Wild*”

Panel 2C *Old World People in Modern Louisiana* CAPA 206

Session Chair: John W. Sutherlin, University of Louisiana at Monroe

Curtis Desselles, Jr., National Center for Preservation Technology and Training / Northwestern State University

“Tied to the River: Cultural Conservatism in Action”

Dana Gravot, Loyola University New Orleans

“Cajun Treaters: A Health Belief System”

John W. Sutherlin, University of Louisiana at Monroe

“East Europeans in South Louisiana: The Hungarians of the Bayou State”

Panel 2D *Language and Culture Preservation in Louisiana* CAPA 207

Session Chair: Felice Coles, University of Mississippi

Martha L. Reiner, Independent Scholar

“Preservation and 1920s-1930s Louisiana Language and Ethnography Studies”

Soliska Cheramie, University of Louisiana at Lafayette

“Cajun Identity: A Cross-Generational Pilot Study in Southeastern Louisiana (Lafourche Parish)”

Felice Coles, University of Mississippi

“Isleño Language Preservation: What's Most Important?”

10:00-11:15 a.m. Keynote Address: Deborah Cibelli, Magale Recital Hall
Professor of Art, Nicholls State University
“Rescuing the Chauvin Sculpture Garden by Kenny Hill”

From 1988 until he abandoned the site in 2000 at the age of 52, Kenny Hill created almost one hundred cement statues of angels and other figures on nine round platforms that he placed around a meandering pathway through the garden in Chauvin, Louisiana, 60 miles south southwest of New Orleans. Hill filled his garden with numerous self-portraits and with imagery that suggested the garden was autobiographical and that he had a psychological investment in the religious imagery. The community, including neighbors and persons affiliated with Nicholls State University, the institution charged with preserving the site, have responded to the power of the artist’s vision, making the site an important community resource for events such as the “Blessing of the Fleet” an annual parade of boats held annually at the Bayou Petit Caillou. This presentation will discuss the preservation of the site, it will examine the religious symbolism, and it will discuss the significance of the site as a ritual space for the community.

Dr. Deborah Cibelli is Professor of Art, Assistant Dean of the College of Arts and Sciences, and Associate Director of the University Honors Program. She earned the Ph.D. in art history from the State University of New York at Binghamton. Her publications include contributions to *Italian Drawings from the Sixteenth Century: A Corpus of Drawings in Midwestern Collections* published by Brepols of Belgium and Harvey Miller of North America, and *Ekphrasis in the Age of Cervantes* published by the University of Bucknell Press. *Heart of fact the visionary environment of Kenny Hill* on the Chauvin sculpture garden was published with support from the Louisiana State Arts Council.

11:30-12:00 p.m. Awards Ceremony: 5th Annual NSU Louisiana Magale Recital Hall

High School Essay Contest

12:00-2:00 p.m. Lunch Break (on your own)

2:00-3:15 p.m. Presentation Session 3

Panel 3A Traditional Cultural Properties and the Gulf Oil Spill Magale

Panel Chair: Dayna Bowker Lee, Earth Search, Inc. ***Recital Hall***

Dayna Bowker Lee, Earth Search, Inc.

Liz Williams, Independent Cultural Anthropologist

Rolonda Teal, Stephen F. Austin University

Panel 3B Louisiana Vampires CAPA 205

Session Chair: Sarah Wakefield, Prairie View A&M University

Sarah Wakefield, Prairie View A&M University

“Preserving a Vampire Louisiana: The Queen Is Dead. Long Live the King.”

Thomas DuBose, Louisiana State University at Shreveport

“Preserving the Divide: The Ark-La-Tex and Southern Louisiana in Gabrielle

Beaumont’s *Carmilla*”

Sara Crosby, Ohio State University at Marion

“How Vampires Ate South Louisiana, or Rhetorics that Enable Coastal Erosion”

Panel 3C Preserving Louisiana’s Built Environment CAPA 206

Session Chair: Rachel Simmons, The University of St. Thomas

Adam Cox, National Center for Preservation Technology and Training

“Mapping the American Cemetery: Using GIS in Historic Preservation”

Emily A. Ford, Clemson University/College of Charleston

“Hugh J. McDonald: Constructing Lafayette Cemetery No. 1”

Carol Chin, National Center for Preservation Technology and Training / Northwestern

State University

“Public Works Administration Architecture on the Northwestern State University
Campus”

Rachel Simmons, The University of St. Thomas

“Iglesia Bautista Horeb: A New Approach to Baptist Architecture in New Orleans”

Panel 3D *Language, Literature, and Louisiana Culture* CAPA 207

Session Chair: Thomas W. Reynolds, Jr., Northwestern State University

Thomas W. Reynolds, Jr., Northwestern State University

“African-American/Christio-Conjure Identity in Ernest Gaines's *Bloodline*”

Catharine Savage Brosman, Professor Emerita of French, Tulane University, and
Honorary Research Professor, University of Sheffield

“Preserving Louisiana Creole Traditions in Contemporary Poetry”

Thomas Parrie, McNeese State University

“‘Toledo Rez’ and Other Poems”

Bruce Magee and Stephen Payne, Louisiana Tech University

“The Anthology of Louisiana Literature”

3:30-4:45 p.m. Presentation Session 4

Panel 4A *Louisiana Fictions* Magale Recital Hall

Session Chair: Bernard Gallagher, Louisiana State University at Alexandria

Bernard Gallagher, Louisiana State University at Alexandria

“Something Old, Something New: Hybridity in Ernest Hill’s *Family Ties*”

Todd Gray, McNeese State University

“Psalm for a Tiger: Short Fiction”

Robert D. Bennett, Independent Scholar and Author

“Self-Publishing as a Method of Preservation”

Panel 4B *Practices of Preservation***CAPA 205**

Session Chair: Tim Van Cleave, Cane River Creole National Historic Park

Tim Van Cleave, Cane River Creole National Historic Park

“Tobacco Road: Tobacco Paraphernalia in the Collection of Cane River Creole National
Historical Park”

Christina Lake, Northwestern State University

“Findings in Box Four of the Ora Williams Collection and in Oral Narratives of the
Brittain and Williams Families”

Fran Middleton, Nicholls State University (retired)

“Natives Preferred; Natives Preserved: Microfleur Flower-Pressing as a Way of Learning
about and Preserving Plant Species in Louisiana”

Elizabeth Kelly and Trish Nugent, Loyola University, New Orleans

“Processing through Mass Digitization: The Loyola University Photographs Collection”

Panel 4C *Urban Renewal in Louisiana***CAPA 206**

Session Chair: Soren Hoeger-Lerdal, University of St. Thomas

Soren Hoeger-Lerdal, University of St. Thomas

“St. Roch Market Renovation as Catalyst for New Orleans Neighborhood Recovery”

Donna Isaacs, Integrated Resources for Innovation and Sustainable Entrepreneurship,
Inc.

“Green Rehabilitation: Enhancing Where You Live, Work, and Play”

Kelly Rich, The Norla Preservation Project, and Jackie Lewis, The House at Sugar Creek

“WE AIN’T NO SOUTHERN BELLES, Y’ALL! How sassy Southern women can save
America’s history one abandoned building at a time.”

Panel 4D *Preserving Louisiana French***CAPA 207**

Session Chair: Bryant Smith, Nicholls State University

Bryant Smith, Nicholls State University

“Changing Attitudes Towards Cajun French in Louisiana”

Curtis Desselles, Jr., National Center for Preservation Technology and Training /

Northwestern State University

“Comparative Analysis of Louisiana French Dialects”

Dustin Fuqua, National Park Service, Cane River Creole National Historical Park

“N’oubliez Pas: Learning Louisiana French in the 21st Century”

5:00

Conference Close

PRESENTATION ABSTRACTS

Nayana P. Abeyasinghe, Tulane University

“Maroon Zones of Contact: Mardi Gras Indians, Second Line Parades and New Orleans Culture”

“Carnival,” writes Mikhail Bakhtin, “is the people’s second life, organized on the basis of laughter.” It celebrates the “temporary liberation from the prevailing truth and from the established order.” There are many prevailing truths about New Orleans. The Plantation, slavery and segregation, to name the most obvious, and their legacy of a vast divide today in the socio-economic status between the African-American population and the white elite. This divide is evident in New Orleans’ most popular spectacle: carnival. While there are specific black parades (e.g. the Zulu parade), carnival in New Orleans, for the most part, is a white affair. The Super Sunday procession of Mardi Gras Indians and the Second Line Parades that dance through the black neighborhoods of the city all year are the “counter” carnival, enacted in the maroon spirit of those who were brought together within the plantations and outside it in the swampy refuges of the native peoples of the region. These “counter” processions are not just acts of resistance. They also enact a specific history of contact in New Orleans: the contact between various linguistic, racial and cultural groups that have contributed to the creation of a uniquely New Orleanian African American identity, marked by a process of creolization and expressed in the skin colors, music, religion and other cultural practices of the community. Through a discussion of Second Line and Mardi Gras Indians parades, this paper will present the history of contact in these “maroon” spaces as expressions of empowerment within the African American communities of New Orleans.

Lisa Abney, Northwestern State University

“To Document and Preserve, or to Document, or to Preserve”

If one were to ask the point of interviewing people and collecting stories from them about their communities, their life experiences, or their opinions about historical events, the answer one might get would likely depend upon who is asked. For years, folklorists, oral historians, and linguists have collected fieldwork interviews with varying goals/purposes/agendas. At the most basic level, the commonality of this work lies within the concept of preserving these tales, stories, and vignettes for future generations; however, larger issues emerge when folklorists, linguists, and historians begin to talk about why they do what they do and what motivates their research. A linguist or a folklorist generally will take a synchronic approach to fieldwork viewing the narrative as a kind of snapshot of a narrator’s life; whereas, an oral historian may view narratives from a diachronic perspective wherein the narrative is one in a chain of many which constructs tales of historical/cultural events. These issues, and the larger ethical issue regarding the preservation of cultural products—be they material culture, music, or narrative—pose challenges for scholars far beyond the stories themselves or the publications precipitated by them.

Robert D. Bennett, Independent Scholar and Author

“Self-Publishing as a Method of Preservation”

The presentation will discuss how the advent of electronic books and independent publishing sources enables academic and niche writers, archivists, and scholars to publish books on topics which would not be commercially feasible for traditional publishing houses. This revolution in the publishing industry enables a scholar to further pursue academic topics, broaden research papers or dissertations into a full manuscript, or gather collections of letters and writing, and publish them in a variety of accessible formats thus preserving scholarly works for future use.

A specific discussion will focus on publishing for the Kindle and Nook eBook readers as well as how to get a book into print format both quickly and economically. Audience interaction will be encouraged and specific examples of common problems and solutions will be addressed.

Catharine Savage Brosman, Professor Emerita of French, Tulane University, and

Honorary Research Professor, University of Sheffield

“Preserving Louisiana Creole Traditions in Contemporary Poetry”

Louisiana Creole poetry flourished, chiefly in the French language, from the 1840s until the end of the nineteenth century. Both white Creole poets and Creoles of Color published their work in newspapers and magazines in New Orleans and Paris, and their collections appeared on both sides of the Atlantic. These figures include the Rouquette brothers, the *Cenelles* poets, including Camille Thierry, contributors to post-emancipation newspapers, and Georges Dessommes at the end of the century. With the waning of French as a Louisiana literary language after 1900, despite efforts to maintain it, poetry itself in Louisiana went into decline, as fiction became not only the premier genre but almost the only one and as authors associated themselves more and more with the national literary scene. Starting in the 1970s and 1980s, a number of Louisiana poets of Creole ancestry have turned back to their literary and cultural heritage, using English, not French, but recalling their French background and with a strong sense of the Creole past and the ambition of giving it new voice. Several of these writers have achieved national standing. Among the poets whose work will be surveyed in this connection are Sybil Kein, Brenda Marie Osbey, Arthur Pfister, Mona Lisa Saloy, Sheryl St. Germain, and Katherine Soniat.

Soliska Cheramie, University of Louisiana at Lafayette

“Cajun Identity: A Cross-Generational Pilot Study in Southeastern Louisiana (Lafourche Parish)”

Few, if any, studies have addressed questions of cultural identity among the Cajun French-speaking population of the southeastern coast of Louisiana. How do Cajuns, young and old, perceive themselves? How have Cajun identity and conceptualization of Cajuns and the related culture have changed over time?

In planning research that addresses such issues within the local population, a preliminary study was conducted with members of a closely linked community on Bayou Lafourche. Three generational groups were established for the purpose of the pilot study: 60 or older, 40-60, and 30 or younger. Four people, 2 male and 2 female, from each generational group were interviewed, for a total of 12 participants.

Aspects of Cajun identity, such as language and culture, as well as opinions about Louisiana-based television shows and Cajun music were addressed in an interview with each participant. Responses to the questions were recorded for comparison within and across the three generations, to get a general idea of the community as a whole and also possibly reflect changing attitudes in the community over time.

This is important to examine because there are interesting concepts to be explored, for example, cultural identity on the southeastern coast of Cajun Louisiana. It is interesting to investigate and

discover how this question of identity and notions of what is a Cajun has changed over time and how Cajun people perceive themselves, young and old.

Discussion will focus on analysis of responses to these preliminary questions, and how information from this pilot study will guide the creation of a larger thesis study that will involve more participants from a wider variety of ages as well as a greater number of questions.

Carol Chin, National Center for Preservation Technology and Training / Northwestern State University (with Katherine Langdon, Buffalo State College, Erin V. White, Falmouth Heritage Renewal, Falmouth, and Jason Church, National Center for Preservation Technology and Training)

“Methods for Crude Oil Removal from Fort Livingston, Grand Terre Island, Louisiana”

Fort Livingston is located on the western tip of Grand Terre Island, Jefferson Parish, Louisiana. Listed in the National Register of Historic Places in 1974, it has been managed by the Louisiana Office of State Parks since its designation as a State Cultural Area in 1979, and is part of Grand Isle State Park. Construction of the fort began in 1841. The walls were constructed of tabby faced with brick. Stairways, lintels, and other trim pieces were made of a fine-grained granite.

The fort and surrounding beaches and wetlands were contaminated with crude oil around the first week of June, 2010. Floating oil slicks reached the fort because the structure is partially submerged in gulf waters even during low tide. The largest tidal range in the area during that time was approximately two feet, depositing oil onto the brick walls of the fort and in some of the interior spaces that flood during high tide.

Grand Terre Island is only accessible by boat, and there are no sources of power or fresh water on site, presenting unique challenges for the careful removal of crude oil from the structure. Because a portion of the fort now stands in gulf waters, any cleaning products used must be approved for release into seawater. Alternatively all cleaning effluents must be collected and disposed of on the mainland.

Staff from the National Center for Preservation Technology and Training made three site visits to Fort Livingston. The extent of oil contamination was evaluated, oil samples were collected for laboratory studies, and cleaning tests were performed. Results of the site visits and laboratory studies will be presented.

Carol Chin, National Center for Preservation Technology and Training / Northwestern State University

“Public Works Administration Architecture on the Northwestern State University Campus”

The Federal Emergency Administration of Public Works, better known as the Public Works Administration (PWA), was established through a 100-day emergency session of Congress and signed by President Franklin D. Roosevelt in June 1933. The program sought to provide economic recovery during the Great Depression through employment of workers in the construction of public buildings, structures, and facilities. The initial appropriation for the PWA was \$3.3 billion. In the following years, Congress provided an additional \$1.655 billion in funds for PWA projects. The magnitude of the program was unprecedented, and by 1939 the PWA had financed the construction of 34,508 projects in almost every county in the nation at an estimated cost of \$6.086 billion. PWA funds were typically matched to state or local bonds, enhancing local investment in recovery.

PWA projects funded between 1933 and 1939 included approximately 70 percent of the educational buildings constructed across the nation during this period. On the Northwestern State University campus the PWA funded 11 projects, including the construction of seven new buildings and additions or improvements to two others. The adjacent Natchitoches High School and Natchitoches Trade School (now the Louisiana School for Math, Science and the Arts) were also built with funds from the PWA.

Eight extant PWA structures on the campus are included in the expansion of the Normal Hill Historic District to the proposed Northwestern State University Historic District. These structures, while being consistent and compatible with their predecessors in the use of brick cladding, set a new tone for the architecture of the NSU campus, blending traditional styles with what later became known as PWA Moderne.

Felice Coles, University of Mississippi

“Isleño Language Preservation: What’s Most Important?”

The Isleño dialect is a “rural, archaic” variety of Spanish (Lipksi 1990) spoken by a few hundred residents of St. Bernard Parish, LA. The community’s revitalization efforts after Hurricane Katrina have focused mainly on culture, of which language is a “detachable” part (Fishman 1985). The ethnolinguistic component of this revitalization includes preserving lexical items that are perceived to be unique to the group (such as *jaibero* ‘crab fisherman’, *dogrí* ‘pintail duck’ and *caldo* ‘hearty, hot soup’) and the traditional folksong called the *décima*. Not coincidentally,

these elements are also the most accessible to tourists who come to the territory for the Isleño Festival and for the music, food and history. “Cultural tourism” (Bunten 2008) is a way for the Isleños to display their pride in their ethnicity and their heritage. Carefully choosing linguistic features that are appealing and understandable to tourists creates a cross-cultural experience “to generate heightened awareness” (Stanley 1998) of the value of the community. Does this strategy help or hurt the preservation efforts of the dialect? What are the salient features of the Isleño dialect? This presentation will discuss the benefits and drawbacks of picking and choosing particular features to maintain in Isleño Spanish while allowing other features to be relegated to secondary, and possibly forgettable, status.

Works Cited

- Bunten, Alexis Celeste. 2008. Sharing culture or selling out? Developing the commodified persona in the heritage industry. *American Ethnologist* 35 (3): 380-395.
- Fishman, Joshua A. 1985. *The Rise and Fall of the Ethnic Revival: Perspectives on Language and Ethnicity*. Berlin: Mouton Publishers.
- Lipski, John M. 1990. *The Language of the Isleños: Vestigial Spanish in Louisiana*. Baton Rouge, LA: Louisiana State University Press.
- Stanley, Nick. 1998. *Being Ourselves for You: The Global Display of Culture* (Material Cultures Series). London: Middlesex University Press.

Adam Cox, National Center for Preservation Technology and Training,

“Mapping the American Cemetery: Using GIS in Historic Preservation”

We are all familiar with the condition assessment project whose data was lost when that intern returned to grad school, or that study whose results are buried somewhere in our old computer. We all remember that time a colleague did a survey of local households, but we're not sure where those paper survey forms ended up. Wouldn't it be nice to store all of that data in one place? Wouldn't it be nice to display it on a map?

Geographic Information Systems, or GIS, is a way of storing data in a geographic database, where each record exists on a map and is embedded with any number of values. This presentation will show how GIS was used to integrate existing work that had been done on the American Cemetery in Natchitoches. Further, it will demonstrate some of the ways that data stored in a GIS can be used for historic preservation. In one instance, a tool was constructed to quickly create maps of all the graves belonging to a user-specified family name. Data fields such as conditional assessment and past preservation treatments can be added.

Sara Crosby, Ohio State University at Marion

“How Vampires Ate South Louisiana, or Rhetorics that Enable Coastal Erosion”

South Louisiana is washing away. Being from Grand Isle, I am viscerally aware of that fact, but the unanswered question is: Why is this being allowed to happen? Why, in other words, do the public and policymakers outside of Louisiana still seem largely unaware of or untroubled by the problem? Coastal erosion is a man-made disaster and could be solved or at least mitigated with a modicum of national will, and for decades Louisiana’s advocates have been trying to get the word out, to stir that national will, by explaining how crucial the region is to the U. S.’s economic and ecological infrastructure. The losses, those that can even be slapped with a price tag, will be and are counted in the billions. Yet even now—after Katrina, post-BP—the American public remains only vaguely aware that a problem exists or that it might need a large-scale, federally-backed solution. (“BP money” should help restore wetlands and barrier islands, but even that is being siphoned off to other states or for pet projects unrelated to the crisis at hand.)

This paper attempts to uncover some of the reasons behind the nation’s willful ignorance and self-destructive neglect of south Louisiana’s coastal erosion disaster. My fundamental argument is that south Louisiana’s problem is in part a rhetorical one or, as America’s Wetland puts it an “identity crisis.” Because of its unique environment (wetland) and culture (non-Anglo), combined with “the curse of natural resources,” south Louisiana has been constructed as the nation’s abject other, as an exotic not us/ U. S. This construction has often manifested in depictions of the region as a land of the dead—home to doomed peoples, zombies, swamp monsters, and, especially, vampires. Of course, these identifications are not simply one-sided, and Louisiana writers have taken them up, capitalizing on the association and/or “writing back” to the dominant rhetoric by reconfiguring the imposed tropes and investing them with positive and vital qualities that resist destructive othering.

In this presentation, I examine the most infamous of these contests—the struggle over the Louisiana vampire. I track a history of this argument—through cheap B movies to Anne Rice to Charlaine Harris to teen vamp TV series. In the process, I hope to shed light on how we might combat damaging national representations of south Louisiana and so help restore and preserve our home.

Clayton Delery, The Louisiana School for Math, Science, and the Arts

“Southern Stonewall? The Social and Political Legacies of the Fire at the Up Stairs

Lounge”

The 1973 fire at the Up Stairs Lounge is sometimes called the New Orleans equivalent of the Stonewall riots in New York four years earlier, and the memorial plaque embedded in the

sidewalk outside of the building that housed the Up Stairs credits the event with starting the LGBT city's LGBT rights movement. But is that claim accurate? Examination of the evidence indicates that there was an immediate but short-lived flurry of local LGBT activism. Evidence indicates that the real legacies were related to the way that city officials related to the gay population, and to the way that LGBT issues were covered in the local press.

Curtis Desselles, Jr., National Center for Preservation Technology and Training /

Northwestern State University

“Comparative Analysis of Louisiana French Dialects”

Throughout the 1700s, Louisiana was colonized by several world powers and was influenced by the American Indians who made their homes there. Prior to the first contact, American Indians developed several languages to describe the flora, fauna, and place names that were common in their lives. The French, English, and the Spanish also brought their own languages which added to a diverse linguistic base.

The French colonizers were the most successful, which is evident today in the culture of Louisiana. The purpose of this presentation is to compare old French words and how they evolved in their meanings. The three Louisiana French dialects chosen for this study are Colonial (Avoyelles Parish), Cajun, and Creole (Natchitoches Parish). These dialects are subsets of standard French. Most of the Louisiana French words studied had origins in France, but the settlers who came to Louisiana lived for quite some time in New France (Canada).

The time the settlers spent in New France was long enough for a linguistic change to occur. With each new migration, new words were added to the Louisiana French lexicon. Words were borrowed from Spanish, African, English and American Indian languages. Native Louisiana French speakers are getting older and some their descendants are not eager to keep the language alive. This project will help preserve the more obscure colonial French words which developed from the time of contact in the new world. Adding these words to the Standard French lexicon can preserve French linguistic history beyond the Old World.

Curtis Desselles, Jr., National Center for Preservation Technology and Training /

Northwestern State University

“Tied to the River: Cultural Conservatism in Action”

Sometimes a culture is tied to a geographical area or waterway. Being close to a river assures easy access to water and wildlife. The southern Red River basin in Louisiana is a perfect place for a cultural group to thrive. In Avoyelles Parish, Louisiana, near the town of Marksville, there

exists a cultural group known as the “River Rats.” Though this term might be viewed by some as a pejorative, the members of this group view it as badge of honor. Their ability to live off the land makes the “River Rats” proud.

In the early 1800s, French and Anglo settlers emigrated from the Illinois Territory to what is now Marksville, Louisiana. A large number of the French settlers had intermarried with Native Americans. With such a diverse ethnic background, the French-Indian settlers chose land that was near a river, as they had lived before on the Kaskasia River in the Illinois Territory. Their skills relating to river life served them well, and the “River Rats” conserved their past cultural ways. This cultural conservatism is alive today and has been passed down to their descendants.

The modern “River Rats” live on the same land as their predecessors and, with the exception of a few technological advances, their life-styles are the same as they were in the early 1800s. The men wake up early and feed the cattle and hunt before the women go to work in nearby Marksville. The cash income that the women make goes toward medical care and the purchase of goods that cannot be acquired from the land. Activities such as growing hay, harvesting crawfish, and fishing add to the yearly income. The story of these “River Rats” illustrates that even with all the modern technology available, a family can go back to the basics and achieve the American Dream by working hard and conserving their past cultural ways.

Thomas DuBose, Louisiana State University at Shreveport

“Preserving the Divide: The Ark-La-Tex and Southern Louisiana in Gabrielle Beaumont’s

Carmilla”

The alleged differences in culture, attitude, and lifestyle between Southern Louisiana and the “Ark-La-Tex”—northern Louisiana as well as East Texas and Southern Arkansas—are legendary and often clichéd in terms of the uptight, conservative north versus the easy-going, pleasure-loving south, where good times roll on and on. These contrasts sometimes manifest in unexpected venues and genres. This paper looks at English director Gabrielle Beaumont’s 1989/90 film version of Sheridan Le Fanu’s classic Victorian vampire novella, *Carmilla*, which the director and her screenwriter relocated from Styria to the Ark-La-Tex in the 1850s. Beaumont re-imagines Le Fanu’s heroine/narrator as a plantation owner’s daughter who attracts the titular vampire, Carmilla, who has come north from dark and dangerous South Louisiana. This paper explores how the north/south dichotomy parallels the more subtle English/Continental contrasts in the original, what factors could have inspired Beaumont’s resetting and revisioning of Le Fanu’s story to Louisiana, and how successful the adaptation is both as art and entertainment. In its introduction and conclusion, the paper also briefly looks at the background of vampire fiction and lore in the Ark-La-Tex (Charlaine Harris’s Sookie Stackhouse novels and a vampire legend from Arkansas recorded by folklorists Judy and Richard Dockery) and that in the South (Anne Rice’s *Vampire Chronicles* and Universal’s *Son of Dracula*).

Randall Dupont, University of Mobile

“Employment and Wage Trends in Preservation-Related Occupations in Louisiana, 2005-2012”

Preserving Louisiana’s rich history is the collective effort of a cadre of highly qualified specialists. This descriptive study examines trends in five preservation-related occupations in Louisiana in terms of employment and wages from 2005 to 2012. The occupations examined are archivists, curators, museum technicians and conservators, librarians, and library technicians. The study found several occupations in Louisiana underrepresented in 2005 and significantly below national wage levels. Improvements have been made in both areas, but gaps between state and national wages and pay inequities remain. Employment projections for 2017 show no growth in archivists, a shortage in museum technicians and conservators, continued decline in librarians, and a substantial increase in library technicians.

Emily A. Ford, Clemson University/College of Charleston

“Hugh J. McDonald: Constructing Lafayette Cemetery No. 1”

The aboveground cemeteries of New Orleans and southern Louisiana are as indispensable to the area’s identity as its food or its language. Defined by their landscapes of family tombs, each individual structure within these cemeteries holds not only the story of its interred but also that of the individuals that designed, carved, and built the tomb itself. This presentation focuses on one individual whose name is carved into dozens of tombs and tablets within New Orleans’ Lafayette Cemetery No. 1.

The life of Hugh Joseph McDonald (1848-1895) illustrates numerous aspects significant to New Orleans and Louisiana history. An Irish immigrant and Civil War veteran, McDonald established himself as a stone cutter and tomb builder by 1872, working primarily in the cemeteries of the former Lafayette suburb of New Orleans – today known as the Garden District and Irish Channel neighborhoods.

McDonald worked among an immigrant class in New Orleans not often included in the area’s contemporary histories. The Germans and Irish who arrived in the city before and after the Civil War were an integral part of this area; their presence is clearly visible on the closure tablets McDonald carved for their tombs. His own life is an archetypical immigrant story. Prominent in city politics, he gained notoriety in his craft and worked closely with other well-known stone cutters in the area such as Gottlieb Huber and J. Frederick Birchmeier, both children of German immigrants themselves.

This presentation examines these significant aspects of McDonald's life in combination with examples of his work as it progressed over time. Using this individual as a case study, the larger themes of progress, assimilation, community, and craft in southern Louisiana appear in high relief.

Dustin Fuqua, National Park Service, Cane River Creole National Historical Park

“An Unlikely Paper Trail: Identifying the Sites and Inhabitants of the Tenant Quarters

Community at Magnolia Plantation”

Although mainstream tourism seldom interprets plantation life beyond the “Big House,” the collective memory of the enslaved workforce, tenant farmers, and sharecroppers is perpetually recanted at Cane River Creole National Historical Park. At the park's Magnolia Plantation unit, an architectural collection of eight antebellum slave/tenant cabins, constructed of brick, stand as monuments to the perseverance of the Laborer Class. Yet these cabins and the extant architectural resources of the National Historic Landmark are but vestiges of the substantial community that once inhabited Magnolia Plantation.

Cognizant of its former scale, one may consider the Magnolia Plantation vicinity today a ghost town. In addition to the brick cabins at the plantation's heart, rows of wooden cabins stretched like appendages north and south along Cane River. Research indicates that over 30 tenant houses were inhabited at Magnolia Plantation in the 20th century. Yet factors involving mechanization of agribusiness, the Civil Rights Movement, and urban sprawl have but erased these sites from existence. Today, little more than trees, seasonal flowers, and dark stains in the cultivated earth serve to delineate the archaeological location of such sites.

In an effort to determine the location of the Tenant Quarters sites and identify the families that resided therein, Dustin Fuqua utilized the park's Archives collection and conducted ethnographic research. In doing so, much was learned with regard to geographic location of sites and the services made available to the Laborer Class. An unlikely paper trail involving historic store accounts, agribusiness invoices, and utilities' receipts reveal the location and identity of the underrepresented demographic at “The End of the Plantation Era.” In this presentation, Dustin will discuss the cultural landscape of Magnolia Plantation while interpreting research that led to identifying the locations and inhabitants of the vanishing Tenant Quarters Community.

Dustin Fuqua, National Park Service, Cane River Creole National Historical Park

“N'oubliez Pas: Learning Louisiana French in the 21st Century

While the legacy of the Louisiana French language is well-preserved in the form of archives, the capacity for advancement and transmission of its spoken form is severely threatened. Louisiana French refers to the collective dialects spoken in Cajun, Creole, and America Indian communities. In the statewide context of linguistic preservation, status of the language is not yet technically considered endangered. However, significant cultural maintenance is necessary to ensure its reciprocation to subsequent generations.

Amidst urban sprawl, gentrification, and tourism-driven encroachment, the situation in Natchitoches Parish is at a crucial crossroads with regard to propagation of its linguistic heritage. Although the legacy of Creole heritage lives on in tourism venues, place names, and traditional cultural activities, the capacity for reciprocation of the Louisiana French language in Natchitoches Parish is perhaps the most-threatened example in the state.

A recipient of a NPS Albright-Wirth Grant Program award, Dustin Fuqua, a Louisiana Creole from Avoyelles Parish, was able to enhance his francophone skills and abilities by utilizing grant funds to participate in meetings of *Les Tables Françaises* as well as to acquire linguistics software, literature, and musical resources. Since few opportunities for training with native speakers of Louisiana French exist, Dustin initiated a survey to identify resources and means of advancement available within the state. Trained as an anthropologist, Dustin utilized participant observation techniques to learn from the linguistic diversity of native Louisiana French speakers. Project work further involved personal communications with francophones and traditionally-associated people of Acadiana and Cane River, and an ethnographic interview with a Creole centenarian from Avoyelles Parish.

In this presentation, Dustin will interpret historical and contemporary linguistic contexts, share experiences learned during the NPS-AWGP grant project, discuss revitalization efforts in Natchitoches Parish, and propose alternative means for transmission and reciprocation of the Louisiana French language within the state.

Bernard Gallagher, Louisiana State University at Alexandria

“Something Old, Something New: Hybridity in Ernest Hill's *Family Ties*”

Family Ties, the latest novel by Ernest Hill, traces the struggle of D'Ray Reid as he attempts to create and maintain a new identity in spite of a past that haunts him. D'Ray has accepted his guilt for murder, done his time, gone to college, and earned a degree. But when he returns home to Brownsville, three powerful narratives stand in the way of maintaining his new identity. As far as Brownsville is concerned, he is Outlaw, the angry young man who was a thief and a thug. As far as D'Ray's mother is concerned, he is the one responsible for her pain and for the troubles of her younger son, Curtis. As far as the rural south is concerned, he is a young and black thug and is therefore incapable of reform and of intellectual striving. *Family Ties*, then, examines

conflicting narratives, parsing them out and evaluating which narratives are worth preserving, which narratives are best left in the past, and which new narratives are worth adopting. My paper, then will trace those “parsings” as it shows how *Family Ties* argues that a more positive and loving rural South will only emerge when its citizens adopt a discriminating and nuanced vision capable of merging what is worthwhile in past with what is worthwhile in the present.

Dana Gravot, Loyola University New Orleans

“Cajun Treaters: A Health Belief System”

Cajuns in French Louisiana represent a Francophone minority in North America who honor their cultural identity by nurturing cultural expressions such as foodways, music, language, festivals, and oral tradition. *Traitement*, at the hands of a *traiteur*, is a private display extracting a commitment to give from those who participate, the goal being to exchange words for illness. Community members called on *traiteurs* to heal various ailments—sunstroke, bleeding, shingles, swelling, arthritis, warts, pneumonia, snake-bites, and earaches—as noted in the Breaux Manuscript (1965), documenting Louisiana folkways of the 19th century. *Traiteurs*, or treaters, practice a form of healing that is based on verbal interaction including knowledge of prayers. The goal of a *traitement* is to exchange words in prayer form for illness, thus restoring an individual to a healthy state through initiating a material exchange. Far from being a universal answer to illness in French Louisiana, *traitement* serves as a cultural response to illness, co-existing with modern medical care.

In this presentation, I will provide a description of the components of *traitement* in the parishes in southwest Louisiana. This practice falls into what O’Connor (1995) has designated as vernacular health belief system, a descriptive term regarding all nonconventional or unofficial health belief systems and all local and personal variations. Here, I will use Raymond Massé’s (1995) concept of illness as a socially constructed experience, introducing ritual as the vehicle for personal experience of illness. The components of *traitement*—ritual, *traiteur*, and definition of illness—structure the health belief system of treaters. I argue that these components communicate a coherent organization of vernacular health practices and promote the tradition as a valid health care option within the French Louisiana communities. Then, I highlight O’Conner’s discussion of health belief model for assessing how and why people make healthcare choices.

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Todd Gray, McNeese State University

“Psalm for a Tiger: Short Fiction”

Soren Hoeger-Lerdal, University of St. Thomas

“St. Roch Market Renovation as Catalyst for New Orleans Neighborhood Recovery”

Over seven years into the post-Katrina recovery effort in New Orleans, countless issues continue to persist that are gradually being addressed by various organizations. These issues include the construction of new as well as preservation of historic buildings and housing structures and availability of essential resources such as food. The focus of this research and presentation will be on these two issues. I will specifically discuss the historic significance and current renovations of the 1875 municipal market structure in the St. Roch neighborhood. As one of the oldest and best preserved of the few remaining municipal market structures in the city, I plan to show how the revitalization of this Greek revival building will prove to be the catalyst for preserving the St. Roch neighborhood post Hurricane Katrina. The broken windows theory will be used to argue the relationship to the blight of the building with the rise in crime and vandalism to the neighborhood in the wake of the disaster. I will also discuss the current issue of food deserts in a broader sense as the city deals with a shocking rate of people to full service grocers when compared to the national average. This will then lead to the ongoing discussion as to what the final use will be of the “white box” building. This poses the question as to whether or not the city has an obligation to reopen it as a full service market for a neighborhood in desperate need of fresh and affordable food. The opposing option would likely result in the ultimate gentrification of the area and the dispersal of current residents.

Donna Isaacs, Integrated Resources for Innovation and Sustainable Entrepreneurship, Inc.

“Green Rehabilitation: Enhancing Where You Live, Work, and Play”

Preserving Louisiana affords us a great opportunity to look back at over 300 years of vernacular architecture for lessons in sustainable development. The built environment, the unique cultural heritage in north-central Louisiana, rural life, its farming and agricultural practices, and the sense of place created all provide ideas to deal with the impact of climate change, increase in population and depletion of resources.

This presentation will touch on historical significance as it pertains to predominantly African American rural communities and the opportunity to use Leadership in Energy and Environmental Design for Neighborhood Development (LEED – ND) as a framework for community revitalization. Utilizing the Town of Campti, the oldest settlement on the Red River, as a case study, it will be shown that incorporating green building practices into the rehabilitation of historic resources can help to create healthy, resource-efficient, economically vibrant communities in which to live work and play.

Kelly Jackson, Independent Scholar and Director

“Resurrection Fern”—The Life and Times of Marie Therese ‘CoinCoin’”

A film steeped in traumatic history and family revelation. Inspired by her ancestors’ lives, deeply affected Ms. Jackson as a filmmaker to continue her exploration into our perceptions of race and culture in this country.

Follow the Journey of Kelly Jackson, discovering her roots in Natchitoches, the oldest settlement in the Louisiana Purchase. What began as one woman's discovery of her family's past became an entire family's confrontation with its dark history.

Being a descendant of the Metoyer- Gens de Colour Libre “Free People of Color” is a painful legacy of slavery, not only for black Africans but white as well. At each step of retracing the liaison of her 8th generation ancestors Marie Therese “CoinCoin” and Claude Thomas Pierre Metoyer, Ms. Jackson has Resurrected the memories of those time has almost forgotten.

Elizabeth Kelly and Trish Nugent, Loyola University, New Orleans

“Processing through Mass Digitization: The Loyola University Photographs Collection”

Loyola University New Orleans’ Special Collections & Archives (SC&A) is undergoing its first attempt at minimal processing through large-scale digitization of the University Photographs Collection. Rather than attempting to impose an organization on the tens of thousands of photos in the collection—most of which have no identifying information—the photos are digitized and then rehoused in the order in which they’re found, assigned an identifying number, and the digital objects added to the Louisiana Digital Library CONTENTdm collection. The digital collection thus works as a finding aid as all known information about the photographs is contained in the item metadata. Users who want to work with the original photos can request access by using the identifying number assigned during the digitization process. Bare-bones description of the photos is provided in the metadata and drawn from a list of LOC Subject Headings, and as the metadata is fully searchable users can search the digital collection for

subjects, dates, or other identifying information. SC&A is also attempting to crowd-source description of the photos from the Loyola community to enrich item metadata using CONTENTdm's "User Generated Content" feature. This presentation will include a brief review of digitization and minimal processing literature, an analysis of the project thus far, and plans for the future.

Lisa A. Kirby, Collin College

“An American Tragedy: Post-Katrina Popular Culture and the Rhetoric of Disaster”

It has been eight years since Hurricane Katrina devastated the Gulf Coast region and, more specifically, the city of New Orleans. Since Katrina, a rhetoric of disaster has emerged in a variety of literature, films, photographic studies, and popular culture that chronicle the devastation of the storm and its complicated social and political aftermath. The tone of these works reflects the trauma, frustration, and disbelief associated with what many deem an “American tragedy.” Writers, artists, and filmmakers have sought to chronicle the experience of New Orleanians and serve as witness to the tragedy that was Katrina. In essence, these texts serve to preserve New Orleans culture and history while also interrogating the political and social meaning of this event.

However, as Michael Bernard-Donals points out, one of the purposes of the rhetoric of disaster is to “produce knowledge of [these] events [. . .] and, whenever possible, to connect that knowledge with other knowledges—of the dynamics of poverty, of racism, or of other disasters” (84). This paper will explore the implications of a rhetoric of disaster in post-Katrina popular and visual culture. While these textual and visual accounts certainly work to narrate, educate, and interrogate, what is perhaps most important about them is the way they weave together an interconnected and powerful narrative of race, class, politics, and New Orleans culture.

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Christina Lake, Northwestern State University

**“Findings in Box Four of the Ora Williams Collection and in Oral Narratives of the
Brittain and Williams Families”**

The town of Natchitoches and the Cane River area in Louisiana is known for its distinct history and culture. In the 1930s, several writers and public figures took residence at Melrose Plantation, which began a revival in Southern artist colonies and Louisiana culture. There were several

integral programs and individuals that are responsible for the abundance of knowledge and publicity that came from the Natchitoches area, namely cultural and historic preservationist and owner of Melrose Cammie Henry, her temporary resident and Federal Writers Project director Lyle Saxon, her full-time resident and curator Francois Mignon, and her close friend and mentee Ora Williams. Much of the history and many of the stories that document this history are contained in the Ora Williams Collection in the Watson Library at Northwestern State University, in Natchitoches. I archived Box Four of the collection, along with documenting further preservation requirements. I answered several questions concerning the provenance of the documents and the intrinsic and historical significance. I also conducted two sets of interviews with the Brittain and Williams families, which act as a supplement to not only the history of the collection, but also to the history of the families, individuals, and the Natchitoches and Cane River area.

PANEL: Dayna Bowker Lee, Earth Search, Inc., Liz Williams, Independent Cultural Anthropologist, and Rolonda Teal, Stephen F. Austin University

“Coastal People: Documenting TCPs in Response to the 2010 Gulf Oil Spill”

The Deepwater Horizon/Macondo 252 (BP) Oil Spill affected numerous traditional communities across four Gulf coastal states and led to a wide ranging response under Section 106 of the Historic Preservation Act of 1966 that requires Federal agencies to take into account the effects of their undertakings on historic properties. The U.S. Coast Guard is the on-scene coordinator for the oil spill and the National Park Service acts as the advisory agency dealing with cultural properties. In the early stages of the oil spill, NPS worked with cultural resources management contractors to marshal a team of 15 ethnographers who worked with coastal communities to document their traditional cultural properties (TCPs). Bulletin 38 of the National Register of Historic Places (NRHP) served as the guiding document in the identification and evaluation of TCPs and helped ethnographers and community members develop a collaborative approach that could be applicable to a diverse range of occupational, cultural, and ethnic communities affected by the response to the oil spill. Despite this diversity, the communities are bound by their shared experiences of maintaining life and traditions in an ever-changing environmental and cultural landscape. As expressed by one community consultant, “We’re coastal people, and all that goes along with that.”

This panel will discuss efforts to identify and document traditional cultural properties in coastal Louisiana and present some of the lessons learned over the course of the project.

Bruce Magee and Stephen Payne, Louisiana Tech University

“The Anthology of Louisiana Literature”

Louisiana has a rich literary tradition that spans numerous eras and languages. Yet there has never been a comprehensive anthology to collect, preserve, and present that tradition. Until now. *The Anthology of Louisiana Literature*

<http://www2.latech.edu/~bmagee/louisiana_anthology/navigation/index.shtml>

came online a year ago with “Posson Jone” by George Washington Cable and already contains 1,200,000 words in English, French, Spanish, and Creole spanning the eras from first discovery to Katrina. The editors are also making efforts to represent the various regions and ethnicities that make up our state. The presentation will introduce the audience to the *Anthology* and invite their suggestions for future contributions.

Sarah McFarland, Northwestern State University

“The Universe Unraveled: Rising Waters and Other Calamities in *Beasts of the Southern Wild*”

Critics have shown interest in *Beasts of the Southern Wild* in part for its ecological message: the film is valuable for the various ways it troubles our notions of environment, community, and activism. As Roger Ebert says in his July 4, 2012 review, “Hushpuppy is on intimate terms with the natural world, with the pigs she feeds and the fish she captures with her bare hands [...] She is like a new generation put forward in desperate times by the human race.” Nonetheless, I argue that *Beasts* is also deeply troubling for how it connects the actions of people with the destruction of environment but then abandons young Hushpuppy in a community viewers know she cannot survive (whether because the government is coming, or because the wetlands are dead from salt water intrusion, or because she is too young to feed and care for herself and is too stubborn to ask for help--it almost doesn't matter). The film actually fails to bring together its two major plot lines. Thus, the final scene where Hushpuppy runs the levy is reminiscent of an early scene where she runs holding fireworks, suggesting that all is well, but there is no future for the community and the film is completely silent about that, preferring instead an unconvincing and surreal mythology. In other words, despite the promise of the first half of the film, *Beasts* ends up not being the most viable or serious way to represent either Louisiana or the issues of wilderness preservation along the Louisiana coastline.

Panel Moderator: David Middleton, Poet-in-Residence and Professor Emeritus, Nicholls State University

Reading Poets: Jack Bedell, Southeastern Louisiana University

**Catharine Savage Brosman, Honorary Research Professor, University of Sheffield,
Professor Emerita, Tulane University**

**Darrell Bourque, Professor Emeritus, University of Louisiana at Lafayette, Poet
Laureate of Louisiana 2009-2011**

John Doucet, Nicholls State University

**“Shoring the Isles, Raising the Levees, Recovering the Past: Poetry and the Preservation in
South Louisiana”**

This will be a 75-minute reading and panel discussion by four Louisiana poets and poet-moderator to address the following question: *What role can poetry play in preserving nature and culture in South Louisiana?*

In his poem “In Memory of W.B. Yeats,” English poet W. H. Auden famously said, “poetry makes nothing happen.” However, he added that poetry is “A way of happening, a mouth.” These lines acknowledge that poetry will seldom directly affect public action but has other important powers that can be indirectly brought to bear as in wetlands/coastal preservation, post-Katrina New Orleans, or the loss of cultural memory. Auden closes his poem by praising human freedom even as the dark shadows of Nazism fall across Europe: “In the deserts of the heart / Let the healing fountain start, / In the prison of his days / Teach the free man how to praise.” To praise, to condemn, to explain, to move the heart and mind, to remember (to *preserve*), to envision and then to call to action (to *restore*), to be, as Shelley said, “the unacknowledged legislators of the world”—this is what poets and poetry can do.

After an introduction on poetry and perseverance by the moderator (5 minutes), four other poets (10 minutes each) will read from and discuss their poetry concerning *preservation*, focusing on South Louisiana. A panel discussion including audience Q&A (30 minutes) will allow for further conversation on poetry’s role both in *preservation* and in *restoration* —or, as in the poetic metaphor of our proposed panel’s title —Shoring the Isles, Raising the Levees, Recovering the Past.

Fran Middleton, Nicholls State University (retired)

**“Natives Preferred; Natives Preserved: Microfleur Flower-Pressing as a Way of Learning
about and Preserving Plant Species in Louisiana”**

This presentation -- targeting those who work with children older than five -- will demonstrate how to preserve Louisiana flora and citrus. The first part of the presentation will demonstrate how to make and employ a microwave flower press using cardboard, newspaper, and rubber bands to press flowers to create a bookmark, notecard, and herbarium sheet using local plant materials such as buttercups, lavender, maidenhair ferns, and maple leaves. The second portion of the presentation will demonstrate how to make pomanders using a wooden shish kabob stick, Louisiana citrus, and cloves. The focus will be on the preservation process, but some attention will be given to the craft uses for the plants and pomanders.

Flower pressing is an art with a centuries-long history, and the modern invention of the microwave oven has added a major new tool to this process. A demonstration by an experienced microfleur artist will show others how to master the process and then teach it to other Louisianians, including children. At its best, flower pressing combines art with both a botanical and historical study of native plants.

In her books on Louisiana flowers, naturalist Caroline Dormon provides her own drawings and paintings not only as beautiful illustrations but also as inspirations to readers to preserve the flowers themselves in gardens. As Dormon says in *Flowers Native to the Deep South* (1958), she writes “especially for the amateur.” Likewise, the microfleur artist can inspire preservation by means of a process that can be readily taught to the everyday “amateur” lover of Louisiana flowers.

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Christina Palomo, Northwestern State University (with Masha Pitiranggon, Columbia University, and Beizhan Yan, Columbia University)

“GOM Deepwater Horizon Oil Spill: A Time Series Analysis of Variations in Spilled Hydrocarbons”

An estimated amount of 210 million gallons of crude oil was released into the Gulf of Mexico (GOM) from April 20th to July 15th 2010 during the Deepwater Horizon oil rig explosion. The spill caused a tremendous financial, ecological, environmental and health impact and continues to affect the GOM today. Variations in hydrocarbons including alkanes, hopanes and poly-cyclic

aromatic hydrocarbons (PAHs) can be analyzed to better understand the oil spill and assist in oil source identification. Twenty-one sediment samples*, two tar ball samples and one surface water oil sample were obtained from distinct locations in the GOM and within varying time frames from May to December 2010. Each sample was extracted through the ASE 200 solvent extractor, concentrated down under nitrogen gas, purified through an alumina column, concentrated down again with nitrogen gas and analyzed via GC X GC-TOF MS. Forty-one different hydrocarbons were quantified in each sample. Various hydrocarbon “fingerprints,” such as parental:alkylate PAH ratios, high molecular weight PAHs:low molecular weight alkane ratios, and carbon preference index were calculated. The initial objective of this project was to identify the relative hydrocarbon contributions of petrogenic sources and combustion sources. Based on the calculated ratios, it is evident that the sediment core taken in October of 2010 was greatly affected by combustion sources. Following the first month of the spill, oil in the gulf was burned in attempts to contain the spill. Combustion related sources have quicker sedimentation rates, and hydrocarbons from a combustion source essentially move into deeper depths quicker than those from a petrogenic source, as was observed in analyses of the October 2010 sediment.

*Of the twenty-one sediment samples prepared, nine were quantified for this project.

Thomas Parrie, McNeese State University

“Toledo Rez” and Other Poems

PANEL: Charles J. Pellegrin, Northwestern State University, and Mary Linn Wernet,

Northwestern State University

“Preserving the Far Right: The Kent Courtney Tapes, 1958-1994”

The purpose of this session is to discuss the tape collection of Kent Courtney, which is presently housed in the Cammie Henry Research Center in Watson Library at Northwestern State University. The presenters in this session, in an open discussion format, will discuss the contents of these tapes, the physical condition of the tapes, the process of and problems with digitization, as well as the collection's value to historians and political scientists. The presenters also propose to play samples of the collection's contents.

Kent Harbinson Courtney (1918-1997) and Phoebe Greene Courtney (1918-1998) were active members of the far right in the 1950s and 1960s. From New Orleans, Louisiana, they edited and published *The Independent American* and the founded the Conservative Society of America (CSA). Beginning in 1958, Kent Courtney hosted a fifteen-minute radio program entitled “The Radio Edition of *The Independent American*,” which lasted through 1968-69, when it was

renamed “The Radio Edition of *The Conservative Journal*.” Between 1992 and 1994, Kent Courtney returned to radio, first in St. Marys, Georgia, then later at KTLN-AM in Alexandria, Louisiana. The Courtney tape collection of nearly 900 reel-to-reel tapes and cassettes also includes copies of conversations between Kent and Phoebe, as well as tape speeches and interviews with other figures of the far right in the mid-twentieth century.

Martha L. Reiner, Independent Scholar

“Preservation and 1920s-1930s Louisiana Language and Ethnography Studies”

Grace King’s “The Preservation of Louisiana History” for the October 1928 *North Carolina Historical Review* describes history of Louisiana archives including sealing of documents in 1803 and transshipment to Cuba and Pensacola, where many were burned, along with founding of the Louisiana Historical Society in 1836 and reviving of the society in 1860. Documents looted during the Civil War were retrieved to Baton Rouge and moved again in 1909, as the City of New Orleans received the Cabildo for use as a historical society and state museum. Translators began “deciphering” French and Spanish documents, and by 1928 the Cabildo’s agricultural exhibit was transferred to the Presbytère.

William Alexander Read, from Bristol, Virginia, received a Ph.D. from Heidelberg and published his *Keats and Spenser* in 1897. He taught at Johns Hopkins and University of Arkansas before joining LSU’s English Department as chairman in 1902, serving until he retired in 1940. In Louisiana, Read’s work as a philologist focused on linguistics, with publications including *Some Variant Pronunciations in the New South* (1911, 1912), “Some Phases of American Pronunciations” (1923), “Creole and Cajan” (1926), “Research in American Place Names, c. 1920-1926” (1928), *Florida Place Names of Indian Origin and Seminole Personal Names* (1934), *Indian Place Names in Alabama* (1937), and “Some Louisiana-French Words” (1937), although he continued research in literature. Read hired Cleanth Brooks and Robert Penn Warren into LSU’s English Department before Huey Long was assassinated in 1935, and they spun off *Southern Review* from *Southwest Review* that year. Brooks and Warren reflected in 1953 that subscriptions were from the Middle South, New York and the East, the West Coast, and England, more relatively speaking from Calcutta and Tokyo than from Atlanta. Riser notes that the Great Mississippi River Flood was in 1927, the year before Long, a U.S. Senator, was elected Governor. Read drew from government documents and maps and from travel narratives and local histories as well as from interviews. Ethnographic research expanded in the early 20th century, as sound recording technology and nature and antiquities preservation advanced, also around the time of the 1904 Louisiana Purchase Exhibition at St. Louis.

This study explores adjacencies of Read’s studies in cultural linguistics and research of archaeologists and anthropologists including Fred B. Kniffen and James A. Ford, who published with the Louisiana Department of Conservation, to developing interest in historic preservation.

Kniffen had joined LSU's School of Geology in 1927, and Ford had worked in Mississippi's Department of Archives and History in the late 1920s and studied with Henry B. Collins, archeologist for the Smithsonian's Bureau of American Ethnology, also working with him on research in Alaska. Ford devised a system of analyzing pottery fragments to date prehistoric, proto-historic, and historic sites, and during 1938 to 1940-41 he ran a WPA archeology project started by Kniffen. The project, based at LSU, trained archaeologists and developed a network to encourage standards in field work and report writing. The project included a laboratory, in New Orleans's French Quarter and then at LSU, and an engineering department that prepared excavation drawings and artifact graphics. The project included researchers who had worked in Utah, the Arctic, New Mexico, Nebraska, Chicago, Florida, Georgia, New York, and Vienna.

Thomas W. Reynolds, Jr., Northwestern State University

“African-American/Christio-Conjure Identity in Ernest Gaines's *Bloodline*”

The predominant argument of critics addressing religion in the works of Ernest Gaines (including Herman Beavers, Keith Byerman, Marcia Gaudet, John W. Roberts, Audrey Vinson, Frank Shelton, and Lee Papa) has been that Gaines's spiritualism requires a rejection of organized religion and a development of what Lee Papa identifies as “a new text of religiosity that stands at an opposite pole from traditional Christianity,” typically residing in the earth and community as opposed to Heaven and Western individualism. This work largely focuses on the ways in which Gaines's characters resist and reject institutional religion (particularly its preachers and churches) to such an extent that it often ignores non-Christian spiritual characters and their impact on the belief systems of the community, instead insisting on the development of a wholly “new” religion that exists outside of systems and institutions. I argue, however, that the failure to recognize these “new” religious systems and the ways in which characters identify with and through them reduces African American spirituality in much the same ways that an insistence on white Christianity might. Furthermore, to identify this spirituality as wholly “new” is to reject (or at least ignore) the persistence of cultural traditions of Conjure that are present in Gaines's fiction and among the communities and people it represents. Furthermore, I argue that the intertwining of these Conjure elements into American Christianity serves to preserve, rather than obfuscate, the cultural traditions, indeed the cultural identity, with which Gaines's fiction is explicitly concerned, traditions and identity that are uniquely African American. I take my cue here from Houston Baker who argues that “To grasp fully the significance of the Black text ... the critic must recognize that the situation of the author was substantially different from that of the white American.” One such situation that James Baldwin has identified is the paradox of the spiritual circumstances of those African slaves arriving in America and the impact of that paradox on the spiritual future of generations of African Americans: “Thus, the African, exile, pagan, hurried off the auction block and into the fields, fell on his knees before that God in Whom he must now believe; Who had made him, but not in His image. This tableau, this impossibility, is the heritage of the Negro in America” (21). Forced into slavery, the New World African was not only physically ripped from Africa and forced to adopt Christianity but he was also spiritually removed from African religions, cultures, and identities. What remains of these

African beliefs and practices, and the evolution of those “rememories” in contemporary culture, can be grouped under the term Conjure. As Henry Louis Gates explains, “The black Africans who survived the dreaded ‘Middle Passage’ from the west coast of Africa to the New World did not sail alone. Violently and radically abstracted from their civilizations, these Africans nevertheless carried within them to the Western hemisphere aspects of their cultures that were meaningful, that could not be obliterated, and that they chose, by acts of will not to forget.” While it might seem that these two traditions—Christianity and Conjure—should conflict with one another, as Yvonne P. Chireau has noted, “from slavery days to the present, many African Americans have readily moved between Christianity, Conjure, and other forms of supernaturalism with little concern for their purported incompatibility.” This historical and contemporary movement between seemingly conflicting ideologies is not paradoxical or unusual then—it represents an African-American cosmology of Christio-Conjure that is real and important. It is a cosmology, I argue, reflected in Gaines’s works in general and the stories in *Bloodline* in particular.

Kelly Rich, The Norla Preservation Project, and Jackie Lewis, The House at Sugar Creek

“WE AIN’T NO SOUTHERN BELLES, Y’ALL! How sassy southern women can save America’s history one abandoned building at a time.”

There are two separate and unique preservation projects in North Louisiana that have one significant detail in common- both are being led by two young professional southern women. Allow us to introduce ourselves. We’re Jackie Lewis and Kelly Rich, and we’re certain that our great-great-great-great grandmothers would be appalled if they knew that modern Americans were bulldozing the historic buildings that they built to last for generations. You see, there’s a very serious crisis in America, and it’s not political or economic. Americans have lost touch with who we are because we’ve forgotten who we were—in short, we’re having an identity crisis. Those original Southern belles would be appalled if they knew that we live in a South where it is commonplace to take out enormous loans to build cookie-cutter buildings in cookie-cutter neighborhoods where beautiful historic structures once stood.

Jackie Lewis’ expertise is in the area of historic RESIDENTIAL homes, and she is showing (by example) that you can live in a beautiful home with no mortgage and never worry about making a house payment again. She knows firsthand that you can live a simple life that makes the complications of high-society seem ridiculous, and be rewarded for your efforts by saving more money than you spend. How do you do it? The answer is simple. You find a beautiful abandoned historic home with good bones, buy it for a little bit of nothing, and move into said abandoned house. Without taking out a loan, you then work your fingers to the bone. By doing the work yourself, using the mortgage payment you’re accustomed to paying every month as a way to buy materials, you’ll find that you’re only a couple of years (and a lot of elbow grease) away from living mortgage-free in the house of your dreams.

On the COMMERCIAL side of historic preservation, Kelly Rich has recently created the non-profit Norla Preservation Project. Kelly was spurred into action when she found out that several of the last historical shotgun houses in downtown Shreveport were set for demolition. She recognized the importance of these cultural icons of the South and envisioned them as a thriving retail development utilizing adaptive reuse. She pleaded with the city to let her have the opportunity to repurpose them. The city was intrigued by the idea and agreed to donate the houses along with some nearby vacant land to move the houses. She gathered a group of volunteers and supporters to raise money for the shotgun development and is currently working on offering preservation education and skill training to the region.

So hold on, dear, sweet, Southern friends. You're going to plug in to both the present and the past as we teach you how to rebuild the history that should never have been forgotten. Give us the chance to show you how we're accomplishing the impossible in north Louisiana, and when we're finished and a gorgeous building stands where an abandoned structure once sagged, we have little doubt that you'll pay it forward by teaching another young Southerner how to do the same.

Jerry Sanson, Louisiana State University at Alexandria

“Preserving Louisiana History in Print, on Film, and Online: The Persistence of Solomon Northup’s Story of Slavery in the Red River Valley”

Louisiana’s history has been preserved in many different ways since 1699. Most often we think of history being preserved in books or the articles written by scholars for professional journals. The story of Louisiana’s past is sometimes preserved in the form of buildings that illustrate a way of life or in which important events occurred. History can also be preserved on film, either through documentaries that try to present the story of the past as accurately as possible, or in other films that rely on history for inspiration, but are told through fictional or semi-fictional treatment.

Solomon Northup’s story has told a part of Louisiana’s antebellum history since its initial publication in 1853 in all these formats, has made the leap into 21st century technology, and is now told through online venues.

This presentation briefly outlines Northup’s experience of being a free man of color in New York, being kidnapped in Washington, D. C., sold in the New Orleans slave market, and being transported to Central Louisiana where he spent the next twelve years of his life in slavery. After obtaining his freedom, he made his way back to New York and within a few months of his return, published an account of his life in Louisiana. The primary section of the presentation describes how his account has been used by historians seeking to understand the institution of

slavery, how it has been translated into film, including a new major motion picture starring Brad Pitt scheduled for release in 2013, how it has been preserved in the form of the house of one his owners, and how it is now available on the internet.

Rachel Simmons, The University of St. Thomas

“Iglesia Bautista Horeb: A New Approach to Baptist Architecture in New Orleans”

In an area where multiple nationalities have converged to leave their mark on the architectural landscape, the new Iglesia Bautista Horeb (IBH) complex blends past traditions of both religious and secular architecture while focusing on sustainability and growth to establish a new style for Baptist church architecture in the Big Easy. A rapidly expanding congregation and damage to the original building caused by hurricanes in recent years led Pastor David Rodriguez to create a new space. In working with contractor and church member Bill Thomason, architect Katrina Johnson, and fabricator James Lynch of Good Karma Domes, a building was designed that would both accommodate a larger congregation and protect them during the yearly hurricane season. As the complex began to take shape in early 2009, it became clear that it would not follow the traditional rectilinear floor plan commonly used for protestant buildings. Rather, the complex consists of three geodesic domes, not typical for a church of this size, nor the established New Orleans’ built environment. Overall, IBH demonstrates how the most effective preservation strategy is in the initial planning phases. To start with a building that can withstand even extreme environmental conditions will ensure less maintenance and repair, and thus, preserve it for future generations. This paper examines the significance of Iglesia Bautista Horeb in the context of both the Baptist church and New Orleans architecture. The ideologies and motivations behind the new structure are analyzed using a Marxist approach while the interplay between the religious and secular, past and present, traditional and contemporary are explored through deconstructing the IBH dome project. Through the new building project IBH preserves church traditions while simultaneously introducing new ideas and technologies to the built environment of New Orleans and serves as a model for future building projects in the area.

Bryant Smith, Nicholls State University

“Changing Attitudes Towards Cajun French in Louisiana”

Historically, Cajun French speakers in Louisiana were marginalized and discouraged from speaking their native language. Speakers of Cajun French were made to feel ashamed and were punished for speaking it in public domains, such as schools and workplaces. This persecution led to a negative attitude towards the language by many Louisianans, which in turn, has led to the near extinction of Cajun French in Louisiana. While Cajun French has managed to survive in

homes and in informal situations, native speakers of the language are rapidly disappearing with each passing year. In recent years, efforts have been made by local governments to preserve the language and culture of South Louisiana through festivals, language classes and other cultural events and initiatives.

Since the majority of the attacks on Cajun French happened in past decades, a new generation of South Louisiana residents has developed a different attitude towards the language and culture from their ancestors. Instead of feeling shame, these young people often express a wide range of attitudes towards Cajun French that include pride and an interest in preserving and learning the language. In order to explore this shift in attitude, a group of college students in the heart of Cajun Louisiana were surveyed about their perceptions of Cajun French, as well as the opinions of their older relatives. Results revealed that while the young people have been exposed to less Cajun French than older Louisiana residents, they place a higher value on speaking the language and find that it is a positive reflection of their culture and heritage. This presentation will discuss the history of attitudes towards Cajun French in Louisiana and highlight results from the previously mentioned survey to explore the shift in attitude towards Cajun language and culture in the younger generations of South Louisianans.

John W. Sutherlin, University of Louisiana at Monroe

“East Europeans in South Louisiana: The Hungarians of the Bayou State”

So much is made about Creole, Cajuns, Native-Americans and African-Americans that the contributions of other Louisiana groups is often unknown. This is not to suggest that, for example, the Cajun or Creole influence is not critical, but that history is a broad subject where other groups and their impacts should be considered. This presentation will focus on one such group: the Hungarians. Their journey to Louisiana and subsequent settling in Tangipahoa Parish further demonstrates the diversity of the state's culture. Preserving the settlements and history of the Hungarians should be as important as other recognized peoples of Louisiana.

Jim Tiller, Sam Houston State University

“Was This ‘Old Spanish Road’ Once a Part of El Camino Real?”

In this paper I will examine the proposition that during the early 1700s there existed an “old Spanish Road” that ran west from Natchitoches to Los Adaes that closely paralleled modern-day LA 6, and that this road may have been a part of the El Camino Real that connected Natchitoches with Mexico City. While un-sourced as of this writing, it is the belief of the author that Young’s Bayou which crossed this road just east of the community of Hagewood was almost surely the

Arroyo Hondo as described by Pichardo and, as such, in part formed the western boundary of Spanish possessions prior to the creation of its Provincias Internas in 1776.

Sarah Wakefield, Prairie View A&M University

“Preserving a Vampire Louisiana: The Queen Is Dead. Long Live the King.”

Although Hurricanes Katrina and Rita struck the Gulf Coast in 2005, their aftermath is not addressed until Book 7 (published May 2007) of Charlene Harris’s Southern Vampire Mysteries. It seems fortuitous, a logical reason for Nevada, with its tourist-driven economy, to take over a battered Louisiana. Yet because of the power dynamics preferred by vampire Queen Sophie-Anne, the change would be inevitable even *without* the excuse of a hurricane.

Sophie-Anne ended her mortal life 1,100 years ago as Judith, but unlike her shrewd Biblical namesake who saves the Israelites, the Queen of Louisiana unwisely diffuses her physical and sexual power, thus weakening her state. The maternal vampire communicates telepathically with her “sons,” Wybert, Sigebert, and Andre—an unusual and unusually strong connection. She adopts sexual abuse survivors as additional lovers but must discard them when, for no clearly explained reason, she marries Peter Threadgill, King of Arkansas. Using Sophie-Anne’s distraught ex-girlfriend Hadley, Threadgill tries to catch his new wife in the capital offense of infidelity. His plan fails, and after seeing Wybert beheaded, the Queen permits the King’s execution. Regardless of hurricanes, she would enter the summit of central American vampire leaders as an accused murderer. Sophie-Anne kills enough vampires to ensure an acquittal and looks forward to placing her adored son Andre on Arkansas’s throne.

Ruling by relationships is dangerous, however. In a hotel bombing Sophie-Anne loses both legs as well as Andre. With two children dead, she is left, literally and symbolically, without a leg to stand on and vulnerable to flashy King Felipe de Castro of Nevada. He refuses to marry a crippled, bisexual queen, instead using violence to gain control of Sophie-Anne’s domains. To preserve any of Louisiana’s vampires, the queen must die.

Tim Van Cleave, Cane River Creole National Historic Park

“Tobacco Road: Tobacco Paraphernalia in the Collection of Cane River Creole National Historical Park”

Currently in the collection of Cane River Creole National Historical Park (CARI) there are several artifacts that are directly related to tobacco. Most, if not all, of these artifacts are from the Oakland and Magnolia Plantation stores; both of these stores were established after the Civil War and closed well into the twentieth century.

The public and academia alike might view Cane River as being isolated and unable to receive tobacco or produce from other parts of the country (there are also several fruit crates located in the Oakland store from as far away as North Carolina, California, and Washington State). However, the wide variety of tobacco paraphernalia shows otherwise; especially when dealing with the variety of cigars that were available at the turn of the century.

It is well that these items have been preserved because they give a glimpse into the past. They also answer questions to just how big tobacco was in the lives of people. At the turn of the century (1900) four out of every five adult males smoked at least one cigar per day. They had several brands to choose from; there were no less than 300,000 cigar brands. During 1901 there were 3.5 billion cigarettes and 6 billion cigars sold in the United States.ⁱ

This PowerPoint presentation will focus on some of the tobacco paraphernalia in the CARI Collection. The collection contains excellent examples of cigar boxes, snuff jars, and cigarette related items. Within the last twenty years the collection of cigar memorabilia has become a big business. Collectors prize the lithograph pictures inside cigar boxes; these lithographs depict everything from American presidents to historical events to American landmarks.

ⁱ Borio, Gene. *Tobacco Timeline: The Twentieth Century 1900-1949--The Rise of the Cigarette*. 1993-2003. Web. 10 May 2013.