

## Prairie Cajuns and the Cajun Prairie: A History

MALCOLM F. VIDRINE<sup>1</sup>, WILLIAM R. FONTENOT<sup>2</sup>, CHARLES M. ALLEN<sup>3</sup>,  
BRUNO BORSARI<sup>4</sup> and LARRY ALLAIN<sup>5</sup>

<sup>1</sup>Louisiana State University at Eunice, Eunice, Louisiana 70535

<sup>2</sup>Lafayette Natural History Museum, Lafayette, Louisiana 70503

<sup>3</sup>University of Louisiana at Monroe, Monroe, Louisiana 71209

<sup>4</sup>Slippery Rock University, Slippery Rock, Pennsylvania 16057

<sup>5</sup>National Wetland Center, Lafayette, Louisiana 70503

Prior to the late 19<sup>th</sup> century, nearly one million contiguous ha of coastal tallgrass prairie existed in the southwestern corner of Louisiana. For the most part, the density and height of the associated vegetation precluded both the exploration and settlement of this vast habitat. French Acadians (locally known as "Cajuns") were exiled from Nova Scotia in the mid-eighteenth century. A large number of them began arriving in southern Louisiana by 1765, joining pockets of settlers (mostly soldiers and colonial administrators) left over from previous expeditions and colonization efforts by the French government. Together, these Francophone settlers ventured into the prairie region, setting up a subsistence-type lifestyle which involved hunting, fishing, and trapping, along with limited cropping and livestock operations. For the succeeding 100 years (ca. 1775-1875) the Cajuns lived in near total isolation, thus developing a strong sub-culture featuring unique cuisine, entertainment, and folkways. Upon the completion of a railway traversing the entire prairie district in the late 19<sup>th</sup> century, a flood of farmers and ranchers immigrated from the mid-western U.S. and neighboring Texas. They supplanted the sustainable agricultural lifestyles of the Cajuns with the beginnings of high-yield agricultural technologies, which the Cajuns gladly accepted. As a result, quasi-pristine prairie habitat fell to overgrazing and the plow at ever-increasing rates. By 1920, the vast majority of the "Cajun Prairie" had disappeared. Today, less than 40 ha of prairie remains, mostly (ironically) confined along remaining railroad rights-of-ways. Fortunately, a recent revival of interest in "Prairie Cajun" folkways has resulted in a heightened awareness of the prairie ecosystem and an interest in restoring it.

INDEX DESCRIPTORS: tallgrass prairie, Cajuns, Acadians, Louisiana, folkways, agriculture.

The general purpose of this article is to introduce the reader to the prairies of southwestern Louisiana. These prairies resemble those of the Midwest in flora and fauna historically, but there are significant differences. One of the major differences is the process by which the prairie was settled while another difference is the people who settled this prairie. The history of the prairie is knitted to the history of the people and vice versa. Weaving this story is a tremendous challenge because the story is an oral history, with much of it told in several languages. The local people of this prairie region avoided education and, thus, left little as written record. Therefore, the following portrays our best knowledge of the people and the prairie.

### THE ECOLOGICAL CONTEXT

Once encompassing a triangular-shaped area of nearly 1 million contiguous ha within the southwestern corner of Louisiana, a coastal tallgrass prairie ecosystem existed in pristine condition for at least 12,000 yrs. Curiously, this system, which possessed a floristic community remarkably similar to that of tallgrass prairies within the midwestern U.S., arose from geo-climatic events quite different from that of the better known midwestern prairies. In contrast to the deep layers of loessial soils blown into the midwestern U.S. systems ca. 12,000 yrs ago, coastal tallgrass prairie soils were mostly marine-derived with only shallow layers of loess soil. The prairie soils are tight, calcareous clays laid down in sedimentary layers as a result of coastal flooding due to the dramatic rises in sea level. These rises characterized the interglacial periods of each of the last several Pleistocene "Ice Age" events which occurred in the northern hemisphere.

The highly plastic, shrink-swell, nature of clay soils is much exaggerated along the Louisiana coastal zone, where alternating wet and dry spells combine to produce prairie soil conditions which alternate between waterlogged and often anoxic when wet and rock-hard when dry. This situation, combined with frequent lightning-generated fires, served to preclude the establishment of woody vegetation on the prairie proper. On the other hand, herbaceous plant species were able to establish and thrive upon the relatively thin, organically-derived layer of topsoil which gradually formed above the Pleistocene/post-Pleistocene clays.

For the most part, the Louisiana coastal tallgrass prairie region is a rather featureless plain, ranging from ca. 1.5 m in elevation nearest to the Gulf Coast to ca. 16 m at its northern reaches. However, the region is characterized by two rather subtle physiographic features: 1) occasional shallow water-filled depressions, referred to as *marais*, "little marsh," or *platins*, nearly circular ponds, by the Cajuns, and 2) occasional series of low, circular mounds, ranging 2-20 m in diameter and a few centimeters to over 1.5 m in height. In some areas, as much as 25% of the landscape may be covered by these hillocks (Smeins et al. 1992), which are most often referred to as "pimple or mima mounds." There is ongoing conjecture as to the origin of both of these features. Thus far, the most plausible explanation may center around a "differential erosion" concept whereby the lands containing these features were subjected to wind and wave action during historic coastal environments (Smeins et al. 1992).

Another set of associated physiographic features which allowed early coastal tallgrass prairie travelers to more easily navigate and

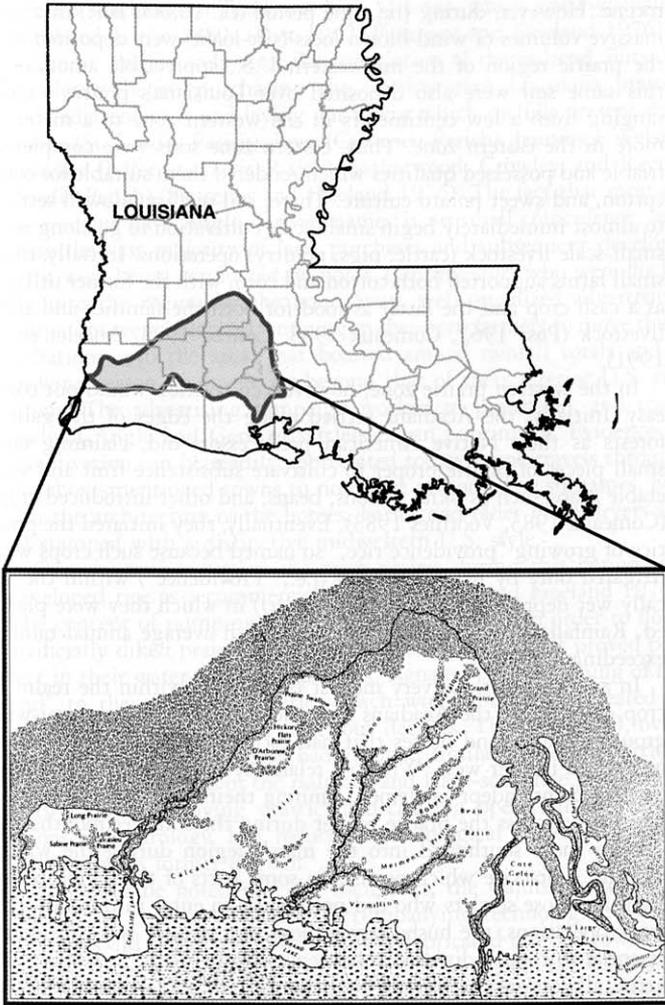


Fig. 1. The historical range of the Cajun Prairie extends across parts of eight parishes in southwestern Louisiana. The prairie is subdivided by a number of streams, most of which are tributaries of the Mermentau River system (the large central drainage in the map). To the east, the prairie is drained by the Vermilion River and the Bayou Teche, while the western prairie is drained by the Calcasieu River. These streams and their tributaries are lined by fairly extensive gallery forests. Lafayette is the largest city at the eastern edge of the prairie, while Lake Charles is the largest city at the western edge of the prairie. Much of the area east of the Mermentau River is "cotton and corn" country, while the area west is "rice and cattle" country. The earliest settlements of the Cajuns were approximately 20 km north (Opelousas frontier) and 10 km south (Attakapas frontier) of the current city of Lafayette. The maps are adapted from Newton's (1972) atlas.

orient themselves within the region is the presence of several bayous, sluggish streams, which dissect it in north-south fashion at various intervals. Riparian hardwood, gallery forests developed along the better-drained natural levees of these streams. Ranging in width from 10–1000 m, these strip-like, gallery forests were inhabited and traveled through by Native American and early Francophone settlers alike. Also, these streams with their associated woodlands served to separate the vast grassland into sub-sections replete with various wooded landmarks which could be utilized for more efficient orienting (Fig. 1).

A final physiographic consideration which contributed greatly to

the eventual cultural disposition of southwestern Louisiana's prairie region involves its degree of physical isolation resulting from the ecology/physiography of the lands which surrounded the region. To the north, the prairie system was bounded by a substantial pine/hardwood "flatwoods" system possessing sandy soils, that were too nutritionally poor and/or wet to clear for crops. Together with eastern Texas, much of that area was considered the Big Thicket (Ajilvsgi 1979). To the east lay the vast Atchafalaya Basin, one of North America's largest river swamps, and the entire southern edge of the prairies was bounded by an equally impenetrable mosaic of freshwater, brackish, and salt marshes.

The prairie region was isolated from the East by the immense Atchafalaya Basin, but the Attakapas people, a primitive and nomadic Native American group, occupied it. Few non-native people settled or even surveyed the region prior to the mid to late 18th century (Kniffen 1965). Finally, during the 19th century, land surveyors C. C. Robin (1807) and Samuel Lockett (1969) visited small portions of the region in 1803 and ca. 1850, respectively, and provided generalized written accounts of it, containing very little information regarding flora and fauna. Before it was obliterated, the prairie region came quite close to receiving a proper botanical survey in 1870 by Louisiana State University botanist, A. Featherman (1871). Alas, Professor Featherman had arrived at the prairie region during the summer season, and due to the lack of blooming specimens, felt that his collecting time would be better served elsewhere. In light of this total lack of historical botanical documentation, it is fortunate that Allen and Vidrine "stumbled" onto the last few existing strips of remnant southwestern Louisiana prairie in 1986, eventually documenting many plants and animals associated with the ecosystem (Allen and Vidrine 1989 and 1990).

Historical documentation of southwestern Louisiana prairie fauna prior to the turn of the 20th century is similarly lacking. Fortunately, Louisiana State University zoologist George Lowery, Jr. amassed as much pre-twentieth century bird and mammal data as he could, including it in volumes which he later authored. Of the historical bird life on the prairie, most noteworthy from Lowery (1974a) were several references characterizing the Whooping Crane (*Grus americana*) and Attwater's Prairie Chicken (*Tympanuchus cupido attwateri*), both presently hovering on the brink of extinction, as "common" and "abundant," respectively, in the region. Similarly, Lowery (1974b) recounted the details surrounding the discovery of both the red wolf (*Canis rufus*) and the Louisiana prairie vole (*Microtus ochrogaster ludovicianus*), both thought to be presently extinct, within the prairie region of southwestern Louisiana. Like that of the region's plant life, it is generally believed that historical bird, amphibian, reptile and mammal life in this region was extremely diverse (Lowery 1974a and b, Dundee and Rossman 1989, Johnson 1999). The diversity and abundance of contemporary mammal life were substantially high. During the winter months in particular, notably large numbers of raptors, waterfowl, shorebirds, sparrows, blackbirds, and other birds still migrate into the prairie region, now almost totally supplanted with rice, sugar cane, cattle, and crayfish farms (Vidrine et al. 1995, Huner 2000).

## THE CULTURAL CONTEXT

As was emphasized in the previous section, the only human inhabitants of the coastal tallgrass prairie region prior to the mid 18th century were small bands of Attakapas Indians, who seasonally encamped along the gallery forests associated with the various bayous that dissected the region. But by the latter half of the 18th century, this pattern would change. French immigrants who had settled in Nova Scotia, Canada, in an area they called *Acadie*, were exiled by the British colonial government, ostensibly on the basis of religious

differences, in 1755. Some of these exiles went back to France, but most of them spent the next decade wandering the Atlantic coast in search of colonies that might take them in. While some were eventually accepted into various New England colonies, most were not. Eventually, the "Acadians" got word of French colonies that existed along the north-central coast of the Gulf of Mexico and began making their way to this region. Between 1764 and 1788, an estimated 2635 Acadians arrived in the Louisiana colony followed in 1809 by a still-unknown number. These were quickly relocated west of the Mississippi River along the eastern edge of the prairie region (Brasseaux 1987 and 1991). During this period, French and/or Spanish settlement in that region was scanty and limited to clusters around two military installations: the *Poste des Attakapas* in present-day St. Martin Parish and the *Poste des Opelousas* in present-day St. Landry Parish. Upon arriving at these areas, the Acadian exiles, who already possessed a long tradition of subsistence farming, livestocking, hunting, fishing, trapping, and gathering, wasted no time in removing themselves from these established settlements. Some moved east into the great Atchafalaya Swamp, and others moved west into the prairie. Prior to this time period, some non-Acadian French settlers, mostly retired soldiers from previous expeditionary and occupation forces, along with a few Spanish settlers were established along the edges of the prairie. The prairie area remained under Spanish governance through the end of the 18th century; however, first the French gained control and then sold the area to the Americans at the beginning of the 19th century. Against the background of governmental change, the settlers were already employed in small-scale farming and ranching activities along the northern and eastern boundaries of the prairie region (Comeaux 1983).

The migration of these French settlers was heralded in the epic poem *Evangeline* by Longfellow (1847). Other non-Cajun myths and stories developed on the prairie and its associated environs. Two of the most famous characters were Jean Lafitte, the pirate, and Jim Bowie, knifefighter and speculator; interestingly these two were contemporaries in both business and adventures in the surviving stories (Ramsay 1996, Thorp 1991). However, it is the Prairie Cajuns that have received the greatest attention. The Jean Lafitte National Historic Parks of Louisiana commissioned a detailed study of the Cajuns and produced a five-volume project report (in Ancelet et al. 1991). The park system houses it in the Prairie Cajun visitor center in Eunice, Louisiana.

Over time, the Cajuns gradually became entrenched within the prairie proper, doubtlessly finding the long growing season (compared with that of France and Canada), plentiful game, and seemingly infinite range of livestock forage well-suited for their subsistence lifestyles. But living there was by no means easy, due primarily to the great difficulty experienced in carving out a homestead and/or traveling for even short distances amidst exceedingly thick and tall prairie vegetation (Fontenot and Freeland 1976). Lifelong Evangeline Parish (north-central boundary of the prairie) resident Burkeman Veillon (born: 1921) once recounted to one of the authors stories from his grandfather (ca. 1870–1890) of men traveling on horseback through the "Mamou Prairie" where the only things visible of them were their hats!

Living there in near-total physical and cultural isolation from the rest of colonial America, a strong, resilient, and ultimately fascinating culture would develop over the next 100 yrs.

Agriculturally, the prairie could be divided into two cultural zones, the "corn and cotton" zone in the east and a larger "rice and cattle" zone in the west (Comeaux 1983). The reasoning for such a division lies in the soils and the lay of the land. As previously mentioned, the bulk of southwestern Louisiana prairie soils are dense calcareous clays derived from repeated flooding/sediment laying via the adjacent Gulf of Mexico during interglacial periods of the Pleis-

tocene. However, during the same period (ca. 10,000 B.P.) in which massive volumes of wind-blown loess (silt-loam) were deposited over the prairie region of the midwestern U.S., appreciable amounts of this same soil were also deposited over Louisiana's prairie region, ranging from a few centimeters in the western zone to a meter or more in the eastern zone. Thus, eastern zone soils were completely friable and possessed qualities which rendered them suitable for corn, cotton, and sweet potato culture. There, soil quality allowed settlers to almost immediately begin small-scale cultivation to go along with small-scale livestock (cattle, pigs, poultry) operations. Initially, these small farms supported both cotton and corn, with the former utilized as a cash crop and the latter as food for both the families and their livestock (Post 1962, Comeaux 1983, Conrad 1983, Ancelet et al. 1991).

In the western prairie zone, however, cultivation would not come easy. Initially, the Acadians settled along the edges of the gallery forests as their Native American predecessors did, claiming only small pieces of prairie proper to cultivate subsistence fruit and vegetable crops such as okra, melons, beans, and other introduced crops (Comeaux 1983, Voorhies 1983). Eventually, they initiated the practice of growing "providence rice," so named because such crops were irrigated only by natural rainfall (i.e., "Providence") within the locally wet depressions (*marais* and *platins*) in which they were planted. Rainfall is generous in the region, with average annual rainfall exceeding 1.25 m.

In addition to these very modest beginnings within the realm of crop cultivation, the Acadians also encountered remnant semi-wild groups of cattle and horses that had escaped from Spanish colonial operations further west. Within a relatively short time the Acadians developed into adept cattlemen, running their herds "free range" (*au large*) style across the prairie proper during the summer months and driving them southward into the marsh region during the winter months, a practice which persists in some parts of the region today. Even for those settlers who did not choose to enter into larger livestock operations, the husbandry of hogs and poultry was considered essential to their individual subsistence efforts. Thus, to varying degrees, all settlers throughout both the eastern and western zones of the prairie region necessarily entered into both crop cultivation and livestock operations in a dual system that is still employed by the majority of contemporary prairie region inhabitants.

The Cajun culture remains complex with distinctive folkways (e.g., cuisine, language, medicine, music, and religious traditions). These are discussed in several sources (Lynch 1942, Newton 1972, Dormon 1983, Savoy 1984, Holmes 1990, Ancelet et al. 1991, Fontenot 1992, Reese 1992, Vidrine et al. 1995).

## THE DEMISE

By 1850, New Orleans was already a 130-year-old city, and its ever-increasing population was already outstripping the steady supply of agricultural products which flowed into it from surrounding rural areas. The supply of beef in particular was most problematic because lands suitable for cattle ranching were in short supply to the north and east. At that time, any goods shipped into New Orleans from the west faced a treacherous boat journey across a 60–70 km maze of shallow lakes, swamps, rivers, and bayous within the Mississippi River floodplain and the great Atchafalaya Swamp to its immediate west (Davis 1968). Barguing live cattle across this massive swamp complex with its ever-fluctuating water levels was out of the question; and because a boat trip across that forested wetland system could take 3–6 weeks (depending on water levels), shipping processed meat was logistically impossible as well. Thus, the only viable option which remained was the construction of a railway system

between southeastern Texas and New Orleans, which was eventually completed in the 1880s (Post 1962, Fontenot and Freeland 1976).

Almost immediately after the completion of the railroad, outside speculators began purchasing the southwestern Louisiana prairie lands adjacent to it and laying out towns which include present-day Eunice (St. Landry Parish), Iowa (Calcasieu Parish), Jennings, Welsh, Roanoke (Jefferson Davis Parish), Estherwood, Crowley, and Rayne (Acadia Parish) (Fontenot and Freeland 1976). The fact that most of these towns have Anglo-derived names is no small coincidence, because the vast majority of land purchases and subsequent development were being conducted by non-Cajun investors who were flocking into the region by the hour. Soon, well-organized advertising campaigns were launched, enticing midwestern farmers to move their operations into the area, that boasted annual rainfall totals and a growing season that were far beyond that of their interior U.S. environs. The advertising campaign worked to perfection, and train loads of Anglo and German settlers began pouring in. Evidence of this invasion can be readily appreciated today as one travels through the above-mentioned towns to note that not only the surnames, but also the architecture of the homes, barns, and older grain dryers are all stamped with a distinctive midwestern U.S. style.

German settlers settled the open prairie during this period and developed rice as a commercial crop (Fontenot and Freeland 1976). The concept of pumping water out of local bayous in order to flood artificially diked prairie lands, whose dense clay subsoils proved perfect in their water-holding capacities, signaled "the beginning of the end" to the ecological prairie, which would be hastily cleared in wholesale fashion over the next four decades. Thus, by 1920, overgrazing (the cattle industry had attained similarly epic proportions upon the completion of the railroad) and large-scale rice production, with its accompanying drastic land-clearing operations and alterations in hydrology, had reduced the ecological prairie to a mere fraction of its former domain.

It should be noted that for their part, the Cajuns heartily embraced the Germans and their accompanying technologies, for the Germans did not linger within the pre-fabricated railroad towns but instead dived right into the prairie proper alongside the Cajuns. In fact, within the space of only one or two generations, the majority of German settlers had become virtually indistinguishable from their Cajun brethren. Like the Spanish prairie settlers before them, the Germans were overpoweringly and rapidly absorbed into the Cajun lifestyle in an ongoing cultural phenomenon which remains in force today. It is obvious that southwestern Louisiana prairie dwellers of Spanish, German, African, and even Native American extractions all contributed shares of folkways that entered the mix of what is known today as "prairie Cajun culture." However, it is equally apparent that the overwhelming majority of descendants of these various ethnic contributors have taken on the foods, customs, religious customs, music, and language of the Cajuns. In part, the underpinnings of this phenomenon can be explained by the simple fact that Cajun women substantially outnumbered the women who would arrive later with the non-Cajun settler groups, and, as a result, a greater number of non-Cajun men would necessarily marry into Cajun families. As is usually the case with most ethnically mixed marriages, the children are more apt to take on the customs, beliefs, etc. of the mother (Ancelet et al. 1991, Brasseaux 1991, Brasseaux et al. 1994).

In efforts to mainstream Cajun children into American culture, the Cajun French language was forbidden to be spoken on school property by the mid-1920s. Further mainstreaming events would occur in relatively rapid succession with the advent of the automobile, World War II (where the majority of young Cajun men would discover and absorb American culture firsthand), the television, and other technologies. Therefore, by 1950 the prairie Cajun culture would exist as a mere shadow of its former self, and the Cajun Prairie

would be reduced to fragments so small as to be completely forgotten by its inhabitants.

Fortunately, this period of cultural demise would end almost as suddenly as it began, with the establishment of the Council for the Development of French in Louisiana (CODOFIL) in 1960. Initially comprised of a small group of Cajun musicians, educators, and politicians, membership and interest in this organization mushroomed over the next 20 yrs. As a result, Cajun heritage programs, conferences, and facilities began to spring up throughout the region, and the Cajun French language found its way back into the school system.

By 1984 interest in both the cultural and ecological aspects of the Cajun Prairie ignited within the staff of the Lafayette Natural History Museum in Lafayette, Louisiana and culminated in the opening of a Cajun Prairie exhibit at that facility in the fall of 1986. In that same year, Louisiana State University at Eunice biologists would rediscover remnant strips of Cajun Prairie along the right-of-ways of the same railroads which had initiated its demise some 100 yrs earlier.

The latest chapter in the story of the Prairie Cajuns and the Cajun Prairie involves the initiation of several ecological restoration projects (Allen and Vidrine 1989 and 1990, Fontenot 1992, Allain and Johnson 1997, Allain et al. 1999). Sadly, because no adequate pre-settlement vegetational records exist for the region, the present restoration efforts represent collections of those residual plant species that have persisted within the small remnant strips. By the same token, it has already become evident that these residual plant species are creating a vegetational matrix which appears to exclude the majority of invasive exotic plant species present within the region and attracts and supports a surprisingly high diversity of native animals, both vertebrate and invertebrate. Workers are thus hopeful that over time, the entire community of organisms that once constituted the historical coastal tallgrass prairie may recreate a habitat that closely approximates that of the original (Vidrine et al. 1995, Vidrine and Borsari 1998). Hopefully, this will inspire its human inhabitants to more ethically understand the complete circle of life where the land itself comes to be viewed as the real community to which the people belong (Leopold, 1949 and 1999, Jackson 1999).

#### LITERATURE CITED

- AJILVSGI, G. 1979. *Wild flowers of the Big Thicket: East Texas, and western Louisiana*. Texas A. & M. University Press, College Station.
- ALLAIN, L., M. VIDRINE, V. GRAFE, C. ALLEN, and S. JOHNSON. 1999. *Paradise Lost? The coastal prairie of Louisiana and Texas*. U.S. Fish and Wildlife Service and U.S. Geological Survey, Lacassine National Wildlife Refuge, Lake Arthur, Louisiana.
- ALLAIN, L., and S. JOHNSON. 1997. The prairies of coastal Texas and Acadiana. *Wildflower* (Spring):42-45.
- ALLEN, C. M., and M. F. VIDRINE. 1989. Wildflowers of the Cajun Prairie. *Louisiana Conservationist* 41 (3):20-25.
- ALLEN, C. M., and M. F. VIDRINE. 1990. Butterflies of the Cajun Prairie. *Louisiana Conservationist* 42 (2):16-21.
- ANCELET, B. J., J. EDWARDS, and G. PITRE. 1991. *Cajun Country*. University Press of Mississippi, Jackson.
- BRASSEAUX, C. A. 1987. *The founding of New Acadia: The beginnings of Acadian life in Louisiana, 1765-1803*. Louisiana State University Press, Baton Rouge.
- BRASSEAUX, C. A. 1991. *Scattered to the Wind: Dispersals and Wanderings of the Acadians, 1755-1809*. Louisiana Life Series, No. 6. The Center for Louisiana Studies, University of Louisiana at Lafayette, Lafayette.
- BRASSEAUX, C. A., K. P. FONTENOT, and C. F. OUBRE. 1994. *Creoles of color in the bayou country*. University Press of Mississippi, Jackson.
- COMEAX, M. 1983. Louisiana's Acadians: The environmental impact. Pages 109-126. *In The Cajuns: Essays on Their History and Culture*. G. R. Conrad (ed.). Center for Louisiana Studies, University of Louisiana at Lafayette, Lafayette.

- CONRAD, G. R. 1983. The Cajuns: Essays on their history and culture. Center for Louisiana Studies, University of Louisiana at Lafayette, Lafayette.
- DAVIS, E. A. 1968. The rivers and bayous of Louisiana. Louisiana Education Research Association. Baton Rouge.
- DORMAN, J. H. 1983. The people called Cajun: An introduction to an ethnohistory. The Center for Louisiana Studies, University of Louisiana at Lafayette, Lafayette.
- DUNDEE, H. A. and D. A. ROSSMAN. 1989. The amphibians and reptiles of Louisiana. Louisiana State University Press, Baton Rouge.
- FEATHERMAN, A. 1871. Report of botanical survey of southern and central Louisiana made during the year of 1870. *In* Annual Report of the Board of Supervisors of the Louisiana State University, for the year ending December 31, 1870. New Orleans.
- FONTENOT, M. A., and P. B. FREELAND. 1976. Acadia Parish, Louisiana: A history to 1900. The Center for Louisiana Studies, University of Louisiana at Lafayette, Lafayette.
- FONTENOT, W. R. 1992. Native gardening in the south. A Prairie Basse Publication, Carencro, Louisiana.
- HOLMES, W. C. 1990. Flore Louisiane: An Ethno-Botanical Study of French-Speaking Louisiana. Center for Louisiana Studies, University of Louisiana at Lafayette, Lafayette.
- HUNER, J. V. 2000. Crawfish and water birds. *American Scientist* 88: 301-303.
- JACKSON, W. 1999. Natural systems agriculture: The truly radical adventure. Pp. 191-199. *In* Rediscovering the prairie. Robert F. Sayre, (ed.). The University of Wisconsin Press, Madison.
- JOHNSON, S. R. 1999. Herps of the Cajun Prairie. *Reptile and Amphibian Hobbyist* (September), pp. 44-48.
- KNIFFEN, F. B. 1965. The Indians of Louisiana. Bureau of Educational Materials and Research, Louisiana State University Press. Baton Rouge.
- LEOPOLD, A. 1949. A Sand County Almanac, and Sketches Here and There. Oxford University Press, Inc., New York, New York.
- LEOPOLD, A. 1999. For the health of the land: Previously unpublished essays and other writings. J. Baird Callicott and Eric T. Freyfogle (eds.). Island Press, Washington, D. C.
- LOCKETT, S. H. 1969. Louisiana As It Is: A Geographical and Topographical Description of the State. Lauren C. Post (ed.). Baton Rouge, Louisiana. (Original copy dated 1873 and resides in the Tulane University library.)
- LONGFELLOW, H. W. 1847. Evangeline: A tale of Acadie. Republished in 1951 by Numbus Publishing Limited, Halifax, Nova Scotia, Canada.
- LOWERY, G. H. JR. 1974a. Louisiana birds. Third edition. Louisiana State University Press, Baton Rouge.
- LOWERY, G. H. JR. 1974b. The mammals of Louisiana and adjacent waters. Louisiana State University Press, Baton Rouge.
- LYNCH, J. J. 1942. Glossary of local, English, and scientific plant names. Unpublished report to the U.S. Fish and Wildlife Service and the Louisiana Wildlife and Fisheries Commission.
- NEWTON, M. B. JR. 1972. Atlas of Louisiana: A guide for students. The School of Geoscience, Louisiana State University, Misc. Publ. 72-1:1-196.
- POST, L. C. 1962. Cajun Sketches From the Prairies of Southwest Louisiana. Louisiana State University Press, Baton Rouge.
- RAMSAY, J. C. JR. 1996. Jean Laffite: Prince of pirates. Eakin Press. Austin, Texas.
- REESE, W. D. 1992. Acadiana flora. Center for Louisiana Studies, University of Louisiana at Lafayette, Lafayette.
- ROBIN, C. C. 1807. *Voyages dans l'intérieure de la Louisiane, de la Floride occidentale et dans les isles de la Martinique et de Saint-Dominique pendant les années 1802, 1804, 1805 et 1806 . . . En outre, contenant ce qui s'est passé de plus intéressant, relativement a l'établissement des Anglo-Américains à la Louisiane*. Three volumes. Paris, France: F. Buisson. Republished 1966. *Voyage to Louisiana*. (Translated by Stuart O. Landry, Jr.) Pelican Publishing Company, Gretna, Louisiana.
- SAVOY, A. A. 1984. Cajun Music: A reflection of a people. Volume I. Bluebird Press, Eunice, Louisiana.
- SMEINS, F. E., D. D. DIAMOND, and C. W. HANSELKA. 1992. Coastal prairie. Pages 269-290. *In* Ecosystems of the World 8A: Natural grasslands. R. T. Coupland (ed.). Elsevier. New York, New York.
- THORP, R. W. 1991. Bowie knife. Phillips Publications, Williamstown, New Jersey.
- VIDRINE, M. F., C. M. ALLEN, and W. R. FONTENOT. 1995. A Cajun Prairie Restoration Journal: 1988-1995. Gail Q. Vidrine Collectibles, Eunice, Louisiana.
- VIDRINE, M. F., and B. BORSARI. 1998. Coastal prairie: A plausible model for sustainable agriculture in southwestern Louisiana. Pages 27-38. *In* Low input agriculture: Feasible alternatives to conventional agricultural practices. B. Borsari and M. F. Vidrine (eds.). Louisiana State University at Eunice Press, Eunice.
- VOORHIES, J. K. 1983. The Acadians: The search for the promised land. Pages 79-94. *In* The Cajuns: Essays on Their History and Culture. G. R. Conrad (ed.). Center for Louisiana Studies, University of Louisiana at Lafayette, Lafayette.

