

[Mobile book] Africans in Colonial Louisiana: The Development of Afro-Creole Culture in the Eighteenth Century

Africans in Colonial Louisiana: The Development of Afro-Creole Culture in the Eighteenth Century

Gwendolyn Midlo Hall

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Gwendolyn Midlo Hall : Africans in Colonial Louisiana: The Development of Afro-Creole Culture in the Eighteenth Century before purchasing it in order to gage whether or not it would be worth my time, and all praised Africans in Colonial Louisiana: The Development of Afro-Creole Culture in the Eighteenth Century:

8 of 8 people found the following review helpful. Africans in Colonial LouisianaBy funner thingsI started Africans in Colonial LA because I was interested in learning more about the history of the state after living in LA for several years and really enjoy New Orleans--don't need Mardi Gras to have a good time, but Mardi Gras is fun. This book is fascinating in its description of the early years of the French colony. The French apparently never planned to settle the delta area so few settlers arrived in the early days and a large number died from disease, starvation, and Indian attacks--something I didn't associate with LA. Like persons sent to Australia rather than be imprisoned in England, French criminals and others were sent to LA without concern about their survival. The goal of the French was protecting the entrance of the Mississippi River from English colonization so only maintained a small force with Indian allies to accomplish securing the delta and River. The French also did not another colony to compete with the West Indies so NO was really off the beaten path for ships. The book is so very interesting and well written and I haven't even gotten into slavery and settling NO. I did find that Africans skilled in growing rice were sent to LA to provide food for the starving colony. Early on then, the skills contributed by these enslaved people contributed to the growth of the colony,

but at the terrible cost of freedom and separation from family, community and life. Just think, about a hundred years later, Benjamin January (Barbara Hambly) lived and worked in a thriving NO. LA was already becoming part of American history. Really liking this book! 3 of 3 people found the following review helpful. One of the best books ever written about Louisiana history and the arrival of Africans to the Americas. By M Damian I had a year of Louisiana history in 8th grade, as all Louisiana kids do, and this book blew me away. I'm not quite done with it yet, but it's life-changing - especially if you are of Afro-Creole descent. But this book is still an awesome read for anybody who's interested in Louisiana history, the settling of America, Euro-colonialism, trans-Atlantic slave trade, etc. There is so much that is glossed over and "hidden" in the history books you find at schools, and in general knowledge/folklore across Louisiana. This book opens it all up. One of the best parts about this book is that it's very matter-of-fact. No slant. It's based on written records retrieved from various parts of Louisiana USA (New Orleans, Pointe Coupee Parish, etc), France, and Spain. The author has done a tremendous amount of study to write this book. Wish I knew about this book years ago!!! A debt of gratitude to Gwendoly Midlo Hall !!! 9 of 10 people found the following review helpful. Creoles Are Who?! By Big Sistah Patty This book has been on my book list for a while. I finally purchased it. I thought my money would not be wasted. I wasn't disappointed. The folks who call themselves creoles who are they really? Ms. Hall answers this question quite nicely. The foundation of LA culture and society owe its heritage to the Africans, i.e. Bambara, Wolof, Yoruba, Mina, Chamba, etc. However, the Senegambians are the true foundation of LA culture. These Africans came directly from the continent, not the West Indies. I give this book a 4.5 star rating. The reasons I could not give it a 5 star rating is for the following reason: First, the author uses terms that I am sure the average reader isn't familiar, though her writing style is not laborious. I feel that she could have solved this minor, yet irritating issue, by simply including a glossary. Secondly, I feel that the last chapter was an add on for the Pointe Coupee and Louisiana folks. I did not feel that it tied in directly with the overall theme of the book, and I found myself annoyed and barely able to complete the last chapter. Otherwise, the book is very informative about Africans in colonial Louisiana and the development of Afro-Creole culture. I know that this book will set a lot of myths on its head. I would highly encourage all LA folks, West Africans (Senegambians), African Americans, the French and all others who have an interest in African-Creole development and how the Spanish and French involvement played out. The term Creole has a very interesting history and the author educates us. The original Creoles of LA were the children and grand children of the native Africans where 2/3 came out of the Senegambia region i.e. Bambara, Wolof, etc. The following excerpt interested me greatly: "By the nineteenth century, the mixed-blood creoles of Louisiana who acknowledged their African descent emphasized and took greatest pride in their French ancestry. They defined creole to mean racially mixed, enforced endogamous marriage among their own group, and distinguished themselves from and look down upon blacks and Anglo-Afro Americans, though their disdain stemmed from cultural as well as racial distinctions. A recent study indicates that in New Orleans during the 1970s, the designation "black" and "creole" were irreconcilable. These young Afro-New Orleanians embraced a definition of creole that is racially rather than culturally defined, as well as being a-historical. Edward Braithwaite, writing about Jamaica, defined creolization as a social cultural continuum radiating outward from the slave community and affecting the entire culture in varying degrees. This definition is relevant for the United States as well as for the Caribbean. It is especially significant for Louisiana, where the slave culture was early and thoroughly Africanized and the first generation of creole slaves grew up in stable, nuclear families composed of African mothers and fathers and Creole siblings." "Who were these first French settlers in Louisiana? This excerpt answers this question quite nicely: "The French colonization of Louisiana became to a great extent a penal colonization. During 1717 and 1718, the sentences of prisoners who had been condemned to the galleys were commuted, and these prisoners were sent to Louisiana to work for three years. The prisoners were brought to the ports under heavy guard and chained aboard the ships. Also during this period, soldiers who had deserted, vagabonds, and persons without means were placed upon lists of those to be deported to Louisiana. Some had been arrested for acts of violence, murders, debauchery, and drunkenness, but they were mostly beggars and vagabonds from Paris and all the provinces of France." I highly recommend this book.

Although a number of important studies of American slavery have explored the formation of slave cultures in the English colonies, no book until now has undertaken a comprehensive assessment of the development of the distinctive Afro-Creole culture of colonial Louisiana. This culture, based upon a separate language community with its own folkloric, musical, religious, and historical traditions, was created by slaves brought directly from Africa to Louisiana before 1731. It still survives as the acknowledged cultural heritage of tens of thousands of people of all races in the southern part of the state. In this pathbreaking work, Gwendolyn Midlo Hall studies Louisiana's creole slave community during the eighteenth century, focusing on the slaves' African origins, the evolution of their own language and culture, and the role they played in the formation of the broader society, economy, and culture of the region. Hall bases her study on research in a wide range of archival sources in Louisiana, France, and Spain and employs several disciplines--history, anthropology, linguistics, and folklore--in her analysis. Among the topics she considers are the French slave trade from Africa to Louisiana, the ethnic origins of the slaves, and relations between African slaves and native Indians. She gives special consideration to race mixture between Africans, Indians, and whites; to the role of

slaves in the Natchez Uprising of 1729; to slave unrest and conspiracies, including the Pointe Coupee conspiracies of 1791 and 1795; and to the development of communities of runaway slaves in the cypress swamps around New Orleans.

From the Back Cover'Africans in Colonial Louisiana opens to view a new translational conception of American culture that grew from slavery and from slave resistance, and describes a process of creolization whose full effects have perhaps become only apparent, at least to scholars.' -- John Hope Franklin
About the Author?Gwendolyn Midlo Hall, Consulting Research Professor at the University of New Orleans and professor of history at Rutgers University in New Brunswick, is also the author of *Social Control in Slave Plantation Societies: A Comparison of St. Domingue and Cuba*.