

Les Nouvelles de la famille Doucet

3 Sep 1998

The First Edition

This is the first edition of the Doucet Newsletter. We have to start somewhere so here goes. Since the idea of having a Doucet reunion was conceived a lot of work has gone into it in a very short time. It started with a meeting in my home thanks to my wife Bobbi, who cooked a gumbo. The attendees were Camey Doucet, Rebecca Lavergne, Mim Bordelon, Robert & Emily Doucet, Wallace & Cely Doucet, Bobbi & Richard Doucet. We talk about the name of the organization, the membership fees. Due to the lack of attendees we table everything else until the next meeting. The second meeting was held on January 11, 1998 at 2 PM. The minutes of the first meeting were read. We then went to the naming the organization once more, its was finally adopted as " Les Doucet du Monde" We moved on to the membership fee, it was decided at \$25.00 US Funds for family and individuals \$ 15.00. The form was also adopted. We talk about having sponsors, how should we charge and what will they get for the money. The charge for sponsors will be \$100 and we will place their ad in this newsletter. We also talk about changing the location of the Reunion to Opelousas. The Yambilee building will hold about 1,100 people with AC which can be of some help if you have a problem with the heat. The price is \$500 a day with \$150 Deposit to hold the building plus a \$200 security deposit and there are other expenses. The membership goal is 1200. We talk about how to achieve it. The By Laws: I have a copy if anyone would like to read them. Election of Officers and Board of Directors: A copy of what each position is and what is expected of each officer.

President - Richard Doucet

Vice-President Robert Doucet

Secretary - Angelle Doucet

Treasurer - Camey Doucet

The Board of Directors - Lillie Lofton, Myrtle Doucet Deranger, Bobbi Doucet, Willard Doucet.

Committee Chairperson:

Finance - Camey & Richard Doucet

Food - Loretta Doucet Savoy & Myrtle Doucet Deranger

Genealogy - Becky Lavergne & Mim Bordelon

Publicity & Attendance - Richard Doucet

Program - Camey Doucet

Sale Items - Mim Bordelon & Lillie Loftin

Securities - To be named at a later date

We decided to have a meeting every second Sunday of every month at 2 PM at the some location so people will know were to go and to have CMA give us Free advertisement .

What is a Cajun

According to the history books, a Cajun is a descendant of a hardy group of Nova Scotian Exiles who settled over 200 years ago along the bayous and marshes of south Louisiana. The name Cajun (they tell us) is a contraction of "Acadienne....Acadian" So much for the text books! Little Cajun children are made of gumbo, boudin and sauce piquante...Crawfish stew and oreilles de cochon. A Cajun child is given bayous to fish in, marshes to trap in, room to grow in and churches to worship in. (In other parts of the world, little girls are made of sugar and spice and everything nice; while little boys are made of snips and snails and puppy dog tails). A Cajun likes fiddles and accordions in his music, plenty of pepper in his courtbouillon, shrimp in his nets, speed in his horses, neighborliness in his neighbors, and love in his home. He dislikes people who don't laugh enough, fish enough, or enjoy enough of all the good things God has given to the Cajun Country. Also he dislike being hurried when he's resting and distracted when he's working; seeing people unhappy; and he'll do all he can or give all he has to bring a smile to a face stricken with sadness. A Cajun is a link with a proud past. His is a glorious heritage! He is a man of tolerance who will let the world go its way if the world will let him go his. He is a man of great friendliness who will give you the crawfish off his table, the cac-a-lait off his hook, or the shirt off his back. A Cajun is a complex person with as many ingredients in his makeup as the gumbo Mama makes for special company. He has tolerance for those who earn it, charity for those who need it, a smile for those who will return it, and love for all who will share it. If a Cajun likes you, he'll give you this whole wide wonderful world: and if he doesn't he'll give you a wide berth. When

you cross a Cajun, he gives you the back of his hand and the toe-of his boot, for he can be stubborn as a mule and ornery as an alligator. If he sets his head on something, he'll fight a circle-saw before he'll yield to your opinion-you'd as well argue with a fence post as try to convince a Cajun! And, as fun-loving as he is, a Cajun can work as hard and as long as any living man. He carved out "Acadiana" by hand, from swamp and marshes and uncultivated prairies. But when the work is done and argument is ended, a Cajun can sweep you right into a wonderful world of joie de vivre with an accordion chorus of "Jole Blone" and a handful of happy little words "LET THE GOOD TIMES ROLL"

Story by "Bob Hamm"

Les Nouvelles de la famille Doucet

Première édition

Voici la première édition des "Nouvelles de la Famille Doucet". Puisqu'il faut commencer par le début, allons-y! Jusqu'à présent, nous avons accompli énormément de travail en très peu de temps. Tout a commencé lors d'une rencontre à notre résidence, bien merci à ma femme Bobbi qui avait préparé un gumbo pour tous ceux qui en voulaient. Étaient présents: Camey Doucet, Rebecca Lavergne, Mim Bordelon, RobeÉ et Emily Doucet, Wallace et Cely Doucet, Bobbi et Richard Doucet. Nous avons discuté du nom de l'organisation ainsi que des frais d'inscription. Etant donné le nombre réduit de Doucet présents, nous avons décidé de reporter les discussions à la prochaine réunion, qui a eu lieu le 11 janvier 1998 à Lafayette. Lors de ceÈÈ réunion du 11 janvier 1998 à 2 heures, nous avons lu les minutes de la réunion précédente. Nous avons ensuite procédé au choix d'un nom pour notre organisation et, encore une fois, nous avons décidé de choisir "Les Doucet du Monde". Nous avons ensuite discuté des frais d'inscription: il a é décidé que l'inscription serait de \$25.00 dollars U.S. par famille. Nous avons aussi choisi le format du formulaire d'inscription.

J'ai pensé qu'il serait intéressant de produire un livre de recettes pour la réunion, avec des recettes de tous les membres des quatre coins du monde et aussi „ne anecdote pour chsque famille.

Nous avons parlé de la possibilité d'obtenir des commanditaires, combien nous devrions charger et ce qu'ils obtiendraient pour ce montant. Nous avons décidé que ces charges seraient de \$100.00 par commanditaire pour placer leur publicité dans notre bulletin "Les Nouvelles de la Famille Doucet". Nous avons aussi discuté de la possibilité de tenir la réunion de famille à Opelousas. L'édifice Yambilee a une capacité d'environ 1,100 personnes et est climatisé; cela peut être très pratique si vous souffrez de faiblesses dues à la chaleur. Le coût est de \$500.00 par jour avec un dépôt de réservation de \$150.00 plus un dépôt de sécurité de \$200.00, sans compter les dépenses supplémentaires.

Notre but: fixons-nous un but de 1200 membres et voyons comment nous pouvons l'atteindre.

Les règlements: j'ai une copie des règlements, pour quiconque voudrait les consulter. Ce document concerne principalement notre mode d'opération.

Élection du conseil d'administration: une copie de la description de chaque position et de ce qui est attendu de chaque administrateur.

Le président: Richard Doucet

Le vice-président: Robert Doucet

La secrétaire: Angelle Doucet

Le trésorier: Camey Doucet

Le conseil de direction: Lillie Lofton Myrtle Doucet Derange Bobbi Doucet Willard Doucet

Les responsables des comités:

Le budget: Camey Doucet et Richard Doucet.

Les repas: Loretta Doucet Savoy et Myrtle Doucet Derange.

La généalogie: becky Lavergne et Mim Bordelon

Publicité et participation: Richard Doucet.

Programme: Camey Doucet

Ventes: Mim Bordelon et Lillie Lofton

Sécurité: seront nommés à une date ultérieure.

Nous avons décidé d'établir une réunion à chaque deuxième dimanche du mois à deux heures de l'après midi au même endroit afin que les gens sachent où aller et pour que le CMA puisse faire la publicité de ces réunions gratuitement.

QU'EST-CE QU'UN CADIEN?

Selon les livres d'histoire, un Cadien est un descendant d'un courageux groupe d'exilés du Nouveau Brunswick qui se sont établis il y a 300 ans le long des bayous et marais du Sud de la Louisiane. Le nom "cajun" est la déformation anglaise de cadien qui est la contraction de "Acadien \tab Acadian". Voilà pour les connaissances livresques! Les petits enfants cadiens sont élevés au gumbo, au boudin et à la sauce piquante...aux écrevisses et aux oreilles de cochon. Un enfant cadien dispose de bayous où il peut pêcher, de marais où il pose des trappes, de grands espaces pour grandir et d'églises pour prier. Le Cadien aime le violon et l'accordéon dans sa musique, beaucoup de poivre dans son court-bouillon, des crevettes dans ses filets, de la vaillance dans ses chevaux, le bon voisinage et par dessus tout il aime son chez-soi. Il se méfie de ceux qui ne rient pas suffisamment, qui ne pêchent pas assez ou qui ne profitent pas pleinement de toutes les bonnes choses que le Bon Dieu a accordées au pays des Cadiens. De plus il n'aime pas être poussé quand il se repose et distrait lorsqu'il travaille; il est misérable lorsqu'il voit des gens malheureux: il fera son possible et donnera tout ce qu'il a pour faire sourire celui qui semble triste. Le Cadien est l'incarnation d'un fier passé. Il est porteur d'un héritage précieux. Il est tolérant et laisse le monde tranquille si le monde fait de même avec lui. Il est amical et vous donnerait sa dernière écrevisse.

Setting the DOUCET Stage

Written by Michele Doucette

The birthplace of Germain Doucet (Sieur de La Verdure) has not yet been established. According to researcher/genealogist F. René Perron of Sèvres, FRANCE, La Verdure lies 10 kilometers north of Coutran in the Basseville Parish. La Verdure was the fiefdom of Germain Doucet, Commander of Port Royal. It is located in Champagne Brie, 10 kilometers north of La Ferté-Gaucher.

Germain Doucet came to Acadia in 1632 with Commander Isaac de Razilly by order of Cardinal Richelieu (Minister of State to King Louis XIII). They came to re-occupy the colony after the St. Germain-en-Laye Treaty of March 29, 1632.

According to author Andrew Hill Clark re ACADIA: THE GEOGRAPHY OF EARLY NOVA SCOTIA TO 1760 (page 91): "Razilly ... sailed from France on July 4, 1632 in L'Espérance à Dieu, shepherding two transports, and disembarked some three hundred people (mostly men) and a variety of livestock, seeds, tools, implements, arms, munitions and other supplies at La Have (LaHève, at the mouth of La Have River in present Lunenburg County) on September 8."

Razilly was a cousin of Richelieu and a royal councillor. One of the leaders of The Company of New France, he was designated Lieutenant-General of all the parts of New France called "Canada" and the Governor of "Acadia."

According to authors Sally Ross and Alphonse Deveau re THE ACADIANS OF NOVA SCOTIA ~ PAST AND PRESENT (page 16): "In September Isaac de Razilly arrived in Acadia with three sailing vessels, 300 hand-picked men, three Capuchin Fathers and a few women and children."

On a document signed July 14, 1640, Germain Doucet was at Port Royal and Captain of the Army of Pentagoët as well as the right-hand man of the Governor of Acadia (Charles de menou d'Aulnay de Charnizay). After the death of the Governor in 1650, Germain was the Commander at the fort of Port Royal and Deputy Guardian of the Governor's children.

On August 16, 1654, when 500 Bostonian soldiers under the command of Robert Sedgewick attacked the fort of Port Royal, Germain found it wise to give up without a struggle as he had only 100 men to oppose them. All military personnel were repatriated back to FRANCE. Germain left his brother-in-law, Jacques Bourgeois, surgeon, as Lieutenant of Port Royal and as a witness to see that the conditions of the treaty were carried out. He returned to FRANCE in 1654.

In a letter from Stephen White (dated May 8, 1992) to my Maine cousin, Dave MacLeod, whose mother was a DOUCET, such is where the evidence first comes to light upon the fact that Germain DOUCET (born 1641 in Port Royal) is not the son of Pierre DOUCET (born 1621 in France) as previously thought by many, including Adrien Bergeron (author of Le Grand Arrangement Des Acadiens au Québec) and Bona Arsenault (author of Histoire et Généalogie des Acadiens).

This sparked my immediate interest and so I sent a letter to Mr. White in c/o my cousin Kenneth Breau, archivist at the University of Moncton, in March 1997. At that time, however, I was not aware of Ken's connection to the University itself, nor was I sure if he would be able to pass the letter onto Mr. White.

I had received information that dispensations had been granted by the Catholic Church (most probably St. Jean Baptiste at Port Royal). Stephen White reinforced this knowledge as a result of stating that Dispensation in the 3rd degree was granted Nov 26, 1726, at Port-Royal to Germain Doucet (grandson of Germain) to marry Françoise

Comeau (granddaughter of Pierre). Such is the undisputed evidence that Pierre DOUCET (born 1621 in France) was indeed the brother or half brother of Germain DOUCET (born 1641 in Port Royal).

I will now attempt to explain further. After my own perusal of Le Grand Arrangement Des Acadiens au Québec by Adrien Bergeron and Bona Arsenault's Histoire et Généalogie des Acadiens, I have managed to locate the following individuals named Germain DOUCET:

1. Germain DOUCET dit LaVerdure (born 1595 in France).
 2. Germain DOUCET (born 1641 in Port Royal) m 1664 Marguerite Marie Landry (d/o René Landry. and Pérrine Bourg).
 3. Germain DOUCET (bore 1698) m Françoise Comeau (d/o Alexandre Comeau and Marguerite Doucet) on November 26, 1726.
 4. Germain DOUCET (born 1721) m Françoise Lapierre in Québec.
- Germain DOUCET (2) had a son Charles (born 1665). Charles was married in 1684 to Huguette-Radegonde Guérin (d/o François Guérin and Anne Blanchard) and they had a son Germain (3). It is this grandson to Germain (2) who married Françoise Comeau.

Dispensation in the 3rd degree was granted Nov 26, 1726, at Port-Royal to Germain Doucet (grandson of Germain) to marry Françoise Comeau (granddaughter of Pierre).

Germain DOUCET (2) had a son Bernard (born 1667). Bernard was married in 1690 to Magdeleine Corporon (d/o Jean/Jehan Corporon and Françoise Savoie) and they had a son Jean (born 1691). In 1714, Jean married Françoise Bourget (s/o Claude Bourget and Marie Couture) and they had a son Germain (4). This Germain was a great grandson to Germain (2).

Maie Children of Germain DOUCET dit Sieur de LaVerdure

1. Pierre DOUCET (1621) m. 1660 Henriette Pelletret
Anne (born 1661), Toussaint (born 1663), Jean (bore 1665), Pierre (born 1667), Magdeleine (born about 1670), Louis (born about 1675), Louise (born about 1675), René (born 1680), Marguerite (born about 1680) and Mathieu (born 1685).

Marguerite married Alexandre Comeau (s/o Étienne Comeau and Marie Lefebvre). This couple had a daughter Françoise (born about 1704).

2. Germain DOUCET (1641) m. 1664 Marguerite Marie Landry
Charles (born 1665), Bernard (born 1667), Laurent (born 1668), Jacques (born 1674), Jean-Claude (born 1674), Aiexis (born 1677), Jeanne (born about 1680).

Charles married Huguette-Radegonde Guérin (d/o François Guérin and Anne Blanchard). This couple had a son Germain (born 1698).

Dispensation in the 3rd degree granted Nov 26, 1726, at Port-Royal to Germain Doucet (grandson of Germain) to marry Françoise Comeau (granddaughter of Pierre).

NOTE- This means that Françoise and Germain were second cousins.

According to Stephen White this granted Dispensation clearly means that Pierre DOUCET (born 1621 in France) was indeed the brother or half brother of Germain DOUCET (born 1641 m Port Royal), as opposed to what most historians have speculated.

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ACADIAN Gen Web Coordinator

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The DOUCET's of Quinan, Nova Scotia (Yarmouth County)

Submitted by Michele Doucette

Taken from HISTOIRE de QUINAN, NOUVELLE-ÉCOSSE by Father Clarence d'Entremont. This is just the introduction to the DOUCET name. If anyone wishes to know more re this particular family, please do not hesitate to contact me. There are several other familles mentioned in this same text, namely MIUS, FRONTAIN, O'BIRD, DULAIN, JACQUARD, VACON, BLANCHARD, COLLIN, MELANSON, MORRIS and CASTIN. Thanks go to my cuzin Léo Doucet in Fredericton, New Brunswick for the translation ...

DOUCET is the true spelling of this surname or family name. Because the "T" on the end of the word was in the past emphasized, as it is today in many areas, the English often wrote it DOUCETT, such was the case of JOHN DOUCETT, Lieutenant Governor of Acadia during the English occupation, who although French by birth became Protestant and English to which the Acadian DOUCET are not linked in any way. It is the reason that members of

this same family, and in Yarmouth County in particular, have almost universally adopted the form DOUCETTE that we find written for the first time in the registers of Sainte-Anne-du-Ruisseau May 1, 1856 inscribed by Father Roles, Parish Priest.

The DOUCET in Yarmouth County have as a common ancestor JOSEPH DOUCET born 12 March 1706 at Port Royal, son of Claude (of Germain) and Marie Comeau. He married at Port Royal on the 8th of December 1730 to ANNE SURETTE daughter of Pierre and Jeanne Pellerin. The family was exiled to Massachusetts where we find them as early 1757, principally in Gloucester, where in 1760 we count six children. In 1766 JOSEPH DOUCET asked to leave New England to go to Canada which was Québec.

At some unknown date the family settled in southwest Nova Scotia, some at Baie Sainte-Marie, the others in Yarmouth County. In the County of Yarmouth, JOSEPH bore in 1731 settled at Butte-des Doucet, known today as Hubbard's Point; CHARLES born in 1735 settled at Butte-Amirault; he died at Quinan on the 6th of August 1883 at the age of 95 and his wife ANNE MIUS (of Louis) died at the same place on the 6th of August 1887 at the age of 95; JEAN-MAGLOIRE born about 1745 settled at Bas Tousquet (Wedgeport) while MICHEL settled at Pointe-des-Ben before moving to the Forks.

Translator's note: The date for CHARLES bore 1735 and died in 1883 at age 95 does not make sense. If he was born in 1735 and died at age 95 he must have died in 1830 and not 1883. If he died in 1883 which make more sense because there is an actual date of death, he must have been born in 1788.

This MICHEL DOUCET is the ancestor of the Doucet's of Quinan. He was born in Port Royal on the 17th of October 1754. Likely not long after he returned from exile, he married MARIE-SUZANNE MIUS who was bore in exile about 1758, daughter of Francois (of Joseph d'Azy) and Jeanne Duon (of Jean-[Baptist) and therefore sister of Benjamin which explains why this family settled at Pointc-des-Ben. They had a large family of which fourteen are known. The family moved to the Forks a little after 1800 because before this date those children who were already married had married persons from Point-des-Ben or or close by, while after this date the children married persons from the region of Forks.

Michel Doucet died on the 19th of April 1830 at age 75 according to the Parish records. Marie-Suzanne Mius died after her husband at a date that is not registered.

Four of the sons settled at the Forks but two of them, Michel, his son, and David only temporarily and the two younger ones Jacques and Joseph-Mathurin in a manner more permanent.

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POUR UNE RÉUNION

Dieu Tout Puissant,

Votre peuple se réunit devant vous en ce jour et se souvient du Peuple Élu. Eux aussi furent disséminés à travers le monde, eux aussi se rassemblèrent dans la joie. Par Votre Grâce, comme nous nous réunissons pour honorer le passé et partager nos espoirs, faites que nous puissions partager ces souvenirs avec nos enfants qui à leur tour les partageront avec leurs enfants, afin que tous connaissent le courage et la compassion au cœur de la misère, la joie et le rire au cœur du bonheur. Permettez mon Dieu que nous soyons fidèles, que nous préservions la paix, la bonne entente et la tolérance. Bénissez-nous afin que nous puissions être bons pour notre prochain. Tout au long de cette réunion, posez sur nous Votre Regard Bienveillant et protégez aussi ceux qui ne peuvent se joindre à nous. Veuillez dans Votre Miséricorde penser à ceux qui nous ont quittés. Quand notre pèlerinage sera fini, faites que nous nous réunissions dans Votre Royaume, où il n'y aura plus jamais de départs et où, avec les Saints, nous chanterons vos louanges pour des siècles des siècles. Amen.

FOR A REUNION

Almighty God,

Your people gather before you this day in the spirit of your people long ago. They too scattered over the earth. They too came home rejoicing. God of love, As we call to mind the past and share hopes for the future, preserve in us the good memories so that we may tell our children and our children's children of courage and compassion in hard times, of laughter and affection in times of joy. Keep us faithful to one another, ever dedicated to peace, good will, and fair play. Bless us so that we may be a blessing to others. Throughout our homecoming, look with love on those

of us here and on those who cannot be here. In your mercy, remember the dead. When our days are done, reunite us in your own home, the holy city, where there will be no more farewells, where with the angels and saints we will sing your praise for ever and ever. AMEN.

HISTORIC OPELOUSAS

Louisiana's Third Oldest City

If you're looking for history, Southern hospitality and good food, this is the place to visit. Known as the gateway to Louisiana's Acadiana and located right way along the section of highway called the Acadiana Trail (U.S. Highway 190 from Port Allen, to the Texas State Line), Opelousas has been the heart of a great territory for more than two centuries.

The District of Opelousas was first settled in 1720 by the French who used the area as a trading post and a stopping point for travelers going between Natchitoches and New Orleans. During the years that followed, Governor Etienne Perier sent licensed traders to the Opelousas District and several licenses were issued. The District, which later became Poste de Opelousas, was named for the Opelousa tribe of Indians who located their capital at that site many years before the French arrived. In 1763-64 the framework of the community began when Louis Pellerin, an officer stationed at the Opelousas Poste, was given a land grant in order to establish a permanent settlement there. The rule of the territory switched back and forth during the 1700's between the French and the Spanish with Opelousas continuing as the governing center. After the Louisiana Purchase in 1803, Opelousas was named in 1805 as the seat of Imperial St. Landry Parish. In 1812 the town was incorporated and included all land within a half mile radius of the courthouse. The first state land office was established in Opelousas and the town was the capital of Louisiana for a brief period during the Civil War.

The people of Opelousas are a mixture of many different cultures and nationalities. Many are descendants of early settlers from places such as Spain, Africa, Italy, England, as well as France and other far away lands. Other citizens are descendants of the French Acadian people---exiled from Canada over 200 years ago--who settled in the area and greatly influenced the culture of south Louisiana.

For those who enjoy fine food, Opelousas is the Cajun-Creole food Capitol of the World and the place where cooking is an art. Through the years Opelousas has produced many fine Creole and Cajun chefs, such as Gene Paillet, Tony Chachere, and internationally known Cajun Chef Paul Pmdhomme.

Religion played a large part in the lives of the people who settled Opelousas. The Catholic Church first established a parish, St. Landry, in the 1700' s. The Methodist Church established its first church in Louisiana in Opelousas in 1805 and the Little Zion Baptist Church, the first Black Baptist church in the city, was established in 1867. Holy Ghost Catholic Church was established in 1920, and today is the largest Black Catholic Church in the US.

A visitor to Opelousas can see the past. Old brick sidewalks, dating back to 1838, exist today on many streets and, Antebellum, Victorian, and Turn of the Century homes and buildings are located throughout the town.

Visitors to Opelousas will enjoy a walk around the Court House Square in the center of historic Old Opelousas, a National Historic District. There one can experience the beauty of the Square, the quaintness and the charm of an area deep-rooted in its culture and its past.

L'HISTORIQUE OPELOUSAS EN LOUISIANE

Si vous cherchez l'histoire, l'hospitalité du Sud et une bonne cuisine, Opelousas est l'endroit à visiter. Connue comme la porte de l'Acadie en Louisiane et placée au milieu de l'autoroute appelée le chemin Acadie (L'autoroute 190 de Port Allen, Louisiane, jusqu'au bord de Texas), Opelousas était le cœur d'un grand territoire pendant plus de deux siècles.

La poste d'Opelousas a été fondée en 1720 par les français comme une poste de commerce entre eux et les Indiens de la région. Cette poste a aussi été un point d'arrêt pour les voyageurs entre Natchitoches et la Nouvelle-Orléans. La ville a été appelée ainsi d'après la tribu des Indiens qui s'appelaient les Appalouzas et qui ont placé leur capitale à cet endroit plusieurs siècles avant l'arrivée des français et des espagnols. Pendant les années 1700, le pouvoir de ce territoire a changé de mains entre les français et les espagnols gardant toujours Opelousas comme centre du gouvernement. Après l'achat de la Louisiane en 1803, Opelousas fut nommée en 1805 comme le siège de la paroisse Impériale de Saint Landry. Le premier bureau de la terre d'état était établi à Opelousas et la ville a été la capitale de la Louisiane pour très peu de temps pendant la guerre civile.

Les gens d'Opelousas sont un mélange de plusieurs cultures et de nationalités différentes, beaucoup sont des descendants du français-acadiens exilés du Canada, il y a 200 ans. Pour ceux qui aiment la bonne cuisine, Opelousas

est l'endroit où la cuisson est un art. À travers les ans, Opelousas a produit beaucoup de bons chefs cajuns, parmi eux sont Tony Chachare, Gene Paillet, et le chef connu internationalement Paul Prudhomme. L'église St. Landry a joué un grand rôle dans l'histoire de Opelousas et aussi dans le développement de la ville. En visitant Opelousas, on peut voir le passé. Anciens trottoirs en briques, quelques uns datés de 1838, existent toujours aujourd'hui; les <>, les <à En visitant Opelousas, on peut jouir d'une promenade autour le cas-ré du palais de justice, placé dans le centre de la vieille Opelousas. Là on peut faire l'expérience de la beauté du carré l'originalité et le charme d'une ville enraciné profondément dans sa culture et son passé.

Humor by Readers Digest

A NOTCH DOWN

At our annual family reunion, my sister, an amateur genealogist, usually gives some kind of presentation about our ancestors. One time, she went on and on about personal histories, period costumes, and charts of our forebears and their native countries. After what seemed like hours, she paused to ask, "Have I forgotten anyone?" My husband raised his hand and replied, "Yes - Adam and Eve"