

alabama mardi gras history

Alabama Mardi Gras History: A Deep Dive into the Gulf Coast Tradition

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Introduction:

Alabama's Mardi Gras celebrations, particularly those in Mobile, boast a rich and unique history, stretching back centuries and deeply intertwined with the city's identity and the broader history of the Gulf Coast. Unlike the more globally recognized celebrations of New Orleans, Alabama Mardi Gras history presents a fascinating blend of European traditions adapted and transformed by a unique confluence of American cultures. Understanding Alabama Mardi Gras history requires exploring its evolution from its early French colonial roots through its development into the vibrant spectacle it is today. This analysis will delve into the key historical periods and figures that shaped this captivating tradition.

1. The French Colonial Roots (1704-1812):

The seeds of Alabama's Mardi Gras were sown during the French colonial period. Mobile, founded in 1704, served as the capital of French Louisiana, bringing with it the established traditions of French Carnival. Early celebrations were relatively modest, characterized by masked balls and processions reflecting European customs. However, even at this nascent stage, the unique cultural blending that would define Alabama Mardi Gras history was beginning to take shape. The influence of Indigenous populations and the burgeoning African American community slowly infused these early celebrations with unique characteristics, laying the groundwork for the future.

1. The Spanish and American Periods (1780-1860):

The transfer of Mobile's governance between France, Spain, and finally the United States, led to a continued evolution of Mardi Gras. While Spanish rule brought its own influence, the fundamental Carnival traditions persisted. However, the arrival of American rule brought significant shifts. The growing American population infused the celebrations with new ideas and forms of revelry. This period also witnessed the rise of the first organized Mardi Gras societies, laying the groundwork for the elaborate, structured celebrations we know today. The development of these mystic societies and the creation of their unique traditions are crucial elements of Alabama Mardi Gras history.

1. The Antebellum and Post-Civil War Eras (1860-1900):

The Civil War profoundly impacted Mobile and, subsequently, its Mardi Gras celebrations. Yet, even amidst upheaval, the tradition persevered, albeit with altered forms and meanings. The post-war era witnessed the resurgence of Mardi Gras, with increased participation and the strengthening of existing social organizations. The growth of social stratification and segregation in the post-Civil War South also left its mark on Alabama Mardi Gras history. Though celebratory in nature, the exclusionary practices of the time should be acknowledged as an important aspect of this narrative.

1. The 20th and 21st Centuries: Growth and Modernization (1900-Present):

The 20th century marked a period of significant expansion and modernization of Mobile's Mardi Gras. The emergence of new societies, the increasing spectacle of parades, and the development of elaborate floats all contributed to transforming Mardi Gras into the major cultural event it is today. Joe Cain Day, a unique

Mobile tradition, emerged as a significant part of this evolving narrative of Alabama Mardi Gras history. This day, honoring a legendary figure, adds a deeply local flavor to the overall celebrations. The evolution continued into the 21st century, with efforts toward increased inclusivity and broader participation.

1. The Role of Mystic Societies:

The mystic societies of Mobile are an integral aspect of Alabama Mardi Gras history. These secretive organizations, each with their own unique traditions, costumes, and floats, are responsible for much of the spectacle and mystique surrounding the event. Their history and evolution reflect both the societal changes and the enduring spirit of Mardi Gras. The anonymity and traditions of these groups contribute a unique layer to Alabama Mardi Gras history, setting it apart from other Carnival celebrations.

1. The Significance of Joe Cain Day:

The inclusion of Joe Cain Day in Alabama Mardi Gras history is particularly significant. The legendary Joe Cain, a purported Civil War veteran, is credited with the revival of Mardi Gras after the Civil War, injecting a potent sense of local identity and pride into the celebrations. This unique, local origin story reinforces the deep roots of the tradition within Mobile's cultural fabric.

1. Contemporary Alabama Mardi Gras:

Today, Alabama Mardi Gras continues to thrive as a major tourist attraction and a cherished community tradition. However, contemporary celebrations must be contextualized within the larger social and political landscape. Ongoing debates around inclusivity and representation continue to shape the evolving nature of Alabama Mardi Gras history, reflecting wider societal shifts.

Summary:

Alabama Mardi Gras history offers a rich tapestry woven from French colonial roots, Spanish and American influences, and the unique cultural contributions of Mobile's diverse population. From its humble beginnings to the grand spectacle it is today, the tradition has evolved, reflecting both continuity and change. The role of mystic societies, the significance of Joe Cain Day, and the ongoing discussions around

inclusivity all contribute to a multifaceted understanding of Alabama Mardi Gras. Its enduring presence speaks to the power of cultural traditions to adapt and thrive in the face of historical transformations.

Conclusion:

The vibrant and evolving history of Alabama Mardi Gras provides a fascinating lens through which to view the social, cultural, and political landscape of the Gulf Coast. Understanding this history is crucial for appreciating the enduring significance of the tradition and its impact on the identity of Mobile and the broader state of Alabama. The continuous evolution of this celebration highlights its capacity for adaptation and its importance as a living testament to the vibrant cultural heritage of the region.

FAQs:

1. When did Mardi Gras celebrations begin in Mobile? The earliest documented Mardi Gras celebrations in Mobile date back to the early 18th century, during the French colonial period.
1. What are the most important mystic societies in Mobile? Several prominent mystic societies shape Mobile's Mardi Gras, each with its own unique history and traditions. Their names and specific details are generally kept confidential to maintain the mystique.
1. What is the significance of Joe Cain Day? Joe Cain Day is a unique Mobile tradition celebrating a legendary figure credited with reviving Mardi Gras after the Civil War.
1. How does Alabama Mardi Gras differ from New Orleans Mardi Gras? While both share Carnival roots, Mobile's celebrations have a distinct local flavor, characterized by its unique mystic societies and traditions like Joe Cain Day.
1. Is Alabama Mardi Gras a predominantly religious celebration? While rooted in European Catholic traditions, Alabama Mardi Gras is largely a secular celebration emphasizing community, festivity, and local pride.

1. How does segregation and its legacy affect Alabama Mardi Gras? The history of segregation in the South has profoundly impacted participation and representation in Alabama Mardi Gras, leading to ongoing discussions about inclusivity and equitable representation.
1. What role does tourism play in modern Alabama Mardi Gras? Tourism plays a significant role in the contemporary celebration, boosting the local economy and bringing awareness to the event's rich history and unique traditions.
1. Are there any museums dedicated to Alabama Mardi Gras history? The Mobile Carnival Museum is a primary resource for learning about the history and traditions of Alabama Mardi Gras.
1. How can I participate in Alabama Mardi Gras? Participation can range from attending parades and balls to volunteering with various Mardi Gras organizations. More information is available through local event schedules and the Mobile Carnival Museum.

Related Articles:

1. "The Mystic Societies of Mobile: Guardians of Mardi Gras Tradition": An in-depth exploration of the history and significance of Mobile's secretive Mardi Gras organizations.
1. "Joe Cain: Myth, Memory, and the Revival of Mobile Mardi Gras": An examination of the legend of Joe Cain and his role in shaping Mobile's Mardi Gras identity.
1. "Mardi Gras in Mobile: A Comparative Analysis with New Orleans": A comparative study highlighting the unique characteristics of Mobile's Mardi Gras compared to its New Orleans

counterpart.

1. "The Evolution of Mardi Gras Floats in Mobile": A visual and historical study of the development of float designs and their significance to Mobile Mardi Gras.
1. "The Impact of the Civil War on Mobile Mardi Gras": An exploration of how the Civil War shaped and influenced the evolution of the celebrations.
1. "African American Contributions to Mobile Mardi Gras": An examination of the often-overlooked contributions of African Americans to the history and culture of Mobile Mardi Gras.
1. "The Economics of Mardi Gras in Mobile": An analysis of the economic impact of Mardi Gras on the Mobile economy.
1. "Modernizing Mobile Mardi Gras: Challenges and Opportunities for Inclusivity": A discussion of contemporary challenges and efforts to promote diversity and inclusion in the celebrations.
1. "The Mobile Carnival Museum: A Window into Alabama's Mardi Gras Heritage": A guide to the Mobile Carnival Museum and its role in preserving and showcasing Alabama Mardi Gras history.

alabama mardi gras history: Mardi Gras in Mobile L. Craig Roberts, 2015-01-12 Mardi Gras in Mobile began its carnival celebration years before the city of New Orleans was founded. In the 1700s, mystic societies formed in Mobile, such as the Societe de Saint Louis, believed to be the first in the New World. These curious organizations brought old-world traditions as they held celebrations like parades and balls with themes like Scandinavian mythology and the dream of

Pythagoras. Today, more than 800,000 people annually take in the sights, sounds and attractions of the celebration. Historian and preservationist L. Craig Roberts, through extensive research and interviews, explores the captivating and charismatic history of Mardi Gras in the Port City.

alabama mardi gras history: Carnival, American Style Sam Kinser, 1990

alabama mardi gras history: The Story of Alabama in Fourteen Foods Emily Blejwas, 2019-07-30 Alabama's history and culture revealed through fourteen iconic foods, dishes, and beverages The Story of Alabama in Fourteen Foods explores well-known Alabama food traditions to reveal salient histories of the state in a new way. In this book that is part history, part travelogue, and part cookbook, Emily Blejwas pays homage to fourteen emblematic foods, dishes, and beverages, one per chapter, as a lens for exploring the diverse cultures and traditions of the state. Throughout Alabama's history, food traditions have been fundamental to its customs, cultures, regions, social and political movements, and events. Each featured food is deeply rooted in Alabama identity and has a story with both local and national resonance. Blejwas focuses on lesser-known food stories from around the state, illuminating the lives of a diverse populace: Poarch Creeks, Creoles of color, wild turkey hunters, civil rights activists, Alabama club women, frontier squatters, Mardi Gras revelers, sharecroppers, and Vietnamese American shrimpers, among others. A number of Alabama figures noted for their special contributions to the state's foodways, such as George Washington Carver and Georgia Gilmore, are profiled as well. Alabama's rich food history also unfolds through accounts of community events and a food-based economy. Highlights include Sumter County barbecue clubs, Mobile's banana docks, Appalachian Decoration Days, cane syrup making, peanut boils, and eggnog parties. Drawing on historical research and interviews with home cooks, chefs, and community members cooking at local gatherings and for holidays, Blejwas details the myths, legends, and truths underlying Alabama's beloved foodways. With nearly fifty color illustrations and fifteen recipes, The Story of Alabama in Fourteen Foods will allow all Alabamians to more fully understand their shared cultural heritage.

alabama mardi gras history: Jockomo Shane Lief, John McCusker, 2019-10-25 Jockomo: The Native Roots of Mardi Gras Indians celebrates the transcendent experience of Mardi Gras, encompassing both ancient and current traditions of New Orleans. The Mardi Gras Indians are a renowned and beloved fixture of New Orleans public culture. Yet very little is known about the indigenous roots of their cultural practices. For the first time, this book explores the Native American ceremonial traditions that influenced the development of the Mardi Gras Indian cultural system. Jockomo reveals the complex story of exchanges that have taken place over the past three centuries, generating new ways of singing and speaking, with many languages mixing as people's lives overlapped. Contemporary photographs by John McCusker and archival images combine to offer a complementary narrative to the text. From the depictions of eighteenth-century Native American musical processions to the first known photo of Mardi Gras Indians, Jockomo is a visual feast, displaying the evolution of cultural traditions throughout the history of New Orleans. By the beginning of the twentieth century, Mardi Gras Indians had become a recognized local tradition. Over the course of the next one hundred years, their unique practices would move from the periphery to the very center of public consciousness as a quintessentially New Orleanian form of music and performance, even while retaining some of the most ancient features of Native American culture and language. Jockomo offers a new way of seeing and hearing the blended legacies of New Orleans.

alabama mardi gras history: Mardi Gras in Alabama Karyn Tunks, 2018-10

alabama mardi gras history: 12 Days of Mardi Gras Melissa Thibault, 2021-10-11

Repetition, alliteration, and visual humor abound in this Mardi Gras themed riff on the iconic holiday song, perfect for emerging readers and early counters. As each day of the Mardi Gras season passes, a gift is given. Each of the many, many, many gifts is familiar to those who embrace the season's traditions. Coming in twos, twelves, fives and fours, the gifts include majestic masks, floats a rolling, golden shoes, and cherished cups. Colorful illustrations provide lots of additional hijinks and engagement in this soon-to-be-classic holiday tale!

alabama mardi gras history: Hidden History of Mobile Joe Cuhaj, 2020-01-20 It was an unlikely place for a city, scourged by disease-ridden mosquitos and pummeled by hurricanes. But for more than three hundred years, Mobile has thrived on the unlikely and endured the unimaginable. Mobilians love their gumbo but are likely unaware that it was first served up here by women sent from France to foster population growth. Times were once so dire for free blacks that a shocking number petitioned the courts to become slaves. The city witnessed the first operational submarine, the first Mardi Gras celebration and the last major battle of the Civil War. Author Joe Cuhaj navigates the backwaters of Mobile's fascinating history.

alabama mardi gras history: Chasin' the Devil Round a Stump Julian Lee Rayford, 1962

alabama mardi gras history: Baseball in Mobile Joe Cuhaj, Tamra Carraway-Hinckle, 2004 A city wrapped by the Gulf of Mexico's beaches, Mobile has a history as rich as the azalea-saturated soil on which it rests. Recipient of the All-American City distinction, Mobile is home to the original Mardi Gras celebration, the Junior Miss Scholarship Program, the Battleship U.S.S. Alabama, and Hammerin' Hank Aaron. The city's passion for baseball has endured through its tumultuous past, marked by yellow fever, World War II prominence, and the Civil Rights Movement. Spanning from the late 1800s to the present day, *Baseball in Mobile* recounts the introduction of baseball to the Port City, chronicles the vast talent of Mobile natives who have influenced the sport, and introduces the players and teams of modern Mobile, many of whom are sure to become tomorrow's legends. Historic photographs of the changing baseball landscape are captured in *Baseball in Mobile*, showcasing the fact that while the fields, uniforms, and teams have changed, the game remains ingrained in Mobile, as constant as the bay that surrounds it.

alabama mardi gras history: Dinosaur Mardi Gras Dianne De Las Casas, 2012 Dinosaurs parade down the streets of New Orleans during the Mardi Gras carnival. Includes glossary and related craft activity.

alabama mardi gras history: Mardi Gras Almost Didn't Come This Year Kathy Z. Price, 2022-02-22 Lala, Babyboy, and their parents struggle to cope with the loss of their home to Hurricane Katrina, but find joy again in the celebration of Mardi Gras. Includes facts about Hurricane Katrina and glossary.

alabama mardi gras history: Greetings from Alabama: A Pictorial History in Vintage Postcards Wade Hall, 2016-09-01 Although he was a native of Bullock County, Alabama, Wade Hall -- teacher, writer, poet, critic, interviewer, folklorist, and documentarian -- spent most of his fifty-year career in Kentucky. But he was never emotionally far from his home as evidenced by his passion for collecting vintage Alabama postcards. In his lifetime he amassed 10,000, which he then graciously gave to the University of Alabama Libraries and Troy University in a large joint bequest that also included rare books, quilts, folk art, letters and more. These postcards date from the late 1800s to the mid-20th century and offer a fascinating and diverse picture of the state. The meaning of postcards that could be purchased as a travel souvenir is largely forgotten today when cameras are commonplace. But the value of Hall's stunning collection cannot be missed. The some 400 cards featured in *Greetings from Alabama* are revealing of scenes familiar and rare. From Birmingham's Vulcan to Mobile's Bellingrath Gardens, from Enterprise's boll weevil monument to Huntsville's rockets, from Helen Keller's home to William Rufus King's resting place, the scenes offer captivating glimpses of Alabama history.

alabama mardi gras history: Cowbellion Ann Pond, 2015-08-13 *Cowbellion* explores the origins of America's Mardi Gras traditions, beginning with the Cowbellion de Rakin society, the first mystic parading organization. Following the lives of Michael Krafft, the First Cowbellion, and his family., *Cowbellion* tells the story of the world around them in antebellum Mobile, New Orleans and the ports of the northeast. Masked balls, Slaves, Creoles, and Yellow Fever., this was all new to the Krafft family and thousands of others who came to Deep South in the 1820's and 1830's, to be at the center of the booming international cotton trade. Out of their experiences, a new tradition of festivity was born.

alabama mardi gras history: Alabama Official and Statistical Register Alabama. Department of

Archives and History, 1913 Vol. for 1903 contains a list of Constitution conventions of Alabama, 1819-1901 with bibliography of each convention.

alabama mardi gras history: The Untidy Pilgrim Eugene Walter, 1985

alabama mardi gras history: Carnival in Alabama Isabel Machado, 2023-01-27 Mobile is simultaneously a typical and unique city in the postwar United States. It was a quintessential boomtown during World War II. That prosperity was followed by a period of rapid urban decline and subsequent attempts at revitalizing (or gentrifying) its downtown area. As in many other US cities, urban renewal, integration, and other socioeconomic developments led to white flight, marginalized the African American population, and set the stage for the development of LGBTQ+ community building and subculture. Yet these usually segregated segments of society in Mobile converged once a year to create a common identity, that of a Carnival City. Carnival in Alabama looks not only at the people who participated in Mardi Gras organizations divided by race, gender, and/or sexual orientation, but also investigates the experience of “marked bodies” outside of these organizations, or people involved in Carnival through their labor or as audiences (or publics) of the spectacle. It also expands the definition of Mobile’s Carnival “tradition” beyond the official pageantry by including street maskers and laborers and neighborhood cookouts. Using archival sources and oral history interviews to investigate and analyze the roles assigned, inaccessible to, or claimed and appropriated by straight-identified African American men and women and people who defied gender and sexuality normativity in the festivities (regardless of their racial identity), this book illuminates power dynamics through culture and ritual. By looking at Carnival as an “invented tradition” and as a semiotic system associated with discourses of power, it joins a transnational conversation about the phenomenon.

alabama mardi gras history: Majesty of Mobile, The Jim Fraiser, 2012-03-01 A look at historic structures in this coastal city. A study in the architecture, culture, and history of one of the most elegant cities in the Deep South, this collection of profiles preserves in full-color photographs this fragile town on the Alabama Gulf Coast. Each historic district is covered in chronological order beginning with the Church Street District in the 1830s, and readers will discover the interesting characters who built and owned the 60 featured buildings.

alabama mardi gras history: Mobile Baseball Connection Joey Warner, 2019-07-04 Mobile Baseball Connection is the History of Baseball in Lower Alabama. Mobile, Alabama is losing its Southern League AA baseball team after the 2019 season. The Bay Bears are moving to Madison County, Alabama near Huntsville. The Biloxi Shuckers became the same team which was once the Huntsville Stars until the 2015 season. The Stars were members of the Southern League from 1985 to 2014. Hank Aaron was ONE of the GREATEST baseball players in the world...and he represents Mobile, Alabama. He is just one of the biggest reasons Mobile has such a storied history in baseball. In my opinion, Mobile can lay claim to arguably and debatable...the greatest hitter in Hank Aaron; the greatest pitcher in Satchel Paige and the greatest fielder in Ozzie Smith. MOBILE BASEBALL CONNECTION and PROFESSIONAL BASEBALL in LOWER ALABAMA are available on Create Space and Amazon.com. I have self-published three book versions about the wonderful history of BASEBALL related to Mobile, Alabama. Completing these BOOKS project is like finishing a marathon that I never thought was possible. I was rejected by hundreds of publishers although I never once let anything discourage my focus. Patience has given me courage and strength to conclude my compilation of what has been so very special to me for numerous years. MOBILE BASEBALL CONNECTION is a very unique TRIBUTE to thousands of baseball players...young and old. Thousands of the topics represent Mobilians and Hundreds of the characters written about might not be from Mobile although they are many of the greatest men and boys to ever play the game. One must purchase the book to find all the GREAT baseball news that is written and recognized between the covers. From the HALL of FAME in Cooperstown to the Major Leagues and along the minor league trail are stories, statistics and memories. The Colleges and Universities in Mobile are highlighted along with best high school players and coaches. Don't ever think for a moment standouts on the Youth level would be left out from Babe Ruth and Dixie Boys all the way to

the Little League World Series. **MOBILE BASEBALL CONNECTION** goes in to detail about thousands of facts, figures, stats, records, memories, births, deaths, milestones, and tidbits. It is a book that the real baseball fan will cherish. MBC is a reference book a lot like an almanac. The biographies, stories and reports about the great players connected and attached to Mobile, Alabama will educate the smartest baseball experts in the world. This book is definitely a collector's item that deserves a place on shelves in libraries and museums, on coffee tables and in book bags of our youth, but most importantly between the hands of baseball readers throughout our amazing country. I have held on to this idea and ambition to write about all this outstanding baseball for more than 20 years while the great players just keep coming around. I am humble with a spiritual thankfulness to GOD for allowing me to finish this project. Putting a cap on it is an everlasting feeling. There was only one way to put it all together and I did the very best I could. It is not about profit or gratitude. The 565 pages and 44 chapters of **MOBILE BASEBALL CONNECTION** are about the greatest baseball players that played in and around Mobile, Alabama. It brings me true joy to know that I have been a witness to such great baseball in my lifetime. Mobile Baseball Connection displays to the entire world how much baseball players and people have contributed to the City of Mobile through the wonderful sport of baseball. Mobile is best known for Mardi Gras, the Senior Bowl College football all-star game and good ole' Deep South outdoors on the Gulf Coast in Lower Alabama. The baseball players that were born, grew up, spent time and even died in the Port City are revealed and recognized.

alabama mardi gras history: *The Last Night in London* Karen White, 2021-04-20 New York Times bestselling author Karen White weaves a captivating story of friendship, love, and betrayal that moves between war-torn London during the Blitz and the present day. London, 1939. Beautiful and ambitious Eva Harlow and her American best friend, Precious Dubose, are trying to make their way as fashion models. When Eva falls in love with Graham St. John, an aristocrat and Royal Air Force pilot, she can't believe her luck—she's getting everything she ever wanted. Then the Blitz devastates her world, and Eva finds herself slipping into a web of intrigue, spies, and secrets. As Eva struggles to protect her friendship with Precious and everything she holds dear, all it takes is one unwary moment to change their lives forever... London, 2019. American journalist Maddie Warner, whose life has been marked by the tragic loss of her mother, travels to London to interview Precious about her life in pre-WWII London. Maddie has been careful to close herself off to others, but in Precious she recognizes someone whose grief rivals her own—but unlike Maddie, Precious hasn't allowed it to crush her. Maddie finds herself drawn to both Precious and to Colin, her enigmatic surrogate nephew. As Maddie gets closer to her, she begins to unravel Precious's haunting past—a story of friendship, betrayal, and the unremembered acts of kindness and of love.

alabama mardi gras history: *A Slave No More* David W. Blight, 2009 Shares the stories of Wallace Turnage and John Washington, former slaves who, in the midst of chaos during the Civil War, escaped to the North and lived to tell about their experiences.

alabama mardi gras history: *The King Cake Baby* Keila Dawson, 2015 In this New Orleans version of The Gingerbread Man, the King Cake Baby, a small figure that is traditionally baked inside a king cake during Carnival season, escapes and encounters various local characters as he runs across the French Quarter, heading for the Mississippi River. Includes a recipe for king cake.

alabama mardi gras history: *Yat and DAT Present Stuck* Nancy Parker, 2019-02-11

alabama mardi gras history: *The Civil War Era and Reconstruction* Mary Ellen Snodgrass, 2015-03-26 The encyclopedia takes a broad, multidisciplinary approach to the history of the period. It includes general and specific entries on politics and business, labor, industry, agriculture, education and youth, law and legislative affairs, literature, music, the performing and visual arts, health and medicine, science and technology, exploration, life on the Western frontier, family life, slave life, Native American life, women, and more than a hundred influential individuals.

alabama mardi gras history: *The Great New Orleans Kidnapping Case* Michael A. Ross, 2017-08-09 As the largest and youngest minority group in the United States, the 60 million Latinos living in the U.S. represent the second-largest concentration of Hispanic people in the entire world, after Mexico. Needless to say, the population of Latinos in the U.S. is causing a shift, not only

changing the demographic landscape of the country, but also impacting national culture, politics, and spoken language. While Latinos comprise a diverse minority group -- with various religious beliefs, political ideologies, and social values-commentators on both sides of the political divide have lumped Latino Americans into a homogenous group that is often misunderstood. Latinos in the United States: What Everyone Needs to Know(R) provides a wide-ranging, multifaceted exploration of Latino American history and culture, as well as the forces shaping this minority group in the U.S. From exploring the origins of the term Latino and examining what constitutes Latin America, to tracing topical issues like DREAMers, the mass incarceration of Latino males, and the controversial relationship between Latin America and the United States, Ilan Stavans seeks to understand the complexities and unique position of Latino Americans. Throughout he breaks down the various subgroups within the Latino minority (Mexican-Americans, Dominican-Americans, Cuban-Americans, Puerto Ricans on the mainland, and so on), and the degree to which these groups constitute -- or don't -- a homogenous community, their history, and where their future challenges lie. Stavans, one of the world's foremost authorities on global Hispanic civilization, sees Latino culture as undergoing dramatic changes as a result of acculturation, changes that are fostering a new mestizo identity that is part Hispanic and part American. However, Latinos living in the United States are also impacting American culture. As Ilan Stavans argues, no other minority group will have a more decisive impact on the future of the United States.

alabama mardi gras history: *The Spirit of Mardi Gras* Jeanette Althans Madeline, 2021-04-02 When carnival parades and festivities were cancelled for 2021 due to the Covid-19 pandemic, the Housefloat movement kept the spirit of Mardi Gras alive, giving birth to a brand new tradition. With photos of nearly 200 Housefloats this book gives readers a look at the incredible ingenuity of both professional artists and DIYers during this Mardi Gras season. Hardcover, image-wrap, with 62 pages, printed on Premium Lustre Paper

alabama mardi gras history: *Our Southern Souls* Lynn Oldshue, 2021-11-15 *Our Southern Souls* is a collection of 177 interviews of strangers that I approached on streets all across the southern United States. Each story feels like an honest conversation. Readers of *Our Southern Souls* have told me they've discovered a part of themselves in a story or found comfort and encouragement in reading about shared experiences or emotions. In the six years since starting this project, I have learned that the faces and places might change, but two things remain constant: everyone has a story to tell, and all of us need to know our life matters.

alabama mardi gras history: *The Last Slave Ship* Ben Raines, 2023-01-24 The “enlightening” (The Guardian) true story of the last ship to carry enslaved people to America, the remarkable town its survivors’ founded after emancipation, and the complicated legacy their descendants carry with them to this day—by the journalist who discovered the ship’s remains. Fifty years after the Atlantic slave trade was outlawed, the Clotilda became the last ship in history to bring enslaved Africans to the United States. The ship was scuttled and burned on arrival to hide the wealthy perpetrators to escape prosecution. Despite numerous efforts to find the sunken wreck, Clotilda remained hidden for the next 160 years. But in 2019, journalist Ben Raines made international news when he successfully concluded his obsessive quest through the swamps of Alabama to uncover one of our nation’s most important historical artifacts. Traveling from Alabama to the ancient African kingdom of Dahomey in modern-day Benin, Raines recounts the ship’s perilous journey, the story of its rediscovery, and its complex legacy. Against all odds, Africatown, the Alabama community founded by the captives of the Clotilda, prospered in the Jim Crow South. Zora Neale Hurston visited in 1927 to interview Cudjo Lewis, telling the story of his enslavement in the New York Times bestseller *Barracoon*. And yet the haunting memory of bondage has been passed on through generations. Clotilda is a ghost haunting three communities—the descendants of those transported into slavery, the descendants of their fellow Africans who sold them, and the descendants of their fellow American enslavers. This connection binds these groups together to this day. At the turn of the century, descendants of the captain who financed the Clotilda’s journey lived nearby—where, as significant players in the local real estate market, they disenfranchised and impoverished residents

of Africatown. From these parallel stories emerges a profound depiction of America as it struggles to grapple with the traumatic past of slavery and the ways in which racial oppression continues to this day. And yet, at its heart, *The Last Slave Ship* remains optimistic—an epic tale of one community's triumphs over great adversity and a celebration of the power of human curiosity to uncover the truth about our past and heal its wounds.

alabama mardi gras history: Milking the Moon Eugene Walter, Katherine Clark, 2014-09-16
FINALIST FOR THE NATIONAL BOOK CRITICS CIRCLE AWARD This sumptuous oral biography of Eugene Walter, the best-known man you've never heard of, is an eyewitness history of the heart of the last century—enlivened with personal glimpses of luminaries from William Faulkner and Martha Graham to Judy Garland and Leontyne Price—and a pitch-perfect addition to the Southern literary tradition that has critics cheering. In his 76 years, Eugene Walter ate of “the ripened heart of life,” to quote a letter from Isak Dinesen, one of his many illustrious friends. Walter savored the porch life of his native Mobile, Alabama, in the the 1920s and '30s; stumbled into the Greenwich Village art scene in late-1940s New York; was a ubiquitous presence in Paris's expatriate café society in the 1950s (where he was part of the *Paris Review* at its inception); and later, in 1960s Rome, participated in the golden age of Italian cinema. He was somehow everywhere, bringing with him a unique and contagious spirit, putting his inimitable stamp on the cultural life of the twentieth century. “Katherine Clark...has edited Eugene Walter's oral history into a book as amazing as the man himself.” JONATHAN YARDLEY, WASHINGTON POST BOOK WORLD “Milking the Moon has perfect pitch and flawlessly captures Eugene's pixilated wonderland of a life.... I love this book—and I couldn't put it down.” PAT CONROY “Surprising and serendipitous.” NEW YORK TIMES BOOK REVIEW “Anecdotes so frothy they ought to be served with a paper parasol over crushed ice.” PEOPLE “A rare literary treat...the temptation is to wolf it down all at once, but it's much more satisfying to take your sweet time. The most unique oral history of the mid-twentieth century.” TIMES-PICAYUNE (NEW ORLEANS) “An exceptionally fun read.” ATLANTA JOURNAL-CONSTITUTION

alabama mardi gras history: History of Alabama and Her People Albert Burton Moore, 1927

alabama mardi gras history: Cottonmouth Julian Lee Rayford, 1991
Normal0falsefalsefalseMicrosoftInternetExplorer4 Originally published in 1941, *Cottonmouth* is an Alabama novel like no other in its evocation of the sights, sounds, and smells of the city of Mobile, and in its depiction of a young boy growing up in the Deep South during the early 20th century. Highly autobiographical, the book is, in a real sense, two stories in one: the biography of a boy from his earliest memories through high school, and the life of a city in the years between the two world wars. In his introduction to this reprint within *The Library of Alabama Classics*, Benjamin B. Williams presents the author, Julian Lee Rayford, the literary figure and well-known Mobilian, and places his work not only in the context of the times but also within the life of the city Rayford loved. *Cottonmouth* is an animated, vigorous, and intensely nostalgic portrayal of life in Mobile. With fine literary skill, Rayford captures the heartbeat of the city, and through the character Paul, reminds the reader of the joys, sorrows, successes, and failures of childhood and adolescence.

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