

# Mardi Gras: A tradition celebrated for centuries

## **Objectives:**

- Students will gain knowledge about the history, traditions, and culture of Mardi Gras.
- Students will apply the content they learned to make related projects and complete assignments.

## **Grade Level Expectations:**

- Describe and explain the importance of major events and ideas in the development of Louisiana (H-1D-M1-#73)
- Describe the contributions of ethnic groups significant in Louisiana history (H-1D-M1-#75)
- Explain cultural elements that have shaped Louisiana's heritage (e.g., festivals, music, dance, food, languages) (H-1D-M6-#81)

## **Explanation of Lesson:**

In this lesson the students will study the historical, cultural and economic impact that Mardi Gras has on Louisiana and the city of New Orleans. Students will learn why Mardi Gras is such a tradition in New Orleans inclusive of historical persons who started and have passed on tradition for centuries on. We will understand the meaning of Mardi Gras and all traditions associated with the celebration, inclusive of where and why it started, up until its current day celebration.

## **Essential Questions:**

- Where does the name "Mardi Gras" originate? What is its meaning and why was this celebration given the name?
- What do the colors of Mardi Gras (purple, green and gold) symbolize?
- The celebration of Mardi Gras traditionally celebrates what?
- What is the connection with Mardi Gras and religion?
- How did Mardi Gras become a tradition in New Orleans and what year did it begin?

## **Documents:**

This document consists of lesson plans, activities and researched information pertaining to Mardi Gras. It traces the history of Mardi Gras until present day celebrations. Please use any part of the lesson to enhance your Louisiana history class through the use of all activities and exercises.

**Background Information of New Orleans Mardi Gras:** While not observed nationally throughout the United States, a number of traditionally ethnic French cities and regions in the country have notable celebrations. Mardi Gras arrived in North America as a French Catholic tradition with the Le Moyne brothers, Pierre Le Moyne d'Iberville and Jean-Baptiste Le Moyne de Bienville, in the late 17th century, when King Louis XIV sent the pair to defend France's claim on the territory of *Louisiane*, which included what are now the U.S. states of Alabama, Mississippi, and Louisiana.

The expedition, led by Iberville, entered the mouth of the Mississippi River on the evening of March 2, 1699, Lundi Gras. They did not yet know it was the river explored and claimed for France by René-Robert Cavalier, Sieur de La Salle in 1683. The party proceeded upstream to a place on the west bank about 60 miles downriver from where New Orleans is today, and made camp. This was on March 3, 1699, Mardi Gras, so in honor of this holiday, Iberville named the spot *Point du Mardi Gras* (French: "Mardi Gras Point") and called the nearby tributary Bayou Mardi Gras. Bienville went on to found the settlement of Mobile, Alabama in 1702 as the first capital of French Louisiana. In 1703 French settlers in Mobile began the Mardi Gras celebration tradition. By 1720, Biloxi had been made capital of Louisiana. The French customs had already accompanied colonists who settled there.

In 1723, the capital of Louisiana was moved to New Orleans, founded in 1718. The tradition has expanded to the point that it became strongly associated with the city in popular perception, and embraced by residents of New Orleans beyond those of French or Catholic heritage. Mardi Gras celebrations are part of the basis of the slogan, *Laissez les bon temps rouler*, (Let the good times roll) and the nickname "Big Easy". Mobile, Alabama, the former capital of New France, also has a long tradition of celebrating Mardi Gras. Other cities along the Gulf Coast formerly occupied and owned by the French from Pensacola, Florida, and its suburbs to Lafayette, Louisiana, have active Mardi Gras celebrations. In the rural Acadiana area, many Cajuns celebrate with the *Courir de Mardi Gras*, a tradition that dates to medieval celebrations in France. In more recent times several other U.S. cities without a French heritage have instituted a kind of Mardi Gras celebration; for instance, the UETA Jamboozie festival is held late January in Laredo, Texas.



**Activity 1:** Comprehension/vocabulary/Recall/Reading strategies

**Directions:** Read the passage with students and allow them to complete the questions and their own timeline inclusive of illustrations and events. Students must be creative with what they use and how they make their timeline interactive and fun.

### **The History of Mardi Gras**

The history of **Mardi Gras** began long before Europeans set foot in the New World. In mid February the ancient Romans celebrated the *Lupercalia*, a circus like festival not entirely unlike the Mardi Gras we are familiar with today. When Rome embraced Christianity, the early Church fathers decided it was better to incorporate certain aspects of pagan rituals into the new faith rather than attempt to abolish them altogether. Carnival became a period of abandon and **merriment** that preceded the penance of **Lent**, thus giving a Christian interpretation to the ancient custom.

Mardi Gras came to America in 1699 with the French explorer Iberville. Mardi Gras had been celebrated in Paris since the Middle Ages, where it was a major holiday. Iberville sailed into the Gulf of Mexico, from where he launched an **expedition** up the Mississippi River. On March 3 of 1699, Iberville had set up a camp on the west bank of the river about 60 miles south of where New Orleans is today. This was the day Mardi Gras was being celebrated in France. In honor of this important day, Iberville named the site *Point du Mardi Gras*.

**The Late Eighteenth Century:** During the late 1700's, pre-Lenten masked balls and festivals were common in New Orleans while it was under French rule. However when New Orleans came under Spanish rule the custom was banned. In 1803 New Orleans came under the U.S. flag. The **prohibition** against masked festivals continued until 1823 when the Creole populace convinced the governor to permit masked balls. In 1827 street masking was again legalized.

**The Nineteenth Century:** During the early 1800's public celebrations of Mardi Gras centered around **maskers** on foot, in carriages and on horseback. The first documented parade occurred in 1837. Unfortunately, Mardi Gras gained a negative reputation because of violent behavior attributed to maskers during the 1840's and 50's. The situation became so bad that the press began calling for an end to the celebration.

In 1857 six New Orleanians saved Mardi Gras by forming the Comus organization. These six men were former members of the **Cowbellians**, an organization which had put on New Year's Eve parades in Mobile since 1831. The Comus organization added beauty to Mardi Gras and demonstrated that it could be a safe and festive event. Comus was the first organization to use the term **krewe** to describe itself. Comus also started the customs of having a secret Carnival society, having a parade with a unifying theme with floats, and of having a ball after the parade. Comus was also the first organization to name itself after a **mythological** character. The celebration of Mardi Gras was interrupted by the Civil War, but in 1866 Comus returned.

In 1870 the Twelfth Night Revelers made their appearance. In 1871 they began the custom of presenting a young woman with a golden bean hidden in a cake. This young woman was the first queen of Mardi Gras. This was also the origin of the **king cake** tradition.

In 1872 Grand Duke Alexis Romanoff of Russia visited New Orleans. This year the krewe of Rex made their debut and began the tradition of the "King of Carnival." **Rex** also introduced purple, gold and green as the official colors of Mardi Gras. Rex was the first krewe to hold an organized daytime parade and introduced "If Ever I Cease To Love" as the Mardi Gras anthem. One of the high points of Rex is the arrival of the Rex King on a **riverboat**. 1872 also saw the debut of the Knights of Momus on New Year's Eve. Ten years later in 1882, the Krewe of Proteus made its debut with a parade themed after Egyptian mythology. In 1890 the first marching club, The Jefferson City Buzzards, was organized. In 1894, the Original Illinois Club was formed as the first black Mardi Gras organization. In 1896 Les Mysterieuses appeared as the first female organization.

**Mardi Gras in the Twentieth Century:** In 1809 Zulu appeared as a **parody** of Rex. The Zulu King held a banana stalk scepter and wore a lard can crown. He arrived on an **oyster lugger** instead of a steamboat. Zulu was destined to become one of the most popular and beloved of all krewes.

Mardi Gras was canceled during the dark years of 1918 and 1919 when the United States was involved in the bloody fighting of the First World War. The celebration struggled through the 1920's and early 30's, which saw Prohibition and The **Great Depression**. The krewe of Alla brought carnival to the West Bank in 1934. With the rise of mass produced automobiles, random truck riders had become part of the Mardi Gras scene. In 1835 they organized themselves into the Elkes Krewe of Orleanians. The Krewe of Hermes appeared in 1937 and the Knights of Babylon in 1939. Mardi Gras **prospered** during the 1940's, although it was canceled during the war years. In 1949 Louis Armstrong was King of the Zulu parade and was pictured on the cover of Time magazine.

In 1950 the Duke and Duchess of Windsor visited New Orleans during Mardi Gras. They honored the New Orleans Mardi Gras tradition by bowing to kings of Rex and Comus at the Comus ball. The Korean War put a damper on festivities in 1951, but several krewes joined forces to parade as the Krewe of Patria on Mardi Gras day. The Fifties also saw the replacement of mule drawn floats with ones drawn by tractors and the formation of several new krewes including Zeus. Zeus was the first krewe to parade in Metairie.

In 1961 Pete Fountain founded the Half-Fast Walking Club, an immediate hit with the crowds. Zulu came under pressure from portions of the black community who thought the krewe presented an *undignified* image. The king resigned and the parade was almost cancelled, but Zulu survived and was a main attraction by 1969. The Sixties ended with the debut of Bacchus. Bacchus aimed to bring national attention to Mardi Gras with gigantic floats and a Hollywood celebrity (Danny Kaye) riding as its king. Bacchus replaced the traditional ball with a supper to which tickets could be purchased by visitors and locals.

The Seventies saw the debut of 18 new krewes and the demise of 18 others. More than a dozen krewes followed the lead of Bacchus by placing celebrities in their parades. In 1974 Argus became the first Metairie parade on Fat Tuesday. This year also saw Endymion's rise to super krewe status. The Seventies brought a ban on parading in the French Quarter, ending a 117 year tradition. Mardi Gras made national headlines at the close of the decade with a police strike which cancelled 13 parades in Orleans Parish.

In the 80's Mardi Gras gained 27 new parades and lost 19. St. Bernard Parish suffered a net loss of parades while Jefferson and St. Tammany Parish experienced continued growth. By the end of the decade Jefferson Parish was experiencing an attendance rate of 600,000 people at its parades on Fat Tuesday. The 1980's were good times for Mardi Gras. In 1987 Rex brought back the custom of Lundi Gras, the arrival of the Rex King on the Mississippi River which had been celebrated from 1874 through 1917. The traditional *tableau* ball, however, lost popularity. Once considered essential, only 10 krewes continued the tradition of masked balls by the end of the decade. Doubloons also lost some of their popularity when several krewes stopped producing them.

<http://www.eastjeffersonparish.com/culture/MARDIGRA/HISTORY/history.htm>

### **Multiple Choice:**

1. What was the name of the first black krewe to participate in Mardi Gras?  
a. Comus                      b. Zulu                      c. Hermes                      d. Bacchus
2. Which statement is true regarding the historical significance of King Cake in reference to Mardi Gras?  
a. The king at the time liked to eat cake during Mardi Gras  
b. A woman received a cake with a golden bean in it and was then crowned as the queen of Mardi Gras  
c. The queen who received the cake was going to have a baby  
d. King Cake started after the 20<sup>th</sup> century
3. Mardi Gras had some "off" years. Which reason below is NOT a reason why Mardi Gras was cancelled?  
a. War                      b. Violence                      c. Attendance                      d. Great Depression

### **Data Based Questions:**

Q: What are some reasons Mardi Gras has been cancelled throughout its history?

Q: Why do you think there was a ban from parading in the streets of the French Quarter?

Q: Explain some pros and cons of parading in the quarter during Mardi Gras celebrations?

### **Summative Assessment:**

Create a timeline of events being creative as possible including most main events in history associated with Mardi Gras celebrations.

## Vocabulary:

dobloons—tableau—Zulu—undignified—prospered—parody—oyster lugger—  
merriment—expedition—prohibition—riverboat—rex—king cake—krewe—mythological—  
maskers—cowbellions—great depression—Mardi Gras—celebration—lent-

**Directions:** Students will create questions which will help define each vocabulary word (similar to the game 20 questions). Students will use the questions to help them define each term. Once all terms are defined, the class will play a vocabulary game. Students will read their definition and the other classmates will raise their hands and guess the vocabulary word connected to the definition. Assessment will include teacher observation, checklist and the bingo worksheet below in order to ensure complete evaluations.

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dobloons \_\_\_\_\_

tableau \_\_\_\_\_

Zulu \_\_\_\_\_

undignified \_\_\_\_\_

prospered \_\_\_\_\_

parody \_\_\_\_\_

oyster lugger \_\_\_\_\_

merriment \_\_\_\_\_

expedition \_\_\_\_\_

prohibition \_\_\_\_\_

riverboat \_\_\_\_\_

rex \_\_\_\_\_

king cake \_\_\_\_\_

krewe \_\_\_\_\_

Mythological \_\_\_\_\_

maskers \_\_\_\_\_

cowbellions \_\_\_\_\_

Great Depression \_\_\_\_\_

Mardi Gras \_\_\_\_\_

celebration \_\_\_\_\_

Lent \_\_\_\_\_



**Activity 2:** Math integration/statistics

## New Orleans Tourism, Mardi Gras statistics

### Tourism Economic Impact

- Prior to Katrina, 10.1 million visitors came to New Orleans in 2004, and the city was on pace to break that level of visitation in 2005 before Katrina struck August 29, 2005.
- Annually, tourism in New Orleans is a \$5.5 billion industry - that equates to \$15.2 million lost every day without tourism.
- Tourism accounts for 40 percent of New Orleans' tax revenues annually.
- Tourism employed 85,000 people (pre-Katrina), making it New Orleans' top industry.

### Mardi Gras Economic Impact

- \$1.056 billion (Source: University of New Orleans study conducted by Dr. James McLain, 2000)
- In 2003, Mardi Gras generates \$20.5 million in direct tax revenues for the city of New Orleans and has a direct cost of \$4.6 million for additional city services, including police overtime, sanitation, etc. - a more than 4-to-1 return on investment. **Source: Tulane University study conducted by Dr. James McLain, 2003**

### Mardi Gras Facts 2006

- This marks the 150th anniversary of Mardi Gras parading in New Orleans
- Mardi Gras is slightly smaller than usual in 2006. This year, 28 of 34 Krewes will parade in Orleans Parish during an eight-day schedule, reduced from the standard 12-day Carnival schedule. More parades with fewer floats will utilize one standard parade route each day (with slight variation) from Uptown on Napoleon Avenue, along St. Charles to Canal Street downtown, and then proceeding to Tchoupitoulas, concluding at Poydras Street.

**Multiple Choice**

1. In 2003, Mardi Gras brought in 20.5 million dollars. After paying all the manpower it takes to operate Mardi Gras, how much revenue did the city of New Orleans make according to the information above.  
a. 14.9 million    b. 15.1 million    c. 15.9 million    d. 24.1 million
2. Choose the job which best helps to keep the tourists happy about food they eat in New Orleans?  
a. Bellman    b. Waiter    c. Street cleaners    d. Police officers

**Data Based Questions:**

Q: How does Mardi Gras benefit New Orleans economy?

Q: How is city government involved in Mardi Gras planning and overall execution?

Q: According to the information above tourism is a major part of New Orleans economy employing 85,000 people of the city. List some of the jobs that cater to tourism and explain how important these jobs are to many workers in Orleans Parish.

**Activity # 2 Summative Assessment**

**Writing Activity:** If you plan to live in New Orleans after graduation you may choose to become a part of the workforce which enables tourism to occur in our city. Think about the jobs that are needed for tourism to thrive in our city. Explain why that is the job you would like. List your job duties and include an illustration of you on the job.

**Hands on Activity:** Based on what you know and have learned about Mardi Gras create a brochure/pamphlet advertising New Orleans (with Mardi Gras as a focus). Include a little history, information about things they can see, the people, places to shop, and dates and times to include your favorite parades.

**Directions:** Fold the brochure (as to create 6 panels in all) into three parts and include information on all 6 panels of the brochure. Make it inviting and informative. Give suggestions on places to visit, eat and play. At least one panel must be reserved for the history of Mardi Gras. The other panels can include historical facts and pictures about NOLA. Use the example created in class as a model. Have fun and let's promote New Orleans!

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**Activity 3:** math/comprehension/writing/business planning

**SHORT RUN ECONOMIC IMPACTS OF HURRICANE KATRINA (AND RITA)**

by Jiyoung Park, State (Univ. of New York) with Harry W. Richardson, Peter Gordon and James E. Moore II (Univ. of So. Cal)

A tropical depression formed over the southeastern Bahamas on August 23rd, 2005, moved toward the Gulf of Mexico, and strengthened to Category 5 on the Saffir-Simpson Hurricane Scale over the central Gulf of Mexico (NCDC, 2005). When Hurricane Katrina made landfall on the Louisiana coast with Category 3 intensity on August 29th, 2005, 130mph of sustained winds breached the levees of New Orleans, and caused substantial inundation. A flood following the storm, devastated the Crescent City, and the disaster was recorded as the costliest natural disaster ever in U.S. history, resulting in a 80 percent flood in the City of New Orleans and over 1,800 casualties (*Louisiana Geographic Information Center, 2005*). The repercussions of Hurricane Katrina (and Hurricane Rita that happened soon after) continue until today and beyond into the future. However, most of the efforts now are focusing on housing provision, social reconstruction and community development. Of course, these have an economic impact, but this paper focuses on the economic impacts, primarily business interruption impacts, soon after the disaster.

As for tourism (the second most important sector), Mardi Gras made a partial recovery in 2006. Some of the parades were cancelled (six fewer parades in Orleans Parish, with an average of three fewer floats on each parade) and hotel occupancy rates were about 25 percent below the festival rates in 2005 (*Deloughery, 2008*). In March 2006, hotel and restaurant employment was about 70 percent of the pre-Katrina level. Nevertheless, the comeback was quite surprising. The explanation was that the high-lying French Quarter escaped serious flood damage, although some hotels and restaurants were damaged by wind and activities were impeded in the short run by power outages and other inconveniences. Attendance in the last weekend of the 2006 Mardi Gras was 70 percent of the 2005 level (about 700,000). In 2007, it was about 100,000 more. By 2010, however, all three major festivals (Mardi Gras, the Essence and Jazz Festivals) achieved record attendances. As suggested above, it is unclear whether these performances will be repeated in 2011 because the short-term future of seafood production (that plays such an important role in New Orleans tourism) is in doubt as a result of the new disaster, the Gulf oil spill of April 2010.

**Multiple Choice:**

1. Based on the information above why was New Orleans able to conduct Mardi Gras after experiencing Hurricane Katrina.
  - a. The government knew they needed to make Mardi Gras happen for recovery efforts and tourism money.
  - b. The French Quarter area of town that conducts Mardi Gras was not really effected by Katrina flooding
  - c. People did not know about the hurricane and came to New Orleans to celebrate anyway.
  - d. The people that were still living in New Orleans put on their own Mardi Gras and that is why we still had a celebration right after Katrina flooded.
  
2. Based on the information above about how many people attended Mardi Gras in 2005 pre-Katrina.
  - a. 2,000,000
  - b. 1,000,000
  - c. 700,000
  - d. Cannot tell from the information above

**Data Based Question:** Using your knowledge of hurricane season and Mardi Gras. Explain why hurricanes would probably **not** be a reason to cancel Mardi Gras. What reasons in past has Mardi Gras been cancelled and how can we connect those reasons to current events that happen in our city similarly to the reasons you will mention?

**Summative Assessment for Activity # 3:**

Hands on Activity: Post-Katrina many natives did not return to New Orleans. Create a business proposal to help bring businesses and jobs back to New Orleans. Explain how your business would help to bring people back to New Orleans post Katrina and how it could add to the New Orleans tourism revenue. Pretend you were able to open a business (any business). What business would it be, based on what you know of where most of New Orleans revenue comes from.



**Activity 4:** comprehension/reading/vocabulary

Literally meaning “Fat Tuesday,” Mardi Gras is the culmination of a weeks-long Carnival season that ends on Ash Wednesday. While impromptu foot and horseback parades had been a regular New Orleans occurrence for decades, it was in 1857 that the first “krewe” — private groups with semi-mythological namesakes that organize thematic parades — was established. This 1879 picture details a parade by Rex, an all-male krewe whose leader is known as the “King of Carnival.” The Krewe of Rex established the official Mardi Gras colors of green, gold, and purple.

Though its exact origins are subject to debate, the celebration known as Carnival came to be associated with Judeo-Christian tradition. In its earliest usage in medieval Europe, the Latin word *carnelevare*, from which “carnival” is derived (literally meaning “to lift up” or relieve from “flesh” or “meat”), may have referred to the beginning of the Lenten season of atonement and abstinence rather than the festive holiday customs that preceded Lent. Over time it became established as the season of merriment that begins on the feast of the Epiphany (Jan. 6), also known as Kings' Day or Twelfth Night (it’s the twelfth day of Christmas, the day the gift-bearing Magi visited the Christ child). Since the day before Ash Wednesday (which marked the beginning of Lent) was one of feasting (symbolized by the ritual slaughter of a fatted bull or ox (*boeuf gras*), the day became known as Fat Tuesday. The French called it Mardi Gras. Occurring on any Tuesday from February through March, Mardi Gras is tied to Easter, which falls on the first Sunday after the full moon that follows the Spring Equinox.

**Multiple Choice:**

1. When was the first Mardi Gras?  
A. 1857                      B. 1699                      C. 1909                      D. 2000
  
2. When was the first Mardi Gras parade?  
A. 1857                      B. 1699                      C. 1909                      D. 2001
  
3. Traditionally the day before lent you should, which helped shape the Mardi Gras celebration.  
A. Take a 2 hour bath                      B. Eat a lot and party  
C. Say your prayers                      D. Go to church to get a palm leaf

**Data-Based Questions:**

1. What is the significance of the Mardi Gras colors and where did originate?
2. Explain, in detail, when and why Mardi Gras is celebrated at the time it is each year.



**Activity 5:** picture of Louis Armstrong as Zulu King



**1949 picture of Louis Armstrong as King Zulu**

*White New Orleans society wasn't the only group that celebrated Carnival. The city's significant African American community, subject to its fair share of segregation, started parading in 1909. Named Zulu, after the African tribe, it is said to have been founded in mocking response to the highfalutin Rex parades. In 1949, the Zulu Krewe was the first to crown a celebrity king, Louis Armstrong. And while it experienced a period of profound unpopularity among socially-minded African Americans in the 1960s — Zulu parade participants wore blackface — it effectively integrated Mardi Gras when its parade rolled down New Orleans' main thoroughfares. Previously, it had been limited to back streets in black neighborhoods.*

**Multiple choice:**

1. Why is Louis Armstrong's face painted as it is in the picture?

- (a) He picked up the wrong paint
- (b) The Zulu parade participants wore blackface
- (c) It symbolized how black people looked
- (d) Zulu tribe was powerful and black symbolizes power

2. Why were some black people upset when Zulu chose to paint their faces in "blackface"?

- (a) They wanted to participate in the parade and they were unable to
- (b) They thought that black people were beautiful and we should not cover our faces
- (c) Blackface was associated with racist archetypes and we should not encourage the blackface look.
- (d) They thought the faces should have been painted in another color.

3. Why did Zulu choose paint their faces in "blackface"?

- (a) Zulu felt that by embarrassing the stereotype associated with "blackface" they could mock the mockers.
- (b) It looked nice.
- (c) It was what symbolized black people at that time.
- (d) Their skin was already darker than whites so they thought it would look better than another color.

**Activity # 5 - Summative assessment:**

Write an essay about the history of ZULU and its connection to “blackface”. In your essay explain your take on “blackface” and your thoughts of ZULU choosing “blackface” as their trademark in parades. Include information about the “coconut” tradition as well as their entry into the Mardi Gras celebration. As well, make mention of the parade route ZULU rides and its significance and history.

Students should use their computer skills to research the history of blackface as well as the ZULU krewe. They will get information from our class discussion but they will need more. Before they start their research we will complete a KWL chart as a class.

Reference sites:



[www.etext.virginia.edu/railton/huckfinn/minstrl.html](http://www.etext.virginia.edu/railton/huckfinn/minstrl.html)

[www.kreweofzulu.com](http://www.kreweofzulu.com)

**ZULU - KWL CHART**

| <u>What I KNOW</u> | <u>What I WANT to learn</u> | <u>What I LEARNED</u> |
|--------------------|-----------------------------|-----------------------|
|                    |                             |                       |

**Directions:** Read the selected PPIE information and write a short response to each in the right column.

| GLE Strands/Themes  | PPIE (People, Places, Ideas, Events)   | Long term effect/result |
|---|--|-------------------------|
|  <p style="text-align: center;"><b>CIVICS</b></p>      | <ul style="list-style-type: none"> <li>• Jubilee/happiness/celebration</li> <li>• Temporary jobs</li> <li>• Family</li> <li>• Revenue for the city</li> <li>• Tourism and famous people come to our city annually</li> <li>• Creoles established complete dominance in the celebration of Mardi Gras as the Americans concentrate on Business, calling the Creoles stupid and foolish to continue to celebrate a foreign holiday. This Heralds in a brief golden age of the Creole Mardi Gras. The ban on balls is lifted in 1823 and the ban on masking virtually ignored.</li> <li>• Racial Healing</li> </ul>   |                         |
|  <p style="text-align: center;"><b>ECONOMICS</b></p> | <ul style="list-style-type: none"> <li>• The 2010 Mardi Gras celebration resulted in a direct economic impact of \$145.7 million and an indirect impact of \$322 million in the city of New Orleans.</li> <li>• The exact economic impact of Mardi Gras has been historically difficult to gauge because there are no tickets for admission and the celebration extends throughout nearly the entire city.</li> <li>• Officials have weighed trash left behind in the French Quarter following Fat Tuesday as a way to gauge the number of attendees.</li> <li>• The report estimates that spending on groceries was \$2.2 million and \$2.6 million spike in sales of alcoholic beverages during the 12-day Mardi Gras period.</li> </ul> |                         |



## *GEOGRAPHY*

- Dressing as Mardi Gras Indians gave these men a sense of pride that they may not have had otherwise and that this tradition can continue.”
- Before 1969, the Indians celebrated by coming out at night to meet and greet other “gangs.” In 1969, the first parade was created and rolled through town at night. In 1970, it was switched to a day parade on Sunday afternoon, and has continued like that to this day. The parade usually begins around noon at Bayou St. John and Orleans Avenue. However, it has no exact route.



## *HISTORY*

- **1699** ----- Pierre Le Moyne', declares his camp "Pointe du Mardi Gras", (Mardi Gras Point), as Louisiana's first European settler's entered the Mississippi Delta Gulf Coast Region. This point is located 60 miles downstream, from Algiers Point in New Orleans on the river. It is at the mouth of the Mississippi River.
- **1725** -----The first recorded cases of blacks escaping into the bayou aided by the native Indians of the area. With the Indians help, the slaves learn to survive off the land and lived in the forest camps, just outside the city, known as Maroon Camps. Blacks relationship with Indians would spawn the beginning tribe of the Mardi Gras Indians many years later, as tribute and thanks from the African American Culture. This is thought to be some of the first confirmed contact.