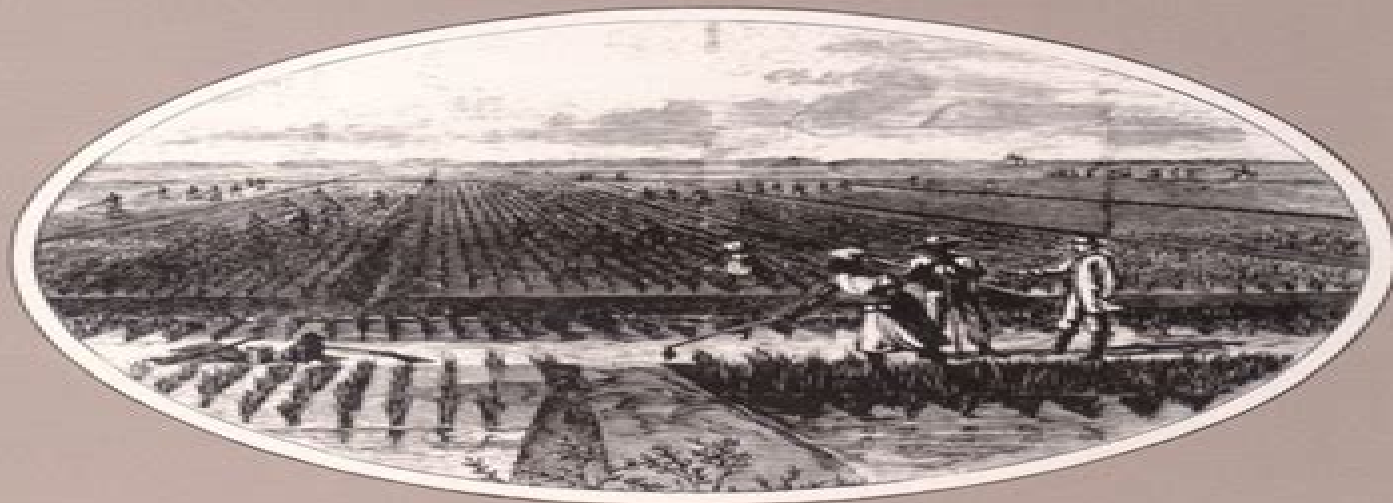


SLAVERY  
AND  
RICE CULTURE  
IN LOW COUNTRY  
GEORGIA  
1750-1860



Julia Floyd Smith

# Slavery And Rice Culture In Low Country Georgia 1750 1860

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## **Slavery And Rice Culture In Low Country Georgia 1750 1860:**

*Slavery Rice Culture* Julia Floyd Smith, 1991-01-31 Rice plantations were found in coastal Georgia which included Chatham Bryan Liberty McIntosh Glynn and Camden counties      **Slavery and Rice Culture in Low Country Georgia, 1750-1860** Julia Floyd Smith, 1985-01-01 Rice plantations were found in coastal Georgia which included Chatham Bryan Liberty McIntosh Glynn and Camden counties      **Cultivating Race** Watson W. Jennison, 2015      *Slavery and Freedom in Savannah* Leslie M. Harris, Daina Ramey Berry, 2014-02 Slavery and Freedom in Savannah is a richly illustrated accessibly written book modeled on the very successful Slavery in New York a volume Leslie M Harris coedited with Ira Berlin Here Harris and Daina Ramey Berry have collected a variety of perspectives on slavery emancipation and black life in Savannah from the city s founding to the early twentieth century Written by leading historians of Savannah Georgia and the South the volume includes a mix of longer thematic essays and shorter sidebars focusing on individual people events and places The story of slavery in Savannah may seem to be an outlier given how strongly most people associate slavery with rural plantations But as Harris Berry and the other contributors point out urban slavery was instrumental to the slave based economy of North America Ports like Savannah served as both an entry point for slaves and as a point of departure for goods produced by slave labor in the hinterlands Moreover Savannah s connection to slavery was not simply abstract The system of slavery as experienced by African Americans and enforced by whites influenced the very shape of the city including the building of its infrastructure the legal system created to support it and the economic life of the city and its rural surroundings Slavery and Freedom in Savannah restores the urban African American population and the urban context of slavery Civil War and emancipation to its rightful place and it deepens our understanding of the economic social and political fabric of the U S South This project is made possible by a grant from the U S Institute of Museum and Library Services This volume is published in cooperation with Savannah s Telfair Museum and draws upon its expertise and collections including Telfair s Owens Thomas House As part of their ongoing efforts to document the lives and labors of the African Americans enslaved and free who built and worked at the house this volume also explores the Owens Thomas and Telfair families and the ways in which their ownership of slaves was foundational to their wealth and worldview      *Low Country Gullah Culture, Special Resource Study*, 2003      *Many Thousands Gone* Ira Berlin, 2009-07-01 Today most Americans black and white identify slavery with cotton the deep South and the African American church But at the beginning of the nineteenth century after almost two hundred years of African American life in mainland North America few slaves grew cotton lived in the deep South or embraced Christianity *Many Thousands Gone* traces the evolution of black society from the first arrivals in the early seventeenth century through the Revolution In telling their story Ira Berlin a leading historian of southern and African American life reintegrates slaves into the history of the American working class and into the tapestry of our nation Laboring as field hands on tobacco and rice plantations as skilled artisans in port cities or soldiers along the frontier generation after

generation of African Americans struggled to create a world of their own in circumstances not of their own making In a panoramic view that stretches from the North to the Chesapeake Bay and Carolina lowcountry to the Mississippi Valley *Many Thousands Gone* reveals the diverse forms that slavery and freedom assumed before cotton was king We witness the transformation that occurred as the first generations of creole slaves who worked alongside their owners free blacks and indentured whites gave way to the plantation generations whose back breaking labor was the sole engine of their society and whose physical and linguistic isolation sustained African traditions on American soil As the nature of the slaves labor changed with place and time so did the relationship between slave and master and between slave and society In this fresh and vivid interpretation Berlin demonstrates that the meaning of slavery and of race itself was continually renegotiated and redefined as the nation lurched toward political and economic independence and grappled with the Enlightenment ideals that had inspired its birth

**Slavery, Secession, and Southern History** Robert L. Paquette, Lou Ferleger, 2000 Heir to changing views of slavery in the US South sparked by Eugene Genovese's Marxist analyses ten original essays probe philosophical socioeconomic and literary issues of slavery Appends 1990s interviews with Genovese and a list of his principal writings Paquette and Ferleger teach history at Hamilton College and Boston U respectively Annotation copyrighted by Book News Inc Portland OR

Slavery in North Carolina, 1748-1775 Marvin L. Michael Kay, Lorin Lee Cary, 2000-11-09 Michael Kay and Lorin Cary illuminate new aspects of slavery in colonial America by focusing on North Carolina which has largely been ignored by scholars in favor of the more mature slave systems in the Chesapeake and South Carolina Kay and Cary demonstrate that North Carolina's fast growing slave population increasingly bound on large plantations included many slaves born in Africa who continued to stress their African pasts to make sense of their new world The authors illustrate this process by analyzing slave languages naming practices family structures religion and patterns of resistance Kay and Cary clearly demonstrate that slaveowners erected a Draconian code of criminal justice for slaves This system played a central role in the masters attempt to achieve legal political and physical hegemony over their slaves but it impeded a coherent attempt at acculturation In fact say Kay and Cary slaveowners often withheld white culture from slaves rather than work to convert them to it As a result slaves retained significant elements of their African heritage and therefore enjoyed a degree of cultural autonomy that freed them from reliance on a worldview and value system determined by whites

African-Atlantic Cultures and the South Carolina Lowcountry Ras Michael Brown, 2012-08-27 Examines perceptions of the natural world in ideas and practices of African descended communities in South Carolina from the colonial period to the twentieth century

**A Higher Duty** Mark A. Weitz, 2005-12-01 This book addresses the most important issues associated with Confederate desertion How many soldiers actually deserted when did they desert and why What does Confederate desertion say about Confederate nationalism and the war effort Mark A Weitz has taken his argument beyond the obvious reasons for desertion that war is a horrific and cruel experience and examined the emotional and psychological reasons that might induce a soldier

to desert Just as loyalty to his fellow soldiers might influence a man to charge into a hail of lead loyalty to his wife and family could also lead him to risk a firing squad in order to return home

**Encyclopedia of African American History, 1619-1895** Paul Finkelman, 2006-04-06 It is impossible to understand America without understanding the history of African Americans In nearly seven hundred entries the Encyclopedia of African American History 1619 1895 documents the full range of the African American experience during that period from the arrival of the first slave ship to the death of Frederick Douglass and shows how all aspects of American culture history and national identity have been profoundly influenced by the experience of African Americans The Encyclopedia covers an extraordinary range of subjects Major topics such as Abolitionism Black Nationalism the Civil War the Dred Scott case Reconstruction Slave Rebellions and Insurrections the Underground Railroad and Voting Rights are given the in depth treatment one would expect But the encyclopedia also contains hundreds of fascinating entries on less obvious subjects such as the African Grove Theatre Black Seafarers Buffalo Soldiers the Catholic Church and African Americans Cemeteries and Burials Gender Midwifery New York African Free Schools Oratory and Verbal Arts Religion and Slavery the Secret Six and much more In addition the Encyclopedia offers brief biographies of important African Americans as well as white Americans who have played a significant role in African American history from Crispus Attucks John Brown and Henry Ward Beecher to Olaudah Equiano Frederick Douglass Sarah Grimke Sojourner Truth Nat Turner Phillis Wheatley and many others All of the Encyclopedia s alphabetically arranged entries are accessibly written and free of jargon and technical terms To facilitate ease of use many composite entries gather similar topics under one headword The entry for Slave Narratives for example includes three subentries The Slave Narrative in America from the Colonial Period to the Civil War Interpreting Slave Narratives and African and British Slave Narratives A headnote detailing the various subentries introduces each composite entry Selective bibliographies and cross references appear at the end of each article to direct readers to related articles within the Encyclopedia and to primary sources and scholarly works beyond it A topical outline chronology of major events nearly 300 black and white illustrations and comprehensive index further enhance the work s usefulness

**Rituals of Resistance** Jason R. Young, 2011-02-11 In Rituals of Resistance Jason R Young explores the religious and ritual practices that linked West Central Africa with the Lowcountry region of Georgia and South Carolina during the era of slavery The choice of these two sites mirrors the historical trajectory of the transatlantic slave trade which for centuries transplanted Kongolese captives to the Lowcountry through the ports of Charleston and Savannah Analyzing the historical exigencies of slavery and the slave trade that sent not only men and women but also cultural meanings signs symbols and patterns across the Atlantic Young argues that religion operated as a central form of resistance against slavery and the ideological underpinnings that supported it Through a series of comparative chapters on Christianity ritual medicine burial practices and transmigration Young details the manner in which Kongolese people along with their contemporaries and their progeny who were enslaved in the Americas utilized religious

practices to resist the savagery of the slave trade and slavery itself. When slaves acted outside accepted parameters in transmigration, spirit possession, ritual internment, and conjure, Young explains, they attacked not only the condition of being a slave but also the systems of modernity and scientific rationalism that supported slavery. In effect, he argues, slave spirituality played a crucial role in the resocialization of the slave body and behavior away from the oppressions and brutalities of the master class. Young's work expands traditional scholarship on slavery to include both the extensive work done by African historians and current interdisciplinary debates in cultural studies, anthropology, and literature. Drawing on a wide range of primary sources from both American and African archives, including slave autobiography, folktales, and material culture, *Rituals of Resistance* offers readers a nuanced understanding of the cultural and religious connections that linked blacks in Africa with their enslaved contemporaries in the Americas. Moreover, Young's groundbreaking work gestures toward broader themes and connections using the case of the Kongo and the Lowcountry to articulate the development of a much larger African Atlantic space that connected peoples, cultures, languages, and lives on and across the ocean's waters. *The Harvard Guide to African-American History*, Evelyn Brooks Higginbotham, 2001. This massive guide, sponsored by the W. E. B. Du Bois Institute for Afro American Research at Harvard University and compiled by renowned experts, offers a compendium of information and interpretation on over 500 years of black experience in America.

**What Nature Suffers to Groe**, Mart A. Stewart, 2002. *What Nature Suffers to Groe* explores the mutually transforming relationship between environment and human culture on the Georgia coastal plain between 1680 and 1920. Each of the successive communities on the coast—the philanthropic and imperialistic experiment of the Georgia Trustees, the plantation culture of rice and sea island cotton planters and their slaves, and the postbellum society of wage-earning freedmen, lumbermen, vacationing industrialists, truck farmers, river engineers, and New South promoters—developed unique relationships with the environment, which in turn created unique landscapes. The core landscape of this long history was the plantation landscape, which persisted long after its economic foundation had begun to erode. The heart of this study examines the connection between power relations and different perceptions and uses of the environment by masters and slaves on lowcountry plantations and how these differing habits of land use created different but interlocking landscapes. Nature also has agency in this story; some landscapes worked and some did not. Mart A. Stewart argues that the creation of both individual and collective livelihoods was the consequence not only of economic and social interactions but also of changing environmental ones and that even the best adaptations required constant negotiation between culture and nature. In response to a question of perennial interest to historians of the South, Stewart also argues that a sense of place grew out of these negotiations and that at least on the coastal plain, the South as a place changed in meaning several times.

Slavery in the United States, Junius P. Rodriguez, 2007-03-20. A comprehensive contextual presentation of all aspects, social, political, and economic, of slavery in the United States from the first colonization through Reconstruction. For 250 years, slavery was part of the fabric of American life. The institution had an

enormous economic impact and was central to the wealth of the agrarian South. It had as great an impact on American culture cementing racism and other attitudes that echo into the present. This encyclopedia is an ambitious examination of all the issues surrounding slavery: the origins, the justifications, the controversies, and the human drama. These volumes represent the work of 75 distinguished scholars from around the world. Ten thematic essays present a thorough examination of slavery and slave culture, including a rare treatment of slavery from the slave's point of view. Three hundred A-Z entries provide instant access to specific people, issues, and events. Today, slavery's immorality seems obvious. This encyclopedia provides the student or general reader with an in-depth explanation of how the practice evolved and was normalized, then anathematized and abolished.

**Dwelling Place** Erskine Clarke, 2020-08-11 Winner of the Bancroft Prize. A beautifully conceived and penetrating book, one of the finest studies of American slavery ever written. The New Republic. Published some thirty years ago, Robert Manson Myers's *Children of Pride: The True Story of Georgia and the Civil War* won the National Book Award in history and went on to become a classic reference on America's slaveholding South. That book presented the letters of the prominent Presbyterian minister and plantation patriarch Charles Colcock Jones (1804-1863), whose family owned more than one hundred slaves. While extensive, these letters can provide only one part of the story of the Jones family plantations in coastal Georgia. In this remarkable new book, the religious historian Erskine Clarke completes the story, offering a narrative history of four generations of the plantations' inhabitants, white and black. Encompassing the years 1805 to 1869, *Dwelling Place: A Plantation Epic* describes the simultaneous but vastly different experiences of slave and slave owner. This upstairs-downstairs history reveals in detail how the benevolent impulses of Jones and his family became ideological supports for deep oppression, and how the slave Lizzy Jones and members of her family struggled against that oppression. Through letters, plantation and church records, court documents, slave narratives, archaeological findings, and the memory of the African American community, Clarke brings to light the long-suppressed history of the slaves of the Jones plantations, a history inseparably bound to that of their white owners. Clarke's magisterial, multiperspective study of the antebellum South describes two family groups, a total history of interconnected people divided by race, legal status, and gender. Choice

**Saving Savannah** Jacqueline Jones, 2008-10-07 In this masterful portrait of life in Savannah before, during, and after the Civil War, prize-winning historian Jacqueline Jones transports readers to the balmy, raucous streets of that fabled Southern port city. Here is a subtle and rich social history that weaves together stories of the everyday lives of blacks and whites, rich and poor, men and women from all walks of life confronting the transformations that would alter their city forever. Deeply researched and vividly written, *Saving Savannah* is an invaluable contribution to our understanding of the Civil War years.

*American Slavery* Peter Kolchin, 2003 updated to address a decade of new scholarship; the book includes a new preface, afterword, and revised and expanded bibliographic essay from publisher description. [Places of Cultural Memory](#), 2001

[Black Savannah, 1788-1864](#) Whittington Johnson, 1999-07-01 *Black Savannah* focuses upon efforts of African Americans

free and slave who worked together to establish and maintain a variety of religious social and cultural institutions to carve out niches in the larger economy and to form cohesive black families in a key city of the Old South



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