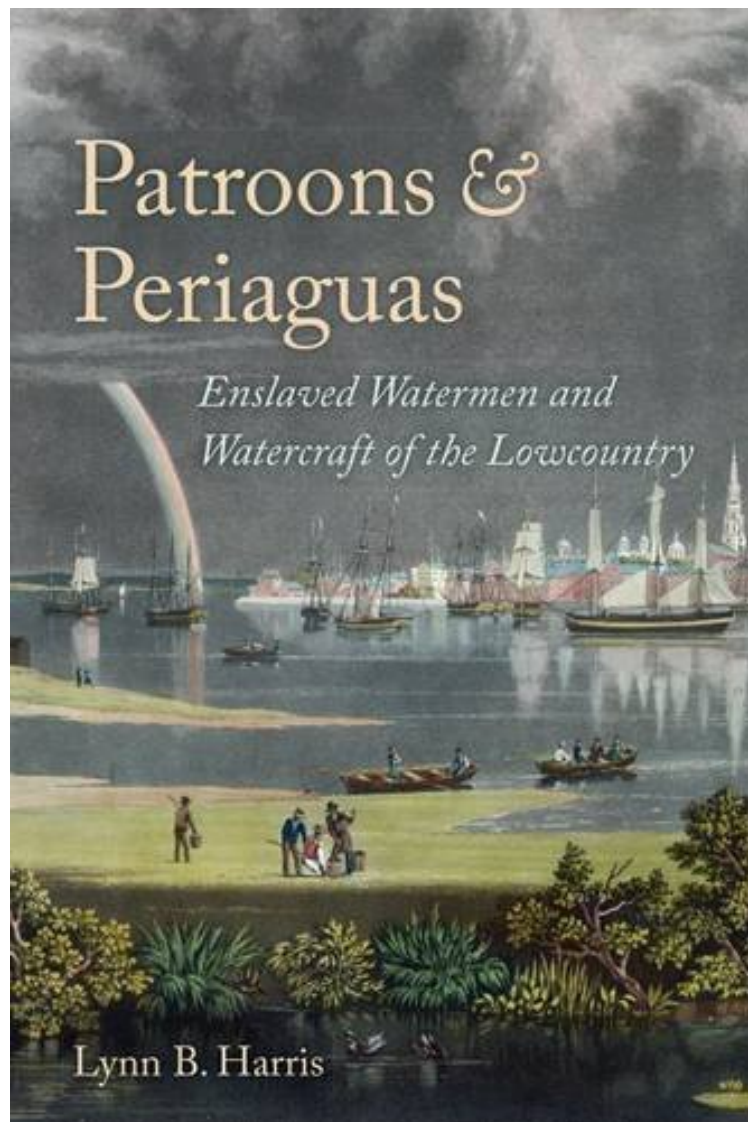


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Patroons and Periaguas: Enslaved Watermen and Watercraft of the Lowcountry (Studies in Maritime History)

Lynn B. Harris

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Lynn B. Harris : Patroons and Periaguas: Enslaved Watermen and Watercraft of the Lowcountry (Studies in Maritime History) before purchasing it in order to gage whether or not it would be worth my time, and all praised Patroons and Periaguas: Enslaved Watermen and Watercraft of the Lowcountry (Studies in Maritime History):

0 of 0 people found the following review helpful. Important aspect of South Carolina history well toldBy ChasSuperb

work of Lowcountry history with lots of detail, and excellent historical research. A bit scholarly in it's writing approach, but it has a wealth of interesting stories.0 of 0 people found the following review helpful. Your sure got me on this one!By Martin D. FairleyThis book is the worst case of over "overwriting" I've seen in a long time. Where one descriptive phrase is needed three are put in place! Use of the english pronunciation in places names and nouns seems to be avoided at any cost.....What should be an interesting and informative read turns into a trudge thru a thick mud of verbiage.0 of 0 people found the following review helpful. This short book has both an archaeological and a sociological focus--low country watermen, often slaves, and their canoes.By lyndonbrechtThis is an odd, short book I ran across by accident. It's short, but an interesting read. There are two aspects to this book, really. One is the archaeological record of canoes and such craft in the coastal SC area (and near Charleston), and the other is that the "watermen" were extremely diverse, very often slaves. The "patroon" refers to the captain, often a slave, and the Periaguas are canoes of various kinds, crewed by mostly slaves. These watermen have substantial amounts of time unsupervised and hence developed more independence than field slaves (apparently owners did not like the watermen and field hands to mix).This gets quickly complicated. Slaves in the Charleston and lowcountry region were a mix of Indian and African slaves, both groups having ancient traditions of watercraft. Some slaves were Irish, sent to Barbados by Cromwell, with a sizable number of Badians migrating to South Carolina with their money, their bondsmen and bondswomen and their approaches to life. There was also considerable settlement of Protestant refugees from France, called Huguenots, many of whom originated in maritime regions of France. Many slaves came from Angola and spoke Portuguese, and others came from the West Indies, where some of them seem to have picked up elements of Indian seacraft (the Caribs for example, were noted for voyaging, often on raids). The ethnic traditions included voyaging for trade, war and fishing. All these things mixed. And it wasn't just traditional kinds of canoes, some slaves learned European style shipbuilding and worked along side whites and others constructing fairly sizable ocean-going ships.The book has some interesting pictures of boats from around 1900, although its focus is the 1700s. It doesn't really consider how the melded traditions developed in the 1800s, but does observe that some elements persisted into the 1900s, and that the coastal and internal waterway trade was important. Slaves seem to have sometimes used boats to attempt escape (Spanish Florida was not so far away).

Patroons and Periaguas explores the intricately interwoven and colorful creole maritime legacy of Native Americans, Africans, enslaved and free African Americans, and Europeans who settled along the rivers and coastline near the burgeoning colonial port city of Charleston, South Carolina.Colonial South Carolina, from a European perspective, was a water-filled world where boatmen of diverse ethnicities adopted and adapted maritime skills learned from local experiences or imported from Africa and the Old World to create a New World society and culture. Lynn B. Harris describes how they crewed together in galleys as an ad hoc colonial navy guarding settlements on the Edisto, Kiawah, and Savannah Rivers, rowed and raced plantation log boats called periaguas, fished for profits, and worked side by side as laborers in commercial shipyards building sailing ships for the Atlantic coastal trade, the Caribbean islands, and Europe. Watercraft were of paramount importance for commercial transportation and travel, and the skilled people who built and operated them were a distinctive class in South Carolina.Enslaved patroons (boat captains) and their crews provided an invaluable service to planters, who had to bring their staple products?rice, indigo, deerskins, and cotton?to market, but they were also purveyors of information for networks of rebellious communications and illicit trade. Harris employs historical records, visual images, and a wealth of archaeological evidence embedded in marshes, underwater on riverbeds, or exhibited in local museums to illuminate clues and stories surrounding these interactions and activities. A pioneering underwater archaeologist, she brings sources and personal experience to bear as she weaves vignettes of the ongoing process of different peoples adapting to each other and their new world that is central to our understanding of the South Carolina maritime landscape.

“Patroons and Periaguas points maritime scholars in a fresh, exciting, and more interdisciplinary direction and therefore deserves much credit and consideration.”--South Carolina Historical Magazine“Lynn Harris has written a carefully researched study, drawing on archaeological, manuscript, material culture, and visual culture resources to argue that the water-based culture in the South Carolina Lowcountry from early settlement to the American Revolution was truly multicultural. Just as Charles Joyner argued in *Down by the Riverside* for a fusing of European and African practices into a new creole culture of rice cultivation, Harris demonstrates through examination of boat design, boat building techniques, and boat use on the rivers and bays along the South Carolina coast that African as well as indigenous American practices shaped the very forms of the periaguas used by planters to bring Carolina's fur and rice commodities to market and gave the enslaved patroons who built and mastered them a limited degree of autonomy.”?Constance B. Schulz, professor emeritus, department of history, University of South Carolina“Patroons Periaguas takes an important step beyond previous studies of class and race in a hierarchical Colonial South. Harris’s eidetic approach unites both the historical record and material culture of vernacular watercraft to uncover a syncretic society melding Native American, African and European cultures. She generates an infinitely more complex and nuanced perspective of Southern society.”?Paul E. Fontenoy, curator of maritime research and technology, North

Carolina Maritime Museum “A remarkable work that properly describes the melding of Native American, African, and European nautical traditions that created South Carolina's coastal shipping heritage. Harris's fine account of the evolution of the people and vessels of South Carolina is an exceptional contribution to the state's history and understanding the connection between South Carolina and the greater Atlantic world.”? Stephen R. Wise, author of *Lifeline of the Confederacy: Blockade Running during the Civil War*

About the Author Lynn B. Harris is an assistant professor in maritime studies at East Carolina University in Greenville, North Carolina. Harris was previously an underwater archaeologist with the South Carolina Institute of Archaeology and Anthropology, facilitating education and outreach programs within the local scuba-diving communities about their underwater heritage, while researching and documenting historic shipwreck sites and canoes in the rivers and along the coastline of the state.