

**BENJAMIN MAZYCK, THE MYSTERY
MAN OF GOOSE CREEK: A CURRICULUM
FOR THE STUDY OF EIGHTEENTH CENTURY SOUTH
CAROLINA LOW COUNTRY HUGUENOTS, RICE
PLANTATIONS, AND SLAVERY**



CHICORA FOUNDATION, INC.

The cover photograph is courtesy Anson Mills and the Carolina Gold Rice Foundation. It shows a field of organically grown Carolina Gold rice much as it would have appeared 200 years ago.

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A CURRICULUM FOR THE STUDY OF EIGHTEENTH CENTURY
SOUTH CAROLINA LOW COUNTRY HUGUENOTS,
RICE PLANTATIONS, AND SLAVERY**

FOR GRADES 3 - 12

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TABLE OF CONTENTS

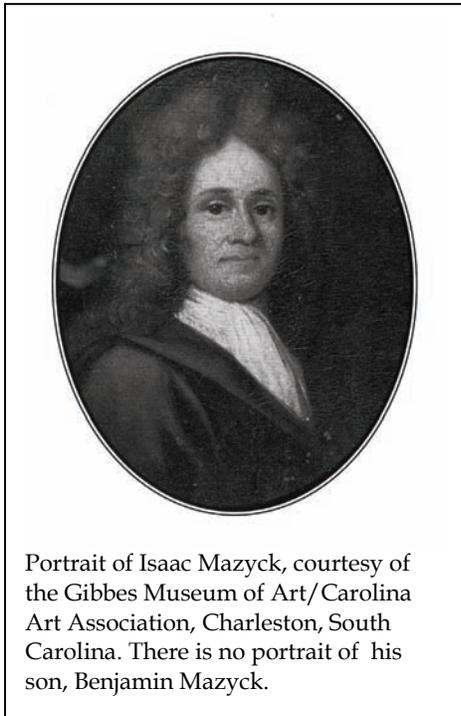
Introduction		1
<i>Benjamin Mazyck, The Mystery Man of Goose Creek</i>	1	
<i>Organization of the Lesson Plans</i>	2	
<i>Acknowledgements</i>	3	
Lesson 1. Religious Persecution		5
<i>Objectives</i>	5	
<i>Lesson Background Materials</i>	5	
<i>Lesson Activities</i>	7	
<i>Suggested Resources</i>	11	
<i>Handouts</i>	12	
Lesson 2. Rice		23
<i>Objectives</i>	23	
<i>Lesson Background Materials</i>	23	
<i>Lesson Activities</i>	28	
<i>Suggested Resources</i>	32	
<i>Handouts</i>	34	
Lesson 3. Slavery		45
<i>Objectives</i>	45	
<i>Lesson Background Materials</i>	46	
<i>Lesson Activities</i>	48	
<i>Suggested Resources</i>	50	
<i>Handouts</i>	52	
Lesson 4. Life on a Rice Plantation		67
<i>Objectives</i>	67	
<i>Lesson Background Materials</i>	67	
<i>Lesson Activities</i>	70	
<i>Suggested Resources</i>	72	
<i>Handouts</i>	73	
Samples of Carolina Gold Rice		81

INTRODUCTION

Benjamin Mazyck, The Mystery Man of Goose Creek

Benjamin Mazyck was a member of the Huguenot Mazyck family, third son of the immigrant Isaac Mazyck. Isaac escaped France shortly after the Edict of Nantes was overturned and fled to Carolina via Amsterdam and London. While in London he purchased a cargo of goods (family tradition suggests that he left France with £1,500) that he accompanied to Charles Town in 1686. This was the beginning of his mercantile career in South Carolina.

In Charles Town Mazyck became associated in business with Jacques LeSerurier and the Perdriau and de St. Julien families, all Huguenot ship owners and merchants. He married his partner's daughter, Mary LeSerurier, in 1693 and they had 11 children.



The Mazycks became significant and wealthy merchants, but left no plantation diaries, letter books, or journals. Few of the Mazycks were active in Carolina politics, and what activity there was ceased after the Revolution. There are few letters and even fewer clues to their economic, social, or mercantile activities. The Liberty Hall plantation, staying in the family for nearly 150 years, was not the subject of various plats, so there is also little cartographic evidence of their activities. And, since the property stayed in the family, there are relatively few deeds or other legal papers that might help us reconstruct the plantation and its economic importance.

In February 1737, Benjamin Mazyck received a 900 acre plantation on the northeast side of Foster's Creek from his father's estate. He then married Damaris Elizabeth Ravenel. Eventually the parents of five children, Daniel, Stephen, John, Charlotte, and Isaac, the Mazycks established their plantation residence on the Foster's Creek tract. Benjamin was also an active city merchant, and retained a residence in Charleston throughout his life, while continuing to enlarge his plantation land almost until his death. There is some evidence that, like other early plantation owners, Benjamin pursued a mixture of endeavors on his Foster's Creek plantation, including rice, brick making, cutting timber, and probably ranching. The area now known as Liberty Hall never seems to have had a country house, but was always a working plantation. There is good evidence that the neighboring Springfield Plantation, owned by Benjamin's nephew Stephen Mazyck, was considered the family's country retreat.

Although Benjamin Mazyck was described in property documents as a "gentleman of Charleston," his plantation was productive enough to supply provisions and animal forage for

Continental troops and State Militia men during the American Revolution. In April 1780, Daniel Horry's Regiment of Light Dragoons, encamped on the Mazyck plantation, requisitioned 12,000 weight of corn blades - which would have severely diminished Benjamin's own supply of animal fodder. Mazyck also sent "14 head of large full grown sheep" to Charles Town for the use of the Continental Army, hay and corn blades to Dorchester as animal fodder, and provided rice for troops in the area.

After the war, Benjamin submitted a claim for payment totaling £428.5.5. His statement included 408 cords of firewood, 115 bushels rough rice, 101/2 bushels clean rice, corn blades, rice straw, beef, and 102 leaden balls for muskets. For the "wages" due him for the work of his slaves, seven of them taken to labor on public works in Charleston from June 1776 to March 1780, he claimed an additional £30.0.0. Three of these slaves disappeared, "lost in said service." One young man, under nineteen years old but an expert boatman valued at £150, was removed from Charles Town and put into service on an American galley. When the ship was captured by the British, the slave was part of the prize. Two others, one a shoemaker, became British property when Charles Town surrendered.

After the Revolution, the Mazycks recovered as planters and businessmen, and when Benjamin died in 1800, an inventory was made of his personal property on his plantation. The property was appraised at £5,078.16.6, with most of the value (£4,660) in 74 slaves. Other assets included plantation horses, five wild horses, books, jewels, blunderbusses, a double barreled gun, old carts and wagons, crockery ware, an old silver watch, silver plate, two featherbeds, two bolsters, four pillows, four rugs, a chest of drawers, three mahogany bedsteads, a press, nine mahogany chairs, an easy chair, three mahogany tables, four looking glasses, nine pair sheets, twelve pillowcases and four tablecloths.

Mazyck's estate also had 15 slaves in Charleston, one of them an infant. The appraisers did not specify that the Charleston house was Mazyck's own property, so we may assume that by the age of eighty-five, he was living in the home of one of his children. By 1834, all of Benjamin's sons and grandsons had died, and the plantation, which had not been cultivated for many years, was sold at auction for only \$7,800.

So, Benjamin Mazyck remains somewhat of a mystery man. He had a profitable business in Charleston, a profitable rice plantation, was a Huguenot, supported the American Revolution, owned slaves, had a wife and five children, and lived to the old age of 85 years. Only archaeology at his home and plantation sites could help us learn more.

Although we cannot expand at this time on the life of Benjamin Mazyck, we hope that by using this Curriculum Guide, teachers will be able to bring the time period and lifestyles alive to students.

Organization of the Lesson Plans

These lessons plans are intended to supplement the professional report, [*Liberty Hall: A Small Eighteenth Century Rice Plantation in Goose Creek Berkeley County, South Carolina*](#), published as Chicora Foundation Research Series 62 in 2003 (ISBN 1-58317-057-X). You can borrow a copy through your local library's interlibrary loan program (consult your reference librarian) or you can purchase a copy from either your local book dealer or directly from Chicora Foundation. Everything you need to develop comprehensive lesson plans and challenge your students is included in this curriculum guide, but you may find that the scholarly publication will add another dimension to your efforts.

As you look through these lesson plans you'll notice that they are all organized similarly. We provide a section with *Objectives* that also includes the specific sections of South Carolina's Social

Studies Curriculum Standards adopted by the South Carolina State Board of Education in 2000. This will help you as you prepare your teaching plan for the year. Remember that the first number in the standards (such as the “3” in 3.1.1) means that the lesson plan addresses standards for third grade students.

We then provide detailed *Background Materials* that help you set the stage for your students by exploring some of the historical events surrounding the topic. Each lesson plan also includes *Lesson Activities* – suggestions to help you bring history alive to your students, providing activities, vocabulary words, and more. Wherever possible we have tried to integrate real historical documents into the lesson plans since we believe your students will benefit from actually seeing, handling, and learning from original source materials. In each case you’ll find that we have provided detailed answers and guides, helping reduce the time required for you to prepare and implement the plans. Finally, each plan includes *Suggested Resources*. Since we know that more and more teachers are using the web and integrating computers into their classrooms, we have particularly tried to point out web-based resources. Please be aware that web addresses included in the text are often wrapped for ease of layout. While all were active at the time of this publication, web addresses change, so you may find some inactive links. If you can’t track down what you’re looking for, contact us and we’ll try to help. You’ll also find plenty of other resources for your students, including additional reading. Like you, we believe that the web should be a supplement to traditional sources, not a replacement.

We are particularly excited that, at the back of the curriculum, you’ll find small samples of Carolina Gold rice – examples of the different types of rice that you can show your students to help make the discussions more meaningful. We believe that the ability to actually see and handle objects associated with the curriculum help make history come alive.

Acknowledgements

This curriculum was funded by Centex Homes, the sponsor of the Liberty Hall archaeological excavations. We appreciate their support of Chicora’s educational efforts and their concern to be good neighbors to those in the community.

We also want to thank the [Carolina Gold Rice Foundation](#) and [Anson Mills](#). They provided exceptional first-hand expertise concerning Carolina Gold rice, as well as donating the samples of the rice that are included with this curriculum. They are an excellent source of additional information.

We also want to thank all the Social Studies teachers at Westview Elementary School in Goose Creek, South Carolina, and their principal at the time, Dr. Michael Heitzler. They spent considerable time reviewing these lesson plans to make certain that they are actually materials suitable for South Carolina teachers and appropriate to elementary, middle, and high school students in South Carolina. Given the pressures on teachers today, we know that this extra effort was time consuming – but we greatly appreciate their dedication and interest.

Both the [Gibbes Museum of Art/Carolina Art Association](#) and the [South Carolina Historical Society](#) graciously permitted us to use items from their collection. We appreciate this kindness and concern for the education of South Carolina students.

Finally, we want to thank the [City of Goose Creek](#) for including our work at Liberty Hall on their web site. Rarely do municipal government web sites include meaningful historic resources – Goose Creek is to be applauded for taking this step.

LESSON 1.

RELIGIOUS PERSECUTION

Objectives

1. To identify the variety of religions that were accepted in South Carolina.
2. To explain why people of different religions were tolerated in South Carolina.
3. To understand the need of Huguenots to retain their original language.
4. To compare religious tolerance in South Carolina and your community today.
5. To recognize Huguenot names on area maps.

This lesson plan will assist teachers in meeting all or part of the following Social Studies Curriculum Standards:

- 3.1.1 State how personal changes are affected by the influence of peer groups.
- 3.1.2 Identify historical resources in the local community.
- 3.8 Demonstrate an understanding of the heritage of South Carolina.
- 3.10.3 Locate the physical and human characteristics (e.g., population) in South Carolina.
- 3.11.1 Discuss the patterns and types of migrations as they affect the environment, agriculture, settlement, economic development, and population change in South Carolina.
- 4.1.4 Recall the reasons for the voluntary/involuntary settling of North America by Europeans and Africans.
- 4.5.1 Discuss what it means to be a citizen.
- 4.9.2 Compare the causes and effects of human migration.
- 4.10.2 Explain how physical and human characteristics of places influenced human migration and settlement.
- 8.1.1 Discuss the nature, challenges, and contributions of ethnic and religious groups in South Carolina.
- 8.2.5 Describe the political and social divergence of South Carolina and other Anglo-American colonists from Europe.
- 12.4.4 Explain important factors that have helped shape American democracy, including religious freedom, and a history of slavery.

Lesson Background Materials

Religious persecution is the mistreatment of people who believe in a different religion or go to a different church than you do. In 1516, Martin Luther, a monk in Germany, began to question and challenge many of the teachings of the Catholic Church. His ideas spread across Europe, and his followers became known as Reformed Christians or Presbyterians; in France they were called Huguenots. In 1534, England's Parliament and King Henry VIII enacted the Supremacy Act, which led to the Anglican Church, the national Church of England. All non-Catholic Church Christian religions have become known as Protestants.

In France, the King, who was Catholic, and the government began to persecute the Huguenots. At first, the Huguenots were just mistreated, but in 1523 one of them was burned at the stake for his beliefs. In 1535, an edict from King Francis I ordered the extermination of the Huguenots, and for nearly 70 years, they were captured, tortured and executed, simply because of their religious beliefs. In 1598, King Henry IV, who had converted from being a Huguenot to a Catholic, signed the Edict of Nantes, which guaranteed the Huguenots political and religious freedom in France. Unfortunately, in 1685, King Louis XIV overturned the Edict, causing about 400,000 Huguenots to flee their own country, leaving their homes and businesses behind. Many emigrated to Belgium, Holland, Switzerland, England, South Africa, or the New World.

Between 1680 and 1710, about 347 Huguenots, plus about 295 of their children, settled in the colony of South Carolina. They immigrated here in search of religious freedom; the Fundamental Constitutions of Carolina said that the Church of England would be the government-supported church of the colony, but it also promised religious freedom to any person that believed in God, and allowed seven or more people to form a church that would be officially recognized by the colony. Any immigrant could apply to become a naturalized citizen of England. Any male with 50 acres of land could vote. And most importantly, there was religious tolerance: "No person whatsoever shall disturb, molest, or persecute another for his speculative opinions in religion, or his way of worship." The colony of South Carolina had the most tolerant religious policy of all the colonies, except for Rhode Island, and not only Huguenots, Presbyterians, Congregationalists and Baptists settled here, but also Quakers and Jews, who had been persecuted in both the colonies and Europe. Between 1790 and 1820, there were more Jews in Charleston than in any other American city.

The Huguenots were very proud of their French heritage, and traveled to the New World in groups of their friends and family, leaving virtually everything they owned behind. Once arriving in Charleston, they tended to stay close to the other Huguenots, and worked hard to keep their culture and customs alive. Because the Huguenots spoke French and attended their own church, the French Church, the English settlers began to persecute them for being different. The English settlers, of course, attended the Anglican Church. Many of the wealthier Huguenots also attended the Anglican Church, (as well as their own church) and were married in the Anglican Church. Their biggest fear was that they might be persecuted again in the future, and if they were married in their own church, it might not be legal, causing wives and children not to be able to inherit. The Lords Proprietors, who had invited the Huguenots to settle in South Carolina, tried to protect them, and finally, in 1697 the Commons House passed a naturalization act that granted all aliens "all the rights, privileges, powers and immunities whatsoever, which any person born of English parents may, can, might, could, or of right ought to have, use and enjoy." Any non-English settler could also take an Oath of Allegiance, swearing loyalty to the English King.

Huguenots settled in Charles Town, in Craven County on the Santee River forty miles north of Charleston, in the Orange Quarter (also known as Poitevin and St. Denis Parish) on the east branch of the Cooper River in Berkeley County, and in St. John's Parish in Berkeley County on the west branch of the Cooper River. They also settled in St. James Goose Creek Parish in lower Berkeley County, where their church was known as "L'Eglise francoise qui s'assembi sur Gouscrick," or "the French Church which meets on Goose Creek." Until about 1720, the Huguenots continued to speak and write in French, and to marry other Huguenots.

The immigrating Huguenots were an educated group of people. Some left their jobs in France as doctors and lawyers, others had been artisans or businessmen. When they arrived in Charleston, those that settled in the city worked as artisans (portrait artists, silversmiths, cabinetmakers) or merchants. The

more successful merchants went on to become factors, who owned wharves and sold goods directly to and from the ships. The Huguenots who settled outside the city became farmers and planters. Planters owned much larger farms, or plantations, and raised crops to sell to the factors. They used slaves as their labor, raised crops like rice and indigo, and became very successful.

By 1721, almost all Huguenots spoke and wrote in English. In 1741, a great fire in Charleston gutted the French Church, and it had to be rebuilt. In 1796, during another great fire in Charleston, the firemen dynamited the French Church building to keep the flames away from the ships and wharves. By that time, after attending both the French and the Anglican churches for so long, many Huguenots had become Anglicans. In 1844, the present building was completed, and the Huguenot Church is the oldest continuously active Huguenot congregation in the U.S. today. Every year a French Service is held, to commemorate the Edict of Nantes.

Lesson Activities

Activity 1

The day before the lesson, assign the background reading as homework.

1. Begin the lesson by having the students review the meaning and pronunciation of the vocabulary words:

Anglican	a member of the national Church of England
Catholic	a member of the Roman Catholic Church
Factors	merchants who sell directly to and from ships in port
Huguenot	a member of the French Presbyterian Church
Immigration	the movement of people to a foreign country
Merchants	buyers or sellers of goods
Naturalization	the gaining of the rights of citizenship to a country
Persecution	causing a person or a group of people to suffer because of their beliefs
Plantation	an agricultural estate worked by resident laborers
Planters	owners of plantations
Protestant	a Christian who is not a member of the Roman Catholic Church
Tolerance	acceptance of beliefs or practices that are different from your own

2. Explore what the Huguenot colonists were thinking and the methods used to achieve their goal (**Hint:** the French government sought to persuade the Protestants to return to the Catholic Church. The Huguenots were adamant in their beliefs and were willing to leave their homes and fortunes, and travel to South Carolina in order to practice their chosen religion).

3. Discuss with students how this affected the Huguenots. Be sure the students understand the courage of people like the Mazycks (How many of the students have moved to a different school, town, state, or country with their parents? How did this make them feel?)

4. Explore the issue of religious persecution today. The vast majority of the world's governments respect religious freedom. Indeed, most have accepted one or more of the international instruments that explicitly protect that right. For example, 144 countries are parties to the [United Nation's International Covenant on Civil and Political Rights](#), which acknowledges the right of every human being "to have or to adopt a religion or belief of his choice" and "either individually or in community with others and in

public or private, to manifest his religion or belief in worship, observance, practice and teaching." All of these countries have pledged "not to discriminate on the basis of religion." Another resource is the [Center for Religious Freedom](#), an organization that was founded in 1941 by Eleanor Roosevelt and Wendell Wilkie. Also check out the organization [Ontario Consults on Religious Freedom](#). This site has a very broad range of essays and information, including overviews of the [world's major religions](#) .

5. Explore what some of the founding fathers had to say about religious persecution and, especially, religious freedom:

I have examined all the known superstitions of the World, and I do not find in our particular superstition of Christianity one redeeming feature. They are all alike, founded on fables and mythology. Millions of innocent men, women and children, since the introduction of Christianity, have been burnt, tortured, fined and imprisoned. What has been the effect of this coercion? To make one half the world fools and the other half hypocrites; to support roguery and error all over the world The clergy converted the simple teachings of Jesus into an engine for enslaving mankind . . . to filch wealth and power to themselves. [They], in fact, constitute the real Anti-Christ.

Thomas Jefferson

It does me no injury for my neighbor to say there are twenty gods, or no God.

Thomas Jefferson

Question with boldness even the existence of a God; because, if there be one, he must more approve of the homage of reason, than that of blind-folded fear.

Thomas Jefferson

I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Greek Church, by the Turkish Church, by the Protestant Church, nor by any church that I know of. My own mind is my own church.

Thomas Paine

My country is the world, and my religion is to do good.

Thomas Paine

Persecution is not an original feature in any religion; but it is always the strongly marked feature of all religions established by law.

Thomas Paine

Of all the animosities which have existed among mankind, those which are caused by difference of sentiments in religion appear to be the most inveterate and distressing, and ought most to be deprecated. I was in hopes that the enlightened and liberal policy, which has marked the present age, would at least have reconciled Christians of every denomination so far that we should never again see the religious disputes carried to such a pitch as to endanger the peace of society.

George Washington

. . . the path of true piety is so plain as to require but little political direction.

George Washington, 1789, responding to clergy complaints that the Constitution lacked mention of Jesus Christ

If they are good workmen, they may be from Asia, Africa or Europe; they may be Mahometans [Muslims, followers of the Prophet Mohammed], Jews, Christians of any sect, or they may be Atheists....

George Washington, to Tench Tighman, March 24, 1784, when asked what type of workman to get for Mount Vernon

. . . I beg you be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution.

George Washington, to United Baptists Churches of Virginia, May, 1789

All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean [conduct] themselves as good citizens, in giving it on all occasions their effectual support.

George Washington

When a religion is good, I conceive it will support itself; and when it does not support itself, and God does not take care to support it so that its professors are obliged to call for help of the civil power, 'tis a sign, I apprehend, of its being a bad one.

Benjamin Franklin

Activity 2

Distribute copies of the 1780 Map of the Carolinas to the students.

1. Have the students identify and recognize the locations and names of the old parishes.
2. Using a modern map of South Carolina, and using rivers to locate old boundaries, locate where those parishes would be today, in contrast to our current counties.

Activity 3

Have the students examine the list of Huguenot surnames.

1. Using the modern map of South Carolina and the current map of Berkeley County, look for Huguenot names on rivers, towns, or other areas.
2. Using the phone book, see how many of these surnames are still found in the Charleston area.
3. Discuss with the students the different ways the Huguenots left their impression on South Carolina (**Hint:** names, church, history, intermarriage of families, plantations, insistence on religious tolerance).

Activity 4

Have the students examine the list of French first names, then lead the class in discussion with these questions:

1. Do you have any of these names?
2. Do you know someone with one of these names?
3. Do any of these names have English counterparts (i.e., Henri = Henry, Elizabet = Elizabeth)? What do you think they are?

Activity 5

Have the students examine the 1716 letter from Isaac Mazyck to his son. If someone in the class is fluent in French, have them read the French letter aloud – allowing the other students to follow along using the translation. Working in small groups, students will read and discuss the document. Help them understand why the Huguenots continued to communicate in French, even though they were living in an English territory (**Hint:** pride in family heritage, difficulty learning the new language).

Activity 6.

Divide the class into two teams: one team should be small, with no more than four students in it, to imitate the proportion of French to English speakers in the Colony. The smaller team will have copies of the French phrases. Have the two teams of students attempt to talk to each other, when one team speaks only English and the other only French.

1. How do they feel about each other? Do they feel frustrated? How easy or difficult is it to convey simple ideas – how easily do they think it would be to convey much more complex ideas and thoughts? Do the English speakers feel angry that the French aren't speaking English? Do the two groups tend to associate mostly with their own group?
2. Discuss how their feelings may mirror those of the English colonists and their new Huguenot neighbors.
3. Look for parallels to this issue today.

Activity 7

The day before the lesson, assign the reading, "Oaths and Pledges."

1. Begin the lesson by having students review the meaning and pronunciation of the vocabulary words in the handout:

Allegiance	the loyalty owed by a citizen to the government
Citizenship	the status of being an inhabitant of a city or country, often associated with special rights and privileges
Constitution	the fundamental principles of a nation that determine the duties and power of the government and guarantee certain rights to the people
Liberty	freedom from the arbitrary or oppressive control of a government
Justice	establishment of rights according to the rules of law
King	a male monarch or ruler who inherits his position and rules for life

Pledge	to bind oneself to a certain performance or principles
Oath	a solemn statement of the truth of one's words or promise to do something
Obligation	committing oneself to a course of action

2. Compare and contrast the three different oaths that have been used in South Carolina. How are they different? How are they the same? Why do we say the Pledge every day? Explore the possible conflict with some religions (for example, Society of Friends [Quakers] who do not take oaths; they believe that you should tell the truth all the time. Taking an oath implies that there are two types of truthfulness: one for ordinary life and another for special occasions.)

3. When Presidents and other federal officials take their oaths of office, they often place their hand on a Bible and conclude their oaths with the words "so help me God." Some see these practices as evidence that the founders never intended separation of church and state. But this conclusion doesn't follow: the Constitution doesn't require Presidents or other federal officials to place their hand on the Bible or say the words "so help me God." Quite the contrary, those sections of the Constitution that deal with oaths of office are completely secular in content and, as such, constitute evidence that the framers intended separation. For example, the Presidential oath of office is described in Article II, Section 1 of the Constitution:

Before he enter on the Execution of his Office, he shall take the following Oath or Affirmation:--"I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my Ability, preserve, protect and defend the Constitution of the United States."

Nothing in this section requires that the oath of office be taken on the Bible. Neither do the words "so help me God" appear in the oath. While Presidents often include this phrase in their inauguration ceremonies, the words are customary; they are not required by the Constitution and have no legal significance.

Suggested Resources

Books

- Butler, Jon
1983 *The Huguenots in America: A Refugee People in New World Society*. Harvard University Press, Cambridge. ISBN 0-674-42321-0
- Edgar, Walter
1998 *South Carolina: A History*. University of South Carolina Press, Columbia. ISBN 1-57003-255-6
- Gannon, Peter Steven
1987 *Huguenot Refugees in the Settling of Colonial America*. The Huguenot Society of America, New York.

Web Sites

[South Carolina Huguenot Connections](#) – information about the Huguenots in the Carolina

[Huguenot Society of South Carolina](#) - information about their resources and the Huguenot Church

[Huguenot Historical Society](#) - an introduction to the Huguenots

Sites on religious freedom and persecution

<http://crf.hudson.org/>

www.religioustolerance.org

Field Trip

The French Huguenot (Protestant) Church - on the corner of Church and Queen streets, Charleston, S.C. It is the first and last French Protestant congregation in America. Contact: Huguenot Heritage Hall, 44 Queen Street, Charleston, SC 29401, 843-722-4385. Office hours are Monday through Thursday from 9:00am to 2:00pm.

If you can't go in person, check out these web resources:

[National Park Service, Charleston buildings](#)

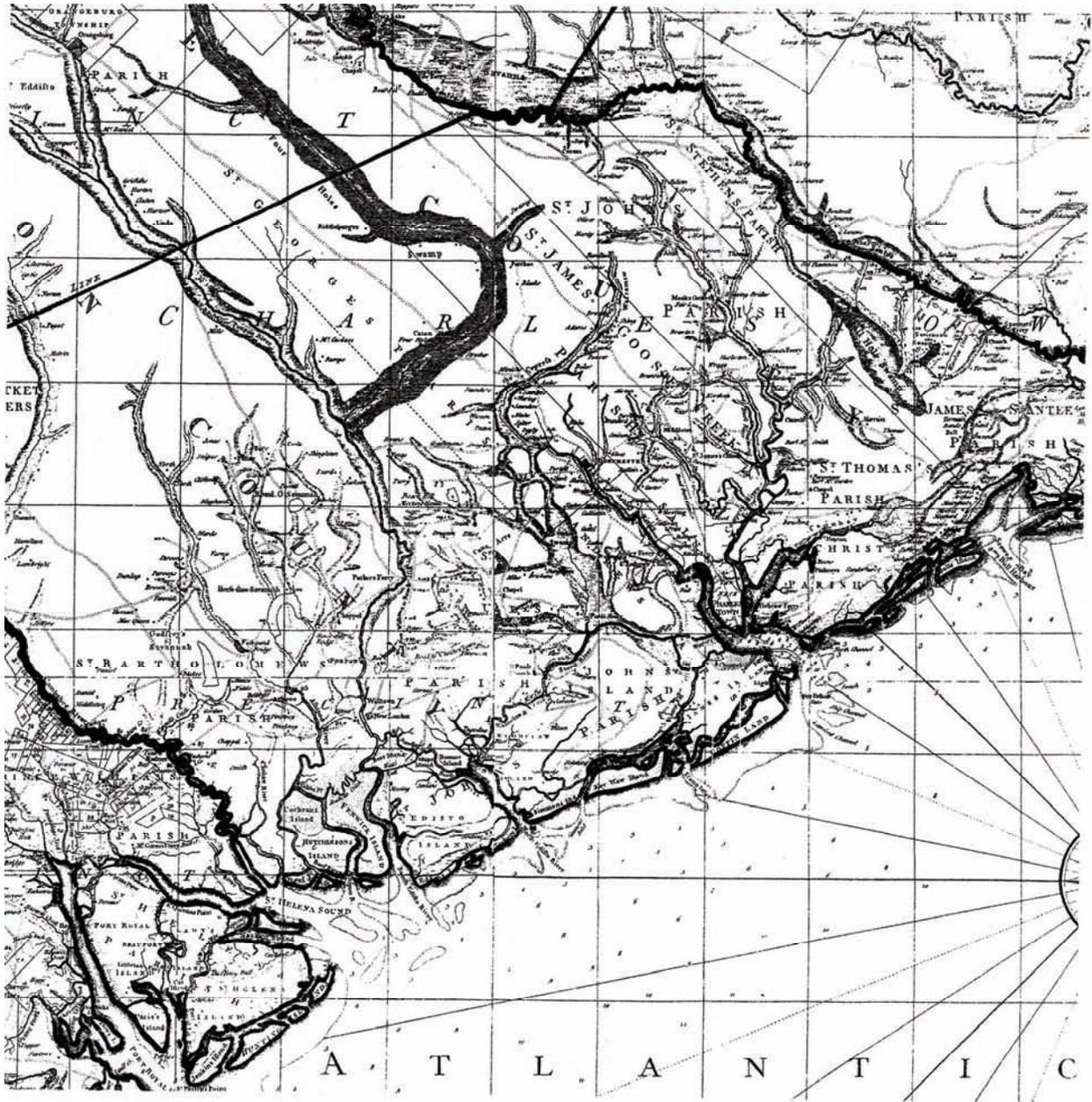
[French Huguenot Church](#)

Handouts

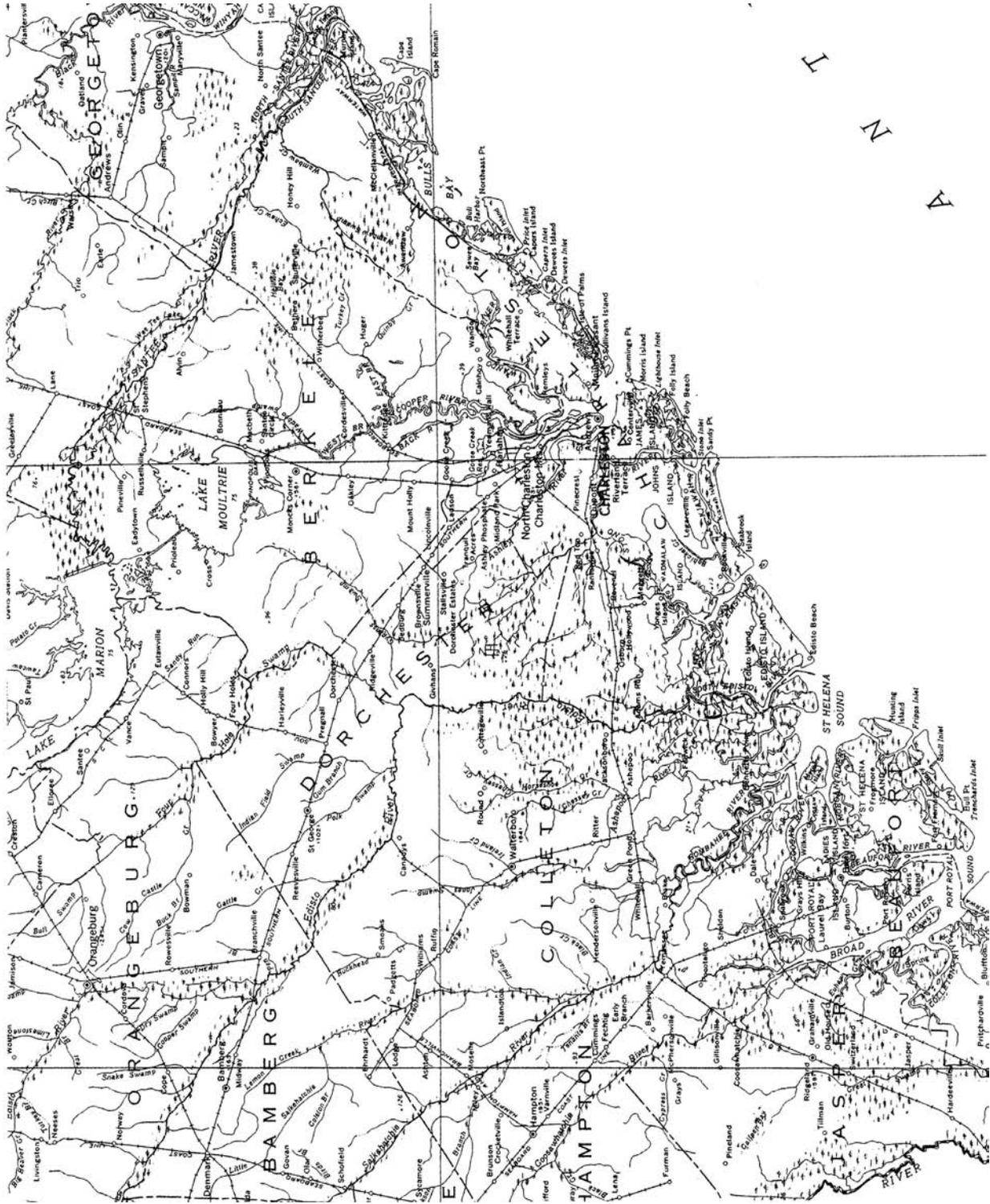
On the following pages are a series of master copies of various maps, lists, and documents referenced in the above lesson plans. These include:

- ❖ A portion of the 1780 Map of the Carolinas - showing the parish lines and other features along the South Carolina coast from Port Royal Sound northward to Bulls Bay.
- ❖ A portion of a modern map showing approximately the same area.
- ❖ A portion of a modern map with the parish lines added.
- ❖ A portion of a current map of Berkeley County.
- ❖ A list of Huguenot surnames
- ❖ A list of French first names
- ❖ A copy of the original 1716 letter from Isaac Mazyck to his son as well as a translation.
- ❖ French phrases.
- ❖ Various oaths.

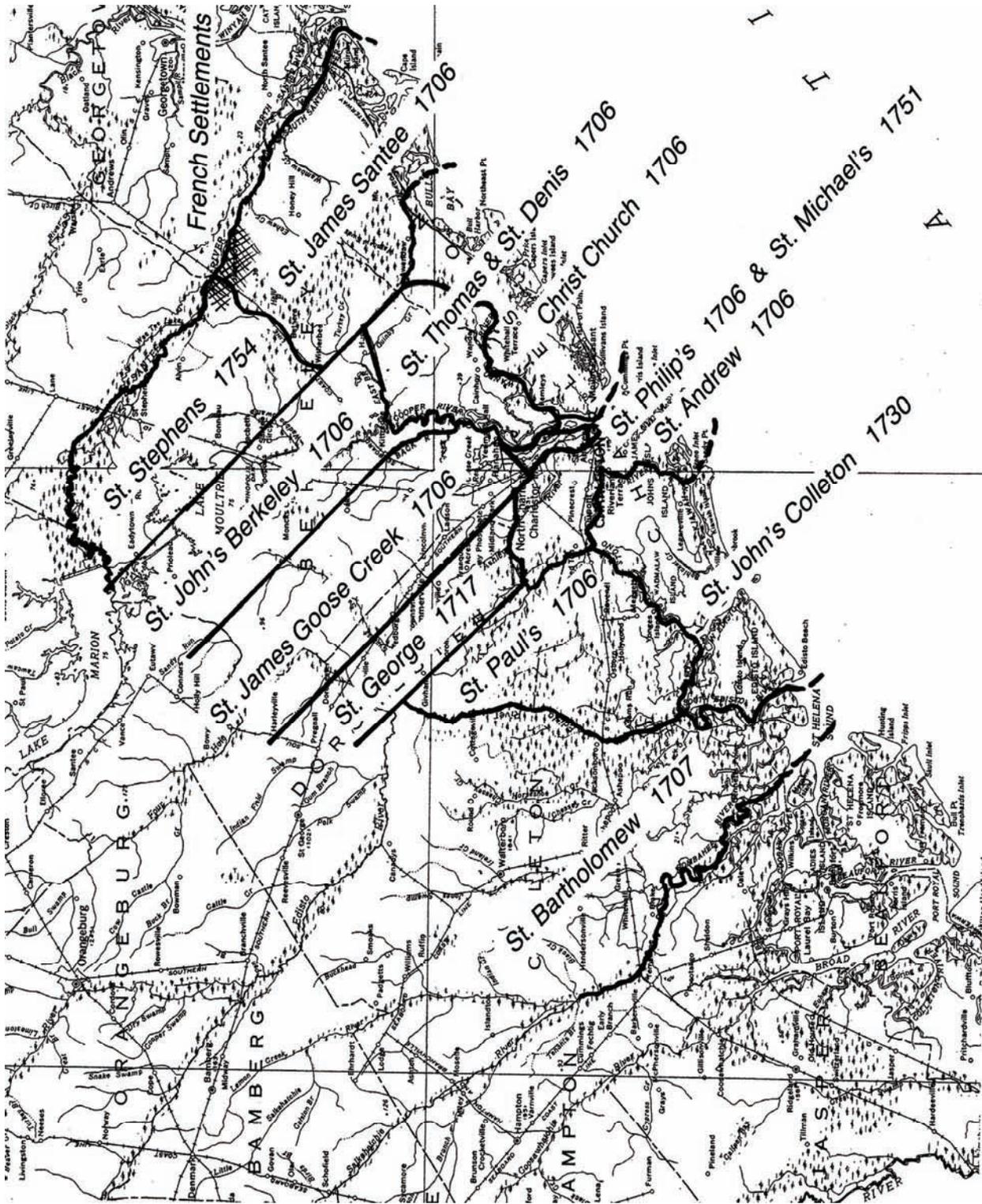
1780 Map of the Carolinas



Modern Map of the South Carolina Low Country



Modern Map with Parish Lines Added



List of Huguenot Surnames

Annant	LePlain
Avila	LeSerrurier
Bacot	Lesesne
Baton	Manigault
Bisset	Marion
Bochet	Mazyck
Boisseau	Mesmi
Bonhost	Moreau
Bonneau	Pasquereau
Bonnet	Peronneau
Borean	Peyre
Bremere	Poinsett
Bruneau	Poitevin
Carrion	Porcher
Carron	Prioleau
Carrierre	Prudhomme
Chasteigner	Ravenal
Cordes	Riuedoux
Cuttoneau	Saint-Julien
Dassau	Serr
DeFarcy	Serurier
DeLonguemare	Simons
DeSaussure	Thisbon
Desseline	Torquet
Deveaux	Traisevent
Dubose	Trouillart
DuGue	Valentin
DuPont	Videau
Dupre	Villepontoux
Fleury	You
Fochereau	
Fort	
Franchomme	
Fromaget	
Gaillard	
Gendron	
Geurin	
Godin	
Guerard	
Horry	
Huger	
Jovett	
Juin	
Laurens	
LaSalle	
LeBrasseur	
Legare	

French First Names

Male	Female
Alexandre	Anne
Charles	Elizabet
Jacques	Jeanne
Jean	Madelaine
Laurent	Margueritte
Phillippe	Marianne
Pierre	Marie
	Susanne

De France le 12. Juillet 1716.

Mon Cher fils

Comme j'ay oublié d'imaginer amours grand son de marcher
 2. Page pour des yeux de Rouge et de. Rutiliens sans que je
 t'ay fait la présente pour lui dire que ma porte se
 des Page 30 sol ou 31 font asé bon tu sais que pour
 quel grandeur il faut quelle soit. grand aussi un autre
 fort plus vieux qui fra que la refolte ne sera pas si bon
 ni si abondante femp pour les que pour elle qui
 pouvant pas destreindre l'herbe elle vient plus vite que
 La pen rouer. il est a foudre que les grandes pleurs
 cause beaucoup de malade vairs le mois septembre de
 1709. pitche n'est ni plus par venir il f'ont un supple
 une fièvre lente de plus que ce ne soit la vaine de
 fort maigre; mais nous porten ton bien. Dux n'est ni
 de et Julien reparte beaucoup mieux il repromme. Dux
 Julien estoit de fandi pour l'ambassade. l'ave m. Miffant
 mais il a tem l'œil pour ne pas faire le voyage. que a été
 oblie de le redire; je vous recommande de l'œil et de son f'ont
 de vivre toujours d'en une bonne amitié et de ne l'œil pas
 de faire ce que je vous ais recommandé. presque par le m. l'œil
 et d'aprendre promptement ce que vous d'ail apprendre
 toujours beaucoup de respect pour votre grand mère. sera m.
 moyen quelle vous aimera toujours. a suré la. demeurera
 mes compliments a son mes parents à Dieu mes Cher enfant
 et suis

Je suis affectueux
 Père
 Isaac Mazyck

vous fere mere vous m'avez
 mon Jean Gaillard est mort il y a
 5 a 6 semaines il a laissé plus de 12 mille
 livres de bien. suron d'ail m. la remander
 en 7 a 8 jours avec le fils de mon marran d'ail

que les pages 30 sol ou 31 font asé bon tu sais que pour quel grandeur il faut quelle soit. grand aussi un autre fort plus vieux qui fra que la refolte ne sera pas si bon ni si abondante femp pour les que pour elle qui pouvant pas destreindre l'herbe elle vient plus vite que La pen rouer. il est a foudre que les grandes pleurs cause beaucoup de malade vairs le mois septembre de 1709. pitche n'est ni plus par venir il f'ont un supple une fièvre lente de plus que ce ne soit la vaine de fort maigre; mais nous porten ton bien. Dux n'est ni de et Julien reparte beaucoup mieux il repromme. Dux Julien estoit de fandi pour l'ambassade. l'ave m. Miffant mais il a tem l'œil pour ne pas faire le voyage. que a été oblie de le redire; je vous recommande de l'œil et de son f'ont de vivre toujours d'en une bonne amitié et de ne l'œil pas de faire ce que je vous ais recommandé. presque par le m. l'œil et d'aprendre promptement ce que vous d'ail apprendre toujours beaucoup de respect pour votre grand mère. sera m. moyen quelle vous aimera toujours. a suré la. demeurera mes compliments a son mes parents à Dieu mes Cher enfant et suis

Translation of 1716 Letter (courtesy Charleston Historian Sarah Fick)

From Carolina, July 12, 1716, Isaac Mazyck wrote his sons, at least one of whom was probably Isaac Mazyck II, who studied in England and Ireland for seven years before returning to Charleston in 1723 to enter his father's import/export business.

From Carolina, 12 July 1716

My dear sons.

I forgot to ask Monsieur Gendron to buy me two cages for red birds (with separations to hold two birds) and four rat traps; I need you to ask him to bring me the trap and cage. Not too grand, 30 sol [unit of money] will be good.

We have had strong rains which did not destroy the crop, but I fear that the great rain might cause much sickness in the months of September and October. Peter [Isaac II's younger brother] almost always has a fever but is strong despite it. We are all well, thanks be to God. Monsieur St. Julien is doing much better, but Joseph St. Julien was prevented from traveling, for fear he would be obliged to return.

I recommend to you and your brother to live always in harmony, and that you always have much respect for your grandmother; assure her of my respect. My compliments to you, God bless my dear children.

Your affectionate father,
Isaac Mazyck

P.S. Your dear mother sends her love.
Monsieur Gean Gaillard died 5 or 6 weeks ago . . .

French Phrases

French	Pronunciation Guide	English
Pardon. Pouvez-vous me dire l'heure?	Pardawgn. Poovay voo mer deer lurr?	Excuse me. Can you tell me the time?
Bonjour, nous ne nous connaissons pas, je crois.	Bawngzhoor, noo ner noo konessawng pa zher kraw.	Hello, we haven't met.
Je m'appelle _____	Zher mappel _____	My name is _____
Comment voys appelez-vous?	Kommahng voo zaplay voo?	What's your name?
Je me suis perdu.	Zher mer swee pehrdew.	I'm lost.
Est-ce que vous pouvez me montrer ou je suis sur la carte?	Ess ker voo poovay mer mawngtray oo zher swee sewr la kart?	Can you show me on the map where I am?
Vous etes de quelle region de Caroline?	Voo zayt der kel reyzyawng de caroline?	What part of Carolina are you from?
Je suis avec ma famille et amis.	Zher swee zavek ma fame ay amee.	I am with my family and friends.
Ca cous plait ici?	Sa voo pleh eessee?	Do you like it here?
Nous donnons une soiree. Pouvez-vous venire?	Noo donawng ewn swaray. Poovay voo verneer?	We are having a party. Can you come?
Quelle belle journee!	Kel bell zhoornay!	What a lovely day!

Certificate of Citizenship or Naturalization of Elias Prioleau

Cert. Naturalization Elias Prioleau, Minister of ye Gospel 1697, Carolina.

The Rt. Hon'ble Joseph Blake, Esq., one of the true and absolute Lords and Proprietors of Carolina, Commander-in-Chief, Vice-Admiral and Governor General of South Carolina.

To all Judges, Justices, Magistrates, Ministers and Officers, Ecclesiastical and Civil, and to all persons whatsoever, to whom this shall come to be seen, herd, read or known. - Greeting.

Know ye that Elias Prioleau, Minister of ye Gospel, and Janne, his daughter, born under the allegiance of the King of France, hath taken the oath of allegiance to our most Royal Sovereign, William the Third, over England, Scotland, France and Ireland, King, Defender of the faith, and hath done every other thing which by Act of Assembly, made at Charlestown, in the ninth year of the Reign of our Sovereign Lord King William, Anno Dom. one thousand six hundred and ninety-six and seven, entitled an Act to make aliens free of this part of this Province, and for giving liberty of conscience to all Protestants, he was required to do, and fully and effectually, to all intents, construction and purposes qualified and capacitated, to have, use and enjoy all the privileges, powers and immunity of any person born in the kingdom of England, to certify which I have hereunto sett my hand and affixed the public seal of the province at Charlestown, this third day of June, Anno 1697. JOSEPH BLAKE

Oath of Allegiance, United States of America

1929, Rule 8, Subdivision C; Bureau of Immigration and Naturalization Services

I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I will bear arms on behalf of the United States when required by the law; that I will perform noncombatant service in the Armed Forces of the United States when required by the law; that I will perform work of national importance under civilian direction when required by the law; and that I take this obligation freely without any mental reservation or purpose of evasion; so help me God.

Two Versions of The Pledge of Allegiance

I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one nation, under my flag, indivisible, with liberty and justice for all. (This is the original version, written by Francis Bellamy in 1892).

I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one nation, under God, indivisible, with liberty and justice for all. (Revised by Act of Congress, 1954)

LESSON 2.

RICE

Objectives

1. To identify different crops the colonists tried.
2. To explain in discussion an understanding of rice cultivation and illustrate the use of land for rice production.
3. To understand how the growing of rice affected the growth of plantations and use of slavery.
4. To understand the differences in prices of different crops when they are sold.

This lesson plan will assist teachers in meeting all or part of the following Social Studies Curriculum Standards:

- 3.9.2. Use maps to analyze the location and spatial distribution of physical and cultural features in South Carolina.
- 3.10.2 Locate the physical and human characteristics (e.g., population) in South Carolina.
- 3.10.3 Locate the physical and human characteristics in his or her community and in nearby communities.
- 3.10.4 Describe how physical and human processes work together to shape places and regions in South Carolina.
- 3.12.1 Identify ways in which people modify the physical environment.
- 4.1.14 Explain the changes in agriculture and its effects on the United States before 1977.
- 4.6.3 Display spatial information on maps and other geographical representations.
- 4.6.4 Explain connections between places.
- 4.14.1 Define trade and explain its benefits.
- 4.14.2 Define imports and exports and give examples of each.
- 4.14.3 Discuss how interdependence among nations and regions is influenced by its imports and exports.
- 8.2.4 Explain ways in which South Carolina and other colonies addressed the labor shortage, including slavery.
- 8.8.2 Describe and locate physical characteristics such as landforms, drainage patterns, climate regions, and the natural resources in South Carolina.
- 8.8.3 Explain how people interacted with their physical environment to create distinctive regions in South Carolina.
- 12.8.2 Describe geographic patterns and types of migration as they have affected settlement, population change, economic development, natural resources, and ecosystems.

Lesson Background Materials

The colonists experimented with a variety of crops in South Carolina, including rice, indigo, citrus, olives, and silk worms. Although they grew provision, or food, crops to feed their families, there was always a search for a money crop that could be sold and bring greater wealth to the plantation, its owner, and his family.

Rice (*Oryza* spp.) is a member of the grain or grass family (Poaceae). Two species (out of about 22 recognizable species) are cultivated: *Oryza glaberrima* in West Africa and *O. sativa* in the rest of the world. Researchers generally define two broad groups (of the thousands of “varieties”) within *O. sativa*, the so-called “indicas” and “japonicas.” Since these two groups cannot be easily crossbred, it is likely that they separated early in the history of rice cultivation. The japonica types have short grains (and are known as “short-grained rice”) and are sticky when cooked, while the indica types (often called “long-grain rice”) have long grains and are drier when cooked. This cooking quality of rice is determined by the percentage of the starch components, including amylose and amylopectin. If low (10 to 18%), the rice will be soft and sticky. If high (25 to 30%) the rice will be hard and fluffy.

Rice was not an important crop in medieval Europe. While plentiful in the Orient, its weight and the long journey did not encourage its trade except to the very wealthy. With the beginning of European colonialism in the eighteenth century, curried meats, vegetables, and rice gained much wider acceptance. At first, rice was only found on the tables of the wealthy, where it was considered elegant to show off one's wealth. Gradually Dutch plantation owners in Indonesia introduced rice meals to the Netherlands, where they became favorite dishes.

Many accounts describe rice as an accidental discovery that suddenly changed the social and economic aspects of the Carolina colony. Actually, rice was one of the earliest crops planted to support the colony. In 1671 a barrel of rice was brought into the colony, with another barrel sent in 1672, possibly for seed. Rice was noted as being planted in 1685 and again in 1688. By 1691 the Legislature granted a patent on an “improved engine to husk rice.” So while we may wish to remember the Madagascar rice given to Henry Woodward around 1685, rice was very much a part of the Carolina colony for nearly two decades before that date.

Initially the rice in South Carolina was grown as an upland crop. It depended on rainfall to provide the water it needed for growth. The crop was grown like other provision crops, such as peas and corn and was often combined with other activities, such as ranching. Gradually Carolina planters shifted cultivation to the swamps – areas that were naturally wet – with this move apparently coming about 1720.

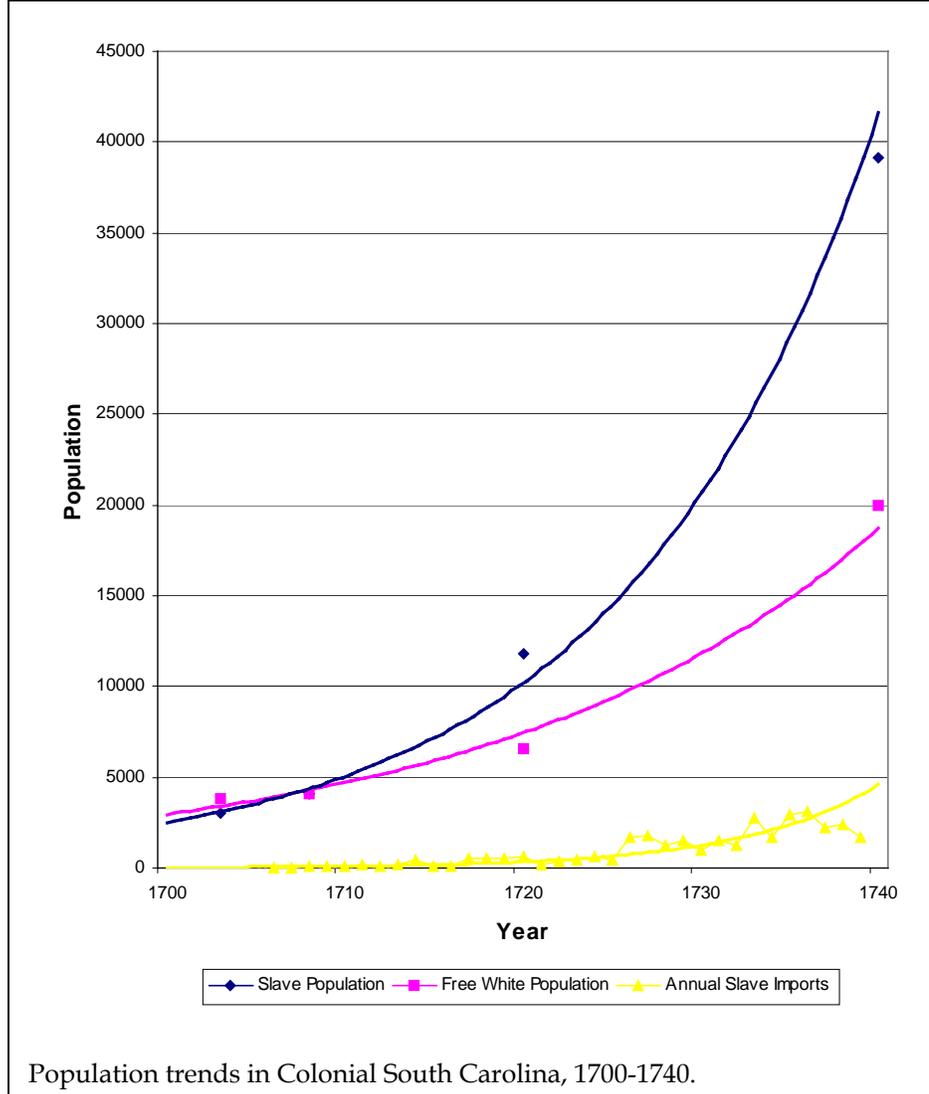
The development of the fabled Carolina Gold rice is not well understood and scholars today are still conducting studies trying to determine when and how this particular type of rice was introduced. What is known is that the Carolina Gold rice was especially sought after and demanded premium prices. Much of the seed was lost in the late nineteenth century and it has only been within the last 20 years that there has been a movement to re-introduce Carolina Gold into the South Carolina lowcountry. This particular type of rice might grow very tall – 4 or 5 feet – and its distinctive color when ripe gave rise to the name, “Carolina Gold.” The resulting rice also had a very distinctive flavor – very different from the mass produced white rices seen commercially today. In addition, the grains were especially long and very white – making Carolina Gold highly esteemed by chefs.

Rice developed into a very profitable crop in the Goose Creek area, and for the Mazyck family. The rice was grown on inland swamps, which were irrigated by natural springs, or by water that was stored in and distributed from ponds; by building ditches and a series of dams, the plantation owner could flood and then drain the rice fields. A series of earthen banks divided the large field area into a series of smaller fields. William Bull discussed rice production in 1770:

Many large swamps, otherwise useless, and affording inaccessible shelter for deserting slaves and wild beasts have been drained and cultivated, with such banks as to keep out torrents of water in planting season, and, by reservoirs, supply artificial rain when

wanted; thus while a nuisance is removed, a great quantity of our best land has been acquired.

In other words, it was an advantage to have swampy land in Goose Creek, because with the addition of dams, ditches and earthen banks, it could be easily used for growing rice. Seasonal floods, or freshets, were a big problem - too much rain could overflow the ponds and ditches, washing away the rice or flooding it to the point of rotting the plants. Droughts, or periods of too little rain, would cause the ponds to dry up, and then the rice could not be irrigated, and would dry up before producing grain. The crops were also dependent on slave labor; in 1748, it was estimated that one slave could work between 1 and 3 acres of rice, producing about 2200 pounds or 49 bushels of rough rice, and still have time to work on the



Population trends in Colonial South Carolina, 1700-1740.

provision crops. Plantation owners began to purchase slaves from the rice cultivating areas of Africa, including Senegal, Gambia, and Sierra Leone. These slaves already knew how to grow rice in their own countries, and did not require as much training when they arrived in South Carolina. The focus on rice dramatically increased the demand for enslaved Africans.

Tidal rice cultivation (the best known tidal area, of course, is around Georgetown) probably began as early as 1738, although it took another 50 years for the transfer to be completed. Many scholars believe that the American Revolution provided the motivation for this shift from growing rice in the swamps to the tidal marsh. The Revolution destroyed many of the plantations, fields, and systems necessary for swamp cultivation - and this provided an impetus for the new system of cultivation. By the 1790s, tidal fields had come to represent South Carolina rice planting. The seats of the wealthiest planters were along Goose Creek, the Cooper, Edisto, Combahee, Santee, and Waccamaw rivers. While inland swamps had produced between 600 and 1,000 pounds of rice per acre, by the 1790s tidal rice on a postwar tidal planters could make 1,200 to 1,500 pounds - a slave could make five times as much rice on a postwar

tidal estate as on a pre-Revolutionary inland plantation, averaging between 3,000 and 3,600 pounds per worker. Coastal land values also rose, with improved tidal swamp selling for two to three times as much as inland swamp – increasingly restricting the opportunities to the already wealthy.

Rice fields in low areas, however, had to be prepared from the swampland; trees and shrubs were cut down and removed, exposing a muddy field. Then earthen dams were built at either end of the field - one dam held water back in a pond and could be opened to let water in to flood the fields twice a year.



Planting rice (from *Harpers New Monthly Review*)

Another dam was at the lower end of the field, and would keep the water in the field until the owner had it opened to drain the field. Canals and ditches were made connecting the dams and the field areas, and earthen banks were built to create the smaller fields. The slaves did all this work. During the year, the slaves would also make sure every ditch, dam, canal and bank was in good condition.

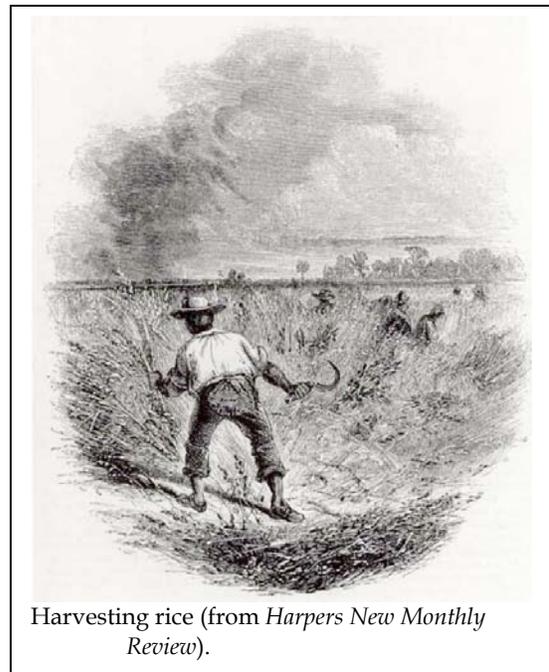
Rice seeds had to be planted individually in muddy fields in March and April. Until the plants were two feet high, the fields needed to be weeded with heavy iron hoes and by hand.

Once the rice was grown, it needed to be gathered from the fields and processed, which took even more time and labor. From early September to early October, the crop would be cut with sickles and

stacked in the drained fields to dry. When dry, the cut rice stalks, or straw, was bound in bundles or sheaves and carried to the stack or barn, either on the heads of slaves or on "flats," or flat-bottomed boats built to navigate the ditches in the canals in the rice fields. There the rice would wait for further processing.

In the barnyard, the rice had to be separated from the straw, by flailing. The rice bundles were placed in rows on the ground, with the rice heads all on one side. Slaves would then walk down the rows of bundles, swinging a flail. The flail is a wooden pole, or handle, with a shorter pole hanging from one end. By holding the handle and swinging down, the shorter pole can beat the bundles of rice, separating the heads of rice from the straw, producing "rough rice," which was collected in baskets.

The next step was milling, which removed the indigestible hulls from each grain of rice. This was done by placing the rough rice in a wooden mortar, and pounding it with a wooden pestle. It took a lot of practice to do this without breaking the rice. By using a tapping and rolling motion, a skilled slave could produce 95% unbroken, whole rice, while a less skilled or tired worker could easily shatter half the rice. This was an extremely important task - because the rice would be divided into "whole rice" which was exported, "middling", which were partially broken and put



Harvesting rice (from *Harpers New Monthly Review*).

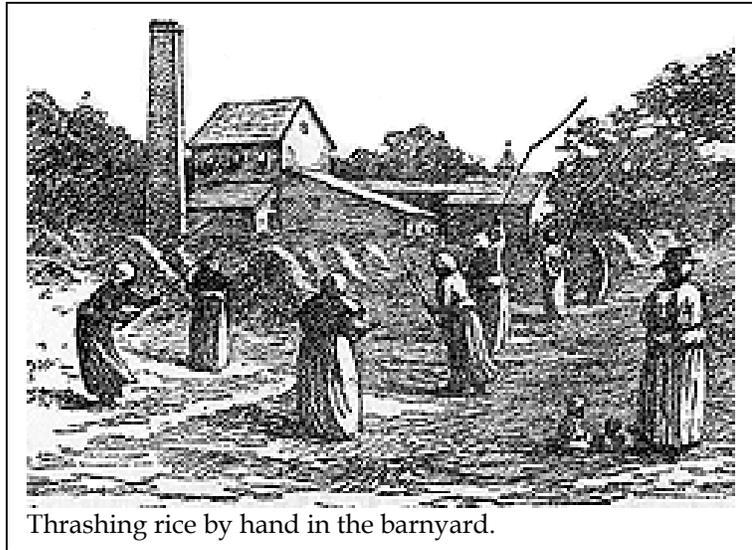


Sheave of rice

aside to be eaten by the planter's family, and "small rice", or small broken grains (sometimes called rice "grits") that would be given to the slaves. All milling also produced a small amount of rice flour - this flour would spoil very quickly and had to be used immediately. Generally it was taken by the slaves, who liked its sweet taste. A second pounding in the mortar removed the inner skin, or bran, from the rice. This resulted in a white color, and the rice without the fatty bran was less likely to grow rancid during its long transatlantic voyage to Europe. Eventually mills - powered by animals or water - were used to pound the rice.

After the poundings, the rice needed to be cleaned, or winnowed, separating the rice grains from the trash that had been

removed. This was done by placing the rice in circular and shallow straw baskets, called fanner baskets, about two feet in diameter. During a breeze, the grains and hulls were rotated inside the basket and tossed in the air - the lighter trash, or chaff, is carried off by the wind, while the heavier rice falls back into the basket. Later in time, the winnowing was expanded to dropping the pounded rice from buildings elevated on stilts -allowing



Thrashing rice by hand in the barnyard.

the wind to remove the trash and the rice to be collected off hard packed clay floors below. By 1761, hand or animal-turned wind fans were being used.



Pounding rice by hand.

The final task was to pack the rice in barrels. The finished rice was taken to Charleston in late fall and winter, then exported to Europe and the West Indies in the winter and spring.

Although the rice planters in South Carolina became wealthy from their crops, they also had to spend a great deal of money purchasing slaves in order to maintain their rice production. In 1775, it would cost £757 (\$113,467 in 2002\$) to purchase 1000 acres of land, one third of which was usable for rice, but it would cost £927 (\$138,948 in 2002\$) to purchase the 26 field slaves needed to plant, care for, harvest and process the rice. In order to remain wealthy, the plantation owners had to purchase more land and more slaves.

By 1663 all European goods bound for the Colonies, even on English-built ships, had to be transshipped through England, guaranteeing to the British, rather than colonial, merchants control over the colonial import business. In 1692 the duty was increased by adding a 5% ad valorem rate on top of the specific duty. And in 1710 the act was made "perpetual." In 1704 rice was placed on the list of goods and commodities that had to be exported from the colonies to only England. While many historians have focused on the negative consequences of these "navigation acts," the acts generally supported colonial



Winnowing or fanning rice by hand using a basket.

business practices through the first two thirds of the eighteenth century. They allowed colonists favorable access to European markets, stimulated rapid growth of marine industries, contributed to an increase in the supply of manufactured European goods and services, provided credit for colonial trade, and ensured protection for the trade from the Royal Navy. Nevertheless, the Colonists were not only outraged at the duty itself, but also at the additional shipping time and charges that were added to rice by this needless stop in England. Most particularly it made it very difficult to get rice to the European countries that demanded it for Lent. Often the Colonists ignored the requirements and exported rice directly to Portugal and the West Indies.

It took England until 1730 to relax the Navigation Act, allowing Carolina to export her rice directly to any part of Europe south of Cape Finisterre, which is the northwest tip of Spain's Atlantic coast (although a duty still had to be paid and the rice had to be shipped in English vessels and those vessels had to stop in England on their way back to America). Although the relaxation of trade restrictions was a boost to rice planters, the legislation did not open the area north of Cape Finisterre – an area that included Holland and Germany. One study

suggests that between 1713 and 1767 only 12% to 23% of South Carolina's rice went to the locations where there was no duty or tax.

As another concession, in 1767 colonial rice was placed on the "free list" between May 4 and December 1, 1767 – a practice that was continued until May 1, 1773. There was, however, a re-exportation duty of 6 pence a pound was added. In addition to the duties, there were other charges, including shipping and commission charges, added to the cost of shipping rice. One scholar calculates that the annual net rates of return on investment for rice ranged from about 12.5% in 1710 to an astonishing 26.7% in 1768. By the nineteenth century, however, the figures were consistently at 1% or less and most often in the negative range. In 1859 the rate of return was an astonishing -28.3%. By the time of the Civil War, rice was simply no longer worth the effort to plant – in spite of the puffery of its later apologists.

And while many suggest that the demise of South Carolina's rice can be tied to the loss of slave labor, the actual cause is far more complex and involves eroding field levels, over-planting, competition from many world sources (including other areas in the South), the exodus of mill engineering talent, and less interest in quality control (from seed to finished rice).

Lesson Activities

Activity 1

The day before the lesson, assign the background reading as homework.

1. Begin the lesson by having the students review the meaning and pronunciation of the vocabulary words in the handout.

Chaff	the hulls, or trash, removed from the rice seed by milling and winnowing
Citrus	a family of evergreen trees grown in warm climates, producing fruits including oranges, lemons, limes, and grapefruits

Drought	a long period of dry weather
Fanner baskets	shallow, circular straw baskets used to winnow rice
Freshets	seasonal floods
Indigo	a plant that produces a deep blue dye, grown by South Carolina planters in the eighteenth century
Mortar and pestle	the mortar is a strong bowl shaped container and the pestle is a rounded wooden tool that is used to pound rough rice in the mortar; together they remove the outer coating of the rice, whiten, and polish it
Pounding	the milling of rice in a mortar and pestle
Rice	an annual (i.e., grows only one season and must be replanted) grass grown in warm, wet areas; the seed is harvested as a food and the crop was extensively planted in South Carolina during the colonial and antebellum periods
Rough rice	rice that has been removed from its straw, but not yet hulled; rough rice is viable and can be planted to produce a new crop, the hull also protects the rice from spoilage
Swamp	an area of low-lying ground in which water collects
Winnowing	cleaning rice by separating the rice grains from the hulls, or chaff

Activity 2

Distribute the Plat of Property with Rice Fields, and the current topographic map of the same general area. Have the students locate the old rice fields on the current map.

1. How did building rice fields in the swamps alter the landscape? Is any evidence of those changes visible on the modern topographic map?
2. What rivers or streams could the planter have used to irrigate the fields?
3. What rivers or roads could the planter have used to transport the rice to the port of Charles Town?

Activity 3

Distribute topographic maps. The students should be able to locate low-lying areas and water sources that would be good for rice production. On the map they should design their own rice ecosystem.

1. Draw in where you would clear the land for rice plantings.
2. Draw in where you would build dams for the fields, one to hold water back and one to drain water out.
3. Draw in where you would build dikes and ditches to separate and irrigate the fields.
4. Draw in where your barns for processing and storing rice will be (remember these need to be close to the fields, yet somewhere that they can be closely supervised).
5. Locate easiest way to get your finished rice to the port of Charles Town – by road or by water. Draw in any wharves or roads you would need to build to get to the river or to the main road.

Activity 4

Discuss with students how the growing of rice required both land and slaves. To increase rice yield, a planter needed more land, but to plant that additional land would then require yet more slaves. Be sure the students understand the difficulty of the labor the slaves were forced to undertake: the constant exposure to the sun, heat, snakes, and mosquitoes; the use of only iron hoes or shovels to dig with and only baskets to move the mud and soil; the hundreds or thousands of feet of ditches and dikes that would be required; the very long hours in the field (often from earliest light to dusk); the limited clothing (no hats or boots, for example); the exposure to bad weather in the open fields; and the limited amount of food allotted them.

Activity 5

Distribute the Account and Statement of Benjamin Mazyck's plantation, as well as the explanation of British money and vocabulary. Discuss with students the different prices he charged for different items, and what those items were used for.

1. Which is more expensive - rough rice or cleaned rice? Why?
2. What would the Continental Army do with 56½ bushels of rough rice?
3. What would the Continental Army do with ricestraw, corn blades, and hay?
4. What would the Continental Army do with 14 sheep?
5. How much does it cost per day to provide provisions for one man?
6. Bonus: what famous South Carolinian signed one of these receipts?

You may expand this activity by having the students convert the amounts to 2002 dollars using this formula:

$$£7 \text{ (SC currency)} = £1 \text{ (Sterling)} = \$149.89 \text{ (2002\$)}$$

The various accounts were likely in SC currency, so use the £7 = \$150 (2002\$) for the calculations. Once converted discuss with the students the prices and how they would have affected people's lives.

For example, each sheep cost 14 shillings or 14/20 or 0.7 pound. £7 (SC currency) = \$150, so £1 (SC currency) = \$21.43. Therefore each sheep would have cost 0.7 x \$21.43 or \$15 (in 2002\$).

Help your students by explaining to them that before the American Revolution, the median personal wealth of whites in South Carolina was £2160 (SC currency) or \$46,285 - and that 51% of this wealth was tied up in African American slaves, leaving around \$22,680 in total non-human wealth.

Activity 6

In this activity students will be responsible for planting and maintaining a small plot of Carolina Gold rice, allowing them to see firsthand what this rice looked like as it grew during the colonial period. You may want to incorporate your science (and even math) teachers in the exercise, since there are many different variations on the activity. For example, students can also track the growth of the rice through

time, creating graphs; they can experiment with different plot conditions (different fertilizer, different planting times, different yields with and without competition with weeds, different amounts of light); they can examine the predators and competition that rice would have faced – the variations on this activity are almost endless.

Keep in mind that this exercise will normally span the period from May through October. If you aren't on a year-round school program you may need to make modifications of the schedule – perhaps that can be one aspect of your experiment. Or perhaps you can work with several classes over different school years.

In the back of this curriculum there is a package of Carolina Gold rough rice – this is viable rice and suitable for planting. You can get more rough rice for a nominal fee by contacting Anson Mills (listed in the Suggested Resources Section below).

Supplies:

Plastic container	Cotton pillow case
Potting soil to fill container to 8-inch depth	Carolina Gold rice seed
Large quantity of rain water or spring water	Bird netting
Fish emulsion	Garden watering can

Here is the basic outline for successful growth:

1. Carolina Gold rice is heat and light sensitive, so the best time for planting is the first week of May, for harvest in September or October, depending on the weather.
2. Collect rainwater or use purchased spring water (avoid tap water – too many chemicals). Place the rice seed in a cloth bag (an old cotton pillow case will work) and submerge it in the water for 36 hours. You may need a brick to keep the seed under the water. Remove the bagged seed from the water and allow to dry for 24 hours. This prepares the seed for planting.
3. At the same time you are submerging the seed in item 2 above, prepare your rice “field.” You can use anything from a child’s plastic pool to a plastic storage box – the size will just depend on your space and how much rice you want to plant. Add potting soil to the plastic container to a depth of about 8-inches. Level the soil and then pack it down firmly. Add just enough water (again, the best is rain water or you can use bottled spring water) to cover the soil by ¼-inch. Be careful when adding the water to avoid disturbing the smooth soil surface.
4. Place the prepared rice seed spaced 3-inches apart in the soil. Use a fine spray to keep the water level at ¼-inch above the soil (replacing what has evaporated) until the rice seed “pegs” (i.e., the small shoot root attaches to the soil surface). This will take about 3-5 days and you need to be careful during this period to avoid disturbing the seed.
5. During the first 20 days the rice is at risk from predators, such as rice birds. You may want to keep bird netting covering the container to protect your experiment.
6. Continue to add water keeping it just below the tip of the rice shoots as they grow. Keep adding water as the rice grows until the water is 4-inches above the soil. At that point you need to just maintain the water level (adding more water as it evaporates).
7. At the 2-leaf stage, add a little diluted fish emulsion evenly in the container (one technique is to mix the emulsion in a watering can and then sprinkle it across the plantings). Fish emulsion can be found in gardening supply centers – the best kind is organic, OMRI approved. Base the amount on that recommended by the manufacturer for the size of your container.
8. Add additional fish emulsion at the 3-leaf stage.
9. When panicle differentiation appears (i.e., you can begin to see the individual rice grains forming), add one more application of fish emulsion.

10. At this point the Carolina Gold rice is “laid by,” meaning that nothing more is required except maintaining the water level as the rice matures.
11. From this stage to harvest the rice is again attractive to rice birds and other predators. You may want to again net the container.

Suggested Resources

Books

Carney, Judith A.

2001 *Black Rice*. Harvard University Press, Cambridge. ISBN 0-674-00834-0 (see a review of this book [here](#))

Chaplin, Joyce E.

1993 *An Anxious Pursuit: Agricultural Innovation and Modernity in the Lower South, 1730-1815*. University of North Carolina Press, Chapel Hill. ISBN 0-8078-2084-9

Coclanis, Peter A.

1989 *The Shadow of a Dream: Economic Life and Death in the South Carolina Low Country, 1670-1920*. Oxford University Press, New York. ISBN 0-19-507267-7

Dusinberre, William

1996 *Them Dark Days: Slavery in the American Rice Swamps*. Oxford University Press, New York. ISBN 0-19-509021-7

Littlefield, Daniel C.

1981 *Rice and Slaves: Ethnicity and the Slave Trade in Colonial South Carolina*. Louisiana State University Press, Baton Rouge.

Web Sites

[Rice Web](#) – lots of information on the rice plant and its production

[Carolina Aromatic Rice Plantation](#) – history of rice in South Carolina, photos of modern production

[Carolina Gold Rice Foundation](#) – basic information about Carolina Gold Rice and information

[New York Times](#) article from 1876 describing problems in South Carolina’s post-bellum rice fields

[SC Slave Narratives](#) – ex-slaves describe their lives; search for “rice.”

Other Resources

Anson Mills produces and sells organically grown Carolina Gold Rice, milled to emulate hand pounding techniques. This rice has the original flavor of Carolina Gold, well known to the Colonists of South

Carolina. Anson Mills also sells rough rice that is viable and can be planted to observe the growth of rice. Contact them at:

Anson Mills
1922-C Gervais Street
Columbia, SC 29201
803-467-4122
803-256-2463 (fax)
<http://www.ansonmills.com/>

Field Trips

[Caw Caw Interpretative Center](#)

5200 Savannah Hwy.
Ravenel, SC 29470
843-889-8898

Historic rice field, tours, trails, habitats

[Drayton Hall](#)

3380 Ashley River Road
Charleston, SC 29414
843-769-2600

A 1742 plantation house, this site has school programs and rice fields, as well as virtual tours on its web site

[Hampton Plantation State Historic Site](#)

1950 Rutledge Road
McClellanville, SC 29458
843-546-9361
843-527-4995 (fax)

Eighteenth century rice plantation, with tours of the main house, kitchen, rice fields, and archaeological sites, with an interpretative program

[Hopsewee Plantation](#)

494 Hopsewee Road
Georgetown, SC 29440
843-546-7891

Birthplace of Thomas Lynch, Jr., a signer of the Declaration of Independence, this eighteenth century plantation house is still a private residence, but is open for tour groups

[Middleton Place](#)

4300 Ashley River Road
Charleston, SC 29414
843-556-6020 or 800-782-3608

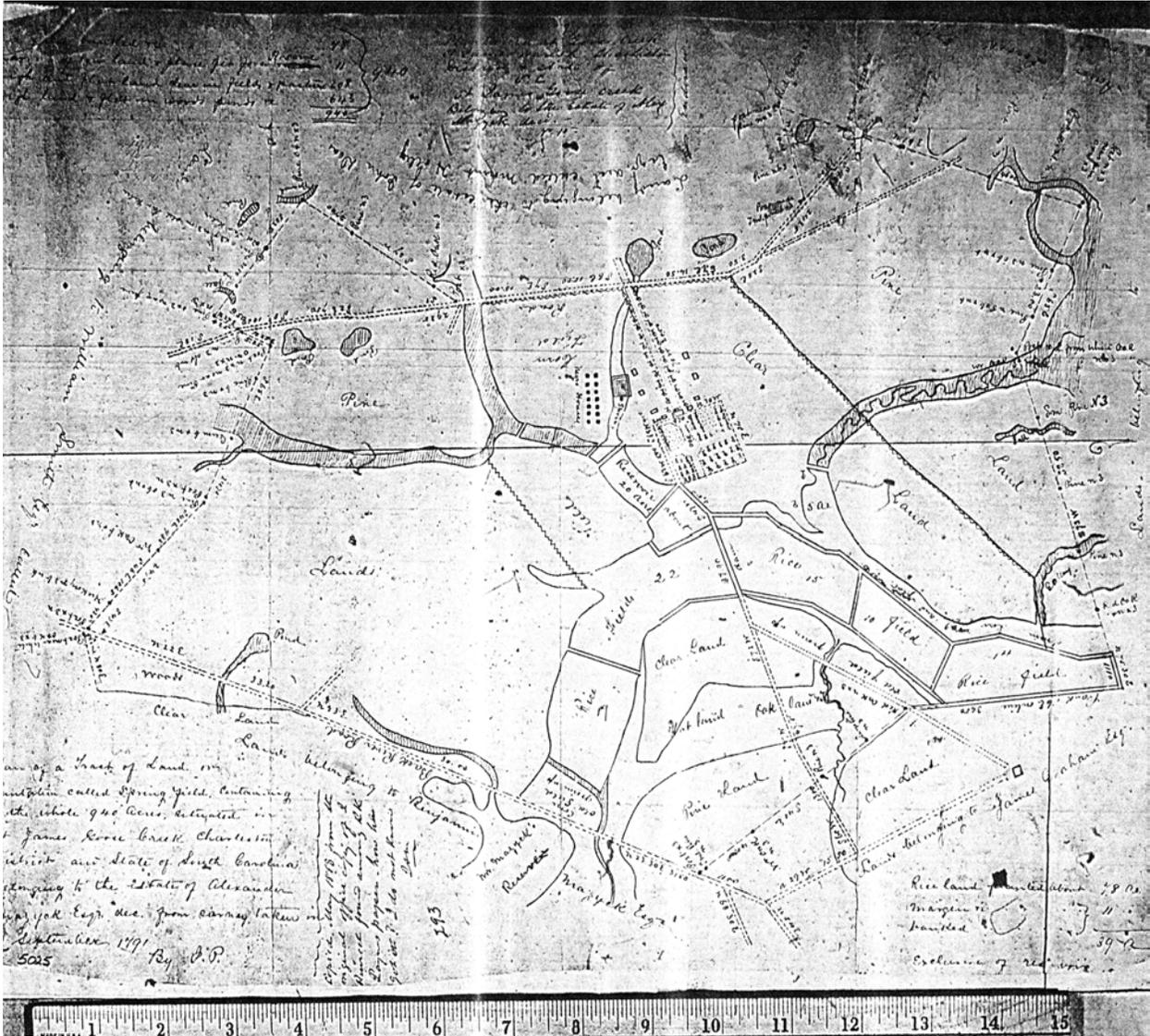
Home of Arthur Middleton, a signer of the Declaration of Independence, this rice plantation has tours of a flanker building, stableyards, and outbuildings (including a rice mill)

Handouts

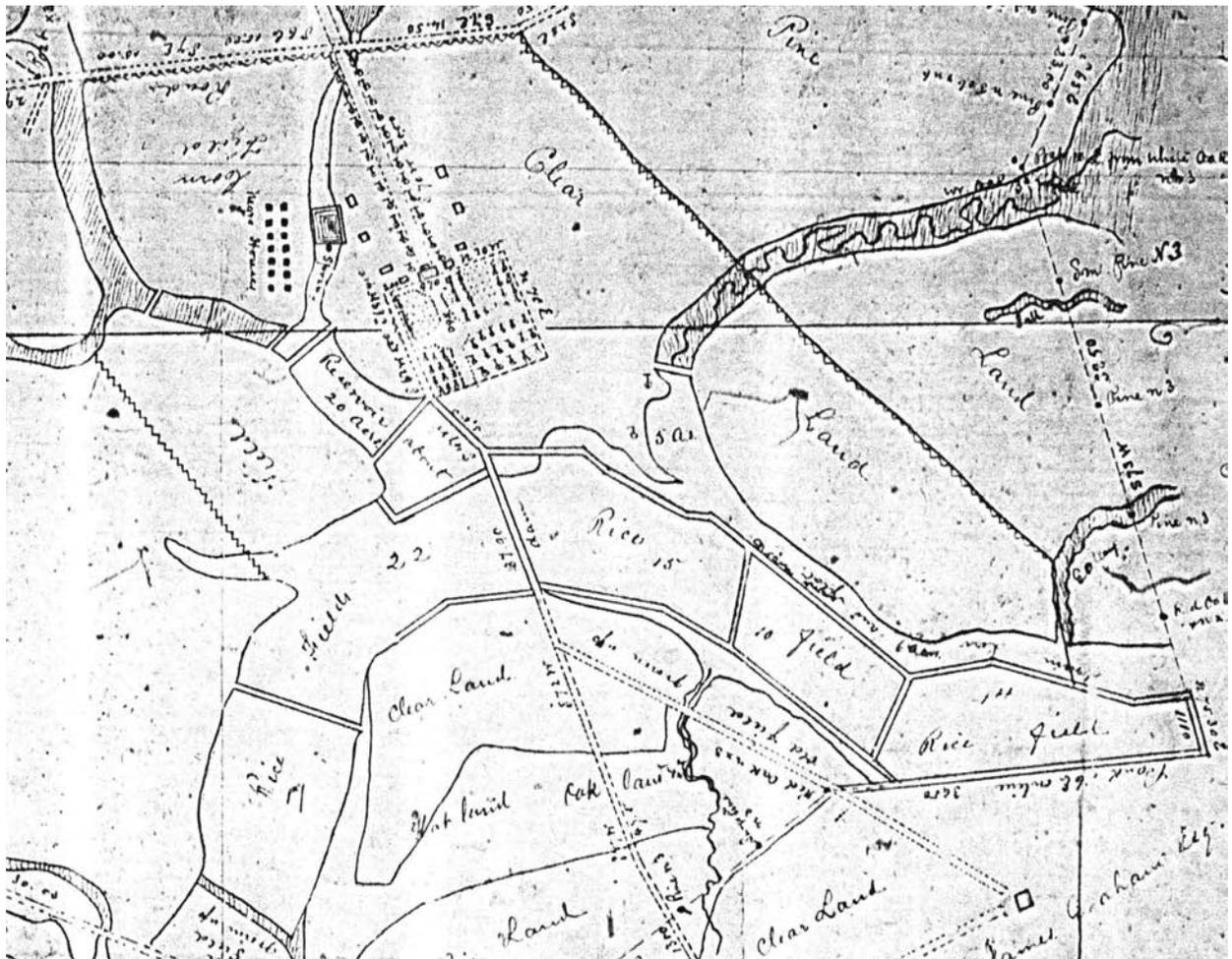
On the following pages are a series of master copies of various maps, lists, and documents referenced in the above lesson plans. These include:

- ❖ Plat of Property with Rice Fields (property is Spring Field, another Mazyck property in Goose Creek), including a close-up view.
- ❖ Topographic Map of the General Area of Spring Field.
- ❖ Topographic Map of Swamp Around Goose Creek.
- ❖ Explanation of British Money and Vocabulary for Account & Statement.
- ❖ Original Statement.
- ❖ Original Receipt.
- ❖ Transcription of Statement and Receipt.
- ❖ Original Audited Account.
- ❖ Transcription of Audited Account.

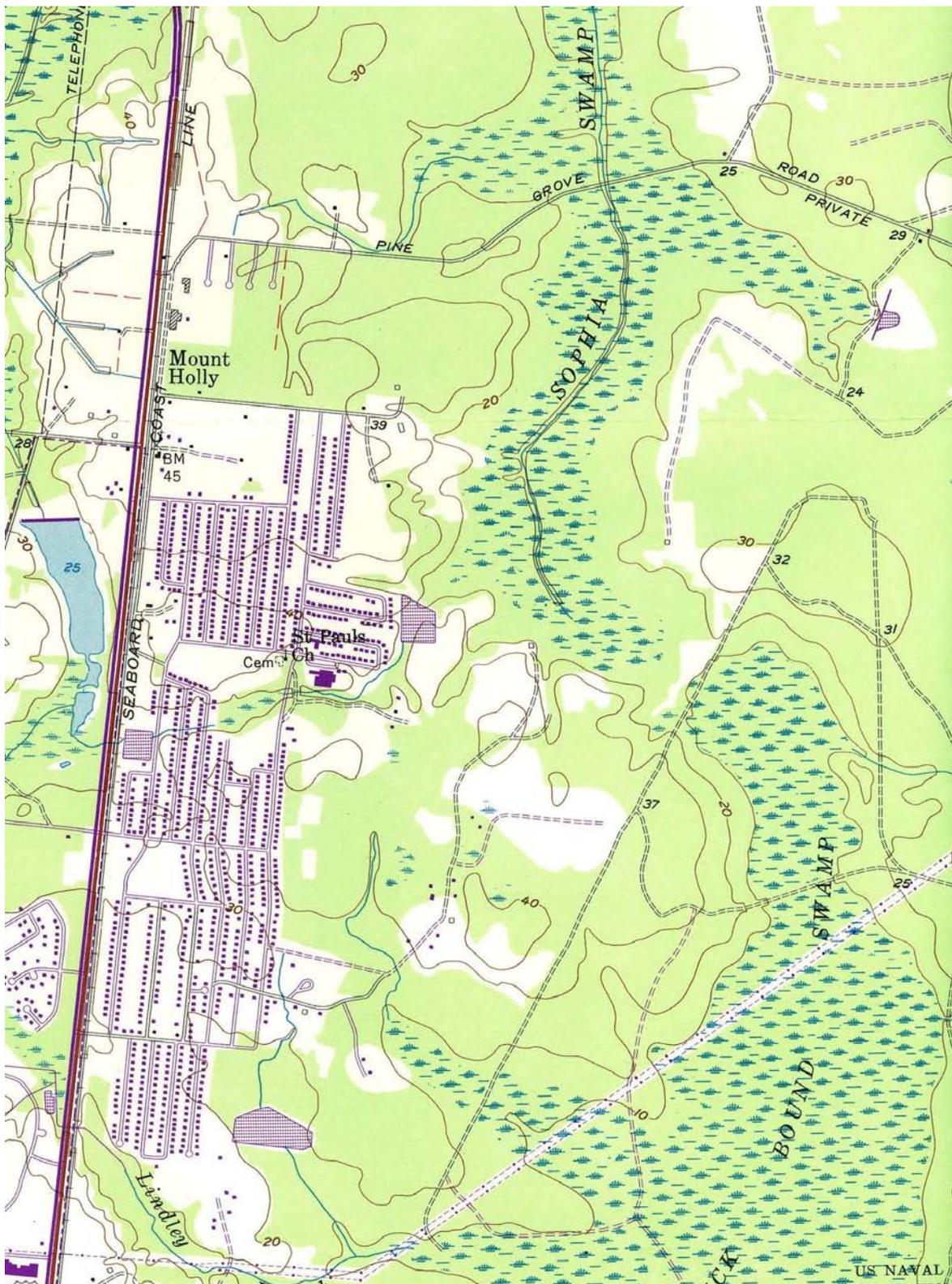
Plat of Property With Rice Fields (McCrary Plat #5025)



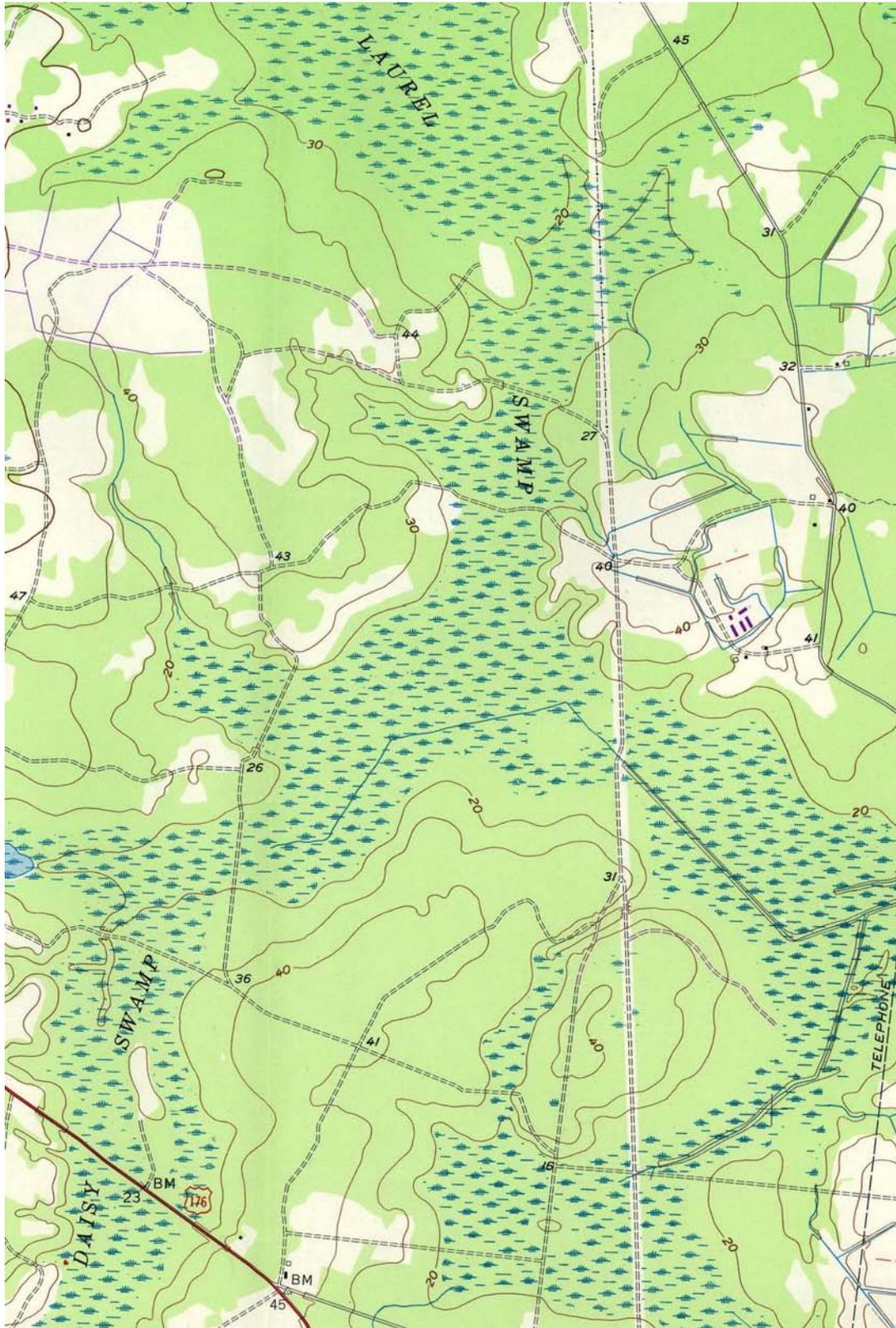
Close-up of Plat showing the main settlement and details of the rice fields



Modern Topographic Map of the Plantation Area



Modern Topographic Map of Swamp in the Goose Creek Area



Explanation of British Money

British money during colonial times consisted of Guineas, Pounds, Shillings, Pence, and Farthings.

Guinea -- a gold coin, having the value of a pound note.

20 shillings (20s) = 1 pound (£1)

12 pence (12p) = 1 shilling (1s)

4 farthings = 1 pence

The money is listed in receipts in order of £/s/d so that £ 3.16.10 is 3 pounds, 16 shillings, 10 pence

To help students understand the value, you can explain to them that in 1775 a pound of sugar cost 1s6d, this can also be written .1.6 or 1 shilling 6 pence.

Vocabulary for Account and Statement

Bushs.	bushels: a dry measure equally 2,150.42 cubic inches or 32 quarts
Cord	measurement of firewood, about 128 cubic feet
Corn blades	the leaves of a corn stalk, used for feeding horses and cows
Ct	count: the number provided
Ditto	the same as above
Hay	animal food or fodder
Head	a single live animal, used for counting (2 head sheep = 2 live sheep)
Leaden balls	lead musket balls, ammunition for the Continental Army
Vouched	accounted for or inventoried; sometimes Vouchd. Or Voud.
Pr	per: each
Provisions	daily rations for soldiers
Rice straw	the dried stalks of the rice plant, after the grain has been removed; used for feeding horses and cows
Rice in the ear	stalks of rice with the grain still on it; this needs to be flailed to remove the rice
Viz	itemization

Statement

408 Cords of Wood	25%	103	206
1000 Bulp	25%	12.16	12.16
This Row - 115 Bushels rough rice	3%	20.2	20.2
2400 of Hay	3 1/2%	3.15	3.15
only 1200 of this the rest 1200 of 3/4 corn blades	24%	24.1	24.1
20,000 of Hay and Rice in the Cas.	2%	32.102	32.102
13,600 of Rice Straw	10%	10.4	10.4
Wagon and Head Sheep	24%	9.10	9.10
only 5th and 10th	9%	4.18	4.18
102 Leadon Batts	1%	1.14	1.14
16 coachs. 16 days provisions of 1 Men	2%	2.8	2.8
115 bush rough Rice	20.2		
12000 corn blades	18.15		
14 Head sheep	9.16		
5 1/2 head clean rice	2.11.40		
84 16 day provisions for 16 Men	2.8		
	25.12.10.5		

W. H. B. S. S.

only to this amount Coachs.

Original Receipt

Received 3rd Decem^r. 1782 from Mr. Bury ~ Magyck
Five bushels clean Rice - being for the use of the
Guard under my command at Fort Mifflin
Certified of
J. Mifflin
14

Transcription of Benjamin Mazyck's Statement

	Statement		Viz.
	408 Cords of Wood	@ 15/	£ 306 . .
	1000 ct Beef	25/8 per ct	12 .16 .6
This Voud. --	115 Bushels rough rice	3/6	20 . 2 .6
	2400 ct of Hay	3/1 ½ pr ct	3 .15 .
Only 12,000 lb for this vouched	15,400 corn Blades	ditto	24 . 1 .3
	20,000 ct of Hay and Rice in the ear	ditto	32 .10 .
	13,600 ct of Rice Straw	1/6	10 . 4 .
Vouchd.	14 Head Sheep	@ 14/	9 .10 .
Only 5 ½ voud.	10 ½ bushels clean Rice	9/4	4 .18 .
	102 Leaden Balls	4d pr	1 .14 .
1 vouched	16 days Provisions of 6 Men	@ 6d	2 . 8 .
			£ 428 . 5 .5

115 bush rough Rice at	20. 2.6
12000 corn Blades	18.15.
14 Head Sheep	9.16.
5 ½ bush clean rice	2.11.4
16 day provision for 16 men [sic]	2. 8.

Only to this Amot. Vouched

Transcription of Receipt

Receiv'd 3d Decemr. 1782 from Mr. Benja. Mazyck
Five bushels clean Rice - being for the use of the
Guard under my command at Goose Creek
John Garden

certified
Francis Marion

The State of South Carolina

to Benjamin Mazyed D^r

1782	Dec ^r 3 rd 5 bush. clean Rice	9/4	2. 6. 8 ^{rs}	
	27 th 58 1/2 d. Rough Rice	3/6	18. 17. 9 ^{rs}	
	v. 600 Corn Blades	3 1/2	18. 9 ^{rs}	
	1783	Jan ^y 9 th 20 Bush. Corn	3/6	3. 10
	v. 2 Loads Hay 2000	3 1/2	3. 2. 6 ^{rs}	
	June 20 th 58 bush. Rough Rice	3/6	10. 3.	
	v. 1020 Corn Blades	3 1/2	1. 11. 10	
29/10 th	v. 97 th Beef	25/8	1. 4. 5 ^{rs}	
17/10 th	v. 40 Pork	32/8	13. 7	
	v. 205 clean Rice	10/8	1. 8. 8 ^{rs}	
			31. 17. 3 ^{rs}	

Total

State of South Carolina
 Charles C. Pinckney Secy

Benjamin Mazyed

1782

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Transcription of Audited Account

The State of South Carolina

To Benjamin Mazyck Dr.

1782			
Dec 3 rd	To 5 bushs. clean Rice	9/4	£ 2. 6. 8
27	" 56 ½ do. Rough Rice	3/6	9.17. 9
	" 600 ct Corn Blades	3/1 pr	.18. 9
1783	" 20 Bushs. Corn	3/6	3.10.
Jany. 9	" 2 Loads Hay 2000 ct	3/1 pr	3. 2. 6
June 26	" 58 bushs. Rough Rice	3/6	10. 3.
	" 1020 ct Corn Blades	3/1 pr	1.11.10
24/10 ½	" 97 ct Beef	32/8	1. 4. 5
13/10 ½	" 40 ct Pork	32/8	.13. 7
	" 205 ct clean Rice	14/	1.17. 3
			£ 34.17. 3
			Less . 1
			£ 34.17. 2

State of South Carolina
Charleston District

Personally appeared Daniel Mazyck
who being duly sworn on the Holy Evangelists of Almighty God
maketh oath that the above acct. is just and true to best of
his knowledge and belief

LESSON 3

EIGHTEENTH CENTURY SLAVERY ON THE CAROLINA COAST

Objectives

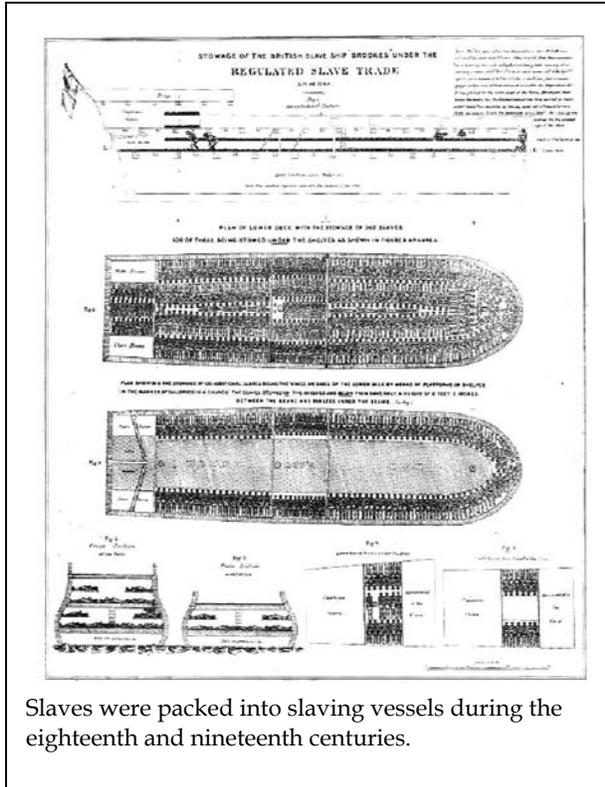
1. To identify diseases and conditions that affected the childhood of slaves.
2. To demonstrate in discussion an understanding of why the colonists in Carolina felt they needed slaves.
3. To study the methods of owner control over the lives of slaves and contrast to methods of protecting slaves from cruel owners.
4. To understand the daily lives of eighteenth century rice plantation slaves.
5. To identify on a map the different areas on the African continent that rice-cultivating slaves came from, and to understand the way these slaves affected our language.

This lesson plan will assist teachers in meeting all or part of the following Social Studies Curriculum Standards:

- 3.2.4 Explain reasons for the voluntary and involuntary settling by Europeans and Africans.
- 3.2.5 Compare and contrast the lives of European, African, and Native American families in South Carolina in colonial times.
- 3.2.6 Discuss the cultural contributions of people from various regions of South Carolina.
- 3.2.8 Discuss the development of slavery in South Carolina and its impact on the state.
- 3.2.9 Compare and contrast the various lifestyles of people in South Carolina during the Antebellum Period.
- 3.8 Demonstrate an understanding of the heritage of South Carolina.
- 3.10.3 Locate the physical and human characteristics in his or her community and in nearby communities.
- 3.11.1 Discuss the patterns and types of migrations as they affect the environment, agriculture, settlement, economic development, and population change in South Carolina.
- 4.1.14 Recall the reasons for the voluntary/involuntary settling of North America by Europeans and Africans.
- 4.6.3 Display spatial information on maps and other geographic representations.
- 4.6.4 Explain connections between places.
- 4.9.2 Compare the causes and effects of human migration.
- 4.10.2 Explain how physical and human characteristics of places influenced human migration and settlement.
- 8.1.1 Discuss the nature, challenges, and contributions of ethnic and religious groups in South Carolina.
- 8.2.4 Explain ways in which South Carolina and other colonies addressed the labor shortage, including slavery.
- 8.3.6 Compare and contrast the Northern industrial system with the Southern agrarian society.
- 12.4.4 Explain important factors that have helped shape American democracy, including religious freedom, and a history of slavery.

Lesson Background Materials

Slavery was well established in the “New World” by the Spanish, Portuguese, and Dutch, who all sent African slaves to work in both North and South America during the late sixteenth and early seventeenth centuries. The English continued this tradition, needing laborers for the sugar fields in the West Indies and the rice fields of South Carolina.



Slaves were packed into slaving vessels during the eighteenth and nineteenth centuries.

eighteenth century).

Many of the new slaves were almost immediately put to work in the rice fields of South Carolina. Many writers of the period remarked that there was no harder, or more unhealthy work possible: “Negroes, ankle and even mid-leg deep in water which floats and ouzy mud and exposed all the while to a burning sun which makes the very air they breathe hotter than the human blood; these poor wretches are then in a furnace of stinking putrid effluvia: a more horrible employment can hardly be imagined.”

Malaria and fatal enteric diseases, tetanus, worms, rats, poor water supplies, a deficient diet, wet living conditions, and concentrated populations killed off the lowcountry slaves at rates that today are almost unbelievable. Based on plantation accounts, it is clear that while about one out of every three slave children on cotton plantations died before reaching the age of 16, nearly two of every three African American children on rice plantations failed to reach their sixteenth birthday, and over a third of all slave children died before their first birthday. Some scholars believe that the slaves recognized the dangers and begged to be sent anywhere – even to be sold – rather than be sent to the swamp rice fields.

Slavery in the early eighteenth century was very different from the view we have of antebellum slavery. For example, the neat rows of wood frame slave cabins that seem so typical on plantations in the 1850s were a late reform, developed by Southern planters in an effort to calm the abolitionists. The early

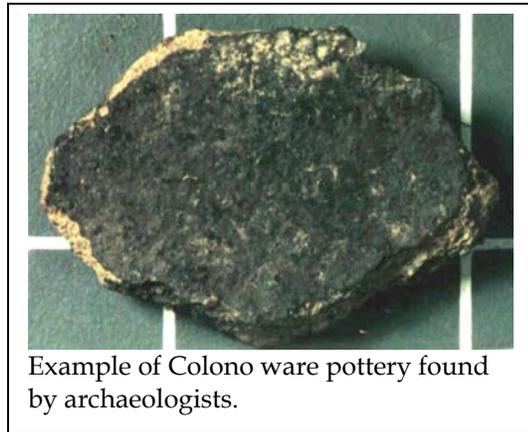
The English slave traders bought slaves from the African kingdoms with iron and copper bars, brass pans and kettles, guns, gun powder, cowrie shells, cloth, and alcohol. The slave ships could hold between 200 and 600 African slaves, but because of the severe crowding, bad ventilation and bad food, 14-20% of the slaves died during the journey, which could last from 5 weeks to 3 months. At least 10 million slaves were brought to America from Africa.

The ideal slave for the Carolina planters was a tall, healthy male, between the ages of 14 and 18, “free of blemishes” and as dark as possible. For these ideal slaves Carolina planters in the eighteenth century paid between £110 and £200 – in today’s money that is between \$11,630 and \$23,200.

The massive investment in slavery and land by the planters, the focus on rice and its labor requirements resulted in a black majority. In 1720, in St. James Goose Creek, there were 535 whites and 2,027 black slaves (Lesson 2 – Rice has a graph showing the change in population during the early

eighteenth century slaves often lived in minimal huts built of upright poles set in a trench and covered with clay. The roofs were probably covered with palmetto fronds or other thatch. Many had no fireplaces, had earthen floors, and their sizes ranged from 13X9 feet to 21X14 feet. There were only a few windows, without glass, with only a shutter or board to keep out the rain.

The slaves' diet was probably mostly vegetarian. On the rice plantations, they were given the broken rice to eat. When an animal was slaughtered for the planter's family, the slaves might be given the legs, feet, jaw and skull of the animal to cook and eat. Most of the meals were stews or other "one-pot meals." These would be made of vegetables and other plant foods, seasoned with hog fat, or bits of meat, and left to simmer on a low fire all day, so that it would be ready to eat at night when the slaves were allowed to come in from their work in the rice fields.



Because the vast majority of information about slave life was written by the owners or other educated whites, historians are dependent on archaeologists to know more about the details of slaves' lives. Archaeologists find food remains, such as bits of animal bone or burnt plant materials in the trash pits near the slave cabin locations. The most common type of pottery the slaves had was a low-fired earthenware called Colono ware, which was made by the slaves with clay they found near their plantations, probably based on the pottery they made in their original homes in Africa. Archaeologists may also find bits of broken glass, probably

from bottles the slaves removed from the plantation house trash, glass beads, buckles, buttons, fishing weights and tobacco pipes. The eighteenth century rice plantation slaves appeared to have very few possessions, although some items, such as spoons and cups, may have been made of wood or gourd, and do not survive archaeologically.

Everything that most slaves "owned" could probably be put in a small pile. The archaeological evidence suggests the emphasis was always placed on essential items, such as pottery. Non-essential items, such as decorative objects, are so uncommon that they must have been treasured by the slave community.

On September 9, 1739, a group of African slaves began a revolt against their masters in what is now called the Stono Rebellion. By noon, about a hundred slaves were armed, and hoped to be on their way to St. Augustine, where the Spanish had promised them freedom. By end of the day, 14 slaves had been shot by the militia, and by the end of the week the death toll was a total of 75 whites and blacks dead.

The following May, the slave code of 1740 was passed, 46 pages of rules and regulations about where slaves could go, how many could meet together and when, what they could wear, and a list of items they were forbidden to possess. Although laws concerning slaves had been written since 1690, this set was the most comprehensive and restrictive.



The law also required that there be one adult white male present for every 10 slaves on a plantation, but since most owners preferred to live in Charleston, and white field workers would have to be paid, most owners simply hired a white overseer, who supervised and managed the plantation work, and the black driver, a slave whose job it was to delegate tasks to the other slaves and ensure that all the day's tasks were completed.

The rice plantations operated on the task system, which means that once a slave completed that day's task, his or her time was free. That time could be spent visiting with others, working in their own gardens or fishing. This system of providing free time to the slaves caused them to be more productive in their work, which resulted in more profit to the owner. Although the slave code was meant to severely control and restrict the lives of slaves, after about a year, most planters chose to ignore many of the requirements.

While slaves were not allowed to marry, they were allowed to create family units, with a father, mother and their children. The planters believed that having stable families meant the slaves would have more children, which meant more profit for the plantation. Slave children would work on the plantation, and if necessary, be sold to other planters at a profit.

To make sure that slaves obeyed the rules, the owners used a variety of punishments, from taking away food or privileges, to whipping and branding, depending on the offense. Any slave could be punished, boy or girl, man or woman. Whippings were given by the owner himself, his overseer, or the black driver, in front of the other slaves, to remind them not to make the same mistake.

While planters owned many slaves, and some farmers owned one or two slaves, most yeoman farmers did not own any slaves. However, the thought of being wealthy enough to own slaves was a dream for virtually all yeomen. It was this dream that later caused these yeomen to take up arms during the Civil War, supporting the concept of slavery, even if they did not own slaves.

Lesson Activities

Activity 1

The day before the lesson, assign the background reading as homework.

1. Begin the lesson by having the students review the meaning and pronunciation of the vocabulary words in the handout.

Abolitionists	people who believed that slavery should be stopped, or abolished
Colono	the name given to pottery made by slaves
Driver	a slave chosen by the overseer or master to supervise other slaves
Enteric	of or in the intestines
Labor	physical work
Malaria	a disease caused by a parasite carried by a mosquito, causing recurring chills and fever
Overseer	the manager of a plantation, paid by the owner
Productivity	the amount of work done
Rebellion	an uprising or revolt
Slavery	the practice of keeping human beings as property
Task system	the practice of assigning a task, or responsibility, per day; once the task is completed, that person may use the rest of the day as free time
Vegetarian	a type of diet that includes only plant foods

Activity 2

Distribute the maps showing a portion of West Africa. Using the table of slave origins and the list of African based words:

1. Locate the countries Carolina slaves were likely to have come from.
2. Locate the areas certain words we use were likely to have come from.
3. How closely do these areas match up? Did the slaves contribute part of their own language to American language?

Activity 3

Using masking tape and a yardstick, have the students mark out the outlines of a slave cabin, using the measurements in the background reading. Volunteers should sit or stand inside this area for the entire class session. Assign students to write an essay of what life with their family would be like living in a house this small.

Activity 4

Distribute the transcripts of slave labor receipts.

1. What was the disputed value of a lost slave?
2. How much per day did an owner receive for each slave engaged in "Publick Works"?
3. How long did Benjamin Mazyck's slaves have to work in Charles Town? Did he know what their names were?

Activity 5

Distribute the list of illnesses to the students.

1. Have you ever heard of any of these diseases?
2. How many of these diseases now have vaccines to protect young children from them?
3. Based on the mortality rate of slaves, how many of your friends in class would already be dead? [have the students count off by 3 (1,2,3,1,2,3. . .). When everyone has a number, all those with the number 3 may stand. All others remain seated. The students that are standing represent the small number of slave children that would reach their sixteenth birthday.]
4. Discuss what this death rate might mean to the African American culture. How hard would it be to keep oral traditions and stories alive? How would parents and siblings feel with so many dying around them? How would they react to those responsible for this death toll?

Activity 6

Assign the reading of the Abridged Transcripts of the Slave Acts. Lead a discussion on the severity of restrictions on the slaves' lives, and the punishments for both slaves and owner for disregarding the law.

1. What was the worst punishment for a slave? Why do you think the punishment was so severe?
2. What was the mildest punishment for a slave? Why do you think the punishment was not more severe?
3. What was the mildest punishment of all? Was it to protect the owner, any other white person, or the slave?
4. Are there more rules to protect the slaves, or to regulate their lives?
5. By looking at some of the adverbs and adjectives used in the Acts, what is the impression you have of how the colonists felt about the slaves? Are these words you would expect someone to use to describe you or your family or friends?

horrible
barbarous
cruel
mischievous
murderous
sneaking
savage
inhumane
maliciously
dangerous
wicked
sinister
evil
disobedient

6. Compare these regulations to rules in your own school, such as a dress code.
7. Older students should compare the slave code to the Bill of Rights. An interesting topic of discussion might be why slave owners were so determined to protect their rights, while so certain that African Americans had no similar rights. If you wish to explore this an excellent introduction is Eugene Genovese's *The Slaveholder's Dilemma: Freedom and Progress in Southern Conservative Thought, 1820-1860*, published in 1992 by the University of South Carolina (ISBN 0-87249-995-2).

Suggested Resources

Books

*Because slavery is such an emotionally charged issue, we are including books that are not only appropriate for teachers needing additional background information, but also books that are suitable for Elementary or Middle School students (these books are denoted by *)*

- Berlin, Ira
1998 *Many Thousands Gone: The First Two Centuries of Slavery in North America*. Harvard University Press, Cambridge. ISBN0-674-81092-9
- *Brent, Linda
1973 *Incidents in the Life of a Slave Girl*. Harcourt Brace Jovanovich, New York. ISBN 0-15-644350-3
- Curtin, Phillip D.
1969 *The Atlantic Slave Trade: A Census*. University of Wisconsin Press, Madison. ISBN 0-299-05404-7
- *Earle, Jonathan
2000 *The Routledge Atlas of African American History*. Routledge, New York. ISBN 0-415-92142-2
- *Everett, Susanne
1991 *History of Slavery*. Chartwell Book, Secaucus, New Jersey. ISBN 1-555521-768-0
- Genovese, Eugene D.
1992 *The Slaveholders' Dilemma: Freedom and Progress in Southern Conservative Thought, 1820-1860*. University of South Carolina Press, Columbia.
- Hutchinson, Louise Daniel
1979 *Out of Africa: From West African Kingdoms to Colonization*. Smithsonian Institution Press, Washington, D.C.
- *Lester, Julius
1968 *To Be a Slave*. Scholastic Books, Inc., New York. ISBN 0-590-42460-2
- *Lyons, Mary E.
1996 *Letters From a Slave Girl*. Aladdin Books, New York. ISBN 0-689-80015-0
- McCurry, Stephanie
1995 *Masters of Small Worlds: Yeoman Households, Gender Relations, and the Political Culture of the Antebellum South Carolina Low Country*. Oxford University Press, New York. ISBN 0-19-507236-7
- Morgan, Philip D.
1998 *Slave Counterpoint: Black Culture in the Eighteenth-Century Chesapeake & Lowcountry*. University of North Carolina Press, Chapel Hill. ISBN 0-8078-4717-8
- *Thomas, Velma Maia
1997 *Lest We Forget*. Crown Publishers, Inc., New York. ISBN 0-609-60030-3

Web Sites

[Africans in America](#) - resource bank of people and events, with teacher's guide

[The Underground Railroad](#) - excellent selection of slavery sites, but very slow to load when we viewed it

[American Slave Narratives](#) - photographs and oral histories of men and women who were once slaves
[See also this web site](#)

[Images of African-American Slavery and Freedom](#) - photographs and prints from the Collections of the Library of Congress

[Understanding Slavery](#) - the Discovery Channel's website of slavery information

Field Trips

[Old Slave Mart](#)
6 Chalmers Street
Charleston, SC

Although the building is currently closed for renovations, there are several web sites that students can visit to learn a little more about this structure and its use.

The Charleston Museum
360 Meeting Street
Charleston, SC 29403
843-722-2996

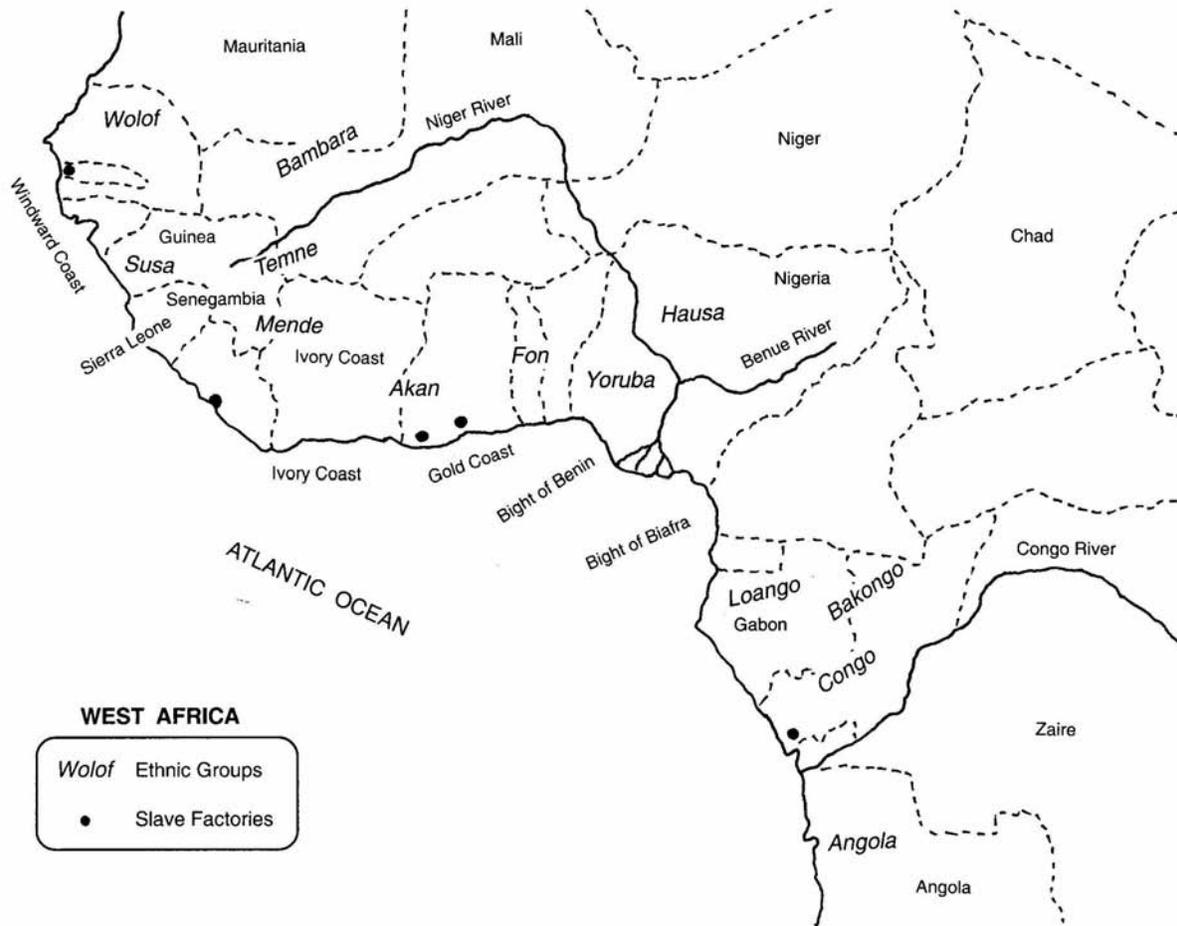
Exhibits of various walks of life, including slavery, in and around Charleston. Exhibits include archaeological artifacts.

Handouts

On the following pages are a series of master copies of various maps, lists, and documents referenced in the above lesson plans. These include:

- ❖ Map of a Portion of Africa
- ❖ Tracing Our Origins (Slaves Imported into SC by Origin and Africanisms in Our Language Today)
- ❖ Original Slave Labor Receipt 1
- ❖ Transcription of Slave Labor Receipt 1
- ❖ Original Slave Labor Receipt 2
- ❖ Transcription of Slave Labor Receipt 2
- ❖ Common Eighteenth Century Illnesses
- ❖ Abridged Transcription of Act 57 (1690)
- ❖ Abridged Transcription of Act 586 (1735)
- ❖ Abridged Transcription of Act 670 (1740)
- ❖ Abridged Transcription of Act 671 (1740)

Map of A Portion of Africa



Tracing Our Origins

Slaves Imported into South Carolina by Origin, 1733-1807

Coastal Region of Origin	%
Senegambia	19.5
Sierra Leone	6.8
Windward Coast	16.3
Gold Coast	13.3
Bight of Benin	1.6
Bight of Biafra	2.1
Angola	39.6
Mozambique-Madagascar	0.7

Africanisms in Our Language Today

African Origin	African Word	African Meaning	American Word	Today's Definition
Wolof	bene	sesame	bene	sesame seed: benne seed cakes
Kongo	bidibidi	bird	biddy	small bird or chicken
Kimbundu	guba	peanut	goober	peanut
Tshiluba	gumbo	okra	gumbo	a thick spicy stew
Wolof	jiga	insect	chigger	small insect
Wolof	jug	wild	juke	wild, as in wild music = juke box
Temne	na	mother	nana	grandmother

Original Slave Labor Receipt 1

State S. Carolina. To. By Marych 2nd
 No. 543. Dollars, 2^d. into the Treasury of
 the two Emmissions Called in, as per Wt.
 from M^r. Blake £
 "no Receipt"

To. Wages due me, for 7. Negroes. ordid
 on publick Works, from June 1776. to
 March 1780. - of w^{ch}. I received no part
 thereof - say 700. days } - £ 30 -
 at abt. 10. p day - x 29.3.4

To. a young Negroe fellow, one of the
 above 7. (an Expert Boat-man) Taken
 of the publick Works, in Sep^r. 1779. and
 put on Board the Gally in the Expedition
 to Georgia - which Gally was Capturd
 in her Return by the Enemy, the s^d.
 fellow not being above 19. y^r. of age, &
 Worth (and I would not take for him paid
 down. One hund^d. & fifty Guineas) -
 in 1783. 2. 6. 1/2 } £ 150.

No. also. 2. of the above Negroes
 was Capturd in Tawn, when Surrendid, one
 ashoe-maker.

"no Certificates"

"no Appraisement"

Transcription of Slave Labor Receipt 1

State S. Carolina To B. Mazyck Dr. [debtor]

To 543 Dollars dd. [debited] into the Treasury of
The two Emmissions Called in, as warranted.

"no Certificate"

From Mr. Blake . . . £

"no Receipt"

To Wages due me, for 7 Negroes, ordered
on publick Works, from June 1776, to

March 1780. – of which I received no part

Whereof Say 700 days £30

at about 10p pr day £29.3.4

"no Appraisement"

To a young Negro fellow, one of the
above 7. – (an Expert Boat-man) Taken
of the publick Works, in Sepr. 1779. and
put on Board the Gally in the Expedition
to Georgia – which sd. [said] Gally was Captured
in her return by the Enemy, the sd.

fellow not being above 19 yrs. Of age, is
Worth (and I would not take for him paid
down. One hundd. [hundred] & Fifty Guineas.) –
is £ 163.2.6 & 1g

£ 150 –

NB: also 2 of the above Negroes
was Captur'd in Town, when Surrendered, one
a Shoemaker.

Explanation: Seven of Benjamin Mazyck's slaves were used by the government for "publick works," or work for the safety and protection of the area's population. This work included digging ditches, building bridges, and helping the soldiers transport materials. According to the government, the owner was to receive 10 pence per day per slave for their work.

These receipts involve a dispute between Benjamin Mazyck and the state of South Carolina over how much he was owed for this slave's work. He was also asking for money to replace three slaves he "lost" during the surrender of Charles Town to the British. One of those slaves was 19 years old and an expert boatman – an occupation that would increase his value. He was on an American ship when it was captured by the British. The state disagrees with Mr. Mazyck as to how valuable this slave was. Another of the "lost" slaves was a shoemaker – a trade that would have commanded a higher price on the auction block.

N^o 95.

Benⁿ Mayock
 (543 dollars)
 for Money paid into
 the Treasury as p^{rt}
 of Captain Blakes &
 for the ages of 7 Negroes
 at work on public
 works at Charleston
 from June 1776 to March 1780,
 and for 3 Negroes lost
 in said Service Eight
 Charged: 1. Negro £ 150 - -
 7 Negroes - - - - - 29
 700 days @ 10. }
 p^{er} day - - - - - 29. 3. 4.
 £ 179. 3. 4.

One hundred seventy nine
 pounds three shillings
 and four pence £ 179. 3. 4.
 The above Negroes charged
 too high. No value set
 for the other Two
 See others

Mr. Mayock - Enquire of Capt Blake
 who was one of the commissioners of the Loan Office
 respecting the Money charged in this Account
 & not Vouched - of Attor^{ys}
 C^o J^o M^c
 See Auditor's account

Transcription of Slave Receipt 2

No. 95

Benn. Mazyck

*for Money (543 dollars) dtd [debited] into
the Treasury as p. rct. [per receipt]
of Captain Blakes &
for Wages of 7 Negroes
at work in Public
works at Charleston
from June 1776 to March 1780
and for 3 Negroes lost
in said Service Vizt. [that is]
Charged. 1 Negroe £ 150 -
7 Negroes. . .
700 days @ 10.d
per day 29.3.4
£ 179.3.4*

*One hundred seventy nine
pounds three shillings
and four pence _____ --
The above Negroe charged
too high. No value affixed
for the other Two -*

see Other side

*Mr. Mazyck seeks to enquire of Capt. Blake
who was one of the commissioners of the Loan office
respecting the Money Charged in this Account.
& not Vouched - on attached*
*Exd. [Executed] J.Mc.
See Auditor' remarks GD*

M_

Explanation: Seven of Benjamin Mazyck's slaves were used by the government for "publick works," or work for the safety and protection of the area's population. This work included digging ditches, building bridges, and helping the soldiers transport materials. According to the government, the owner was to receive 10 pence per day per slave for their work.

These receipts involve a dispute between Benjamin Mazyck and the state of South Carolina over how much he was owed for this slave's work. He was also asking for money to replace three slaves he "lost" during the surrender of Charles Town to the British. One of those slaves was 19 years old and an expert boatman - an occupation that would increase his value. He was on an American ship when it was captured by the British. The state disagrees with Mr. Mazyck as to how valuable this slave was. Another of the "lost" slaves was a shoemaker - a trade that would have commanded a higher price on the auction block.

Common Eighteenth Century Illnesses

Illness	18 th Century Name	Death Rate	Nature of Illness
Diphtheria	“putrid sore throat,” “throat distemper,” “malignant quinsies”	light in early colonial, much higher later, esp. affecting older children	Diphtheria is a disease of the respiratory passages, transmitted from person-to-person, which may cause severe heart disease.
Influenza	“catarrh,” “epidemical cold,” “Winter distemper,” “putrid pleurisy,” “pleurisy”	heavy among blacks and poor; light to moderate among others	Influenza virus is the cause of the “flu,” an illness characterized by fever, diffuse muscle aches, headache, fatigue, and cough.
Malaria	“fever and ague,” “intermitting fever”	lower than for smallpox, but much more widespread; often “broke health,” allowing patient to fall victim to other diseases	Malaria is a parasitic disease transmitted by infected female mosquitoes. Malaria may occur as soon as one week after you enter the tropics, and progress rapidly to cause seizures, coma, breathing and kidney problems, and death. The initial symptoms of malaria look much like the common flu – fever, chills, headache, and generalized aches and pains.
Measles	measles	relatively low rate of death, although measles left patient vulnerable to other diseases that were often fatal	Measles causes an illness with fever and a rash that can lead to pneumonia, ear infection, and neurological problems. It is transmitted easily from person to person by coughing, sneezing, or direct contact. Death was often by secondary infections.
Mumps	mumps	very minor	Mumps cause fever and swelling of the glands in the mouth and throat area and, in men, may affect the testicles.
Yellow fever	“distemper,” “Barbados Distemper,” “pestilential fever,” “malignant fever,” “bilious plague”	mortality is very high, ranging up to 85 or 90% of those infected	Yellow fever is a viral illness carried by some species of mosquitoes. A mild attack may have symptoms similar to influenza. More severe symptoms include nausea, vomiting, bleeding, abdominal pains, and yellowing of the skin.
Smallpox (variola)	small pox	very contagious, extremely fatal; a major health problem	Smallpox is a very severe disease characterized by fever, ache, and vomiting for the first three days, followed by eruptions covering most of the body.
Tetanus	Lock jaw	Very minor	Tetanus is a severe disease that causes muscle contractions that can lead to breathing problems and even death. It can occur if contaminated soil enters cuts or wounds.
Whooping Cough (pertussis)	Whooping Cough, hooping cough	minor	Whooping cough is a highly communicable bacterial disease characterized by its distinctive cough.

Abridged Transcript of Act 57, *An Act for the better ordering of Slaves*

I. Be it enacted . . . that no person whatsoever shall send or give leave to any negro or Indian slave . . . to go out of their plantation . . . without a ticket, or one or more white men in their company; in which ticket shall be expressed their names and numbers, and also, from and to what place they are intended for, and time, on penalty of forty shillings, and paying for taking up such slave as a runaway

II. And it is further enacted, That all slaves shall have convenient clothes, once every year; and that no slave shall be free by becoming a Christian

V. And be it further enacted . . . That every master or mistress or overseer of a family of this Province, shall cause all their slaves houses to be diligently and effectually searched, once every month, for clubs, guns, swords and mischievous weapons, and finding any, shall take them away and cause them to be destroyed

X. . . . That if any slave or slaves shall commit any murder, or make any insurrection, or raise rebellion against their master's authority, or make any preparations of arms, as powder, bullets, or offensive weapons, or hold any conspiracies for raising mutinies and rebellion, the offender shall be tried by two justices of the peace, and three able freeholders, ... and inflict death.

XII. . . .if anyone out of wilfulness, wantonness, or bloody mindedness, shall kill a slave, he or she upon due conviction thereof, shall suffer three months imprisonment. . .and also pay the sum of fifty pounds to the owner of such a slave;. . .if any person shall kill a slave stealing in his house or plantation by night, . . . such person shall not be liable to any damage or action for the same.

Ratified in open Parliament, February 7, 1690

Abridged Transcript of Act 586, *An Act for the better Ordering and Governing Negroes and other Slaves*

Forasmuch, as the plantation and estates of this Province cannot be well and sufficiently managed and rendered useful, without the labour and service of negroes and other slaves, and as the said negroes and other slaves are generally of a barbarous and savage nature, and unfit to be governed by the laws, customs, usages of England, but that it is found to be absolutely necessary that such laws, rules and orders should be made and enacted for the good regulating and ordering of them, as may restrain the disorders, rapines and inhumanities to which they are naturally prone and inclined, and may also tend to the safety and security of the white people of this Province and their estates: We therefore pray your most sacred majesty that it may be enacted.

X. . . . in case any negro or other slave shall be accused and convicted before two justices and three freeholders . . . of feloniously stealing any goods, chattels, wares or merchandises, exceeding the value of twenty shillings . . . every such slave shall, for the first offense, be branded with an R on the right cheek, with a red hot iron, and be whipped not exceeding twenty lashes; and for the second offense ... be branded with an R on the left cheek, with a red hot iron, and be whipped not exceeding forty lashes, and for the third offense, every such slave shall suffer death.

XI. . . . every slave who shall be guilty of any other felonious crime . . . a slave shall be burned with the letter R in the forehead; and on conviction of the second offence of that degree, he or she shall suffer death ... And in case any slave shall appear, before any justice of the peace, to be guilty of stealing any fowls, lambs, pigs, hogs, calves or poultry, or any other edible matter or other thing, under the value of twenty shillings, every such slave shall be ordered to be punished by whipping only, not exceeding thirty lashes.

In the Council Chamber, the 29th March, 1735

Abridged Transcript of Act 670, *An Act for the better Ordering and Governing Negroes and other Slaves in this Province* (often called the "Slave Code of 1740")

I. And be it enacted, by the Honorable William Bull. . . That all negroes and Indians (free Indians in amity with this government, and negroes, mulattoes and mustizoes, who are now free, excepted,) mulattoes or mustizoes who now are, or shall hereafter be, in this Province, and all their issue and offspring, born or to be born, shall be, and they are hereby declared to be, and remain forever hereafter, absolute slaves, and shall follow the condition of the mother, and shall be deemed, held, taken, reputed and adjudged in law, to be chattels personal, in the hands of their owners and possessors

III. And for the better keeping slaves in due order and subjection, . . . That no person whatsoever shall permit or suffer any slave . . . to go out of the plantation to which such slave belongs . . . without a letter . . . in the words following:

Permit this slave to be absent from Charlestown (or any other town, or if he lives in the country, from Mr. _____ plantation, _____ parish,) for _____ days or hours; dated the ____ day of _____ signed by the master or other person having the care or charge of such a slave . . . every slave who shall be found . . . out of the plantation . . . without such letter. . . or without a white person in his company, shall be punished with whipping on the bare back, not exceeding twenty lashes.

VI. . . . if any negro or other slave . . . shall be beaten, bruised, maimed or disabled by any person or persons not having sufficient cause or lawful authority for so doing . . . every person or person so offending, shall, for every such offence, . . . pay the sum of forty shillings

XVI. And whereas, some crimes and offences of an enormous nature and of the most pernicious consequence, may be committed by slaves,. . . if any slave, free negro, mulattoe, Indian or mustizoe, shall wilfully and maliciously burn or destroy any stack of rice, corn or other grain, . . . or shall feloniously steal, take or carry away any slave, being the property of another, with intent to carry such slave out of the Province, or shall wilfully or maliciously poison or administer any poison to any person, free man, woman, servant or slave, every such slave, free negro, mulattoe, Indian and mustizoe, shall suffer death as a felon.

XVII. That any slave who shall be guilty of homicide of any sort, upon any white person,.. shall, upon conviction . . . suffer death . . . if several slaves shall receive sentence at one time, . . . one or more of the said slaves . . . shall be executed for example, to deter others from offending in the like kind.

XXII. . . .if any person in this Province shall, on the Lord's day, commonly called Sunday, employ any slave in any work or labour (works of absolute necessity and the necessary occasions of the family only excepted,) every person . . . shall forfeit the sum of five pounds . . .for every slave they shall so work or labour.

XXIII. . . . it shall not be lawful for any slave, unless in the presence of some white person, to carry or make use of fire arms, or any offensive weapons whatsoever, unless such negro or slave shall have a ticket or license, in writing, from his master, mistress or overseer, to hunt and kill game, cattle, or mischievous birds, or beasts of prey, and that such license be renewed once every month . . . unless such slave be found in the day time actually keeping off rice birds, or other birds, within the plantation to which such slave belongs, lodging the same gun at night within the dwelling house of his master, mistress or white overseer. . . .

XXXIV. . . . it shall not be lawful for any slave to buy, sell, trade, traffic, deal or barter for any goods or

commodities . . . nor shall any slave be permitted to keep any boat, perriauger or canoe, or to raise and breed, for the use and benefit of such slave, any horses, mares, neat cattle, sheep or hogs . . .and it shall and may be lawful for any person or person whatsoever, to seize and take away from any slave, all such goods . . . and to deliver the same into the hands of any one of his Majesty's justices of the peace .. .and order the same to be sold at public outcry. . .

XXXV. And for that as it is absolutely necessary to the safety of the this Province, that all due care be taken to restrain the wanderings and meetings of negroes and other slaves, at all times, and more especially on Saturday nights, Sundays, and other holidays, and their using and carrying wooden swords, and other mischievous and dangerous weapons, or using and keeping of drums, horns, or other loud instruments, which may call together or give sign or notice to one another of their wicked designs and purposes And whatsoever master, owner or overseer shall permit or suffer his or their negro or other slave or slaves, at any time hereafter, to beat drums, blow horns, or use any other loud instruments, or whosever shall suffer and countenance any public meeting or feasting of strange negroes or slaves in their plantations, shall forfeit ten pounds.

XXXVII. . . . if any person or persons shall wilfully cut out the tongue, put out the eye, castrate, or cruelly scald, burn or deprive any slave of any limb or member, or shall inflict any other cruel punishment, other than by whipping or beating with a horse-whip, cow-skin, switch or small stick, or by putting irons on . . . shall. . . forfeit the sum of one hundred pounds. . . .

XXXVIII. . . . in case any person in this Province .. .shall deny, neglect or refuse to allow such slave or slaves, under his or her charge, sufficient cloathing [sic], covering or food, .. .the justice shall impose a fine or penalty . . . in any sum not exceeding twenty pounds . . .

XL. And whereas, many of the slaves in this Province wear clothes much above the condition of slaves, for the procuring whereof they use sinister and evil methods: For the prevention, therefore, of such practices for the future, Be it enacted . . .that no owner or proprietor of any negro slave, or other slave (except livery men and boys,) shall permit or suffer such negro or other slave, to have or wear any sort of apparel whatsoever, finer, other, or of greater value than the negro cloth, duffils, kerseys, osnabrigs, blue linen, check linen or coarse garlix, or callicoes, checked cottons, or Scotch plaids, under the pain of forfeiting all and every such apparel and garment. . . .

XLIV. And whereas, many owners of slaves . . . do confine them so closely to hard labor, that they have not sufficient time for natural rest; Be it therefore enacted .. That if any owner of slaves, or other person who shall have the care, management or overseeing of any slaves, shall work or put to labor any such slave or slaves, more than fifteen hours in four and twenty hours, from the twenty-fifth day of March to the twenty-fifth day of September, or more than fourteen hours in four and twenty hours, from the twenty-fifth day of September to the twenty-fifth day of March, every such person shall forfeit any sum not exceeding twenty pounds, nor under five pounds . . . for every time he, she or they shall offend . . .

XLV. And whereas, the having of slaves taught to write, or suffering them to be employed in writing, may be attended with great inconveniences; Be it therefore enacted That all and every person and persons whatsoever, who shall hereafter teach, or cause any slave or slaves to be taught, to write, or shall use or employ any slave as a scribe in any manner of writing whatsoever. . . every such person or persons, shall, for every such offense, forfeit the sum of one hundred pounds

XLVII. And whereas, many disobedient and evil minded negroes and other slaves, being the property of his Majesty's subjects of this Province, have lately deserted the service of their owners, and have fled to St. Augustine and other places in Florida, in hopes of being there received and protected Be it

therefore enacted . . . That . . . any white person or persons, free Indian or Indians, who shall, on the south side of the Savannah River, take and secure any negroes or other slaves . . . shall be paid by the public Treasurer. . . that is to say: - for each grown man slave brought alive, the sum of fifty pounds; for every grown woman or boy slave above the age of twelve years brought alive, the sum of twenty five pounds; for every negro child under the age of twelve years, brought alive, the sum of five pounds; for every scalp of a grown negro slave, with the two ears, twenty pounds

LVI. And whereas, several negroes did lately rise in rebellion, and did commit many barbarous murders at Stono and other parts adjacent thereto; and whereas, in suppressing such rebels, several of them were killed and others taken alive and executed; and as the exigence and danger the inhabitants at that time were in and exposed to, would not admit of the formality of a legal trial of such rebellious negroes, but for their own security, the said inhabitants were obliged to put such negroes to immediate death ... Be it enacted .. That all and every act, matter and thing, had, done, committed and executed, in and about the suppressing and putting all and every the said negro and negroes to death, is and are hereby declared lawful, to all intents and purposes whatsoever, as full and amply as if such rebellious negroes had undergone a formal trial and condemnation

In the Council Chamber, the 10th day of May, 1740.

Abridged Transcript of Act 671, An Act for the better establishing and regulating Patrols

Forasmuch as many late horrible and barbarous massacres have been actually committed, and many more designed, on the white inhabitants of this Province, be negro slaves, who are generally prone to such cruel practices, which makes it highly necessary that constant patrols should be established and kept in the several militia districts of this province, for the better preventing any future insurrections or cabals of the said slaves; we therefore humbly pray his most sacred Majesty that it be enacted,

VIII.. That every patrol shall go to and examine the several plantations in their districts . . . at least once in a fortnight, and may take up all slaves which they shall see without the fences or cleared ground of their owner's plantations, who have not a ticket or letter to show the reasonableness of their absence, or who have not some white person in company to give an account of his, her, or their business, and such patrol may correct every such slave or slaves by whipping with a switch or cow-skin, not exceeding twenty lashes . . .

In the Council Chamber, the 10th day of May, 1740

LESSON 4.

LIFE ON A RICE PLANTATION

Objectives

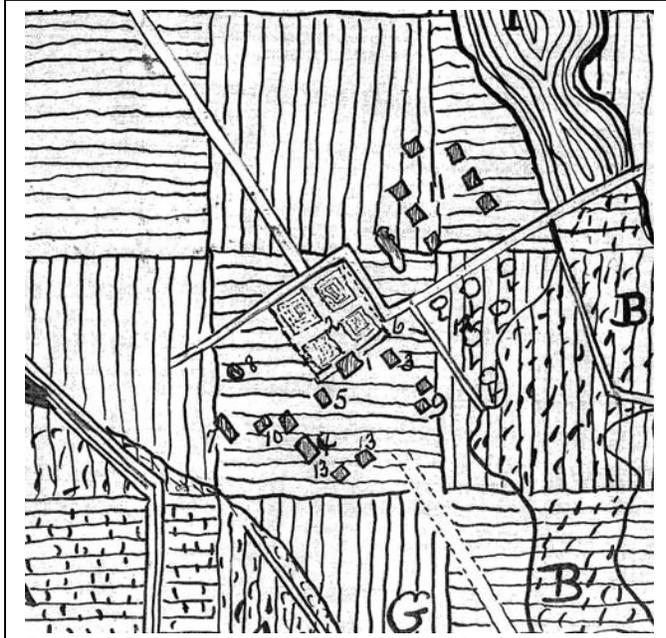
1. To explain the difference between the lives of owners, overseers, and slaves on a plantation.
2. To demonstrate an understanding of how people interacted on plantations and buildings.
3. To appreciate the different types of responsibilities slaves had.
4. To compare the different types of artifacts left in different types of sites.
5. To speculate on what archaeological artifacts can tell us about the lives of people on plantations.

This lesson plan will assist teachers in meeting all or part of the following Social Studies Curriculum Standards:

- 3.1.2 Identify historical resources in the local community.
- 3.2.5 Compare and contrast the lives of European, African, and Native American families in South Carolina in colonial times.
- 3.2.9 Compare and contrast the various lifestyles of people in South Carolina during the Antebellum period.
- 3.8 Demonstrate an understanding of the heritage of South Carolina.
- 3.9.2 Use maps to analyze the location and spatial distribution of physical and cultural features in South Carolina.
- 3.10.2 Locate the physical and human characteristics (e.g. population) in South Carolina.
- 3.10.3 Locate the physical and human characteristics in his or her community and in nearby communities.
- 3.10.4 Describe how physical and human processes work together to shape places and regions in South Carolina.
- 3.12 Demonstrate an understanding of interactions between the environment and society.
- 4.6.3 Display spatial information on maps and other geographic representations.
- 8.1.1 Discuss the nature, challenges, and contributions of ethnic and religious groups in South Carolina.
- 8.2.3 Compare and contrast early European settlements in South Carolina and the American colonies, including political, economic, and social institutions.
- 8.3.6 Compare and contrast the Northern industrial system with the Southern agrarian society.

Lesson Background Materials

Plantation life was unique to the Southern colonies. While in the Northern colonies, people worked on small farms or in factories, the Southern colonists developed the plantation system, which was based on large farms worked by slave labor, creating cash crops, or crops sold for profit. The larger the plantation, the more slaves were needed to work the land. Because so many people actually lived at the plantation, some have compared them to small towns. They usually included the “big house” where the owner and his family lived, a separate kitchen (to keep the cooking fires away from the house), the



Eighteenth century plantation on the Ashley River. 1. dwelling house, 2. gardens, 3. kitchen, 4. overseer's house, 5. stable, 6. dairy house, 7. barn, 8. machine house, 9. pigeon house, 10. store & out houses, 11. negro houses, 12. orchard, 13. poultry yards.

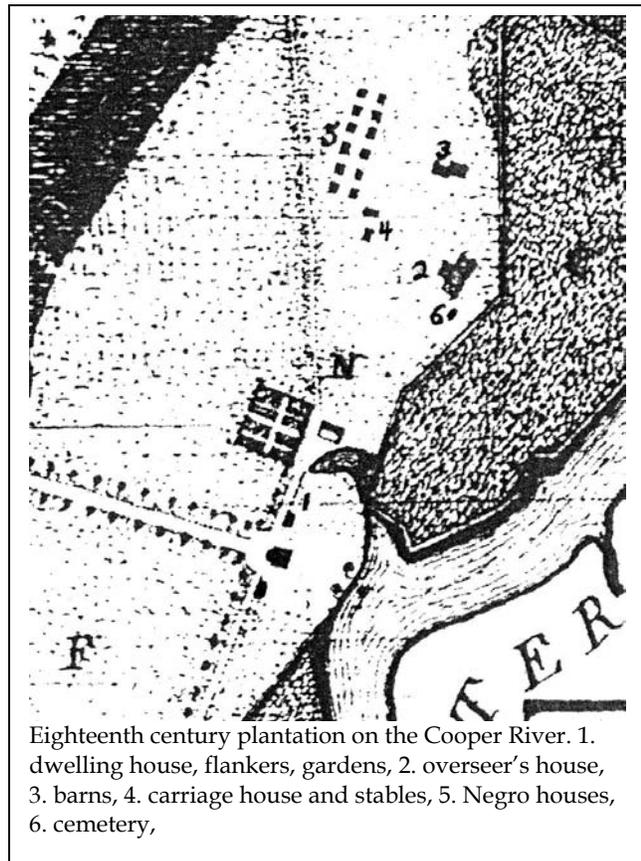
overseer's house, slave quarters, and other outbuildings that probably included the rice barns, storage buildings, and stables, and workshops.

The lowcountry planter and his family usually spent only a few months out of the year at their rice plantation. Between April and October they tended to stay in Charleston, at planter's communities such as on James Island or on the islands off Mount Pleasant. This took them away from the "bad air" that they thought caused diseases like malaria and yellow fever, and closer to friends and social events, like musical or dramatic presentations, or fancy dress balls and parties.

The plantation house probably had no more than four rooms, 2 upstairs and 2 downstairs. Some were even smaller, with only two rooms in a one-story house. When they were living at the big house the owner and his family required a number of house servants to help them dress, clean their rooms,

and take care of the house. They would also require a cook in the kitchen to prepare and serve their meals. The owner's family spent their time reading, writing letters, sewing (women & girls), hunting (men & boys), visiting neighbors, and making decisions about the plantation and housework. The children would either be at school in Charleston, or have a tutor at the house to lead them in their school lessons. Older boys were often sent to Europe for several years to continue their education, before returning home to help with the plantation or start their own business. The young women might take extra tutoring in French, dancing, music, or painting, which would make them more desirable as wives for other plantation or business owners. Any sewing the women did was usually limited to decorative sewing, like embroidery, to show off their fine stitch work. Sundays were spent quietly at church.

In contrast, the slaves did the work that supported the owner's life-style. House servants were expected to be available at any time, day or night. They helped the owner's



Eighteenth century plantation on the Cooper River. 1. dwelling house, flankers, gardens, 2. overseer's house, 3. barns, 4. carriage house and stables, 5. Negro houses, 6. cemetery,



Artifacts from a main settlement (L, stemware with air bubbles twisted in the stem; R, hand painted overglaze Chinese import porcelain).

family to dress and do their hair, made their beds, cleaned their rooms, cleaned out the fireplaces and set new fires, took care of the babies and young children, served the meals, cleared away the dishes, and emptied the chamber pots on a daily basis. Laundry was done by hand, using a handmade soap made from wood ashes, lime, water, and animal fat. If an outfit had buttons or fancy trim on it, all those needed to be carefully removed before washing, then sewn back on after ironing. Ironing was done with heavy flat-irons, heated on the fire. Mending was also done by the slaves, and some slave women were prized for their sewing work, and made responsible for creating the owner's family's clothing. The cook in the kitchen was responsible for preparing and cooking all the family's meals, as planned by the owner's wife, being sure to get them to the big house on time. Some slaves also served as the

carriage drivers for the owner, and would travel with him to other plantations and into town.

Another type of slave was the field slave. He or she worked in the rice fields for 10-12 hours a day, except Sunday. Depending on the season, they were preparing the fields, planting, weeding, irrigating, reaping, or preparing cut rice sheaves. Most worked on a task system, meaning that when they finished the task assigned for that day, they were allowed to spend the rest of the day as free time. The basic daily task was to work one-fourth of an acre. However, they were also responsible for cutting timber, building fences, digging ditches, and maintaining the food gardens and animals for the owner's family's meals. Slaves would spend their free time tending their own small gardens, cooking, cleaning their cabins, sewing, and visiting with each other. The men could go fishing, trapping, and on some plantations, were allowed to hunt, to add to the food their families ate. Sundays were a day off.

On large plantations, some of the slaves were skilled craftsmen, trained in carpentry, blacksmithing, or machinery repair (in the previous lesson the receipts mention Benjamin Mazyck's slaves includes a shoemaker and a boatman). They did not work in the field or in the house, but in separate areas close to the stables or barns. Because their work was highly prized, they might also be sent by the owner to other plantations to work there temporarily. Their wages for outside work went directly to the owner.

Another necessary person on the plantation was the overseer. Laws in the colony and later the state, required that every plantation with more than ten slaves have an adult white male living at the plantation at all times. Since the owner would rarely live at the plantation for any length of time, he would hire an overseer to manage the plantation and the slaves. The overseer lived closer to the slave quarters than to the owner's house, because he was responsible for all the slaves' activities, whether at work or on their free time. He assigned the slaves' tasks each day, ensured that each slave family received their food and clothing rations, that all slaves were on the plantation, and gave permission for slaves to leave the plantation. He was also responsible for punishing the slaves, and reported directly to the owner. Because the owners spent so much time away from the plantation, the overseers made most of the decisions, and were a very powerful force on the plantation.

Although the law required a white male in residence on the plantation, many of the wealthier, and more powerful, planters ignored the law, instead using a Driver, or a slave who held the same responsibilities as the overseer.

Lesson Activities

Activity 1

The day before the lesson, assign the background reading as homework.

Begin the lesson by having the students review the meaning and pronunciation of the vocabulary words in the handout.

Big house	the main house of a plantation, where the owner and his family would live
Craftsman	a slave with a specialized skill, such as carpentry, blacksmithing or machinery repair
Domestics	slaves that work as house servants for the owner and his family
Driver	a slave chosen by the overseer or master to supervise other slaves
Field slave	a slave that works in the fields, preparing the fields, planting, weeding, irrigating, reaping, and any other tasks required by crop production
Malaria	a disease caused by a parasite carried by the mosquito, causing recurring chills and fever (see Lesson 3, Common Eighteenth Century Illnesses)
Overseer	the manager of a plantation, paid by the owner
Plantation	an agricultural estate worked by resident laborers
Yellow fever	a serious virus transmitted by mosquitoes, causing fever, prostration, jaundice and hemorrhage (see Lesson 3, Common Eighteenth Century Illnesses)

Activity 2

Distribute the map of a Typical Lowcountry Rice Plantation (you might also distribute the illustrations of two historic plantations in the Lesson Background Materials).

1. Lead the students in identifying:
 - Slave houses
 - Big house
 - Rice fields
 - Irrigation ditches
 - Other crops
 - Main road
2. Lead a discussion on the way people live on the plantation and interact:
 - Why do slaves live close to the rice fields?
 - Why does the owner place his house near the main road?
 - Is the overseer's house closer to the slaves or the owner? Why?
3. If you distribute the two historic plats, explore these questions with your students:
 - Consider the different structures shown and their locations. Why are these structures shown and what are some reasons they are located where they are?
 - How are the structures organized around daily life on the plantation?
 - What are some other structures that might be present on a rice plantation, but that aren't shown?

Why are some other things not always shown, such as a plantation cemetery?

4. Assign the students to write two essays on what it would be like to live on a rice plantation: one essay as a member of the owner's family, and the other as a slave. The essays may be in the form of a narrative, a diary entry, or a letter to a friend. The students may choose to base their narratives on Benjamin Mazyck, his wife Demaris, or their children Charlotte and Daniel, or on their slaves, Billy the Driver, Murriah (a house servant), or Mary (a field slave). The goal is to help the students realize the vast difference in lifeways, material possessions, and freedoms between the owner and the enslaved.

Activity 3

Distribute the archaeological site map and the lists of artifacts.

1. Lead a discussion in comparing and contrasting the artifacts and what they represent:
Why is there so much brick in the overseer's house area?
Do you think the slaves were making Colono ware to use for cooking and serving meals?
Did the overseer have children?
Who smoked tobacco?
What seems to be the overseer's most common meal?
2. Compare the possessions you have to those of a slave – what is similar, what is different?
3. Talk about what archaeology can and cannot document and why.
What evidence of religious activities was found at the overseer's house and at slave houses?
What types of organic materials were found (were wood spoons found)?
Did the archaeology find evidence of rice? Why not? What other foods might not be preserved?
How might these "biases" affect archaeological interpretations? What could archaeologists do to minimize these problems?
4. You can expand on the exercise by exploring the faunal remains in more detail.
What types of animal remains were found and where might these animals be found?
Which animals were "domesticated" and which ones would be found wild?
Convert the kilograms into ounces and pounds and compare the different meat weights to common foods.

Activity 4

Make arrangements to conduct a session of trash can archaeology.

1. The student teams should carefully document all artifacts found in their team's bag.
2. Teams should measure and/or draw some of the artifacts.
3. Characterize the types of "artifacts" recovered.
Were coins found? Why or why not?
Were the "artifacts" recovered whole or broken? Why?
How would the "artifacts" have been different if they had been buried for 100 years? What would have decayed, rotted, or corroded? What would still be present? Would the items be recognizable?

4. Teams will write their conclusions about what happened at that site.
How well could you reconstruct the people who left this trash, based just on this sample?
Does it tell you anything about their food, medicine, religion, toys, or mode of transportation?
Think again about the issues raised in 3 above and consider how complete your conclusions are.
5. Consider having teams create a “museum display” for the class, with labels explaining what the artifacts are and what they signify. Displays can be easily made on project boards or inside discarded boxes. The team may want to give a “lecture” on the significance of their finds.

Suggested Resources

Books

*Because some aspects of plantation life may be emotionally charged, we are including books that are not only appropriate for teachers needing additional background information, but also books that are suitable for Elementary or Middle School students (these books are denoted by *)*

Ayres, Thomas

2000 *That's Not in My American History Book*. Taylor Trade Publishing, Dallas. ISBN 0-87833-185-9

Duffy, John

1979 *Epidemics in Colonial America*. Louisiana State University Press, Baton Rouge. ISBN 0-8071-0205-9

*Erickson, Paul

1997 *Daily Life on a Southern Plantation*. Lodestar Books, New York. ISBN 0-525-67547-7

*Hawke, David Freeman

1989 *Everyday Life on a Southern Plantation*. Perennial Library, New York. ISBN 0-6-091251-0

Leone, Mark P. and Neil Asher Silberman

1995 *Invisible America: Unearthing Our Hidden History*. Henry Holt and Company, New York. ISBN 0-8050-3525-7

Noel Hume, Ivor

1963 *Here Lies Virginia: An Archaeologist's View of Colonial Life and History*. Alfred A. Knopf, New York. ISBN 0-679-83883

Taylor, Dale

1996 *The Writer's Guide to Everyday Life in Colonial America*. Writer's Digest Books, Cincinnati. ISBN 0-89879-772-1

*Wilbur, C. Keith

1980 *Revolutionary Medicine*. Globe Pequot Press, Chester. ISBN 0-87106-041-8

Web Sites

The House That Rice Built – pre-site, on-site, and post-site lesson plans for Discover Carolina programs of the Hampton Plantation.

www.discovercarolina.com/html/s04history03.html

Drayton Hall School Programs – programs offered by Drayton Hall, including archaeology: Diaries in the Dirt.

www.draytonhall.org/school/index.html

Rice Plantation Lesson Plan – Power Point presentation with lesson

http://coe.winthrop.edu/tlc/lesson_plans/Wylie/rice-plantation.htm

Field Trips

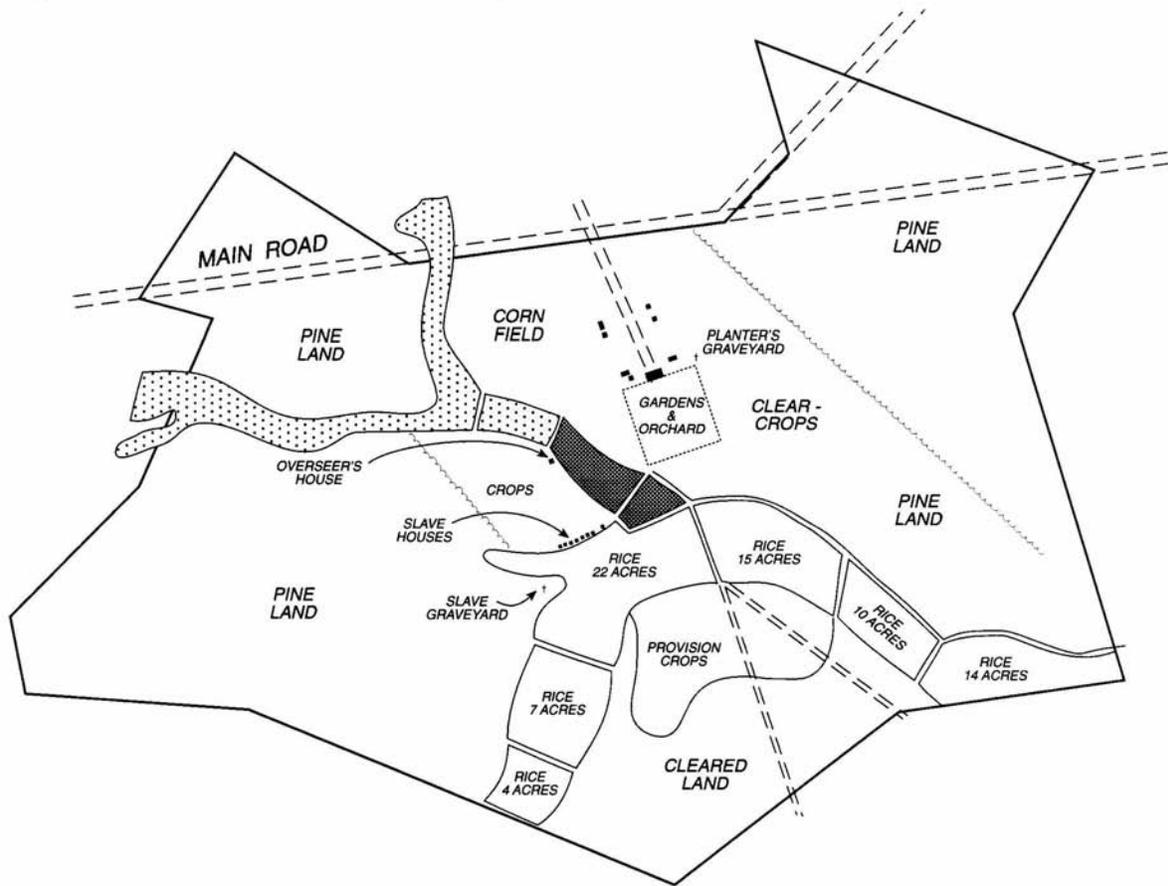
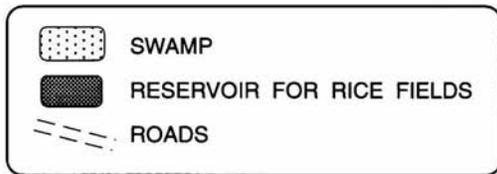
See Rice Lesson Plan Suggestions

Handouts

On the following pages are a series of master copies of various maps, lists, and documents referenced in the above lesson plans. These include:

- ❖ Layout of a Typical Goose Creek Rice Plantation (this is adapted – with just a few modifications – from the historic Spring Field Plantation plat used in Lesson Plan 2 – you can combine the drawing with the historic plat to further the students’ appreciation of primary documents)
- ❖ Vocabulary for Archaeological Evidence
- ❖ The Archaeological Evidence
- ❖ Map of the Liberty Hall excavations, 38BK1900
- ❖ Trash Can Archaeology

Layout of a Typical Goose Creek Rice Plantation



Vocabulary for Archaeological Evidence

brass trimmings	geometric or floral brass decorations for horse harnesses.
coarse earthenware	a low-fired ceramic, usually in the shape of milk pans and crocks.
colono ware	a form of pottery made by African slaves, using local clay. Usually in the shape of bowls.
delft	tin-glazed ceramic made in Europe and England, usually in the shape of plates, bowls, cups and jugs.
door hardware	a generic term for items that include hinges, clasps, hasps, door knobs and locks for doors.
European refined ceramics	different types of fine ceramics made in Europe, usually as tableware, including teacups and saucers, plates, bowls, and teapots
glass	from broken bottles that were used to hold medicine, wine, vinegar, or mineral waters.
gunflint	a formed piece of flint, used in a flintlock rifle, to spark the gunpowder.
lead glazed slipware	a traditional 18th century form of pottery, usually in the shape of mugs or bowls.
lead seals	bits of lead used to secure bags or bales of merchandise.
mirror glass	the reflective glass of a mirror; when found at a slave site, it is believed to be part of the African "magic" or religious beliefs.
porcelain	a very expensive ceramic, originally imported from China
smoothing stones	small, rounded stones, believed to be used in the manufacture of Colono ware.
stoneware	a hard-fired ceramic, usually made into mugs, bowls, and storage containers.
tobacco pipe	a pipe for smoking tobacco, made of a soft white clay, often imported from England.
UID	initials for the word "Unidentified."
window glass	the flat, pale green glass used in window panes; when very small amounts are found at a slave site, it is believed to be part of the African "magic" or religious beliefs.

The Archaeological Evidence

The Overseer and the Slave Settlements

During the 2003 excavations, archaeologists investigated areas that were probably the overseer's house and slave settlements. Based on the identification and understanding of the artifacts, archaeologists are able to determine the activity that took place at these particular areas.

The numbers of the artifacts represent fragments of items; if an object is found whole, it is specially noted.

See the following map for the location of each of the different "areas."

Area B	Area D
dense brick, mortar & plaster (512 lbs. of brick = remains of about 85 bricks)	4 pounds of brick rubble (remains of less than one brick)
9 porcelain	5 lead glazed slipware
171 lead glazed slipware	8 stoneware
265 delft	103 Colono ware
135 coarse earthenware	5 glass
132 stoneware	2 window glass
4 European refined ceramics	20 UID nails
469 colono ware	5 tobacco pipes
304 glass	1 iron staple
1 utensil handle	7 smoothing stones
33 window glass	
5 roofing tiles	156 Total Artifacts
23 hand wrought nails	
3 machine cut nails	
387 UID nails	
1 door hardware	
7 gunflints	
218 tobacco pipes	
1 button	
1 scissor blade	
1 amethyst glass gemstone	
1 bead	
1 porcelain doll's head	
2 lead seals	
1 horseshoe	
3 brass trimmings	
26 smoothing stones	
2,104 Total Artifacts	

Area A

26 pounds of brick
 (remains of 4 bricks)
 2 porcelain
 35 coarse earthenware
 5 stoneware
 137 European refined ceramics
 62 Colono ware
 21 glass
 3 window glass
 2 tobacco pipes
 1 mirror glass
 1 bead
 5 smoothing stones

264 Total Artifacts

Area C

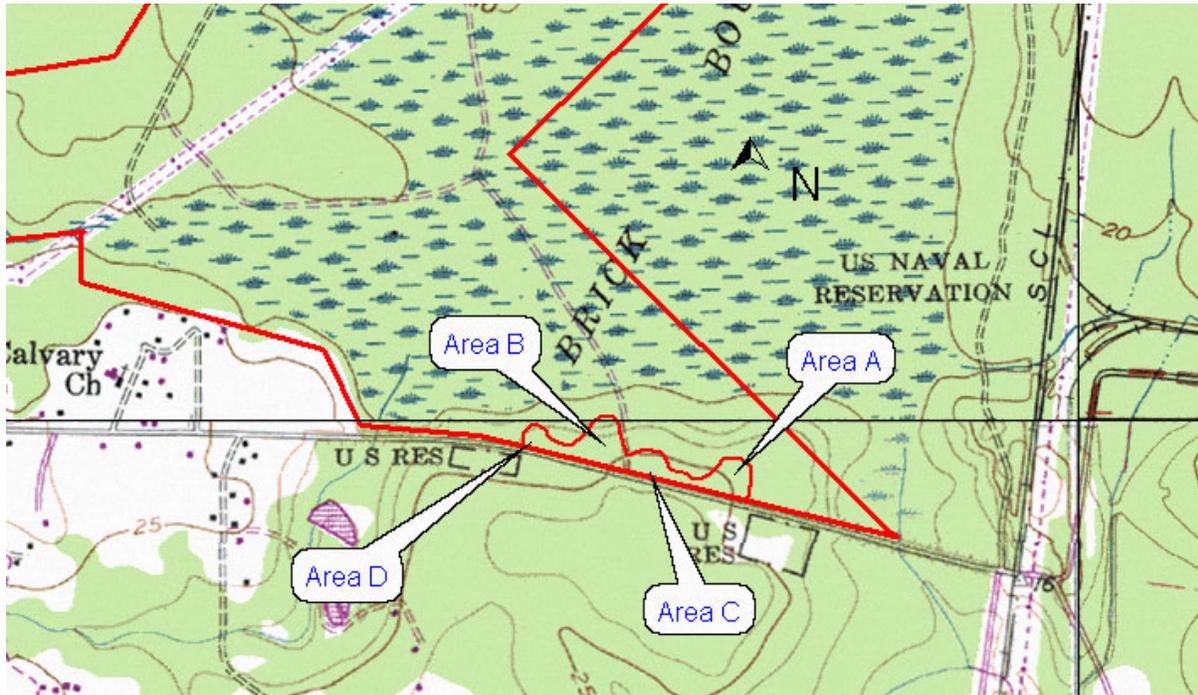
95 pounds of brick
 (remains of 15 bricks)
 3 stoneware
 35 European refined ceramics
 16 Colono ware
 6 glass
 1 gunflint
 2 tobacco pipes
 2 smoothing stones

65 Total Artifacts

Faunal Remains or Animal Bone (found only at Area B)

Animal	# of bones	# of animals represented	edible meat represented (kg)
Raccoon	11	1	0.89
Opossum	1	1	0.18
Skunk	1	1	0.02
Cow	714	7	24.01
Chicken	6	1	0.02
Box Turtle	1	1	0.13

Map of Liberty Hall Excavations, 38BK1900



Site numbers, like 38BK1900, are given to every archaeological site found in the United States. The first number, 38, is the number assigned to *South Carolina*. The following two letters, BK, are the initials standing for *Berkeley County*, where the site was found. And the last numbers, in this case 1900, indicate that this is the 1,900th site found in Berkeley County.

Area B represents the dwelling of an early to mid-eighteenth century overseer.

Area D represents an African American slave settlement, dating from the early to mid-eighteenth century.

Areas A & C are later locations of slave settlements; the site shifted from a very low, wet area to areas 6 to 14 feet higher in elevation. While still next to the rice fields, this difference in elevation probably improved the healthfulness of the settlements, reducing malaria.

Trash Can Archaeology

Since most of what professional archaeologists discover are broken, discarded items, the trash can is an analogy most students can readily grasp. It represents the archaeologist's "site" and is a receptacle for things that people discard, lose, or drop. By examining the "artifacts" in a trash can, students can reach conclusions that lead them to understand what happened at that "site." The "artifacts" can be used to reconstruct the lifeways of the people who created the site.

To begin you will need to make arrangements with other teachers, of different grade levels and subjects in your school, to save items from their classroom. The trash that each class produces will be slightly different, giving clues about what was happening in that particular class at that particular time.

Given today's need to avoid sharp objects, unknown liquids, and other unhealthy materials, the teachers will not actually provide you with trash. Instead, ask that they each spend a week or two filling a shopping bag with items from their class that are safe, but might normally be lost or discarded. For example, broken crayon or chalk pieces, a torn piece of homework or classwork, an old hall pass, a wrapper from a candy bar or center roll from paper towels, a single mitten or glove, a wad of masking tape, a hair clip or ribbon, a button, a paperclip, a bookmark, a broken pencil, an empty pen, a broken ruler, an empty (and thoroughly washed out) chemical bottle from a science class, etc. The list of "safe debris" from any grade level or class is endless. The contributing teachers and their students may also enjoy putting in special objects that may lead the student archaeologists to their "culture," or perhaps mislead them.

This is an ideal archaeological project for all age groups, all abilities/disabilities, all class sizes and budgets, and for all weather conditions. And, because the "artifacts" cannot spoil, the project can be postponed safely.

Remember to explain to your class as they excavate the materials, that not everything the "culture" used will have found its way into the trash currently being excavated. And remember that the materials must also be correctly interpreted (for example, does a red pencil mean "teacher" outside of a classroom?). There will also be "transformations" that may make interpretation difficult (for example, is the original function of a straightened paper clip still clear? And might that paper clip have served some other function than originally intended?). Explore with your students the different interpretations that artifacts can have (was that rubber band used to keep papers together [office supply], to propel crumpled paper [weapon/toy], or was it used by a female to hold her hair [decorative or personal]?).

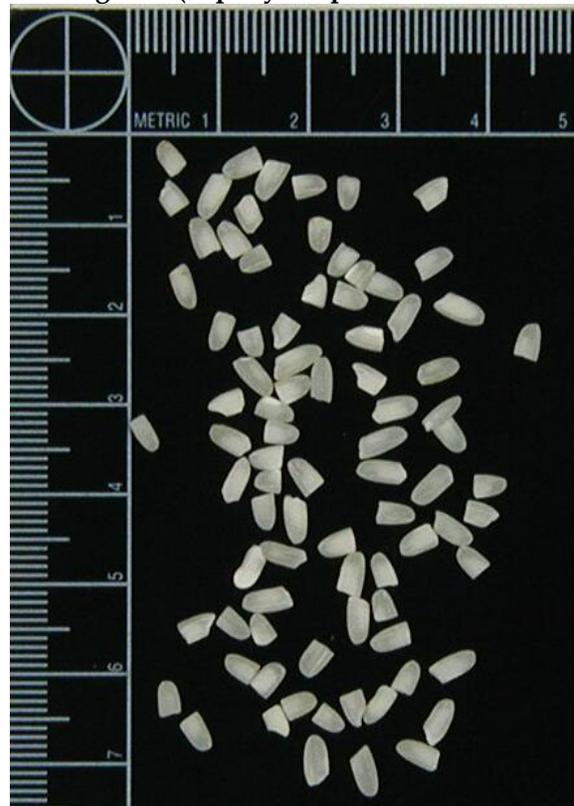
RICE SAMPLES



Whole Rice (sold by the planter)



Middling Rice (kept by the planter for home use)



Short Rice (Rice Grits, given to the slaves)



**These samples were contributed by Anson Mills
and the Carolina Gold Rice Foundation**

**Archaeological
Investigations**

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