



Billy Ray  
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# Banjo Boy

**Dominic Halpin**



## **Banjo Boy:**

*Banjo Boy* Dominic Halpin,2021-02-04 Tom wanted a banjo but soon realised that true happiness was not in receiving the banjo but giving it away Chattooga John Lane,2013-05-01 Before the novel and the film *Deliverance* appeared in the early 1970s any outsiders one met along the Chattooga River were likely serious canoeists or anglers In later years untold numbers and kinds of people have felt the draw of the river s torrents which pour down the Appalachians along the Georgia South Carolina border Because of *Deliverance* the Chattooga looms enigmatically in our shared imagination as iconic as Twain s Mississippi or maybe Conrad s Congo This is John Lane s search for the real Chattooga for the truths that reside somewhere in the river s rapids along its shores or in its travelers hearts Lane balances the dark indifferent mythical river of *Deliverance* against the Chattooga known to locals and to the outdoors enthusiasts who first mastered its treacherous vortices and hydraulics Starting at its headwaters Lane leads us down the river and through its complex history to its current status as a National Wild and Scenic River Along the way he stops for talks with conservation activists seventh generation residents locals who played parts in the movie day visitors and others Lane weaves into each encounter an abundance of details drawn from his perceptive readings and viewings of *Deliverance* and his wide ranging knowledge of the Chattooga watershed At the end of his run Lane leaves us still fully possessed by the Chattooga s mystery yet better informed about its place in his world and ours **The Dirty South** ,2023-11-15 *The Dirty South* examines the shifting significances of the South as a constructed fantasized region in the American psyche particularly its frequent association with tropes of dirt that emphasize soil garbage trash grit litter mud swamp water slime and pollution Beginning with iconic works from the 1970s such as *Deliverance* and *The Texas Chainsaw Massacre* James A Crank traces the image of a dirty South into the twenty first century to explore the social political and psychological effects of the region s hold on the imaginations of southerners and nonsoutherners alike With a focus on media forms through which southern identity gets articulated and questioned including horror movies *Swamp Thing* comics and popular music by artists such as Waylon Jennings and OutKast *The Dirty South* probes the sustained fascination with southern dirtiness while reflecting on its causes and consequences since the end of the civil rights era Highlighting the period from 1970 to 2020 during which the South began to represent several new possible identities for the nation as a whole and for the area itself Crank considers the ways that southerners have used depictions of dirt to create and police boundaries and to contest those boundaries Each chapter pairs prominent literary or cultural texts from the 1970s with more contemporary works such as Jordan Peele s film *Get Out* which recycle similar investments or critically challenge the inherent whiteness of the earlier images By historicizing fantasies of the region and connecting them to the first decades of the twenty first century *The Dirty South* reveals that notions about southern dirtiness proliferate not because they lend authenticity or relevancy to the U S South but because they aid so conspicuously in the zombified work of tethering investors real and imagined to a graveyard of ideas **Ole Marster** Benjamin Batchelder Valentine,1921 The

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