APPENDIX N: PUBLIC COMMENT REPORTS

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IN REPLY REFER TO:

D18 (DSC-P)
GUGE CHC

October 15, 2009

Gullah/Geechee Cultural Heritage Corridor
Public Scoping Comment Analysis Report

SUMMARY

In February 2009, a newsletter was sent out to individuals and organizations in all four states within the Gullah/Geechee Cultural Heritage Corridor (South Carolina, Georgia, North Carolina, and Florida). Newsletters or comment forms were also distributed at public meetings and other events within the corridor throughout the spring and summer of 2009. The newsletter provided information about the management plan and asked for public feedback on our proposed mission, vision, purpose, and interpretive themes. The comment form asked the following questions:

1. How do you feel about the draft vision and mission statements presented in this newsletter? Do you have additional comments on these statements?
2. How do you feel about the draft purpose statement for the cultural heritage area presented in this newsletter? Do you have any additional comments on the purpose?
3. What do you think is the most important thing visitors should learn about the cultural heritage corridor? Are there other theme topics you would include besides those listed in this newsletter? Why do you think this category is important?
4. What are the three features of the Gullah/Geechee culture that you think must be protected, preserved, or continued? What must remain for future generations?
5. What opportunities or management actions would you like to see explored in the management plan for the cultural heritage corridor?
6. What are your greatest concerns about the future of the Gullah/Geechee Cultural Heritage Corridor?
7. Please add any additional comments you would like to share with the commission.

Additionally, 21 public meetings were held in 19 communities in the four states within the cultural heritage corridor from February-August, 2009. These meetings provided the public an opportunity to express their thoughts and opinions about the future of the corridor. Discussions focused on stories related to the cultural traditions, heritage, and resources of the Gullah/Geechee people. Speakers also shared ideas for the future management of the corridor.

The official public scoping comment period for the Gullah/Geechee Cultural Heritage Corridor Management Plan opened on February 5, 2009 and closed on August 21, 2009. Comments received through August 21st are included in this summary. Comments were received via either 1) hardcopy comment form, 2) directly input into the Planning, Environment and Public Comment (PEPC) website by the commenter (http://parkplanning.nps.gov/guge), 3) were received via email, or 4) recorded in official transcripts from the public meetings. Respondents represented 5 states (California, Florida, Georgia, North Carolina, and South Carolina) and the District of Columbia, and included private individuals and organizations.

Every letter, email, electronic entry, comment form, or individual speaker at a public meeting was considered one piece of correspondence for this analysis. Each correspondence was individually analyzed and specific comments were pulled out. A specific comment could include one story, identification of a resource or potential partner(s), a specific issue, concern, or idea, etc. The majority of the correspondences included several comments, and therefore, the number of actual comments is much greater than the number of correspondences received.

During the official comment period 125 individual correspondences were received via letter, email, electronic entries into PEPC, or hardcopy comment forms. Additionally, there were many people that spoke at each of the 21 public meetings. Together, the public input yielded 1,553 total comments.

The vast majority of the comments received identified specific places, people, or features that contribute to the uniqueness of the cultural heritage corridor; shared stories of direct experiences of growing up in the corridor and of those that had been passed down through generations, and provided significant insight into Gullah/Geechee cultural traditions, language, and people. Comments also provided many ideas for interpretive themes, and suggested various ways for achieving the educational and interpretive goals of the cultural heritage corridor. Most of the comments also expressed support for the preservation, conservation, and restoration of resources and traditional practices. They also stated the need to obtain oral histories and document historical information, and identified numerous important cultural resources. Many comments also identified potential partners to assist in implementing the management plan.

All comments that were received are provided below as sent or transcribed in order to maintain the integrity of the comment. The public meeting transcripts can be viewed in full on the PEPC website (http://parkplanning.nps.gov/guge). The Gullah/Geechee Cultural Heritage Corridor Commission and the National Park Service greatly appreciate the participation of many individuals and organizations during the public scoping period of the management planning process. The scoping comments will provide a solid foundation for the planning and development of the Gullah/Geechee Cultural Heritage Corridor Management Plan.

Full Comment Listing Sorted by Assigned Code(s)

CR1100 Cultural Resources - Comment supports the preservation, conservation, and restoration of cultural resources and traditional uses (including the language); obtain oral histories and document historical information; identification of cultural resources

Correspondence Id: 87 **Comment Id:** 109442
Comment Text: A management plan for sustainability of African communities.

Correspondence Id: 87 **Comment Id:** 109444
Comment Text: In Mount Pleasant it is important that Laing Middle and Jennie Moore Elementary Schools are protected from destruction.

Correspondence Id: 97 **Comment Id:** 109479
Comment Text: An environment that celebrates and sustains the heritage and legacy of the Gullah and Geechee people also provides the ecosystem services needed for the health, safety and well-being of all coastal residents and visitors. Nature and culture are integrated. As the NOAA Center for Human Health Risk our challenge is to determine the links between the marine environment, such as pollutants in the water and human health and safety such as in protection from storms, healthy seafood for fishing and eating, and a high quality environment to live and work.
Organization: NOAA Center for Human Health Risk

Correspondence Id: 43 **Comment Id:** 98744
Comment Text: Health practice.

Correspondence Id: 104 **Comment Id:** 108121
Comment Text: And I, too, am putting some things down and writing about my history. Because it's very important. My mother speaks fluent Gullah. And she's been videotaped and spoken to a lot of people who came over to do documentaries and all this other good stuff. And I love sitting down -- and I've tried to do some oral history stuff, by recording some of the stories that she tells in Gullah. But it's so very important that our people know how important our history is. So thank you. And not be ashamed of it, like I was.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108106
Comment Text: Because there aren't many houses. Even when you mentioned that your dad's house from 1934, that's when it was built, that is a great thing that we should try to preserve in this area. And there was a gentleman that just passed from my community this past week, and he never tore down the house that he was raised in. So that's another house that we could really go in there, look at the artifacts. Because the Smithsonian Institution was in this area about a month ago. And they were encouraging people to bring all these old artifacts out of their home. It might look like an old chair, but it could have been a chair that someone made. You know, it could have been an old lamp that they used to burn. So don't be so quick to just tear down the structure and throw everything out. I would like to see if we could get somebody to come and take a look at the house. Because it's been standing there, I think, since the 1930s as well, and it's still pretty strong. So that -- that is another part of it.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108148

Comment Text: Second question is that we have a population up in Smoaks. A lot of people up there are from my family called the Drains up in Smoaks. A lot of them are actual Gullah. And it's like the whole community has been preserved through, I mean, 50 or 60 years. And is there any way that y'all have resources to go into those communities, to try to get some research done regarding the culture up there?
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108162
Comment Text: I'll speak for the city of Walterboro, my district. The school that I went to is Colleton -- was Colleton High School. It's now Colleton Campus A, Colleton Junior High School, Campus A. So while we're going through this process, they are building a new school because they want to get rid of my school, Colleton Campus A. And we need that school. It's a historical school. And we need it for recreation, for the children, we need it for our social events, for the community. And we -- we just need to keep that school. I think, right now, they're not exactly sure what they're going to do with it. So if there is any way possible that we can keep that historical school.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108267
Comment Text: What Liz (inaudible) was talking about culture being lost if we lose the land. That's not necessarily true in the sense of we were taken away from our land and brought here to America and other parts of the world, and we still try to maintain through Gullah-Geechee, through communities like ours, intentional community, that we can bring those things from the past and maintain them. I think one of the sisters over here talked about preserving, canning, that type of thing. It shouldn't just be on film. We should maintain those crafts and arts, the quiltmaking, the making of cloth, the canning, preserving, all of those things and pass them on to the children. Because those are things, when Wal-Mart or Piggly Wiggly or Winn Dixie or those markets close, we have to know how to farm. The agriculture, we have to know how to go to the waters, that aquiculture. And if we can't put them in the freezer, how are we going to preserve them? So those crafts, those arts, must be maintained. So the land, as we said, is very important. But we all must remember, I think also, that we go past America. We go -- our history goes beyond America. So we look at part of the area of the corridor that talks about making everything back to where our roots are, and that is our culture will be maintained if you go back to our roots. If you forget your source, a tree without roots cannot last. For the record, Chief Olaitan, head of the Mens Society of the village [Oyotunji African Village]. So the youth part was particularly important to us because some of the things that we talked about here today, maintaining the culture, helping the youth, educating them about their history, about their past, their past that, of course, if we give them those things, they will teach the other children coming behind them.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108238
Comment Text: And I would like to say that in 1921, seven black family members got together and purchased over 128 acres of property on Lands End. And on that property includes a beach area. And I believe this is one of the last black beaches in South Carolina. And on the property [Woodlands Club Incorporated; Land End Woodland], there are a couple of tabbies where the slave master and a slave lived. And also we have a cemetery on that property. And we are looking to preserve the history of that.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108242
Comment Text: The last one I will mention very quickly is the preserving of tabbies. There are several of them throughout the county. And I happen to have access to one on properties that I personally own, on Squire Pope Road. The state history and archives has little data. They've recommended, as a state (inaudible) category and also they have recommended eligible for the federal registry. Now, the problem is that these tabbies, as you know, are so old and they begin to deteriorate after so many years. If the

Commission could provide a list of resources, resource persons with technical expertise, again, that citizens such as myself could go to and get the technical expertise to restore those tabbies.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108243
Comment Text: My concern is regarding the Northwest Quadrant. The Northwest Quadrant is in the Beaufort Historic District, roughly bounded by the streets Charles Street, Boundary Street, Prince Street and Hamar Street. It's subject to Historic Review Board constraints for remodeling exteriors of properties. And, if I may, I'd just like to read a brief part of the historic overview of the Northwest Quadrant: The modest buildings in the Northwest Quadrant illustrate an important chapter in the history of Beaufort. The area developed in the years following the Civil War and was populated predominantly by African-American tradespeople, domestics, laborers and small business owners. When Beaufort was occupied by federal troops in December, 1861, most of its residents had already fled their homes, never to return. During the War, Beaufort's African-American population began to grow as refugees from nearby plantations made their way to town to look for shelter and work. It is in this period that many people acquired land, built houses. And many of those structures still exist to this day. But the problem is, many of them are in disrepair. The Historic Beaufort Foundation has identified at least 20 houses dating from the 1890s and 1880s that are vacant, boarded up, maybe close to falling down. . .There is a problem a portion along 1407 Duke Street, Lodge Hall started by African-Americans. The early history of the building may not be that well known, but in a lot of cases the histories need to be produced.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108244
Comment Text: Also, there is a home, 1203 Prince Street, which was owned by two daughters of Robert Smalls. Another structure in very bad repair. What I would like to see happen is that maybe the corridor commission can work with families that own these houses and find some means to preserve them, to allow them, in some way, whatever ways might be created. Also, Mike, to see maybe that these families get assistance in identifying history of some of these structures as well. The document that I read from is available through the City of Beaufort's Web site. If you go to their commissions link and then down to Historic District Review Board, it's the Northwest Quadrant Design Principles. Again, it covers the history of many of the -- well, not history of the buildings themselves, but history of the area, talks about how early African-Americans acquired land in downtown Beaufort.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108250
Comment Text: The oral histories that I could still recall my grandfather telling those stories, about how he taught basketmaking at Penn Center; to my father who could tell you about every family that lived on the island and their relationships to him or to his family. And the historical landmarks, we often take those for granted sometimes: The cemeteries, the house of the first African-American doctor who lived on the island, the brick Baptist church that was built in 1855 by slave labor.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108236
Comment Text: One -- there are two things I think that needs to be preserved (inaudible.) One is our burial sites on each plantation. During the time of slavery, the Africans were buried in their own burial grounds, most of them. And in those burial grounds is the history of the family because you were buried in the burial grounds of your mother. The other thing that's very important and is significant is the way we buried our loved ones, with a bush of the everlasting tree. And all those things are still happening in this county. The other thing that is extremely important, a few years ago the University of Minnesota came over to the island and did some mapping of the island. And I'd like to see that continued, if the Park Service or whoever, will be responsibile for that. Because in the mapping, you then can identify most of

the historical areas within each plantation. And on this island, there were 55 plantations. And within that, you have all these conglomerates of history connecting families to families. And I think those two things are extremely important, particularly the burial sites. Because once you find out who's in those burial sites, you can then begin to trace the ancestry of the Africans and who they belonged to and who we are all connected to. Most of us on the island are connected to many, many families. I can trace with my husband's family about 15 different independent families. And we are all connected. So it's important to be able to trace that and also preserve it.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108251
Comment Text: Two things that I'd just like to comment on: One is the language. . . Penn Center was very proud to have been a part of a major language preservation initiative the translates the Gullah translation of the New Testament. And we are still in the midst of continuing to do that, a little differently now perhaps, to do the audio recording of that. So there's a race against time to preserve these things because of the human element that is holding stories and those human elements that are holding the authenticity of who we are. And language is critical to our identification. One such project that we're working on now is our Gullah Studies Institute. . .But we do have several teachers from her [the superintendent] school district and many teachers from the Orangeburg school district and across the country coming this summer to participate in our Gullah Studies Institute. And in that institute, we make it a point to include the study of language. And this year we're bringing a linguist, Dr. Margaret Wade-Lewis, from SUNY University in New York. . . [S]he wrote a book on Lorenzo Dow Turner two years ago. And she sits in front of an audience of teachers, helping them to understand that many of our children speak a version of Gullah Creole. And it indeed, in itself, is a language and has a structure to it. And how do children feel when they come in a classroom, perhaps they may not have the same diction or dialect as other children who have mastered standard English? It's an experience that none of us would like to be demeaned or belittled for. So she is teaching teachers how to use strategies to help those children bridge from the Creole English that they speak to mainstream English. And we've learned that simply because of our age and our experiences. We look at children who sit in classrooms, who have not had those experiences, but have the brilliance and intelligence to be successful at anything they put their minds to. So we are challenging the teachers who work with us. And we would love to have more of our local teachers to attend our programs so that we can see a change in our classrooms that welcomes all children and all of their cultural linguistic uniqueness. So I would urge that we look at language as one of our foremost needs in the corridor.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108262
Comment Text: I would like to just ask a question, though. Is the corridor also extending to protect the waterways, which are also a source of sustenance and an important link for people who are of Gullah descent? I'm not clear about that, the boundary. QUEEN QUET: I understand. Ms. Brown asked, Does the corridor also extend to protect the waterways that are a significant part of our culture and aquiculture? Actually, when we were vetted with the White House and then signed our John Hancocks to serve, that is part of our job, to protect the waterways and lands associated with Gullah-Geechee cultural heritage. So it does extend with the lakes and rivers and marsh between islands and also into the Atlantic. So when we discuss even mariculture, yes, that will be part. MR. BROWN: There will be a connection with the Department of Natural Resources? QUEEN QUET: Yes. Those would also be partners that we're looking to work with and negotiate with, yes. DNR, yes.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108228
Comment Text: And one of the things that I would like to see included for preservation and oral history is preserving of the few praise houses that is left on St. Helena Island. That was a very, very important

part of the religious culture, for the people in the Gullah-Geechee corridor, especially on St. Helena. So I would love for you to make -- identify the ones that's remaining. I'm actually involved in the one on Court Point (ph), where I live. And I understand they are also trying to preserve two more in the Nance Point area. But when our people could not attend churches, it was an important place where they went to worship and to share news and to get instructions in religion, in order to get baptized.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109966
Comment Text: We need a repository. The cemetery is just the tip of the iceberg of what happened in Remley's Point. And it's weird because everybody knows. The minority community knows what happened over there and the majority community knows what happened over there. We know that on this map earmarking the cemetery was also earmarked a playground. The playground, by virtue of the legislature, was awarded to the College of Charleston. So it was taken from the community, given to the college. The college kept it for 20 years and then they decided, We don't need this. Did they give it back to the community? No. They sold it to a developer. And at this point, it's a gated community, 2 million, 4 million, $5 million homes. And we, in the community, have a cinder block building behind the fire house, you know. It wasn't returned to us. So we need resources. We need something to help us investigate situations like that, even if it's just an intern or somebody to help us do the research that can be done.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109982
Comment Text: So when I see (inaudible) identified and preserving sites, historical data, it's not only the planning process, but I'm hoping that it will be part of the Management Plan, to make sure that cooperation with state historic preservation offices and collecting data. Because I can tell you, I was astounded when we first proposed this grant in 2007. I said, Well, this culture is so appreciated and the art form is so appreciated, surely all of these properties have been identified and documented in some way. Got to be. And so I was just flabbergasted when I looked at the existing documentation, and there was nothing. How can that be? That's ridiculous. So it just has to be part of the Management Plan, that it gets down to that local level and it works at the state level, to make sure it's a priority at the state historic preservation level, to understand African-American resources and identify them, so it can be planned for and around and respected for what they are.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109941
Comment Text: What the City of Charleston did, they ran the Connector right through the heart of the black community, tore down houses, pushed back houses. I want y'all to know that homes are very historical. Those were historical homes. City of Charleston has a lot of historical homes down there. And the thing is, those homes on the Battery, only those big mansions, the folks down there don't pay their tax. You know, they're tax-free because they got a big historical home. But when it comes to the other part of, of the uptown area, where the minorities is at, these houses are being torn down and being replaced with new homes. We have got to learn that we have got to protect our heritage, you know. And I don't want to just pick on black or white. It's the fact that if there's white folks got nice historical homes, they need to save it and preserve it, if they can.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109942
Comment Text: And there is another old house right across from old Sol Legare Island. And this house was built back in the forties. It's a little, small house, little, old, small frame houses. What we're going to try to do is move that over on the -- on the historical property and restore it and make it like a visiting center. Because we're thinking about making the old Sol Legare Lodge a museum of African-American history, with the diorama to be inside that building.

Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109967
Comment Text: One thing that happened with the legal battle is that every family had a story. But the stories weren't ever gathered at the same time. So during the recesses and during the breaks, while we waited for court to start, you told what happened in your family. You told what happened in your family. And you said, You think that's something? Here's what happened to my family. And you had all these stories in one room. We need a repository, because it's amazing. We were told by one family that they walked to the county courthouse in our city to pay their taxes. They were told, when they arrived at the courthouse, You'll have to come back next week because the tax books have gone home with a private citizen. Come back. And when the tax books were returned, 16 pages of records pertaining to our community were gone. So these are the kinds of things that are heavy on our minds.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109968
Comment Text: When you drive through Charleston, you see the grave markers, the historic markers. There's one for Green -- for Green Hill. And there's one over on Sullivan's Island. And there's one for White's Paradise, and there's one for Riverside Beach. It's almost sad to be here. Because all of the grave markers are indications of places where we used to be. It's almost sad. We live in a community that prides itself on preservation. But we live in a community that seems like it wants to preserve everything but us. That's just the way we feel. And so we need resources to help us tie some links between us and the grave markers. And that's -- that's what I'm asking for, a repository and resources to help us. Interns, lawyers, researchers, publicists, we need resources.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109988
Comment Text: But it doesn't take too many, as you all know from around here, doesn't take too many Hamlin Plantations and Park Wests -- and I don't mean to say there's anything wrong with those communities, because those are necessary. There's nothing wrong with them at all. But they're -- there's a place for that kind of community and there's a place for the -- to preserve the old communities.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109993
Comment Text: We try to pass -- we're trying to pass -- we have tried to pass a historical district on James Island, to try to preserve these old communities. And we run into slack because the minority people are saying that we want to just do things for us. And it's not just us. We try and preserve our culture and our culture and our heritage. Because the development -- the developers -- if any of y'all ever been on Sol Legare, or as you go in about two miles from Folly Beach, and they run like water. We do have sewage. And these are -- these 2 million houses, 2 million houses that they're building over there, so many taxes going up. And pretty soon I won't be able to live there. So what we want to do is the Gullah-Geechee culture, we need to use that as a big battering ram to get these little towns or these cities to realize that we got to -- we need somebody behind us when we push for these resources, you know, to kind -- to rezone these historical areas, so we can try to preserve these homes.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108237
Comment Text: Because if any kind of development comes in, what are the first things to go? Our burial grounds. And most of those burial sites, according to culture, are around the marshlands, the wetlands. Because that was land that was not important for agriculture. But, today, that's the land that most people want. They want to see a water view, et cetera. And I'd like to see those burial grounds not fenced in, like so many of them have begun to -- began to happen, gets fenced in, boxed in. The family can no longer

take their loved ones, the deceased loved ones, into those areas; it's blocked out. I'd like to see that tradition continue because it's so important to be able to lead your stuff back to the great-great-great-great-great grandmother.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107847
Comment Text: And I want so much that we keep these stories in our community and that we share them with the next generation and the generations thereafter.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107850
Comment Text: And I would hope that the Commission would see that that site [Progressive Club?] not is just preserved but is resurrected and celebrated for what went on there in the sixties and what led up to that. I mean, what better location than that? That's a very important place.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107854
Comment Text: I remember one of the things that I lost was -- we had a -- I know you all seen this big pot that you do sugar cane with. I had that thing on my farm. And I invited somebody over to do some logging. And when I went back to look, the thing was gone. So I'm just saying that, you know, you need to preserve whatever artifacts you do have and encourage you to be a strong community.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109944
Comment Text: What is happening in Mount Pleasant is that all of these schools that were built specifically for African-Americans are being torn down. It's my understanding right now that the school district has a plan to sell Laing High School and to demolish Jennie Moore Elementary. That's a group of us who are opposing that. We would like to save both of them, but we feel that it would be too difficult for us to save both of them, so we're concentrating our efforts on Jennie Moore Elementary School because it sits in the heart of the community. And when I say the heart of the community, I'm talking about a community that was created by African-Americans who were enslaved, many of them right at Boone Hall Plantation.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109949
Comment Text: So as far as I'm concerned -- and there is a few of us that I work with, we would like to see a system set up where a lot of these communities that are predominantly African-Americans, that were created by those descendants of enslaved Africans, that they get the same protection, just like we have in the Old Village of Mount Pleasant. Parts of the Old Village of Mount Pleasant is considered an historic district and you cannot do certain things to that part of the community. We would like to see something in that same fashion here in Mount Pleasant. In the County Comprehensive Plan, we were able to get them to do something where you call a special management for areas like Six Mile and Seven Mile.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109950
Comment Text: So what we're looking for and hoping for from something in the Gullah-Geechee Corridor is that -- some mechanism to set in place where these communities can be protected, so that they can move into the future, so that people can come to South Carolina, just like they go to Charleston, and as tourists, and see these -- see Charleston, that they can come and visit these communities and see and meet those actual descendants of Africans who were enslaved here in South Carolina.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109954
Comment Text: And we want to work with you. We want to make the resource base of the college available to you all. And we've got a lot of resources. We've got faculty members and we've got students. So there will be opportunities for internships. You know, there will be lots of oral histories that will have to be collected.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109933
Comment Text: Mr. Russo (ph) was the principal when I was still here. I had a talk with him a couple of weeks ago. He's still here. He knows so much. We need to make sure we can get and sit and talk to those kind of people.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109963
Comment Text: What we need from the Gullah-Geechee Corridor Commission are two things: We need resources and we need a repository. We have the stories, but we don't have a place to put them.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 98 **Comment Id:** 109486
Comment Text: The history must be preserved and crabbing, fishing, preserving food (canning), and quiltmaking.

Correspondence Id: 98 **Comment Id:** 109487
Comment Text: The plan needs to be implemented - see #4 [The history must be preserved and crabbing, fishing, preserving food (canning), and quiltmaking.], preservation of our land - preserve some Gullah businesses (seafood, canning, quiltmaking).

Correspondence Id: 52 **Comment Id:** 98809
Comment Text: To foster the culture by having people actively practicing the arts/language and practical customs to keep it alive.

Correspondence Id: 52 **Comment Id:** 98810
Comment Text: The mgmt plan should consider all development plans for housing and other over development prospects that will take place in the next 10-15 years; preservation of sites; restoration.

Correspondence Id: 52 **Comment Id:** 98811
Comment Text: Is there concentration of oral history of natives of Hilton Head, Beaufort, Yemassee areas. Have we interviewed as many 70, 80 & 90 year olds.

Correspondence Id: 37 **Comment Id:** 98697
Comment Text: Preservation of Geechee stories.

Correspondence Id: 38 **Comment Id:** 98703
Comment Text: Education, preservation, promoting tourism.

Correspondence Id: 9 **Comment Id:** 97286
Comment Text: The need to preserve the ways and times of the Gullah/Geechee culture should be preserved.

Correspondence Id: 9 **Comment Id:** 97288

Comment Text: Preservation but with a clean/clear definition.

Correspondence Id: 121 **Comment Id:** 110358
Comment Text: We'll jump to another area: Local cemeteries. Some of you, as you drive to Hilton Head, you go through a little island, you probably don't pay much attention to it, called Pinckney Island. It is not public to many persons, but Pinckney Island has two old, native cemeteries. There are two of them over there. And most people don't even know they're there. I certainly hope the corridor will, will help, in some way, to allow those two cemeteries to be identified and allow families throughout the country, wherever they might be now, to be able to come and visit there. As far as cemeteries on Hilton Head, we're having some challenges there, too. And we certainly hope -- I can mention one, the Talbot Cemetery, for example. The new residents of the area surrounding the Talbot Cemetery, not all of them, some of them, have challenges of the vehicles taking the remains down into the area and turn around and come back out; it hurts the grass. So we certainly are not asking the Commission to be police, but we're asking you to, if you could possibly, send the word up higher that we need help in those areas.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110365
Comment Text: I do concur that we need to spend more time introducing this into our schools. There is a smattering of it, but it has to be really fully developed. So I certainly support that. I also support oral histories. We are losing our older citizens. And they have a very rich history. We need to find a way to capture it. We have a lady, a relative of mine, who lives in, in Mitchelville, which is a part of Ridgeland, who will be 99 this year. We have a cousin of mine who will be, I think, 96 or 97. Can you imagine the kind of history they can share with us? And those are only a few, I mean, that we have, that we can certainly get their oral histories from.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110368
Comment Text: The art culture in Bluffton. My mother, for instance, 87 years old, is still quilting. That's a losing form of art. I certainly could not. I'm not going to follow in her footprints. I don't know a thing about quilting. My daughter may. But we're losing that. But that's something we should find a way to capture.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110370
Comment Text: But I do think the oral histories, because it fascinates me, when I sit down and talk to the elders, about how things were. And, and our children have no concept, no concept of how it was back then. I think somehow we need to try to capture that.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110372
Comment Text: My grandmother is from Spring Island. All the stories that she used to tell was very exciting to me. But I couldn't understand what she was saying when she used to come visit us. I thought she was from a different, not planet, but from a different country, because we couldn't understand it. But she was always saying she was Geechee. So I never heard the word Gullah till maybe about five years ago because my grandmother said she was Geechee. And that was a word that we really -- that stuck in my mind. And I really wanted to know more about her heritage, so I really started studying it a lot. We have a book that's getting ready to come out. We're working, along with Spring Island, called the Hand-Me-Down Gullah, because our relatives hand us down stories. And as Ms. Bush was saying, we're working with Penn Center, with Dr. McKenzie. And it's called, Tell Me Your Stories. And the young people will be coming together and they will be interviewing the older people, to find out what it was like in Bluffton many years ago. So we are incorporating the young people. And I think that's where we're really going to

start and keep this going, bring in the young people. So that is our goal, to bring in the young people. They will be doing the interview.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110391
Comment Text: I'm executive director of Palmetto Trust for Historic Preservation. We are a statewide nonprofit 501(c)(3) and we are partnered with the National Trust. And our task is simple: It is to save our architectural heritage. And there is nothing more important to us of the communication of culture and history than the buildings that our ancestors built, lived (inaudible.) Ms. Bush about the brick store on the corner. If you want our descendants and people generations from now to know what Bluffton looked like, we have to keep some of the buildings that we have and save them. And not -- I mean, this is a beautiful area. Don't get me wrong. But it's a "Disneyfied" version of what the Lowcountry town is supposed to look like. And that's what we want to make sure that we protect. We do this through several ways. One is through advocacy, to get out and talk about it. We've created a list called the Most Endangered List. National Trust has the 11 most endangered and we have -- being South Carolina, we figure we need more than 11. We have them on palmettotrust.org. And the strongest tool that we have to protect buildings is through easements, preservation easements, that owners either voluntarily donate to the Palmetto Trust, then we oversee these buildings so that no matter who owns the structure, it must be maintained, must be kept as per the standards that are negotiated between the original grantor and grantee, which is us. We also capture them through selling the property. We actually will purchase the property, if it's for sale, and market it to people who will promise and sign covenants that they will maintain these structures this way. I want to really emphasize with the Heritage Corridor that we would love to be you partner in this. Because y'all mentioned about the zoning issue, which is a tremendous one. But you've got the private organization of the Palmetto Trust that's over the whole corridor. So if there's any sort of issues with zoning in, you know, in the area there, we can help take easements and protect these structures. You have Preservation North Carolina, with (inaudible) North Carolina and you have Georgia Preservation and also Florida as well. So we here in South Carolina are ready to help partner with that and to help protect these buildings.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110392
Comment Text: First of all, I have been working with the Society [Bluffton Historical Preservation Society] and many of you for -- since 2003. And over the years, I have learned of at least five or six significant 1 cultural resources in Bluffton, specifically architectural resources, which I feel should be recognized along an African-American trail, if we could. And those properties are the, of course, the slave quarters at the Heyward House, which has been restored with the help of the Savannah College of Art and Design, and also the African-American Episcopal Campbell Chapel and the AME Church, St. John the Baptist Church. Gwen is here. Yes. And your Hand Me Down Museum, so excited for you. Also, First Zion praise house on Simmonsville Road, significant resource that needs to be protected. And the Garvin House, the freedman's cottage, which is being -- it's stabilized for now. And we are -- we're reviewing a preservation plan and a restoration plan with the Town of Bluffton for that significant resource. And if we could connect those and create a trail, a heritage -- an African-American heritage trail here in Bluffton and then link into the nationally recognized Gullah-Geechee Corridor, it's just a win-win situation for everyone.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110400
Comment Text: I remember as a child I came to Hilton Head and first came to Hilton Head before there was a bridge. And my grandmother called said, (remarks in Gullah.) I didn't know, just like you, I didn't know what she said. But I never did to try to learn. And it was -- it's so important that we reclaim these cultural values. And I'm -- you have my full support of this endeavor because this is who we are.

Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110402
Comment Text: &.Tabbies. There are tabbies that are owned by families and individuals in Beaufort County. And they need to be protected. They're on private land, in many cases. The Woodland Club on St. Helena Island, I understand, own tabbies. My family and I own a tabby, the most preserved tabby on Hilton Head. And, right now, Mr. Brooker is in the process of having a person to work on the tabby that we own on Squire Pope Road. And we cannot get any funds by way of any organization to this point to help us to keep it from deteriorating. & We have not been able to find a party through the State to help us to preserve and protect that tabby. Now, we want the public to be able to see it and enjoy it, but we have to protect it first. And we're using our own family resources to begin to do that.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108192
Comment Text: I believe it's important that we allocate if not funding, time towards education on finding the cemeteries here on the island, so that we can now put the proper headstones and know who we are and where our families are buried.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108193
Comment Text: ..it's important that at some point we teach our youth about the language, because how does it become preserved if in fact we don't how to teach it.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108197
Comment Text: &right now on Sapelo we have dilapidating tabby structures. You're talking about structures that are 100 plus years old. The reason that they're dilapidating is, I don't believe one we're educated on how to save the structures. So why don't we form or formulate some educational base of how to save our tabby structures, as I believe they're important to our history.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108198
Comment Text: And then one of my last points about Sapelo in general, culture preservation. When you say the word preservation it's thought of as maybe 10, 20, maybe a couple of decades, but we're talking about hundreds of years that this culture should now be able to sustain in preservation.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108200
Comment Text: As we talked about cooking, there are Gullah/Geechee cookbooks already published. If we talk about the language, there is the Gullah/Geechee Bible. All of these things, I think should be preserved in a way they can survive another 100 years. And I know, specifically, about some. There is a Gullah/Geechee songbook. So we need then to look at all these things. And we've already mentioned the sweetgrass baskets, so with that think about where are the cemeteries on Sapelo, those we know about and those we don't about. And we need to find out where these graves are, and with DNA, can we get enough DNA from them to see who -- who we're related to, in terms of the people that are buried there.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108205
Comment Text: A lot of the stuff that I would like to see preserved, I never had a chance to see rice growing on Sapelo. So Cornelia had some rice, the seeds or whatever. Audience member: Still got some. So I planted some and I learned growing a little patch of it, never did anything with it, but sugar cane, we

used to grow sugar cane, had did that a few times. I'd like to see that be preserved. Syrup, a lot of the fishing, getting clams and stuff like that, and a lot of the herbs, as far as life ever lasting, stuff like that. Again, she still do a lot of it. A lot of the older people used to do it a lot. That's some of the stuff I'd like to see preserved. We used to always go get clams, you know, got a lot of people still doing it, but not like when I was younger, and the fishing,making cast nets, seagrass baskets.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110434
Comment Text: So, not to take up your time, but speaking of my dear seniors, please make sure that somehow, some way that their stories are told in this project. Your history books are right here. You've got people like Rebecca Chapman who could give you poems that was written a hundred years ago that a poem is about three to four pages long, nothing from sheet, back here in the memory, and will recite it at the drop of a dime. (Snapping fingers.) You've got Ms. Williams, Anna Mae Williams. I mean I can rattle off names, but this is what we have right here. You got Ms. Ladson, you got Ms. Harney, you got all these ladies right here. Ms. Lewis, that how you're history without looking in a book. Make sure the senior concept is in your guidelines some way because that is your true history. That is your Gullah/Geechee connection.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110441
Comment Text: I've been thinking a couple of other things. One is: What we have heard tonight already, what I am hearing tonight is so rich. How is it going to get recorded? People in the National Park Service can't do it all. They can ask for the names and it's appropriate to know the names of people from Lincoln High School who have made a name for themselves internationally, fine. But that's not capturing the stories. How are the stories going to get captured and passed on?
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111115
Comment Text: Now, I know y'all want to find in terms of what should be restored, what should be kept. Well, all of it should be kept, in terms of what has happened to us as a people. In my community, Brunswick, Georgia, we launched an effort to try to save a gymnasium, Seldin Park Gym. That was built by Gullah/Geechee hands. That didn't happen. It was not preserved. It was torn down, and when that building was torn down it sucked the life out of Seldin Park, literally sucked the life out of Seldin Park.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111305
Comment Text: The people think West Hardeeville School is named West Hardeeville because it's on the west side of Hardeeville. Well, Hardeeville is not big enough to have an east or west side. That school was built and named after Matthew E. West, who was an African-American educator. Matthew E. West was married to Mr. Shanklin's daughter that the Shanklin school in Beaufort is named after. Ms. West is still living in Beaufort. She's still very active. She's about 97 years old. So that school was the first consolidated school for African-Americans in the south end and the Jasper school was the first consolidated school for African-American students in the north end of the county. So we still have a lot of school history that, being on the school board, we have no plans of preserving that history. It's not even talked about, but it -- it needs to be preserved.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111286
Comment Text: But this December, I'll be celebrating 23 years of marriage. And the first year we got married, the next year we started celebrating with my wife's family and my family, we have a Christmas celebration. And my mother and my father-in-law, they always, every Christmas, after we get through,

they always have this discussion, When I was a boy and when I was a girl. They started that 23 years ago, when they were in their fifties. Now they're in their seventies. Well, they have stories of their grandparents. And my father-in-law is 73, my mother is 74. My mother, she was raised by her grandmother. So she has stories going back at least 150 years old or 200 years old. So those stories, when we started out 23 years ago, you know, I'm saying, you know, I'm kind of tired of hearing these when-I-was-a-boy, when-I-was-a-girl stories. Now my daughter is 15, so those stories are very important now because they are stories of my mother's great-grandmother's stories. So they go back 200 years. So those stories become very important, particularly when you have a child.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111379
Comment Text: You can go up to Walmart, and I went to Walmart in Georgetown before I came to this Meeting and Gullah/Geechee people all over the store. Challenge Walmart to give you 500 digital cameras and put it in the hands of young people and send them out to be, to the Aide Society Building to where Sticks used to be; have them take pictures of these sites. Give them something to do.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111345
Comment Text: I attended a funeral today of a woman who lived to be 107 in Conway, and never before have I realized the saying that every time an elder dies a library closes. And when I saw Ms. Ella today and just so blessed that I was allowed to go over and talk to her, just be a part of her, you know of recording her history.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111347
Comment Text: The old Howard, way downtown on King and Highmarket, King and Duke. MS. RODRIGUES: No, we still have a part of the old Howard High School. MR. WRAGG: Yes. MS. RODRIGUES:Right up there. MR. WRAGG Right. COMMISSIONER GREEN: Tell me where --- MR. WRAGG: But that one's too small up there. She want to know the school itself, Bunny --- MS. RODRIGUES: No, but this is --- MR. WRAGG: --- not the little part. MS. RODRIGUES: --- this is part of the old Howard School. MR. WRAGG: Yeah. MS. RODRIGUES: Right up there at, you go over to the next --- MR. WRAGG: Block. MS. RODRIGUES: --- block. And it's a white building. MR. WRAGG: White building. MS. RODRIGUES: And it's right there. It's on the ground. And this has always bothered me. I don't know why they decided to move that school from where it was and brought it all the way over here and it's now an administration building. MR. WRAGG: Building. MS. RODRIGUES: But it's on the same, all of this is part of Howard School. MR. WRAGG: All, yeah. MR. WRAGG: You know when -- Go ahead. MS. RODRIGUES: No, no. We're talking about Duke and King. MR. WRAGG: Yeah, Duke and King. Uh-huh (affirmative response). And they opened up that school in 19 what: 1909? I remember 1909; you would remember 1909. MR. WRAGG: There wasn't much of us around at the time then. Okay. But it was, it, it, it was nice. And that's one thing I hope the city will know this: Do not touch this school, please, and don't touch Winyah because it's something I would like to tell my grandkids about. This is the school that I went to. You see, I don't want it to be like a shell, like on King and Duke. Now they do have a signature there that, you know when the school was put up and stuff and whatnot. I would like to see this stay right here so I can tell the kids. And I'd like to see Winyah stay there so I can tell the kids this was the white school and this was the black school.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110212
Comment Text: I am not going to make it a historical event other than to say that across the river as we refer to Brunswick County -- in New Hanover County, we always say across the river and there is a lot of history across the river. What I would like to see is naming the communities. Like you said Riegelwood,

we might call it East Arcadia or you might say Columbus County and we say East Arcadia or you say Leland and we say Phoenix or Cedar Grove or Chapel Grove so we have names for these communities and the names of the communities become a lot of history of the community&. So that is what I would like for us to do. I would like for you to get those names or someone research those names that we have for our communities because now with all that we have done, we are losing those names and those names mean a lot to us.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110205
Comment Text: &(M)y community is Cedar Hill which is now part of Navassa. I was born and raised in Cedar Hill but I guess my -- both of my grandfathers came from Bladen County so I am in the Geechee Corridor but I am up here for -- I am not up here for free things&& But there is two things that I would like to see us preserve in my little community of Cedar Hill. One is there is a church there; an old church. I heard it was moved from back in the woods where the cemetery was and the second thing is Cedar Hill Cemetery, okay. There was a church called Rita Chapel, AME Zion Church. I am quite sure you know of that church. It was moved from out of the woods up to the road there and it is in fairly poor condition but I would really like to see it preserved. The other thing I would like to see is the cemetery where the church was moved preserved also. Those are the two things that I would love to see this project preserve and I think it would recognize my community very well.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110158
Comment Text: I know you told me only five minutes but I guess I can stop for a minute on this oral history thing. So often when we try to collect oral history in our community, we never really get the full story because oftentimes the person who goes out looking for the story does not look like us and we do not open up and tell that story and we want to get -- we want to get the full story. We want to get something that is authentic and we just had a study done recently about 1898 (sic 1998?). There were many flaws in that study; flaws within that study because our community did not want to share our stories. We would rather share our stories with each other and let other people read them after we write them. I just wanted to make that point.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110161
Comment Text: In conjunction, we would like to take a look at the endangered historical sites of significance to Gullah people and do an inventory of these sites and suggestions given to the North Carolina State Historic Preservation Offices for future applications and recognition and then they be placed on the National Register of Historic Places and we want those to be sites that are, as I said, of significance to Gullah people. We are not -- and I hope I am not offending anybody but we are not talking about rice plantations. We are not talking about slave quarters. We are talking about things that we built after we got our freedom, not things that we built for free before we got our freedom.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111181
Comment Text: &.go all through Fife Plantation, the old Brights' house is still there. And we really want to see that house preserved. Because a year ago, I went out there. That house still had the original tin around it. It was -- it was tin top, tin around the side, and old bricks, handmade bricks that was round, round there. So we want to preserve those kind of things.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111183

Comment Text: We should not allow our children to mark up old pictures. We should preserve them and keep them in some sort of way. And I had a bad habit, and I know many of you did, we took a lot of pictures, we did not write on the back of it who the person is, what year the picture was taken. We wasted history. Because they look alike, but you can't really tell whether or not it's the person or not. So go back and try to find old pictures. Go back and talk to the old people. Try to go to the old houses and pull out stuff.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111190
Comment Text: And now, if you go over to St. Helena, St. Helena or St. Helena Island, there are a lot -- there are quite a few praise houses over there. And there's something very significant about those praise houses. So we have, as a people, lost a lot of things when we had to have everything modern. What kills me -- and I hope I don't die from it -- is that some of the prettiest wood churches were destroyed to put up brick churches and block churches. They do not have that significance as that little white church, you know, the church set in the wild, the white church. It was a growing point. And when we walk away from something, we forget about it.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111195
Comment Text: But what we have lost as, as people and as citizens of the world, that is our oral history. We do not pass down those experiences that we had from our adults and pass it on. We didn't get here, to this 21 stage of our life, by reading things in books, even though books are absolutely necessary for information to succeed in life. But I remember sitting on the front porch and spitting watermelon seeds. My grandmother would say, Boy, this is why this happens and this is how it happens. This is how you can prevent it from happening again. When the lightning started rolling on, after a sunny afternoon, and those thunder clouds rolled in, and she would tell you, You go into that house and sit in the corner and be quiet while God is talking. You knew that there were some danger out there. You didn't know why, but you knew that you didn't question Grandma. Grandma knew that there was something out there and she knew how to protect you from it. And this is the history that we are missing. And this is the history that we are not passing on to our young people.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111196
Comment Text: I think that with our young people having to pass a writing test, having them go to the senior citizens center and interview the senior citizens and write it. And the older folk, the teachers, whomever, could supervise them. But that would be great.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111203
Comment Text: But, anyway, she played the drums. And it was a big bass drum. And she would play the drums. But the person sitting next to her had a washboard. And they took the handle from the tub and they would -- that was an instrument. And I went into (inaudible) and now they're selling the washboard as an instrument. That's right. So these are things that we need to preserve, those stories of how we made our own music, made our own instruments. You know, some folk would take the reeds and go fishing. And they didn't say fishing, they would say fishening, right? Right. And then some folk would just, you know, make music from it, blow through it or whatever. But there was one other thing. Africans in America, the enslaved Africans -- and I use that term enslaved because we say slaves, but these were people who were enslaved, wanted freedom, land and an education. And they would teach by word of mouth and by using morals of stories.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111217
Comment Text: Oral history, let me say something about oral history. We need to get some, like the veterans are doing -- the World War II veterans are telling their stories to various people, the VFW, other military organizations, getting history from veterans about World War II. I think the last World War I veteran, I think I saw in the paper, died the other day. So if we don't tell our stories, it will die with us. Our history needs to be put into the new history books. The history books that I had when I was in Charleston left a whole lot of things out about my people.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111224
Comment Text: We need not wait for educators because a lot of them never get around to doing it. We need to take people, just like what's here, in a forum like this, and bring the youth in. We need to give them a tape recorder and go to the senior citizen center, have them sit down and talk to the elderly. We need to do more than talking.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111249
Comment Text: &.we have lost lot of our landmarks. And I am here because we need to preserve all of these important landmarks that we have. As Gullah, I love Gullah, I try to speak to Jamal all the time. And I'm practicing& We need save -- we need to save our heritage and we need to have some people to get together and to support.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111250
Comment Text: We need to educate the public and let them know what we have here in Savannah. And that's why I'm here, because I would like -- we have lost lot of things. You know this used to be West Broad Street and we had the heart. It was full of business. And we have lost the Stock Theatre, the Dunbar Theatre. We don't [have] anything to say this was black a theatre, you know everything -- because urban renewal came through. It just destroyed all of our historic landmarks. So, we don't want to lose anymore.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111255
Comment Text: &the question I would have is if we had documentation on an item, say like church or what have you, what criteria would you use to determine that this is connected to -- to this culture? You know our real olds, as they say, we lose them long before they got to tell their story.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111257
Comment Text: So what I'm saying is that that's our most important piece that were losing The elders have flow and the children have flow and when grandma says "where the childlen" and the children laugh our education piece is to stop them from laughing at grandma and let them understand that grandma isn't speaking ebonics. Grandma isn't speaking broken English, She's speak dialect so the people can guide us to everything else They can guide us to the cemeteries They can guide us to ways to celebrate the birth of child as well as how we send people home in home-going.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111231
Comment Text: I am saltwater Geechee woman, I will say hi Geechee I'm the founder and director of the Geechee Institute. It's been around for about 12 years up and down the coast of Georgia. My concern right now, I know it's a long journey and we as non-profit organization have been very patient. We understand

the process that you're going through in terms of commissioners but one of our concerns right now is while you're doing the planning& but would you support us in terms of continuing to encourage the local government, county, city, municipalities to help us continue to protect what were losing everyday. Let me give you an example. If you stand on River Street in Savannah you'll see to the left of you the Trade Center and the Westin Hotel and to the right of the Westin Hotel is trees shrubbery and earth. The developers are very interested in that land to the right of the Westin and that land has cemeteries, three in fact, of Gullah/Geechee people. We go and we work we talk with The Heritage Foundation as well as others but it sure would be big impact if we could have our commissioners to stand with us through letters of support through John Barrows office and others that during this planning that we don't miss the mark, please, of continuing to preserve what were losing everyday.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111238
Comment Text: And so we are talking about how we create a certificate, a heritage education certificate minor or major- how we get students across the curriculums to take these skills in communication or in business or in humanities and the arts and think about going into heritage education to think about working for museums. And so think I'd like to ask the commission there's wonderful document [Low Country Gullah Culture SRS] that the National Park Service did that ...I think that calling people to the table to plan that kind of pre-kindergarten through college curriculum that we can use as modules in our classrooms that we can use as internships for students. I hope you also pay attention to gathering up the documents and documentaries conference proceedings chronicles videotapes oral histories with people like Emory and so on so that we can be able to call on these resources and plug them in so that meets the Georgia standards so that gives us additional opportunities to impact the next generation who happen to be sitting where you are to carry on this mission.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110282
Comment Text: What I'd like to talk, or speak very briefly about is what I consider hybrid. My dad was, and my mother was from the town of Georgetown, literally across the street. And like so many other African-Americans during the 20s, 30s, 40s and 50s and perhaps 60s, migrated to the north for better days. So I was raised, along with my siblings in New York City. And what I'd like to talk about is some way of preserving the idioms of the Geechee/ Gullah language. And I say that because I'm in my mid-50s and there are some things that I can just faintly recall about the language, the idioms, the subtleties of Geechee/Gullah, that my dad and my mother used freely in the house. And I say hybrid because he was a stickler for education. But at the same time, in the house he would speak the idioms of Geechee and Gullah. And there were so many of them. Many of them are humorous; some of them are mean-spirited, but I can't remember all of them. COMMISSIONER DAISE: Can you cite some of them?: I tend to remember the ones that are mostly mean-spirited for some reason. But he would say things like dogonaluck (phonetically spelled). And when he would argue with my oldest brother, just some things that I, again, it's too mean-spirited to say in mixed company, but there were so many, literally hundreds and thousands of them.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110283
Comment Text: And I'm an educator as well as a school administrator. The things that I like so much about a great writer, particularly Langston Hughes, because he wrote in dialect. And a lot of this, at 30s, 40s and 50s, I cherish as I work with kids. I was working with a group of kids the other day and we did this story: "Thank You, Ma'am," by Langston Hughes, one of my favorite short stories. And they said Mr. Williams, you're preaching. And I said, well, that's just, that's just our language. That's the spirit of things as we would get into it. What I'd like, and I have friends here in the Georgetown area who tell stories in Gullah or Geechee persuasion. And what I'd like is some sort of way of preserving the idioms that we

used to speak. I went to high school here briefly and the term is fufty (phonetically spelled) cent. I broke your behind; things like that, that was new to me because my dad actually frowned on that, but yet he, at the same time, used it. So if there was any way we could find a way to chronicle or generalize a way of preserving some of the idioms that may be unique to this corridor, to this Georgetown area. I'm sure as African-Americans a lot of it is not necessarily unique to this area because Langston Hughes wrote about it and he certainly is not from this area. But I'm sure that there are many, many subtleties of language and expression and idioms that are germane and particular to this particular area. COMMISSIONER DAISE: Bunny Rodrigues told me of one of those expressions. I had never heard of it before. And if I'm correct, it was boodadonk (phonetically spelled). Is that correct? Now, anyone not from Georgetown, do you know what boodadonk means? Not from Georgetown. And I haven't even lived in Georgetown. That's the name for a cutter. A toady frog. Now in McClellanville that was a Goodadonk.--- in McClellanville would be a toad, would be a big toad frog.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110275
Comment Text: I hope that this Gullah/Geechee Corridor experience would help us to somehow record, in some way, form, what we have done. All of our struggles and all of our successes we've had over the years. But we, we certainly have had many successes in our community. As I look around just this room, and particularly, from the Plantersville Community, we have people from the country so to speak. You know people tend to think that we are backwoods and we don't have any directions, but we do have good upbringing, which is very important. And as a result of that, we have been able to be educated and somehow teach what's right to our youngsters. And so a good example today, the chairman of Georgetown County Council happens to be Kevin Moran. He's a friend of mine. He's also from Plantersville. He's an attorney. But, you know, is, this whole idea is that we, it's not where you came from, but where are you going? What are you going to contribute to this society? And I think as we look around this room and this community, we have a lot of people who have come from the outlying areas of Georgetown County who have contributed to this society. And therefore we have a purpose and we have a meaning. And I'm so proud to be from the outlying area because of that history, because of that experience, I can feel quite proud of my heritage.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110343
Comment Text: I think that one of the things that Ms. Rodrigues was talking about was interesting, in that I do think that there needs to be authentic Gullah artwork. So there are authentic Gullah baskets, and there are authentic Gullah dolls. And there are authentic Gullah crafts. But, like she also said, one of the things she also said one of the reasons why we are still here as people is because of ingenuity. It's because of innovation. It's because we learn how to survive and to progress, and so things will look different. So as a 42-year old Gullah artist, my art reflects my relationship to the, to the culture. And my daughter's artwork as a photographer, who is 14-years old, is a reflection of her being raised by a Gullah mother and a Gullah grandmother, and a Gullah great grandmother. So we would hope to see the art progress and to change, or to always have those original and authentic art pieces that keep us grounded to the past. But you want it to go --- But you want it to continue to go forward and you want it to grow. And the realism of keeping a culture alive is to make sure that your young people stay involved with it. And one of the things that we need to do is to make sure it can sustain them, as well as them sustaining it, and we can't not talk about finances and how to make money doing that.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111272
Comment Text: Well, we can definitely use some help with heirs' property. Churches, cemeteries, other historical and cultural things, can't really think of anything else. Maybe old schools. I know the old

elementary school I went to, that's been gone. You know, developers bought that and changed it to something else.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111278
Comment Text: And I'm just thinking back, when I was a kid roaming around Jasper County, that there are many roads that just went through the woods, from one highway to the, to the next. You could freely traverse those roads without any problem. Then I go away for 40-some years, I come back, and there are all gates or chains across those roads. You can no longer traverse those roads. And that shows you all of the changes that have taken place. So I can understand the Commission wanted to preserve the culture of the area. Because when one loses their culture, they're lost.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111280
Comment Text: He kind of talked about roads through the woods. And I thought about the fact that a lot of our history and culture is now really tied into the woods and into buildings like this, our churches. Many of our churches have been rebuilt. But we have cemeteries that have been here, as we like to say, since Jesus left. And those cemeteries hold a lot of history. There are time lines, the generations. They are hidden history. And you talked about land being lost. But I know this happened a lot in Beaufort and Charleston. When development comes in, halfway through the development, there's a cemetery found. And then you know what happens. If, if -- maybe there could be some discussion or some focus on, how do we preserve our last resting places? How do we maintain them? Right out of Hollywood right now, the county -- South Carolina Hollywood, there is -- there's an old cemetery that the county would like to encroach upon, to build a huge waste facility. And so how do we -- you know, is there a way to, to not only do the economic development piece, not only do the historical preservation, but to look at ways to maintain culture in a way so that we're not losing those, those very sensitive places that really over time get grown up? Those roads through the woods get bought by somebody else. So you might have a one-acre plot out in the woods that no one has looked over in many years, but it's an old family plot. It may have been a brush arbor church, where people worshiped. And it has just been left, for a variety of reasons. Or it could be an old cemetery on an old plantation, right by the water, that hasn't been valuable until -- up until -- hasn't been -- hasn't been seen as valuable until recently.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111283
Comment Text: But I have a little pet peeve in this area: The Robertville school, which was closed back in the -- I think it was in the mid sixties. Because my children got caught up in that. And a few of us worked very hard to preserve that building. And now we have it as a Head Start senior citizens building. And that community center is something I would like to see preserved with something because it is on the northern part of Jasper County. And I went to school there, but not in that building. Because my senior year, I was transported to Jasper. But my children came up in that school. And I would like to see that as a central point of interest for us to preserve because that property was given by, I think, Deke Shefter (ph), a black man, for that school to be built. But it come to a period now, it's owned by the county. So that was an interest of mine.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111284
Comment Text: Because you may have the Robertville Center decide to do oral histories, and so you may need, in the future, some assistance with some small grants to get that done.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111316

Comment Text: I feel that the children in the schools and our children will really benefit from our culture and learning more about our culture. And just sitting here thinking, there are probably a lot of people in our community and families that have things that we can preserve from, that is -- maybe the house is gone. But, for example, something was called a cane mill, where they used to grind cane to make syrup and things of that nature. My grandparents had thing of that nature. For example, they may have things that we can put in a center. For example, old scales that they used to weigh cotton manually instead of using more technology, for example, metric scales and all other kinds of things that we may have in our possession. So it would be beneficial to our kids, in our schools and in our community, and tourists, to just come and visit things that we may collect from each other, to just place in a central or a particular site on a property, that we may -- they would allow some of us to go and see, not on certain occasions, like they have it open, like an old cane mill. And then some of our churches may even have old baptism pools that were used outside, instead of using indoor pools. And they may also have things of that nature. So I feel it would be really beneficial to our community, our tourists in coming to this area, to visit and get a committee together and see what we would have that we could use in our centers.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111326
Comment Text: And I was wondering about the people in Jasper County. But I guess they're not Geechee, so they don't speak the language. When Sister Zelda sang, Come By Here, that's my favorite song. And I do try to preserve the language and I say Kumbaya. Yeah. So I was just wondering, because we were so ashamed of this, this Gullah-Geechee language, because people talk it down. When I was growing up, they said it was broken English and we was country and backward and everything negative in the world that I could have heard during that time. And we bought into it. And just about 13 years ago, we started celebrating our cultural heritage on Hilton Head Island. It took me three years to speak the language. And for a while, we had someone to come in from another island and we paid them to speak Gullah to us, okay, because we was ashamed. But I always say that was the past, that was yesterday. Now I'm very proud to be a Gullah, Gullah-Geechee, a Gullah-speaking woman. Y'all know, we used to drop the W. We didn't say woman, we say 'oman. (Remarks in Gullah.) See, y'all will forget. But I want y'all to remember the language. Because that's us, okay? And I do preserve it now. That's right. You tell the stories, too. I tell it in the Gullah-Geechee language. Took me a while. I had to go back and revive it in myself. Because we need to do that, too. We don't need to forget that.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111327
Comment Text: So we've got to remember these stories. And we've got to remember. Now, a long time ago, we all spoke this language. Y'all talked about y'all in Jasper County, y'all ain't that far from Hilton Head, okay? Y'all spoke it, too. Y'all's grandmamas (remarks in Gullah.) And there wasn't no porch, it was a piazza. So y'all come on. Y'all need to -- y'all need to remember that language. I just want to put that plug in there for the language. Because, see, without the language, you know, we're the people. So we are the people that spoke that Gullah-Geechee language and wasn't no broken English. Our people had to create a language. When they were brought from Africa, they came from different parts of Africa. They couldn't communicate on the plantation, so they came up with their own language that they could speak to each other. Okay. So let's not forget that. I'm keeping it alive.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111294
Comment Text: My, my mother's grandmother lives in Marion County, up the coast. And she's in her mid eighties. And who knows how long she or others may be around? I don't know how many story projects or listening projects we've done, but we've got a great resource in the senior citizen center right in the community. I don't know how many times we've just had tape recorders or DVDs or camcorders and just recorded those old stories that we all take for granted. Or, you know, next time we go to Big Mama's

house for a big dinner or something at the church, I mean, things that James' family may have talked about for 23 years, I may not know of or may not be able to connect with. But maybe there is something. But then our children may never have those stories, if we don't record them and that kind of thing. So I think that could be really important. Many historical societies don't know how to, and have just not, captured the African-American history. I'm sure there are a lot of things about plantation life that we don't like and reflect in the history books. But I'm sure there were some other times that were fun and gave us a glimpse of what our connections are and were to West African culture in a way that we may not know, unless we hear some of those old stories. So, I mean, you know, a camcorder or a DVD may seem like a lot of money, but I think an investment in some of those now and the future could be a way to record the stories, preserve the stories. I think NPR has a big project, I think the Story Time or StoryCorps, where they park a bus and they just record stories of people in the neighborhood. It may be a mother and a father talking, it may be a child and a parent talking, or an uncle. And they just kind of hear the stories. And what's more natural than that, when it comes to family and the community, listening to somebody else talk about their life, something that they may have just taken for granted, but may be extremely important? And that's that person's five minutes of fame. And they're -- and that's very important.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111295
Comment Text: I want to say a little something about oral history, a little something about oral history. Me and one of your commissioners, Mrs. Althea Sumpter that's out of Georgia, we did the oral history project from the Coosawhatchie Community Center, from their seniors. That was done when I was working with the county, maybe about four or five years ago.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110163
Comment Text: Number three: Intercity college students from Shaw University, Cape Fear Community College, Cape Fear Community College Cosmetology School and others to assist with oral history. So we want to involve our African-American students with collecting that oral history and they would be involved in those tours explaining the Gullah/Geechee Heritage Corridor and, of course, they would be learning about some of their ancestors' experiences that they do not necessarily know about right now.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110164
Comment Text: When possible, provide grants, funded stipends to trained community interviewers and interviewees with matching funds provided through volunteer transcriptionists and videograph of -- is that the way you pronounce that? Videographer's services, okay.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110149
Comment Text: And what I've been recommending people to do: If you're excited about tonight, a lot of people get excited when they started talking. You know how after Sunday dinner when you eat a stomach full and you all sit at the table because you can't move? And you just talk to each other? Somebody make an investment and get one of these small digital tape recorders. Sit it in the middle of the table and let's make the story bigger.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110268
Comment Text: I'm Saundra Ward and I am the chairperson for the Gullah/Geechee Festival Committee here on Atlantic Beach. I wanted just to hear what people had to say about. I already know what we need to do, and I already know what the commissioners are going to do for us, right? Atlantic Beach will be a site, okay? I feel solid with that. I've been coming to Atlantic Beach since I was about this big. It was a

family beach, family values, economic cog, a place where people met their husbands and wives. Families were started here, all kind of goodness. Atlantic Beach, there's no reason in this world that these people who brought Atlantic Beach to its realization cannot have this again. There's no reason why Atlantic Beach can't be the economic cog with the historical preservation of who we are as a black people. We will have that again. I am just solid in that. God didn't bring us this far just to leave us in a standstill like this. Hurricanes have come and gone, and as raggedy as people have described the buildings here they still stood. It's got the most beautiful dunes up and down this Grand Strand. Everybody else got their buildings in the ocean. We haven't deserted that. Since there's a reason for all of that, it is our responsibility to take the charge and do what must be done. November the 4th, a change did happen, right?: Barack Obama became the President of the United States.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 108 **Comment Id:** 109496
Comment Text: We have a deep History here. . . Actually this should be extended to Va. line. There are many places of interest but, it would take me days to show you walking or riding. I did know where the Brown School Buildings where-one was just torn down by my "dumb husband". The Sears Roebuck schools. Ivanhoe, Currie, Buckhead, Southport; Airlie; Wrightsville Sound not beach. The Churches should be cataloged. I have a storage full of stuff. And I will not give it to anybody or any place unsafe. In vision I saw St. Stephen in danger of fire. So, no I will put it in a safe place and not UNC-W. They have books on 1898 but, it is kept under wraps. They do not want the truth known by those who paid big bucks to the University and their families were involved so they try to destroy and records or artifacts. I have some things but, some things destroyed due to the circumstances of what happened to me and my family by the same people.

Correspondence Id: 115 **Comment Id:** 108181
Comment Text: This is home, Sapelo Island, and the Hog Hummock Community. As has been stated, our community is unique and I'm sure you've heard many times part of this, of the uniqueness, is because it's the last intact island-based Gullah/Geechee community in the state. And having said that, everything here is important to our existence, our culture. It's important to the country and the world. And that means that our architecture is important. It's important to preserve the way we built our houses, our -- the way we cook, the way we raise our children, our religious practices.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108185
Comment Text: (..Preserve) The Farmer's Alliance Hall, which we're already doing. The old churches -- The Farmer's Alliance Hall which we have just completed, both churches, Central Baptist Church and The First African Baptist Church,and believe it or not, we want also to see that the tabby ruins on Sapelo are preserved. Somebody asked me once why do you want to preserve it -- because my people built it. So I don't care if it's on the state land. The hands of my ancestors put that thing together with hard labor, and I want to see things like that also preserved, because they tell the story of us. And we want to reconstruct the Creek house, the Gilbert's house, and the Mills' house, the Johnson's house, the Hall's house and those -- the Jones' house those houses is here and we would like to see them reconstructed. The house of Peggy Underwood, our last midwife, we would like to see those houses preserved and kept in order for our people, and not point years later and say right there used to be the house of the last midwife. We want to be able to say that is the house of the last midwife from Sapelo Island, so we have structures that we need to preserve on this island. We have to work and have carpenters. Freddy Wilson, his house also, because he built my casket. We have to have the house preserved.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108186

Comment Text: If I may, the Rosenwald school also. It's an important structure in many of our lives. We received our early education there and it's still being used by the community, but it does need some preservation work.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111116
Comment Text: When I talked to a woman at Wal-Mart two days ago, she was able to tell me who lived here, who lived there. Where is this being maintained, because we have stories, we have -- we can remember, but we are at a point, all of us in this room, we are on the downside. By that I mean our years left on this planet are diminishing. Okay.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111121
Comment Text: If y'all will agree with me, if you can collect -- not a commission -- but a small search committee within a community that can go out and pull these artifacts from people home, these stories from people home, bring it to the table and then present it to y'all, we don't -- I don't have a problem because I feel like you have a lot to offer, but we also have a lot to offer you too, because we live here and we know what's here. And the quilting mills are about two miles from my house on either side, got two, and nobody knew that. They're still preserved. It's still quilts. Nobody knew that until recently when I pulled the story out from my bag. I said, oh, you know, such and such a person is right across the road there. And I was able as to direct this person there, but that's something we should have written. We should come to the table. We have the greatest port right here in McIntosh, Darien, Georgia. None of this has been exercised because it hasn't been heard. So if we can get somebody to act on our behalf, in the local communities, to pull this information together, I'm sure you will be great, greater and greater.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111124
Comment Text: Then there are graveyards. There are people who are paving over peoples' graves. There's the technology now available to identify where these people are and to preserve -- even the native American people, prior to the coming of the international capitalist system and enslavement of our people, but the point I'm making is this is the kind of work that needs to be done, and can only be done by people who understand and know it. People already on the ground started this kind of stuff.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111130
Comment Text: And then when you read the oral histories like Ms. Annie Polite died at 101. I sat on her porch and talked to her, learned that she went to school in Brunswick, Georgia made -- took Latin and piano and then worked and played both of the black churches on Sapelo. She told about seeing Mr. Reynolds come by and wave to her every time she would be in there playing in the church. So all of these stories are important and need to be recorded.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111131
Comment Text: Likewise, we have two churches in our area that are the celebrating their 150th anniversary, and I don't think anybody -- anybody is doing anything about -- the sign fell down this week. It's lying on the ground. It was founded in 1859, the church on St. Simons, the African Baptist founded in 1859 before the war between the states. All of this is history that we need to make other people know.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111151

Comment Text: Sometimes I read -- I read a lot of books and I read books by people who interviewed people about their heritage and about their families. And I realized when reading these books, these people are not talking to -- from their heart. They're talking to the person writing the book. And so if somebody from outside, you know, somebody who is white, somebody who is from someplace else trying to get somebody to tell a story about their life, people aren't going to tell them that. What should happen is we should be helping their daughters and their granddaughters to interview their own people, so that they can tell their stories. I've seen this thing happen with my own mother. My mother is a 96 year old. She's at the crossroads. A lot of people come to interview her to write books and things. So when she tells them, she says some people don't really want to know, so I just tell them what they want to hear. Then there are other people who want to know and I tell them a little about what they are searching for. And I said, but I know. She said, well then, what you should do, you should interview me, and I'll tell you the whole story.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 119 **Comment Id:** 109918
Comment Text: Language - I understand there is a Bible in the language but I don't know about a dictionary. Things to commemorate and things to celebrate are what is important.
Commenter: Louise Lawrence

Correspondence Id: 121 **Comment Id:** 110381
Comment Text: &.probably the most important person, a gentleman by the name of Daves Rossell. He's the professor of historical architecture at the Savannah School of Art and Design. Mr. Rossell's classes have been visiting Daufuskie Island for over five years and they have identified, categorized and developed architectural and construction plans for the renovation for the majority of the historical structures on Daufuskie Island. Our plan is to save as many of these homes and buildings as possible and to create an era of historical structures of Daufuskie Island describing the time frame of the early 1900s and the mid 1900s, when shellfish and timber industries kept the island busy and prosperous. At that time, there were more than 2,000 local residents living on the island. And we are now down to under 20.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 45 **Comment Id:** 98756
Comment Text: Our lands preserved. Our grave sites preserved.

Correspondence Id: 22 **Comment Id:** 98593
Comment Text: We need to protect and continue to have Marsh Tacky horses for our Gullah people.

Correspondence Id: 27 **Comment Id:** 98620
Comment Text: Preservation of historic sites/features/resources. Preservation of unique language.

Correspondence Id: 80 **Comment Id:** 109405
Comment Text: Providing additional federal protections for the loss of historic resources. Requiring local governments to address the Corridor in their Comprehensive Plans.

Correspondence Id: 86 **Comment Id:** 109435
Comment Text: 1) Preserve the language. 2) Preserve historic geographical land and islands where significant communities developed and thrived. 3) Protect these areas from over-development or destruction.

Correspondence Id: 40 **Comment Id:** 98728
Comment Text: Historic sites must be preserved.

Correspondence Id: 41 **Comment Id:** 98736
Comment Text: Their life living, every aspect should be continued!

Correspondence Id: 42 **Comment Id:** 98742
Comment Text: Preparation made for global warming affects.

Correspondence Id: 10 **Comment Id:** 97294
Comment Text: Preserving land boundaries, historical sites, artifacts, music, language, dance, traditions.

Correspondence Id: 44 **Comment Id:** 98749
Comment Text: Language, preservation of the Sea Island, writing about life. Songs and stories must remain.

Correspondence Id: 46 **Comment Id:** 98761
Comment Text: Continued sustenance of the mission/vision.

Correspondence Id: 106 **Comment Id:** 110019
Comment Text: I remember when this first started out, and I do have a concern. The concern is the general direction, and the lack of direct grassroots input into the movement, and the setting of priorities for this particular project. Now, I've seen people coming down to preserve stuff. And when come down, they don't even know what to preserve. They end up preserving plantation houses with gardens, and they don't even look at where the people were working. They don't even know where the places are.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110021
Comment Text: And I just want to echo this, because I think we don't want to just be celebrating a history of slavery, unless we acknowledged that slavery is a part of this history. And I'm concerned about the goals of the commission, and so called preservation, I don't know how we're going to preserve what's already been gentrified. I don't know what kinds of goals we can talk about when we don't have a serious agenda, and I think we need to have people involved in this who have that kind of commitment to the bigger history. We're glad that the Congress was able to finally say that there was a Gullah/Geechee corridor which is the same corridor that Sherman identified in Field Order Number 15, and we all know, this is not the first time we've heard about this swath of land. I don't think so, Brother Jamal, but you're the historian here. I'm yielding always to you in. But in any case, the bottom line is now we have this opportunity. It would be terrible to waste it and not get down to real business, and talk about if we are going to preserve land. We need to start by land acquisition.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110050
Comment Text: When you sit here and look at the history of this country or this state, where they had the land lottery in the 1830s and the 1700s where they invited people from South Carolina and North Carolina to come and get land, where they were selling thousands of acres of land for little or nothing, that was when the increase of our ancestors got here. There's needs to be something done to preserve this. If we can't preserve land, then we have nothing. Once again, land is the hope.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110064
Comment Text: So it's a lot of that, and the same thing out here at Montgomery where, you know, we have the cemeteries that are in with the churches, and that's a fortunate thing, but again the upkeep of these cemeteries, the history. There's one, Sweetfield of Eden that is, you know, that is kept up by the church there. So, you know, those are things that we definitely need to preserve on.

Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110070
Comment Text: That is the important thing here, what we're losing; not what they're putting here, what we're losing. And if we don't come together, because back in slavery, we talk about being slaves, we came from different countries. We came from different nations. We fought each other. That's what we've got to stop doing, fighting each other and come together as one unit. Like she said, buy her land if her family cannot buy it. Buy his land if his family cannot buy it. Mother if your daughter don't want to do what you want her to do, give it to a family that will keep it. Some of our generation don't care. They're about the dollar, because they are of the world. They're not living in the world like we have and like I was taught. They're living of the world. So if they're not going to do it, don't give it to them. Don't let it end up being heir property to someone who doesn't care. Give it to the ones who do care, who would preserve these lands and areas.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110072
Comment Text: So as I say to my seniors, please write a will, because you're not going to be here in 20 years to speak your voice to know where we came from, and what you're trying to offer. You're not doing this for you. Most of them have already lived their lives, you know, and just want □□ you want to preserve it because you want your children and grandchildren to see the beauty that you once saw.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110059
Comment Text: And then there's Darien and the gentrification going along on the water there. So you're right. If you don't hold on to that water, you better get a fortress going because that water feud is about the end of the game in Savannah, all along the river, blah blah.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110024
Comment Text: I want to preserve all of Savannah, since that was built and occupied by so many of our peoples, and I'll tell you, Savannah is one big site, you know, that kind of thing. I'm being a little bit not sarcastic, but I'm trying to highlight the point. So I hope that the commission is going to seriously be serious about it.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 92 **Comment Id:** 109473
Comment Text: Working on lost graveyards that only the older generation know how to find. Plus church history they show some of the best history of the local people.

Correspondence Id: 100 **Comment Id:** 107783
Comment Text: My family -- and we've done a lot of research. And I think this is a very important thing to do, to gather the stories and the history. I mean, so many people know little tidbits of history. And I've heard so many stories from Bill about my grandfather and all, and members of my family and all. And it's so important, I think, to get the community together, to learn these, put these stories and history all together, because so many people are going.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107785
Comment Text: And Bill and I [Thomas Legare] were talking about getting a couple of people that used to live on our place, and grew up on our place, and let them ride around and show us this is where a house was, this was where so-and-so lived. And, you know, it's so important we, we do that.

Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107788
Comment Text: The only thing we're going to do is go down and get the 1939 photos, which will still show some of the houses on our place. Mama and daddy got married in 1953, I think it was. And mama said there were still people living on our place in the 1950s. Up to the late fifties, they were still burying people in the graveyard on our place. And we know where the graveyard is and would love to do some work to protect it with easements or something. That's one thing we've been talking about doing for years. But we want to get the 1939 aerial photographs and mark where the houses were and then get Bill and some of the other people who grew up on our place, and were sent home when they were young on our place, although Bill was not very young in 1939. I don't even think he was born yet. COMMISSIONER SAUNDERS: Be kind. MR. LEGARE: I'm being kind to him tonight because he says I always tease him about being old. But we're going to get some of the old people and let them show us, point out, this is so-and-so's house, and this is so-and-so's house, and who lived there and all. And that's one thing I think would be a very interesting thing, not just for my family and the families that lived there on our place, but for the entire community.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107797
Comment Text: But more so than anything, I think we need to put more emphasis on the Gullah-Geechee culture. And what I would like to see us do is collectively, as a group and as a unit,
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107807
Comment Text: The thing I [Mr. Jenkins, son of Esau Jenkins] just want to say is that that Progressive Club is at a state that after that part of the era was over, the roof fell in. It's just a brick wall there now. And we have worked with the Preservation League and we got it as a historic site. Because that's the only building now standing in the South that started off as a civil rights building, and it's still there. So we are asking for as many help that we can get in getting this started.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107779
Comment Text: But I saw something a couple of months ago. An old lady died. And most of her children had moved away. And her belongings, whatever was in the house, was considered trash because somebody wanted to clean up the house and fix it up for themselves. And beside the road were boxes of letters and pictures, in the rain, boxes of letters and pictures that were discarded because no -- because no longer did they have any value. We have to preserve our heritage or it's going to get wiped away. One way is a lot of you are holding onto it: Pictures. Pictures show a lot of things. Not only does it show people, but it shows the surroundings of that person who's in the picture. How did the land look? Who else is in the picture? What's the relationship? Those things should be preserved.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107801
Comment Text: And I [Benjamin Dennis, IV] also need help the kind of find out more about just my great-great-grandfather. All we know is he came off the boat. We don't know if he was a free man or if he came off and he was bought.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107823
Comment Text: And like that cemetery back in Buell, I would like for each and every one of us who is able to work together, to preserve that cemetery.

Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107827
Comment Text: But the school district, we would like for them to turn that property back over to the Red Top Improvement Association because, you know, that is so rich in our history. People older than I went to school there. And it's there. You know, we don't want that property to be selled (sic) to some developer and they build it up and we're using it. We would like to have it for the Red Top Improvement Association.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107829
Comment Text: And they're in here. And if you could give them to the rest of the Commission, I'd appreciate it. It's a DVD that explains a little bit about what we're doing and about McLeod Plantation. McLeod Plantation is one of the most intact sea island plantations on the East Coast. It's been preserved, mainly due to its been encapsulated because Mr. Willie McLeod, who was the owner, or descendant of the owners of the sea island plantation, he loved his land. He wanted to preserve his land. And he only sold the land, part of -- partial pieces of land to keep the other land intact. We have taken up his cross and we want to continue to preserve McLeod Plantation. We want it to educate the generations to come about the history that is so much a part of McLeod Plantation. McLeod Plantation dates back to pre-Columbian. It goes through the Revolutionary War, antebellum, the Civil War, the reconstruction, civil rights and on after that. We've seen it, in my lifetime -- I'm -- I've lived on James Island all my life. And I have seen it go from people working in the fields to the people living in the slave cabins that were free, but yet still working on the plantation, and then seeing all the slave cabins just shut down. And it's really encapsulated in time. What we would like to do is open McLeod Plantation to the public. We would like to ask the Commission to help us educate the public by putting McLeod Plantation on the Gullah-Geechee heritage -- cultural heritage trail.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107843
Comment Text: And we have talked to Dr. Rod Rutledge, with the board of Sea Island Comprehensive Health Care. And we've talked to Mr. Saunders. And we've also talked to Queen Quet. And we've gotten some good feedback on what they think of this idea. And we're really excited about it because we think that the tree is a good place to start when you have all these people coming in that live on the islands, and tourists from all over the world who come to see the Angel Oak. Why not, while they're there, learn about the people and the culture that was surrounding the Angel Oak for so long? And we feel like that's an opportunity that's been missed for a while and it should be addressed. And, hopefully, this way, we can have some affordable housing on the island. We can also have the preservation of the Angel Oak. But, most importantly, retain the importance of the history and the culture that's associated with the Gullah-Geechee people and traditions.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107846
Comment Text: And I can tell you the honest truth: The stories are what make it all important. What people have in their hearts and what they've talked with you about tonight is what makes it part of all of us. The efforts could not be complete if we don't preserve the stories. We need to be sitting down with every person over 60, 65, with a recorder, and capturing it now. Because they're all going away. And I would recommend to the Commission a nonprofit organization called Story Corps, which has done a marvelous job across this nation working with the Smithsonian to go out and record these stories.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108154

Comment Text: In our community, our county [Colleton] celebrated its 300th anniversary about two years ago. So we're extremely rich in heritage here. And we have more plantations here than any other county in the State of South Carolina. I was wondering how you thought you might go about researching what those plantations have to offer? We have 27 -- well, actually, have 29 plantations in -- just in Colleton County alone. And it has to be rich in Gullah-Geechee history. And are you planning to try to contact historical societies and see what they have, in fact, gathered in their information? I know ours [Colleton County Historical Preservation Society] has a historian. I don't know if she was invited this evening. But we do have a historian for Colleton County. And at least 27 of the plantations in Colleton County have someone at them almost always, and still have slave quarters, and all kind of areas and things. I would love to see you include some of that or at least contact them for what they have for records.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108164
Comment Text: I've only got two that I can -- besides the plantations that I've already mentioned, which most of them area preserved, but I do think Langston and Slave Row should have an historic, national historic monument. MR. ALLEN: Where is it located, please, ma'am? AUDIENCE MEMBER: It's in Colleton County. It's on -- off Bennetts Point Road, Langston Plantation. And they do have what they call a Slave Row. And they have preserved those houses. It should definitely have an historic monument. Also, I can't 22 think of the name of it, but at Catholic Hill there -- AUDIENCE MEMBER: A church. AUDIENCE MEMBER: There's a cemetery there, too. AUDIENCE MEMBER: And there's a whole lot more.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108158
Comment Text: A suggestion, just to get it to kind of out there and on the record, would be, I'm very interested in oral histories preservation in Colleton County. I think that's something that the Slave Relic Museum and perhaps the Colleton Museum could do collaboratively, along with some other agencies in the area who would be interested in doing that. I know we just had a storytelling festival, sponsored by the University of South Carolina Leadership Institute recently in town. We got off to a small start. But it's a seed of an idea there.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108108
Comment Text: Also, maybe not so much in this area, but in the St. Helena area, we are very close to the waterways. So the fishing, the whole fishing industry, the whole culture that comes with it, crabbing, oystering, shrimping, those things have to be preserved for us.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108122
Comment Text: My mother right now lives in Ridgeland Nursing Home, okay? There ought to be part of this project, go get some of those stories. Somebody should be talking to those folks in the senior citizens and nursing homes. Because that's where a lot of the stories are. And even the children working with them in some ways. Because over the next few years, that population is only going to increase, especially in Beaufort County. Because that's where we have most of the nursing homes and assisted living and that sort of thing.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108134
Comment Text: There is a lot of history that we're missing, that I think that we need to make sure that the corridor be mindful of that, not necessarily try to -- maybe try to learn it all. But let's find those people

who do know about those particular histories, and let's make sure that there's a resource bank, if you want to hear about Decoration Day, you want to hear about the Grand Army Hall, if you want to hear about the Combahee River Raid, if you want to hear about all these other different things.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108117
Comment Text: But as a professional writer, I would love to see this group use the Internet for a way to encourage people to put not only America's Heartland, but your own stories, your grandparents' stories. Use the Internet to get people, if they have a grandchild, help them with a school project. Get that out there, whether it's, you know, linked via Facebook, or whether there is technological input going forward. It's inexpensive and so empowering. I think what you said was so interesting about Harlem. There may be people there, and all over the United States, that have stories that we might know of, but don't know those stories. And the oral history is so powerful. So I'd love to see that be a component of this. And the technology, and it could be, you know, YouTube, an interview that a young person has with an elder, in any setting. I think, in the aggregate, those stories are just tremendously important and useful.
Commenter: Yemassee Public Meeting Transcript

CR1200 Cultural Resources - Comment does not support the preservation, conservation, and restoration of specific cultural resources and traditional uses (i.e., the resources may not pertain, or relate, to actual Gullah/Geechee culture)

Correspondence Id: 100 **Comment Id:** 107758
Comment Text: There's so much things that went on, on this island, that have not been -- and Reverend Scott prayed for -- to be preserved. I fight against preservation. I fight for things to go on like it is and don't get destroyed. I fight for that when you preserve it, then you begin to put it in a little bottle or a little place, where people to come see it every now and then. We want the culture of this island to continue to grow.
Commenter: Johns Island Public Meeting Transcript

CR1300 Cultural Resources - Comment identifies potentially important cultural resources, traditional uses, and cultural behaviors

Correspondence Id: 87 **Comment Id:** 109444
Comment Text: In Mount Pleasant it is important that Laing Middle and Jennie Moore Elementary Schools are protected from destruction.

Correspondence Id: 101 **Comment Id:** 109928
Comment Text: I was thinking this morning, we used to bank potatoes. And some of you that's old enough in here, talk to some of the other elders about the way, because it was scientific, the way you bank potatoes. If you didn't do it right and the air got in it, the potato rots.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107855
Comment Text: One person asked me the other day, Paul Robertson, he asked me, he said, Bill, where did y'all used to get hominy from? It's a good question, you know. But we had grist mills on Johns Island, where folks used to take all of their corn. But we -- then we also had, we had ones that we used to put onto the porch and grind our own corn. And my grandmother would tell you what size meal she wanted,

cornmeal and all that, the grits, whether she wanted fine, whether she wanted coarse, those kind of stuff. And we had it right at, right at the house.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107848
Comment Text: But what I came to say was about the Progressive Club. One of the things that I did in some years past was pick up a book called, Ain't You Got A Right To The Tree Of Life? And Bill is prominently featured in that, as a very handsome young man, I might add. Now he's just a handsome man. And I was amazed at what went around in there. And it actually drew me to moving to Johns Island full time and being a part of this culture and community.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107814
Comment Text: They taught us -- you know, Evelyn is here. She can tell you about the older, older people, with the clapping. I really, really miss that. I miss coming to church, one person would raise a song, right, no piano, nothing, just the clapping and so forth. One would sing, the next thing, when the other person -- when that person would drop the song, another lady would pick that song up. And, I mean, we would go and we would shout and we'd have a good time. We don't have that anymore. I really, really, really miss that. That really helped me and so forth.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107789
Comment Text: And one of the things I just learned recently, that Michael [Allen] is now also tapping table. See that? That's, again, a Gullah thing. Tapping table means that he's now preaching. Tap, people that tap the table. Mike is now tapping table. So he's really -- so he's really doing well, under the kind of pressure.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110033
Comment Text: We have several baptisms sites in PinPoint, and I was telling my friend, Jamal [Commissioner], I can remember many of my family members, and my children and I am, when we were baptized into the church, it was a must that before you get your right to fellowship, you had to go in the wilderness and pray for 30 days and 30 nights. For me it was kind of difficult. I couldn't watch TV. You couldn't sleep in your bed. I mean you didn't have all the comforts, but you had to be uncomfortable. And before you was accepted, you had to have a dream, and you had to tell your deacon or whoever about your dream. And on that dream, you would be admitted into the church. You just didn't get into the church and say I'm a member of a church. Serious ritual.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110406
Comment Text: Yeah, I went with my daughter sometime ago so I could be the translator. (Laughing.) Went down in part of South Carolina, down there near South Santee. She was going to get the history. "Momma, go with me because sometime you know those peoples say things to me I don't understand." I said, "Okay, baby. They can't say nuttin' I ain't know sumtin' about." She said, "Okay." So we stop at one place and we asked about a very interesting man. She was interested in this man but found out that he had died. I said, "I don't think I know him." So we stopped there. I said let's ask this lady maybe she may explain it to us. She said, "All right." So finally the lady came to the car. "Hello, how y'all doing?" I do all right. So we say, yes, we doing fine. Then we said, do you know Charles Williams, II, something. Who you mean, Charles Williams? We been plant him a long time. Said, "Momma planting"? Talking about seeking. I said, "Plant him means he been dead a long time." Oh, you say plant him; I didn't know you mean bury him. (Bury him a long time ago.

Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110147
Comment Text: When I mentioned that in the Gullah, black folks that built this country, I've, and especially during the Colonial period, I wasn't exaggerating at all because South Carolina's only commercial agricultural economy, the things in that were rice and indigo. They made South Carolina the second wealthiest colony in British Colonial America. Of the 10 wealthiest people at that time, nine of them were rice and indigo planters. And when you look at the wealth that was brought into the United States from its exports, it was rice, indigo, and a little bit of tobacco from up in the Chesapeake Bay area. And that makes, indicated that South Carolina was the economic backbone of British Colonial America. And if she was the backbone, the Africans were the brain that provided the knowledge. They were the muscle that did the work. At one point, this is the low country in South Carolina, had the highest earned per capita income in British Colonial America. At the time, 85 percent of the population in that low country was enslaved Gullah/Geechee people, and they made up 85 percent of that per capita, but not one penny of that income because they weren't getting paid. Cotton didn't become of any importance until after 1800. So all that wealth that was generated, that made this country what it is, was generated from knowledge the and the labor of Gullah people in the land of the Native Americans because it took land, knowledge and labor. And the only thing that those Europeans did contribute at that point in time was the awareness. If they could make through Gullah/Geechee slaves, produce at a high economic level, production level, they could become wealthy, and they in fact, did indeed become wealthy.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110150
Comment Text: Now, the other thing, if you can just give us some names of dances. I heard the Watusi. The Shag. The Slide. Called the Swing. It was the swing to the shag. The Camel Walk. The Scotch. The Chicken. The Mashed Potatoes. The Jerk. Electric Slide. Hitchhike. The Twist, the Cake Walk. All dances out of these things. The Cha Cha Cha. The Hustle. And one dance now is in the Guinness Book of Records. It came right out of our culture. The Lindy? The Electric Slide. They said it's the longest group dance ever. They said it's been around the longest ever. The Huckle Buck. Hully Gully. The Lindy Hop. The Chicken Back. The Dog. The Alligator. I'll show you some Apache. The Boogie Woogie. Okay. So you get the point; you get the point that you see how many dances came out of this small room.So that's what we are saying. The Belly Dance.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110106
Comment Text: Rodgerstown is where I was born and raised; where my grandfather bought this land and raised his children. The road goes through the land; it's on the right and left side of the road. He had two sons. The left side of the road going toward Hemingway from Georgetown, he gave to one son, and all the land on the other side of the road he gave to his other son. As time passed, my great-grandmother died and he married again and had more kids. So he got more land. . . he made arrangements for those kids to have their own land. Today most of that land is still in the Rodgers family. As years passed and back in those days we went to school. He built the school because they had no school. He wanted his children and grandchildren to have an education, so he built a little one-room school right on his land. As time passed, the county built a three-room school and it went to the eighth grade. Back in those days they graduated at 10th grade. And then went to the 11th grade. That's why they put a one-room school in those days. I went to this three-room school and we would go to the 8th grade, and then we'd go to Georgetown to Howard, where I graduated from in the 12th grade. In the beginning he started a school because there was no school. And the teachers came from Georgetown and stayed at our house during the week because they had no car. So they stayed 'til the weekend, then they would go home and come back on Sunday night. So I had to be good in school because the teachers would tell everything I did while I was at school. . . those teachers would live with us during the week, and that went on until we got to the other school; they built

the other school. Then they built a bigger elementary school, which called De Creek School. It started at De Creek School, but then they built another school, but they bought the property to build the school from my father. So where De Creek School is now, the property that was left to me by my father, adjoins where the school is. So all that property and all that surrounding area belonged at one time to my great-grandfather.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110228
Comment Text: A woman told me this morning that I was interviewing that there's a word called broadus that they used to use all the time. I learned a new word, Gullah/Geechee word: broadus.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110234
Comment Text: When you say dress in Gullah/Geechee attire, what do you mean?: With the head tied up or the African kaftans and things like that, just you know the way it was back in the day, because we all remember.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110254
Comment Text: Have you ever come to a praise bath? Did y'all seek? Did y'all seek? Do you know anybody that seek down here? Seeking?: Seek religion. Was that a part?: Yes. Oh, yes. Could somebody explain how that was done? : Like you're at revival?: I'm not sure how you get it. Get on your knees and as you lift your hands they pray over here.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110256
Comment Text: The church is actually over 60 years old. It used to be when the church was here, we didn't have church in the summertime. You only had church in the wintertime&the people that in the church, they had to work during the summer. You had to open your business; that's how you made your money. The church doors were closed in the summertime. The fall of the year we did have a revival. That's whenever everybody got religion again. So we had the mourning bench and you had to go to the mourner's bench. They would pray over you and sing those songs that they were talking about. They would sing them and you had to get up shouting or else you didn't have none. Your parents would tell you, you don't have no religion if you got up without shouting, shedding some tears. That's the way it was. Some people still do that. By shouting, what do you mean?: That meant to claim your religion. The Hallelujah Dance. You had to get up shouting. Because if you didn't get up shouting, the older ladies would tell you: "Chile, you ain't got nothing. You got to go back down tomorrow night." Some people will go down there all five nights of the week and go in the street to the next church and go down the same way. And you still come back and they said you didn't have it. They wouldn't baptize you if wouldn't, you know confessed to that. Now did they have certain women that was designated for that?: Usually the mother, the elder ladies in the church. What did they say to you while you were down there? Did they whisper in your ear things?: Tell you to pray hard, chile. Just believe. And say He's here. You call him up, say He's right there. He can answer you. All you got to do is believe it. They tell you those things so they want you to say it. They sing those songs that Stephanie was talking about. No hymns, no songs out of the book. Just songs, hand clapping songs, hand clapping 'til they shout. Like floodgates. That was one of them. They would sing those songs and they clapped their hands until you either had to get up or the preacher said, I can't confess tonight. And I was just going to sit on the bench; get up, and so if you got converted that night and shouted, but you went to that pastor on Sunday morning. So usually baptism at my church went down to a little, what we called the barpit. It was a little pond down below the church. That's where you baptized at. We didn't have a pool, the pools in the church anywhere at that time. We baptized down at the banks down at the river.

Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110257
Comment Text: Yes, it was a ceremony. Had to be your pastor, your deacons and your mammas and your daddys and all them people was there. And so you wrapped your head up with a scarf, and you put a white sheet around you. They took you into the water. The pastor was on one side, my side, and your father or your deacon was on the other side. And they prayed to God they took you up in time. They dunk you in that water and you get down in there and so that was the baptism. It's easier to get baptized there than in the ocean. Because you got to wait on the waves in that ocean. But that was in the pond they baptized you. And they would take you all the way down in the water; bring you back up. And when you come back up, a lot of people come back up shocked because you don't know if you gone get drownded (phonetically spelled). That's why you were shouting because you didn't want to say you was going to get drownded (phonetically spelled) down in that water. So they got to come up shouting because the sisters thought you really was converted then, you know. If you went and did something next week or something, you got called to the church.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108204
Comment Text: And I had to cook breakfast and breakfast was basically a simple one; grits, eggs and bacon. But I questioned well, why do I have to cook? And she said in case you get married and your wife gets sick, you all will be able to eat. And that's another important factor based on how you grew up on Sapelo. If you didn't cook, you didn't eat.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111320
Comment Text: How many of us have families where we have actually have fed the community? Remember those old hogs, where we got together, we butchered the hogs, the hogs were slaughtered back then and the community received so much of that? You know, so these things are very important to our culture.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111290
Comment Text: So we have a number of different sites, a number of different -- it's important culture, the way that we worship in our churches, the way that our choir sings, those are -- those things came from West Africa. And they're very important.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111307
Comment Text: You know, in the Gullah-Geechee tradition, if two or three or four folks got together, it was some hand clapping and some foot stomping. And, you know, that's the Gullah-Geechee tradition.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111362
Comment Text: And death and burial practices on a wider scale. I mean we took part as young people on the, you know, it was an honor to take the last breath of a dying person. Why do people cover burials and pick them up? You know what I mean? And put this in a respectful content, not necessarily a hoodoo, voodoo kind of witchcraft, but why do people really do those things? And to show that they are connected to a heritage that is much deeper than just right here. So, thank you so much.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111371

Comment Text: We need a kitchen Meeting in each of your houses after dinner on Sunday; you know that's what we do anyway.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110222
Comment Text: I remember the E.E. Broadwells too and I did my Master's thesis at UNC Chapel Hill on the contemporary burial traditions of Gullah/Geechee based on oral history that I did on St. Helena Island and one of the things that was really important to me is that I could bring my faith into that work and that I could bring service into that work and this is that prayer being answered; the fact that I can serve this corridor.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110184
Comment Text: Now, I still even though, you know, I was -- you know, I heard about the new corridor and everything. I am wondering now how -- how can you just, you know, say these people here are Gullah/Geechee when the Gullah/Geechee -- I think the pure -- you are looking at pure Gullah/Geechee from the original corridor or whatever; the coast of, you know, Sea Islands, Georgia, Florida, South Carolina. But when you think about it, the people in say like Navassa, they talk to me. They talk like Gullah/Geechee. There is people out near Lake Waccamaw, Hallsboro, Cherrytown. They talk like Gullah/Geechee. There is people over in Currie. They talk like Gullah/Geechee.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110185
Comment Text: Now, you talk about food; the food. We eat rice every day. People in Tennessee, you know, they come to North Carolina and they say, "Do you all eat rice ever day?" "Yeah, we eat rice every day." And we do not necessarily have gumbo but we have okra, butter beans, corn all cooked together. We do not -- and things like -- okay. Wash pot cooking. We cook chicken and rice in the pot. I think -- I know it comes from the slavery experience which is to put everything -- to put everything in a pot, you know, and if you live near the ocean, you throw some shrimp in there and some crab in there. Frog legs. Yeah, whatever you got. You know, you got some beans in there, some peas in there and everything.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110086
Comment Text: Pogy boat. Pogy boat Wed go off to -- go off to Texas and shrimp or whatever they did and come back six months later with big money.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111200
Comment Text: Now, something that's not tangible, but something that I remember from childhood and is very much so a part of the Gullah culture to talk about, the superstitions and the ghost stories. And our great-grandmother would tell us these stories while she smoked a pipe. And I could still hear her, how she would pop that pipe and tell ghost stories. She told them so vividly that I saw one and I was trying to show everybody. And, you know, I still remember that. I -- you know, here I was, trying to point it out. But the ghost stories and the lessons that were told from the Brer Rabbit stories. And I'll tell you, when -- I think I was in ninth grade and reading Joel Harris and Brer Rabbit, and I'm saying, Wait a minute, my grandfather told me about Brer Rabbit. But Joel Harris made the money and the fame because he recorded what they were saying.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111201

Comment Text: And the work songs, when the men did the heavy work and they were working in the work gangs and they would sing the songs with such a rhythm.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111202
Comment Text: My grandmother was called Sister. And that comes directly from Africa. My grandfather was called Brother. See, these are African words. Because in some of the western countries, it's Titter. And you still hear people say "Titter." But that's from Africa.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111258
Comment Text: When you talk about going to funeral and you see the elders pass the youngest child at the cemetery over casket going down in the grave site and person who has just graduated from Georgia State University doesn't understand that anymore we've got problem. She needs to know when she comes back home that even with your education as Brother Toure said you need to know that Nana and them are passing the youngest child over so that the child is protected and the person who being sent on to the ancestors will not come back and get the child.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 109 **Comment Id:** 109500
Comment Text: Greenville Loop Road was an all Black Community (The only church on that road-the children of those that lived there are still members there and although Whites either stole land or it sold they still support the Church.

Correspondence Id: 109 **Comment Id:** 109501
Comment Text: My grandfather who is my adopted father is buried behing this Church Zion Chapel AME and is a Confederate solider and there are two there-he and his nephew-Joe Waganer both soliders of Civil War. No maker there and graves all been ravaged and markers removed or lost but, I know where they are. That whole cemetary and Church should be on historical record. I have all of the information on my father's property-kept good records.

Correspondence Id: 110 **Comment Id:** 109505
Comment Text: I would like to propose that this historic corridor be extended just a few miles further so that it could terminate at a place that offered freedom to not only the Gullah/Geechee, but to all enslaved people in the Southeast. I'm sure you're familiar with Gracia Real de Santa Teresa de Mose, better known as Fort Mose, established in 1738 here in St. Augustine by the Spanish. Fort Mose served as the first legally-sanctioned community for free blacks in what is now the United States. More importantly, slaves who could escape bondage and arrive here were given their freedom by the Spanish Crown. Undoubtedly, Gullah/Geechee people were among those who found freedom by fleeing to Fort Mose. Today, largely due to the tireless work of local residents, Fort Mose is part of the Florida State Parks System and features a Visitor Center as well an impressive boardwalk leading to the site of Fort Mose. These greatly enhance the telling of the stories of brave people who eventually found freedom here in St. Augustine.
Organization: St. Augustine Ponte Vedra

Correspondence Id: 114 **Comment Id:** 110282
Comment Text: What I'd like to talk, or speak very briefly about is what I consider hybrid. My dad was, and my mother was from the town of Georgetown, literally across the street. And like so many other African-Americans during the 20s, 30s, 40s and 50s and perhaps 60s, migrated to the north for better days. So I was raised, along with my siblings in New York City. And what I'd like to talk about is some way of preserving the idioms of the Geechee/ Gullah language. And I say that because I'm in my mid-50s and there are some things that I can just faintly recall about the language, the idioms, the subtleties of

Geechee/Gullah, that my dad and my mother used freely in the house. And I say hybrid because he was a stickler for education. But at the same time, in the house he would speak the idioms of Geechee and Gullah. And there were so many of them. Many of them are humorous; some of them are mean-spirited, but I can't remember all of them. COMMISSIONER DAISE: Can you cite some of them?: I tend to remember the ones that are mostly mean-spirited for some reason. But he would say things like dogonaluck (phonetically spelled). And when he would argue with my oldest brother, just some things that I, again, it's too mean-spirited to say in mixed company, but there were so many, literally hundreds and thousands of them.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110297
Comment Text: We need to talk about things that children did and we played. We brought one Gullah doll with us. That doll was a grass doll. I do have a Dan Doll I've had about 30 years, and it's made, the Dan Doll was from the Dan Tribe of Liberia. And it's made from the fawn of a palm tree. It has tree braids on it and when we came here we could not find that type of material. So we decided, my ancestors were very resourceful. They pulled up the grass and shaked (phonetically spelled) out the dirt, and rinsed it out in the ditch. And plat their hair. And I would braid. You see these are things, everybody make everything. There's another lady around her, she's selling, you know what she's selling? Rice heating pad. Now you know good and well we had, if we had rice we didn't put it in no bag to heat the bag. We eat it. You know. So we need to do, we need to have that type of workshop so people can tell. But, yes, it's done by a Gullah artist or whatnot, but it isn't something that we made. And everything we try to do, I try to connect it with the mother country.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110276
Comment Text: Because in the earlier discussion of the panels here, I didn't hear a discussion of farming. And farming, of course, played a huge role in African-American history. And we have developed a living farm museum in Horry County, just across the line from Georgetown County ---
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110277
Comment Text: Shortly after the Civil War, some of the newly freed slaves from plantations in Georgetown County moved into a community called Freewoods, and developed a farming community there. And that community remained a large black farming community until the Civil Rights movements, until the 1970s. And so what we do there today is: essentially replicate the kind of farming that African-Americans did after the Civil War. And really it was for the first century of freedom. For the first century of freedom, farming was the primary occupation of African- Americans. And so we farm as they did with mules and plows and hoes and rakes and what have you. And I spent the day in the field replanting peanuts with the hoes and rakes and what have you. And tomorrow we'll be laying vine tomatoes and peas and what have you, just as the African-Americans in that community did in that area, for the first century of freedom. So I want to make certain that farming is recognized as part of the Gullah/Geechee heritage, because it's what most of us did after the Civil War, after freedom, for the first century of freedom.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110290
Comment Text: So I had farming because this was very important. The reason we came here was because of the farming knowledge.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110295

Comment Text: We need to talk about all of the things around Georgetown, you know. We have this water, but many people call them creek boys. They weren't no creek boys. They're men out there getting oysters and clams. And I know what Ray talked about his grandfathers, you know. And they wonder why people got drowned the other day, and one of us. You know our ancestors believe that the water brought us here and the water will take us away. Because my mamma caught me trying to swim in, I call it the big ditch, but I didn't know until I got grown it was a canal. And I got a good whipping and I ain't never been back in that water trying to learn how to swim. COMMISSIONER DAISE: What was the name of that canal? MR. WRAGG: That ain't been no canal. MS. RODRIGUES: Yes, it was. It was, yeah; that's why it went out to the Sampit River. MR. WRAGG: Where? MS. RODRIGUES: In Georgetown, yeah, that comes right at the end of your street; that was a canal. That's why it was so big. MR. WRAGG: You mean that big ditch? MS. RODRIGUES: That big ditch. Because see, in Georgetown everybody thought it was a big ditch; it was a canal.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111269
Comment Text: I'm sorry I didn't explain Gullah-Geechee. Gullah-Geechee, for the purpose of this Corridor, and for the purpose of this hearing tonight, are the same. Gullah and Geechee means the same thing. So we hyphenate it or slash it, Gullah-Geechee, because some people refer to us as Gullahs, some people refer to us as Geechees. And, yet, it's all the same definition: We talk funny and like rice. But it's deeper than that. We think those terms derive from mispronunciation of Gola for Gullah. We think Gullah got changed from Gola to Gullah. And some folks connect Gullah with Angola because that's part of Africa from which many people came. But the Gullah tribe is surely one of the tribes that were rice growing in West Africa. We think that term might have gotten changed to Gullah. This Commission is going to be doing more research, calling on scholars to do more research in time to get definite origins of those words. Geechee, that term is also one that we're still researching. But we're using the definition that Geechee may have come from the term Kissi. That's one suggestion. Kissi was a rice growing tribe in West Africa. We think that might have gotten changed from Kissi to Geechee. There's another theory that the Ogeechee River in Georgia, where a lot of folks grew rice and a lot of folks lived, and as Gullah speakers do sometimes, we drop the first syllable. And it might have become Geechee instead of Ogeechee. But that's the -- those are the -- those are the working theories on those two terms.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110117
Comment Text: Ms. Annie Grate. I remember another lady; her name was Parmley, but they were midwives. I don't, seemed like Ms. Annie was one, but I know Ms. Parmley was a midwife. And they used to live, like she said, it was a road. You go behind where Rose Hill Cemetery is; it was a road. And when the lady, young lady would be going into labor, you would have to walk through that long path to get here, then she'd have to come back to the lady that was in labor to have the baby. It wasn't going to the hospital. There was no babies born in the hospitals back then, you know, so I know a lot of bits and pieces but I won't try to put it all together.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110118
Comment Text: Were you aware of any of midwife practices, because that's another intangible kinds of resources that you can identify, parts of, aspects of culture.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110122
Comment Text: Ms. Sarah Lloyd owned a church in my neighborhood so I got to know her for many years. She said that you can look at the umbilical cord and tell how many children the woman was going to have. And that the midwife would tell the woman: You've got four more coming or 10 more or

whatever. So one of the things about midwives is: That they would tell the mother things like that. Also, putting the axe under the bed to cut the pain and things like that, a lot of practices like that.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110124
Comment Text: Well, anyway, my mother was a midwife. And I do have the midwife book in my museum, because the midwives were our first healthcare givers. They took care everybody: white, black, blue or green. And also found out the wet nest. Did you know the lady at the big house got nesting babies?
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110127
Comment Text: Well, the midwife is a long story. And you know a lot of people know a lot about midwives, but then some midwives could tell you, also, I had some people in my family. We did something with birth control. Birth control, and we don't want to talk about that. Mind you, there's some families that never had any, ladies never had any children, chirren, (phonetically spelled), because we didn't call it, we never said chirren, (phonetically spelled). We said them chirren, (phonetically spelled) okay. And we never say mammy; we says momma. We say dad. We say dis here. We say nanna, and we say ma dear. We ain't never call her mammy, 'cause you'll get slapped in your face. Well, anyway, we need to start recording some of those things, and it takes money and it takes time. Some families do not want to talk about it. I do know families in Georgetown and Horry County that actually help people practice, not abortion, birth control. And it's been a little secret. We got a lot of little African secret among us. And we need to start remembering and get some families to talk about it. Just like in Georgetown County, over there in Santee area, some families who owned slaves don't want to talk about it. You know like the Harris and the Collins and whatnot, and the Mitchells. So we have so much history. And if your history in this county, I mean in this county, Horry County, it's Georgetown history. And all of it is Gullah/Geechee.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110131
Comment Text: And I also wanted to comment on the midwife. And I don't know anything about midwives, but I do know my mother had nine, well she had 10 pregnancies, nine births, nine living children together, but one child born was stillbirth. And all of us except one, the baby, was delivered by a midwife. And that, my youngest brother was born in 1958, so that kind of tell you that the span from early 40s to early, well mid-50s, over that span, she had a midwife to deliver all of her children. The only drawback to that, unfortunately, I don't think any of us had our birth date recorded correctly.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110138
Comment Text: What people don't realize, was Williamsburg County was very important in relationship to the indigo culture, because indigo and rice is what made the Carolina Colony. And the knowledge, all the knowledge of rice came from Africa. The knowledge of how to process that indigo that they denied came from an expert Negro dye maker. But in Kingstree, in Williamsburg County, their method for making indigo was not to use an above-ground series of vats. They used in-ground vats. And those in-ground vats were methods brought from Africa and they used, those who were working in the Naval stores or turpentine, tar and pitch, would use that tar to seal those in-ground indigo pits. And from what I understand in reading the history of Williamsburg County, there are a couple of those pits still existing, and we need to look at those pits and try to find those pits that still exist in Williamsburg County, because it is a, without question, something that goes back to the 1700s.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110139
Comment Text: Little River, I tell you what: it is such a pleasure to know where you come from, because it's sure not the direction on where you're going. When I met Ms. Bunny Rodrigues, better known as the Gullah Woman, way back in the 80s, she made it clear to me when she found out that I was from Little River, that I was a Geechee. Now all my growing up, just like I think it was you who says if somebody called you a Geechee you wanted to fight? Well, that's the way it was. That's the way it was. That's why ignorance, if you did not know, that's how you act. Now we know better, so we do better. Little River, the, one of the major industries of Little River was the use of the water, of which your livelihood came. Fishing, oysters and everything, everything pretty much that was living in that ocean or in those creeks, you made a life out of □- And strangely enough, you were healthy then. But now they say the red tide is out there and you can't go in the creek; and you can't do this and you can't do that. But there is one, there is something to that, in that all the subdivisions with all the sewer systems that pour into your creeks. You do have to be careful for that, but that's how it used to be. They made their boats. They made their nets. They made their fishing utensils, but they didn't go down to your Bass or whatever it was back then to get them, Bass Pro Shop; they made their own. And if you talk to people who are about maybe 80-years old or older, you would be if, men I'm talking about pretty much, Ms. Rodrigues; you'll find out exactly how it was done and you will be amazed. Now, in Little River Neck, I don't know if many of you know about Little River Neck, one way in; one way out. But that was their total livelihood down there; the, what was in that water. And the women were just as active as the men. They would go in the creek knee-deep with that mud; dig up them oysters, and they would provide for their families and yours, too, if you came by. There was a gentleman who died; that was the first man that I knew that was 100-plus years old that lived in Little River Neck. His cure for living that long was said that he walked from Little River Neck out to what was old Highway 9 at that time. He lived on the food from the creek, and he drank a half pint of liquor every day. He lived to be a hundred-plus years old, but, and a lot of them use that, too, for their livelihood.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110415
Comment Text: Going to church, when we was young coming up, you didn't just go up to the preacher and shake your hand and give the preacher your hand and go, you had to get down to that mother's bench and you have to pray. You pray until you fall out. Faint. Then they carry you to a mother so you can seek. They wouldn't let you eat. When you go into seek you had to go it in order in the forest. They put you by yourself and I was the scary one. I was scared what was in the nighttime. You kneel down to a tree by yourself and you pray and pray. You go back home, not to your home, you go back to your seeking mother. When you went to bed, you're gone pray again before you go in your bed. When you wake up you have to tell your dream. Every time you tell that dream, you're getting closer. If you don't come out true, you have to be serious. You know what you mean by serious, when you gone do something, put yourself into it. Every time you come with a good dream, then mother would say, "Well, I think you about finished now." You say, "Finished, mom"? "Yeah, you had a good dream last night. You tell me you've been to that water. Did you put your feet in there? How did it feel? Did it feel despair when you touch it"? She said, well, I think I'll let you go home to your mother. You got to stay with me no longer because you done come true. You have to go home, den you can get something to eat. But long as seeking, and you eat so much you can't dream. So you're gone dream because you're hungry. Them mosquitoes, I seek in the summertime and the mosquito was bad. The thing you ain't supposed to kill them; you supposed to brush them off. I ain't gone lie, I killed some. I guess that's why it take me so long to come true. Because I have to tell them the truth when I get back to my seeking mother. "Did you kill them mosquitoes?" because she seen I had my little messed up with a killin' them, a big one of those fly that make so much noise in your ear? Then the mother would pray with you. After that, when you come back to the revival Meeting, you get down; you kneel down and pray again. Then you go back and, with your mother again. You got to get it right. As long as you didn't find that baby, you ain't coming true. When you find that baby and get ready for fellowship, the mother say you can fellowship. You got with that preacher that Sunday and you walk

up there and give the preacher your hand and go with your heart; you're ready to fellowship. That's the way we do the fellowship.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110417
Comment Text: I talked about religion. And in the black community religion played a very, very important part of our heritage. And the church played even a greater part. And the reason I'm saying that is because you would find, even at my age, and I'm, I'm moving; I'm getting there. But 55 years ago I was born at home, in my parents' house, not like going to the hospital and what have you. And it was, I was delivered by midwife, you know, by a midwife. But I'm saying the midwife did, brought the babies into the world. And then they didn't get to report the child's birth until maybe a week or two later when they rode the ferry to go into Charleston. And so now those persons who are perhaps older than my years will have difficulties or there would be some kind of discrepancy in the day they were born according to what their birth certificate is saying and what they are known to be saying. So, it was the church baptismal record that was kept that, you know, or took care of these kinds of errors and what have you. And the family Bible, of course, you know your grandparents wrote down the date.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110420
Comment Text: My name is Miriam Vereen. And I'm a part of Buckshot's Restaurant. And we have a soul food restaurant and we try to preserve my grandmother's recipes, like the shrimp and grits. We were in Gourmet Magazine for our style of shrimp and grits. The way how they make shrimp and grits now, they kind of put milk and all that stuff in it, but we do the old school. We do it from the old school; add cornbread, collard greens, and we don't want to defray from that because we have people from all over coming to the restaurant just for the lowcountry mix, but it's Gullah. Because anytime you get cornbread, collard greens, they even, for New Year's we even do a chittlin' dish. And we try to stick to the old tradition, not the new method of cooking. So we would like to have our restaurant as a Gullah/Geechee because we have old remedies and the old methods of cooking. Carolyn Wright sits back there; she makes the best biscuits. Homemade. And every time somebody come in there they say you have to really go back and put this to market because it's excellent. And our macaroni, well, y'all know. So we come up with all styles of cooking, but we stick to the Gullah/Geechee recipes. So we would like to be a part of the Gullah-Geechee's Corridor with our name as the soul food restaurant on Highway 17. What's the significance of the name? Buckshot? I'll tell you: My dad, my dad gave all of us a nickname. And I'm not going to tell you mine. Everybody had a nickname in our house. So when Buckshot was born, his name was Joseph Carlton. And my dad gave him that name: Buckshot. Now Buckshot started cooking up at the Rest, at the Shady Rest. And then we, we created a park called the Flintstone Park. And Hugo destroyed that park. And then after Hugo destroyed the park, he went to Jamestown and started cooking out there. He always had a knack for cooking. So my daughter and him teamed up and they created Buckshot's Carryout. But my dad gave him that name when he was three-months old.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110422
Comment Text: Can you tell us a little bit about nicknaming as one of the traditions? It's, it's, they, I, I, the reason why I think they gave a nickname because they couldn't pronounce the real name, because never, nobody never did call my name the right way. My name is Miriam. And everybody called me Murram (phonetically spelled). Yeah. And my name is really Miriam. Buckshot's name is Joseph. Bernard's name is Gregory. So everybody had a nickname by identity. So then a nickname can transform into the name of a restaurant? [referring to Buckshot's Restaurant].Yes. We, a lot of people say well, why did y'all come up with that name because a lot of people wouldn't relate to it. And so one day this car racer, he's a NASCAR racer. And he passed through, and he saw the name Buckshot's. And he came in and he said nobody has that name but him. His name was Buckshot. He took one of our menus and he

autographed it. And he sent us back a hundred dollar bill because he said the food was excellent and it was just like him: Buckshot.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110437
Comment Text: My name is Minnie Powell and I'm here to sing a little song for y'all that my great, great, grandaunt; she passed 116 years old, Agnes Brown. Okay. And she would live with me for one year and about two or three months. So I'm going to do a little piece of song for y'all. (Ms. M. Powell begins to sing song: "Rap on Lula Window.")
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110438
Comment Text: Hi, my name is Barbara McCormick and I am a sweetgrass basket maker. I'm a professional sweetgrass basket maker for over 40 years. I was doing it ever since I was a child. I was taught by my grandparents by sitting down the oak trees in the yard with my grandparents' friends. When they come around I was very interested in learning how to do sweetgrass basket. And I'm still doing it today. I travel up and down the road spreading the good news about sweetgrass baskets. I have traveled from Georgia many places. I have traveled a lot of places in North Carolina. I have traveled to first part of Florida and I'm still traveling. Every year during the January to May I'll be on the road spreading the good news about basket. One thing with the sweetgrass basket, right now the material is very hard to find. And we are trying our best to cultivate it, just keep it growing so we can have this material and make our basket with it. But another thing: If we don't keep it going and the young children don't get interested, it's going to die out. So I go around and I teach basket weaving to the kids that are interested. Any time they ask me to teach the class I'm willing to teach the class. So anyone who want to learn, on weekend, if you want to come by, I'm always free to learn how to make sweetgrass basket. And more important, we need to designate an area where we can grow their material for making them.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110448
Comment Text: Ms. Johnson, could you share one of the ring plays with us that the kids played? Maybe if somebody else in the audience that you were in school with, could y'all do one of those? "Little Sally Walker, Punchanella, Punchanella" (phonetically spelled). We'll do a simple one: "Around the Green Apple Tree." Mr. Arthur kicking in now. You know "Around the Green Apple Tree"? (Group of ladies singing/reciting "Around the Green Apple Tree and Punchella.") "Sally Walker," get in the middle one.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110405
Comment Text: And I try to help her out and keep her going, but the thing about it: Our language had been held back because even we went to school, Elk Haven, you say like dis a here and dat a yonders, you're speaking bad English. So we couldn't keep it going. Anybody, anybody would say, you said dis here; yeah, that mean this. Today, the present or the future: dis a here and dat a yonder; that's the way we speak.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110258
Comment Text: Were there any songs that were a part of the baptism?: Take Me to the Water. Take Me to the Water to be baptized. Now you do that [sing Take Me to the Water] as they're walking you into the water, down to the water. You're trembling, but you have to go down to get baptized. And so that's the church [Baptist Church]. We didn't sprinkle. We baptized. We immersed in the water. And so we was Baptist. A.M.E. then. A.M.E. will sprinkle, give you a choice. They would sprinkle you. You got a choice of sprinkle, pour, or you can go in the water like the Baptist.

Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108199
Comment Text: We talked a little bit about food, but the uniqueness about Sapelo as a kid was if we had a meal of red peas and rice or pumpkin and rice. Do we have seeds from the old red peas that have been there generations? Audience member: Yes, we do. And I have heard a yes we do have some that probably date back 100 years. That's been preserved. As we plant the peas, we never eat it all because we have to have seeds to plant again. I'm not sure about the pumpkin, but I remember the distinctive taste that pumpkin had when I was a kid that I didn't -- I didn't rush to get. The point I'm trying to make -- the point I'm trying to make, how do you preserve red pea seeds that 100 years from now it will still be a part of Sapelo?
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108210
Comment Text: One of the things we did not mention was hunting. It has been a way of life in the past and the preservance of meat was unusual because there was hog killing time, and then tt would be smoked and kept in a smokehouse. People survived because of killing deer, hunting deer and raccoons, squirrels and the like. All of that provided a source of food for the communities. And that is something that we would certainly like to see preserved. You don't want -- much of the hunting that is done now is done by people who come to the island to hunt, but we want to certainly preserve that way of life.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108191
Comment Text: We talk about cemeteries. I think cemeteries are important in our culture. Number one, you're talking about ancestors on an island for over 200 years&
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108195
Comment Text: We talk about our cooking. You know, our cooking is going with our elders as they're passing away because we're not teaching the youth the basics of how to cook the food.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108197
Comment Text: &right now on Sapelo we have dilapidating tabby structures. You're talking about structures that are 100 plus years old. The reason that they're dilapidating is, I don't believe one we're educated on how to save the structures. So why don't we form or formulate some educational base of how to save our tabby structures, as I believe they're important to our history.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108201
Comment Text: &Talking about the red peas, but we also have climbing butter beans that we plant specifically on Sapelo. When I went back to Africa, I saw in West Africa the bean bush with the beans growing up on the sticks like we do, and I'm going that's how we plant on Sapelo. And so we have kept that seed in my refrigerator there's that seed that we plant that seed every year, so we put it up on a twig or bush or something and it grows there until the hard frost hit. So we have also preserved and kept those seeds.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108202
Comment Text: If you're a rice eater,you're Geechee. So, you know, you can't cook a dish unless there's rice. You can't have a meal at least once a day, that will be rice. We cook any kind of rice dish that you

want. We will cook rice on rice, it doesn't matter. Peas and rice is different. When you say peas and rice or peas with rice, it's different. Peas and rice we cook together. Peas with rice we serve separately. &.. So we have everything is served with rice, especially the afternoon meal. So you have Mulatto rice, red rice, Spanish rice, open rice, rice pearl -- you just have rice with everything&. We had seafood. We had vegetables, and to make more tasteful, you combine the together a lot, and it was a complete meal instead of having two or three dishes. Now we have one, two, three dishes, you know, we had it all in one pot. So when they said come on and eat, you know, come get something to eat, it was all in one pot. And so all on one plate, and so you get whatever was given to you, so that's the tradition. It was good food. It was healthy food, so it wasn't greasy. It wasn't grits and butter. It wasn't full of this thing and full of that thing.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108203
Comment Text: All the menfolks in here can cook, so that can be documented anywhere. We wouldn't marry a man from Sapelo unless he cooked. So they all can cook. Everybody here can cook a mean dish of shrimp and gravy with grits and so forth. They all can cook.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110410
Comment Text: And another thing again: Another way we could not talk Gullah talk. Go to school, we talked like this a here and that a yonder and take you and chop you on your hand. "Girl, speak correct English: nouns, pronouns, adjectives, and describe things like that. You know you come here with all that backward talk." Now how we going to keep this, the Gullah, when they make us quit with it? You know you couldn't say that in school. You said that you know the teacher getting ready to strike us. Even when you go into school late, you know what they do? We had to walk to school. When I was going to school, we had to walk to school. You get there five minutes late, hold your hand up. Feels like chopping your hand for being late.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110041
Comment Text: They were always saying, how do you guys hit so good? And my cousin would say well, we play half rubber. And half rubber is a game, you take a half of a rubber ball, cut a rubber ball in half, slice it in half. Again, you got that broom stick you got a whipping for, the mop handle, and you got a pitcher and a catcher. You had a team. It's a big sport in Savannah now. I thought it originated in PinPoint. I don't know where half rubber came from. I thought it originated in PinPoint because that's where I first seen it. And when I went into the military and traveled around the world, I'd talk about half rubber □□ are you talking about stick ball? No, not stick ball □□ half rubber. And that's when we told them, we say we play half rubber.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107812
Comment Text: If these schools [Laing Middle School and Jennie Moore Elementary] are destroyed, that history of the separate and equal will be destroyed. So I'm here to mention it to the Commission. But I'm here to mention it to you also. Because we would like people throughout the county to understand that this -- the school in Mount Pleasant is not just a Mount Pleasant school. The school belongs to everybody in Charleston County. So if we have your help to help save it also, that would add to us helping to preserve Jennie Moore. So if we can get you to respond to the school board members, that this is something that should be saved, that would help us a lot.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107841

Comment Text: But I took my mother's recipe this past weekend. That banana pudding they make in that store today, that's not banana pudding. The one I'm accustomed to is the one you put inside your oven. The potato pony, the potato pie that you have with the window pane strips across it, that's what I make. That's what I cook. And remember the collard greens? The candy yam I make today is baked in a cast iron frying pan that my mom gave to me.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107850
Comment Text: And I would hope that the Commission would see that that site [Progressive Club?] not is just preserved but is resurrected and celebrated for what went on there in the sixties and what led up to that. I mean, what better location than that? That's a very important place.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108174
Comment Text: These praise houses is one of the other things that we didn't mention on the plantations. You know, African-Americans, they prayed 24 hours a day. CHAIRMAN CAMPBELL: Still do. AUDIENCE MEMBER: Sundown to sun up. How we got over, all the songs that we sung, that they sung during their time, they passed on over to me as a descendent.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109929
Comment Text: You know, when I was growing up, the government brought lime, tractor-trailer full of lime and just put it on certain parts of the island. And everybody can go get, you know, a cart full, to put in their fields, to help the sod, the soil.
Commenter: Mount Pleasant Public Meeting Transcript

IC1000 Issues/Concerns - Loss of cultural resources, including stories/oral histories and heirs' property, and the language

Correspondence Id: 87 **Comment Id:** 109443
Comment Text: The destruction of African communities, land and educational institutions.

Correspondence Id: 104 **Comment Id:** 108123
Comment Text: As far as the land, when people are in trouble, I think that part of the funds available, so that people who get sick don't have to lose the land to their families because they're sick. If there's some sort of special funding, can help, shows if this land has been in your family for X number of generations, that is person should be eligible. Because they got sick, that they shouldn't have to lose everything like that.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108097
Comment Text: The question I have is, like, on land -- and I know that getting the information out to people who live here, I don't know how well that is spread, but I understand a lot of the people who are part of the Gullah-Geechee Nation, they, I think, are in the northern states; they're not here. In other words, those are the heirs that have all -- they've been paying the taxes on all this property and everything that we actually have in this corridor, up and down. But they're actually not here and I don't think that they're aware that this is going on.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108163

Comment Text: Because they tore down a lot of historic history.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108107
Comment Text: Of course, preservation, holding onto your land. There should be some programs established for those people who might have a problem with not being able to hold onto the land, to pay their taxes. We should have incorporated that, you know, there should be something set up for our current landowners, to make sure it's there for posterity, and to also share with the younger generation the importance of keeping our land and making sure that you pay your taxes. And passing, you know, the stories, you know, the whole legacy down about how we did get our lands from here.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108265
Comment Text: As you said, the tangibles and intangibles. It doesn't just have to be stories. Maybe they're just captured in pictures. If we're not able to save it completely, to have the whole stories of all the midwives, all the ministers, (inaudible) from the first Negro school, and on and on. So it's almost unimaginable that that kind of history would be lost. And, yet, it would be our -- one of the final (inaudible) again that almost all of my cousins and my relatives at my age level are in heaven already. So it is to see if we could make that happen.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108240
Comment Text: The second thing that I'd like to mention very quickly is something that is of great importance to many families of many of the islands, specifically who have been in this area for more than 100 years, and that problem is heirs' property. Heirs' property is something that many families have great needs, especially today, to get cleared up. And I would like to suggest that if this Commission would be able to request in its planning process special laws to be set aside on a revolving loan basis, and that revolving loan means that the families will be able to go to this fund, request up to $28,000 to get the appropriate attorneys, attorneys needed to be able to clear the title on the property, to the extent that the property will have title insurance. Now, there are families in various parts of this state today that are having major problems with finding lawyers that will be able to clear the title and get title insurance. That is critical to the process. And it's not an overnight process. It takes time.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109941
Comment Text: What the City of Charleston did, they ran the Connector right through the heart of the black community, tore down houses, pushed back houses. I want y'all to know that homes are very historical. Those were historical homes. City of Charleston has a lot of historical homes down there. And the thing is, those homes on the Battery, only those big mansions, the folks down there don't pay their tax. You know, they're tax-free because they got a big historical home. But when it comes to the other part of, of the uptown area, where the minorities is at, these houses are being torn down and being replaced with new homes. We have got to learn that we have got to protect our heritage, you know. And I don't want to just pick on black or white. It's the fact that if there's white folks got nice historical homes, they need to save it and preserve it, if they can.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107812
Comment Text: If these schools [Laing Middle School and Jennie Moore Elementary] are destroyed, that history of the separate and equal will be destroyed. So I'm here to mention it to the Commission. But I'm here to mention it to you also. Because we would like people throughout the county to understand that this -- the school in Mount Pleasant is not just a Mount Pleasant school. The school belongs to everybody

in Charleston County. So if we have your help to help save it also, that would add to us helping to preserve Jennie Moore. So if we can get you to respond to the school board members, that this is something that should be saved, that would help us a lot.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110068
Comment Text: And one of the things that what happened with regard to Tybee [Island], that historical marker was taken off of Lazaretto Creek. A lot of folks would go fishing and move the marker. Some of us went looking for the marker and then it was a struggle. And it's on before you get on Tybee. So yeah, they removed the marker. That becomes one of the things.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110070
Comment Text: That is the important thing here, what we're losing; not what they're putting here, what we're losing. And if we don't come together, because back in slavery, we talk about being slaves, we came from different countries. We came from different nations. We fought each other. That's what we've got to stop doing, fighting each other and come together as one unit. Like she said, buy her land if her family cannot buy it. Buy his land if his family cannot buy it. Mother if your daughter don't want to do what you want her to do, give it to a family that will keep it. Some of our generation don't care. They're about the dollar, because they are of the world. They're not living in the world like we have and like I was taught. They're living of the world. So if they're not going to do it, don't give it to them. Don't let it end up being heir property to someone who doesn't care. Give it to the ones who do care, who would preserve these lands and areas.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110017
Comment Text: Now we're amongst the people. But one of the things that happened, and one of the myths with regard to our culture and our history, that when they talk about Gullah/Geechee culture in Chatham County, the focus is on Sandfly, PinPoint. Tell folks huh□uh. You have Montgomery. You have Grimball Point. You have Isle of Hope. And even when we will be at Isle of Hope, you see a lot of our culture leaving. In addition, you have Wilmington Island, a lot of our culture leaving. Also, we have Tybee Island. There are a lot of folks don't realize, that's why right now one of the things at the civil rights museum, one of the gentlemen left out of there.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110058
Comment Text: The specifics of other lands in this one state that I'm familiar with, in terms of rights that we should have had that were quickly, just absolutely stolen, and that isn't even like back in the, you know, after 1865 and so forth. I'm talking about recent times, World War II and so forth, so that people cannot visit their relatives on Harris Neck. And the theft of Harris Neck has -- making it into a bird sanctuary is just one more insult.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107775
Comment Text: And I could also see into the future, that if we don't do something, if we're not proactive, that our efforts are not aimed in helping those who are entrenched, and have our meaning in this particular area, that we are going to get wiped away. There will be no history. I would suggest, if nothing was done, in ten or 20 years, you'd never know that there was actually a Gullah culture here, besides maybe you would see something that -- an item or something that somebody is selling in a store. So it's really up to us to pass the culture down to the next generation.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107781
Comment Text: He talked about throwing out stuff. You know, when we built the church over there, the little church over there, when they add onto it, we had some new members from the island, but they just came back home. They threw out everything that was in the church. I came one day and picked up a lot of -- I got some stuff that we used to use back in the forties that was behind the church getting wet up. I just took it home because the women just threw it out.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107777
Comment Text: The culture on the sea islands, Wadamalaw, in some ways, was very different than the culture that was thriving in Mount Pleasant, Johns Island, James Island. I remember when folks from Wadamalaw, my father, his family, when they would come to town, there was -- they'd come on a bus on the weekends to spend money. And the bus would drop them off by Edwards Department Store. You know where Edwards is, on King and Morris Street? Then they would disburse, do their shopping, and then go back to the island. Now, when they came off that bus, now you want to see some colors. A rich culture, a rich culture. But at that time, very insular. And they were allowed to be insular because of lack of infrastructure, meaning bridges and roads, water, sewer. And now that's beginning to change. Now developers are beginning to put a lot of pressure on folks who live on the land. And title to the land, in a lot of respects, is suspect. By that I mean, they live on land that is heirs' property. And if you've heard that word before, it really means land that belongs to someone who is deceased. And you wouldn't ride around with your great-grandfather as the registered owner of your car, would you? Well, they live on land that is titled in the name of someone who's deceased, and that person has been deceased for a long time.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107778
Comment Text: The ancestors, when they died, believed that land was supposed to be shared by the entire family. It was there for the family. It wasn't to supposed to belong to individuals. However, the law in South Carolina, and most other states, say that land is to belong to individuals, to be titled to individuals, and thereby it causes a clash of folks who have lived on the land for generations without having a clear title then being put in a position of losing that land because they can't clear title and they can't go to court with some sort of agreement among all the family members of how they want to divide this land or how they want to dispose of this land. What's going to be the disposition? You want to divide it? Who's going to live on it? Who's going to pay the taxes and so on and so forth? And I see Mr. George, the surveyor, back there in the back, with his spouse. And he can definitely confirm what I'm saying. Families who now have different perspectives and different interests, some are strongly routed in the land and some are strongly routed in the secular world. And it comes down to heritage versus money. And guess, guess which one is going to win, especially if you don't have any? So it is incumbent upon us to give some sort of -- it's not protection, some sort of resource to those folks that want to hold onto their heritage, hold onto their land, hold onto their culture. And I think, through these Meetings and hopefully through the efforts of the commission, that we can at least accomplish some inroads into achieving that.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107779
Comment Text: But I saw something a couple of months ago. An old lady died. And most of her children had moved away. And her belongings, whatever was in the house, was considered trash because somebody wanted to clean up the house and fix it up for themselves. And beside the road were boxes of letters and pictures, in the rain, boxes of letters and pictures that were discarded because no -- because no longer did they have any value. We have to preserve our heritage or it's going to get wiped away. One way is a lot of you are holding onto it: Pictures. Pictures show a lot of things. Not only does it show

people, but it shows the surroundings of that person who's in the picture. How did the land look? Who else is in the picture? What's the relationship? Those things should be preserved.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 51 **Comment Id:** 98805
Comment Text: Losing the story of the struggle for freedom.

Correspondence Id: 25 **Comment Id:** 98610
Comment Text: Have you given any thought to the problem of heirs' property? What about foods introduced into local diet by African Americans, more than the old line about benne wafers and sesame seeds coming from Africa.

Correspondence Id: 58 **Comment Id:** 109289
Comment Text: That the younger generation may let our history get lost. That is why we must put a lot of emphasis on what you all are doing.

Correspondence Id: 106 **Comment Id:** 110028
Comment Text: Sister Vaughnette is here on MLK Boulevard, that's West Broad Street and Anderson. There was a free men building that was over there, but it's now being wiped out, being torn down. No one in the city pretty much knows about that. And it's because people are not talking, not sharing.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110045
Comment Text: And again, my main concern right now is what's going to happen with the old AS Vaughn oyster factory.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110051
Comment Text: But I want to ask a serious question and talking about land, property, some of us recently have been talking about heirs property. It's a real touchy thing. Have any of you been involved in it recently, thinking about it? We're trying to do something to get our family property in a position that someone else can't have it. The county wanted to widen a road. They took some property from the Vaughn estate or heirs. The money is sitting there in the bank now. I was bugged when they wanted to do it. I had to find out. When I asked for the money to put it in to pay taxes, I can't get the money. So we have some money sitting there we can't -- we don't even have the access to. So unless we can -- there are some people working on some things some over in South Carolina, I understand. I think that's some information we could share, share with each other. It affects most of us in here maybe.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110060
Comment Text: I guess I'm going to put folks on the spot. What's the condition of the waterways here; what's the condition of the riverbeds here, because some areas of the Gullah/Geechee corridor that there are roads there that some folks have been asked to leave the communities that they live in, forcing them to leave and causing folks also to sell property. That's based on pollution of the water, how's the oyster beds; how's the crabbing, which are a part of our communities.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110061
Comment Text: You mentioned Tybee. There is one black family from Tybee, Walter Brown and his family. He's still fighting to save the land. And he might -- he was supposed to come tonight. I invited him so that he could go on record and hopefully come to other Meetings, but the amount of taxes, the

amount of land, he has about four acres, all wooded area now. And his father had a cement factory, one of the only black families on Tybee, and some of their family is still down there.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110062
Comment Text: So, you know, that's -- and where is the brother that talked about the graveyard. I spoke with Cullen Chambers, who is the head of the historical society on Tybee about that. He was before they started the Chatham County Historic Preservation Commission, and Mr. Haynes and I serve on that commission. He talked about -- I asked him about this cemetery, the slave burial ground. It's nothing short of that. And he said that the sign -- you can see the sign coming over to Tybee. There's a marker going over there -- going over to Tybee, I mean, but I've never seen it, but there's no sign coming from Tybee. And so I asked him at that Meeting on record, you know, what about the slave burial ground, and he said, well, it's a private owner. Well private, you know, who's Mr. Private? What's his name? You know, we need to find out those kind of things. When they tell us it's private property, what does that mean? If it's private property and there's a slave burial ground there, it's no longer private property -- it becomes something of interest, you know, to this community.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111209
Comment Text: There is one great problem in Hardeeville, and we all will see it come October or the first Tuesday in November: Heirs' property. We need to let the family know about the property. Because when you lose your property, you've lost everything. If you have property, you can stand on your two feet. There's so much heirs' property being lost for a little bit of money. Why should a person lose five acres of land when the tax was less than $100? We need to -- we need to educate our people more about this heirs' property. But it's a good thing to that somebody came along and intercede about that property because when it's time for the taxes to be paid, and that October date, they're around the courthouse like ants. They're trying to find out. They're not too much interested in my other people's land, but they're trying to find out where this land is, in the black communities.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111210
Comment Text: Right across the street from where I live now, I've been on the phone many a-times calling the lady and said, Come and see about your property. She would shut me up by saying, I sent the money to my cousin. Cousin never seen the money. Then, one day, I'm out in my yard, this guy drives up. I said, What are you doing over there? So he came, got in his car, came with his papers. He showed me. He got the land off a sheriff's sale, off of the auction. And it was already a two years' lapse, nothing could have been done about it. So that property was lost. And that had been in the family for hundreds of years. When you trace back, go back to the Colemans, the Colemans deeded that land to their slaves. And they had -- they were given this part of, but now it's gone.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111211
Comment Text: Now there's something going on down in the Levy section. And I don't want to go too much into it. But there is a family, and they're feuding right now among themselves about the land, because where the Port Authority is coming, they will need that parcel of land. If I'm not mistaken, it's 1,200 acres of land. It may be more or may be less. But they can't get the families together on it. So it's in the lawyers' hand now. And who do you think the lawyer is working for? He is not working for that family. He's working to see what he can get out of it for himself.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111213

Comment Text: Now, another thing I want to just bring to your attention, on 321 it has been in the making for about ten years or better, they want to bring -- widen that road, make it four lanes coming all the way down, okay? Now, we had a group. We tried to tell the people take your land and put it into small parcels and you can sell it better. You know, you pay less than large, you pay more for the small. But that is a trust thing. And they thought that we were trying to take their land. No. I could hardly pay taxes on what I got today and I don't need to try to get more land. But you're just trying to get everybody to make more for it. Because they're going to condemn a lot of that land in coming down from Garnett on down to some parts of Hardeeville. So we were trying to tell them to get with your family and try to do something about that land. Because most of it's heirs' property. But try to do something about it, so you can save your land and make more money out of it. Because once the Highway Department gets it, you can't get it back.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111232
Comment Text: We as Gullah/Geechee always say when an elder dies we lose an entire library. When we keep losing our landmarks, cemeteries, developers knocking on our doors and developers that are building on top of cemeteries we must make sure that it doesn't happen anymore. Of course could go on and on and give you examples of Strathehall in Richmond Hill where they came in in the 1940s and 50s and they did not transfer those bodies those cemetery plots. They just built over them and they wonder you know how come it keep flooding and things.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110284
Comment Text: Right now we're facing what I see going on within this corridor: eradication of land, eradication of culture, through memory loss, mostly, and economic empowerment, or the lack thereof. So when we were charged with the duty of coming up here per some of our descendants and elders on the island or just getting out to get the story known, what's going on in Sapelo, well Number 1, our economic development has never been anything that has flourished, and I think that's important for us to figure out how, not only on the island where people have survived for 205 years, but through the corridor, how do we increase some form of economic development per Gullah/ Geechee. Land retention. I think land retention is so important because without the lands, there is no people. And without the people there is no culture.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110287
Comment Text: When we talk about lands, right now the State of Georgia, I'm talking about this year, is attempting to take from us [residents of Sapelo Island, GA] 1,376.78 acres, right now. The value on that per fair market value is estimated to 600, 700 million dollars. Now I'm not going to start to really go into how much land we've already lost through improper land changes, non-clear title. 80 percent of Gullah/Geechees, especially within this corridor, do not leave a will still to today. I think that needs to be worked on for some form of education for the future. How important wills or trusts are.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110288
Comment Text: And I won't take much longer, but I believe it's important that we begin to educate ourselves on this actualization of what land means. Our people on the island bought land five years after emancipation; that's forward thinking. Knowing if in fact these lands stayed within the generations, as I believe, I'm about 7th, 8th, 9th, 10th, 11th generation depending on the calculations. I've heard so many things about how you calculate generations. I believe it's important that the lands that have already been taken, and those lands right now are valued at upwards of 6, 700 mill; we're talking about over a billion dollars in fair market value today that we've lost on this island. And have been reduced to 196 acres.

Literally reduced to 70 people from up into 500, because every generation has to say, well, I've got to do a little better than my parent and I can't do it on this island. Although we have tourists that are coming to this island at an astronomical rate, but the state of Georgia takes most of that industry. I have packets that I'll be handing out, without taking up too much time. We are in a full movement on the island right now. Per the elders and descendants, I have been blessed enough to be elected under board vote to stop everything in my life and take this on. We, as a people, have to grow and understand that once this is gone, you can't get it back. There's no such thing as digging up a culture. If the culture is lost, it's gone. Who's going to bring it back? And I have to say this out loud, because we, me, myself included, have not taken this younger generation to say this is what it means. This is what you have to understand in order to survive, remaining alive.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111271
Comment Text: And we have kind of been adopted into this Gullah-Geechee Corridor. We live right at probably the 30-mile border. Like you say, a lot of the areas you're talking about, around Hardeeville and right on the east of 95, are intense development, over in the area where I am, which is right down 321, pretty much where we're at now, just a little further over. As I think back, I'm trying to get a handle on exactly what you're asking from us. And other than churches and cemeteries, you know, those are the only things that I can really think of. Any other -- you know, because a lot of the things that I would consider that were really -- like, Old Ritter Quarters used to be down there, those things have already been engulfed. They were on plantations. And folks bought out these plantations and just made hunting lodges and things like that. And all that's gone, already gone. I can't think of anything else, other than churches and cemeteries. Could you give me some idea of any -- COMMISSIONER CAMPBELL: What about family land? DR. BOSTICK: Family land, we've got a lot of heirs' property in this county. We're dealing with that right now, with the planning commission, and trying to figure out how we're going to handle that. That's a bugaboo. We don't know what to do with that. If you've got some ideas on that, we could definitely use some of that. But the problem with that is, is that, you know, with the new development ordinances that are going into place, it makes it hard for families to build on heirs' property because it has to have a clear title. So those kind of issues. So we are dealing with issues like that.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111273
Comment Text: The conventional method of planning does not usually include historic places that are Gullah-related; do not always include the problems of family land, where people live on the land together and therefore traditionally they were able to get along on the land without having streets dedicated and without -- and having higher density than usual, without having a gated community around them. If you want to see that done differently, we want to hear about it. There are times when eminent domain comes through because the highway's got to get wider so that somebody could get to the beach. Will that destroy a Gullah neighborhood or family land? That's how serious we are about protecting the Gullah culture. And that's what this legislation would help us do. We want to form partnerships with planning boards and local governments to recognize this culture as being something very, very important to American history.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111280
Comment Text: He kind of talked about roads through the woods. And I thought about the fact that a lot of our history and culture is now really tied into the woods and into buildings like this, our churches. Many of our churches have been rebuilt. But we have cemeteries that have been here, as we like to say, since Jesus left. And those cemeteries hold a lot of history. There are time lines, the generations. They are hidden history. And you talked about land being lost. But I know this happened a lot in Beaufort and Charleston. When development comes in, halfway through the development, there's a cemetery found. And then you know what happens. If, if -- maybe there could be some discussion or some focus on, how

do we preserve our last resting places? How do we maintain them? Right out of Hollywood right now, the county -- South Carolina Hollywood, there is -- there's an old cemetery that the county would like to encroach upon, to build a huge waste facility. And so how do we -- you know, is there a way to, to not only do the economic development piece, not only do the historical preservation, but to look at ways to maintain culture in a way so that we're not losing those, those very sensitive places that really over time get grown up? Those roads through the woods get bought by somebody else. So you might have a one-acre plot out in the woods that no one has looked over in many years, but it's an old family plot. It may have been a brush arbor church, where people worshiped. And it has just been left, for a variety of reasons. Or it could be an old cemetery on an old plantation, right by the water, that hasn't been valuable until -- up until -- hasn't been -- hasn't been seen as valuable until recently.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110103
Comment Text: I was in tears just the other day when I found that the very first, the home of the first funeral home family was removed from our presence.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108194
Comment Text: When we talk about land, let's go back to land, reclamation of lands. Over the years just here on Sapelo we've lost over one billion dollars worth of land. The numbers are facts. We have to figure out one, how to stop the loss of land through what I consider illegal means. My understanding, if there's no clear title on heirs you cannot sell land in the United States of America. At what point does that stop?
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108206
Comment Text: Listen, my concern is the land on Sapelo; what can we do to preserve land on Sapelo, especially the older generation. We lose more land through the older generation than the younger generation. So maybe they're retired and that's when they want to sell land. They have lived their life and they want to sell land.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108207
Comment Text: Also, because of we're losing land, and the grass that we use to make the baskets with will be just in South Carolina because of developers. We are losing the grass. You have to substitute the grass with pine needles which is not a grass basket. It don't have the three grasses. So, on this island we have it. And I would like to see our land where the grass grows at to be preserved so that we could continue to do this, and get more young people involved, which is one of my concerns.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 117 **Comment Id:** 109916
Comment Text: That our history is not spoken enough and that it is not in our history books.

Correspondence Id: 73 **Comment Id:** 109373
Comment Text: Languages of the Gullah

Correspondence Id: 76 **Comment Id:** 109389
Comment Text: That this heritage will be lost and many younger generations will never know about their past

Correspondence Id: 68 **Comment Id:** 109348

Comment Text: My greatest concern is that it seems to be an elaborate scheme to rid the entire corridor of black history and its treasures.

Correspondence Id: 22 **Comment Id:** 98592
Comment Text: There are a few Marsh Tackies left that are owned by Gullah people. Mike Cohen is a Gullah from Hilton Head Island who owns a stud Marsh Tacky horse.

Correspondence Id: 80 **Comment Id:** 109406
Comment Text: This corridor is eroding rapidly due to demolitions of historic resources, increasing property tax forcing residents out, inappropriate development intrusion, etc.

Correspondence Id: 88 **Comment Id:** 109450
Comment Text: Lack of appropriate documentation.

Correspondence Id: 101 **Comment Id:** 109966
Comment Text: We need a repository. The cemetery is just the tip of the iceberg of what happened in Remley's Point. And it's weird because everybody knows. The minority community knows what happened over there and the majority community knows what happened over there. We know that on this map earmarking the cemetery was also earmarked a playground. The playground, by virtue of the legislature, was awarded to the College of Charleston. So it was taken from the community, given to the college. The college kept it for 20 years and then they decided, We don't need this. Did they give it back to the community? No. They sold it to a developer. And at this point, it's a gated community, 2 million, 4 million, $5 million homes. And we, in the community, have a cinder block building behind the fire house, you know. It wasn't returned to us. So we need resources. We need something to help us investigate situations like that, even if it's just an intern or somebody to help us do the research that can be done.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109967
Comment Text: One thing that happened with the legal battle is that every family had a story. But the stories weren't ever gathered at the same time. So during the recesses and during the breaks, while we waited for court to start, you told what happened in your family. You told what happened in your family. And you said, You think that's something? Here's what happened to my family. And you had all these stories in one room. We need a repository, because it's amazing. We were told by one family that they walked to the county courthouse in our city to pay their taxes. They were told, when they arrived at the courthouse, You'll have to come back next week because the tax books have gone home with a private citizen. Come back. And when the tax books were returned, 16 pages of records pertaining to our community were gone. So these are the kinds of things that are heavy on our minds.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108264
Comment Text: We are in the preservation business, as everyone in the room is. And that's a part of our family, and the family of that particular big house, as we call it, in Coosehatchie, goes back to the 1800s, to an indigo farm. And the fact that it is home, and that somebody could take it down and all that history would be lost is unimaginable to me, unimaginable, simply from the respect of the stories in my ear. So I'm inspired on many levels.
Commenter: St. Helena Public Meeting Transcript

IC1100 Issues/Concerns - Fear of exploitation and/or tourist attraction types of development (i.e., modern hotels, keeping nothing sacred, etc.)

Correspondence Id: 66 **Comment Id:** 109329
Comment Text: Proper funding. Maps and guides. Economic exploitation.
Commenter: Col. G. Henry Williams

Correspondence Id: 72 **Comment Id:** 109370
Comment Text: Over development!
Organization: Not Just A Hoe

Correspondence Id: 1 **Comment Id:** 97248
Comment Text: My greatest concern is the balance between providing a history of the past without exploiting the gullah population that still exists.
Organization: Hampton Plantation State Historic Site

Correspondence Id: 9 **Comment Id:** 97289
Comment Text: Maintaining the areas without the modern hotels, etc. changing the area.

Correspondence Id: 68 **Comment Id:** 109348
Comment Text: My greatest concern is that it seems to be an elaborate scheme to rid the entire corridor of black history and its treasures.

Correspondence Id: 126 **Comment Id:** 111393
Comment Text: Because we're tired of looking, you know, Gullah Culture is located in tourism areas. And you've got to be careful with tourism areas because what they're going to do is: Tap into your culture and draw those things out that sell. MS. RODRIGUES: That's right. COMMISSIONER GERALD: So if you want to be sold --- MS. RODRIGUES: That's what they're doing now. COMMISSIONER GERALD: If you want to be sold, you keep these Meetings real small like this where nobody goes but two or three people. But if you want to interpret your own culture, you pack an auditorium like this. You go and tell them: Get there; we need you because they're selling us down the river. They're, every brochure that comes out of this state has one of our baskets on it, but we're still poor and unemployed. But that's another Meeting, isn't it?
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110126
Comment Text: And not letting Myrtle Beach control us. Because once Myrtle Beach get in there, they going to be selling t-shirts: Gullah people on Myrtle Beach. But we ain't gone get one penny. And I'm worried about it when I looked up there and saw Myrtle Beach. Myrtle Beach has never recognized Gullah/Geechee people, and they still don't. Okay. They work them. But you know when I used to work on the beach, one thing I could say: The Conway people, they didn't do a lot of that maid work over there on that beach. Not a lot of them. Not a lot of people from Georgetown, we control all of them: Mammy's Kitchen, the Poindexter. The Breakers. I worked at the Periscope.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 26 **Comment Id:** 98615
Comment Text: It might be pimped - put our values first - keep control.

Correspondence Id: 86 **Comment Id:** 109437
Comment Text: That communities in this corridor consider economic development opportunities more desirable and sell out these Gullah areas.

Correspondence Id: 54 **Comment Id:** 98817

Comment Text: We must be reminded to have enough pride left that we will not give away all of our ways from whence we came. That is - know when to close your lips to the general public . . . we definitely need some legalities.

IC1200 Issues/Concerns - Concern that multiple management entities across such a broad area will have difficulty in implementing the plan

Correspondence Id: 3 **Comment Id:** 97259
Comment Text: The greatest concern that I see is the ability of such diverse organizations and individuals being able to work together to implement the plan. Are individual museums to benefit? which town would receive a welcome center? Where would an archives be held? who pays for it? Who has responsibility for it?
Organization: Coastal Discovery Museum

IC1300 Issues/Concerns - Trying to accomplish too much

Correspondence Id: 4 **Comment Id:** 97267
Comment Text: Trying to accomplish more than resources will allow.

IC1400 Issues/Concerns - Too much focus/emphasis on a particular area

Correspondence Id: 12 **Comment Id:** 98423
Comment Text: Overemphasis on Charleston.
Organization: Hobcaw Barony

IC1500 Issues/Concerns - Concern that access is currently or will be limited to particular areas, features, and historical sites

Correspondence Id: 104 **Comment Id:** 108109
Comment Text: And we should have access to the waterways. It's getting more and more difficult now to get to the waterways. We can't traverse through people's property. We have to pay a pretty stiff license fee to go to be able to fish in places where at one time we could just walk there. And I think it's okay to help a county by paying a fee. But, maybe, if you can show that you have Gullah ancestry, the fee could be a little less because our income is so much less. And the same goes for a fee that you pay when you have to move onto a property, impact, impact fees. I think there's something that if you can show you own the property for more than 50 years, the entire fee won't be waived, but it would be reduced, you know, from people who had history in this area, and now, you know, want to move and you want to build. There should be some fees like that.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 18 **Comment Id:** 98521
Comment Text: My greatest concern is over development and making access to historical sites difficult.
Organization: Sea Island Foods

Correspondence Id: 121 **Comment Id:** 110397
Comment Text: The other thing that I would want to touch on is the access to our waterways and creeks. Some of our accesses to those waterways and creeks have been -- have gone because of the development. And, of course, harvesting of the seafood here in this area has not only kept food on our table as families,

but it was a means of making money for our families as well. And that, that particular aspect of actually harvesting seafood and selling it as an occupation is gone. And we, who were brought up here around the waterways, that's not only just a livelihood for us, but we feel good about it from our heart, when we work and, and love doing what we do and making money from it, and harvesting seafood here. And if we could sell it here, what -- I mean, we got oodles of restaurants here. So if we can sell it here, boy, that would be wonderful.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111281
Comment Text: And I was thinking about the cemetery where my grandmother is buried. And the gate's usually locked. But on Mother's Day and -- I think it's Mother's Day. It's a couple of times during the year when they'll open the gate and you can go in there and visit the graves. And I'm on the planning commission, so I know people always say, Well, it's my land and I should be able to do what I want to do with it. We get that a lot. So how do you address issues like that, you know? How can you address issues where this cemetery is on somebody's plantation, and he owns the land? I mean, do you have any rights at all or would this put any teeth into, into those kinds of issues, where people can go visit their, their loved ones' graves when they are ready? I mean, I don't know the laws pertaining to this. And maybe you might have some idea, since we're talking about cemeteries.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111282
Comment Text: We have the same kind of problems where I grew up on Hilton Head. Places you could go, cemeteries you could freely visit, and it has been a struggle for individual families to confront developers with that.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110048
Comment Text: Also, on places as in Hilton Head where we have people who cannot even visit the gravesites of their ancestors because it's behind a locked gate. This commission needs to find some kind of way to include where we can go visit our ancestors, on a regular basis, when they want to, not on a permit basis when the moon comes up, or as saying goes, on a blue moon.
Commenter: Savannah, GA Public Meeting Transcript

IC2000 Issues/Concerns - Loss/potential loss of natural resources

Correspondence Id: 106 **Comment Id:** 110071
Comment Text: And now, all these private properties and the subdivisions coming in, you can't even see what God has to offer. All we're seeing is what man has to offer. Nothing that they can build, 1.5 million dollars, 2.6 million dollars, is ever going to create what He's already created. Right, right, and that's what I'm seeing being destroyed here. Nature is being destroyed. A lot of these people, if you go to this young man's land, you see what God has created. You go to that subdivision over there and you see what man has created, what plants he has put there. We're taking away from our own livelihood, our own natural resources, things that were put here before we were put here. Before we were put here, all of this was put here. It was put here first for a reason, but we as people are destroying it. And I believe that we as a people □□ I don't care if you're white. I don't care if you're black, Chinese, Puerto Rican, yellow, green, orange, purple; if you don't come together and work together as one unit, it's going to fall apart, like it has continued through all these years.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110060

Comment Text: I guess I'm going to put folks on the spot. What's the condition of the waterways here; what's the condition of the riverbeds here, because some areas of the Gullah/Geechee corridor that there are roads there that some folks have been asked to leave the communities that they live in, forcing them to leave and causing folks also to sell property. That's based on pollution of the water, how's the oyster beds; how's the crabbing, which are a part of our communities.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110438
Comment Text: Hi, my name is Barbara McCormick and I am a sweetgrass basket maker. I'm a professional sweetgrass basket maker for over 40 years. I was doing it ever since I was a child. I was taught by my grandparents by sitting down the oak trees in the yard with my grandparents' friends. When they come around I was very interested in learning how to do sweetgrass basket. And I'm still doing it today. I travel up and down the road spreading the good news about sweetgrass baskets. I have traveled from Georgia many places. I have traveled a lot of places in North Carolina. I have traveled to first part of Florida and I'm still traveling. Every year during the January to May I'll be on the road spreading the good news about basket. One thing with the sweetgrass basket, right now the material is very hard to find. And we are trying our best to cultivate it, just keep it growing so we can have this material and make our basket with it. But another thing: If we don't keep it going and the young children don't get interested, it's going to die out. So I go around and I teach basket weaving to the kids that are interested. Any time they ask me to teach the class I'm willing to teach the class. So anyone who want to learn, on weekend, if you want to come by, I'm always free to learn how to make sweetgrass basket. And more important, we need to designate an area where we can grow their material for making them.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 22 **Comment Id:** 98592
Comment Text: There are a few Marsh Tackies left that are owned by Gullah people. Mike Cohen is a Gullah from Hilton Head Island who owns a stud Marsh Tacky horse.

IC3000 Issues/Concerns - Encroachment/urban development and expansion; to include increasing property values and taxes, and the effects on affordability for descendents to remain in the Cultural Heritage Corridor; impacts on the culture from development

Correspondence Id: 101 **Comment Id:** 109993
Comment Text: We try to pass -- we're trying to pass -- we have tried to pass a historical district on James Island, to try to preserve these old communities. And we run into slack because the minority people are saying that we want to just do things for us. And it's not just us. We try and preserve our culture and our culture and our heritage. Because the development -- the developers -- if any of y'all ever been on Sol Legare, or as you go in about two miles from Folly Beach, and they run like water. We do have sewage. And these are -- these 2 million houses, 2 million houses that they're building over there, so many taxes going up. And pretty soon I won't be able to live there. So what we want to do is the Gullah-Geechee culture, we need to use that as a big battering ram to get these little towns or these cities to realize that we got to -- we need somebody behind us when we push for these resources, you know, to kind -- to rezone these historical areas, so we can try to preserve these homes.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109980
Comment Text: I want to suggest that when the Management Plan comes out, there is some kind of framework to address working with municipalities, with policy, with development. Because those are the

things that are taking out the communities, that unless the exclusionary planning practices are stopped, or at least influenced to be minimized, the communities will not continue. So there's got to be some kind of framework of collaborating and working with the various municipalities. I can't even imagine more than one county or one town working together, let alone three states. MR. ALLEN: Four.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109966
Comment Text: We need a repository. The cemetery is just the tip of the iceberg of what happened in Remley's Point. And it's weird because everybody knows. The minority community knows what happened over there and the majority community knows what happened over there. We know that on this map earmarking the cemetery was also earmarked a playground. The playground, by virtue of the legislature, was awarded to the College of Charleston. So it was taken from the community, given to the college. The college kept it for 20 years and then they decided, We don't need this. Did they give it back to the community? No. They sold it to a developer. And at this point, it's a gated community, 2 million, 4 million, $5 million homes. And we, in the community, have a cinder block building behind the fire house, you know. It wasn't returned to us. So we need resources. We need something to help us investigate situations like that, even if it's just an intern or somebody to help us do the research that can be done.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107851
Comment Text: I work for the Edisto Island Open Land Trust. And I can say that definitely help is needed for trying to control Charleston County letting rezoning go on, and also to protect and help the Gullah people with getting a clear title and preserving their land and letting them keep their land.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107774
Comment Text: You know, when I was coming up, they had one bridge across the Ashley, one bridge across the Cooper. Now, Charleston is slowly, but surely, becoming cosmopolitan. And I could see the change from that sleepy little town, that sleepy little place that I used to know, with that slow pace of life, to what we have now.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107777
Comment Text: The culture on the sea islands, Wadamalaw, in some ways, was very different than the culture that was thriving in Mount Pleasant, Johns Island, James Island. I remember when folks from Wadamalaw, my father, his family, when they would come to town, there was -- they'd come on a bus on the weekends to spend money. And the bus would drop them off by Edwards Department Store. You know where Edwards is, on King and Morris Street? Then they would disburse, do their shopping, and then go back to the island. Now, when they came off that bus, now you want to see some colors. A rich culture, a rich culture. But at that time, very insular. And they were allowed to be insular because of lack of infrastructure, meaning bridges and roads, water, sewer. And now that's beginning to change. Now developers are beginning to put a lot of pressure on folks who live on the land. And title to the land, in a lot of respects, is suspect. By that I mean, they live on land that is heirs' property. And if you've heard that word before, it really means land that belongs to someone who is deceased. And you wouldn't ride around with your great-grandfather as the registered owner of your car, would you? Well, they live on land that is titled in the name of someone who's deceased, and that person has been deceased for a long time.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110084
Comment Text: ...with regard to him saying about any type of historical building that was here during the time we were coming up, such as the crab houses, shrimping. We headed shrimp here, cleaning fish. I

don't think they're going to be coming back on 1st Avenue or 1st Street, because they're already talking about having condominiums and all down there so that's one thing I don't think will be coming back, which was interesting. Young people don't know about heading shrimps and picking crabs, nothing.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110139
Comment Text: Little River, I tell you what: it is such a pleasure to know where you come from, because it's sure not the direction on where you're going. When I met Ms. Bunny Rodrigues, better known as the Gullah Woman, way back in the 80s, she made it clear to me when she found out that I was from Little River, that I was a Geechee. Now all my growing up, just like I think it was you who says if somebody called you a Geechee you wanted to fight? Well, that's the way it was. That's the way it was. That's why ignorance, if you did not know, that's how you act. Now we know better, so we do better. Little River, the, one of the major industries of Little River was the use of the water, of which your livelihood came. Fishing, oysters and everything, everything pretty much that was living in that ocean or in those creeks, you made a life out of □- And strangely enough, you were healthy then. But now they say the red tide is out there and you can't go in the creek; and you can't do this and you can't do that. But there is one, there is something to that, in that all the subdivisions with all the sewer systems that pour into your creeks. You do have to be careful for that, but that's how it used to be. They made their boats. They made their nets. They made their fishing utensils, but they didn't go down to your Bass or whatever it was back then to get them, Bass Pro Shop; they made their own. And if you talk to people who are about maybe 80-years old or older, you would be if, men I'm talking about pretty much, Ms. Rodrigues; you'll find out exactly how it was done and you will be amazed. Now, in Little River Neck, I don't know if many of you know about Little River Neck, one way in; one way out. But that was their total livelihood down there; the, what was in that water. And the women were just as active as the men. They would go in the creek knee-deep with that mud; dig up them oysters, and they would provide for their families and yours, too, if you came by. There was a gentleman who died; that was the first man that I knew that was 100-plus years old that lived in Little River Neck. His cure for living that long was said that he walked from Little River Neck out to what was old Highway 9 at that time. He lived on the food from the creek, and he drank a half pint of liquor every day. He lived to be a hundred-plus years old, but, and a lot of them use that, too, for their livelihood.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108213
Comment Text: So we need to band together, and not only do we need to bash the outsiders that's coming in, we need to bash our own people selling land. Because if we don't sell the land, they can't come in. They can't build 250,000 and $300,000 houses, which is going to raise our taxes. Peoples' taxes went from 100 to $600 in no time at all in some -- some instance. Some people are paying 2 to $3,000 a year for tax. How long can they hold that out without the land going on the sheriff's sale? Now, who is there to buy it -- these people is going to be there to buy it.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110401
Comment Text: That needs to be in the record since it's in this area and Jasper County is contiguous, is the new proposed port that is being discussed and planned for Jasper County. That's going to come close to Savannah. The economic impact of that port is going to have a major influence not only on Jasper County but Daufuskie Island as well. And it is extremely critical to ask the existing members of the corridor to please do what you can to communicate positively with Mr. Bill Bethea, who is president and the chairman of that commission for the two states, to please include your information and your material with their public relations person or persons that will be coming on board. Because the growth that will come from that port, growth and expansion, is going to have a major land impact on the native residents

of the lower part of Jasper County, first, and then it's going to grow very rapidly from Jasper, into Hampton and above.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 29 **Comment Id:** 98634
Comment Text: That high rise and affluent communities will continue to wipe it out - Example just up the road in Nassau County on Amelia Island.

Correspondence Id: 30 **Comment Id:** 98641
Comment Text: The selling of land for development. The exodus of young people who might continue the culture. The indifference and disinterest of political entities - local, state or national.

Correspondence Id: 34 **Comment Id:** 98679
Comment Text: Development from huge developers who care more about money than history.

Correspondence Id: 34 **Comment Id:** 98680
Comment Text: I moved here 30 years ago to SC. People would welcome this vital part of American history for all races. It is here - scattered and overshadowed by encroaching devleopment. Save it please.

Correspondence Id: 63 **Comment Id:** 109320
Comment Text: Gentrification will obliterate this segment of our nation.

Correspondence Id: 64 **Comment Id:** 109325
Comment Text: That it will be destroyed of altered through aggressive zoning on none-interest governmental authorities.

Correspondence Id: 20 **Comment Id:** 98581
Comment Text: The pressure from development and over-building on precious land.

Correspondence Id: 21 **Comment Id:** 98587
Comment Text: Unregulated development, collapse of rural economy, awareness and participation for Gullah people less than 40 years old.

Correspondence Id: 24 **Comment Id:** 98603
Comment Text: Gated communities being built constantly.

Correspondence Id: 80 **Comment Id:** 109406
Comment Text: This corridor is eroding rapidly due to demolitions of historic resources, increasing property tax forcing residents out, inappropriate development intrusion, etc.

Correspondence Id: 86 **Comment Id:** 109435
Comment Text: 1) Preserve the language. 2) Preserve historic geographical land and islands where significant communities developed and thrived. 3) Protect these areas from over-development or destruction.

Correspondence Id: 86 **Comment Id:** 109437
Comment Text: That communities in this corridor consider economic development opportunities more desirable and sell out these Gullah areas.

Correspondence Id: 86 **Comment Id:** 109438

Comment Text: Please include spiritual heritage too. Please act quickly to freeze development of more gated communities pushing out Gullah descendants. Give land to this nation that is rightfully theirs like Indian Nations.

Correspondence Id: 40 **Comment Id:** 98731
Comment Text: It loses focus as change and development obscure sites and the population leaves and is assimilated.

Correspondence Id: 41 **Comment Id:** 98738
Comment Text: Land hungry developers!

Correspondence Id: 52 **Comment Id:** 98810
Comment Text: The mgmt plan should consider all development plans for housing and other over development prospects that will take place in the next 10-15 years; preservation of sites; restoration.

Correspondence Id: 106 **Comment Id:** 110034
Comment Text: And we have several baptism sites in PinPoint, where individuals weren't baptized in the swim pool. They were baptized on the ebb tide or the high tide and that came like once a month or every 30 days. And I think the reason for that was, when you got baptized the high water would wash your sins out. But in addition to all of that, you know, the crab factory, the cemetery, the Hinder Me Not Baptist Church, PinPoint, we □□ and danger, even though we have the association, we organized trying to slow the momentum down of the growth around us, construction, and we're reaching out to the Gullah/Geechee corridor, because as a part of this corridor, we have a lot to offer as far as the history of PinPoint, the history of Montgomery, Sandfly and White Bluff.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110046
Comment Text: Just to let you know, and you did bring some points about how property taxes is affecting people also, with regards to the retention of property. That's something else. At some point someone might want to discuss that; how has it affected property taxes, retention of land especially with the development currently in proximity of where you are.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110061
Comment Text: You mentioned Tybee. There is one black family from Tybee, Walter Brown and his family. He's still fighting to save the land. And he might -- he was supposed to come tonight. I invited him so that he could go on record and hopefully come to other Meetings, but the amount of taxes, the amount of land, he has about four acres, all wooded area now. And his father had a cement factory, one of the only black families on Tybee, and some of their family is still down there.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110069
Comment Text: I was born here in Savannah and it's almost saddening to hear this story. I have never heard this story. I know about Gullah and Savannah and PinPoint, all these different areas around here. What we're failing to do is be a community. You know, it's heartbreaking. I look at my children and I think about my grandchildren, and we're not going to have a place to call home. I'm not going to be able to bring my children home. I'm going to bring them to some subdivision, not the land that my grandfather plowed, not the cotton that my great-grandmother lost her fingers picking.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110071

Comment Text: And now, all these private properties and the subdivisions coming in, you can't even see what God has to offer. All we're seeing is what man has to offer. Nothing that they can build, 1.5 million dollars, 2.6 million dollars, is ever going to create what He's already created. Right, right, and that's what I'm seeing being destroyed here. Nature is being destroyed. A lot of these people, if you go to this young man's land, you see what God has created. You go to that subdivision over there and you see what man has created, what plants he has put there. We're taking away from our own livelihood, our own natural resources, things that were put here before we were put here. Before we were put here, all of this was put here. It was put here first for a reason, but we as people are destroying it. And I believe that we as a people □□ I don't care if you're white. I don't care if you're black, Chinese, Puerto Rican, yellow, green, orange, purple; if you don't come together and work together as one unit, it's going to fall apart, like it has continued through all these years.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110055
Comment Text: On the question of property taxes in this area, I said earlier my grandfather came here in 1928. I live down the road, and I'm third generation Montgomery. Property taxes are closing in on us, to answer the question. It's almost to the point where it makes you feel like you're just working for taxes. I was talking with my mom just recently. She had the refrain, death and taxes, that's what certain. What has happened in Montgomery in particular this was the heart of the black community. Now we're surrounded by homes that are a lot more expensive than the homes that we built initially. Fortunately for me, I'm right next door to the Montgomery Baptist Church, which will never go away. They would go there to buy horses in 1890, and on the other side of me is what was the heirs property. It's cut in three pieces. I don't know what's going to happen. It could be developed. I could come home one day and all the woods next door to me could be gone. And the property taxes keep going up. We had a family who was living out here Whitfield Avenue about three years ago. And all of a sudden this family was gone, and three houses, maybe four were built in the place of that one house, and those houses each were valued at $250,000. So imagine what happened down the road where I am. It just keeping happening, and that's one of the ways that these black communities are losing their homes, because you can't afford to own your house. We own the house. We own the land, but it's the paying to stay on the land. I think that's a valid question that Mr. Haynes asked about the heirs property too, because I've looked for at least 10 years now for each one of those heirs. And they're only two. They're usually -- and I love this -- they say they're up in New York. Well, where? And then when you contact them, they don't want to sell it to you, because it might help you do something with your property. But if somebody other comes along, they will sell it. And they will sell it for whatever they will pay for it, and not even for what it's worth usually. So there's a lot of that that goes in our communities, and we need to seek out people who look like us to sell them our property. If you've got some property to sell, look close. Get your relatives together, get them to buy it. That's what we used to do. That's what used to happen. I think it's important that we all talk about this. Maybe the commission can help us, especially with that whole concept of property taxes and that.
Organization:
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 17 **Comment Id:** 98468
Comment Text: That this area will be developed and the young people will not appreciate this culture. That the public will think that the people are slow.

Correspondence Id: 100 **Comment Id:** 107759
Comment Text: Because there was just so much development, so many things going on, on the island, that we felt there must be a way to slow down those developments. And they were trying to put a very large water main almost straight down River Road. And it was done so much for development. So we got together. We fought against that. Thomas [Legare] and -- we got three people to get elected to the water commission. And they were able to change the kind of pipe that they were going to put on this road.

Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107760
Comment Text: The other thing, about a year and a half ago, we still -- although it's in court, they're trying to build 700 homes, right here, next to this church. And we went before the City of Charleston. And we were able to stop that, although the person that was doing that right now has that in court. And Victor Rawe, he's been elected to County Council. So I don't know what's going to happen as this emerges. But, anyway, those are the kinds of things that is going on.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 50 **Comment Id:** 98799
Comment Text: That it may be swallowed-up in the crush of environmental development and expansion.

Correspondence Id: 25 **Comment Id:** 98609
Comment Text: That in the continual battle between development and the Corridor, the Corridor will usually lose. When the present generation of Gullah/Geechee pass, too much will be lost with them.

Correspondence Id: 35 **Comment Id:** 98686
Comment Text: Land being swallowed up by development in a way that doesn't respect the culture.

Correspondence Id: 36 **Comment Id:** 98692
Comment Text: DEVELOPMENT!

Correspondence Id: 44 **Comment Id:** 98751
Comment Text: That it will be lost to over development or that the natives will move for economic opportunities.

Correspondence Id: 18 **Comment Id:** 98521
Comment Text: My greatest concern is over development and making access to historical sites difficult.
Organization: Sea Island Foods

Correspondence Id: 56 **Comment Id:** 109269
Comment Text: Community, land ownership in the communities and control over the communities. The community. Future generations should have an opportunity to own property and live in their community.

Correspondence Id: 56 **Comment Id:** 109271
Comment Text: As property values and taxes go up in Gullah/Geechee communities the next generation won't be able to afford to own property or live in their communities.

Correspondence Id: 106 **Comment Id:** 110031
Comment Text: As a matter of fact, there are two oyster factories in PinPoint. The first oyster factory in PinPoint was built and organized by John Anderson -- John Anderson, my great-great-grandfather, which was from Liberty County. And -- say again? Yeah. The Andersons are still in the community. The Harris Vaughn Crab Factory was bought out by a corporation from out of state. They paid a million and a half dollars for the piece of property, on the waterfront, just off of Moon River. And it is one of the concerns -- of my concerns that the PinPoint community, which the future of PinPoint with these people sinking that amount of money into the community, and we don't know exactly what direction they want to go in with our community.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107778

Comment Text: The ancestors, when they died, believed that land was supposed to be shared by the entire family. It was there for the family. It wasn't to supposed to belong to individuals. However, the law in South Carolina, and most other states, say that land is to belong to individuals, to be titled to individuals, and thereby it causes a clash of folks who have lived on the land for generations without having a clear title then being put in a position of losing that land because they can't clear title and they can't go to court with some sort of agreement among all the family members of how they want to divide this land or how they want to dispose of this land. What's going to be the disposition? You want to divide it? Who's going to live on it? Who's going to pay the taxes and so on and so forth? And I see Mr. George, the surveyor, back there in the back, with his spouse. And he can definitely confirm what I'm saying. Families who now have different perspectives and different interests, some are strongly routed in the land and some are strongly routed in the secular world. And it comes down to heritage versus money. And guess, guess which one is going to win, especially if you don't have any? So it is incumbent upon us to give some sort of -- it's not protection, some sort of resource to those folks that want to hold onto their heritage, hold onto their land, hold onto their culture. And I think, through these Meetings and hopefully through the efforts of the commission, that we can at least accomplish some inroads into achieving that.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107844
Comment Text: Development threatens us [Edisto Island] just as it threatens you. And we're working very hard to try to preserve what we have out there.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109944
Comment Text: What is happening in Mount Pleasant is that all of these schools that were built specifically for African-Americans are being torn down. It's my understanding right now that the school district has a plan to sell Laing High School and to demolish Jennie Moore Elementary. That's a group of us who are opposing that. We would like to save both of them, but we feel that it would be too difficult for us to save both of them, so we're concentrating our efforts on Jennie Moore Elementary School because it sits in the heart of the community. And when I say the heart of the community, I'm talking about a community that was created by African-Americans who were enslaved, many of them right at Boone Hall Plantation.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109969
Comment Text: If you -- if you stay, you want young people to stay, there are no jobs for them. There's no money. So everybody leaves. And then, once we've got enough money to take care of our family and do the things we want, and try to safeguard some of this property we're trying to preserve, then we come back. So we need resources.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109939
Comment Text: When I got back to James Island [after 24 years and 6 months of service in the Air Force], I didn't like what I see. Old buildings was being pushed down. The neighborhood was changing. And the city of Charleston was encroaching on James Island, and I didn't like that. It was eating us up. After that, they give us this and they give us that. But we decided to go and form our own government.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109941
Comment Text: What the City of Charleston did, they ran the Connector right through the heart of the black community, tore down houses, pushed back houses. I want y'all to know that homes are very historical. Those were historical homes. City of Charleston has a lot of historical homes down there. And

the thing is, those homes on the Battery, only those big mansions, the folks down there don't pay their tax. You know, they're tax-free because they got a big historical home. But when it comes to the other part of, of the uptown area, where the minorities is at, these houses are being torn down and being replaced with new homes. We have got to learn that we have got to protect our heritage, you know. And I don't want to just pick on black or white. It's the fact that if there's white folks got nice historical homes, they need to save it and preserve it, if they can.
Commenter: Mount Pleasant Public Meeting Transcript

IC4000 Issues/Concerns - Lack of funding/appropriate use of funds

Correspondence Id: 66 **Comment Id:** 109329
Comment Text: Proper funding. Maps and guides. Economic exploitation.

Correspondence Id: 98 **Comment Id:** 109488
Comment Text: That the funding will not be used for anything else that will preserve/protect the Gullah/Geechee Cultural Heritage.

Correspondence Id: 124 **Comment Id:** 111235
Comment Text: I'm storyteller, folklorist, cultural educator and one of the things I wanted to ask about was in terms of the allocation of funding and was concerned if any of it will go into the educational system know here in Savannah work in the school system and I don't see enough interaction between..the schools & and the historic district. There's not enough arts in the schools where were grooming youngsters you know into this whole culture system. So, if there's going to be moneys that -- actually the schools are always saying that they don't have money to support this or maybe moneys need to be poured in from someplace else. I bring information or I'm asking for information from the educational side also because we -- we do need to involve the educational system here locally in the plan We need to bring them to the table because while they say there's not any money there there is some money there.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 109 **Comment Id:** 109498
Comment Text: That the funding not be so available that it is wasted or not put to the task at hand. Many have heard of the funding and we also have opportunist who are not necessarily all about the cultural aspect of Gullah but, financially benefiting for themselves. So, accountability like our President has pointed out time and time again.

Correspondence Id: 7 **Comment Id:** 97277
Comment Text: Likely won't get funded in this economic downturn.

Correspondence Id: 59 **Comment Id:** 109294
Comment Text: Where will funding come from? Where will you promote the corridor? What topics will you focus on? Trade routes, # of people, rice culture, music, food, crafts, etc.

Correspondence Id: 59 **Comment Id:** 109295
Comment Text: No money to fund so it becomes a corridor that does not really exist.

Correspondence Id: 21 **Comment Id:** 98588
Comment Text: Need improvement of funding mechanism for heritage corridors by federal government.

Correspondence Id: 23 **Comment Id:** 98600

Comment Text: Funding, money, inclusion of private institutions, higher education, scholarship, record keeping, publications.

Correspondence Id: 27 **Comment Id:** 98621
Comment Text: Funding to implement the Corridor.

Correspondence Id: 61 **Comment Id:** 109308
Comment Text: Funding and finding leaders to continue it.

Correspondence Id: 99 **Comment Id:** 109494
Comment Text: It will not be funded properly and not given same level of dignity as other corridors because of lack of funds.

Correspondence Id: 14 **Comment Id:** 98442
Comment Text: Its ability to get appropriate funding so that it can sustain a staff to carry out the work.

Correspondence Id: 48 **Comment Id:** 98772
Comment Text: Future funding of the commission and building the coalition politicians to continue.

Correspondence Id: 47 **Comment Id:** 98766
Comment Text: I am concerned that the financial crisis that American is experiencing will have an adverse impact on support for the Corridor.

Correspondence Id: 51 **Comment Id:** 98804
Comment Text: Funding for preservation nationwide. "Centers" for activities such as Penn Center.

Correspondence Id: 11 **Comment Id:** 98416
Comment Text: Insufficient or ineffective marketing. Lack of adequate public funding.

IC5000 Issues/Concerns - Lack of support or interest from local governments/entities

Correspondence Id: 48 **Comment Id:** 98772
Comment Text: Future funding of the commission and building the coalition politicians to continue.

Correspondence Id: 64 **Comment Id:** 109325
Comment Text: That it will be destroyed of altered through aggressive zoning on none-interest governmental authorities.

Correspondence Id: 8 **Comment Id:** 97283
Comment Text: That it will just die out due to lack of interest and support from local governments.

Correspondence Id: 30 **Comment Id:** 98641
Comment Text: The selling of land for development. The exodus of young people who might continue the culture. The indifference and disinterest of political entities - local, state or national.

IC6000 Issues/Concerns - Fear that the Cultural Heritage Corridor will not (or has not) reach(ed) broader audiences/the greater American public nor will it be nationally appreciated or be long-lasting (i.e., sufficient marketing, lack

of public understanding and support)

Correspondence Id: 11 **Comment Id:** 98416
Comment Text: Insufficient or ineffective marketing. Lack of adequate public funding.

Correspondence Id: 10 **Comment Id:** 97295
Comment Text: That it will not reach out past the local communities. If the history is this rich and important - must be a national appreciation in tourist info? Schools, history of the South . . . USA . . .

Correspondence Id: 19 **Comment Id:** 98542
Comment Text: My greatest concern is longevity. Is the design capable of lasting for future generaions? 100 years? 200 years?
Organization: 54th Mass. Regiment

Correspondence Id: 61 **Comment Id:** 109308
Comment Text: Funding and finding leaders to continue it.

Correspondence Id: 39 **Comment Id:** 98715
Comment Text: Our greatest concerns are the long term sustainability of this initiative, and educating future generations about the Gullah/Geechee heritage.
Organization: University of South Carolina Beaufort

Correspondence Id: 23 **Comment Id:** 98600
Comment Text: Funding, money, inclusion of private institutions, higher education, scholarshihp, record keeping, publications.

Correspondence Id: 122 **Comment Id:** 111110
Comment Text: Another concern that I have is I don't know what lead time was given in terms or organizing these Meetings so the word could be gotten about, that's a grave concern that I have.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 59 **Comment Id:** 109294
Comment Text: Where will funding come from? Where will you promote the corridor? What topics will you focus on? Trade routes, # of people, rice culture, music, food, crafts, etc.

Correspondence Id: 60 **Comment Id:** 109301
Comment Text: For future prosperity.

Correspondence Id: 67 **Comment Id:** 109335
Comment Text: It will not be maintained or would be taken over by others. With all the information, the young would not be interested. They are the ones who need to pass down and continue tradition.

Correspondence Id: 2 **Comment Id:** 97253
Comment Text: The lack of publicity and community involvement.

Correspondence Id: 40 **Comment Id:** 98731
Comment Text: It loses focus as change and development obscure sites and the population leaves and is assimilated.

Correspondence Id: 99 **Comment Id:** 109494

Comment Text: It will not be funded properly and not given same level of dignity as other corridors because of lack of funds.

Correspondence Id: 38 **Comment Id:** 98704
Comment Text: Public awareness, sustaining the legacy.

Correspondence Id: 44 **Comment Id:** 98751
Comment Text: That it will be lost to over development or that the natives will move for economic opportunities.

Correspondence Id: 72 **Comment Id:** 109369
Comment Text: To make this information more available to the public. I would have never known about the plans of this commission had I not been subscribed to another website that I recently joined.
Organization: Not Just A Hoe

IC7000 Issues/Concerns - Comments states specific issues they would like to see addressed

Correspondence Id: 23 **Comment Id:** 98600
Comment Text: Funding, money, inclusion of private institutions, higher education, scholarshihp, record keeping, publications.

Correspondence Id: 115 **Comment Id:** 108212
Comment Text: &it's pitiful when you look at we've got six kids in the community going to school from when I was in the third grade, we had 118 kids itself going to school, and that wasn't counting the kids that was still home, and -- and that was in 1953. So now you don't have that kind of population or the population, you don't have the economic base. You don't have people who is here to start an entrepreneurial business to keep it going. And whatever we do on the island and want to do on the island hinges on what DNR will let us do, because they tell us we can't have this, you can't do this, you can't do this. The environment can't stand this. This can't do this. Y'all can't bring this over. You can't have this. So we got so many can't haves, can't do, do not, shall not, and so forth until that discourages people from moving back home,us from doing stuff.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110344
Comment Text: My name is Andrew Rodrigues, but the thing that I'm more concerned with is the interpretation of the Gullah culture. I've gone to places that were supposed to be Gullah places, operated by Gullah people, and I read information that is clearly erroneous, and particularly in relationship to the rice culture. They have us believing that some fellow named Dr. Woodward got the rice, grew it in 1683 to 1685. And the gentleman was dead by 1685, and there was no mention of the cultivation of rice from 1673 to 1689. How he could have possibly done it? And when rice was as important as it was, they sure wouldn't have waited until 1699 to send a sample of that rice, that he supposedly grew, to England to be evaluated. These are the kinds of things that I'm afraid are going to be perpetuated, especially on these plantations where they read from a script that this is what happened. And then you ask them a question and they get an attitude. Or, when we're talking about indigo, they have us believing that Harry □- That, not Harry Grover, God, no. But Eliza Lucas Pinckney single-handedly introduced that into the culture. Yes, she developed a plan but she couldn't process it into indigo. Her great, great granddaughter clearly points that out; that it was an expert Negro dye maker that her daddy sent from Antigua who taught them how to process indigo. But these are the kind of things that we're not told when we go to these plantations or these other interpretive things. So I think it is a big part of the Commission's responsibility to make

sure that these people who are going to be spreading the word about Gullah aren't doing what my chemistry professor at South Carolina State said when I raised my hand and didn't know the answer. She said, "Boy, sit down because we got enough ignorance in here, and we don't need you spreading anymore." But what's happening is that these people are spreading ignorance. Please, please, I beg of you, to do the best that you can to eliminate that problem.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111366
Comment Text: Now some have mentioned something about the history books. We've got to get to the point where we stop protecting the reputation of certain historians in this state. By protecting their reputations we do not tell the true story because they have created a series of myths, and you can't destroy those myths without accusing them of either being a plagiarist or being intellectually dishonest. So we need, that needs to happen so that then they can write the true history. And once they write the true history then you can merge that true history into the history books that they use. But right now what they claim to be the history of the Gullah people, the African-Americans in South Carolina in the history books that are used is a lot of misinformation.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 90 **Comment Id:** 109463
Comment Text: I see too many egos at the leadership level as a real stumblin block to the Corridor. Stakeholders must put aside their egos and come to an understanding and work together toward making the Corridor's vision a reality rather than the history I have observed of many people fighting each other to get credit and accolades for something that does not belong to just themselves. This creates animosity, jealousy and in-fighting that will cripple the vision. All need to check their egos at home!!

Correspondence Id: 59 **Comment Id:** 109294
Comment Text: Where will funding come from? Where will you promote the corridor? What topics will you focus on? Trade routes, # of people, rice culture, music, food, crafts, etc.

IC8000 Issues/Concerns - Leaders may not have the appropriate knowledge of the culture and/or area to ensure accuracy and thoroughness of Cultural Heritage Corridor management; selection of leaders; inappropriate interpretation by leaders; not enough leadership involvement

Correspondence Id: 106 **Comment Id:** 110025
Comment Text: And again, I echo the fact that I think that Brother Jamal [Commissioner Touré], whom I've never known anyone knows the history better, and I'm pretty smart myself in that sense. I think that we should have him as a commissioner and that the commission should have been here fully represented.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110022
Comment Text: You talk about Tybee Island. Tybee Island is white people right now. You're talking about the places that you grew up in these various islands and so forth; these places have been already gentrified. You can't even preserve them. The blood is running through and nobody is even the commenting on it. I think the commission has to have serious goals and not frivolous ones. I'm not prepared to have plantation life celebrated, and people coming up and down this corridor to look at people weaving baskets and playing out a plantation play.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110054
Comment Text: I think that unless the commission is going to go all the way back and celebrate this one thing, but to really use our knowledge of the culture to effect a change in the mindset of the current generations, young and old, and hopefully we can infuse it in the coming generation, not just among the Geechee people but the buffer people and everybody because this is it. This is African American. This is the scene of the crime. So unless we're going to use this commission thing as the scene of healing, as well as the scene of the crime, I think that I would have to call the entire commission a sham, a worthless sham, created to enrich the National Park Service and other entities that don't have nothing to do with us, no thoughts of us, but just to use us as they have traditionally done, and see something we got. They want it and they don't want to pay for it. So let's just keep on them track, okay. Other than that, I'd say if it weren't for people like Jeanne and Jamal, I would say hey, I want to denounce it. I would say it's a worthless waste, but after talking with Jamal and listening to Jeanne, I feel that there is hope, but it is up to us. The commission only has the power that we give them, okay, so let's make sure they do something worthwhile. Don't just have us happy that we Gullah □□ and that we acknowledged, you know, because we ain't here to gain the acknowledgement from another people. We're here to learn, to acknowledge and love one another like we were taught to do. Okay. Love y'all all y'all.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110021
Comment Text: And I just want to echo this, because I think we don't want to just be celebrating a history of slavery, unless we acknowledged that slavery is a part of this history. And I'm concerned about the goals of the commission, and so□called preservation, I don't know how we're going to preserve what's already been gentrified. I don't know what kinds of goals we can talk about when we don't have a serious agenda, and I think we need to have people involved in this who have that kind of commitment to the bigger history. We're glad that the Congress was able to finally say that there was a Gullah/Geechee corridor which is the same corridor that Sherman identified in Field Order Number 15, and we all know, this is not the first time we've heard about this swath of land. I don't think so, Brother Jamal, but you're the historian here. I'm yielding always to you in. But in any case, the bottom line is now we have this opportunity. It would be terrible to waste it and not get down to real business, and talk about if we are going to preserve land. We need to start by land acquisition.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 48 **Comment Id:** 98771
Comment Text: The training of 100 persons to become replacement board members to replace members that are serving today.

Correspondence Id: 54 **Comment Id:** 98818
Comment Text: Opportunities for "qualified people," or "persons" who would like to serve on the staff. And have a list of these folks who will be available for upcoming dates. Let no slack come in!

Correspondence Id: 32 **Comment Id:** 98663
Comment Text: Outsiders might be given managerial positions that have no or very little interest in this project.

Correspondence Id: 121 **Comment Id:** 110398
Comment Text: I worry about a little bit is that if we establish, say, Mitchelville and it gets interpreted by the native islanders as the way it should be represented to the rest of the nation, and then we drop it all in the lap of these college -- probably white kids -- in the National Park Service, what are they going to do to that interpretation? And I think we have to make sure this Commission protects the interpretation of what you're trying to create here, you know, rather than dumping it into some, you know, outside group's area to deal with.

Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110344
Comment Text: My name is Andrew Rodrigues, but the thing that I'm more concerned with is the interpretation of the Gullah culture. I've gone to places that were supposed to be Gullah places, operated by Gullah people, and I read information that is clearly erroneous, and particularly in relationship to the rice culture. They have us believing that some fellow named Dr. Woodward got the rice, grew it in 1683 to 1685. And the gentleman was dead by 1685, and there was no mention of the cultivation of rice from 1673 to 1689. How he could have possibly done it? And when rice was as important as it was, they sure wouldn't have waited until 1699 to send a sample of that rice, that he supposedly grew, to England to be evaluated. These are the kinds of things that I'm afraid are going to be perpetuated, especially on these plantations where they read from a script that this is what happened. And then you ask them a question and they get an attitude. Or, when we're talking about indigo, they have us believing that Harry □- That, not Harry Grover, God, no. But Eliza Lucas Pinckney single-handedly introduced that into the culture. Yes, she developed a plan but she couldn't process it into indigo. Her great, great granddaughter clearly points that out; that it was an expert Negro dye maker that her daddy sent from Antigua who taught them how to process indigo. But these are the kind of things that we're not told when we go to these plantations or these other interpretive things. So I think it is a big part of the Commission's responsibility to make sure that these people who are going to be spreading the word about Gullah aren't doing what my chemistry professor at South Carolina State said when I raised my hand and didn't know the answer. She said, "Boy, sit down because we got enough ignorance in here, and we don't need you spreading anymore." But what's happening is that these people are spreading ignorance. Please, please, I beg of you, to do the best that you can to eliminate that problem.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110294
Comment Text: But we feel a little hurt, because we don't have a person [Commissioner] from Georgetown. You know all of us are one. I don't care whether you live in North Carolina, South Carolina, Georgia or Florida, all of us are Gullah/Geechee. And then I see things about these are experts [referring to Commissioners] in the Gullah culture. And then another person wrote in the paper, you know I read everything in the newspaper, and they said, but you can't believe everything in the newspaper, they said that they have five experts coming out of the Beaufort area. Ain't I Gullah? You, too. And I know just as much about that Gullah thing as anybody else. So we have to straighten that out. I don't like when they did that. Whoever got the Commission, you divide and conquered, and we are one. I have a statue and it says I was made one people. Out of the one, many people. And we are, all of us are one whether we are from North Carolina or to Georgia, all of us are Gullah/Geechee, and we are experts on our culture.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111333
Comment Text: And to me the Georgetown culture is just as important as the one in McClellanville, Awendaw, Charleston, Beaufort, but sometime we feel as though we're being left out. And I'm quite sure that the people in Georgetown must have felt it when they organized the Commission and it's really split us right up. Because you know they say, oh, they not even low country up here in Georgetown. And one person called me all the way from Beaufort, and they said, you know, Bunny, she said they, this lady was bragging; said they had five Commissioners out of the Beaufort area; that's the first thing. And I think the people in Georgetown felt it because we worked hard. We, some of us we worked hard so that we could be part of this Commission. And I'm still working hard and even though we're not on the Commission but we are still working, and we have so many things that you'd really be surprised that we have in Georgetown.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111377
Comment Text: Can I trust the National Park Service because you know because sometime they says, well, you know, might sound nice to us and then when you all get to Washington you get those charts and whatnot and you said this doesn't mean anything. Because you know when I look at this resource book --- and I do this all the time. And I see where you got most of your information from because you're dealing, or you're just, you know, thinking about just that particular area ---you know? Okay. So I hope that it does not happen this time.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111341
Comment Text: You know, I thought this Commission was going to be like a pot of gumbo soup. When you have everything in there: the okra, the corn, and the tomato, and you know being a community action person on that Commission, I don't see Aunt Sookie, because that's where all of these years that we got our inspiration from. And she knows more about the Gullah/Geechee than all of these, everybody else.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111342
Comment Text: And then you know the sweetgrass people have held us up all of these years, and there's no sweetgrass lady on that Commission. So we need to put some of the other flavor into that pot of gumbo soup in order to make it taste good.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111103
Comment Text: So I think some And as a citizen of Liberty County with connections in all six of the coastal Geechee Counties in Georgia, we feel grossly underrepresented. And I think we might - this commission might be proceeding a little too fast with a management plan, when we're not even fully staffed for all the heads that will be collaborating within the commission as a whole to make decisions on this management plan. And I think that at one point the Honorable Mr. Clyburn said sour grapes about who is not on the commission. I'd like to state for the record that there are no sour grapes. I am for working with Jeanne, Jamal for the success of this commission, but my problem is not at all who is not on the commission, but it is who is on the commission, and who is on the commission should be individuals who are involved and are representative of the Geechee community and our interests. So I'm just thinking that maybe we need to address that, at least proceed with a full deck, if Georgia is going to be a like adequate part of it, you know, when even some of the selected commissioners don't have time to even be here to see what's happening. I think that maybe that needs to be addressed. If I'm out of order, I certainly apologize, but I did want to put that in for the record that I think, you know, that's a little shaky.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111106
Comment Text: Nobody even knew how that election took place. So it's not a question of sour grapes or any other thing. There's a question of how did some people become members of this commission and others were not? We don't even know how that vote took place, and this has to be open. And so we -- I except that as an order of business, and I will raise this whether you comment on it or not, it doesn't matter, but I think it's an order of business. And for the record that this is -- this is not going to be legitimized -- this doesn't help us if we can't have a process that's open to the community, and open and fair where we understand what the vote is, and when the vote goes down, and who's voting for whom, because in Georgia we haven't even had the Georgia representative at the Georgia Meetings.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111107

Comment Text: You have been present, but everybody in -- from the Georgia commission -- committee members have -- has not been here. And so I think that we're saying that we feel underrepresented, because our voices are not being heard. And there's a community here throughout here that -- for example, there's almost nobody here. So there needs to be a broadening of contribution communicated to the community, and there needs to be that, but I am for the record stating that I would like to see a vote taken. I would like to have that position filled as soon as possible. I would like to see something that supports the notion that the Obama Administration has somehow shut down all ossible voting here, and let us fill our spot, because how can you go forward, if the Obama Administration has put everything on hold? We can't go forward even tonight. So I think that's probably -- probably maybe a mischaracterization of whatever situation may be due to the new administration.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111108
Comment Text: I have many concerns about the Gullah/Geechee Cultural Heritage Corridor. One of my concerns is for Georgia, this is my first Meeting, but Elaine Brown has commented on one of them, and that is if we don't even have all the Georgia delegates in attendance, that concerns me greatly. If you are supposed to be a commissioner representing the State of Georgia, why is it you can't be present at a Meeting that is convened for the Coastal Georgia?
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111109
Comment Text: The other concerns that I have are the National Park Services intervention in the process. Why is it that everything I see has to have Michael Allen's name on it, rather than the officers of the Gullah/Geechee Cultural Heritage Corridor. The National Park Service, as far as I'm concerned, really has no business with what we are about as Gullah/Geechee. We are not going to be in a museum, or in a box, a glass cage where you come and look at us, and then you leave and say oh, wasn't that beautiful? This is not what our culture is about. This is not the story that we want to be told.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111113
Comment Text: I looked at the bios of all the people who are on the Cultural Heritage Corridor Commission, and one of the questions that I had was where are the plain folk. Because when I looked at the bios, I saw a lot of people who are just going to publish books, publish some videos, and get some money and run with it. And I'm not going to apologize. I mean, I think education is a wonderful thing. I'm educated, but when I look at it, I don't see my grandmama on that commission, and she had many stories to tell. Okay. I don't see Mrs. Watts, who made beautiful quilts. For those of you in McIntosh County, she was Ms. Riles before she became Mrs. Watts. So in other words what I'm saying is, I mean hey, I don't have a problem with people having doctorates. I don't have a problem with people having master's degrees, but when I look at the commission and I mean all of the commissioners, the people with the Phds, hey, it's tilted. The scale is this way. The Phds are the ones up here and the ones with less than a Phd are not. I would prefer that we have a commission that was not so heavily university-controlled. Because if they're university controlled, then they speak on behalf of the university, because otherwise they don't get tenure to be correct. If you have a grassroot's person who are speaking on behalf of us Gullah/Geechee, they will speak that grassroots perspective, and they will not be tied to whether their job is being threatened.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111125
Comment Text: The point is that the people who live in these areas and the people who understand these areas would be much more able. And people have already been in action doing this kind of thing already. These are the people who should be involved in this process, otherwise the process becomes very, very

suspect. It would be almost like the native -- Native Indian Commission. You know, when they're trying to civilize the native people. And they went in there, brought the commissioners, brought everybody, and cut everybody's hair and took everything from them. And now it's in the Smithsonian. You know, we don't want to do that. Sister Elaine and others have mentioned, we don't want to be a part of that process. We want to be a part of the process whereby we define our own salvation, as opposed to some people coming in picking this, picking that, writing a dissertation.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111126
Comment Text: But the point I'm getting at is, and this is where I'm coming from; I'm bothered by this process. There are people on the ground -- MS. BROWN: That's right. MR. KADALIE: -- who are here doing this work. Why don't you just involve them? You know, it will be kind of like I know it sounds foreign, but Geronimo has more to say about Indian preservation, you know, than Custer did. I'm just mentioning this point. And the people in the area here, you know, the point is Crazy Horse, they finally got a statute to him at long last. But the point is he had more to say about what the Indians are than the President of the United States or the Indian Commission or the commission from here to there. So the point is, we want you to know that we are linked to this and we will be here involved in the process anyway. So I would suggest that really, we ought to work together, get these resources, get our work together and preserve these communities, and the heritage of these community in a very real and continuously living way.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111133
Comment Text: So I said that to say this about the commission, one thing you can make plain, that the commission was not ordained by God from heaven that all of us have to put our eggs in. I will use the commission commissioners need to leave right now -- I will use the commission just like I used the federal government to develop this 10 acres you see out here. We own everything, the apartments, we run a full summer program. The Georgia Department of Labor is training kids from this community for regular jobs. So we used them to get what need. We used their consultants. We used their money, and Darien Geechee Shouters are getting ready to get some more of that money to help us go to another level. So I say this commission, you need - what you want commission from us, you need to make a plan that you are not our savior. We know it already, but a lot of people think that you guys are going to take us to the promised land. We know if we are going to get there, we're going to take ourselves there. My hope is that y'all will help the Amy that I know that's trying to write her book, that I know Jim that's trying to get his pavilion finished and people from all over the world have been there. May be famous -- what is it -- the BBC what are they England somewhere. It was because of Jim and Jamal. It wasn't the commission. So we travel to universities now and colleges.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111141
Comment Text: So I want to say it is important that we do straighten up the commission. It needs to be straightened up and not pretend that they're completely representative of the people from this community. It is not representative of the people from this community, and it needs to be.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111155
Comment Text: I'm sort of going out -- I'm sort of being -- going off on a tangent, but I don't know what this commission is about, but I think and I'm not against academics because I'm one, but I think there are a whole lot of people who are not academics who have a lot to say. And I think you -- you can't have you can't do research without the people who have the information.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 28 **Comment Id:** 98627
Comment Text: Allowing people w/a significant knowledge to lead and make final decisions, in other words, they lack depth, love, commitment, and would choose expediency over accuracy and thoroughness.

Correspondence Id: 34 **Comment Id:** 98678
Comment Text: Make sure real native born Low descendants are in the planning stages. I'm a caucasian non-native and see people from NY or elsewhere come back to SC and act as if they are from this culture.

Correspondence Id: 82 **Comment Id:** 109416
Comment Text: That it won't be honestly interpreted from all diverse viewpoints and perspectives

Correspondence Id: 106 **Comment Id:** 110020
Comment Text: So he's [Commissioner Touré] an alternate. See, that's the kind of thing. The other commissioners are not here, you know, and those kind of things we're going to have a problem with down the line in setting certain priorities as we move forward with this project.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110052
Comment Text: I hang out at a place called Geechee Kunda. I am also the co□chair of the Georgia Geechee council. We are glad to be a part of this Meeting. And I must say that it's commendable that the commission is reaching out to find out some sense of direction from the people. But I think we need to go back a little further than that. I think that we need to go all the way back to Liberty County, during the inception of this whole feasibility study. You were asking what should we do and how should we do it. I did a survey in Cross Roads and Byer Bay and Sand Hill in Liberty County, and no one from the study ever came there. Liberty County, this is where two thirds of the generational wealth that still exists among the wealthier people in Georgia came from. Okay. So I think with all due to Jeanne, I accept Jeanne as an expert. I know Jeanne has worked hard with us people here, so Jeanne, you Geechee. We accept you, but I think that we need real representation.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110023
Comment Text: So I'm concerned about that, and like Dr. Kadalie, I'm concerned that we don't have the kind of representation on the commission that I think represents the mass of people, the very fact that the mass of people are not even here, because it takes a car to get here, might be something to consider that we want to have broader, inclusive □□ more inclusive Meetings, and accessible more to those people.
Commenter: Savannah, GA Public Meeting Transcript

IC9000 Issues/Concerns - Lack of interest/support from younger generations

Correspondence Id: 105 **Comment Id:** 109997
Comment Text: They have several churches that have historical impact in the community, like Southern Baptist Church Kings Road, some others on Kings Road, or Mount Everett Baptist Church and St. Stephens Church. When I was in high school we sat in and that was our headquarters before we went downtown to St. Stephens, an empty church through the civil rights movement.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 92 **Comment Id:** 109472
Comment Text: We must show the next future generations the history.

Correspondence Id: 126 **Comment Id:** 111383
Comment Text: And actually there's a Meeting scheduled for May for the folks from Plantersville and Dunbar and other places in the rural areas, and I just wanted to come tonight to see what was happening so I could better prepare my people to come to our Meetings --- Yeah, okay. And to see what kind of questions were raised and responses were given and shared. But I think this is a great opportunity for us to get together and collaborate. I'm really interested in some of the details my mom used to tell me from the plantation. She'd walk from the plantation all the way to her school, which is some three, four miles every morning and every afternoon. And there was things that I think we should be reminded of: the trails they had to walk from plantations. And I'm a young guy. My mom is 81-years old but she had those memories. And, yeah, I think the plantations are really monumental in my community, because what developed from the plantations; we had the villages. We have villages now that we live in and I think all of those could be really something that we need to identify it in the study, to identify those villages and how we came from the agricultural era to the industrial era. And what led from the families when we didn't have farms no more. I think when we had farms we had kids busy, being busy and doing other things. Now the kids are not doing anything and it really has had some major impact on our community. And so I just think this is great and I'm looking forward to bringing other people on May 7th to Bethel.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110438
Comment Text: Hi, my name is Barbara McCormick and I am a sweetgrass basket maker. I'm a professional sweetgrass basket maker for over 40 years. I was doing it ever since I was a child. I was taught by my grandparents by sitting down the oak trees in the yard with my grandparents' friends. When they come around I was very interested in learning how to do sweetgrass basket. And I'm still doing it today. I travel up and down the road spreading the good news about sweetgrass baskets. I have traveled from Georgia many places. I have traveled a lot of places in North Carolina. I have traveled to first part of Florida and I'm still traveling. Every year during the January to May I'll be on the road spreading the good news about basket. One thing with the sweetgrass basket, right now the material is very hard to find. And we are trying our best to cultivate it, just keep it growing so we can have this material and make our basket with it. But another thing: If we don't keep it going and the young children don't get interested, it's going to die out. So I go around and I teach basket weaving to the kids that are interested. Any time they ask me to teach the class I'm willing to teach the class. So anyone who want to learn, on weekend, if you want to come by, I'm always free to learn how to make sweetgrass basket. And more important, we need to designate an area where we can grow their material for making them.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110442
Comment Text: And that leads to the second question I've been thinking: Where are the young people? Where are the young people tonight? Where are the young people in the African-American Community of the South Santee, McClellanville, Germantown when it comes to their understanding, their knowledge, their awareness of what's being said in the experience in this church this evening? I'm pretty sure most of them know about Buckshot's and have at least seen sweetgrass baskets, but have they heard the stories? Do they know the names? Do they know the history and the culture of where they are? I don't know the answer to that. Y'all may know the answer to that. But, and I'm retired and I am not looking for a job. But I do know something of the power that could be generated when young people as educational projects are invited to go out and talk with and learn from older people in their own community. And I don't know what the curriculum is at Lincoln High School or ARA or the middle school or anything else in this community, but I do know that, that is an initiative that usually is not even thought about. And when it's not thought about and when it's not done, we lose a lot in the stories that never get heard and never get told. And in the education and the pride of young people that never gets developed.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 30 **Comment Id:** 98641
Comment Text: The selling of land for development. The exodus of young people who might continue the culture. The indifference and disinterest of political entities - local, state or national.

Correspondence Id: 67 **Comment Id:** 109335
Comment Text: It will not be maintained or would be taken over by others. With all the information, the young would not be interested. They are the ones who need to pass down and continue tradition.

Correspondence Id: 21 **Comment Id:** 98587
Comment Text: Unregulated development, collapse of rural economy, awareness and participation for Gullah people less than 40 years old.

Correspondence Id: 39 **Comment Id:** 98715
Comment Text: Our greatest concerns are the long term sustainability of this initiative, and educating future generations about the Gullah/Geechee heritage.
Organization: University of South Carolina Beaufort

Correspondence Id: 89 **Comment Id:** 109456
Comment Text: Lack of interest among the current generation for an education. Ignorance of our history as Gullah natives. No belief system.

Correspondence Id: 55 **Comment Id:** 109265
Comment Text: That future generations may lose interest if emphasis is not stressed in all communities.

Correspondence Id: 25 **Comment Id:** 98609
Comment Text: That in the continual battle between development and the Corridor, the Corridor will usually lose. When the present generation of Gullah/Geechee pass, too much will be lost with them.

Correspondence Id: 49 **Comment Id:** 98785
Comment Text: That the youth aren't connected to their ROOTS. School curriculums neglect to mention Gullah contributions to South Carolina and America at large.

Correspondence Id: 58 **Comment Id:** 109289
Comment Text: That the younger generation may let our history get lost. That is why we must put a lot of emphasis on what you all are doing.

Correspondence Id: 106 **Comment Id:** 110070
Comment Text: That is the important thing here, what we're losing; not what they're putting here, what we're losing. And if we don't come together, because back in slavery, we talk about being slaves, we came from different countries. We came from different nations. We fought each other. That's what we've got to stop doing, fighting each other and come together as one unit. Like she said, buy her land if her family cannot buy it. Buy his land if his family cannot buy it. Mother if your daughter don't want to do what you want her to do, give it to a family that will keep it. Some of our generation don't care. They're about the dollar, because they are of the world. They're not living in the world like we have and like I was taught. They're living of the world. So if they're not going to do it, don't give it to them. Don't let it end up being heir property to someone who doesn't care. Give it to the ones who do care, who would preserve these lands and areas.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 17 **Comment Id:** 98468

Comment Text: That this area will be developed and the young people will not appreciate this culture. That the public will think that the people are slow.

Correspondence Id: 100 **Comment Id:** 107776
Comment Text: There's a big disconnect between the folks who are here now and who have sacrificed to maintain that culture, to the younger folks that I see walking down the street, hanging on the corners, under the big oak tree, who have no connection to the culture. We have to pass it on.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108256
Comment Text: Having attended public engagement Meetings along the corridor, I have not heard this point made. But because of the value of the heritage of this community, which many of you have spoken about earlier, I have not heard of other communities where youths from one particular section are so hateful of others in a nearby community, where they just go out and they form gangs, shoot them up based on our heritage, where we come from, all of us in this community, particularly in this area. And I'm hopeful that the Commission will be able to present the education of heritage in a way so that our youth realize their significance. It's being done in the churches. It's being done by numerous festivals, some that have been mentioned here. But we need to somehow engage our youth or help them to better understand where they've come from and, more importantly, how we're all interrelated. Same families from St. Helena and Burton and Hilton Head and otherwise. So I don't see, based on this heritage that we have, how we devalue ourselves. And something needs to be done about that.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109959
Comment Text: And sometimes when the young people say to me they're not interested, then I take them back to the plantation, not just for enslavement, but for the lifestyle of the people. Because recorded in the oral histories were the games that the people played on the plantation, and the foods, and the religious practices. And for those people who like music, the songs from the Lowcountry.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109931
Comment Text: But, again, we had so much respect for authority. And somehow, as you go through this, our kids are not having that kind of respect.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109947
Comment Text: I can't get them [grandchildren] to understand the real history or how much this land really means to us, like how when I was a youngster they sort of relayed that to me, the value of the land.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109961
Comment Text: And I can definitely go on and on and on for the next two hours about banking potatoes and everything else. But my push is for the young people, because they really think that they have no interest in this community.
Commenter: Mount Pleasant Public Meeting Transcript

IN1000 Inventory/Features - Comment identifies inventory item(s) and/or features

Correspondence Id: 87 **Comment Id:** 109441

Comment Text: African American communities, land and schools.

Correspondence Id: 105 **Comment Id:** 110000
Comment Text: And I know there's some areas other than LaVilla also. I didn't hear anyone mention Campbell Hill is one of those and Brooklyn and they seem to have played a strong role. Because I was a student at New Stanton high School that was built after Old Stanton and those students were bused in from all of these different areas.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110274
Comment Text: I think the Gullah/Geechee experience was a wonderful experience. I think it has enriched my life. It has enriched my family and I'm teaching my sons to be mindful of that as well. Because of that experience, we have done, some five years ago, a Heritage Festival in Plantersville. Now a lot of people say, well why do you have it in Plantersville? Well, because we have a lot of people there who have been there, a lot of people, particularly grown people, who have lived in this community for some time. And we wanted to somehow take advantage of those people who have so much to offer. At the same time, we wanted to have our youngsters be involved with that experience as well. So what we do at our festival, but it's small, but I think it's beautiful, we try to bring the cultural aspect. We bring arts. We bring musics and dramas. We allow people to mingle and to fellowship and become friends again. I think we have grown today, such that we are growing so big we kind of miss that whole entire experience where we don't know who are neighbors are anymore. And I think part of that Gullah/Geechee Corridor experience is that we need to know who are neighbors are; we need to embrace each other. And so this festival that we have is, actually it's planned for June the 26th and 27th of this year. You can come. You are invited to come. It's an opportunity for us to bring our young and our old together to have a great time in celebrating our heritage.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110277
Comment Text: Shortly after the Civil War, some of the newly freed slaves from plantations in Georgetown County moved into a community called Freewoods, and developed a farming community there. And that community remained a large black farming community until the Civil Rights movements, until the 1970s. And so what we do there today is: essentially replicate the kind of farming that African-Americans did after the Civil War. And really it was for the first century of freedom. For the first century of freedom, farming was the primary occupation of African- Americans. And so we farm as they did with mules and plows and hoes and rakes and what have you. And I spent the day in the field replanting peanuts with the hoes and rakes and what have you. And tomorrow we'll be laying vine tomatoes and peas and what have you, just as the African-Americans in that community did in that area, for the first century of freedom. So I want to make certain that farming is recognized as part of the Gullah/Geechee heritage, because it's what most of us did after the Civil War, after freedom, for the first century of freedom.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110285
Comment Text: I think it's important that I mention here, this 205-year culture and the memory loss. We are just now in the last couple of weeks finding out about cemeteries on our island [Sapelo Island, GA] that just have not been talked about for decades. I found this to be an atrocity that we don't know where some of our ancestors lay on the island that's only 17,650 square mile. I'm sorry, 17,650 acres. We're 11-miles long, three-and-half miles wide or so. When we talk about atrocity, one of the cemeteries on our island is known as Behavior. But if you go down our roads in the evening, at sunset you can't find it half the time because there's no sign. When you get off on the ferry that brings you over to our island, there's not one sign on our island that tells of our 205-year culture, not one. Every sign that is there, we are located as Hog, H-O-G Hammock.

Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110289
Comment Text: Names of burial grounds?: New Orleans Cemetery. Anything else? Behavior?: Yes, Behavior. Are both of those on Sapelo?: On Sapelo Island. And in the Georgetown?: Myrtle Grove. It's on the property of International Paper Company. You go straight down Hawkins Street. What about Plantersville, Mr. Funnye; where are you? Any burial grounds there that are not labeled or named or --- I think there are burial grounds on Chicora Plantation. Longwood Cemetery, which is now a part of Blackmoor. Jim Bro. In the Lane's Creek area off of Dunbar --- located on Lane's Creek. And another one is, we call it Oakland, and the old name is Bo Pickett Cemetery. Bo Pickett Cemetery is the old name but now it's called? Well really they can't find the location, but it's in the Lane's Creek. The Bo Pickett Cemetery but it's in the Lane's Creek; I mean in the Oakland Community. And Bethel Cemetery. City-wide. Bethel Cemetery and Bethesda Cemetery are the two --- Are the ones that are not labeled. I know there's a cemetery that's on, in the Ricefield Development and I believe that, that cemetery is on what's considered private property now. And I'm not quite sure what the status is on that. Also, just about on every plantation on Highway 17, you will see and know of many, you know, cemeteries on those plantations: Rose Hill, Arcadia and all of the, you know, plantations that used to be, you know, part of our community and still are a part of our community. There are cemeteries on all of those, all of those plantations. On the Choppee area, there's a place called Dozier Cemetery. I live in the North Santee area and there's Old Bethel, which is the A.M.E. church that's been there. It's no longer in use but there is a cemetery there as well. And there are two of them. Off Old Santee River Road.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110291
Comment Text: We have to talk about education. And a lot of times when we talk about education, we talk about the private school. But I think we need to talk about all, locate all the public schools, whether the buildings are there or not. Let's talk about those wonderful black teachers who made me and every other black people who went through those doors. And it was very, very difficult. I always think that it was more difficult than going to a private school where everything was provided. We were fortunate in Georgetown to, well I was not, to have gone to a school, a small school, when you had to bring in wood and all these other good things. I went to Howard Elementary School, and we call it Old Wood Howard School. And it had, and I made it my business to get there every day because we did not have a out, you know we didn't have any indoor toilet. So we had indoor toilets there and we had a nice heating system. Mr. Poinsetter was the, he was the janitor. What do you call those things; radiator and whatnot. So, you know, our schools were sort of like a private school. I did not realize that until I had left Georgetown. So we need to give praises of all of those schools, and we have many of them in Georgetown that are still open. And those wonderful teachers and those gene teachers who taught, teaches how to teach, you know. We need to talk about those things.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110295
Comment Text: We need to talk about all of the things around Georgetown, you know. We have this water, but many people call them creek boys. They weren't no creek boys. They're men out there getting oysters and clams. And I know what Ray talked about his grandfathers, you know. And they wonder why people got drowned the other day, and one of us. You know our ancestors believe that the water brought us here and the water will take us away. Because my mamma caught me trying to swim in, I call it the big ditch, but I didn't know until I got grown it was a canal. And I got a good whipping and I ain't never been back in that water trying to learn how to swim. COMMISSIONER DAISE: What was the name of that canal? MR. WRAGG: That ain't been no canal. MS. RODRIGUES: Yes, it was. It was, yeah; that's why it went out to the Sampit River. MR. WRAGG: Where? MS. RODRIGUES: In Georgetown, yeah, that comes right at the end of your street; that was a canal. That's why it was so big. MR. WRAGG: You mean

that big ditch? MS. RODRIGUES: That big ditch. Because see, in Georgetown everybody thought it was a big ditch; it was a canal.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110349
Comment Text: I grew up in the Dunbar community, which has a very rich, rich, rich history.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110272
Comment Text: And Mr. Funnye is a native of the Plantersville Community of Georgetown, one of the outlying communities.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111265
Comment Text: Also, while I'm standing here, also on behalf of the office of members and friends of Bethel Baptist Church, I'd like to welcome you here.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111266
Comment Text: You know, Jasper County, for the most part, most people don't think they're Gullah in Jasper County. We're here to tell you, you are. And it's because we designate the Gullah Corridor anything from the, from the ocean 30 miles inward. And somehow, as the crow flies, all of Jasper County is in it.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111267
Comment Text: Yes, about a mile and a half to the right, called Tie Branch. Travel this direction here, make a right turn, Tie Branch.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111268
Comment Text: Yes, sir. And, also, our church [Bethel Baptist in Pineland, SC] here was organized in 1864 here. Yes, just information.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111269
Comment Text: I'm sorry I didn't explain Gullah-Geechee. Gullah-Geechee, for the purpose of this Corridor, and for the purpose of this hearing tonight, are the same. Gullah and Geechee means the same thing. So we hyphenate it or slash it, Gullah-Geechee, because some people refer to us as Gullahs, some people refer to us as Geechees. And, yet, it's all the same definition: We talk funny and like rice. But it's deeper than that. We think those terms derive from mispronunciation of Gola for Gullah. We think Gullah got changed from Gola to Gullah. And some folks connect Gullah with Angola because that's part of Africa from which many people came. But the Gullah tribe is surely one of the tribes that were rice growing in West Africa. We think that term might have gotten changed to Gullah. This Commission is going to be doing more research, calling on scholars to do more research in time to get definite origins of those words. Geechee, that term is also one that we're still researching. But we're using the definition that Geechee may have come from the term Kissi. That's one suggestion. Kissi was a rice growing tribe in West Africa. We think that might have gotten changed from Kissi to Geechee. There's another theory that the Ogeechee River in Georgia, where a lot of folks grew rice and a lot of folks lived, and as Gullah speakers do sometimes, we drop the first syllable. And it might have become Geechee instead of Ogeechee. But that's the -- those are the -- those are the working theories on those two terms.

Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111271
Comment Text: And we have kind of been adopted into this Gullah-Geechee Corridor. We live right at probably the 30-mile border. Like you say, a lot of the areas you're talking about, around Hardeeville and right on the east of 95, are intense development, over in the area where I am, which is right down 321, pretty much where we're at now, just a little further over. As I think back, I'm trying to get a handle on exactly what you're asking from us. And other than churches and cemeteries, you know, those are the only things that I can really think of. Any other -- you know, because a lot of the things that I would consider that were really -- like, Old Ritter Quarters used to be down there, those things have already been engulfed. They were on plantations. And folks bought out these plantations and just made hunting lodges and things like that. And all that's gone, already gone. I can't think of anything else, other than churches and cemeteries. Could you give me some idea of any -- COMMISSIONER CAMPBELL: What about family land? DR. BOSTICK: Family land, we've got a lot of heirs' property in this county. We're dealing with that right now, with the planning commission, and trying to figure out how we're going to handle that. That's a bugaboo. We don't know what to do with that. If you've got some ideas on that, we could definitely use some of that. But the problem with that is, is that, you know, with the new development ordinances that are going into place, it makes it hard for families to build on heirs' property because it has to have a clear title. So those kind of issues. So we are dealing with issues like that.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111277
Comment Text: Dr. Bostick mentioned the fact that, I mean, we have 30-plus miles of 95. So -- and, you know, we could serve almost as a gateway for the Gullah culture in South Carolina and even heading into Savannah. There are plenty of people right now who have family reunions in our area. So it could be -- it could be Gullah tours. But, but off of 95, in our county, could be sort of the jump-off point, I guess, is what -- probably somebody else has probably said that, with facilities where we can say here are sites in Colleton, here are sites in Beaufort, here are sites in Savannah, here are sites in Jasper, here are some things in Hampton. And, you know, because we're right on 95, we can really be a central piece of what's happening. And then, once you tie in, which is important, the school aspect, how do we make sure that, that our kids and -- are not only learning about world history and about different parts of South Carolina history, but how do we make sure that our history is being cherished and respected, even here locally? And I think all of that could be tied into it.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111280
Comment Text: He kind of talked about roads through the woods. And I thought about the fact that a lot of our history and culture is now really tied into the woods and into buildings like this, our churches. Many of our churches have been rebuilt. But we have cemeteries that have been here, as we like to say, since Jesus left. And those cemeteries hold a lot of history. There are time lines, the generations. They are hidden history. And you talked about land being lost. But I know this happened a lot in Beaufort and Charleston. When development comes in, halfway through the development, there's a cemetery found. And then you know what happens. If, if -- maybe there could be some discussion or some focus on, how do we preserve our last resting places? How do we maintain them? Right out of Hollywood right now, the county -- South Carolina Hollywood, there is -- there's an old cemetery that the county would like to encroach upon, to build a huge waste facility. And so how do we -- you know, is there a way to, to not only do the economic development piece, not only do the historical preservation, but to look at ways to maintain culture in a way so that we're not losing those, those very sensitive places that really over time get grown up? Those roads through the woods get bought by somebody else. So you might have a one-acre plot out in the woods that no one has looked over in many years, but it's an old family plot. It may have been a brush arbor church, where people worshiped. And it has just been left, for a variety of

reasons. Or it could be an old cemetery on an old plantation, right by the water, that hasn't been valuable until -- up until -- hasn't been -- hasn't been seen as valuable until recently.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111283
Comment Text: But I have a little pet peeve in this area: The Robertville school, which was closed back in the -- I think it was in the mid sixties. Because my children got caught up in that. And a few of us worked very hard to preserve that building. And now we have it as a Head Start senior citizens building. And that community center is something I would like to see preserved with something because it is on the northern part of Jasper County. And I went to school there, but not in that building. Because my senior year, I was transported to Jasper. But my children came up in that school. And I would like to see that as a central point of interest for us to preserve because that property was given by, I think, Deke Shefter (ph), a black man, for that school to be built. But it come to a period now, it's owned by the county. So that was an interest of mine.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111285
Comment Text: But I've done a lot of research on the old rice fields. We still have a number of them in Jasper County, in particular at the Turnbridge Plantation, which was also growing Carolina gold, which was very important as to the African-American -- this community. Matter of fact, I wrote a book on that and I have got a lot of the recipes.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111313
Comment Text: First African Baptist Church in Savannah is the oldest African-American Baptist congregation in this country. There is documentation that First African Baptist, which was -- which is on the Savannah River, established another church across the river called the Pilgrim Baptist, which is Reverend Kitty's (ph) church. He's the pastor of that church. That church was started as a brush tent along what is called the Wright River. Well, how the Wright River got established, it was part of the Savannah River. And the Wright Brothers, Jermaine and -- Jermaine Wright and I'm drawing a blank with his brother. Jermaine Wright and his brother owned what is now Turnbridge Plantation. They were very wealthy rice planters. Their brother, James Wright, was the governor of Georgia at the time. And the Pilgrim Baptist Church was established along the Wright River, which was part of Savannah River, as a bush tent, which was a part of the First African Baptist Church.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111315
Comment Text: Where is Pilgrim? MR. GARDNER: Pilgrim is -- I'll say it like my mother say, it's on the other side of the world. You know where Bellinger Hill is? It's at the end of Bellinger Hill Road.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111316
Comment Text: I feel that the children in the schools and our children will really benefit from our culture and learning more about our culture. And just sitting here thinking, there are probably a lot of people in our community and families that have things that we can preserve from, that is -- maybe the house is gone. But, for example, something was called a cane mill, where they used to grind cane to make syrup and things of that nature. My grandparents had thing of that nature. For example, they may have things that we can put in a center. For example, old scales that they used to weigh cotton manually instead of using more technology, for example, metric scales and all other kinds of things that we may have in our possession. So it would be beneficial to our kids, in our schools and in our community, and tourists, to just come and visit things that we may collect from each other, to just place in a central or a particular site

on a property, that we may -- they would allow some of us to go and see, not on certain occasions, like they have it open, like an old cane mill. And then some of our churches may even have old baptism pools that were used outside, instead of using indoor pools. And they may also have things of that nature. So I feel it would be really beneficial to our community, our tourists in coming to this area, to visit and get a committee together and see what we would have that we could use in our centers.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111317
Comment Text: I work at the Welcome Center on I-95, Hardeeville.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111321
Comment Text: I just was thinking that, sitting there, that as we gather information with this Commission, that we look at the authors or the writers that have written about the Gullah and the Geechee culture. And when I'm thinking, you're bringing me to remember the late Deacon Proctor Bright, who wrote -- COMMISSIONER CAMPBELL: Beautiful stories. AUDIENCE MEMBER: -- many beautiful stories. I think the name of the book that he published was Whistle With The Wind. It was a beautiful book. And stories like that, many short stories like that, really brings to light the Gullah culture. And I think that is something that all of us could benefit from, by, you know, if we just collect that type from the many different authors that have written in that style.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111322
Comment Text: The Battle of Honey Hill, which is on -- which took place, which is now Highway 336, right outside west of Ridgeland. There was a black Union troop that fought in that battle. There's no -- there is a marker there about the Battle of Honey Hill, but there is no marker about the Union troop that fought there. I have a cousin that he did some extensive research on that, so he does -- I know someone that, that, that did a lot of research on those Union troops. Because the White family that lives in, lives in what we call Cherry Hill, they have some relations back in that area. I'm related to them. So they did some, some extensive research on the black Union troop that fought along that -- it's at the Battle of Honey Hill. So we have had that in Jasper County also.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111323
Comment Text: Brother Gardner mentioned about Brother Marshall Brantley and with the civil rights. Deacon Willie Martin, that lived to be 102, he was there with them. Deacon Robert Bryant, which was a member of this church [Bethel Baptist Church, Pineland, SC], he died when he was 101. He was with them. And also Roosevelt Jenkins, he was there with them. But he was talking about reserving things. And I don't know whether the members in here know it or not, Deacon Martin told me this, he built this church, designed it.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111324
Comment Text: We used to have funerals, used to ring the bell when the body come. I don't see that happen no more. But right up in that steeple is a bell up there [Bethel Baptist Church, Pineland, SC]. And he told me, that's a work bell that they used to use, you go to work and when to stop. But they took it and they got -- we've been trying to get it where it operate electronically. But we don't -- we don't use it at funerals no more. But it's probably 200 years old.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111326

Comment Text: And I was wondering about the people in Jasper County. But I guess they're not Geechee, so they don't speak the language. When Sister Zelda sang, Come By Here, that's my favorite song. And I do try to preserve the language and I say Kumbaya. Yeah. So I was just wondering, because we were so ashamed of this, this Gullah-Geechee language, because people talk it down. When I was growing up, they said it was broken English and we was country and backward and everything negative in the world that I could have heard during that time. And we bought into it. And just about 13 years ago, we started celebrating our cultural heritage on Hilton Head Island. It took me three years to speak the language. And for a while, we had someone to come in from another island and we paid them to speak Gullah to us, okay, because we was ashamed. But I always say that was the past, that was yesterday. Now I'm very proud to be a Gullah, Gullah-Geechee, a Gullah-speaking woman. Y'all know, we used to drop the W. We didn't say woman, we say 'oman. (Remarks in Gullah.) See, y'all will forget. But I want y'all to remember the language. Because that's us, okay? And I do preserve it now. That's right. You tell the stories, too. I tell it in the Gullah-Geechee language. Took me a while. I had to go back and revive it in myself. Because we need to do that, too. We don't need to forget that.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111328
Comment Text: Got to put a plug in for the language in Jasper County. Dr. Campbell, I know you wrote quite a few books. But the author -- one of the authors of the Gullah-Geechee Bible is from Jasper County. COMMISSIONER CAMPBELL: Irving Green. MR. GARDNER: Irving Green [from Gillisonville]. So we have someone that's very valuable.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111330
Comment Text: I just want you to know also our church here got (inaudible) 1864. And we also can trace our church offspring from Silver Bluff, which was the first church, Silver Bluff. So we're -- we're from Silver Bluff. And also our history will show you (inaudible) I don't have it. I have -- history will show that. I can trace on down from Silver Bluff, to have someone to officially research. (Inaudible) another church from Pilgrim.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111287
Comment Text: But it's a lot of history that's in Jasper County. The founder of South Carolina State University was born in Jasper County, right in Switzerland. He was a great friend, I guess, to Robert Smalls.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111288
Comment Text: Just like Dr. Bostick said, my family -- my family grave site is in the Okatie Plantation, which is south of Ridgeland. And we can only visit it during a certain time of year.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111289
Comment Text: This area up here in the Robertville, Pineland, Tarboro community was -- was a lot of cotton plantations. The Bostick family was a very wealthy cotton growing family up in this area. DR. BOSTICK: That's history. MR. GARDNER: That's why Highway 321 is called Cotton Hill Road.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111291
Comment Text: And we always talk about history all the time. Gwen, she is the director of the welcome center that's in Hardeeville. It's the most -- it's the busiest welcome center that's in the state of South

Carolina. We also talked about the economic benefits, the historical benefits and also the educational benefits.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111292
Comment Text: Jasper County has something no other county has: 33 miles of I-95 and seven interchanges, pretty soon to be eight. So the economic impact of the Gullah-Geechee Corridor, in order to preserve that and to sustain that corridor, is in Jasper County. Because we have African-American museums. You take -- they're closing all the time. Because if no one goes, then it closes. So we have 100,000 cars a day pass right on I-95. We can be a major resource center for the Gullah-Geechee Corridor. Now, I have made this spiel to the Hardeeville city council. And they're very much in tune to it. It's to the economic development arm that's in Hardeeville and in Jasper County, and to some of our planning commissioners. And they're very in tune with that. So we have a great opportunity that's in Jasper County.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111296
Comment Text: Now, we also talked about grave sites. And in the Savannah National Wildlife Refuge, I did a lot of research there. There has been -- we found at least, in the wildlife refuge currently, we found at least nine abandoned slave grave sites that's in the refuge. On Fife Plantation, which is also a part of the refuge, which is on the right-hand side of 170, the other site's on the -- no, the other site's on the right-hand side of 170. But also in Fife Plantation, which is on the left-hand side, we found at least another, another three grave sites there of abandoned graveyards.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111297
Comment Text: My father was from a place they call Sand Hill, now is called Stokes Bluff. But my father and his brother was fishermans. And I often hear them talk a lot about the history that they had. I know when I was boy we used to go down to the river. They had an artisan well there. And my father said when they was living there, they got water from a spring in those spots. And they had a way that they used to trap fish into Camel Lake, which is still on property that the family owns. The thing why I mention that, I serve on the planning commission with Dr. Bostick. And he knows that one of my main issues is that, especially in the black community, is there's so much heirs' property. And we have to do whatever we can to keep our family property in our family. In fact, was a week ago, two weeks ago, we had a special Meeting. And had a lady come down from Charleston that is with the Heirs' Property Foundation. And she gave a lot of pointers of things that we can do to preserve our family's property. And with that's a lot of history go along with that.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111298
Comment Text: My -- her grandfather, my great-grandfather, was a man of significance, Mr. Horry. Because even if you go to the Lawton Cemetery, people that was buried back in the day had these very high tombstones. It let you know there was a person of significance.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111299
Comment Text: And the big, big house that was there at the center spot of Robertville got burned down. But Robertville itself was a real large place. It had a bank. It had a blacksmith shop and everything. But when they had the Civil War, they came and they burned all these things down. But, you know, even -- we don't talk about it.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111300
Comment Text: And, you know, when I'm way away from home, I make significance, Robertville, where the guy who wrote Roberts Rules of Order, his home is Robertville. In fact, the people that I used to work for, she had the opportunity of Meeting him and knowing his family. In fact, they wanted to come back to Robertville and do a reunion because of, you know, he got a lot of history of significance of Robertville.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111301
Comment Text: And the people I used to work for, the Tutens, they own that big house [in Robertville]. And she's got documented that that house is over 135 years old.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111302
Comment Text: And had a big -- fought with the county council. Where the old one-room school was, there was an arch there. And it had been there for years. It was there one day. Then the next day we look, it was gone. And we asked somebody. They said it was cracked. It had been there. It was standing perfect. But they took it down. So -- and that's another thing, all the old one-room schools. Because there was one in Tarboro, one in Wagon Branch. And all these places, we need to put a marker there. Because that where most of us, our ancestors, got their start, in those one-room schools.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111303
Comment Text: He talked about the schools. I serve on the, on the local school board. And Jasper County had two Rosenwald schools. You know, Julius Rosenwald, the philanthropist, worked with Booker T. Washington to build a number of Rosenwald schools across the Southeast. There was one, the Mallory School, behind St. John's church, and was one right down the street from me, on Logan Street. Those sites are still there. I think the one behind St. John's is abandoned, but it's got some old remnants of the building there. The one on Logan Street has been purchased. And it's a house there, right by the basketball court, the basketball court I grew up playing on. So it's two Rosenwald school sites here also in Jasper County.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111304
Comment Text: Now, the old Ridgeland middle school and elementary school [in Jasper County] was bought -- that property was bought in 1952 from Ms. (inaudible), who was Reverend Ike's mother. Reverend Ike owned, still owns -- he just passed away last week -- he still owns property across the street, which they built houses for school teachers. Most of the school teachers in Jasper that worked at -- the Ridgeland elementary -- well, the Jasper, the Jasper high school was the first consolidated school for African-American students in the Ridgeland area.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111305
Comment Text: The people think West Hardeeville School is named West Hardeeville because it's on the west side of Hardeeville. Well, Hardeeville is not big enough to have an east or west side. That school was built and named after Matthew E. West, who was an African-American educator. Matthew E. West was married to Mr. Shanklin's daughter that the Shanklin school in Beaufort is named after. Ms. West is still living in Beaufort. She's still very active. She's about 97 years old. So that school was the first consolidated school for African-Americans in the south end and the Jasper school was the first consolidated school for African-American students in the north end of the county. So we still have a lot of

school history that, being on the school board, we have no plans of preserving that history. It's not even talked about, but it -- it needs to be preserved.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111306
Comment Text: I can say a little bit about Reverend Ike. I can -- I can't say a lot. But Reverend Ike was born in Ridgeland, born in my community. My mother and Reverend Ike went to school together. Our local bus stop, I lived in an area that was called the big road, which every -- you know, every black community has a big road, which is bigger than any other road because the rest of them were dirt roads. But we had one bus stop in that community. And it met at Reverend Ike's mother's store, a little, a little store right side of the road. So she took all the kids in, in the morning, when it was cold. And so, so she was very active in the community. And I think, by the time I got large enough, Reverend Ike had moved away. But he was born right in my community, right in Ridgeland. COMMISSIONER CAMPBELL: Is the property still there? MR. GARDNER: His property is still -- his property is at the corner of Bees Creek Road and Capitalville Road, so his property is still there.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111325
Comment Text: There are two items that I haven't heard discussed among you. One is the language and the other is the Marsh Tacky horse. Do you know that Jasper County probably has the largest collection of Marsh Tackies anywhere, than anywhere along the Gullah Corridor? Mr. David Lauder has been preserving the Marsh Tacky horse. And so you are rich with the Marsh Tacky. I don't know about the language. DR. BOSTICK: We don't have that over here. It's in Beaufort.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111311
Comment Text: The Gullah-Geechee culture is not about a specific territory, it is a region, we're all connected. Some stories have been localized, but it is regional. I'm an AME minister. I see a whole lot of AMEs in here [the map], and a lot of good Baptist folk too. You can see the migration and development of some of our churches, in particular the AME church. We have the largest confluence of the largest gathering of church membership within our denomination in this part of the country than any other place. In particular, in Jasper County. After the Denmark Vesey uprising, basically all of our churches, any black churches in the state was shut down. Most of them were in the Lowcountry. There was Emanuel AME in Charleston that was shut down, but basically operated underground. Bishop Daniel and Alexander Payne was basically hauled out of South Carolina, along with Morris Brown. After emancipation, they came back. One of the first places they stopped was in Charleston to go back to mother Emanuel. Then they took the ferry boat to Edisto Island. Almost every 5 or 10 miles they planted a church. If you go up the Edisto River in Charleston, from Edisto, you can travel up to Hwy 17 and you will see several AME churches almost every 5 to 10 miles. They then went to Hilton Head and Queen Chapel. The missionaries basically did the same thing. They started or helped to organize and then sent missionaries and ministers up the coast, from Hilton Head through Beaufort, up to our area. You'll see our churches along 321, from St. Stephens in Hardeeville, up 321 to include Mount Zion. All of our churches in what we call the Beaufort District, just right up. Basically, we follow the rivers - Beaufort River, Edisto River, Charleston River. We also follow the train tracks. Hwy 78 and the train track that ran to Augusta basically formed the churches coming out of the city of Charleston. 321 and the old CSX line going up to Augusta. We have our churches here as well. From Mt. Pleasant going up to Georgetown is called the Richard Allen Hwy, unofficially, by the church because that is the largest congregation, largest gathering of our congregation and some of our largest congregations in the country, which is Hwy 17 coming out of Mt. Pleasant, going up to Georgetown. If we look at other denominational histories, some of the churches may have started around plantations. Then they sort of spread whether it be from Silver Bluff, which is our old neighbor coming out of Aiken, First AB, etc.

Commenter: Pineland Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111355
Comment Text: But a lot of our history is in the rural area. And I suggest having a Meeting -- Bunny, Vermelle, Bunny Rodrigues; I suggest having a Meeting in those areas: your Santee, your Andrews area, that's where we had the Andrews. And I says Williamsburg, that's where we had the Indigo and whatnot. Because all of us, even though sometime this is they 30 miles from the ocean. And you know Kingstree and Williamsburg County is a little more than 30 miles from the ocean. And all of us, you know, it's important to bring this puzzle together. In order to bring the puzzle together we need all of these communities, and I'm quite sure we have a Meeting. And I suggest bring them in on buses or whatever. It's kind of, it's kind of difficult but it can be done because it's very important for us to do it the right way. And as long as I'm around and I'm an elder, and I'm going to make sure that everybody who is Gullah/Geechee is included, and no one person is an expert on the Gullah Culture.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111361
Comment Text: I also think that there needs to be more done about getting information to our young people about who Joseph Rainey really was; his impact into the whole country. And that he was from here, and I don't think that people really realize that. They don't know how important that is. I don't think that we pay enough attention to the whole area, political area of reconstruction and how much of a part that played in. You know people think of the Voting Rights Act as being something that happened within many of our lifetimes. But, you know, what happened during reconstruction played a big part in how the United States goes around, and there was Florida. And Mr. Drayton did some wonderful work with that at Coastal Carolina University. But to see those things kind of expanded on a broader scale. What is Slab Town; what is Fanny Village? I hear of all these black places that were all over Georgetown; really, what is the West End? I mean we hear about the West End, but what did the West End look like and feel like, you know, before we were around? What about McKenzie Beach and Myrtle Beach; is McKenzie Beach and Bernie Beach and Magnolia Beach all the same beach or were they different beaches? MS. RODRIGUES: The same beach. MR. WRAGG: The same beach. WASHINGTON: But for people my age, and I'm 42, some people say Magnolia Beach is across this way and Bernie Beach was across that way, but we really rarely hear about entertainment and how African-Americans found a way to entertain each other and entertain themselves and to find some sense of relief unless we're talking about the church. We always talk about what African-Americans did in terms of release in terms of church, but not what we did, you know, socially, right; that type of stuff. And the political light of people in Georgetown. I have always been told that people out where you're from and where your husband's from were much more politically bent and motivated than people who lived in the city, so is that true, you know? How were we all connected politically?
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111331
Comment Text: And we're just so happy to be able to meet with the Georgetown community in the old Howard High School Auditorium.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111332
Comment Text: And when I came back in the 80s, or the early 90s, they had a Meeting at Brookgreen Garden, and like usually, most of the people in Georgetown did not know. And I called Michael Allen and that's how I got involved. And at that time it was not the Resource Study; it was the Gullah Consortium and I was involved with an awful lot.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111333
Comment Text: And to me the Georgetown culture is just as important as the one in McClellanville, Awendaw, Charleston, Beaufort, but sometime we feel as though we're being left out. And I'm quite sure that the people in Georgetown must have felt it when they organized the Commission and it's really split us right up. Because you know they say, oh, they not even low country up here in Georgetown. And one person called me all the way from Beaufort, and they said, you know, Bunny, she said they, this lady was bragging; said they had five Commissioners out of the Beaufort area; that's the first thing. And I think the people in Georgetown felt it because we worked hard. We, some of us we worked hard so that we could be part of this Commission. And I'm still working hard and even though we're not on the Commission but we are still working, and we have so many things that you'd really be surprised that we have in Georgetown.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111356
Comment Text: We are from the Choppee area --- and he's from Leeds Creek.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111357
Comment Text: But stories, my dad is only 65, 66. The stories that he has told us about being baptized in Black River; I was told there's a lot of heritage out in that area. A lot of it I can't talk on, you know, but there's just a lot of heritage out in that rural area, like you said. MS. RODRIGUES: There sure is. MS. PRYOR: And a lot of older people out there that, you know, would probably be willing to give account and stories about what they know. I think that Choppee High should be a really historic place. It's a, it's a former school that's now closed down, but at one time that was a all black school and there wasn't too many of them left. They have now integrated. It's not all black anymore but, and it's a different name.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111358
Comment Text: And just to reiterate what my wife said, probably like she said, the Black River is like the only like place that I know. But like my grandmother is still alive. I'll give you her phone number. She could tell you a lot more than I can. But down in that area: Dunbar, Leeds Creek, Oakland, the Brown's Ferry area, areas of that nature --- MS. RODRIGUES: That's right. MR. PRYOR: --- there were black beaches. MS. RODRIGUES: Deep history. MR. PRYOR: I remember they used to do a lot of tobacco. I cropped tobacco when I was younger and stuff of that nature. But as far as like the real history, I don't know. I just came to like to get more information on it, but in that area a lot, there's a lot more heritage, also. So I'll give the information to them. You'll probably have to go to them because they probably can't travel and stuff like that so that's where a lot of them are at. MS. RODRIGUES: You have to take it to them. That's our culture ---
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111359
Comment Text: Going back to Little Bethel, even though the church is not active anymore, families are still being buried out there. The cemetery is still there. COMMISSIONER GREEN: And that's the one on North Santee River Road? MS. RODRIGUES: North --- MS. JOHNSON: Yes. MS. RODRIGUES: --- Santee River Road. MS. JOHNSON: Yes, it is. It's the same church that they spoke about earlier. On my end of town there is a building that was originally called The Hall. It was built by an organization called The Christian Friendly Aide Society. And that was a Meeting place for the people in the community. The people who built that structure came from Weehaw. They moved. Weehaw is off 701; what we call the Conway Highway. And when they moved to town they built that structure and the purpose of them forming themselves as an organization was to be a support for the community. If someone was sick in the community and they needed someone to come and clean the house or sit with the person or take care of

that individual, then those members were there, or if someone died. It was really a support organization for that area where I live in. At one point it was a school. In fact, I went to school there for maybe about two or three years before I went to old Howard on the corner of King and Duke. The structure is still there and it's right now being rented out by a church. The organization, Christian Friendly Aide Society, is not active because the older members are dying out and I guess I may have joined it maybe 10 or 15 years ago. Well, my sister now has a deep interest in it and she's been on my back for maybe a year or two because at one point the organization had talked about disbanding and sharing out the little bit of money that's there. And then there is a family who is interested in purchasing the property to build a house but we were able to convince the members not to do anything until we have done some research and see what kind of funds are out there so that building can be restored and used for not only the benefit of the mixed community, but all of Georgetown County. So we certainly would like to see that building that's still standing be a part of this heritage group. COMMISSIONER GERALD: Lilly, how do you, it's Weehaw; W-E --- MS. JOHNSON: You know, I'm not sure. I think W-E-E-H-A-W, Weehaw.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111363
Comment Text: We did mention McKenzie Beach in the Resource Study and the day we went there, there was a young man digging clams with his hands. Mr. Drayton did a fantastic tour on historical Georgetown; that's in the historical district. When I take people on tours, I do the historical district. I also do the district and the West End of Georgetown and the rural area. When you are coming off of those two bridges in Georgetown or going out of Georgetown, people don't know those are rice fields. You can actually see the canals. Then we talk about tabby and we brought that process here. This building here is historical, but so is Hawkins Street. At the end of Hawkins Street you have a slave cemetery which is called Muckle Grove; it was on the Myrtle Grove Plantation. We move into Butts Street. Grandma Williams was the only person, enslaved person that I've ever talked to. On Butts Street, we do have her wash pot and we do have her pestle that she used to use in the rice field. She was out of Kingsfield Plantation. On Butts Street we also have a house that, now we had stated, and she used to get a pension check. That check was from the Confederate. Her husband died in the Confederate Army and that was her pension money. I lived on Butts Street so I have an opportunity to have spent many days playing with Ernest Evans, that's Chubby Checker. I do have a picture. The house is gone but the foundation is still here. Chubby came out of Georgetown County, Spring Gulley; moved on Butts Street. From Butts Street he moved into Philadelphia. When we go up to the next street over we have CAAHO. We used to call it the center. That was also a school. We do not have a historical marker there and hopefully one day that we will get one. It had been many things and people always say well it's the Band Room. It has been many things, but I had my second grade classes there. On that same street, across from the CAAHO, the last black person that left the House of Representatives, Mr. John P., I think, P. Bolts. He lived there; that was in 1902. As we go further down the street, and each one of those streets in that West End of Georgetown, I can give you some history. I'll be more than glad to share whatever I have with the community because I think that Georgetown is very important. You need someone on this committee, need to contact Joyce Cox. She's been working on a book and she connects everybody in Georgetown County.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111365
Comment Text: When you keep talking about the North Santee Road and you talk about the Santee River you need to think about the fact that when they were building the Santee Canal, the general who came from Harlem to build it could not find any engineers, but yet they said that the European settlers and planters were the engineers who either quickly learned engineering to be able to lay out all those rice fields and whatnot. So when we look at these things we see just the opposite of what the history books say. If he couldn't find any engineers, if he had to rely on slaves to pretty much do the engineering or at

least do the job they knew how to do, which is what happened during the early, 'specially the Colonial period, when they were introducing all their ideas.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111372
Comment Text: The juke joints are very important because that was so much a part of our community. I grew up across from one and it always amazes people why I knew how to do all the dances. I can dance, whatever. How did you learn to dance? I lived across from the juke joint. I couldn't go but I could sit on my porch and look because most of those juke joints were small, and you had to come outside. So the party, after-party was in the yard. So anyway, what happened to those places? Are those sites still available to be listed as the place like Punk's Patio in Atlantic Beach, as the place where Shaggy was born, and those kinds of things?
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111376
Comment Text: I'm surprised that Bunny didn't mention this but Francis Marion, Francis Williams, we had a nursing home on King Street before they built the hospital for the, for the, anybody, white or black, long as you was poor. And getting back to you, you mentioned the juke joint; we had 25 juke joint from Hawkins Street to Highmarket Street, and the main one was Hop Alley. UNIDENTIFIED FEMALE: Sticks. MR. WRAGG: Huh? UNIDENTIFIED FEMALE: When I was there it was Sticks.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111384
Comment Text: My grandfather was a rice grower. I grew up off of South Island Road here in Georgetown. We're called the Brave Family; yes, the Brave Family Homestead. There I know about rice. I know about the growing of the rice. I know how it is to help to gather that rice; store it in the barn for the drying out process. How to use, I always called it, and I think I told Bunny this: It was like it was a huge log that was hollowed out on the inside where you put the rice in there and you took the pedal and you had to beat --- MS. RODRIGUES: Pestle. MS. JOHNSON: --- the pestle and beat it out of the hut. And once you went through that process you scooped it out, then you put it on the fanner. And you had to do this so all of the husk would come to the top. So it just really brought back so many memories for me tonight of my grandfather. My dad, who after my grandfather passed, daddy, for a period of time, continued to grow. We, he didn't grow rice to sell it. He grew it because I'm from a family of 13 children --- MR. WRAGG: Yeah. MS. JOHNSON: --- and of course I grew up at a time where whatever we grew it wasn't necessarily to be sold. But we gave it away throughout the community --- MS. RODRIGUES: That's right. MS. JOHNSON: --- to help other families. MS. RODRIGUES: Always. MS. JOHNSON: So I am just so happy to be here tonight and I will certainly be passing the word about the forum because I think several years ago, Bunny, I think you started with these forums. But I certainly will pass the word along, and thanks for bringing back the memory of the rice wine, too.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111386
Comment Text: So, and as we were talking tonight and many people mentioned these communities along the North Santee River. Well where I come from, my ancestors were from plantations along the South Santee River and there was a lot of mingling back and forth. But Harietta, Hampton Plantation --- MR. WRAGG: Seewee. COMMISSIONER GREEN: Yes, that area. All of those plantations, they migrated into, you know, the South Santee and then into McClellanville. So that, those are the places where my ancestors came from. MS. RODRIGUES: A lot of them came to the Bethel A.M.E. Church. I had a girlfriend that her grandfather, out of Hampton, they had to take the ferry and then walk all the way down.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111387
Comment Text: And I want to see all of you who came tonight there again, and also reaching out to those community members from Choppee and Sampit and Plantersville and Andrews and all of these other communities that we heard about tonight.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111389
Comment Text: Just kind of look at where Gullah/Geechee people lived, and 30 miles inland. And really it's more than 30 miles inland. It goes on up to Sumter. Sumter has the largest Gullah community I've ever seen.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111390
Comment Text: The Gullah is far as Erngeberg. (Phonetically spelled.)
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111391
Comment Text: When you say Santee Road, is it still called Santee Road, because I don't know. MS. RODRIGUES: Santee, North Santee River Road.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111335
Comment Text: Do you know that my father used to say, we used to go from this building over across the street, Butts Street, the street that I grew up on, and it was nothing but water. And daddy would say, "Ain't nothing but a old rice field." They never really explained it. Like a lot of times, you know if he was doing oyster shells and he never explained. He just said, "Move away from there because those oyster shells gonna hit you in your eyes." And I think the beauty of it, when I got, and, but he would use the, you know, on his garden. But he didn't tell us he was using it for fertilizer. And then when I got grown I found out how we, you know, we used it and that's how we got the tabbys, used it in the tabby and whatnot. So this whole area ---to me, it was always something different about Georgetown and just the low country. You know I went away from home and I just couldn't get, wait to get back here ---you know. And it's so much history here. Can make your head turn.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111336
Comment Text: A rice field. See that, Sampit River is --- And isn't this landfill; did they just sort of fill it in a little bit ---
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111340
Comment Text: You know, I do feel so very closely to what Bunny was saying because I come from the Brookgreen people. Broogreen Plantation; it's down in Murrells Inlet and was one of the biggest rice plantations furnishing 40 percent of the world's rice supply back in the eve of the Civil War. So our people, you know, we feel like we were kind of, everybody was thinking that Gullah/Geechee people had to live in Charleston or on the Sea Island, but that's only because people were talking about us from the outside. And so now what we're trying to do today is: to engage an inside perspective of our people.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111343
Comment Text: She's from Murrells Inlet. She said in Murrells Inlet there was a place where they had designated you to dump your clam shells. And over the years that dump became so popular that it became

a site. You know, you might want to meet your boyfriend; meet me at the clam bank. It became a part of the community. So and so, when he got killed, somebody killed him and they dumped him down at the clam bank. So something as minute to us is historical. Because when this one particular guy, named Jaelin, got killed and dumped by the clam bank, it blossomed into a two-hour story my mother told me. He left home and his momma ain't know where he did go. And then he come back and he look all funny in the eye. And then they take him and at some point he put him in the car. And I mean that story went on and on until I had a history list just because of the clam bank.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111344
Comment Text: I was born right here in Georgetown on the corner of Merriman Road and Winyah Street; just two blocks up the street. MS. RODRIGUES: Taylor Street. MS. CARR: It used to be Taylor Street; that's right. It was called Taylor Street at that time. But when I heard about this Meeting, and I told my daughter: Oh, I have something that I want to share. Back in the early 70s, and since we have our new president, President Obama and his wife, who's really roots is South Carolina; it's Georgetown. Well in the early 70s her grandfather lived in the house right next door to us. His name was Fraser Robinson. He lived right, we rented. He was renting. He had moved down from Chicago and lived in the house. And I remember the grandmother often talking about Michelle; how smart she was. And I said well, maybe we need to have a plaque. Maybe we need to have a plaque on this house to say that Michelle Obama's grandfather and grandmother lived in this house. I was also a classmate of her aunt, her great aunt. We graduated high school together. My mother was a classmate of her grandfather. They graduated. So we have a little connection there; that's what I wanted to share.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111346
Comment Text: This is a wonderful school. I hope the City of Georgetown never try to tear it down because we have a lot of smart people come out of this school, especially the class I came out of in 1952. The smartest class that ever came out of Howard. I don't know if the other part of the story has anything to do with this part, but the other part of the story is this: Winyah High School and Howard High School, when I was in New York I brought my three daughters down here. We come down for the summer. And we was coming down Highmarket Street and I said, "See, that's the white school." They said, what daddy? I said, "Yeah, that's the white school." I said, "Now, come on; let me show you where the black school is." So I showed her Howard. They couldn't believe it. Another part of the story is: We had the lady in our church, after they built this, they built Howard. The lady thought that this school had a swimming pool underneath the building. She didn't know because everybody thought Howard schoo. She says, because I'm saying, if you have to stop and think, they wasn't going to put a swimming pool in Howard and don't have one in Winyah, you know, just stop and think about it. When you went here they didn't have no auditorium. We wasn't even like a gym or nothing. See, I remember this school was built in 1940--, they start building this school in 47; I think, and they opened up in '49. And my brother was the first, they only had 11th grade at that time. And they put, they added the 12th grade on and my brother was the first classmate came out of that school in 1949. They had to go a extra year and everybody was mad. Because I know my cousin been, put the gun on the police when, on the principal and say you're going to give me my diploma because I'm going to New York. But Smith was the principal at that time, not you, you were, you were still in school.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111347
Comment Text: The old Howard, way downtown on King and Highmarket, King and Duke. MS. RODRIGUES: No, we still have a part of the old Howard High School. MR. WRAGG: Yes. MS. RODRIGUES:Right up there. MR. WRAGG Right. COMMISSIONER GREEN: Tell me where --- MR. WRAGG: But that one's too small up there. She want to know the school itself, Bunny --- MS.

RODRIGUES: No, but this is --- MR. WRAGG: --- not the little part. MS. RODRIGUES: --- this is part of the old Howard School. MR. WRAGG: Yeah. MS. RODRIGUES: Right up there at, you go over to the next --- MR. WRAGG: Block. MS. RODRIGUES: --- block. And it's a white building. MR. WRAGG: White building. MS. RODRIGUES: And it's right there. It's on the ground. And this has always bothered me. I don't know why they decided to move that school from where it was and brought it all the way over here and it's now an administration building. MR. WRAGG: Building. MS. RODRIGUES: But it's on the same, all of this is part of Howard School. MR. WRAGG: All, yeah. MR. WRAGG: You know when -- Go ahead. MS. RODRIGUES: No, no. We're talking about Duke and King. MR. WRAGG: Yeah, Duke and King. Uh-huh (affirmative response). And they opened up that school in 19 what: 1909? I remember 1909; you would remember 1909. MR. WRAGG: There wasn't much of us around at the time then. Okay. But it was, it, it, it was nice. And that's one thing I hope the city will know this: Do not touch this school, please, and don't touch Winyah because it's something I would like to tell my grandkids about. This is the school that I went to. You see, I don't want it to be like a shell, like on King and Duke. Now they do have a signature there that, you know when the school was put up and stuff and whatnot. I would like to see this stay right here so I can tell the kids. And I'd like to see Winyah stay there so I can tell the kids this was the white school and this was the black school.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111171
Comment Text: I have found that in Hardeeville the bell that was on the last slave ship to come to this area is housed in a church down the street. The church is the Hardeeville United Methodist Church. And I intend to do more systematic study on that, now that I have that information.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111172
Comment Text: And there is a tree. It is Arm Oak. And there are some elderly people that can really tell you the significance of that tree. It's located near the Arm Oak Baptist Church.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111173
Comment Text: In addition, there are the ruins of a Presbyterian church in Bellinger Hill that was built by my great-grandfather. He recruited young people from the Bellinger Hill-Levy area to attend what we know of as Johnson C. Smith University. At that time, it was called Biddle School for Boys. . . In Ridgeland, he built a school. And that school was located where -- or in the area where the Jasper County Board of Education is presently located. His school was a boarding school. And, of course, it had to be a boarding school because of transportation.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111175
Comment Text: &both have a common hero, and that person is Thomas Ezekiel Miller. And when I look 2 at some of my friends, I want to let them know that the very first president of South Carolina State University was born in Fairviewville, which is a part of what we commonly know of as Switzerland. And many persons from Jasper County built South Carolina State from the ground up. Thomas E. Miller was very instrumental in even starting the school. And he was associated with Clafflin because he was saying that Clafflin was, of course, controlled by the church. And he and Hampton got together. And there is school that is still standing, South Carolina State University, at that time College.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111178
Comment Text: I've called the Georgia Historical Society in Beaufort a number of times to ask about significant landmarks, in particular about Robert Smalls. I know there's one on the house where he

owned, across from the property owned by Tabernacle Baptist Church in -- not Tabernacle, First African Baptist. & But I keep asking why is there not a significant landmark indicating that those homes and the place where Robert Smalls lived? And, also, I think there needs to be -- I don't know if a designated person or, for instance, if you come to Hardeeville, you want to see the historical sites in Hardeeville, who would you see?
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111179
Comment Text: &(W)here we found a lot of history and been able to check our roots, is going to the cemeteries. &. In Hardeeville, my heart is bleeding right now because one of our old family cemeteries which was Chisholm Cemetery, has been destroyed. It's no longer there. There were some -- as of 1995, as far as I can check back, the markers were still there, tombstones were still there. And the oldest one, the person died in 1889. &.Each community has its own church, its own cemetery. And that's where they socialized because there was not transportation, per se. And they did not 10 spread too far abroad. But what they've done with Chisholm, they have removed or destroyed all of the headstones. And from what we can understand, they put about two feet of dirt over and now trees are planted there. I am making this known. I cannot remove that.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111180
Comment Text: We are now trying to research our Indian heritage. We're finding that our great-grandmother is listed on the Indian Register. But we want to be sure that it's the Elsie Bright that we know as our great-grandmother, so we're going -- researching that. When you go out to the Savannah refuge, there was a cemetery. As soon as you turned in, to your left, on your right was a cemetery. Where are the markers? The historical society -- I cannot find what was in Savannah or in Jasper County, but they have removed all the headstones. Now you can't identify any graves. But there were many graves. And these were where the slaves were buried because they lived out on this big plantation.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111181
Comment Text: &.go all through Fife Plantation, the old Brights' house is still there. And we really want to see that house preserved. Because a year ago, I went out there. That house still had the original tin around it. It was -- it was tin top, tin around the side, and old bricks, handmade bricks that was round, round there. So we want to preserve those kind of things.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111182
Comment Text: &.coming into Hardeeville, right on the main street, it's called Church Street now, where the Pealots (ph) lived. That house that Mr. Anderson and Mr. Dan lived in, Mr. Anderson made those bricks and blocks by hand. Those were handmade. And it's still there. And the little shop they had, there are still a lot of old pictures and a lot of antiques. It's gone because someone came out by the dawn of the morning and the dusk of the evening, broke in the shop, and took out the old pictures.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111185
Comment Text: And in Bluffton, South Carolina, where I am, there's a -- there are two graveyards adjoining each other. There's a fence between the Caucasian graves and a fence between -- a fence between the Caucasian and African-American graveyard. And the Campbell AME Church tries to go there at least once a month and clean the graveyard up.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111188
Comment Text: In Mount Pleasant, we had -- there's the same problem. Somebody bought some property, covered up the graves, and then some of the graves were not covered. And they belonged to African-Americans. And there is a significant monument over there in Mount Pleasant, I 11 saw it about two months ago, where one of the former slave owners gave some there to a freed man after the Emancipation Proclamation. And there was a city over there, I forgot the name of it now, but a very significant city was over in Mount Pleasant, where freed African-Americans lived. And in Charleston, Morris Brown AME Church, where I used to attend, we have a Morris Brown Graveyard. St. Luke AME Church has a graveyard. I don't know about Ebenezer AME. But some of the churches, like she said, had their own graveyards. Now, you know, in some of the churches, there are graveyards in the church yard. But, many people didn't have that kind of property to bury in the church yard, so they had to find other lands, pieces of land, to bury their dead.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111189
Comment Text: &.there were churches. And there really weren't churches, per se. They would gather together and go under a tree and praise the Lord. They would praise Him with the hand clapping, stomping of the feet, no instruments, only the God-given instruments. Now, they had what they called praise houses. There's the praise house down in Levy. I do not know of any praise houses in 17 Hardeeville. But down in Levy there was a praise house. It was the Bright praise house. And one of the praise houses is still standing on 170. It is -- it has gone from one thing to another, but it's still there.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111190
Comment Text: And now, if you go over to St. Helena, St. Helena or St. Helena Island, there are a lot -- there are quite a few praise houses over there. And there's something very significant about those praise houses. So we have, as a people, lost a lot of things when we had to have everything modern. What kills me -- and I hope I don't die from it -- is that some of the prettiest wood churches were destroyed to put up brick churches and block churches. They do not have that significance as that little white church, you know, the church set in the wild, the white church. It was a growing point. And when we walk away from something, we forget about it.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111191
Comment Text: We're trying to clean up Purysburgh Cemetery. There is a white Purysburgh on one side and a black on the other. It's divided by a highway. Now, they are, they are -- when you go to the courthouse, to the assessor's office, it's one graveyard. They don't have it as divided with the, the cars going through. So now we're trying to put up a marker so people can know that this is Purysburgh Memorial Cemetery. This is black. And the other side, we're trying to preserve that because we don't know if that highway went over some graves or not. We do not know that. But we know that where the head of Robert Eugene Primus is, is right up on the highway. So I don't think when they buried him, they buried him that close to the highway. I don't think so. But we don't know if there are some graves under there. There are -- there are some unusual graves there. There's one there that's -- it's built out of bricks and it's high. It looks like a crypt, yeah. & But it's a very unusual grave. And another thing about Purysburgh, they did not bury people in a straight line. It zigzags, so that -- that constitutes a problem for us. But we are working on trying to bring that -- make that cemetery look like a memorial cemetery. We want it to be historical because it goes back into the 1800s The Brown family -- and we found Ms. Coley, Coley Cummings' grave, yeah. And it was just significant, something very significant about her grave.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111192

Comment Text: Now, let me tell you about another graveyard that -- where a lot of people from the Levy section was buried. &.. It was down there by Blake Crosby's land. He sold some trees. And whoever bought those trees did not respect those graves. They just took the truck and knocked the tombstones down. One, tombstone that we know was knocked down was the Collins family, was Jeanette and Julia Collins' father's tombstone. &.The Richardsons are buried in that graveyard.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111193
Comment Text: I learned from a gentleman that's approximately 97 years old that his family was instrumental in boat transportation. And he even told me the name of the boat that would transport families up and down the Purysburgh River. And there was also a boat shed there that housed the boats. So I saw that as an early business that African-Americans were involved in. Because I was interested in that because my grandmother told me that she came with her family from the Allendale area by boat. And I was happy to learn from him that this was probably his great-grandfather's business. So that might be something worth noting, that this was an early American, African, I mean early American business, 16 African-American business.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111194
Comment Text: Decoration Day was very big, and which meant that they decorated the graves. But it was at the national cemetery. We kids used to get up at about 5 a.m. or earlier and head to the national cemetery and, and place a flag. At any rate, music was very, very big for us, those parades, street parades, drumming, because there was a time in history where we weren't allowed to play drums.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111197
Comment Text: Our friend from Bluffton said she recalls Decoration Day. And there is some authors that say that Decoration Day, which became Memorial Day, actually did start in South Carolina. And we need to realize that.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111198
Comment Text: think it was 1527 -- don't quote me on that date -- but Africans were brought to Winyah Bay, near Georgetown, South Carolina, and revolted and accepted the -- well, I'll put it this way, intermingled with the culture, the indigenous culture that was already there. So, yes, in South Carolina we were bringing the African culture for a long time.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111199
Comment Text: When we think of the entrepreneurs, there were many African men that had stores. Now, there was a store down here on what we used to call down the road, Jenkins Avenue. And my aunt who is 95 years old can tell you all about that store.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111200
Comment Text: Now, something that's not tangible, but something that I remember from childhood and is very much so a part of the Gullah culture to talk about, the superstitions and the ghost stories. And our great-grandmother would tell us these stories while she smoked a pipe. And I could still hear her, how she would pop that pipe and tell ghost stories. She told them so vividly that I saw one and I was trying to show everybody. And, you know, I still remember that. I -- you know, here I was, trying to point it out. But the ghost stories and the lessons that were told from the Brer Rabbit stories. And I'll tell you, when --

I think I was in ninth grade and reading Joel Harris and Brer Rabbit, and I'm saying, Wait a minute, my grandfather told me about Brer Rabbit. But Joel Harris made the money and the fame because he recorded what they were saying.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111201
Comment Text: And the work songs, when the men did the heavy work and they were working in the work gangs and they would sing the songs with such a rhythm.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111204
Comment Text: And I have a picture here of later on, of course, after Reconstruction, of a school that was in Levy, South Carolina. Because at the time, if a person finished sixth or eighth grade, they could also teach. But this school building was in Levy. &.. And it's the Negro school at Hardeeville, one of the most modern in South Carolina. It was the most modern, but it didn't have a cafeteria, no auditorium. & Built in the swamp. And every time it rains, it flood. Not only flood, it says pool backed up in it. Every time -- yes, and we did not have any coat hangers. We had to put our coats on the chair. But we went there because it was school.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111206
Comment Text: I remember when I was -- when I came up, we had prayer houses right here in Hardeeville, before I joined the church.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111208
Comment Text: Cemeteries. Down in Sausea (ph), that's in Purysburgh section, they're trying to clean that cemetery up. & There are some graves out to Pealow. And some families right in St. Stephen Church, they don't go visit their family.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111212
Comment Text: Now, I can go back to Hilton Head, when Emory and I were children, when it was just in that little spot. But then what start happening, the families started selling off. And it, it kind of put you in the sandwich.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111214
Comment Text: And one of the oldest societies in Hardeeville is the ML and B Society. And that stands for Methodist Labor and Burying Society. And that was organized many, many years ago to help families bury their dead. Wherever someone wasn't able to bury their dead, they would -- sometimes the society would build coffins and they would give the family $25, which probably could do the whole burial back in those days. And, and a lot of this information, Ms. Ellis have it. Because she wanted to do a -- write on it during the Ebony Fest.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111215
Comment Text: I'm going back to the slave thing. In Switzerland, they used to call it the O'Kitty Club. It's now called Okatie. It's on the left-hand side, going to almost in Ridgeland, about two miles from Ridgeland on the left. And you can't go in there now. But I drove bus for Comprehensive Health for 15 years. And I used to go back up in there and pick up patients to go to the clinic. But now you can't go in

because they got it fenced off. And all of the little slave houses is still in there, but they won't allow you back in there now to see who is who. The Fraziers and the -- some Simmons used to live out there, but I think they all passed away now. And I think there's a cemetery out there, but they won't allow in you there.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111218
Comment Text: The gentleman on Hilton Head, what was his name, Mr. Simmons? Did he have a boat? Now, there's great -- a lot of history in that story, going from Hilton Head to Savannah and the boats that he had.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111219
Comment Text: You see, where we are was one of the first -- it was the -- a first of the nine townships in South Carolina. And it was, where Purysburgh is on the water, very marshy, swampy and mosquitoes. That's what our ancestors brought from Africa as a weapon, you see? And that tells you all about sickle cell anemia also&. Since it was so swampy and marshy, the Europeans were dying and getting -- or getting very ill. So then they moved, what, 15 miles north and called that area Switzerland. And the families -- well, I don't know if they're still doing it or not, but many of the families that were still in the Ridgeland area communicated with some of their families from Switzerland. And a very famous name in Switzerland was the Shoemaker family. And they spelled it Shoemaker here. But, of course, it was used -- it was -- it was spelled differently with the families in Switzerland. But that's how -- that's where that came from, Switzerland, because they actually were the Swiss Huguenots. And the marker is there.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111221
Comment Text: I went to Tuskegee, Alabama, and visited the Tuskegee Airmen Museum, which is still under construction. And I was elated to see Lloyd Newtown there. Now, I call him Lloyd Newton, but I should call him General Newton because he is a four-star general.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111223
Comment Text: Today, there is still one rice farm in the Bellinger Hill area. It's called Delta. It's down in that area. You can go down there. They do allow people to come down there and see it, but you've got to wear protection because it's full of mosquitoes. Where we go on 17, going to Savannah the old way, we called it the old way to 17, that was all rice farms. And a lot of our families had rice farms around. But there is still one. And it's called -- I think the rice is on the market and you can -- I can't even remember that name now, but you can get that rice. It's, it's cracked grain rice, what they call it.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111227
Comment Text: One bit of our history that seldom I hear is that all of the Africans who were enslaved did not go North to avoid slavery or for freedom. Some went south. Some swam the Savannah River. And, matter of fact, my great-great-grandfather, Henry Jacobs, left South Carolina to escape slavery into Georgia and found refuge among the Indian community. There's another piece of history that was just unfolding, right across the river.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111228
Comment Text: I heard some of you talk about the Purysburgh or right across the river, Port Wentworth. The city, a few years ago, moved -- were moving from the present downtown -- well, the earlier

downtown to the 95/721 corridor. And attempts were made to eliminate the history of those black folk who lived in that area. And they discovered a community, the remnants or the relics of a community, the cemetery, and even the remnants of Eli Whitney's gin just across the river. And when you were mentioning the history of Hardeeville, Petersburg, I'm assuming that the history of Port Wentworth and that community just across the river have -- and this area have very similar backgrounds and stories. And I'm, I'm assuming all of that is a part of the Geechee-Gullah Cultural Heritage Corridor.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111241
Comment Text: We work on Ossabaw Island Foundation. We have three tabby cabins on the north-end Plantation. There's a huge story to tell with its connection to Pinpoint but were isolated and we need that website to be able to link to. Dr. Yarborough (Savannah State) after he looked at the exhibit and saw the turnout and responses he then said to Geechee Cundah that's the museum at Riceboro that we will give you all Adams Hall to put Gullah/Geechee Institute at Savannah State.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111243
Comment Text: Savannah is the largest Gullah/Geechee city in the entire State of Georgia. We probably have one of the richest areas for reported Yamacraw and Old Fort and Taberville and Tent City and Curry Town as being right now.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111247
Comment Text: You can't appreciate another history until you know yours but there was an attempt to really get into the school system to really share this and make it part of the curriculum. I really tried to be specialist , I did my part in trying to to infiltrate our rich history that we have and let everyone know that there is great appreciation. We need to have for it. But it is up to us to tell our story. We did have classes here in the old building the Civil Rights Museum. We opened it up to everyone but there needs to be collaborative effort of our persons in the school system. Not only did we do it for the Civil Rights Museum, we did it for the citizens because we worked in all of those factors that Mr. Law saw fit to really collaborate and have it established.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111248
Comment Text: But think at an early age you need to start training people. My sister and I were very fortunate to grow up in the rich heritage that we had. And we're not ashamed to say we're from Yamacraw. You know that type of culture you cannot get anyplace else.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111250
Comment Text: We need to educate the public and let them know what we have here in Savannah. And that's why I'm here, because I would like -- we have lost lot of things. You know this used to be West Broad Street and we had the heart. It was full of business. And we have lost the Stock Theatre, the Dunbar Theatre. We don't [have] anything to say this was black a theatre, you know everything -- because urban renewal came through. It just destroyed all of our historic landmarks. So, we don't want to lose anymore.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111251
Comment Text: I would like to talk little bit about education. What the Telfair [Museum of Art] has done in the last three years. One of the things that has come bubbling to the surface here in Savannah is

the history of urban slavery and the Telfair Museum has been very aggressive in terms of trying to reinterpret the Owens-Thomas House. & We've also added the walking tour of Reverend Andrew Marshall.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111253
Comment Text: And don't let me get started on West Broad Street, because grew up in hallowed Brownsville. And I'm still upset about why is not the name West Broad Street even under MLK.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111254
Comment Text: I first came here from across the bridge in South Carolina, Jasper County, a little town called Coosahatchie, I started out in Front Street Elementary School and moved to St. Mary's and got to Savannah and St Andrew& I remember the Star Theater, Dunbar Theatre. I remember summer movies especially at the Star, with bottle caps I remember double features and everything and the cartoon. I remember places like the Vanity Shop, little portal shops scenes and pictures in the windows.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111263
Comment Text: I just want to add perspective of someone little bit younger and someone who is graduate of Savannah State. Being we don't anyone else up here feel, I obligated to say something I'm actually not from Savannah but I've been here since 2002 and one of the first things that we have to do in freshmen orientation was visit some of the historical places in Savannah Telfair Museum the beach the Art Institute, some of those things. So I agree with lot of the education points that everyone has made. If you establish these places with the culture and you teach them and bring it back to Savannah State where were going have that in Adams Hall. Make it part of the students curriculum to learn who actually live here and who are not from here to respect the culture so that when we hear someone else saying it as younger person were not laughing.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111264
Comment Text: Turner Hodge Young Community Center located in Montgomery But again what some people don't realize most folks is going to say Sandfly, Pinpoint like those are the only Gullah/Geechee communities in the entire southern part of Chatham County Savannah or the Chatham County area. But folks don't focus on Montgomery and Montgomery is valuable part also to the Gullah/Geechee culture on the southern part of Chatham County.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111229
Comment Text: And now this structure is the Ralph Mark Gilbert Civil Rights Museum Annex. This is a new structure and were so happy to be in this facility. And every weekend you can see something happening going on and lot of it is tied to the drive and vision of22 the gentleman who is the Chairman of the Ralph Mark Gilbert Civil Rights Museum Board and that's Dr William -- Dr. Billy Jamerson.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111230
Comment Text: &Ft Pulaski has been involved with the Gullah/Geechee Corridor since 2000. It's our mission and our hope to continue this management process so that FOP staff can 20 continue to support the educational and interpretive programs that we give to our visitors that visit Savannah Tybee Island.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111231
Comment Text: I am saltwater Geechee woman, I will say hi Geechee I'm the founder and director of the Geechee Institute. It's been around for about 12 years up and down the coast of Georgia. My concern right now, I know it's a long journey and we as non-profit organization have been very patient. We understand the process that you're going through in terms of commissioners but one of our concerns right now is while you're doing the planning& but would you support us in terms of continuing to encourage the local government, county, city, municipalities to help us continue to protect what were losing everyday. Let me give you an example. If you stand on River Street in Savannah you'll see to the left of you the Trade Center and the Westin Hotel and to the right of the Westin Hotel is trees shrubbery and earth. The developers are very interested in that land to the right of the Westin and that land has cemeteries, three in fact, of Gullah/Geechee people. We go and we work we talk with The Heritage Foundation as well as others but it sure would be big impact if we could have our commissioners to stand with us through letters of support through John Barrows office and others that during this planning that we don't miss the mark, please, of continuing to preserve what were losing everyday.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111232
Comment Text: We as Gullah/Geechee always say when an elder dies we lose an entire library. When we keep losing our landmarks, cemeteries, developers knocking on our doors and developers that are building on top of cemeteries we must make sure that it doesn't happen anymore. Of course could go on and on and give you examples of Strathehall in Richmond Hill where they came in in the 1940s and 50s and they did not transfer those bodies those cemetery plots. They just built over them and they wonder you know how come it keep flooding and things.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111236
Comment Text: When you mentioned about the cemeteries earlier, my father my family were from the Bellinger Hill or Bellinger Hill as we say over there okay so have roots deeply embedded over there.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111239
Comment Text: & from the K to 12, want you to know Ft Pulaski offers &free programs through any school in educational programs that comes to Ft. Pulaski. What I'm telling you guys to do, if there's any volunteers that you know of in the Gullah/Geechee community that would like to come out and give us one day programs, two day programs,.. whatever they can offer to give to these kids when they're coming out not to only understand the history of Ft Pulaski, but the Gullah/Geechee connection as well.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110278
Comment Text: Were there any aspects of farming; you said as was done by our ancestors; that you want to make sure?: Well as they moved into that community they started with rice. But, of course, rice requires a lot of water. And after trying rice for a significant number of years, cotton became a cash crop. And after cotton, tobacco became the cash crop. But, of course, they grew vegetables and other crops, other items to sustain the family. Most of those families were self-sustained. And so we grow essentially the same crops that they did: sweet potatoes and corn, and vegetables. We simply continued the practice that developed in that community after the Civil War. And this is in a community called Burgess. And it's the Freewoods section of Burgess, which was essentially a black farming community. COMMISSIONER DAISE: How was the naming; do you have the naming of this community?: Yes. It was called Freewoods because at the end of the Civil War -- Now, of course you have to keep in mind the plight we were in as a people. There were 4 million people freed after two-and-a-half centuries of slavery, and freed with no land, no money, no formal educations, no credit; no established relatives to put them up for a while.

Simply freed and told: You are free to go. And of course they sort of wandered in the wilderness of freedom for a while. There was a lot of walking after the emancipation, well, not emancipation day, but after we were liberated from those plantations. There was a lot of walking. But there were four, there were three white persons, three white men, who sort of sympathized with the plights of those newly freed slaves. And those three white men made small tracts of lands available to some of the newly freed slaves along the Waccamaw River in an area that the plantation owners didn't consider suitable for farming. It was essentially savannah land. And so they made these small tracts available to some of the newly freed slaves. And the newly freed slaves called it Freewoods, because there was never slavery in that area. There were no plantations there and there was no slavery there, and so they talked about going into that Free Woods, two words, and over the years the two words were joined, but it became the name of that community and we've retained it to this day.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110279
Comment Text: I was born and grew up on Hobcaw Barony, which is a plantation about 12 miles out of Georgetown, The Rivers Plantation.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110296
Comment Text: And then we want to talk about, you know, and I'll show you tomorrow, you know where the fishermen lived and whatnot. We controlled all of the waterways and then Mr. Williams, we have his private license. And you know one thing: You throwing around that you been born over there. So was I, at 428 Broad Street. Right, Lilly?: 424, yes. 424, yeah, 428. Big Mamma's house was 428. So I'm all over Georgetown. I'm from this side to that side. My daddy people from, off of the Pawleys Island; my mother's people was off of the Maxwell Plantation. By the way, I do have my great, great grandfather's carpenter's bench. He was a carpenter on the plantation. I got an opportunity. And I could tell you any story about Grandma Williams. She was the only enslaved African that I remember. And we have her pestle, okay. So in Georgetown we have a lot of things, and these are Gullah things, too.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110341
Comment Text: When I was listening to the gentleman from Freewoods Farms, I started thinking about the economics of this whole Gullah/Geechee thing, and I think it's important that if we want for the young people to stay involved and to stay connected, they have to kind of figure out a way that they can make it work for them on a lot of levels, including financially. So the first thing that I thought about was: I wonder if they could grow indigo at Freewoods Farms. I don't know whether the soil is conducive to that. I'm wondering if I could go buy some indigo and dye cloth and have those types of things for sale so that people can come in and have it, you know, authentic indigo from Georgetown. I'm wondering if we can.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110342
Comment Text: I remember a long time ago before Benna Venna plantation was sold I went there to just look at it, and realized that the rice fields at Benna Venna were uncorrupted. If you had the manpower and you had the money, you could have started rice production there immediately because there wasn't any corruption to the rice beds. And so I'm wondering if there are really places like that where you can actually purchase rice or grow rice. I'm wondering how to bring things that are Gullah/Geechee to market. I'm wondering how to bring people to the stuff that we do in a respectful way, so that we don't see products in the airport that say Gullah/Geechee instant peach cobbler, and Gullah/Geechee instant bread pudding and all those types of things. It's because it was like a free for all on the term Gullah/Geechee that you see and hear people using it any kind of way, because there's no structure to it. From an economic standpoint, if we don't have any control over it then other people will take control over it and

say and do whatever they want to do with it. I remember having a serious conversation with a friend of mine from Indiana, who said I went into the airport and I bought all this Gullah cuisine. It's in this bag, and all you have to do is add water, and you stick it on the stove and you cook it. And I said, there is no such thing as instant Gullah food; that does not exist. He looked at me and said what you mad at me for? I should be mad at you, because if you know what Gullah food should look like and taste like, then why don't you do something about it? And then you take me to the marketplace to where it needs to be taken because I'm going to buy it. Because I was in South Carolina and I want something that says that I was here to give to my friends and to my family. And so if you don't do it, then someone else is going to do it.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111348
Comment Text: At the, one of my old friends told me that they were baptized at the end of Highmarket Street. COMMISSIONER GERALD: At the end? MS. RODRIGUES: In the back, by that, they call it Back Landing.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111349
Comment Text: What was the first church here? MS. RODRIGUES: The first church --- MR. WRAGG: Bethel. MS. RODRIGUES: --- in Georgetown County and it was put up and it's still --- UNIDENTIFIED FEMALE: Little Bethel. MS. RODRIGUES:--- Little Bethel on the Santee River Road. And the congregation was established in 1859. And they had a congregation of 1700. COMMISSIONER GERALD: Before --- MS. RODRIGUES: Because, see, on Santee Road you have all of these plantations there that connected to the Canal, and that was the first church in Georgetown County. Bethel A.M.E. Church on Broad Street was the first free church in Georgetown city.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111350
Comment Text: Well, the church [Bethel A.M.E. Church on Broad Street], the building is still there. The only thing from the original building, because it used to be two-story, is, is the steeple. And they still have the original furniture on the inside. They have not used the church for, for, for a while. And you've got about 11 plantations on the Santee River Road. You have a canal there that they advertise for Negro winches to help dig that canal.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111351
Comment Text: Santee River Road then is important to the history of the Gullah heritage.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111352
Comment Text: But, see, that area where she's talking about, they got about, they got about 11 plantation. They got about 11 plantation in that area, in the Santee area. COMMISSIONER GERALD: And --- MR. WRAGG: Between there, that's North Santee. See, you got two type of Santee on this one 17: north and south. This would be in the south, the North Santee area, where they got about 11 plantation right in that area. MS. RODRIGUES: Plus, the next thing here, and since we're in the Santee area, that's where the blacks owned plantations, rice plantation, and had some slaves' advocate. I mean they had slaves there, you know, was part of it. They were the Bellatis family. They were the Harris and --- MR. DRAYTON: The Collins. MS. RODRIGUES: --- and the Collins, the Mitchell. And, you know, we have a place down at Harris Landing. And some of the, some of those families from the Collins family still lives there in that area.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110208
Comment Text: I am originally from Carolina. Carolina was one big state and it was so large until they made it South; South and North. In Georgetown, South Carolina, where the slaves came in on the ship, at the town choir -- the town clock right on Front Street, they were sold all over the Carolinas, Virginia, New York, Washington, Baltimore; all over. People came and bought them from Georgetown, South Carolina, and Charleston surrounded by water, a seaport town. Jacksonville, Florida, Charleston, Wilmington and Morehead City, all over, and there were supply slaves all over not only just in the Carolinas but in Virginia, Washington, Baltimore, New York, New Jersey. They worked. They built this country. The black man built the United States. Do not be ashamed because I am not a Geechee but more than just come from one country. They came from Africa and all over and all over and different countries. They would split them because they would know -- so they would not know each other's language. So they split them and they divided them but the black man built the United States.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110211
Comment Text: What I would like to do is invite you all, each one of you, to the Atlantic Beach Gullah/Geechee Festival on August 14th and 15th, 2009. We are going to open up the museum and I get real fussed out because I am the Chair and this is my Co-Chair and her husband works with us. But we are going to open up the museum at twelve noon. We do everything pretty much at high noon. That is very significant for us as African-Americans. Well, the museum will be open at twelve noon. We hope like we did last year to have our quilting project where they actually do the quilting right there but we know -- I know that some of you might know but Vermell did a quilt for Michelle Obama. She was commissioned to do that and it was a wonderful experience.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110212
Comment Text: I am not going to make it a historical event other than to say that across the river as we refer to Brunswick County -- in New Hanover County, we always say across the river and there is a lot of history across the river. What I would like to see is naming the communities. Like you said Riegelwood, we might call it East Arcadia or you might say Columbus County and we say East Arcadia or you say Leland and we say Phoenix or Cedar Grove or Chapel Grove so we have names for these communities and the names of the communities become a lot of history of the community&. So that is what I would like for us to do. I would like for you to get those names or someone research those names that we have for our communities because now with all that we have done, we are losing those names and those names mean a lot to us.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110219
Comment Text: I am a member of this church, St. Stephens, also. I was not going to get up and say anything but I have not heard anything mentioned about this church, how the slaves -- I remember my grandparents would tell me about how they used to have to bring in bricks in aprons and help build the church and then the other members -- you know, family members did a lot of the cooking and they would bring it up for the people, the men, to eat and I did not hear, you know, as much said about how this place -- if you look around in the church, you will see all of this carpentry and all of the carving and they did this by hand and what I would like to see happen...
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110183
Comment Text: I am from Riegelwood, a/k/a East Arcadia, which is in Columbus County, and I am here with my sister, Cecile Bryant. I am a historian and a writer and she is the researcher and we started doing research on our family history back in '95 and it was so interesting that we just expanded it to the

community and what we found was that we were in a place that had been settled from the time that the Moores came from Goose Creek in South Carolina. There was Maurice Moore who was down in Brunswick County and his brother, Nathaniel Moore, got 6,000 acres that went from say, I guess, Northwest all the way to past East Arcadia. That was Columbus and -- well, Brunswick and Bladen County. Columbus County was created in 1808 from Brunswick and Bladen.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110184
Comment Text: Now, I still even though, you know, I was -- you know, I heard about the new corridor and everything. I am wondering now how -- how can you just, you know, say these people here are Gullah/Geechee when the Gullah/Geechee -- I think the pure -- you are looking at pure Gullah/Geechee from the original corridor or whatever; the coast of, you know, Sea Islands, Georgia, Florida, South Carolina. But when you think about it, the people in say like Navassa, they talk to me. They talk like Gullah/Geechee. There is people out near Lake Waccamaw, Hallsboro, Cherrytown. They talk like Gullah/Geechee. There is people over in Currie. They talk like Gullah/Geechee.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110186
Comment Text: If we are the descendants of the first Africans to come from Charleston when Maurice Moore, the Mosleys, the Swains, the Porters, the Graingers, the Daniels -- when they all came, they came -- they brought slaves with them and, of course, they were not all isolated where you could get a distinct Gullah/Geechee culture. What you got was people who settled other places and they had that core, that African culture, which is things like I was just talking about, okra and different foods, sweeping the yard. There is a lot of things that make the Gullah/Geechee experience a bit, you know, broader. It is not as pure as South Carolina but just as much African and where we were. I think that is what Gullah/Geechee is; African people being together where they are and creating -- creating a new culture that is rooted in their African experience. Now, I am from East Arcadia. We have got -- we have Croatian people there; the Grahams, the Blakes, the Boyds, the Lacewells, but we also had slaves and my -- one side of my family comes from the Lloyd Plantation. You all might have seen the stuff that I have written in, you know, the Star News covering the Lloyd Plantation slave cemetery.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110187
Comment Text: Now, every plantation along the Cape Fear River had a cemetery; a black slave cemetery. Every one of you have ancestors that came off of a plantation. There is a grave somewhere for ancestors. I was lucky enough between my sister Cecile Bryant and I to have Mayor Willis here who gave me an 1863 slave schedule from the Lloyd Plantation. Well, from the Northwest District of Brunswick County.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110188
Comment Text: So you have all of the plantations and the slaves from where we are in Columbus County all the way up through Northwest. I do not think -- and Navassa so when you think about the Gullah/Geechee, you know, the corridor, we have to be a bit more creative and think about how we can all -- we have to help -- we have to define ourselves as Gullah/Geechee. We cannot use the same guidelines or the same things that the people in South Carolina and Georgia and Sea Islands. We have to have our own and when -- after the rice, there was the fertilizer factories and that created a culture you would not believe and also where we are, we have - you know, we are right on the Cape Fear River so we have the shad festival and shad fishing. We have people that make nets so I am here just to have a little input. Not to change things, you know, or detour or anything but I just wanted to make everybody aware of and not get too, you know, narrow in your thinking of what Gullah/Geechee is and where it is&

Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110189
Comment Text: Everybody has moved, just about, from Wilmington. &. Or there is people in Wilmington who have names that suggest they come from Pender County. They come from over in Burgaw, Atkinson, Currie, Kelly, Rocky Point, so there is that Cape Fear River and there is those plantations and there are those people so I just want to tell the Commission that my sister Cecile and I, we have over 100 hours of videotape. We videotaped the elders starting from '95 and so we have a lot of stuff that if we go back now and look at it, we would look at it -- we have not really done that, looked at it through a different eye, you know, where you are seeing things and hearing things that did not mean anything to you back then but it means something to you now.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110192
Comment Text: I am from Pender County&. I understand that these are the areas for the corridor but my question then is how about Pender, Columbus -- what is the other...Bladen. Are they also a part of this? Part of it is. None of Pender is up there. Look at Pender. Do you see how it is...Well, see, if you are talking Hampstead, Hampstead is -- in Pender County, you have the east and the west side. You probably have a great amount of people who are Gullah/Geechee background. She mentioned Currie and that is not -- that does not include that area. You are encompassing Hampstead, the east side of Pender County, not the west side. MR. ALLEN: Her question is about the inclusion but also expansion. In the legislature where we are now with you all in the management plan, it says through your conversation as you just did, if we come along or it is brought to our attention other places that are suitable and that could fit into the process, then they can be added so, again, like Mayor Willis said, if no one never got up and said that, that would have never been a part of the public dialogue, okay, so by you saying that now, now that is in the public dialogue and to be transparent about it, south of here it says St. John's County. For those who may not know anything of black history, north of St. Augustine in St. John's County is Fort Mosaic which was a marooned colony that was by people of African descent who traveled -- who traveled from South Carolina not by Highway 17 or Interstate 95 or by the Intracoastal Waterway but they made themselves and journeyed themselves to Fort Mosaic. We realize, just as you pointed out, that should be included. When we were in Florida, that was brought to our table and we understand the process so just as they said that in Florida about this area, what you say here tonight is in that public dialogue of inclusion.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110193
Comment Text: I am from Pender County from the Long Creek community. At at least three of these Meetings, I had mentioned the exclusion of Pender County for the record. I cannot get my people out of Pender and New Hanover County. Pender was created for political reasons. It was a part of New Hanover County until 1885. My grandfather grew rice. We swept my grandmother and my great grandmother's yard with yard brooms so the Gullah/Geechee experience is wide, it is broad and as Ernestine explained, we are people who adapt to where we are so that our experience might not be exactly as people who were enslaved on this -- on Sea Islands. We are unique to where we are but that historical African memory is passed down generationally; always has been. All of us have had grandmothers, grandfathers, who told stories of how it was in the old country or in the old home place or wherever. We have that. It is as valid as any research that anyone outside of our experience has ever compiled. It tells me who I am. It places me in my culture and in my family and in a place so once again, I do not remember you being at that Meeting, the last one I attended, Mayor, but I am asking again that Pender County be included. My family is in Currie. They are in Wilmington but we cannot leave Pender County out if for no other reason than that technically and politically, it would be incorrect. Pender County was New Hanover County until 1885.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110194
Comment Text: I live in....the northwestern part of New Hanover County. Historically, Rock Hill Plantation and Cassidy Plantation were located there. I just wanted to say in terms of what I would like, I would like for the group to come up with some kind of strategy to get persons to create some awareness in the fringe part of the county. You know, I personally because I am sort of a student of history make the extra effort to read, go online and find out information but for the average person, he is going to have to be educated a little different so I would like in the future for you to consider getting some dissemination of information to the churches and maybe do some promos on the radio stations that we listen to. And secondly, I do not want to lose my train of thought but I would also like for you to think about, if the funds become available, having some persons who would go to these various areas outside of the City of Wilmington with a pre-dated time and interview persons.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110195
Comment Text: I am also -- my mother's maiden name is Grant and she comes from a little town. If you read the sign, it says Chin-qua-pin but when you look at it -- when you hear the natives, it is Chinq-a-pin. One of the problems, I think, in this area when you are trying to communicate with people that they are, in fact, part of the Gullah culture, they do not realize that in many cases because they do not speak Gullah. Now, I did not realize that I was half Gullah because my wife always said,"My people are your people," until she asked my mother who was at that time ninety-two years old if my grandfather and great grandfather grew rice next to their tobacco farm and my mother gave her a history of their growing rice and that anointed me as half Gullah. But the other thing is that the young lady mentioned the Moores coming here in the late 1720s. When those Moores came, they brought over thousands of enslaved Africans from Goose Creek. Goose Creek is in the heart of the Gullah culture. So that was the beginning. That 1,000 or more was more enslaved Africans in North Carolina at that time so when you look at that, when you look at these rice plantations that are around here, that is where that Gullah came from; Gullah/Geechee. Now, we need to clear up a misunderstanding. It is not the Sea Islands that is the Gullah culture&. All right. You see that map here? This is the Gullah culture; Gullah land. These little lines down here are for Charleston or not Charleston but Port Royal, St. Eligius and Beaufort. In 1720 or even 1730 when those 1,000 slaves were brought here, there were only fifty-two slaves and 145 white folks in that whole area from Beaufort up to here.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110201
Comment Text: ..(W)e are here representing the Old Town -- the Aboriginal Old Town Historical Society. How is everybody doing? It is amazing how we are all connected. My brother told me just a few days ago that he came from South Carolina and he saw these ladies out there braiding the sweet breads. Even my hair, even the braiding of my hair, is a Gullah/Geechee art that we have not mentioned tonight so I took a tobacco and I sat down and I braided my hair. It took me two days to do it but this, as well as eating rice, is part of our heritage. You know, the question was what do we want? What do you want? One of the things that I have asked for -- and my brother and I, we are constantly talking. I see one of my professors from UNCW in the house. What I am looking for is more black researchers out in the field. I heard Miss Mary say that we want to claim this for our own. We do not want white Europeans to redefine our history to us. We want to be on the front line telling the story and rewriting the history books and I know a lot of you all in here tonight want to see those history books rewritten. We want our history in those history books.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110204

Comment Text: I know Miss Elizabeth -- on Seabreeze and how Seabreeze lost their land and that is a story that needs to be told. I went in and I talked to a lot of the elders whereas when we went to Seabreeze, there was a young female caucasian lady there. Now, Seabreeze was our playground. We partied down in Seabreeze when they had the piers and the fish and the shrimp. We partied down there. Now, when we went to do the research on Seabreeze, we had someone that did not look like us redefining Seabreeze to us and that was a problem for me but the other thing that I wanted to say was that researchers -- I graduated from the University of Maryland with a Sociology Degree and I cannot find a job for the life of me in North Carolina; for the life of me. And for some reason, it seems that if we, you know, do not look a certain way or we do not talk a certain way, then we are not going to get the jobs and so these are some of the things that I am asking as part of this program as far as the Gullah/Geechee program is that -- we have a son in the New Hanover County school system and they are doing that research project that some of these young kids go back into the community, record this history, put it on tapes, put it on paper so that we will have a written history.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110205
Comment Text: &(M)y community is Cedar Hill which is now part of Navassa. I was born and raised in Cedar Hill but I guess my -- both of my grandfathers came from Bladen County so I am in the Geechee Corridor but I am up here for -- I am not up here for free things&& But there is two things that I would like to see us preserve in my little community of Cedar Hill. One is there is a church there; an old church. I heard it was moved from back in the woods where the cemetery was and the second thing is Cedar Hill Cemetery, okay. There was a church called Rita Chapel, AME Zion Church. I am quite sure you know of that church. It was moved from out of the woods up to the road there and it is in fairly poor condition but I would really like to see it preserved. The other thing I would like to see is the cemetery where the church was moved preserved also. Those are the two things that I would love to see this project preserve and I think it would recognize my community very well.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110171
Comment Text: ..the reason I love this Gullah/Geechee project is because it is a combination of my whole entire life. I was born on Greenville Loop Road and we had a seafood business and a shoe repair business and most of the people in here are related to me. After talking to many of the people here, we all have something in common. We are all cousins by blood and by heart.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110173
Comment Text: The Moores; Moore's Battle Creek Ground. My uncle is Leroy Moore and he lives on Moore's Road so it is a big history here.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110175
Comment Text: As a child, I traveled to South Carolina and saw the rice fields and there were fish and shrimp in those areas.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110176
Comment Text: I want to recognize our Civil War black soldiers, okay, because we did fight in the Civil War on both sides, okay, so that is part of our history that is not included, okay. As a matter of fact, my grandfather, the one that adopted me, is buried behind Zion Chapel, AME Zion Church, on Greenville Loop Road. He was a black Confederate soldier, a spy, and he is buried behind that church that he and his father built.

Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110177
Comment Text: First of all, I am from the Old Town Plantation. A lot of us might not know what Old Town means. A shrimping town; Brunswick County. That is the frontier. It was the first county in North Carolina. Clarenton County, 1664. A European named John Drissell sailed from Barbados and he came at the mouth of the Town Creek. They also had slaves which I am aboriginally a descendant from that area. I would like to introduce Reverend Moore. This is his playground too. He is ninety-one years old. His grandfather and nine more black men bought 1,000 acres which is located right here. We have a 300 and some year old cemetery down there and right today, we cannot get to it.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110179
Comment Text: Also, when we talk about the plantation, it was known as a plantation all along here. Old Town Plantation, which is Old Charles. Like I am referring you back to Old Charles, 1664. The Europeans and the Africans and the Indians sat. The Supponos; Supponos. The Supponos could be Tuscaroras but the Supponos -- my father is a direct descendent from the Indians in East Arcadia. He told us that his forefather was standing on the west bank of the Cape Fear River when the European came ashore. Now, tell me that is not history. That is beautiful because if you do not know where you came from, you do not know where you are going.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110180
Comment Text: I am a builder. Look up. Go to Charleston, go to Savannah or go to Wilmington to the historic district. Guess who built the buildings; them beautiful buildings? Our forefathers that could not even read or write. That was a disservice but when God is for you, the Devil cannot be against you. We used to use -- they used string lines as my father said; angles and cuts. It is beautiful. Also, I want to mention to you about Sunny Point. It is the largest ammunition depot on the east coast. It was a plantation they called Marsh Springs&..Our forefathers lived all along there...but the U.S. Government came in and removed our forefathers but leased the land from Sprunt for a dollar a year for 100 years. Show me the justice. We got a historic museum that (inaudible). It is called Moore's Chapel; AME Zion. That is his grandfather. Great grandfather, 1874, and it is still standing. By free men. Like I say, this is the man's, Reverend Moore's playground. You have got sawmills that still exist today, pitch, tar, turpentine. That was our thing. That is true history. (Inaudible) The European and then later, it was the rice plantations.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110154
Comment Text: As a matter of fact, if you follow Highway 17 all the way down and look on the side of the road, you can see evidence of Gullah/Geechee people you are from. Well, Scotts Hill. Let's look at Scotts Hill all the way down to Jacksonville right down the sides of the roads and you can see them.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110155
Comment Text: We have put in places that are somewhat specific like Freeman's Beach and Freeman's Beach might have been of historical significance. If I had my way, I would put in Harry's Barbershop because, you know, that is where I spent a lot of time (inaudible) as a considerable number of Gullah people who have had a variety of experiences.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110156

Comment Text: My great grandfather was a runaway slave from the Manigalt rice plantation. He ran away and fought in the war. Once the war was over, he returned to South Carolina. He became the auditor for the City of Charleston. He served in the South Carolina House, he served in the South Carolina Senate and he served as Vice President of the Republican party. Of course, at that time, that was the party of Abraham Lincoln and not Jesse Helms. So I feel very proud of my heritage. My grandfather finished at Avery Institute in Charleston and he went on to Clapton and eventually moved to North Carolina. He first moved to a little town in Columbus County called Elbow, North Carolina, where he was the Postmaster and operated the General Store. He met my grandmother there who graduated from Williston. Not Williston; Gregory. Gregory North Institute in 1892. She left Wilmington to go to Columbus County to teach in the Spaulding group schools and she taught in schools that had no (inaudible) and that is where my grandparents met and eventually came to Wilmington and my grandfather founded the Cape Fear Journal.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110160
Comment Text: The second recommendation is to follow up the 1983 North Carolina Department of Cultural Resources exhibit and programs; The Negro Main Street Wilmington In Retrospect with Project Director, Historian and Author, Flora Hatley ofRaleigh. She is with St. Augustine College which is, as we all know, an HBCU so once again, we are making a recommendation that we look at what we have done in our community.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110079
Comment Text: &specifically in this school in an auditorium named for Ms. Willie Mae Hardy who is here with us tonight.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110080
Comment Text: How many of you attended Peck High School? Okay. How many of you think Peck High School deserves to be recognized as historic site? Write it down.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110082
Comment Text: MS. JENKINS: Many of you are here tonight because you want to stand in for family member who was fisherman or shrimper Do you think that the waterfront deserves to have some type of recognition monument that talks about those people who went out on the oceans sometimes weeks, months away from their families? P36/L1-16 MS. ASHTON: But the little church where John Kennedy was married -- MS. GOODWINE: Yes MS. ASHTON: -- on Cumberland -- MS. GOODWINE: On Cumberland Island. Yes ma'am MS. ASHTON: It's such a beautiful structure MS. GOODWINE: Yes ma'am. MS. ASHTON: And it has been part of our world history really -- MS. GOODWINE: Yes. MS. ASHTON -- But have been concerned every time see it because nothing is there to indicate the fact that it was built by black minister.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110084
Comment Text: ...with regard to him saying about any type of historical building that was here during the time we were coming up, such as the crab houses, shrimping. We headed shrimp here, cleaning fish. I don't think they're going to be coming back on 1st Avenue or 1st Street, because they're already talking about having condominiums and all down there so that's one thing I don't think will be coming back, which was interesting. Young people don't know about heading shrimps and picking crabs, nothing.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110087
Comment Text: I have have a book about -- predating my father's family and -- it's blue book. It's called The Frink Family. He was the first -- he was captain of pogy boat. Since the l940's but the Coast Guard required them to have license in '73 have his license here and also an acknowledgment from the Government that he was confidential observer in the second World War and had to go -- so his --his license -- it was requirement in '73. But his license allowed him to bring boat from Maine all the way around to port off of Texas and he used to take them through the Intracoastal Waterway. Also we had three fish mills there in Old Town, one was Quinn, one was Corbett and one was Smith's. Smith had plants all over North America and South America, even in Peru.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110088
Comment Text: &One of the things I thought was as young black girl before integration going to kindergarten at Ms. Carey Copely's house and know that's her niece that spoke earlier and that house should be historic site, if it's still there. But she was very loving person and just you know did lot for building our self-esteem as children.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110089
Comment Text: The other thing thought about was the Blue Moon Cafe or whatever.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110090
Comment Text: And next to the Blue Moon was Masons filling station -- gas station and remember Mr. Mason and Mrs. Mason and -- you know and believe that maybe they had something to do with both of those places next door to each other.But that was -- thriving business And the last one is, I remember going the post office and seeing Mr. Johnnies Shoe Shine shining shoes.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110091
Comment Text: Huff and Battise is the funeral home that I know to be the very first.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110093
Comment Text: Mr. Allen: (About his father, a minister) He tells the story of how he led the march to Peck High and went to Peck School when he started (school). MS. GOODWIN: What was your dad's name andwhat was your mom's name? MR. ALLEN: My mom's name was Rosalie Allen and my dad's name was Philip -- James Phillip Allen -- Allen -- Reverend James Phillip Allen. He was minister and stuff but I can remember that and my brothers could tell you lot more.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110095
Comment Text: So what -- now that's where my peoples are from - out there in Nassauville. But then over in Fernandina we had Hoopersville which was down on South 5th Street which my family was the major residence down there so think Hoopersville I remember seeing maps. It used to be on themaps in North Florida when they come down to Fer-- Fernandina and Nassau County street maps. Hoopersville used to be on there. But now those maps are long gone so -- but do think that the area should still have some signs or street signs that says Old Hoopersville or something of that nature so just wanted to pass that on. I wanted that to be part of the record.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110096
Comment Text: My name is Emma Virginia Dove Grant. The thing that wanted to say my father was great in the community. My father walked allover Fernandina When it was time to vote my daddy went from house to house from door to door. He was well-known People used to come to the house and ask him who to vote for, Mr. Dove. He would tell them. He helped lot with the city commissions, he helped with Peck High School. He helped -- got the principal here in Fernandina He helped with the gym. One thing they made mistake. The gym that was here was supposed to go at the other school and when they made the mistake they couldn't change it. I was little girl but recall it and that is how you-all got the best gym. My father travelled all over. One thing about it he was distinguished man. Ms. Ashley knows my father quite well. He was born in 1900. He owned two boats one was the Katherine F and the other one was the Big Lady -- UNKNOWN SPEAKER: Shrimp boat or -- MS GRANT: Yes, both of them was shrimp boats. One thing about it he was very, very great fisherman. When he came in the people --all of them knew that he would give the family a mess of fish and shrimp and crabs and on and on. Also have brother he's 89 and he fished himself. He travelled up and down the river. He went to campeeches (phonetic) and when they had freezer boats he was one of them to help the fishermen's to learn how to do the shrimp so that the shrimp could last. One thing about it or I want to say that my father also -- when somebody got drowned he was -- they were blessed because my father could -- go around and he really took his boat different places so that he could find the drowned person. We are very proud of Mr. Dove and would like to say that something needs to be done in his honor. Thank you. (Brother's name was Harris Dove, Sr.)
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110083
Comment Text: Franklin Town which was located beyond the plantation
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110076
Comment Text: Amelia Island Museum of History
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110102
Comment Text: But we met at Howard Auditorium in Georgetown for the same reason, because it's a monument; it's a site.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110104
Comment Text: And as people visit the Corridor, then they would be able to understand the stories of Conway people or peoples around Conway: Bucksport, Cochran, and people who came to this area to work in the pulp wood and the turpentine industry.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110111
Comment Text: Tell us about the T.B. camp. Well, over there where you call Mooretown ---up on Grainger Road. That camp, that house was there before we'd get to Mooretown. How did you get to go to the T.B. camp?: You would come to a path if you was coming up, it wasn't on 378 then. But if you was coming that direction, you would go through a path. And through that path you would, you would go to this great, big, it was a big ole' house, and it had some rooms in it. Is that like a hospital?: No, it was the house. But they had beds and it was right behind, not too far, that school. That's Whittemore Elementary School?: Yes, back that way. And you went through a path to go to that house. And then the next station was Mooretown. Who worked in the house? Did they have nurses and doctors?: They had Ms., what the

lady name? I forgot her name, but she, she was a, I would call a practical nurse. She was there sometimes and she had some buildings right there by Ms. McCoy. You're not talking about Ms. Spain?: No, not Ms. Etta Mae Spain. Ms. --- John McCoy. John McCoy house and those houses. This lady wasn't one of those nurses or anything that had some houses right down in there. She worked there, and who else worked in that place? Sarah Lloyd. Annie Griggner. Yeah, Annie Griggner; that's who it was, Ms. Annie Griggner. So she had some houses and she used to rent the houses out. And she was one of the nurses would go to that building. Were they all black people?: Yeah, it was black, all was in there were black in that building. And then you'd walk right by that building and the next spot was Mooretown, then Graingertown. So Conway was divided into towns, little communities?: No, it was communities. Just like Conway over there was Mooretown and over on this side was Graingertown. I was wondering if the patients volunteered to go or if they were sent there by someone acting as a doctor?: They were sent there. Dr. Stalvey, who was the doctor then? There was Dr. Stalvey and I can't remember all them people now. It was Dr. Stalvey and Dr., now what was his name, was the other doctor? The dentist was Dr. Rutledge. And the dentist was Dr. Rutledge and Dr. Stalvey and, because Dr. Stalvey had a office here and he had a office to Bucksport. And if you, if they had test you and you had tuberculosis, that's where they would send you, to that building. I guess they had a place for whites somewhere else?: I don't know where the white was, but I know all that was in that building was black.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110112
Comment Text: In the Rains Community, my grandparents, grandfather, Joe Bernie White, he owned a lot of land in that area. And it was told to me that he owned land from Rains all the way down to Galivants Ferry. He even gave the land to what is now Bethlehem A.M.E. Church. So that was one of the, that's the, you know, one of the older churches in Marion County, A.M.E. churches. And a lot of the land on the, cross 501 also belonged to him and my grandparents. I don't know what happened to it; we don't own it anymore. But the church is still there and it's still a part of the community, Bethlehem A.M.E. Church. And some of the family members still go there to church, but most of them have died off and now the younger children are going to different churches. So that is a part of our history that was in the Marion County or in the Rains Community. They used to call it 41 and what else did we call that area? And I never lived there, but we just went and visited there. And their first, my grandmother was also one of the teachers there, Eleanor White was her name. And she was one of the first teachers in the Marion County area, and everybody called her Ms. Eleanor or Ms. Baby. So those are two, I guess some good information from the Marion County area.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110113
Comment Text: They say the Gullah people named the town Rains because it rained. They were trying to build a railroad track, and they couldn't ever get it built because it rained the whole time.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110114
Comment Text: That's the other thing: Are there communities that are named as Rodgerstown for Gullah/Geechee people like the Cochrans? Anybody know anything about Cochran and the Cochran family out there, Toddsville? I see the Woodburys here. AUDIENCE MEMBER: Tinker Town. COMMISSIONER GERALD: Tinker Town. Ms. Ladson was telling us about all the towns. Conway was comprised of towns.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110115
Comment Text: Well I just know it's, the name of it's Tinker Town, which we renamed after Mr. Tinker Pertell. So he lived there a long time and then they just called it Tinker Town after him.

Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110117
Comment Text: Ms. Annie Grate. I remember another lady; her name was Parmley, but they were midwives. I don't, seemed like Ms. Annie was one, but I know Ms. Parmley was a midwife. And they used to live, like she said, it was a road. You go behind where Rose Hill Cemetery is; it was a road. And when the lady, young lady would be going into labor, you would have to walk through that long path to get here, then she'd have to come back to the lady that was in labor to have the baby. It wasn't going to the hospital. There was no babies born in the hospitals back then, you know, so I know a lot of bits and pieces but I won't try to put it all together.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 78 **Comment Id:** 109400
Comment Text: 1)It is critically important to identify the Francis Marion Forest and the barrieer islands of Cape Romain National Wildlife Refuge as key natural resources areas in the corridor; 2)Identify Tibwin Plantation within the Francis Marion National Forest as a prime candidate for one of the main hubs in the corridor.

Correspondence Id: 9 **Comment Id:** 97287
Comment Text: Language, food, ideals, clothing.

Correspondence Id: 82 **Comment Id:** 109414
Comment Text: 1) The spiritual traditions, rituals, music. 2) The arts and crafts. 3) Herbal medicine.

Correspondence Id: 1 **Comment Id:** 97245
Comment Text: Language, heritage arts, landscapes.
Organization: Hampton Plantation State Historic Site

Correspondence Id: 72 **Comment Id:** 109368
Comment Text: Land, culture and tradition, and the history.
Organization: Not Just A Hoe

Correspondence Id: 46 **Comment Id:** 98760
Comment Text: General culture or way of life. Continued accessibility for all.

Correspondence Id: 18 **Comment Id:** 98517
Comment Text: The three things I think that we should protect and preseve are Language ,Crafts and Land Retention.
Organization: Sea Island Foods

Correspondence Id: 49 **Comment Id:** 98783
Comment Text: The language; folklore and legends, and landscape (tidal coast and marsh).

Correspondence Id: 58 **Comment Id:** 109286
Comment Text: I think we should be able to name the different crafts. Example: sweetgrass basket making, net making and the different kinds of music.

Correspondence Id: 4 **Comment Id:** 97265
Comment Text: 1) Language; 2) Skills; 3) Roots

Correspondence Id: 6 **Comment Id:** 97271

Comment Text: Food, agriculture, rice, indigo

Correspondence Id: 6 **Comment Id:** 97272
Comment Text: The language, storytelling, cultural artifacts (sweetgrass baskets, shrimp nets, etc.)

Correspondence Id: 11 **Comment Id:** 98415
Comment Text: 1) G-G language; 2) G-G people's role in creating what are now historic - important parts of the "look" of coastal South Carolina; 3) Reality of slavery and segretation.

Correspondence Id: 12 **Comment Id:** 98421
Comment Text: Food, music, economic impact - rice - plantation economy - skills
Organization: Hobcaw Barony

Correspondence Id: 106 **Comment Id:** 110018
Comment Text: He then said when we were outside, he said he remembered walking along West Broad Street and he said it was the aroma. The aromas were the things that got him because he started talking about all the restaurants on West Broad Street. That's when I told him, I say, that's what you're supposed to say that inside in the Meeting.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110027
Comment Text: The stereotypical thing got out. Does anybody want to talk about the first black church in North America, you know First Bryan and First African, but what happened, they never got out about the other locations. That's a part of what's going on. When you are looking at some of the maps in some of the areas, folks are pinpointing where certain things were. So that's also one of the things, especially Montgomery, PinPoint, Sandfly wherever you were from.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110028
Comment Text: Sister Vaughnette is here on MLK Boulevard, that's West Broad Street and Anderson. There was a free men building that was over there, but it's now being wiped out, being torn down. No one in the city pretty much knows about that. And it's because people are not talking, not sharing.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110029
Comment Text: We know that the oyster factory, you know, they got plans for the oyster factory here. That needs to come out. What's going on? What do you remember about the oyster factory?
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110030
Comment Text: I'm the President of the PinPoint Betterment Association, also of President of the Ossabaw Heritage Association. The heritage □□ Ossabaw Heritage Association was a group that was organized by a group that was invited to Ossabaw Island by Ms. West about two or three years ago. And our journey back to the Island, it was the first time for many of us, and a lot of us grew up on the Island and remember the old days on Ossabaw Island. I can't tell you a lot about Ossabaw Island, because I didn't grow up over there, but the PinPoint community, we're working diligently to preserve our heritage. As a matter of fact, the PinPoint Community was one of the first in Chatham County to be recognized as an historic district, and in addition to that, we have an oyster factory in PinPoint.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110031

Comment Text: As a matter of fact, there are two oyster factories in PinPoint. The first oyster factory in PinPoint was built and organized by John Anderson -- John Anderson, my great-great-grandfather, which was from Liberty County. And -- say again? Yeah. The Andersons are still in the community. The Harris Vaughn Crab Factory was bought out by a corporation from out of state. They paid a million and a half dollars for the piece of property, on the waterfront, just off of Moon River. And it is one of the concerns -- of my concerns that the PinPoint community, which the future of PinPoint with these people sinking that amount of money into the community, and we don't know exactly what direction they want to go in with our community.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110032
Comment Text: There's so much about PinPoint. On the historic side, we have the historic Sweetfield of Eden Baptist Church. That's a church that's an off□shoot of the Hinder Me Not Baptist Church that was organized by Ben Bond, Sr. on Ossabaw Island.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110033
Comment Text: We have several baptisms sites in PinPoint, and I was telling my friend, Jamal [Commissioner], I can remember many of my family members, and my children and I am, when we were baptized into the church, it was a must that before you get your right to fellowship, you had to go in the wilderness and pray for 30 days and 30 nights. For me it was kind of difficult. I couldn't watch TV. You couldn't sleep in your bed. I mean you didn't have all the comforts, but you had to be uncomfortable. And before you was accepted, you had to have a dream, and you had to tell your deacon or whoever about your dream. And on that dream, you would be admitted into the church. You just didn't get into the church and say I'm a member of a church. Serious ritual.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110034
Comment Text: And we have several baptism sites in PinPoint, where individuals weren't baptized in the swim pool. They were baptized on the ebb tide or the high tide and that came like once a month or every 30 days. And I think the reason for that was, when you got baptized the high water would wash your sins out. But in addition to all of that, you know, the crab factory, the cemetery, the Hinder Me Not Baptist Church, PinPoint, we □□ and danger, even though we have the association, we organized trying to slow the momentum down of the growth around us, construction, and we're reaching out to the Gullah/Geechee corridor, because as a part of this corridor, we have a lot to offer as far as the history of PinPoint, the history of Montgomery, Sandfly and White Bluff.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110035
Comment Text: And I'm just thrilled to be a part of what's going on in Chatham County right now, because with PinPoint, it's one of the last predominantly black communities that's on the waterfront that's still owned by black people, you know.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110045
Comment Text: And again, my main concern right now is what's going to happen with the old AS Vaughn oyster factory.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110074

Comment Text: As much as I possibly can [when working in the school system], I try to weave history, you know, and the culture, and the comments I get over and over again is that one, the students will say I never heard this before. I talk about the history of Savannah as much as I know. I talk about history of Georgia and the Carolina as much as I know, and I connect that to African history, you know, and they'll say I never knew. I, you know, am a tour guide. I formerly worked at the Owens□Thomas House. It is one of the only sites in Savannah that the slave quarters and the service basement is up for view, and most of the educators and the students know nothing about it and they study Georgia history. And here Georgia history is just sitting right downtown and they know nothing. The teachers don't know anything about it. So by purpose, I would just say a lot times when we're doing a schedule, you know, I'm working at the Owens□Thomas House that day. What's the Owens□Thomas House? So that's my opportunity to tell them what it is, you know. So, you know, blow□by□blow it just comes back. It just bounces back. She's working at the Owens□Thomas House, even though they haven't been there, they know what it is. So we've got to find some viable ways of weaving education in this, in terms of the youngsters coming up. They don't know these stories, so we got to find ways.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110049
Comment Text: Okay. My question is, will this commission do anything about the Holocaust of black people that is right here in this county, for anyone who goes across the bridge to go to Tybee Island. There's not even a plaque there to let you know that the creek that you're crossing, the name of that creek means quarantine station, that we have ancestors buried probably up on the Highway 80, and there's nothing even there to respect them. There's not even a plaque there for them to say that we were actually there. We have people today that are still profiting off of the wealth of the 1860s, because I know for a fact I am still in shambles from 1860, so I know someone is making money.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110052
Comment Text: I hang out at a place called Geechee Kunda. I am also the co□chair of the Georgia Geechee council. We are glad to be a part of this Meeting. And I must say that it's commendable that the commission is reaching out to find out some sense of direction from the people. But I think we need to go back a little further than that. I think that we need to go all the way back to Liberty County, during the inception of this whole feasibility study. You were asking what should we do and how should we do it. I did a survey in Cross Roads and Byer Bay and Sand Hill in Liberty County, and no one from the study ever came there. Liberty County, this is where two thirds of the generational wealth that still exists among the wealthier people in Georgia came from. Okay. So I think with all due to Jeanne, I accept Jeanne as an expert. I know Jeanne has worked hard with us people here, so Jeanne, you Geechee. We accept you, but I think that we need real representation.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110062
Comment Text: So, you know, that's □□ and where is the brother that talked about the graveyard. I spoke with Cullen Chambers, who is the head of the historical society on Tybee about that. He was before they started the Chatham County Historic Preservation Commission, and Mr. Haynes and I serve on that commission. He talked about □□ I asked him about this cemetery, the slave burial ground. It's nothing short of that. And he said that the sign □□ you can see the sign coming over to Tybee. There's a marker going over there □□ going over to Tybee, I mean, but I've never seen it, but there's no sign coming from Tybee. And so I asked him at that Meeting on record, you know, what about the slave burial ground, and he said, well, it's a private owner. Well private, you know, who's Mr. Private? What's his name? You know, we need to find out those kind of things. When they tell us it's private property, what does that mean? If it's private property and there's a slave burial ground there, it's no longer private property □□ it becomes something of interest, you know, to this community.

Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110063
Comment Text: And Lazaretto Creek does mean pest house, and that's where □□ it's Italian for pest house, where they off□loaded them. If people tell you that slave people came into those docks down on River Street before they were dropped off on Tybee, they're wrong. And they often talk about it being on the west end of Tybee □□ Tybee now has a north end and a south end, and you never hear about the west end. Where is that, you know?
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110064
Comment Text: So it's a lot of that, and the same thing out here at Montgomery where, you know, we have the cemeteries that are in with the churches, and that's a fortunate thing, but again the upkeep of these cemeteries, the history. There's one, Sweetfield of Eden that is, you know, that is kept up by the church there. So, you know, those are things that we definitely need to preserve on.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110068
Comment Text: And one of the things that what happened with regard to Tybee [Island], that historical marker was taken off of Lazaretto Creek. A lot of folks would go fishing and move the marker. Some of us went looking for the marker and then it was a struggle. And it's on before you get on Tybee. So yeah, they removed the marker. That becomes one of the things.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110015
Comment Text: Ossabaw Heritage, so this is all a part of it, but I wanted you to come to Montgomery. This was a very special request of mine, because I do love this place [Turner Hodge Young Community Center]. And it is something that is here for the community. I will tell you, you picked up some of its history when you came in. It was built in roughly 1947, '48 for and by the black people who lived in this community. And it has been reinventing itself year after year, and most recently five years some of the members of the community took it on again. And we have had renovations, and they ran it for three years, and now we're back at another point. We're being considered for a little red school house by the board of education, while they're cutting they're adding, so this might be a good thing to. No school bell will go on the top. This used to be the EOA Center at one time as well, but it's open. It's for this community. We're about to dedicate a new playground in the back. Mr. Haynes is the President of the Montgomery Community House Association, and he helped □□ with his help, we were able to get this equipment in the back. So I'm really proud of it and I welcome everyone here.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110016
Comment Text: We've even have a church across the street that will marry, if you want to get married. We've got everything. That's Beulah Baptist Church, and they have been our neighbors through all of this, and they go back as far as the Bond family coming over to PinPoint.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110017
Comment Text: Now we're amongst the people. But one of the things that happened, and one of the myths with regard to our culture and our history, that when they talk about Gullah/Geechee culture in Chatham County, the focus is on Sandfly, PinPoint. Tell folks huh□uh. You have Montgomery. You have Grimball Point. You have Isle of Hope. And even when we will be at Isle of Hope, you see a lot of our culture leaving. In addition, you have Wilmington Island, a lot of our culture leaving. Also, we have

Tybee Island. There are a lot of folks don't realize, that's why right now one of the things at the civil rights museum, one of the gentlemen left out of there.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110055
Comment Text: On the question of property taxes in this area, I said earlier my grandfather came here in 1928. I live down the road, and I'm third generation Montgomery. Property taxes are closing in on us, to answer the question. It's almost to the point where it makes you feel like you're just working for taxes. I was talking with my mom just recently. She had the refrain, death and taxes, that's what certain. What has happened in Montgomery in particular this was the heart of the black community. Now we're surrounded by homes that are a lot more expensive than the homes that we built initially. Fortunately for me, I'm right next door to the Montgomery Baptist Church, which will never go away. They would go there to buy horses in 1890, and on the other side of me is what was the heirs property. It's cut in three pieces. I don't know what's going to happen. It could be developed. I could come home one day and all the woods next door to me could be gone. And the property taxes keep going up. We had a family who was living out here Whitfield Avenue about three years ago. And all of a sudden this family was gone, and three houses, maybe four were built in the place of that one house, and those houses each were valued at $250,000. So imagine what happened down the road where I am. It just keeping happening, and that's one of the ways that these black communities are losing their homes, because you can't afford to own your house. We own the house. We own the land, but it's the paying to stay on the land. I think that's a valid question that Mr. Haynes asked about the heirs property too, because I've looked for at least 10 years now for each one of those heirs. And they're only two. They're usually □□ and I love this □□ they say they're up in New York. Well, where? And then when you contact them, they don't want to sell it to you, because it might help you do something with your property. But if somebody other comes along, they will sell it. And they will sell it for whatever they will pay for it, and not even for what it's worth usually. So there's a lot of that that goes in our communities, and we need to seek out people who look like us to sell them our property. If you've got some property to sell, look close. Get your relatives together, get them to buy it. That's what we used to do. That's what used to happen. I think it's important that we all talk about this. Maybe the commission can help us, especially with that whole concept of property taxes and that.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110056
Comment Text: So anyway, when you talk about sitting on the water having life on the water, around in the Brunswick area, let's look at St. Simons. The entire St. Simons has been taken and ripped up, ripped away from the Gullah people who were living there. I know one lady, you know, Kadezah still has her piece of property there. And they are doing everything to undermine paying a good money for that property. She's like the last little piece of property that black folks have on St. Simmons. And then I look at the ocean and the port, which I believe all the blood that runs in that port, in Brunswick and in that area, I think these are the kinds things we need to talk about seizing. We shouldn't even have to pay a lot this stuff. This stuff should be rededicated back to us as native lands to be rededicated. These lands are clearly ours. And I think that should be in the record, and there are other areas as well all over just Georgia. I can't speak for South Carolina, North Carolina and Florida, but good God Almighty, I'm just saying here I wanted to put those words, Brunswick and St. Simons and Harris Neck into the record in terms of land that really should □□ is clearly ours, not to count the whole swath of the corridor, but that's □□ that's a bigger conversation we can always have.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110022
Comment Text: You talk about Tybee Island. Tybee Island is white people right now. You're talking about the places that you grew up in these various islands and so forth; these places have been already gentrified. You can't even preserve them. The blood is running through and nobody is even the

commenting on it. I think the commission has to have serious goals and not frivolous ones. I'm not prepared to have plantation life celebrated, and people coming up and down this corridor to look at people weaving baskets and playing out a plantation play.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110024
Comment Text: I want to preserve all of Savannah, since that was built and occupied by so many of our peoples, and I'll tell you, Savannah is one big site, you know, that kind of thing. I'm being a little bit not sarcastic, but I'm trying to highlight the point. So I hope that the commission is going to seriously be serious about it.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110026
Comment Text: Then I basically had to force her when the Georgia Sea Island Festival was going on, which is always in June, to come up here. And it started storming. We rode around. I had her take a shot of the First African Baptist Church. I told her, we got to get out to PinPoint Sandfly, but because it was storming, so again what occurred is that our story in Chatham County did not really get told.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110036
Comment Text: You heard Johnny Mercer sing about Moon River, but PinPoint have one of the best views of Moon River in this area.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110042
Comment Text: But on the serious side of PinPoint, we also had a Rosenwald school in PinPoint, and those are some of the areas, the historic sites that we would like to try to preserve within our community.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 14 **Comment Id:** 98440
Comment Text: 1) People on the land, in their communities, not all moved away; 2) Language; 3) Crafts.

Correspondence Id: 66 **Comment Id:** 109327
Comment Text: a) Waterways, Vegetation, Language. b) The entire area.

Correspondence Id: 92 **Comment Id:** 109470
Comment Text: People, land & history. We must keep samples alive so that the next genaration can learn.

Correspondence Id: 100 **Comment Id:** 107757
Comment Text: If you go into our graveyard out there [Wesley United Methodist Church], you would find that although this church was started in 1869, youwill not find anybody that was buried in this churchyard up until 1932 or 1933. The people that belonged to this church was continually being buried at the plantation graveyards. There are about six graveyards within five miles of this church, that people were being buried, one right across the road, over here at the airport. So about 1933, they started burying people here.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107805
Comment Text: They were in the Moving Star Hall. And then, at Moving Star Hall, they started gathering people around and they start talking about where they're going to get money from and how

they're going to raise money. So they charging everyone 25 cents per Meeting. And with that 25 cents, they started raising the money in order to pay the attorney for -- who shot this, who defend this young man. And in so doing, Mrs. Septima Clark then was working -- she had lost her job as a teacher on these islands. And she was now working in Tennessee, with Miles Thorton. And she came home. And my father helped her to drive back to Tennessee. When they got there, they started talking about their achievements and some of the things they had done. And as they were talking, they start talking about the United Nations and -- because it was United Nations Day. And as they talked about the United Nations, they just started going around the room and said, What do you think about the United Nations here? What do you think we should do? When they got to my father, he said, Maybe the United Nations is a good thing, but I got a more immediate problem. We got people on Johns Island -- and that's what he named, Johns Island -- who need to register and vote so they become citizens. Many of them cannot read and write. We need to start some kind of adult school. And from that Meeting, those people from Tennessee, Mrs. Septima Clark here, Bernice Robertson, my sister Ethel Grimball, and they all started an adult education school. First, it was at the Moving Star Hall, then St. John's School was moved from where it was to where it's at now. So that building become vacant. They had it up for sale and a group of people bought that building, start calling it the Progressive Club. And from that two-story building, two-teacher school, they started having Meetings in there and started raising money and started doing other things. And, eventually, they went back to Tennessee. And they got some money from groups and some other people, and they came back and built the building that you saw down there in the late sixties. That was about 12 years later. And they started having schools down there. And they had people came in from Mississippi, Alabama, locally, and all over the South. And they started teaching adults how to read and write. And they took that method that was started here at the Progressive Club and went all over the South, as far as Dallas, Texas.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107766
Comment Text: But the first Meeting I attended here at Wesley Methodist Church was led by Esau Jenkins. And I came to many Meetings and I was always amazed at how wise and how good he was. My brother, William, had a church on Wadmalaw, an AME church. And my uncle, Herbert, I believe at that time, was pastor in Greater St. John, down on Bohicket Road. I learned a lot from them, but I can say that I learned much more from Esau.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107771
Comment Text: I never realized how rich the culture was until I left. Because I couldn't wait to leave. And when I went to school in California, I learned in sociology and history in UCLA about the Gullah culture. And when they started getting closer and closer and closer, and when they finally got to Wadamalaw Island, I was way down in my chair. It was not something to be proud of, to be appreciated. And one of the reasons, I think the primary reason, is we didn't know what we had at that time, didn't know how rich it was at that time.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107787
Comment Text: One thing we are going to do, the USDA, in 1939, the Soil Conservation Service started taking aerial photos. They take them every ten years. But they got them dating back to 1939. One thing that's real interesting, I don't know how many of y'all are familiar with Fort Trenholm over here on the airport. It was built back in the Civil War . . . I just finished reading a real interesting book the other day on Morris Island and all, and what was going on with it, and the battles that happened there and Fort Sumter. And it was real interesting because it covered a lot of what happened on James Island and Johns Island and all. But Fort Trenholm was built in the late, mid -- late part of the war. Well, back ten, 12 years ago, the aviation authority started clearing up some land here on the airport. Well, the contractors took the

bulldozers and started clearing away part of the trees around Fort Trenholm. Well, we got a hold of some people at the aviation authority and put a stop to it. And on Monday morning -- there was an article in the News and Courier on Sunday. . . I called the boy with the Soil Conservation Service, Dwayne Magnum. . .Because one of things, the contractor and aviation authority, they just wanted to bulldoze the trees so they could get federal money, FAA money, because they wanted to expand the airport. And they wanted to bulldoze the trees and Fort Trenholm, which is part of the history of the island. Well, the contractors and the aviation authority said, Oh, these aren't Civil War hard work. They were built probably in the 1940s, during World War II. They couldn't have been built by hand. They had to be built with draglines and machinery. So Monday morning, I called Dwayne at the Soil Conservation Service and said, How far back do your photos go? He said, 1939. He said, I was thinking about that when I read that article in the paper Sunday and it was quoting you. So I went down and got a picture from 1939. We had a Meeting with the aviation authority and the contractors. I walked in there and put the picture down on the table and said, All right, this picture was taken in 1939. Y'all want to claim that this fort was built with draglines during 1944? That's not true. You got a picture from 1939 showing what it looked like. And you've got to remember, this was built by hand, by labor, back in the 1860s. So we were able to work on keeping the bulldozers out of the fort and destroying it by these aerial photos.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107790
Comment Text: I [Dwayne Blake] am an eighth generation descendent of a woman identified as Harriet, who was an old woman who was enslaved on the East Hermitage Plantation on the Argyle River in the Savannah River. Now, plantation records identify this slave woman in 1849. And they show that she died in 1853. My family has descended from this Harriet. And my extended family still resides in the rural communities along the South Carolina coast.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107791
Comment Text: This evening I [Dwayne Blake] speak to you as a representative of the Blake-Manigault Club of Johns Island, South Carolina, Red Top area. This is an organization of the descendents of Lydia Manigault who was born and raised in slavery. In 1887, Lydia Manigault purchased 25 acres of land in the Red Top area for $400. Eight generations later, we have organized to honor her legacy, preserve our heritage and perpetuate our family. Before her death, she made sure that her children and her grandchildren understood her wishes: To preserve the family by preserving the land. Her mandate to them was: Never cut the land. It is for the unborn generations. The Blake-Manigault Club represents the owners of 44.5 acres of land in Red Top. And, as owners, we would like to address this Commission. We want you to understand that we realize our heritage is much more than an expanse of land. Our heritage is encompassed in values and social practices that have sustained our family for over 120 years. These are the values that led Lydia Manigault to work so hard in slavery without compensation and in limited freedom with little compensation. These are the values that led Lydia Manigault to give us such a firm foundation for our family. The land itself is an economic base for our family's unity and mutual support. In our Meetings, as a family club, and other gatherings, we have sought to specify and understand the values and customs that help us to remain united as a family and point toward the future we wish to sustain. These are just some of the values and customs: Number one, faith, church, family, land, community, education, work.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107794
Comment Text: But I am the author of this book here, Wadmalaw Island: Leaving Traditional Roots Behind. This is the first and only book that I know of that's written from a Gullah perspective. If there are other books, I would really like to know. So would the historical society. Because I haven't seen too much on Wadamalaw at all.

Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107795
Comment Text: And at every Meeting I attend, I always tell the people that Wadamalaw is a separate sea island and a separate entity. And a lot of people think that if you give $50,000 to Johns Island, then you've satisfied the needs of the people on Wadamalaw. And that's not true. I came home and I became the president of the Wadmalaw Island Citizen Improvement Committee. And also I wore a double hat, two hats. I was also the chief executive officer of the community center.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107796
Comment Text: There's a lot of history on Wadmalaw Island. For one, we have a tree on Wadmalaw Island. To the people on Wadmalaw Island, it's more famous than Angel Oak, the Bore Hog Tree. You don't hear anything about the Bore Hog Tree. They cut the Bore Hog Tree down about 12 years ago. That's right, they cut it down. Because some limbs was falling and it was decaying and rotten a little. Same thing happened to Angel Oak. But what happened to Angel Oak? They called tree surgeons from around the world and restored the growth of Angel Oak, but they cut Wadamalaw down. So that's what I kind of wanted to share with you.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107798
Comment Text: This book here [Wadmalaw Island: Leaving Traditional Roots Behind], I have a distributor, Sandlapper, in Orangeburg. And they pretty much sell my book all over the state. But in the Gullah-Geechee corridor, you won't find this book here too much. The Gullah-Geechee people, they don't -- it was at Penn Center, at one time. You'll find Ms. Stringfellow's book. And if you look in Miss Stringfellow's book, the one she wrote about four years ago, this whole book is in the back. You wouldn't see nothing but Allen Mitchell, Allen Mitchell. And if you don't believe me, I have a copy in the car. Because I'm the type of guy, if I tell you two and two is four, you tell me to prove it, and I can show it to you. The same thing with the gentleman, a professor emeritus Heninger (ph), from the University of North Carolina. They plagiarized my work. He bought two copies of my book, but they didn't ask me to use my work. He gave me credit for my work. If you look into the back of it, you see it. But neither one of them asked me to do it.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107799
Comment Text: I [Benjamin Dennis, IV] was born west of the Ashley. All of my family are from Cainhoy, Clements Ferry, Daniel Island, which a lot of people don't know, people are from Daniel Island. But my great-grandfather, he was born on Daniel Island, I think 1906, 1908. It was a farm land. He -- I'm nervous. MR. ALLEN: That's okay. Take your time. MR. DENNIS: I'm here to represent my granddaddy. He sits down with me all the time. Because for me to know who I am as a man, I got to know where I came from. And just to sit down with him and to talk to him about my grandfather, I mean my great-grandfather, my great-great-grandfather. My great-grandfather was the only way to get off that area. He owned the ferry boat coming from the area, taking everybody downtown. I don't know any of the older -- I don't want to call y'all old. But there was a fertilizer plant downtown called 81 (sic), back in the days that everybody used to work -- from Cainhoy used to go downtown and work. But my great-grandfather was the only way to get off that island. He had a 60- to 70-foot -- I mean, 60- to 70-passenger ferry boat that took people from Huger, from Cainhoy, to the city to go to work. My great-great-grandfather came from off the boat. We don't know if he was bought or if he came as a free man from the Caribbean. He bought 22 acres of land for 50 cent, back in between 1910 and 1915. Twenty-two acres that he bought. And he passed that down to his son, his sisters, his -- his daughters. And that went to my granddaddy. And all we have now is an acre and a half. That's my granddaddy's land. That every other week you have

somebody come in that area, come to my granddaddy's house and saying, When you going to sell the land? We give you $900,000 for the land. Money don't mean nothing. It's about heritage and about where you're from. My great-great-grandfather was the one who left that for his grandchildren. And my granddaddy leaving that for his grandchildren. And I told my granddaddy I would never, never sell. We got a Palmetto tree on my granddaddy's land that he had since he was little. That Palmetto tree got to be 20 feet in the air. It is a big Palmetto tree. And I say that's representation of the growth that you've been through.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107807
Comment Text: The thing I [Mr. Jenkins, son of Esau Jenkins] just want to say is that that Progressive Club is at a state that after that part of the era was over, the roof fell in. It's just a brick wall there now. And we have worked with the Preservation League and we got it as a historic site. Because that's the only building now standing in the South that started off as a civil rights building, and it's still there. So we are asking for as many help that we can get in getting this started.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107808
Comment Text: Although I [George Freeman] live in Mount Pleasant, I feel that really I'm at home tonight because as far as my understanding is that my mother, not my mother -- well, my mother's mother, my grandmother, was from Johns Island. I don't know if anybody in here ever have heard of Maggie Horry, but that was my grandmother's name. And my understanding is that she lived on Johns Island and married my grandfather, who was from Goose Creek. And how they got together, I don't know. But, anyway, in 1900, they moved to Mount Pleasant and bought land in what we call Six Mile right now. And he started a farm with about 20 acres. And as Mr. Heyward stated earlier, about heirs' property, although they were a little smarter. My grandfather was a little smarter because he broke it up into the kids, each of his kids. But, right now, all the grandchildren live on that 20 acres today. So it's still the whole family thing.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107777
Comment Text: The culture on the sea islands, Wadamalaw, in some ways, was very different than the culture that was thriving in Mount Pleasant, Johns Island, James Island. I remember when folks from Wadamalaw, my father, his family, when they would come to town, there was -- they'd come on a bus on the weekends to spend money. And the bus would drop them off by Edwards Department Store. You know where Edwards is, on King and Morris Street? Then they would disburse, do their shopping, and then go back to the island. Now, when they came off that bus, now you want to see some colors. A rich culture, a rich culture. But at that time, very insular. And they were allowed to be insular because of lack of infrastructure, meaning bridges and roads, water, sewer. And now that's beginning to change. Now developers are beginning to put a lot of pressure on folks who live on the land. And title to the land, in a lot of respects, is suspect. By that I mean, they live on land that is heirs' property. And if you've heard that word before, it really means land that belongs to someone who is deceased. And you wouldn't ride around with your great-grandfather as the registered owner of your car, would you? Well, they live on land that is titled in the name of someone who's deceased, and that person has been deceased for a long time.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107793
Comment Text: I was born in the last street section of Wadmalaw Island. And at the age of 2, 1945, the storm blew our house down and my mother took me to the City of Charleston to live. Graduated from Burke in '61. Went on to Allen University after that. Vietnam, three times. Then I spent the last 25 years in Philadelphia. And I graduated La Salle University with two degrees.

Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107811
Comment Text: But I came out here tonight because my thing is that one of the things that we don't talk about that much is education. I believe someone was talking about it just now, about how they educated themselves to be able -- Mr. Jenkins -- educated themselves so that they could register. One of the things that a lot of people don't understand is that during slavery, we weren't allowed to be educated. And we've only been in the educational arena for about 150 years. But a lot of the schools that we had back during that time, especially in Mount Pleasant, have been destroyed. The only ones that are left now in Mount Pleasant are the ones that were built in the fifties. And I don't know if you were listening to the news recently about the school board putting Laing Middle School up for sale. That was my high school. We're trying to save Jennie Moore Elementary. And one of the reasons we want to save it is because we feel we don't have a location in Mount Pleasant where we can save all this history or either educate our children of all this history. And we feel if we have Jennie Moore Elementary, we can do that. But the problem we have is that the school board is planning to sell Lange, they're planning to tear down Jennie Moore, to build a new school. We don't have any problems with new schools, but we would not like to see that school just torn down. Because just as we're talking here today about buildings that were built back in the 1600s, 1700s, 1800s, in the year 2020, if we were to save Jennie Moore today, that would be a real old school that we could talk about, where the descendants of Africans were able to attend. And this was during that time when we had separate but equal, in order to keep schools segregated. So that was one of the main things about the school that will be destroyed.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107812
Comment Text: If these schools [Laing Middle School and Jennie Moore Elementary] are destroyed, that history of the separate and equal will be destroyed. So I'm here to mention it to the Commission. But I'm here to mention it to you also. Because we would like people throughout the county to understand that this -- the school in Mount Pleasant is not just a Mount Pleasant school. The school belongs to everybody in Charleston County. So if we have your help to help save it also, that would add to us helping to preserve Jennie Moore. So if we can get you to respond to the school board members, that this is something that should be saved, that would help us a lot.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107813
Comment Text: But, anyway, I just wanted to say that I'm so proud of the Gullah-Geechee Corridor. I do remember when I went to school, when I went to college in Tennessee -- and one of my colleagues is here -- I was a little ashamed to say I was from Johns Island because here we were told that we spoke bad English and so forth and so on. But when I went to Tennessee, the students, many of the students there, when I told them where we were from, Johns Island, they would ask, Well, what island is that? You know, Is that in the Caribbean or where? I said, Well, we're on Johns Island, right in Charleston. You know, I never said I was from Charleston. I was from Johns Island and so forth. And I learned to be proud of my history, especially here in Wesley [Wesley United Methodist Church]. Because this church here has always been the type of church that helped us, they nurtured us, and helped us to be proud of who we were.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107816
Comment Text: Lastly, I want to call you -- I want to invite everyone to the Sea Island Cultural Arts Festival. This is our 17th year. It's an annual cultural I can't even talk. It's a festival that is held each year. It's always the second Saturday in September. It is in front of the Hermina Traeye Nursing Home, which is now Island Oaks Nursing Center.

Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107817
Comment Text: And I [Easter Hines Laroche] do remember Fort Trenholm. My mother used to always talk about that. Some of her children were born there, my brothers and sisters, Fort Trenholm, by the airport.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107819
Comment Text: My grandfather fought during the Civil War, was a Civil War veteran. The land that all of us, my mother and her siblings was born on, was in his name, Captain C. Gibbs. His name was (inaudible) Gibbs. We got together and made that property a family cemetery. We have our own family cemetery now. But my grandfather was buried in Buell (ph) Plantation. The Savannah Longs, those developers, are -- we was cleaning it up. There is hundreds of graves back there, in Buell, Civil War veterans, World War II veterans, World War I veterans. And back then, some of them -- well, some people had tombstones, but most of them had just the plate, or some favorite things that they put on the grave or a wooden cross. But there is hundreds of graves back there. And we are locked out, where we can't go back there to maintain the graves, the cemetery.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107823
Comment Text: And like that cemetery back in Buell, I would like for each and every one of us who is able to work together, to preserve that cemetery.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107824
Comment Text: Another one, the playground in Red Top, that was the first school that I attended on the Old Charleston Road. People older than I went to that school. But the school burned down later on.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107825
Comment Text: We went to school to Denmark, South Carolina, area trade school at that time. Now it's Denmark Technical College.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107827
Comment Text: But the school district, we would like for them to turn that property back over to the Red Top Improvement Association because, you know, that is so rich in our history. People older than I went to school there. And it's there. You know, we don't want that property to be selled (sic) to some developer and they build it up and we're using it. We would like to have it for the Red Top Improvement Association.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107828
Comment Text: We're a diverse group [Friends of McLeod] of over -- of probably about 800 individuals that got together to save and preserve McLeod Plantation. And I have got our vision, it's called Pathways, that I would like to give to the Commission.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107829

Comment Text: And they're in here. And if you could give them to the rest of the Commission, I'd appreciate it. It's a DVD that explains a little bit about what we're doing and about McLeod Plantation. McLeod Plantation is one of the most intact sea island plantations on the East Coast. It's been preserved, mainly due to its been encapsulated because Mr. Willie McLeod, who was the owner, or descendant of the owners of the sea island plantation, he loved his land. He wanted to preserve his land. And he only sold the land, part of -- partial pieces of land to keep the other land intact. We have taken up his cross and we want to continue to preserve McLeod Plantation. We want it to educate the generations to come about the history that is so much a part of McLeod Plantation. McLeod Plantation dates back to pre-Columbian. It goes through the Revolutionary War, antebellum, the Civil War, the reconstruction, civil rights and on after that. We've seen it, in my lifetime -- I'm -- I've lived on James Island all my life. And I have seen it go from people working in the fields to the people living in the slave cabins that were free, but yet still working on the plantation, and then seeing all the slave cabins just shut down. And it's really encapsulated in time. What we would like to do is open McLeod Plantation to the public. We would like to ask the Commission to help us educate the public by putting McLeod Plantation on the Gullah-Geechee heritage -- cultural heritage trail.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111121
Comment Text: If y'all will agree with me, if you can collect -- not a commission -- but a small search committee within a community that can go out and pull these artifacts from people home, these stories from people home, bring it to the table and then present it to y'all, we don't -- I don't have a problem because I feel like you have a lot to offer, but we also have a lot to offer you too, because we live here and we know what's here. And the quilting mills are about two miles from my house on either side, got two, and nobody knew that. They're still preserved. It's still quilts. Nobody knew that until recently when I pulled the story out from my bag. I said, oh, you know, such and such a person is right across the road there. And I was able as to direct this person there, but that's something we should have written. We should come to the table. We have the greatest port right here in McIntosh, Darien, Georgia. None of this has been exercised because it hasn't been heard. So if we can get somebody to act on our behalf, in the local communities, to pull this information together, I'm sure you will be great, greater and greater.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111123
Comment Text: And I've seen the pressure that these communities are under, the land pressure. And I've seen -- I mean, I don't mind, you know, preserving the irons and the quilts and all that, but we have whole communities that are under great pressure. And land question is very, very pressing on all of our communities. These communities should be named. They should be documented. They should be preserved, not just -- I mean geographically preserved, not just getting a quilt here and an iron there, but Briar Bay needs to be regarded as a Gullah/Geechee community -- MS. ROSS: It is. MR. KADALIE: -- but it needs to be -- because in Liberty County we have got a lot of it all up and down the Chapman River and Briar Bay -- MS. SUMPTER: Say that again. MR. KADALIE: -- Homestown, Chapman, Riceboro, Briar Bay, Retreat - Retreat Community, Peter King Road, Cross Road, Sandhill, just all of them. And these communities are up and down, and down -- I had a chance to drive off 17 to go back into Buck Swamp. Do you know Buck Swamp? They're under tremendous pressure. They're being pushed all the way back. There's still people there, still hanging on there. There's people still hanging on there.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111127
Comment Text: I went because I went representing a forgotten white woman named Lydia Parrish who started the Georgia Sea Island Singers, and I began to get up and do portrayals of her. Nobody remembered, they didn't remember that she was married to one of the most famous artists in America, that she lived on St. Simons, that she brought people to the cabin there. I went and read her papers at

Dartmouth and how much she cared about recording the songs. So then that led to my finding out about Robert Gordon, who came to Darien, Georgia in 1924. He wasn't an academic person. He was from Harvard, but he'd been at Berkeley, but he got the idea that he wanted to come. He'd been in Ashville, North Carolina, and wanted to come record songs in Darien, Georgia before the Lomaxes, really I think before Lorenz Dodge Turner. And so in 1924 for two years he lived out at the ridge. He went around with his car with the celluloid in the back getting people to sing the songs. He went on to found the Folk Life Museum at the Library of Congress. And you can access it, and you can hear relatives announcing these different little communities that have been forgotten. And they will stand up and say which one they're from. And they have been able, with the marvel of technology to take them off all the old celluloids. So I feel like the music that came and was saved out of this part of the country is in an important part of the Gullah/Geechee story.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111128
Comment Text: I also feel since I wrote a book on Hofwyl Broadfield Plantation, and have since taught to the woman who was working for the DNR at the time they put together the program - we had lunch on St. Simons -- and she said to me, we were talking because her work at the moment has been to help make PinPoint and Sandfly to get their applications in as National Trust areas, and Patty DeVoe said to me, Sudy, Ms. Athelia would be shamed if you didn't tell the other story of Hofwyl. And the other story of Hofwyl, of course, is the African Americans who worked there. And when you go back and you look at Dr. James Toup's will in late 1840s, he specified that no slaves were to be sold, that they were to find out to how to raise the money, it took nine years or eight to settle that estate. John Cooper came over from St. Simons and put the estate back in the black and families not taken apart. And so there's so much history that we don't know. There's some really good things going on. I know we can get upset with the university, but we've been become a four year college here. We have the resources of the University of Georgia. I was up at the library the other day. I was telling them how I feel the Gullah/Geechee corridor is one of the most important things that has happened to coastal Georgia.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111129
Comment Text: And we need to get past, and I'm not being ugly about this, because I understand quotas and all of that, but we need to get past arguing about how it's set up. Let's get on and get these quilts. They've got an exhibit of Gee's Bend quilts down at Jacksonville this very minute. We may have quilts in McIntosh County that are every bit as good as those that have been all over the United States.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111131
Comment Text: Likewise, we have two churches in our area that are the celebrating their 150th anniversary, and I don't think anybody -- anybody is doing anything about -- the sign fell down this week. It's lying on the ground. It was founded in 1859, the church on St. Simons, the African Baptist founded in 1859 before the war between the states. All of this is history that we need to make other people know.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111135
Comment Text: And my usual complaint and something I would like for the commission to see how they can do is without land there is no Geechee/Gullah corridor. And at the rate the land is going, there will be -- all of this will be in a museum, and you can collect and view and see anything you want to by paying. There were 20 men who met with the Secretary of War, Edwin Stanton and Major General William T. Sherman. The 20 men were ministers and community leaders in Savannah on the 12th of January 1865. The resolution that they formulated was put into place the 16th of January 1865. That included lands from South Carolina, from Charleston, to the St. John's River which included, which this commission does not

include St. Augustine. This was known as Special Order 15. If you will look at the Geechee/Gullah corridor right now, it is -- 50% of that corridor is Special Order 15. In 18 -- 16 -- 1526, 34 years after Columbus came here, you had your first black revolt in the Pee Dee River area. So if you go from 1526 roughly to 1865, we're looking at 350 years. You add 50 years for reconstruction which I don't think is over even today because I'm still suffering -- from it -- my ancestors were put up under. So I'll just say 50 years, give you 400 years. What I would like to see the commission doing, since we cannot get our 40 acres and a mule, which I think they should be working toward, but is to see 400 years, which I don't think is very long, that people who are Gullah culture or heritage, who have land, that their land is preserved tax free for the next 400 years. Any land or any product that comes out of the Gullah culture should be -- nothing that comes out of here, out of any other area should be able to carry the label Gullah or Geechee. You can do it for the onion. You darn sure can do it for the culture. We have stuff coming from China. We have stuff here that has Gullah and Geechee on it. They're not Gullah. They're not Geechee.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111139
Comment Text: Now, something was mentioned about St. Simons. How many people, blacks on St. Simons? They have to go to their black church coming from the mainland. We want land.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111152
Comment Text: I left here when I was five years old, because I was born in Harris Neck. The government came in, took over the land. They didn't put in a school for black children. And my parents thought that I was bright. They thought that I was reading. I had memorized many books. I don't want to bore you with my biography, but I went to Savannah and then New York. I don't know this place. I've been back here about a year and a half and I'm very disturbed. I studied anthropology at Columbia, did my field work in Nigeria, and I'm very disturbed by the lack of authentic information. Because, you know, there's a notion that black people feel that they can trace ancestry. Can't do it. Up in Yale, they're trying to do it with DNA. You go to Nigeria, you walk around and if you don't open mouth they think you're Nigerian. You go to Ghana and you open you don't open your mouth -- I know that people think that I'm Nigerian because I look very Nigerian. That's what -- and I did my field work in Nigeria. But what disturbs me is that it's not about where you came from. It's where you're going. And the whole notion of whether or not you're from Sierra Leone, you can't prove it. They are now going to be able to prove it because they're now -- have DNA. And you are going to be able to say, see the thing about Africa is those communities were not static, you know. So somebody sold me over to Ghana, or I went over to whatever county and you can't tell where I came from, because the Africans also sold slaves. They were big slavers. They -- our people sold us. So when you get up and say, I'm from Sierra Leone, I'm in a church and I was about to say something and I realized. And I come to this church. I realized I was about to say it.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111159
Comment Text: I can relate to what the young lady was saying about Praying for Sheetrock because I lived in that area. And I lived with a particular lady who would lay on her bed and pray for sheetrock to finish her block house, not a cabin but a block house. Matter of fact, I visited her many a time because actually the person that formed the Darien which is now the Darien Shouters, she was that was her mother. So I knew a lot about that, and I know how the trucks used to wreck on Highway 17 and we got good shoes and everything else out there. I know about the accidents and that sheetrock came from there.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111164

Comment Text: I'd like to say it is about us doing what we can to right the wrongs that resulted of our enslavement here in America, and not just on the islands. The islands are exotic, but we have the existence on the mainland too that's even more isolated, because -- because of the exotic nature of Sapelo and St. Helena and a couple other; they rush right past the piney woods and swamps and coastal plains to get there and left us to be our African selves. But it is all about us working, the African people, and the buffer people working together to realize that we are not the underclass because of some shortcoming, and you are not the privileged class because of some inherent superiority, but because of your willingness to do a terribly wrong thing to another people.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 118 **Comment Id:** 109923
Comment Text: Language, customs, stories handed down through generations.

Correspondence Id: 121 **Comment Id:** 110377
Comment Text: And I want to apologize, I have not really been getting out to everybody that there is a museum starting here in Bluffton. And it's being housed at St. John the Baptist Church, and it's 103 Pritchard Street. So I would like to say to the corridor that we would really love for you to adopt us and help us, help us with this project that we're working on.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110378
Comment Text: Mitchelville was a town established in 1862 on Hilton Head Island by Union Army General Ormsby Mitchel. General Mitchel felt that the former slaves should be learning how to live as free people. And for the first time, the freedmen were paid for their labor. They were given lumber on which to build a house. Streets were laid out. And one-quarter acre lots were picked. All of this was on a field that had been part of the Drayton Plantation. They had elected officials, laws addressing such things as community behavior and sanitation. Taxes were collected and a school was built. Compulsory education for all children between ages six and 15 was enforced. Northern missionaries came to teach these schools. This was the first compulsory school laws in South Carolina. There were three praise houses or churches built. There were about 1,500 residents of this town and most of the black population on Hilton Head Island is descended from these 1,500 citizens. The mission of the Mitchelville project is to secure the funds with which to create a living replica of this town, depicting the life and times of the former slaves. This project will require the acquisition of three acres of land that is located in the exact place where the original town was built. We respectfully ask that Mitchelville be included in the Gullah-Geechee Corridor.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110383
Comment Text: Also, on Sunday, October 18th, we have a Daufuskie Island Lowcountry Festival. This would be our sixth year.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110385
Comment Text: &there's also another problem we have, our kids not knowing who they are. Our kids are not identified as Gullah-Geechee, not even something from the Lowcountry. You ask them their family, they really don't know who some of their family is. I would really like to see the corridor also help the family tree, families get together and find their family tree. Because so many does not know their family tree. And I think that is very sad. I sit with my mom, who is 86 years old. I'm the author of two cookbooks. But in my cookbook, I talk about stories. Because I could not have written these books without the stories that I grew up with, how they -- how we planted the seeds and grew them and farmed and everything.

Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110386
Comment Text: & The reason I'm here, as president and CEO [of Native Island Business and Community Affairs Association and the Hilton Head Island Native Community Association], is to let you know about -- I know we had y'all make your presentation at our Freedom Day event, which is a part of our Hilton Head Island Gullah Celebration. & (O)ne of the activities or initiatives that we do as a part of the Native Island Business and Community Affairs Association, which I will refer to as NIBCAA, is the Gullah -- Hilton Head Island Gullah Celebration, which we've been doing now for -- we're going into our 14th year. And what we're definitely interested in doing is having that become one of the main events that is promoted and also sponsored, if you will, by the, by the Gullah-Geechee Heritage Corridor. We have -- one of our missions with the Gullah celebration, as you probably well know, is to definitely promote, protect and preserve the Gullah culture. And that's something we've been doing now for going on 14 years. And, basically, we try to showcase all aspects of the culture, you know, in music, food. Many of the people in here have participated, many of the -- let's say the protectors and preservers of the culture, we're well aware of and have worked with us through the years in preserving the culture. So we definitely want your, your support with assisting us in continuing to promote and showcase the culture.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110358
Comment Text: We'll jump to another area: Local cemeteries. Some of you, as you drive to Hilton Head, you go through a little island, you probably don't pay much attention to it, called Pinckney Island. It is not public to many persons, but Pinckney Island has two old, native cemeteries. There are two of them over there. And most people don't even know they're there. I certainly hope the corridor will, will help, in some way, to allow those two cemeteries to be identified and allow families throughout the country, wherever they might be now, to be able to come and visit there. As far as cemeteries on Hilton Head, we're having some challenges there, too. And we certainly hope -- I can mention one, the Talbot Cemetery, for example. The new residents of the area surrounding the Talbot Cemetery, not all of them, some of them, have challenges of the vehicles taking the remains down into the area and turn around and come back out; it hurts the grass. So we certainly are not asking the Commission to be police, but we're asking you to, if you could possibly, send the word up higher that we need help in those areas.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110360
Comment Text: And we certainly hope that this Commission will be kind, to help those in the Hilton Head community that's working very hard to develop the native Gullah museum on Gum Tree Road. We will definitely need a museum architect to help us with the design because the site is not very large and we will need technical assistance, not only in that area, but with the artifacts as well.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110363
Comment Text: I'd like to suggest that this project take a look at, when I was attending school here in Bluffton, the only high school in Bluffton for blacks, African-Americans, the Hilton Head students came over to Bluffton for their high school. And we were -- I'll say I was, because the dialect was different. And I always thought, when we talked about the Gullah-Geechee corridor or heritage, it was only those communities that were on the water or that -- those that were disconnected from the mainland. I didn't see it as being Bluffton, which was, you know, always on the mainland. And so that was my concept for many years of what Gullah-Geechee was. Because, certainly, the dialect on St. Helena Island, Daufuskie Island and Hilton Head, and compared to Bluffton and the other places, was certainly different.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110365
Comment Text: I do concur that we need to spend more time introducing this into our schools. There is a smattering of it, but it has to be really fully developed. So I certainly support that. I also support oral histories. We are losing our older citizens. And they have a very rich history. We need to find a way to capture it. We have a lady, a relative of mine, who lives in, in Mitchelville, which is a part of Ridgeland, who will be 99 this year. We have a cousin of mine who will be, I think, 96 or 97. Can you imagine the kind of history they can share with us? And those are only a few, I mean, that we have, that we can certainly get their oral histories from.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110366
Comment Text: There are a number of buildings in Bluffton. The history of Bluffton, as I was told, is that many years ago Bluffton had a number of black entrepreneurs. We owned businesses in Bluffton. We had tailors. We had shopkeepers. You know, Michael C. Riley himself was the first member from our community on the Board of Education and now has a school named after him. We have a very rich history here in Bluffton we need to figure out a way of capturing. And there are some buildings left in this community that we -- that speaks to that heritage. On the corner of Calhoun Street, that building, that, that masonry building that sits there, was an old store. A number of our black families who owned that building, have been picked up out of the historical society as historical housing and labeled as such. So we certainly need to be very cognizant of that.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110371
Comment Text: Here in Bluffton, we have started a museum within our church called the Hand-Me-Down Gullah Museum. And the reason why we changed it to Gullah-Geechee -- and when -- I thank Sister -- Ms. Ann Cook for the sending me the e-mail about this today because it's time for us to work together.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110372
Comment Text: My grandmother is from Spring Island. All the stories that she used to tell was very exciting to me. But I couldn't understand what she was saying when she used to come visit us. I thought she was from a different, not planet, but from a different country, because we couldn't understand it. But she was always saying she was Geechee. So I never heard the word Gullah till maybe about five years ago because my grandmother said she was Geechee. And that was a word that we really -- that stuck in my mind. And I really wanted to know more about her heritage, so I really started studying it a lot. We have a book that's getting ready to come out. We're working, along with Spring Island, called the Hand-Me-Down Gullah, because our relatives hand us down stories. And as Ms. Bush was saying, we're working with Penn Center, with Dr. McKenzie. And it's called, Tell Me Your Stories. And the young people will be coming together and they will be interviewing the older people, to find out what it was like in Bluffton many years ago. So we are incorporating the young people. And I think that's where we're really going to start and keep this going, bring in the young people. So that is our goal, to bring in the young people. They will be doing the interview.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110392
Comment Text: First of all, I have been working with the Society [Bluffton Historical Preservation Society] and many of you for -- since 2003. And over the years, I have learned of at least five or six significant 1 cultural resources in Bluffton, specifically architectural resources, which I feel should be recognized along an African-American trail, if we could. And those properties are the, of course, the slave quarters at the Heyward House, which has been restored with the help of the Savannah College of Art and

Design, and also the African-American Episcopal Campbell Chapel and the AME Church, St. John the Baptist Church. Gwen is here. Yes. And your Hand Me Down Museum, so excited for you. Also, First Zion praise house on Simmonsville Road, significant resource that needs to be protected. And the Garvin House, the freedman's cottage, which is being -- it's stabilized for now. And we are -- we're reviewing a preservation plan and a restoration plan with the Town of Bluffton for that significant resource. And if we could connect those and create a trail, a heritage -- an African-American heritage trail here in Bluffton and then link into the nationally recognized Gullah-Geechee Corridor, it's just a win-win situation for everyone.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110393
Comment Text: I just thought it was something -- and this is the churches, our Gullah-Geechee people religion. Here, right here in Beaufort and on Hilton Head, we have AME church, churches. And some of you may not know, but the AME church was founded by Dr. Richard Allen who was an African-American. Now, these churches are buildings that have been built. So what I would like to see, when we -- if we get a chance, Ms. Mitchell, to get into the schools to inform our middle and high school students, this could be mentioned, how these churches were founded and who found them. & So that's what I have to say, if we could keep that in mind. The Green Chapel AME church on Hilton Head Island, South Carolina, is the oldest AME church in the state of South Carolina. And you have here Allen Chapel. So I would like to see that continue.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110401
Comment Text: That needs to be in the record since it's in this area and Jasper County is contiguous, is the new proposed port that is being discussed and planned for Jasper County. That's going to come close to Savannah. The economic impact of that port is going to have a major influence not only on Jasper County but Daufuskie Island as well. And it is extremely critical to ask the existing members of the corridor to please do what you can to communicate positively with Mr. Bill Bethea, who is president and the chairman of that commission for the two states, to please include your information and your material with their public relations person or persons that will be coming on board. Because the growth that will come from that port, growth and expansion, is going to have a major land impact on the native residents of the lower part of Jasper County, first, and then it's going to grow very rapidly from Jasper, into Hampton and above.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110402
Comment Text: &.Tabbies. There are tabbies that are owned by families and individuals in Beaufort County. And they need to be protected. They're on private land, in many cases. The Woodland Club on St. Helena Island, I understand, own tabbies. My family and I own a tabby, the most preserved tabby on Hilton Head. And, right now, Mr. Brooker is in the process of having a person to work on the tabby that we own on Squire Pope Road. And we cannot get any funds by way of any organization to this point to help us to keep it from deteriorating. & We have not been able to find a party through the State to help us to preserve and protect that tabby. Now, we want the public to be able to see it and enjoy it, but we have to protect it first. And we're using our own family resources to begin to do that.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 8 **Comment Id:** 97281
Comment Text: Language, as well as the local historical prespective on local heroes.

Correspondence Id: 77 **Comment Id:** 109391
Comment Text: 1)Churches/Bld used for worship; 2)Music; 3)Printed/written materials and/or records

Correspondence Id: 90 **Comment Id:** 109461
Comment Text: 1) Land and natural resources, 2) language and traditions, and 3) economic opportunities that do not dilute but rather enhance the culture.

Correspondence Id: 28 **Comment Id:** 98626
Comment Text: Language, ancestry, history.

Correspondence Id: 29 **Comment Id:** 98632
Comment Text: Arts, crafts, language.

Correspondence Id: 30 **Comment Id:** 98639
Comment Text: Clearly, the patois, the language. The creative artifacts unique to the culture.

Correspondence Id: 32 **Comment Id:** 98661
Comment Text: Land, various customs, and language.

Correspondence Id: 34 **Comment Id:** 98677
Comment Text: 1) The language patterns. 2) The contributions to Low Country and the general American popular culture. 3) The actual sites where they lived.

Correspondence Id: 63 **Comment Id:** 109318
Comment Text: Historic sites, language and culture, and unique features of this society.

Correspondence Id: 64 **Comment Id:** 109324
Comment Text: Its language, history and attachment to the land. Also how we are connected to our motherland (from Africa to America). It's important for our younger generation to know the connections.

Correspondence Id: 73 **Comment Id:** 109371
Comment Text: 1)Hands on - Arts; 2) Stores - Churches; 3)Songs

Correspondence Id: 73 **Comment Id:** 109374
Comment Text: Sweet Grass; Storytelling

Correspondence Id: 75 **Comment Id:** 109382
Comment Text: 1)School, old building, Old Bethel & History; 2)Waterfront; 3)Fabric, Arts

Correspondence Id: 75 **Comment Id:** 109385
Comment Text: churches; sweetgrass; sea shells, waterfront

Correspondence Id: 76 **Comment Id:** 109387
Comment Text: 1)Language; 2)Medical parcatice; 3)Food of Gullah Geechee

Correspondence Id: 59 **Comment Id:** 109293
Comment Text: Traditional way of life on the plantation. Local crafts and foods we have from the Gullah/Geechee. Major achievement of these people and where are they now.

Correspondence Id: 67 **Comment Id:** 109333
Comment Text: Any artifacts, original documents, demonstration of the arts and traditions indicative of Gullah people.

Correspondence Id: 21 **Comment Id:** 98585
Comment Text: Language/Folkways, cultural sites, landscapes.

Correspondence Id: 23 **Comment Id:** 98598
Comment Text: Land owned and maintained by descendants. Religious beliefs/customs.

Correspondence Id: 26 **Comment Id:** 98614
Comment Text: Language/culture - encourage historians to study and publish - presentations controlled re: As it was/is.

Correspondence Id: 2 **Comment Id:** 97251
Comment Text: Unique traditions, land and culture.

Correspondence Id: 80 **Comment Id:** 109404
Comment Text: The physical historic resources are the most important to protect: churches, cemeteries, homes, other structures. The stories of the people should be recorded through oral history projects. Traditional knowledge and skills such as boat building, shrimp net knitting, etc.

Correspondence Id: 74 **Comment Id:** 109375
Comment Text: 1)Fabric; 2)Schools; 3)Churches

Correspondence Id: 74 **Comment Id:** 109377
Comment Text: School, Some churches, land & story

Correspondence Id: 74 **Comment Id:** 109378
Comment Text: Churches, Art Farm

Correspondence Id: 39 **Comment Id:** 98709
Comment Text: The language, values and sense of place.
Organization: University of South Carolina Beaufort

Correspondence Id: 85 **Comment Id:** 109429
Comment Text: Language, customs, contributions to American society.

Correspondence Id: 88 **Comment Id:** 109448
Comment Text: Language and narrative, music, and material culture.

Correspondence Id: 61 **Comment Id:** 109306
Comment Text: Language! Stories/folklore/folk medicine. History of communities in each area - timelines.

Correspondence Id: 62 **Comment Id:** 109311
Comment Text: 1) Craftsmanship; 2) Language; and 3) Religion. The future generations must trace their geneology to Gullah. The archives must create a linkage.

Correspondence Id: 98 **Comment Id:** 109485
Comment Text: Oral history and visual history - the language and the religious rituals (prayer house, singing, clapping, shouting).

Correspondence Id: 99 **Comment Id:** 109492
Comment Text: 1) Language. 2) Land. 3) Accurate history.

Correspondence Id: 50 **Comment Id:** 98797
Comment Text: All of it! It is the southeastern personality.

Correspondence Id: 51 **Comment Id:** 98803
Comment Text: History, personalities, and struggle for freedom.

Correspondence Id: 55 **Comment Id:** 109264
Comment Text: The determination, skills, language, and land.

Correspondence Id: 91 **Comment Id:** 109464
Comment Text: We [The Coastal Conservation League] have been involved with wonderful projects and issues, including the Penn Center, Johns Island Progressive Club, and Sandy Island, and have had the privilege to collaborate with the Gullah/Geechee Sea Island Coalition for nearly a decade. We are excited about the prospect to support the people and places pivotal to Gullah/Geechee history and culture, and to tell their stories to the world. One example is the tremendous history of Johns and Wadmalaw Islands. These areas abounded with plantations and were important for cotton growing, with laborers holding a strong Gullah/Geechee culture in place. Therefore, these areas also played important roles in the struggle for Civil Rights across the South, and practically a century later, fostered local Civil Rights leaders and hosted nationally renowned Civil Rights leaders who all helped move the cause of racial justice forward. Today, those stories are unknown by many island residents, particularly the youth, both black and white.
Organization: South Carolina Coastal Conservation League

Correspondence Id: 91 **Comment Id:** 109465
Comment Text: We [The Coastal Conservation League] believe a wonderful opportunity to express those stories is the current Angel Oak Park. This location has natural and cultural beauty, in a setting near communities of Gullah/Geechee heritage and adjacent to Meeting places during the Civil Rights movement. The League has discussed with the Angel Oak Village developer and Board members of Sea Island Comprehensive Health Care the possibility of turning the Angel Oak Park into an area that tells this rich history, possibly expanding the Park to better achieve this goal. Regardless of whether we are able to expand the area, this Park is visited by many tourists from all over the world, as well as residents every day. It is the perfect location to tell the stories of the Civil Rights movement and the Gullah/Geechee culture and history on Johns and Wadmalaw Islands. We will keep in touch with the Commission as ideas that continue to form become more specific and detailed. The case is compelling to make sure this part of Gullah/Geechee history is not forgotten, and the best possible place for expression of this is Angel Oak Park.
Organization: South Carolina Coastal Conservation League

Correspondence Id: 19 **Comment Id:** 98539
Comment Text: (1) Language (2) Culture (3) The impact of Gullah/Geechee on the Region What remains for future generations are artifacts, Gullah/Geechee language classes, cooking, family values, social life, the arts....all aspects of the Gullah /Geechee culture.
Organization: 54th Mass. Regiment

Correspondence Id: 25 **Comment Id:** 98607
Comment Text: Language, folklore including healing, history.

Correspondence Id: 81 **Comment Id:** 109410
Comment Text: Freewoods Farm should be included. 9515 Freewoods Rd., Myrtle Beach (Burgess), SC 29588 (www.freewoodsfarm.com)

Correspondence Id: 36 **Comment Id:** 98690
Comment Text: Oral traditions, cultural arts, culinary arts, etc. focus should be on contriubtions NOT conflicts.

Correspondence Id: 37 **Comment Id:** 98696
Comment Text: Sapelo Island.

Correspondence Id: 70 **Comment Id:** 109359
Comment Text: 1) Land, 2) Strength of agricultural and artistic contributions of Gullah-Geechee culture, 3) tenacity and strength of Gullah-Geechee people.

Correspondence Id: 38 **Comment Id:** 98702
Comment Text: Traditions, arts, crafts, language.

Correspondence Id: 78 **Comment Id:** 109397
Comment Text: 1)Large size landscapes supporting all other aspects of G-G culture & heritage; 2)Historic structures - ie Tibwin Plantation in Francis Marion National Forest; 3)Traditional African-American settlement areas remaining currently inhabited.

Correspondence Id: 112 **Comment Id:** 110123
Comment Text: And if you do Conway, if you do Myrtle Beach and Atlantic Beach, you are Gullah/Geechee. Everything started in Georgetown, Charleston and Beaufort.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110124
Comment Text: Well, anyway, my mother was a midwife. And I do have the midwife book in my museum, because the midwives were our first healthcare givers. They took care everybody: white, black, blue or green. And also found out the wet nest. Did you know the lady at the big house got nesting babies?
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110125
Comment Text: But it's a pleasure to be here in Conway, and I do know a little about Horry County and something about the Burgess Community. I don't see anybody here tonight. Anybody here from Freewood Farm? But I have a very good friend in the Burgess Community, and she told me that you only not have Atlantic Beach in Horry County, we had Flora Beach. You go straight down on Surfside, you know. And there, do you know we got, what's that big hotel, the complex down there? Springmaid Beach. That's where you have a slave cemetery. Poontakee. (Phonetically spelled.) I don't know the name of it but we need to start researching our history in Horry County and stop being not so proud to say I'm not Gullah/Geechee.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110126
Comment Text: And not letting Myrtle Beach control us. Because once Myrtle Beach get in there, they going to be selling t-shirts: Gullah people on Myrtle Beach. But we ain't gone get one penny. And I'm worried about it when I looked up there and saw Myrtle Beach. Myrtle Beach has never recognized Gullah/Geechee people, and they still don't. Okay. They work them. But you know when I used to work on the beach, one thing I could say: The Conway people, they didn't do a lot of that maid work over there on that beach. Not a lot of them. Not a lot of people from Georgetown, we control all of them: Mammy's Kitchen, the Poindexter. The Breakers. I worked at the Periscope.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110129
Comment Text: We'd like to welcome Saundra Ward from Little River.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110130
Comment Text: Actually, I am from Kingstree, better known as Williamburg (phonetically spelled) County. And there are a lot of Gullah/Geechees or we created our own. I don't know what it is, but it's different. But it's, it's good. We were talking earlier about schools. My mother, who was 89 this past January 6th, no, my mother's 88. She'll be 89 this coming January. She attended a school that's still, the building is still up on South Carolina 512 in Bethesda Community. It used to be called Cooper's Academy. That building is still there. Children had to board with other people in order to attend school because they would come from all over the county to go to school.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110132
Comment Text: And the other thing I wanted to comment on: I'm, I've lived in this community about three years. I've spent a lot of time down in the Beaufort area at the Point Center, at, in the Hilton Head area in Georgetown. The thing that strikes me, when I drive around Conway, are the trees, the beautiful oak trees. I don't, I don't know, there's something about being around an oak tree that, that does something for me. So I don't know if that's part of our heritage or the fact that it's just something -- You know at one time before we had street signs we identified places by trees and bushes and that kind of thing because those things stayed. I mean they were there. You know you go down past that big oak street in the curve, and then you go this way and that way; that's how we gave directions. But there's something about driving around Conway on 9th Avenue and the Racepath Community and you see those oak trees covering the street. And with President Obama's focus on, you know, green development, and the focus on this particular group of people trying to preserve the Gullah culture, I'm just wondering: How do we preserve the oak trees, if we don't preserve the neighborhoods?
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110133
Comment Text: But all my life I've been identified as a Geechee. I'm originally from James Island, which is right outside of Charleston, South Carolina. And growing up down there, I grew up on a road called Solligrey, (phonetically spelled), Road, and there's a very familiar place out there called Mosquito Beach. Okay. And I grew up about 200 yards away from Mosquito Beach. And Solligrey is very unique in the sense that a lot of people lived off the water, a lot of fishermans. My father is 88-years old, and just on this past Thursday we buried one of his brother's; that on Friday would have been 91-years old. But I sit down and talk to my father often. And he was a fisherman by trade, and he still knows how to make the nets, the fishing, I mean the shrimp nets that you put in your mouth and cast out. So growing up it was nothing for me to wake up to some nice grits, fresh fish and shrimp for breakfast.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110134
Comment Text: --- I say that because also there's a Backman's Seafood that still exists out there today. There are a lot of black-owned businesses based on it being businesses that were made from people just going in the creek as we would call it, or in the crick. And even right now out there where I grew up, if you build a home you have to build it on 12-foot pilings. And my concern is that we're going to lose a lot of that land simply because of taxes now. Just like we've lost Kiawah Island and Seabrook Island, John's Island, and you talked about the trees. Well there are certain areas on each of those islands that you can drive through just tunnels of trees. We call them live oak trees. You got to be careful because at night they'll walk out in front of you.

Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110136
Comment Text: But I just wanted to say that. And then my mother, I heard someone; I think it was you talking about Kingstree. My mother grew up in Williamsburg County and she's 81-years old; grew up in the Warsaw Community. And right off of 521, Bloomingvale Community. She's a Dunmore. And, wow. And she said they raised everything on the farm. The only thing that they didn't get was salt and pepper. Everything else they grew at home. And she went to St. Mark's School off 521. Yeah. Anyway, I just wanted to say that because I was so intrigued when I heard Geechee/Gullah because that's all I've ever been identified as. This past summer we had a family reunion and I met one of my other aunts, well grand-aunts, grand-cousins. I don't even know how far down, but she was 93; very alert, and she was sharing with us that the Gilliard family came in through the old slave mart right there in Charleston at the marketplace, right down there. And a lot of us went into the St. Stephens Community and up in the Georgetown Community also. But we did a, you know, and in talking to her and tracing the family, we actually go back to Sierra Leone, Africa. I've never been to Africa, but in Germany, because I'm prior military, I met some people from the Ebu Tribes and some of them were from Sierra Leone. And now I'm wondering if I didn't actually talk to some of my cousins unknowingly. So I just wanted to share that and I'm glad to know that Conway now can acknowledge itself as being Geechee, too, you know.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110137
Comment Text: Anybody else want to just share something that, any kind of games that you played as children? Last night at McClellanville, the old ladies got up and did Little Sally Walker. But they didn't say put your hand on your hip and let your back; they said put your hand on your kimbo. Now that's an African word meaning hip. And it's one of those things that your parents would say: Get your hand off your kimbo. So we have to remember that we also introduced words like okra. You know we call it all the time but -- Wampee.--- that's our word; that's an African word.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110138
Comment Text: What people don't realize, was Williamsburg County was very important in relationship to the indigo culture, because indigo and rice is what made the Carolina Colony. And the knowledge, all the knowledge of rice came from Africa. The knowledge of how to process that indigo that they denied came from an expert Negro dye maker. But in Kingstree, in Williamsburg County, their method for making indigo was not to use an above-ground series of vats. They used in-ground vats. And those in-ground vats were methods brought from Africa and they used, those who were working in the Naval stores or turpentine, tar and pitch, would use that tar to seal those in-ground indigo pits. And from what I understand in reading the history of Williamsburg County, there are a couple of those pits still existing, and we need to look at those pits and try to find those pits that still exist in Williamsburg County, because it is a, without question, something that goes back to the 1700s.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110139
Comment Text: Little River, I tell you what: it is such a pleasure to know where you come from, because it's sure not the direction on where you're going. When I met Ms. Bunny Rodrigues, better known as the Gullah Woman, way back in the 80s, she made it clear to me when she found out that I was from Little River, that I was a Geechee. Now all my growing up, just like I think it was you who says if somebody called you a Geechee you wanted to fight? Well, that's the way it was. That's the way it was. That's why ignorance, if you did not know, that's how you act. Now we know better, so we do better. Little River, the, one of the major industries of Little River was the use of the water, of which your livelihood came. Fishing, oysters and everything, everything pretty much that was living in that ocean or in those creeks,

you made a life out of □- And strangely enough, you were healthy then. But now they say the red tide is out there and you can't go in the creek; and you can't do this and you can't do that. But there is one, there is something to that, in that all the subdivisions with all the sewer systems that pour into your creeks. You do have to be careful for that, but that's how it used to be. They made their boats. They made their nets. They made their fishing utensils, but they didn't go down to your Bass or whatever it was back then to get them, Bass Pro Shop; they made their own. And if you talk to people who are about maybe 80-years old or older, you would be if, men I'm talking about pretty much, Ms. Rodrigues; you'll find out exactly how it was done and you will be amazed. Now, in Little River Neck, I don't know if many of you know about Little River Neck, one way in; one way out. But that was their total livelihood down there; the, what was in that water. And the women were just as active as the men. They would go in the creek knee-deep with that mud; dig up them oysters, and they would provide for their families and yours, too, if you came by. There was a gentleman who died; that was the first man that I knew that was 100-plus years old that lived in Little River Neck. His cure for living that long was said that he walked from Little River Neck out to what was old Highway 9 at that time. He lived on the food from the creek, and he drank a half pint of liquor every day. He lived to be a hundred-plus years old, but, and a lot of them use that, too, for their livelihood.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110142
Comment Text: And there's somebody in Conway that I really need to touch bases with because it's the Tyson family over here that really knows. I pray some of them are still living, knows exactly what transpired with that Tyson Beach, better known as the Black Pearl, now known as Atlantic Beach. But what happened, I'm told, because I was not living, but I'm told that what happened was: There was a gentleman who owned that hundred acres of property, and it is a hundred acres; believe it or not. It's on east side and west side. And there was a discussion down in The Dunes, because you know how people used to work. There's a lot of folk, and our professional folk work in The Dunes. So they were introduced to what was going on. They all, one thing about us, too: We were nosey. We aren't, we're not nosey enough these days. We were nosey and we found out that, that property had some issues, some financial issues. So this gentleman, as I'm told, got together with some other folk to purchase this property. And they did. I mean there's a lot of in-between; we'll make it short. And they did. Then became the stomping ground known as Atlantic Beach for all people of color. Also, the military used to have to live on there, too, because I don't care what kind of services you provided outside of your realm, you could not live but on the inside of your realm. So the military lived there; I'm told. The maids, as Ms. Rodrigues talked about, everybody else who worked on the beach, they came to Atlantic Beach. They even provided a day; can you imagine? You work all the week long and they provide a day for you to come over there to socialize. Many of you folk got husbands and wives from Atlantic Beach. Atlantic Beach had money running all out of everywhere. There was no time where you like now during the summertime, there was no time where the beach wasn't flourishing to its hilt.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110107
Comment Text: I'd like to represent my grand, my mother and her family, Breechie White, of the corner of 378. My mother was born on 378 and they were the first family that moved on that land out there. My grandfather and great-grandfather bought land from 378 9th Avenue, 16th Avenue over to Conway, old Conway Hospital; you all know where it's at. He interns during the time they build a graveyard, and the graveyard is still being used; people being put in it. There was a family, they also built low housing right there at, where Levi place at; all that was called Tin Top Alley. They built houses there for people to live, and then Levi came in after that. Now my mother and my father, my mother and all her sisters and brothers have the piece of land that they grandfather, they father left them. Their children, including myself and my brother, Angie Hemingway, Henry Hemingway, now we're staying in the old houses that our own fathers built with they own hands. They weren't contracted. They couldn't buy lumber at that

time. The house I live in, my father and my uncle built, and that was 70, I think it's 70 years old. COMMISSIONER GERALD: What's the address? MS. VEREEN: 932 3, Wright Boulevard, which you might call 378 now. Which at first it was, they called it Potato Bed Ferry Road. It was all clay. There wasn't no highway. It didn't go all the way through to nowhere. Mother say she can remember during the days when they moved there that they could reach their hand out of windows in the forest and touch the trees around the house. And we had long talks about different things. My great-grandfather and grandmother is buried right there in the Hemingway Cemetery [location is Ward Circle or Taylor Square and "there's still people being put down there"].
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110108
Comment Text: Do you know anything about the T.B. camp? Was it a T.B. camp back there somewhere on Potato Bed Ferry where they used to put ---
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110109
Comment Text: And that's off of 9th Avenue in between where the Cherry Hill Apartments there was a big, a two-story school there [Whittemore Public School; between Racepath's and 378]. Years ago I can remember that's where we'd go.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110110
Comment Text: I remember she told me a lot of things that where the old, where the church was when before and now. It was where McIver Funeral Home is, was. And she talked about the ferry that they used to go on Saturday afternoons to go dancing, on down to the ferry.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110144
Comment Text: The Rice Festival. I'm getting ready to do it. I had a memory lapse. August 14th and 15th, is that correct? It's the third weekend in August. The Atlantic Beach Gullah/Geechee Festival will be happening in Atlantic Beach, South Carolina. This is the seventh year. What we try to do is have a festival, all down the Corridor. Starting from, North Carolina was first then Atlantic Beach was second. Then Pawleys Island was third. And then you move on down the coast. So by December we will be in Florida. Well, it came to our minds that Atlantic Beach, nothing wasn't really happening in Atlantic Beach as years past in that month of February or March and April; we had to go to the summertime. So then so much was happening, so we said that we'd have it the latter, right now, have it the last weekend before school started. You always got to think about your family, your families. You always got to think about the children and your family. So that will be the third weekend. On that Friday we'll be at the museum. We open up a museum on Friday where we have artifacts and things that you really and truly, I'm scared to put them out there on the oceanfront for we don't have the money to replace the cost of them, so we'll be in the Community Center. The Community Center has transformed into Gullah/Geechee Museum that weekend. And then on Saturday we will have our parade and our program, our vendors. And we gone just have a good old time. We try to take it back like it used to be on Atlantic Beach last year. And we gone try again. And we dance on the street. There's a slab of cement used to be Cotton Club ---- we gone try to reenact the Patio. So we'll see you all there. And it's a free festival. All you got to do is to pay for what you consume.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110146
Comment Text: I want to get you to call out some names of dances that we have contributed to the world. Very few people know that the Charleston took the world by storm in the 1920s, and that came

from us, The Catfish Road of Charleston and so think of the dances. We're going to call them out so that we can start making a list of the - See, we name our dances. Some people just dance. But our dances have names.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110147
Comment Text: When I mentioned that in the Gullah, black folks that built this country, I've, and especially during the Colonial period, I wasn't exaggerating at all because South Carolina's only commercial agricultural economy, the things in that were rice and indigo. They made South Carolina the second wealthiest colony in British Colonial America. Of the 10 wealthiest people at that time, nine of them were rice and indigo planters. And when you look at the wealth that was brought into the United States from its exports, it was rice, indigo, and a little bit of tobacco from up in the Chesapeake Bay area. And that makes, indicated that South Carolina was the economic backbone of British Colonial America. And if she was the backbone, the Africans were the brain that provided the knowledge. They were the muscle that did the work. At one point, this is the low country in South Carolina, had the highest earned per capita income in British Colonial America. At the time, 85 percent of the population in that low country was enslaved Gullah/Geechee people, and they made up 85 percent of that per capita, but not one penny of that income because they weren't getting paid. Cotton didn't become of any importance until after 1800. So all that wealth that was generated, that made this country what it is, was generated from knowledge the and the labor of Gullah people in the land of the Native Americans because it took land, knowledge and labor. And the only thing that those Europeans did contribute at that point in time was the awareness. If they could make through Gullah/Geechee slaves, produce at a high economic level, production level, they could become wealthy, and they in fact, did indeed become wealthy.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110150
Comment Text: Now, the other thing, if you can just give us some names of dances. I heard the Watusi. The Shag. The Slide. Called the Swing. It was the swing to the shag. The Camel Walk. The Scotch. The Chicken. The Mashed Potatoes. The Jerk. Electric Slide. Hitchhike. The Twist, the Cake Walk. All dances out of these things. The Cha Cha Cha. The Hustle. And one dance now is in the Guinness Book of Records. It came right out of our culture. The Lindy? The Electric Slide. They said it's the longest group dance ever. They said it's been around the longest ever. The Huckle Buck. Hully Gully. The Lindy Hop. The Chicken Back. The Dog. The Alligator. I'll show you some Apache. The Boogie Woogie. Okay. So you get the point; you get the point that you see how many dances came out of this small room.So that's what we are saying. The Belly Dance.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110151
Comment Text: And Chubby Checker's out of Georgetown County. Chubby Checker, the Twist, right out of Andrews. Spring Gulley. But he was brought up in Andrews --- No, no, no, no. He's out of Spring Gulley. And he came to Georgetown; lived two houses from my house. And that house, the platform is still there. I have a picture that he said, "To Bunny and the Buck Street Gang." Buck Street. But he changed the world. They said the Twist was the first dance everybody could do.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110153
Comment Text: I mean they, those women they danced, in the church, Reverend. To Punchanella, Punchanella (phonetically spelled).
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110100

Comment Text: I was talking to Reverend Crummy about Denmark Bessey, a paper that I'm working on now, one of the most successful plots to rebel against slavery was formed out of the A.M.E. church in Charleston and by an A.M.E. congregation.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110105
Comment Text: When we were talking I thought about my great-grandfather [Plent Rodgers]. And we were talking about heritage. To him it was land. When he came to this country, to North Carolina, he came on a turpentine boat, as told to me by my aunt, one of his daughters, his granddaughters. And she said that, we call him grandpap. Grandpap came on the turpentine boat. He got to the area that we lived in, which we called De Creek. It's in Georgetown County - three miles south of the Williamsburg County Line Road. He bought some land. I don't remember how much he said he paid for the land, but he bought what we considered a lot of land. This land was under a throughway - a highway that leads through Georgetown to Hemingway. Now a part of it is on 261; back in the old days it was 51. You could buy a bus ticket from Charleston or from Georgetown that says Rodgerstown . . . And I just wanted to get in there about that bus ticket, because the bus don't no longer come through there. The highway is no longer 51; it's part of 261. But, at one time you could buy a ticket, a bus ticket, to a black community called Rodgerstown.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110106
Comment Text: Rodgerstown is where I was born and raised; where my grandfather bought this land and raised his children. The road goes through the land; it's on the right and left side of the road. He had two sons. The left side of the road going toward Hemingway from Georgetown, he gave to one son, and all the land on the other side of the road he gave to his other son. As time passed, my great-grandmother died and he married again and had more kids. So he got more land. . . he made arrangements for those kids to have their own land. Today most of that land is still in the Rodgers family. As years passed and back in those days we went to school. He built the school because they had no school. He wanted his children and grandchildren to have an education, so he built a little one-room school right on his land. As time passed, the county built a three-room school and it went to the eighth grade. Back in those days they graduated at 10th grade. And then went to the 11th grade. That's why they put a one-room school in those days. I went to this three-room school and we would go to the 8th grade, and then we'd go to Georgetown to Howard, where I graduated from in the 12th grade. In the beginning he started a school because there was no school. And the teachers came from Georgetown and stayed at our house during the week because they had no car. So they stayed 'til the weekend, then they would go home and come back on Sunday night. So I had to be good in school because the teachers would tell everything I did while I was at school. . . those teachers would live with us during the week, and that went on until we got to the other school; they built the other school. Then they built a bigger elementary school, which called De Creek School. It started at De Creek School, but then they built another school, but they bought the property to build the school from my father. So where De Creek School is now, the property that was left to me by my father, adjoins where the school is. So all that property and all that surrounding area belonged at one time to my great-grandfather.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110236
Comment Text: So at 6-years old, and I'm sure there were others who began working at an early age. And what was childhood?: Playing house. And we would like to watch like the older folks at The Patio or the juke joints they were called then, or the places. That's what we used to call them the place, over at so and so's place or Skeeter's place or this one's place. And the children, for me, we used to like to sneak out about this time of the evening and watch the people dance.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110237
Comment Text: I would like to see places like, I would like to see something done to remember places like Punk's Patio and other places that were here. Because during the segregated era, this was the only place that blacks could come to. And you have the places that she mentioned here. The kinds of places --- Lots of patios. Could you name them? And different restaurants. The Patio. Can you name the ones you can remember, the places?: Punk's Patio, Felton's Patio and Rooker's Baby Grand, Rooker's Patio. Your mother, could you help us out? Ms. Stanley, come on up here and help us out with these places. What was Brenda's Place, Brenda Raul's place?: The Balsch, Solid Gold maybe was later but, but it was --- The Palms. The Balsch. If Ms. Stanley would come up and help us out. Aunt Mable's, Ms. Mary Gladys.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110224
Comment Text: People who live along this Coastal Region and about 30 miles in, even though that's really a little further in because places like Sumter and Orangeburg and Manning are also people from the Gullah/Geechee ancestry. Wherever Gullah/Geechee people move is where you have Gullah/Geechee people. I think in D.C. they even have a Gullah/Geechee Ball, you know, and good food.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110225
Comment Text: I told the people down in Georgetown about a place in Murrells Inlet. My mom said they had a place where you could only empty your clam shells when they were little. So after a certain amount of time the clam shells pile got so tall that it was a mountain. And they started calling it Clam Bank. And Clam Bank became a very important place. It would be the place where you would meet your boyfriend; sneak out and play with your friends or whatever. It was a monumental place. And who would know about Clam Bank except people from within the culture?
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110226
Comment Text: While we think of Atlantic Beach and places like Punk's Patio, there were other places in this area that were significant. So these resources here, just to name a few: We have praise houses. We have Mosquito Beach, Brookgreen Gardens, Brick Back Baptist Church down on St. Helena Island.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110229
Comment Text: Fast forward, I envision the arts, an entertainment center, lots of entertainment that we incorporate aspects of our culture. What aspects of our culture would you think would be important?: Songs, folklore, stories, storytelling, the quilt. I see a young lady back there. I like what they do when they come to the Gullah/Geechee Festival. They have a quilt. I'd like to see, well, I'd like to see a museum, too, so let me add that with envisioning the arts here, entertainment. So in addition to storytelling, the folklore type experiences, drama, just lots of Gullah experiences through the poetry, through the drama. And along the fact we'd like to have a museum. I'd like to see a museum that will include aspects of the culture, the history and the arts.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110231
Comment Text: What kind of games did y'all play when you were little?: Little Sally Walker.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110232

Comment Text: Rise, Sally, rise. Yeah, we did stuff like that. And Simon Says. Ms. Mary Mack. Lots of rhymes. We did a lot of rhymes. Do you remember how you do it?: Ms. Mary Mack, Mack, Mack, all dressed in black, black, black.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110240
Comment Text: But down on the beach here, when I was staying here on the beach, we, I didn't do a whole lot of playing. I was trying to dance. What were some of the dances?: The Twist, the Charleston, the Cha Cha Cha. The Shag. The Swing dancing and we wore those can-can slips, those crinoline slip and, with all that starch in them and they stand out about that wide. With black and white shoes and then we had one with the Ivy League; they had the little buckle on the back of them? Then we --- White shawls. And those, now the pictures, you know like they, all up and down the street they had the little novelty shop where you can go in there and take the pictures. And probably cost about .25 or something like that at the time. But you could, it was so many peoples down here walking, you could walk down the street and get lost. And at the end of, there was no highway. That sand was very hot. You walk all the way down the street like that, but you'd make it down there because that music was sounding so good. It didn't bother you at that time, you know, and those hills was hard to climb. They go there when, you know all day long you run down there, somebody say somebody got shot and somebody, something happened down at the beach and everybody take off; start running and come back and eat. You know, dancing and stuff like that, a busload of people come where I was working at Mable's, a place called The Farm, at that time. And I would cook fish, chicken, pork chop. We had samwiches (phonetically spelled). People would come down on buses and they, a lot of them put them off right at the, it was at the liquor store, Ms. Webber's liquor store. They would put them off there and they'd jump off the truck and they'd take off down the beach. And some of them get lost and get left, and when they get left they stay down here and work with the peoples that down here, so you wind up calling them leftovers. That's how the people had got that word, you know being leftover, and people that come down here never stayed, you know, they was on a farm. So when they get down here and stay down here so long, they made it their home. Some of them never did go back. And then some of them might come back the next year; find out they still down here on the beach, they might go back they might not. It was so easy to live down here because it didn't cost you nothing, really.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110243
Comment Text: Well she was talking about Manning, that's my hometown. And I grew up on a farm just like you did. And every summer, about two or three times a summer, we would have the opportunity to come out of that tobacco field and to come to Atlantic Beach. Now, you talk about working hard, that's hard work. But your parents, my parents knew how to get the whole community together. And they knew they were going to have a cook-out and we were going to go go two or three times a year to Atlantic Beach. And there were other times my family would bring just us. But the best times, we've got a whole truckload of people and they got in there any way they could. The girls had to change clothes in the back of the truck; switch off, then the boys would. That was the best time to come and spend a weekend down here to dance because there's nothing like your own culture, to hear that music that they played there and you could dance until you couldn't dance anymore, and there were so many different places. And everybody felt kind of comfortable. So what you meant is that you didn't worry that something happened to your children or anything like that. And it was just a wonderful experience. Now to have that family, I mean it's not just my family, but to have the whole community. We don't have that anymore, you know. We don't have that come back home and be comfortable and enjoy yourself. We get a little bit of it during Bikers' Weekend, okay. And that's hard as, you know, people talked about, but that's, I think that feeling that's there, that's what we're talking about keeping. Because that feeling that most of us have when we're kids, that's that feeling you can put a whole lot of us on one little block and nobody fight hardly, whoa. And that's what has gone on for generations. And that's why it's so important to maintain that because our

students today, and our young folks, they don't see that. You know they see so many variety of things, but to understand your own culture and to appreciate. And you will also see some of the richer blacks, okay. You will see doctors, lawyers, president of universities, and they would talk to you just like everyone else. So you got a variety. You got the poorest person that may have worked at a restaurant, but you also got the richest people. And everybody was a family. That's what I wish we could see again. Thanks.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110245
Comment Text: The next thing is the, as the last speaker mentioned, was the cordiality. Everybody was friends. As a matter of fact, I was adopted into Mr. Simmons' family and James is my brother. But places that I remember is Skeeter's Restaurant, and particularly the big tree next to Skeeter's. You almost would have to get reservations to sit at that picnic table and drink whatever you might have. Listen to the music from the inside. And you could go inside and have some of the best food. The first time I ever ate fish and grits, I just could not envision anybody eating that. But it was on a Sunday morning. And after all night what they used to call walking the strand, I don't know if anybody remembers that, you just didn't go to sleep. You just walked around and stopped at every patio and ate Mr. Rucker's old greasy sot sausages 'til you got sick.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110246
Comment Text: The next place, which really has some historical significance was Esau Jenkins' place. And everyone thinks that Esau Jenkins was basically finer than the John's Island. But he had a place here, and I think a lot of the strategy of the civil rights movement was probably worked out within the confines of Esau Jenkins' restaurant. And certainly there was the Gordon Motel. Bubba Gordon, who was a character unto himself, maintained a house that whatever you wanted to do, if his mother wasn't there, simply was fine.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110255
Comment Text: So I remember back in the day that we used to come to the beach [Atlantic Beach] on Sunday afternoon after church service. You had to go to Sunday morning church service and you were able to come, and you'd slip away most of the time and come to the beach on Sunday afternoons. And so you would get to, right at 30th Avenue there, and you, if you didn't get up here early that's where you had to park out here on, almost on 17. Then you had to walk down on the strand. To get down on the strand, you couldn't get there fast enough because them music was calling you. And so we'd get off the patio; we'd go dancing 'til we had to be home before a certain time, and so that's what we did during the summer. So we did that until, back when I was younger, my uncle used to bring us down here in a bus. And he would get the Sunday School class, our classes at the church, and he would haul them down here. But we wasn't allowed to do a lot of stuff on the Patio back then because we had to stay with our parents whenever we was going and still was talking about the dunes on the beach out there. They were beautiful. They would go, we would go and baby them. And we would get over in the water. A couple times during the year we would go out there on the beach. And so the beaches are still just about the same as it was back then. And so we enjoyed the Patio as I became older, and the fish that was cooked on the outside and all that was unique to us because like if we got down here so far all you could smell was the fish frying. And so as Ms. Floyd was talking about, it was delightful to smell fish because back in those days you didn't get fish but just on Sunday morning, at my house on Saturday night.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110258
Comment Text: Were there any songs that were a part of the baptism?: Take Me to the Water. Take Me to the Water to be baptized. Now you do that [sing Take Me to the Water] as they're walking you into the

water, down to the water. You're trembling, but you have to go down to get baptized. And so that's the church [Baptist Church]. We didn't sprinkle. We baptized. We immersed in the water. And so we was Baptist. A.M.E. then. A.M.E. will sprinkle, give you a choice. They would sprinkle you. You got a choice of sprinkle, pour, or you can go in the water like the Baptist.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110261
Comment Text: So what we did was discover the Avery, Avery Research Center. So they have a lot of what we have; whatever we could collect. But whenever there is a place here, repository, it would be nice for Atlantic Beach to showcase to the world what this place used to be, and hopefully will be again one day. Thank you.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110268
Comment Text: I'm Saundra Ward and I am the chairperson for the Gullah/Geechee Festival Committee here on Atlantic Beach. I wanted just to hear what people had to say about. I already know what we need to do, and I already know what the commissioners are going to do for us, right? Atlantic Beach will be a site, okay? I feel solid with that. I've been coming to Atlantic Beach since I was about this big. It was a family beach, family values, economic cog, a place where people met their husbands and wives. Families were started here, all kind of goodness. Atlantic Beach, there's no reason in this world that these people who brought Atlantic Beach to its realization cannot have this again. There's no reason why Atlantic Beach can't be the economic cog with the historical preservation of who we are as a black people. We will have that again. I am just solid in that. God didn't bring us this far just to leave us in a standstill like this. Hurricanes have come and gone, and as raggedy as people have described the buildings here they still stood. It's got the most beautiful dunes up and down this Grand Strand. Everybody else got their buildings in the ocean. We haven't deserted that. Since there's a reason for all of that, it is our responsibility to take the charge and do what must be done. November the 4th, a change did happen, right?: Barack Obama became the President of the United States.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110270
Comment Text: Now, August 14th and 15th, this is our seventh year [for the Gullah/Geechee Festival of Atlantic Beach]. Last year we had some real problems, I think economically across this whole world. The gas prices were extremely high. It seems that our participation was not as great. I got to meet the commissioner; that's how come I know Atlantic Beach is going to be a site. We will be here on Friday. We will convert this into a museum. Since we don't have one, but we can make it. We're going to have a museum here on Friday with the arts and whatever. We'll have artists here doing the portraits and stuff onsite. We've already talked to somebody to do that. We'll have our quiltmakers because one of our very own, Vermelle Rodrigues, Bunny as we call her, did the quilt for Michelle Obama. We have a young lady, hopefully she'll be back from Wilmington, who does the quilting. The thing about quilting is, there's a lot of conversation around quilting. It's like being on grandmomma's porch on Sunday, like we all used to do, go sit 'round there and talk. We even have that circle because we had some malfunctions, so we developed a family circle. And we talked about our people. That, too, will be, and a lot of other things.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110271
Comment Text: Please, put on your calendar, August the 14th and the 15th [for the Gullah/Geechee Festival of Atlantic Beach]. And of course the 15th is Saturday and we'll have a parade. And I've got an idea and I want to talk to the people at the church, at First Baptist about some spiritual service during this whole festival. And I think we can do it. I think we'll have time to do it, because that's our backbone. I don't care; that's our backbone. I don't care what kind of denomination you come from; that's your

backbone. So we got to make sure that we understand that. And then it will go all through. And hopefully we will reenact some of that good stuff about we were talking about all them patios. Late on that Saturday evening we'll reenact the Patio scene, hopefully. And we just going to have a good time. It's going to be an educational piece. It's an educational piece. It's an entertainment piece, and it's a free festival. And all you have to do is pay for what you consume. Now there's one requirement for vendors. Because we are a people of means, and whatever we create, it usually lasts forever and a day, if it has any substance. You must be a maker of your wares. There's no reason why we have to market somebody else's wares. We can be a people of means. So your vendors will be people who can make whatever they sell. It's going to be appreciated. We're going to be appreciative of what their wares are. And hopefully it also will lead. Once again, Atlantic Beach has always been economically minded. So if we bring our vendors here and they can market their wares you see we're still taking care of each other economically. Because once they leave here they can market their wares and you'll be looking for them to purchase whatever. Once again, the economic cog. Atlantic Beach is not going to look like this forever and a day. The economics will be back because the education is going to be, the religious is, no, how do I want to say it. Your relationship with God is going to be renewed. Then your education's going to be restored. And then your economics will relive again. And what a beautiful place we'll have again.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 108 **Comment Id:** 109496
Comment Text: We have a deep History here. . . Actually this should be extended to Va. line. There are many places of interest but, it would take me days to show you walking or riding. I did know where the Brown School Buildings where-one was just torn down by my "dumb husband". The Sears Roebuck schools. Ivanhoe, Currie, Buckhead, Southport; Airlie; Wrightsville Sound not beach. The Churches should be cataloged. I have a storage full of stuff. And I will not give it to anybody or any place unsafe. In vision I saw St. Stephen in danger of fire. So, no I will put it in a safe place and not UNC-W. They have books on 1898 but, it is kept under wraps. They do not want the truth known by those who paid big bucks to the University and their families were involved so they try to destroy and records or artifacts. I have some things but, some things destroyed due to the circumstances of what happened to me and my family by the same people.

Correspondence Id: 115 **Comment Id:** 108199
Comment Text: We talked a little bit about food, but the uniqueness about Sapelo as a kid was if we had a meal of red peas and rice or pumpkin and rice. Do we have seeds from the old red peas that have been there generations? Audience member: Yes, we do. And I have heard a yes we do have some that probably date back 100 years. That's been preserved. As we plant the peas, we never eat it all because we have to have seeds to plant again. I'm not sure about the pumpkin, but I remember the distinctive taste that pumpkin had when I was a kid that I didn't -- I didn't rush to get. The point I'm trying to make -- the point I'm trying to make, how do you preserve red pea seeds that 100 years from now it will still be a part of Sapelo?
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108181
Comment Text: This is home, Sapelo Island, and the Hog Hummock Community. As has been stated, our community is unique and I'm sure you've heard many times part of this, of the uniqueness, is because it's the last intact island-based Gullah/Geechee community in the state. And having said that, everything here is important to our existence, our culture. It's important to the country and the world. And that means that our architecture is important. It's important to preserve the way we built our houses, our -- the way we cook, the way we raise our children, our religious practices.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108183

Comment Text: &I live here. I am a Saltwater Geechee person. Sometimes we make a distinction of Gullah first, but on Sapelo it's Geechee first, Gullah next. In South Carolina, they say Gullah first, Geechee next. And so we are Geechees here, Saltwater Geechee. And we live in Hog Hummock, not hog hammock. Hummock is a raised piece of land surrounded by saltwater on all sides&&. And one of the most precious things we need to preserve is us. When you preserve us, you preserve everything else, because if we don't have us here living in this community of Hog Hummock, then there isn't a need to worry about how long are church services or how we raise our kids because we won't have any. So the main thing is we have to have economic -- some sort of solid economic base center in Hog Hummock, on Greater Sapelo Island, that can help the Gullah and Geechee live their lives.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108185
Comment Text: (..Preserve) The Farmer's Alliance Hall, which we're already doing. The old churches -- The Farmer's Alliance Hall which we have just completed, both churches, Central Baptist Church and The First African Baptist Church,and believe it or not, we want also to see that the tabby ruins on Sapelo are preserved. Somebody asked me once why do you want to preserve it -- because my people built it. So I don't care if it's on the state land. The hands of my ancestors put that thing together with hard labor, and I want to see things like that also preserved, because they tell the story of us. And we want to reconstruct the Creek house, the Gilbert's house, and the Mills' house, the Johnson's house, the Hall's house and those -- the Jones' house those houses is here and we would like to see them reconstructed. The house of Peggy Underwood, our last midwife, we would like to see those houses preserved and kept in order for our people, and not point years later and say right there used to be the house of the last midwife. We want to be able to say that is the house of the last midwife from Sapelo Island, so we have structures that we need to preserve on this island. We have to work and have carpenters. Freddy Wilson, his house also, because he built my casket. We have to have the house preserved.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108186
Comment Text: If I may, the Rosenwald school also. It's an important structure in many of our lives. We received our early education there and it's still being used by the community, but it does need some preservation work.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108187
Comment Text: I'm a descendant of Sapelo. I grew up in the community of Racoon Bluff where the historical First African Baptist Church is located. It's 143 years old, and it has been preserved by SCAD in Savannah.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108188
Comment Text: But dealing with Cultural Days, this will be the 15th annual observance of the culture on Sapelo, and it has certainly become a landmark activity on the island, in that people come from near and far to this observance. We have people coming to entertain, vendors coming, and the food that's served, sold on that occasion, much of it represents the heritage of the island. The mullet fish is very popular. The shrimp and grits is one of the items on the menu&& Stan is one of the people who will be demonstrating his netmaking. Jerome Dixon is here who is a basketweaver, and that's part of the culture that we want to preserve on the island.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108200

Comment Text: As we talked about cooking, there are Gullah/Geechee cookbooks already published. If we talk about the language, there is the Gullah/Geechee Bible. All of these things, I think should be preserved in a way they can survive another 100 years. And I know, specifically, about some. There is a Gullah/Geechee songbook. So we need then to look at all these things. And we've already mentioned the sweetgrass baskets, so with that think about where are the cemeteries on Sapelo, those we know about and those we don't about. And we need to find out where these graves are, and with DNA, can we get enough DNA from them to see who -- who we're related to, in terms of the people that are buried there.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108201
Comment Text: &Talking about the red peas, but we also have climbing butter beans that we plant specifically on Sapelo. When I went back to Africa, I saw in West Africa the bean bush with the beans growing up on the sticks like we do, and I'm going that's how we plant on Sapelo. And so we have kept that seed in my refrigerator there's that seed that we plant that seed every year, so we put it up on a twig or bush or something and it grows there until the hard frost hit. So we have also preserved and kept those seeds.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108202
Comment Text: If you're a rice eater,you're Geechee. So, you know, you can't cook a dish unless there's rice. You can't have a meal at least once a day, that will be rice. We cook any kind of rice dish that you want. We will cook rice on rice, it doesn't matter. Peas and rice is different. When you say peas and rice or peas with rice, it's different. Peas and rice we cook together. Peas with rice we serve separately. &.. So we have everything is served with rice, especially the afternoon meal. So you have Mulatto rice, red rice, Spanish rice, open rice, rice pearl -- you just have rice with everything&. We had seafood. We had vegetables, and to make more tasteful, you combine the together a lot, and it was a complete meal instead of having two or three dishes. Now we have one, two, three dishes, you know, we had it all in one pot. So when they said come on and eat, you know, come get something to eat, it was all in one pot. And so all on one plate, and so you get whatever was given to you, so that's the tradition. It was good food. It was healthy food, so it wasn't greasy. It wasn't grits and butter. It wasn't full of this thing and full of that thing.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110418
Comment Text: But I'm saying all of this to say that we are here at Bethel McClellanville. This is our new site. There is a Bethel McClellanville or the Old Bethel Church that is on Dupree Road; that church was built by a black man and we certainly would like to preserve that church. All of the shingles and stuff that's there, I understand was hand, you know was carved by hand. And it, it, it's just enough that our children will, it will be there for our children in years and generation to come. So we want you to consider the Old Bethel Church when you go to before in your boards or whatever, whoever make decisions about what would happen or what your committee would do. And someone else perhaps that has a bit more knowledge as to about who built it and all of that, you know. We tried restoring, unfortunately, Jenny Riggs who, Nesbitt, who chaired that program is not here today. But we did try restoring that church after Hugo, and it was not from its foundation and whatever. But it is on the state registry as a historical site. So if you ever choose to visit this area again, you perhaps would want to go to Dupree Road and look at the Old Bethel.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110419
Comment Text: That's the church [Old Bethel Church on Dupree Road] that I was going to when I was young. And one of my earliest memories is parking. Mr. Humes, I think we were almost parking in your yard. My mom parked in your yard, but it was really full. But getting out, I remember getting out of the

car and looking at my shoes, black patent leather shoes with the little socks turned down. And it was spring but it was a little chilly. So I had the white shawl with the slits in the side you put your arms through. And I could hear, then we were always late to church, so already singing inside. And I remember, I was about four or so, three or four, and I remember hearing "At the Cross" □
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110420
Comment Text: My name is Miriam Vereen. And I'm a part of Buckshot's Restaurant. And we have a soul food restaurant and we try to preserve my grandmother's recipes, like the shrimp and grits. We were in Gourmet Magazine for our style of shrimp and grits. The way how they make shrimp and grits now, they kind of put milk and all that stuff in it, but we do the old school. We do it from the old school; add cornbread, collard greens, and we don't want to defray from that because we have people from all over coming to the restaurant just for the lowcountry mix, but it's Gullah. Because anytime you get cornbread, collard greens, they even, for New Year's we even do a chittlin' dish. And we try to stick to the old tradition, not the new method of cooking. So we would like to have our restaurant as a Gullah/Geechee because we have old remedies and the old methods of cooking. Carolyn Wright sits back there; she makes the best biscuits. Homemade. And every time somebody come in there they say you have to really go back and put this to market because it's excellent. And our macaroni, well, y'all know. So we come up with all styles of cooking, but we stick to the Gullah/Geechee recipes. So we would like to be a part of the Gullah-Geechee's Corridor with our name as the soul food restaurant on Highway 17. What's the significance of the name? Buckshot? I'll tell you: My dad, my dad gave all of us a nickname. And I'm not going to tell you mine. Everybody had a nickname in our house. So when Buckshot was born, his name was Joseph Carlton. And my dad gave him that name: Buckshot. Now Buckshot started cooking up at the Rest, at the Shady Rest. And then we, we created a park called the Flintstone Park. And Hugo destroyed that park. And then after Hugo destroyed the park, he went to Jamestown and started cooking out there. He always had a knack for cooking. So my daughter and him teamed up and they created Buckshot's Carryout. But my dad gave him that name when he was three-months old.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110425
Comment Text: I am speaking to you on behalf of the seniors. I am the director of the senior centers here in this community. I'm also speaking on behalf of education. I'm a local board member for the district. I'd like to see a dedication in landmarks for this community as far as Gullah/Geechee. She alluded to, Sister Deas, how there was a difference. There was education but there was a separation in the education. One of the things that I want you, would like for you all to focus on, which I'm sure Nichole [Commissioner Green] knows all about, is the high school, Lincoln High School. This has been prefaced in several Meetings. And when you Google the town of McClellanville, you know you come up with excellent homes, beautiful homes, things of that nature. But it does not attach you to the true McClellanville. Lincoln is not in the town of McClellanville, but it is McClellanville. When it comes to education, that school, and Ms. (unintelligible), I think she was one of the first members in that school that's across the street, somewhere in that area. But the point to that is: That there were schools based on not necessarily the fact that we all need to be educated, but based on the color of your skin; that's just plain and simple. But with that school, that school taught us to identify who we are. It taught us to be comfortable with who we were. We had people like Ms. Adams that nurtured us. Like the parents, when you leave home, you still have your mom and your dad at school. That's what we had, that setting. What that did for us: It allowed us to use that local platform to allow us to compete anywhere, with anybody. For that matter, that school needs to be notated for the success that it has not only brought to this community, but to this nation. We have had people that graduated from that school that has put Lincoln on the international map; that in itself deserves to be noteworthy and to be recognized.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110426
Comment Text: I do wish that you would please remember Lincoln High School in this plan. It needs to be done. And your mother, one of my main teachers, I could stand here and talk about education all night because we had people who genuine --- Cared. They were genuine. They cared about the person. The textbook was one thing, but the person was the main thing. When you went to school, you went to school knowing while you were there you respected the school for what you were to get out of it. Textbooks and, you know and here again, we're talking about just a little history. We were always taught things in the textbook, but then again you had the opportunity to do performances to the community with the help of Ms. Adams and those where we showcased the same abilities, the speaking abilities. Just being able to go out and say we've got this and we're going to show you that we can compete. Ms. (unintelligible), I think we tore up several of her cars going up and down this road. Because what it was, she was determined as well as others: We were in a village, but they're going to know who we were in Charleston County; they were going to know who we were in the state of South Carolina. Therefore, here we go with Ms. Deas' daughter. Those types of stories, and we can talk about that all night. But, again, education, please, Lincoln High School.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110428
Comment Text: What communities did this high school [Lincoln High School] serve?: It served McClellanville and Awendaw Community. And how, what are the grades? From Seewee to Santee. What were the grades' level?: The high school? Well at one time it went from K to 12. Okay. And so there were several time eras and changes, but the high school itself also, you know, you had your 9 to 12. But, you know, throughout the years there were some changes there. Were all the teachers from the Gullah/Geechee Community?: For the most part, teachers were homegrown.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110429
Comment Text: Clara Belle Gibbs, Melba Green, Minnie Adams, Ms. Dillagard [referring to teachers at Lincoln High School]. Oh, that's, let me tell you: That's a landmark in itself. You know, you stop right there with Ms. Dillagard. That is a landmark by itself. She was. Mr. Bennett, I mean we can call the roll all night long; homegrown. Were these things that these people made the school?: Yeah. And they made the school. So there may be parts that we need to put their names --- They made the school and they made you know that it doesn't matter if somebody said you were from Awendaw, McClellanville that you were up there with the best of the best. Because they, I mean it was that family value that did not leave you when you left your home.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110431
Comment Text: We had two principals, too. James McNeil. Mr. Shepherd, Mr. Jerry Middleton. It wasn't professional that way but Mr. Shepherd just took over. And when we speak of homegrown teachers, Ms. Sarah R. Reed Lewis. Everybody talk about the trip to Washington, D.C. I'm proud to say that I was one of those persons who traveled there. And while my son has already been to California, different places, Las Vegas, when he didn't know even where he was going. I was an eighth grader when I went on my first trip out of the state of South Carolina. And it was Sarah R. Reed Lewis that took me to Washington, D.C. Homegrown. And I know you've got several people who want to make comments, so I'm going to make this brief. But back in the day when we had, each community had a school, if you want to venture down to South Santee or like they say down here, "on Santee," that's the Gullah part of it. When you go to Santee you don't just go to Santee, you're on Santee. Okay. So you understood exactly what they meant so don't say that's not a correct form; you knew exactly what was going on.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110432
Comment Text: But that school that's there now, the building I should say, that's there now, was once the local school. The, and I still have the blueprint in my office. I stumbled across it a couple of years ago. The blueprint was actually designed to be the Negro school. That's says a lot about how the concept of education was when that school was built. The mindset was, you know, there has to be education. But we don't have to have it all the same education. So here again, when you go out to build on the county school level, to actually put in writing: This is the Negro school; that says a lot about the culture. That, Gullah/Geechee, when you're talking about that, didn't matter what you wanted to label that school. The fact of the matter that once you open the doors you had producers coming out. It didn't matter what someone called you. So I'm going to show you, better I can tell you: that education means a lot so regardless of what you think you did to keep me in a box, I used that opportunity to use that as my gateway. And that's what that school is. That, too, is another landmark when it comes to education. So South Santee, the Negro school in South Santee is there for you to also consider. Portrait school, the same thing.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110439
Comment Text: Well right now I have a small area in my yard that I am trying to grow it [sweetgrass] in, and it is doing very well right now. But it's hard to get the little plants to plant it, but I'm trying. I'm trying to grow a little part on my property. But right now we have to travel so far to go. We have to travel to north, on the first part of Florida. We go far as Georgia. And every year when you go it's always something different. Sometime they got landscape already come in, cut down the places that we go. But we have one particular place that we goes every year and that is in Hardeeville, Georgia. And then we go there and they give us permission, two months, to harvest as much sweetgrass as you can harvest. But after that two months you don't have no place to go because in South Carolina is very limited places to go get sweetgrass. And that's why we trying to plant it so that we can have sweetgrass back in South Carolina. I, when I was a little girl we used to always go at Seabrook Island and Kiawah Island to pull sweetgrass, but after the golf course and the condos come, that's gone. So we have to travel far distance to find sweetgrass, and palmetto, now they're even stopping us to get palmetto in certain places. And the pine needles, they're trying to stop us to get that, too. So right now it's very hard to find the materials to keep this art going. So anytime y'all can find an area that y'all know where sweetgrass at, just come and tell me.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110440
Comment Text: . . . "You know one thing that interests me a lot is what might be the difference between a church and a social club." And I said, "Frankly, when I go into my own church very often I feel like it was a social club. But usually when I go into Bethel A.M.E." and I named your church, "I feel like I'm in a church."
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110442
Comment Text: And that leads to the second question I've been thinking: Where are the young people? Where are the young people tonight? Where are the young people in the African-American Community of the South Santee, McClellanville, Germantown when it comes to their understanding, their knowledge, their awareness of what's being said in the experience in this church this evening? I'm pretty sure most of them know about Buckshot's and have at least seen sweetgrass baskets, but have they heard the stories? Do they know the names? Do they know the history and the culture of where they are? I don't know the answer to that. Y'all may know the answer to that. But, and I'm retired and I am not looking for a job. But I do know something of the power that could be generated when young people as educational projects are invited to go out and talk with and learn from older people in their own community. And I don't know

what the curriculum is at Lincoln High School or ARA or the middle school or anything else in this community, but I do know that, that is an initiative that usually is not even thought about. And when it's not thought about and when it's not done, we lose a lot in the stories that never get heard and never get told. And in the education and the pride of young people that never gets developed.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110449
Comment Text: And when you were talking about the schools, Ms. Powell, you know just, I was at Howard High School. David Drayton was the principal. He just stood in the hall and everybody got right, you know. You didn't have to go to whatever, all of this I.S.S. and all that stuff. You just didn't have it.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110450
Comment Text: My, we found out about five years ago that my great granddaddy was from Awendaw.
Organization:
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110403
Comment Text: Some of you have recognized me [Commissioner Daise] coming in from the T.V. show Gullah-Gullah Island, that I and my family members starred in.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111168
Comment Text: Sudy Leavy over there that's writing, because of the commission we hooked up together, and some of my research, a true born 100% Gullah/Geechee, Geechee/Gullah whatever you want to call it was searching for the cup. I was ready to go to England and come to find out the cup was right there, Jamal, in Savannah, Georgia from the Butler plantation -- a very famous cup.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111115
Comment Text: Now, I know y'all want to find in terms of what should be restored, what should be kept. Well, all of it should be kept, in terms of what has happened to us as a people. In my community, Brunswick, Georgia, we launched an effort to try to save a gymnasium, Seldin Park Gym. That was built by Gullah/Geechee hands. That didn't happen. It was not preserved. It was torn down, and when that building was torn down it sucked the life out of Seldin Park, literally sucked the life out of Seldin Park.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107830
Comment Text: This is one thing, it's a living, land-based culture, as Mr. Heyward was saying. And also, as Mr. White was just saying, that it's brought blacks and whites together, to work for this common cause of preserving our heritage. It's everybody's heritage. It's a heritage of sea island cotton that, that made Charleston one of the richest cities, one of the four riches cities in America antebellum. And it was only the richest, wealthiest city because we had slave trade and the slaves were doing a lot of this work, to make McLeod Plantation and other plantations what it was, and to make Charleston and all the historic houses in Charleston -- I mean, it would not -- Charleston would not be Charleston without the Gullah-Geechee heritage.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107833
Comment Text: But for the past 15 years, I've been basically traveling, doing Gullah storytelling and Gullah presentations. And we have several -- you may have seen us on PBS, Tales from the Land of

Gullah, and some other things that we have done. And I work real close with South Carolina ETV. I have a Web site with them that's called -- it's knowitall.org\gullahnet. And it's becoming very international.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107837
Comment Text: And one last question, if there's anybody that can remember the old-fashioned Decoration Day celebration in Beaufort, South Carolina, around Memorial Day celebration, please, before you leave here tonight, that you could give me your name and phone number. That was one of the biggest celebrations right after the Civil War. Memorial Day was called Decoration Day. Our white -- southern whites didn't celebrate it because it was -- sort of reminded them that they lost the war. But it was celebrated by blacks and northern whites down in Beaufort, and was one of the biggest celebrations. You can just imagine 10,000 black people right around 1887, around our Beaufort National Cemetery, for a celebration. So it one of the biggest celebrations. What I do, I bring history on in stage musical theater. So we do that production called Decoration Day. So I'm always looking for new information to put on stage and make history come alive.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107838
Comment Text: Cancaw Plantation in Ravenel is very unique to strangers. But it's not about the people who've been living there for many years, like my family. The road in which I live on today is named after my father's last name, McKnight Village Road. The land in which my house is on now is where my father and mother raised them.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107840
Comment Text: He had his own body shop, his own business. It was called M and L Snack bar. Back in the day, aka, that was a juke joint. When they left from him, they left, they went to Sam White, in Red Top, to his juke joint. I wasn't at the age to go in there, but I had siblings that used to work for Mr. White, that worked in my dad's juke joint. Today, that building still exists. It's on 17 South in Ravenel, South Carolina. It's right on the highway stretch. My brother took the roof off it. But Mayor Opal told him to reserve it.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107842
Comment Text: And one of the things that we [Coastal Conservation League] would like to see, if possible, and we're working with the developers on this and also with Sea Island Comprehensive health care, their board, is to have the second phase of the Angel Oak Village Project, whatever they're referring to it as now -- I think it's now Sea Island Health Phase 2, would be purchased by county greenbelt funds, to become a park. And we felt like the opportunity exists, since so many people come to the park, to look at the tree, they should also be there to value and learn about the heritage and the culture of Gullah-Geechee history out on Johns and Wadamalaw Islands, including the struggle for civil rights that many of you have talked about tonight. So we just wanted to make sure that you all and the Commission is aware of our idea and what we have been working on.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107843
Comment Text: And we have talked to Dr. Rod Rutledge, with the board of Sea Island Comprehensive Health Care. And we've talked to Mr. Saunders. And we've also talked to Queen Quet. And we've gotten some good feedback on what they think of this idea. And we're really excited about it because we think that the tree is a good place to start when you have all these people coming in that live on the islands, and tourists from all over the world who come to see the Angel Oak. Why not, while they're there, learn about

the people and the culture that was surrounding the Angel Oak for so long? And we feel like that's an opportunity that's been missed for a while and it should be addressed. And, hopefully, this way, we can have some affordable housing on the island. We can also have the preservation of the Angel Oak. But, most importantly, retain the importance of the history and the culture that's associated with the Gullah-Geechee people and traditions.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107848
Comment Text: But what I came to say was about the Progressive Club. One of the things that I did in some years past was pick up a book called, Ain't You Got A Right To The Tree Of Life? And Bill is prominently featured in that, as a very handsome young man, I might add. Now he's just a handsome man. And I was amazed at what went around in there. And it actually drew me to moving to Johns Island full time and being a part of this culture and community.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107850
Comment Text: And I would hope that the Commission would see that that site [Progressive Club?] not is just preserved but is resurrected and celebrated for what went on there in the sixties and what led up to that. I mean, what better location than that? That's a very important place.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107855
Comment Text: One person asked me the other day, Paul Robertson, he asked me, he said, Bill, where did y'all used to get hominy from? It's a good question, you know. But we had grist mills on Johns Island, where folks used to take all of their corn. But we -- then we also had, we had ones that we used to put onto the porch and grind our own corn. And my grandmother would tell you what size meal she wanted, cornmeal and all that, the grits, whether she wanted fine, whether she wanted coarse, those kind of stuff. And we had it right at, right at the house.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109944
Comment Text: What is happening in Mount Pleasant is that all of these schools that were built specifically for African-Americans are being torn down. It's my understanding right now that the school district has a plan to sell Laing High School and to demolish Jennie Moore Elementary. That's a group of us who are opposing that. We would like to save both of them, but we feel that it would be too difficult for us to save both of them, so we're concentrating our efforts on Jennie Moore Elementary School because it sits in the heart of the community. And when I say the heart of the community, I'm talking about a community that was created by African-Americans who were enslaved, many of them right at Boone Hall Plantation.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109945
Comment Text: Boone Hall Plantation, though, is well protected. But the people who were enslaved there and live right next to it, and some of them even purchased land that was part of Boone Hall, is not protected. In fact, it's very much endangered right now by the Town of Mount Pleasant.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109949
Comment Text: So as far as I'm concerned -- and there is a few of us that I work with, we would like to see a system set up where a lot of these communities that are predominantly African-Americans, that were created by those descendants of enslaved Africans, that they get the same protection, just like we

have in the Old Village of Mount Pleasant. Parts of the Old Village of Mount Pleasant is considered an historic district and you cannot do certain things to that part of the community. We would like to see something in that same fashion here in Mount Pleasant. In the County Comprehensive Plan, we were able to get them to do something where you call a special management for areas like Six Mile and Seven Mile.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109932
Comment Text: But I wanted to make sure that we understand and that Lange [Laing High School]is -- again, Lange is a history within itself. Ms. Stokes, it has to be a part of anything that's going to happen that relates to this area.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109935
Comment Text: Now, what's significant about this [Seashore Farmer's Lodge renovation] is that Sol Legare Island has a special place in American history. July 16, 1863, the famed Massachusetts 54th Regiment fought their first battle two years before they went onto Fort Wagner, Battery Wagner, excuse me.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109936
Comment Text: We are wanting to submit this gem [renovated Seashore Farmer's Lodge] to the Gullah-Geechee Commission, as part of the package on the tour, that she will come to, and you guys will be able to see.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109958
Comment Text: I've had the opportunity to have collected oral histories in my community. I've been running around for 35 years with a tape recorder and collecting the oral histories of the old people. And it's not until, you know, sometimes I go back and I'm listening to the tapes and I say, Oh, my goodness, I have found evidence of the underground railroad, the building of Highway 17 -- because this was just a shell road -- the building of the Cooper River Bridge, when Pershing's rifle people were on the green, just history that's untold in this, in this area.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109960
Comment Text: And for their parents, who were able to tell me when -- second generation -- to tell me about 1866, when the Quakers came and started a school and the old orphanage in Mount Pleasant, and so much of Mount Pleasant's history that's lost.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109964
Comment Text: And Remley's Point, those of you that live here know that we just completed the battle about the cemetery. Anybody heard about that? The Scanlonville, Remley's Point cemetery. A man bought ten acres and decided to build his dream home on the cemetery. Now, we fought because someone in our community had in their possession the 1870 map outlining the structured community and bordering marking the cemetery. So we went to court. We weren't expected to go. And we won. We weren't expected to win.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109966

Comment Text: We need a repository. The cemetery is just the tip of the iceberg of what happened in Remley's Point. And it's weird because everybody knows. The minority community knows what happened over there and the majority community knows what happened over there. We know that on this map earmarking the cemetery was also earmarked a playground. The playground, by virtue of the legislature, was awarded to the College of Charleston. So it was taken from the community, given to the college. The college kept it for 20 years and then they decided, We don't need this. Did they give it back to the community? No. They sold it to a developer. And at this point, it's a gated community, 2 million, 4 million, $5 million homes. And we, in the community, have a cinder block building behind the fire house, you know. It wasn't returned to us. So we need resources. We need something to help us investigate situations like that, even if it's just an intern or somebody to help us do the research that can be done.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109971
Comment Text: But one of the things that we have not done well has been to embrace the role of African-Americans in the United States. And when we were trying to commemorate the bicentenary of the banning of the international slave trade, which was not an easy topic to raise still in Charleston -- this was the most important port in North America -- it's still a pretty sensitive topic, as those of you who have been reading the newspapers will realize. When you try to bring it up, there's some weird kind of slant that gets put on it. The very Sunday after Tony Morrison had been in town here for the Tony Morrison Study Conference, at which the first bench by the road was placed out there at Sullivan's Island, a very, very important historical marker, the Post and Courier ran a newspaper article, front page, which had the headline: Selling Slavery, as if somehow what had been done had been exploiting the past of slavery and bringing up something in a slightly unsavory fashion, that it ought not to have done. So it's not an easy thing to do.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109979
Comment Text: And if you get an opportunity, there is a display in the cafeteria of mapping those properties that are currently eligible for the National Register of Historic Places. Not the big victorian houses, I'm talking about the concrete block houses that were built when there were no mortgages, when it was save and build, the very critical properties that tell a history that has not been told yet.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109983
Comment Text: Oh, the Jennie Moore school. There has been actually a really excellent paper written about the equalization schools program, which I don't know if you know about this. But in the 1950s, there was a lot of politics going on. Finally, there was funding created for schools, both white and black, a certain amount of funding to go toward each group. Jennie Moore was one of those schools that was built specifically during the equalization program. So there is documentation that it does have historic significance. And I think that would be one of the things that you would be able to use to help save that property. And, like I said, someone at the state historic preservation office has written that paper. So that is documentation that exists, that can help assist that process.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109985
Comment Text: I guess I'll just make it brief and pick up where the lady from Clemson was talking about the, the importance of having these communities, the planning and the zoning, and all that, be -- that these areas be recognized, that the culture, the communities, what we have left that we can preserve. I mean, talking about Remley's Point and having to carve out your little place, and the Snowden community, and the Phillips community that are just crammed up. You know, that's all that's left of a huge area. Well, we do still have -- and, I mean, this whole corridor, we have Myrtle Beach. And -- you know, which is

Myrtle Beach, and developed for various reasons and used what they had. And then there's Charleston, wonderful, historic, urban setting. And Mount Pleasant has its own way and wonderful things. And there are some great communities in this area, out -- as you move this way more. I love the Two Mile, the Four Mile, the Six Mile, the Seven Mile. And I spent years of my growing up in Georgetown. And -- but I didn't ever realize those designations of communities. And, of course, living in Awendaw, we have the 15 Mile and 24 Mile and all those. And I just love that.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109937
Comment Text: But, lo and behold, in March, I was afforded the diorama of the assault at Fort Wagner that the Massachusetts 54th Regimen did on Morris Island. So this will be definitely the centerpiece of our museum. So I offer this to the Gullah-Geechee Commission.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109940
Comment Text: We used to go downtown the city, the city of Charleston. And from -- from -- from Smith Street, all the way back to Line Street, it was more or less a very historic, historical place in Charleston for the black area.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109942
Comment Text: And there is another old house right across from old Sol Legare Island. And this house was built back in the forties. It's a little, small house, little, old, small frame houses. What we're going to try to do is move that over on the -- on the historical property and restore it and make it like a visiting center. Because we're thinking about making the old Sol Legare Lodge a museum of African-American history, with the diorama to be inside that building.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109968
Comment Text: When you drive through Charleston, you see the grave markers, the historic markers. There's one for Green -- for Green Hill. And there's one over on Sullivan's Island. And there's one for White's Paradise, and there's one for Riverside Beach. It's almost sad to be here. Because all of the grave markers are indications of places where we used to be. It's almost sad. We live in a community that prides itself on preservation. But we live in a community that seems like it wants to preserve everything but us. That's just the way we feel. And so we need resources to help us tie some links between us and the grave markers. And that's -- that's what I'm asking for, a repository and resources to help us. Interns, lawyers, researchers, publicists, we need resources.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109987
Comment Text: We still have settlement areas in Awendaw and McClellanville, and all of the areas in between, Buck Hall and Tibwin. And we have a special resource in the Francis Marion National Forest and the Cape Romain National Wildlife Refuge that are already huge areas that are preserved.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109988
Comment Text: But it doesn't take too many, as you all know from around here, doesn't take too many Hamlin Plantations and Park Wests -- and I don't mean to say there's anything wrong with those communities, because those are necessary. There's nothing wrong with them at all. But they're -- there's a place for that kind of community and there's a place for the -- to preserve the old communities.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109992
Comment Text: And as you know, there was 46 schools that was built after they passed the Brown versus Board of Education. They gave 46 schools in each of these counties. And each school is gone. Rosemont school, and I think Jenny Moore was a Rosemont School? It wasn't? MR. ALLEN: No. AUDIENCE MEMBER: Okay. There's another Rosemont School. Then I want you to know that (inaudible) which is now Septima Clark on James Island -- well, on June 13, is that it? June 13th they're going to have the celebration that this school is going to become a historic -- they're going to put a historical mark on that school, to make sure that school don't get tear down. This was the first black school, high school, on James Island. And we used to play the line in football. But I want you to know that there are ways [to protect and preserve them].
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109993
Comment Text: We try to pass -- we're trying to pass -- we have tried to pass a historical district on James Island, to try to preserve these old communities. And we run into slack because the minority people are saying that we want to just do things for us. And it's not just us. We try and preserve our culture and our culture and our heritage. Because the development -- the developers -- if any of y'all ever been on Sol Legare, or as you go in about two miles from Folly Beach, and they run like water. We do have sewage. And these are -- these 2 million houses, 2 million houses that they're building over there, so many taxes going up. And pretty soon I won't be able to live there. So what we want to do is the Gullah-Geechee culture, we need to use that as a big battering ram to get these little towns or these cities to realize that we got to -- we need somebody behind us when we push for these resources, you know, to kind -- to rezone these historical areas, so we can try to preserve these homes.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108238
Comment Text: And I would like to say that in 1921, seven black family members got together and purchased over 128 acres of property on Lands End. And on that property includes a beach area. And I believe this is one of the last black beaches in South Carolina. And on the property [Woodlands Club Incorporated; Land End Woodland], there are a couple of tabbies where the slave master and a slave lived. And also we have a cemetery on that property. And we are looking to preserve the history of that.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108241
Comment Text: The next thing I'd like to mention quickly is the need, please, to try to do something to help the committees on Hilton Head Island that's working on trying to preserve a portion of the community called Mitchell Field. It was established in 1862. It's continuous to Port Royal Sound. And the Town of Hilton Head has purchased some of the land in that general area. There is one house being discussed now. We would like to get all of the expertise that this Commission might have available, to make that the most outstanding point to visit on Hilton Head because of its very rich history. And I will not belabor you to go into details about Mitchell Field.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108242
Comment Text: The last one I will mention very quickly is the preserving of tabbies. There are several of them throughout the county. And I happen to have access to one on properties that I personally own, on Squire Pope Road. The state history and archives has little data. They've recommended, as a state (inaudible) category and also they have recommended eligible for the federal registry. Now, the problem is that these tabbies, as you know, are so old and they begin to deteriorate after so many years. If the

Commission could provide a list of resources, resource persons with technical expertise, again, that citizens such as myself could go to and get the technical expertise to restore those tabbies.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108243
Comment Text: My concern is regarding the Northwest Quadrant. The Northwest Quadrant is in the Beaufort Historic District, roughly bounded by the streets Charles Street, Boundary Street, Prince Street and Hamar Street. It's subject to Historic Review Board constraints for remodeling exteriors of properties. And, if I may, I'd just like to read a brief part of the historic overview of the Northwest Quadrant: The modest buildings in the Northwest Quadrant illustrate an important chapter in the history of Beaufort. The area developed in the years following the Civil War and was populated predominantly by African-American tradespeople, domestics, laborers and small business owners. When Beaufort was occupied by federal troops in December, 1861, most of its residents had already fled their homes, never to return. During the War, Beaufort's African-American population began to grow as refugees from nearby plantations made their way to town to look for shelter and work. It is in this period that many people acquired land, built houses. And many of those structures still exist to this day. But the problem is, many of them are in disrepair. The Historic Beaufort Foundation has identified at least 20 houses dating from the 1890s and 1880s that are vacant, boarded up, maybe close to falling down. . .There is a problem a portion along 1407 Duke Street, Lodge Hall started by African-Americans. The early history of the building may not be that well known, but in a lot of cases the histories need to be produced.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108244
Comment Text: Also, there is a home, 1203 Prince Street, which was owned by two daughters of Robert Smalls. Another structure in very bad repair. What I would like to see happen is that maybe the corridor commission can work with families that own these houses and find some means to preserve them, to allow them, in some way, whatever ways might be created. Also, Mike, to see maybe that these families get assistance in identifying history of some of these structures as well. The document that I read from is available through the City of Beaufort's Web site. If you go to their commissions link and then down to Historic District Review Board, it's the Northwest Quadrant Design Principles. Again, it covers the history of many of the -- well, not history of the buildings themselves, but history of the area, talks about how early African-Americans acquired land in downtown Beaufort.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108245
Comment Text: I'm Maureen Richards with the Heyward House Historic Center and the Bluffton Historical Preservation Society. And my comment goes in line with the man who just spoke about the architecturally significant structures that are in our county, and specifically one very dear to my heart is the Garden House [a freedman's cottage which was built circa 1870] located on the banks of the May River, next to the Oyster Factory Park in Old Town Bluffton.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108249
Comment Text: But I stand tonight to speak on behalf of the Penn Center, an institution that has 147 years of history. So, you know, I would need hours and hours to talk about that. But, instead, I would just like to share briefly with you that the Penn Center has been a major catalyst for the development of not only this community, but also for the preservation of its history and the cultural artifacts linked to Africans and African-Americans who still thrive in this community. The mission of the Penn Center has always been to preserve and promote the history and the culture of the sea islands, in particular, Gullah culture. So our work preceded the work of this federal entity. But we indeed strongly believe that we all have to collaborate to make it a successful national project. We were a part of the resource study. And, as

such, it helped us to also examine a lot of aspects of what the Penn Center once was, and what it is today, and what we'd like it to be in the future. And there are many, many exciting things on the horizon, such as the Beaufort County Library. And potentially one of us will be developing a Gullah-Geechee research center. But I'd just like to say that I think it's critical for us to look at this community, just as a microcosm of what you will see along the corridor. Because it's one of the few communities that remains intact as a Gullah community, from the lifestyle of the people, to the physical spaces within the community, the historical landmarks that are still preserved here. And we feel that we've also been -- Penn Center has been an important part of the overall community spirit and character. It's not a fabricated community. It indeed is something you could put your hands on and touch.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108264
Comment Text: We are in the preservation business, as everyone in the room is. And that's a part of our family, and the family of that particular big house, as we call it, in Coosehatchie, goes back to the 1800s, to an indigo farm. And the fact that it is home, and that somebody could take it down and all that history would be lost is unimaginable to me, unimaginable, simply from the respect of the stories in my ear. So I'm inspired on many levels.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108246
Comment Text: And, since then, at this time, the Town of Bluffton has received some state funding to create a preservation plan for the Garden House, which I am fortunately involved in. It was very exciting for me this week Meeting with the preservation society to review their plan. And then we will, of course, need to secure some more funding for proper restoration of the Garden House. And through that building we can connect to a real, truly significant part of our history and to the whole region, all along the corridor.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108247
Comment Text: Just to add to your comment, because you mentioned Bluffton, you mentioned Heyward House. I thought you were going to mention the slave cabin that is on the property also. That is a Gullah-Geechee house there as well. So definitely want to mention that.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108250
Comment Text: The oral histories that I could still recall my grandfather telling those stories, about how he taught basketmaking at Penn Center; to my father who could tell you about every family that lived on the island and their relationships to him or to his family. And the historical landmarks, we often take those for granted sometimes: The cemeteries, the house of the first African-American doctor who lived on the island, the brick Baptist church that was built in 1855 by slave labor.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108230
Comment Text: And I suggest to you of what the park service is trying to accomplish here, St. Helena is a model example of exactly that. And what makes us so special is that the community has come together, particularly under the leadership of Penn Center, to make this a very special place in preserving and highlighting the value of the Gullah-Geechee community, and which can be appreciated by all of us. And I think that over ten years ago the community came together, in the county here, and worked to make this a very special identified location under our Cultural Protection Overlay District, which identifies St. Helena as a very treasured place, and its cultural heritage and history is something to be preserved and identified. And Penn Center was able to provide the leadership on that program.

Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108231
Comment Text: And I suggest to you, as a Commission, identify -- well, additionally, the county has just announced that they'll be building a large new library and cultural center on the grounds of Penn Center. And it gives us more opportunity here. But I'd suggest that the Commission identify Penn Center as a very special place in the corridor, and to provide support directly toward Penn Center to continue these programs.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108255
Comment Text: And, also, the Leroy Brown Service Center is named for your father, correct? That is here on St. Helena Island. I wanted to make sure that was on the record as well.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108257
Comment Text: My great-great-great-grandmother was born on St. Helena Island. She was a midwife in the community activity. So my great-great-great-grandfather was also born on St. Helena's Island. And on the other side, my great-grandparent (inaudible) was a native of the Wassaw community. And he bought property on Wassaw Island in 1879.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108260
Comment Text: And there's still a shrimp dock at Port Royal that's operated by a man named Mark Smith. And Mark Smith is someone I went to high school with. And he's also African-American. And he learned a lot from Mr. Wilson [Charlie]. And that's an example of some traditional culture that's gotten passed down from one generation to another. Even though they're not related biologically, everybody in Port Royal called Mr. Wilson Papa. And he taught Mark Smith a lot of what he knows. Right now, the shrimp dock, its future is kind of up in the air because it's on the State Port Authority property. And it's part of the redevelopment plan. Once the property is sold to a private developer, they're supposed to keep the docks there, to keep the shrimp boats operating. But I want to make sure Mark keeps his job of managing that dock, because that's part of a long and proud tradition.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108224
Comment Text: Because there's a -- there was a horse-drawn carriage downtown the other day, when I was attending a funeral. They were asking me if I were a native here and if I could tell them some things about the Robert Smalls statue? I was glad that our students had done a documentary and I had seen it, so I could actually answer the question, which was great.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108228
Comment Text: And one of the things that I would like to see included for preservation and oral history is preserving of the few praise houses that is left on St. Helena Island. That was a very, very important part of the religious culture, for the people in the Gullah-Geechee corridor, especially on St. Helena. So I would love for you to make -- identify the ones that's remaining. I'm actually involved in the one on Court Point (ph), where I live. And I understand they are also trying to preserve two more in the Nance Point area. But when our people could not attend churches, it was an important place where they went to worship and to share news and to get instructions in religion, in order to get baptized.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108154
Comment Text: In our community, our county [Colleton] celebrated its 300th anniversary about two years ago. So we're extremely rich in heritage here. And we have more plantations here than any other county in the State of South Carolina. I was wondering how you thought you might go about researching what those plantations have to offer? We have 27 -- well, actually, have 29 plantations in -- just in Colleton County alone. And it has to be rich in Gullah-Geechee history. And are you planning to try to contact historical societies and see what they have, in fact, gathered in their information? I know ours [Colleton County Historical Preservation Society] has a historian. I don't know if she was invited this evening. But we do have a historian for Colleton County. And at least 27 of the plantations in Colleton County have someone at them almost always, and still have slave quarters, and all kind of areas and things. I would love to see you include some of that or at least contact them for what they have for records.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108157
Comment Text: And, also, this is the Rice Festival town. And there are rice plantations. And I was told by Gene Wetzell (ph) that in the Green Pond area is a big rice field there. And I'm sure that he would have an interest in also opening up and tell us more about rice, giving us more education, educate us about the rice fields, how our ancestors worked in the rice fields, and what they did and all the songs that they sung while they were there, and the type of clothing that they wore, and how the rice was shipped, the gold rice was shipped away, and where it went to from Carolina.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108161
Comment Text: I'm associate director of the USC Salkehatchie Leadership Institute. We were very involved in Salkehatchie Stew, that Gary just referred to, which was really a celebration of stories that involved, you know, art and authors and storytelling and lots of different initiatives from around the five-county area that the Institute governs. And one of the things that the Leadership Institute is always interested in is tourism numbers. You know, how does this Gullah-Geechee corridor, and the heritage corridor, especially where they intersect, how do these things impact tourism? And what are some numbers that y'all might be able to gather in the future, to see what -- who comes in to learn more about this? Dollars, you know. It's all about economic development.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108162
Comment Text: I'll speak for the city of Walterboro, my district. The school that I went to is Colleton -- was Colleton High School. It's now Colleton Campus A, Colleton Junior High School, Campus A. So while we're going through this process, they are building a new school because they want to get rid of my school, Colleton Campus A. And we need that school. It's a historical school. And we need it for recreation, for the children, we need it for our social events, for the community. And we -- we just need to keep that school. I think, right now, they're not exactly sure what they're going to do with it. So if there is any way possible that we can keep that historical school.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108164
Comment Text: I've only got two that I can -- besides the plantations that I've already mentioned, which most of them area preserved, but I do think Langston and Slave Row should have an historic, national historic monument. MR. ALLEN: Where is it located, please, ma'am? AUDIENCE MEMBER: It's in Colleton County. It's on -- off Bennetts Point Road, Langston Plantation. And they do have what they call a Slave Row. And they have preserved those houses. It should definitely have an historic monument. Also, I can't 22 think of the name of it, but at Catholic Hill there -- AUDIENCE MEMBER: A church.

AUDIENCE MEMBER: There's a cemetery there, too. AUDIENCE MEMBER: And there's a whole lot more.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108166
Comment Text: Then also, outside of Cottageville, there's an old structure, pre-Civil War. It's -- I mean, it's falling down. The owners are not taking care of it. But I don't know exactly what street it's on. But, I mean, I can take you there, you know.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108167
Comment Text: I guess when we were preparing to come on our journey of public Meetings -- and I think we did inform the Congressman [Clyburn] that we were planning to be here in Colleton County and Walterboro. Through his staff, it was communicated to us that we should, you know, bring some recognition or remembrance or conversation about the air field and its association with the Tuskegee fliers. I know right now there is a monument or such there, because I was at the dedication years ago. I am not sure the area has a historic marker from the state. I'm not sure off the top of my head on that. And I'm not sure the area is on the National Register. I'm not sure about that. But I'm just saying what was said to me, since you didn't say it, that that's important. And that's something that is near and dear to his heart. And, in fact, when I was telling someone today that I was coming here, I said, By the way, those Tuskegee fliers, you know, they trained here. They said, What? We didn't know that. So, again, you all have a jewel in your community that ties into the culture. Even though those guys may have been from Alabama, other parts of the country -- and some of them are Gullah-Geechee people, too. They ate among you all. They danced and partied among you all. And they lived among you all. And so that cultural icon, that cultural link, also is important to the journey. I just want to go on the record, to bring that to you.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108168
Comment Text: There's another one. Just didn't think about St. Peters AME Church. It's a historical church. It's over 100 years old. And it's right there on Wichman. MR. ALLEN: Right here in Walterboro? AUDIENCE MEMBER: Yeah, right here in Walterboro. Well-kept, historical.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108169
Comment Text: But the problem with Colleton County, they are not opening up these buildings and these sites to the tourists to come into the county. You know, when the tourists come here, there is no -- there are no places to go. Here's the Tuskegee Air Field. It's seldom mentioned. But the markers are up on the highway. But no one talks about it. And it's not listed. And, like, you go to Charleston Visitors Center, you know, we're -- when we do have this corridor coming through here, Charleston will have to do that also. Because Gullah-Geechee is not mentioned in a lot of their directories. And we mentioned that at a hearing in Charleston. Because I'm always in these areas, in Charleston, because of the Burr House (ph) that we operate there. And I know what's going on in the Charleston area. But they're getting real powerful on them. When the Gullah-Geechee corridor comes through, Charleston will have all of their Gullah-Geechee sites listed. And I hope that Colleton County would go on the record that all Gullah-Geechee sites should be listed. We need to now inventory. We need to now start our directory, to present, or we send comment cards and recommend Colleton County for our future to look like.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108170
Comment Text: Oh, Willow Street? That's a small -- Mr. Johnson, Ray Johnson, that was one of the earlier high schools in Colleton County. But they made these buildings so inferior. They had, like,

concrete block type buildings rather than brick, you know. And it just looks like no age is there. But you got to go back to when it was established or when it was built. But looking at it, you say this is not an old building. This is not a building that's 50 years old. But, you know, working with old buildings, I know the age shows up right away.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108171
Comment Text: Actually, we have the Colleton Museum. I'm sorry. QUEEN QUET: It's all right. It's all right. MR. ALLEN: That's why we're here, sir. MR. DRAIN: When tourists come here, you know, to the Slave Relics Museum, first they see a collection of artifacts that was made by the enslaved Africans from the late 1600s to the mid 1800s. We have a pre-Civil War plantation home that houses our collection. Then we also recommend to groups to go to the Colleton Museum, the Artisan Center. We encourage them to stay here in Colleton County, also to have lunch, then go on back down to Charleston, to do other tours. You see? There's enough wealth of education, enough wealth of history here in South Carolina, that everybody can, you know, have a part in it, you know. So let's try to really pull Colleton County together.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108174
Comment Text: These praise houses is one of the other things that we didn't mention on the plantations. You know, African-Americans, they prayed 24 hours a day. CHAIRMAN CAMPBELL: Still do. AUDIENCE MEMBER: Sundown to sun up. How we got over, all the songs that we sung, that they sung during their time, they passed on over to me as a descendent.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108176
Comment Text: The history is there, in the White Hall section, plantation after plantation. Heyward Plantation is a great plantation. A lot went on there. I have been over through the praise houses, the Musca (ph) family have a great history. We could name people right off those plantations. So let's get involved also in trying to open up these plantations to tourists, not only to tourists, to our children, starting with the children. Because the generation that's coming, they're going to need it.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108178
Comment Text: The Heritage Corridor, South Carolina Heritage Corridor, said, Okay, we're going to contribute to Drayton Hall. The DVD, landscaping, that you can carry the DVD along, and it tells you about this plantation. I was invited to be one of the persons to go on the DVD that they sent the director, the photographer, and they shoot. I went shoots and shoots and shoots and shoots. Drayton Hall did that for me and my sisters. So we have -- we have a DVD now that we're on, that they sell at the gift store.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108142
Comment Text: And I want to encourage Walterboro to talk about your rice. You have a rice motel. You have a rice festival. And so Gullah and rice go together, as you will hear later on.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108144
Comment Text: Back in 1996, God blessed me with some deeds from 1899. And through that original deed, it involved 126 islands from, I think, from Charleston throughout to Florida, which involves cultural lands. And if you ride the rural routes, you will see that there are a lot of stores and businesses that just remain sitting there because we -- no one has a title to them. From the time the Lord blessed me with these deeds until this particular day, I have -- I have discovered, up until this day, that in my area, this --

this little island runs right in the midst of my house. A lot of people in the area didn't know it, but I tried to share it with everyone. Because on the area called Springwood Drive, especially, is a wide section of this lake. And the people's houses, when they step out their back door, it's like they're going down. So then I realized that this lake is back there. Now, I'm a member of the revitalization committee here. I was appointed to that committee here, which consists of four people. And in that committee, I think it's called a renaissance -- a renaissance project, called a renaissance. But it's supposed to be doing something new and building up the area and preparing it for growth. And I still had -- well, the Lord assured me that what it's supposed to be is to clear out the lakes and connect with the other culture of people and let us have a life, a life of connection with our cultures, our quality of life be lifted up, and for the people and -- excuse me. I get excited when I talk about it. So, right now, the revitalization committee is really concentrated on removing abandoned houses or houses that cannot be repaired. And in right in my area, which I'm at the -- I'm furthest to the right to the flood zone, which, to me, is the river or the lake. And they've cleared off a dead-end portion of that, to get it out of the way of the flood zone.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108145
Comment Text: Right now, we have a -- we have a -- let me see what I can call it. It's a Great Swamps -- Great Swamp Sanctuary. We have Great Swamp Sanctuary, which I always thought should come across, over across the main street and come on down where it's supposed to go. But it gets to a certain point and it stops there. So then all the woods and weeds and everything grows up in our community. And we like to be able, just like everybody else around here -- so this is the best that I can share with you right now.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108147
Comment Text: I run and operate the Slave Relics Museum, here in Walterboro.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108148
Comment Text: Second question is that we have a population up in Smoaks. A lot of people up there are from my family called the Drains up in Smoaks. A lot of them are actual Gullah. And it's like the whole community has been preserved through, I mean, 50 or 60 years. And is there any way that y'all have resources to go into those communities, to try to get some research done regarding the culture up there?
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108158
Comment Text: A suggestion, just to get it to kind of out there and on the record, would be, I'm very interested in oral histories preservation in Colleton County. I think that's something that the Slave Relic Museum and perhaps the Colleton Museum could do collaboratively, along with some other agencies in the area who would be interested in doing that. I know we just had a storytelling festival, sponsored by the University of South Carolina Leadership Institute recently in town. We got off to a small start. But it's a seed of an idea there.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108100
Comment Text: Because -- actually, even showcasing some of the places that we have. You know what I mean? Because the house that my father grew up in [on Page Point Road in Sheldon], and they built the house in 1934, is still standing on the property. And I would love to turn something like that into a museum. You know what I mean? Because I have some pictures of old time.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108141

Comment Text: Another thing would I like to see happen, I think we have some wonderful things going on in Beaufort to help preserve the culture. We have the Native Islanders Celebration on Hilton Head in February. Then we have the Gullah Festival in May. And then, by the time September comes, we have River Fest down at Lands End, and then Heritage Festival in November. Now we have the Lowcountry Gullah Christmas Festival. We have five extremely exciting festivals. And we're basically telling the same stories. But everybody is trying to advertise simply on limited budgets. Why not pool some of these resources and market the area? Because that's why -- that's why the mall works better than just the store on the corner, by itself. People like to have variety. So if we start -- because I notice right around, I think by September or October, I'm getting mailings from Myrtle Beach. We have about five or six theaters advertising everything that's going on Christmastime. So they come together. They do a marketing campaign to market the area of Myrtle Beach. I think we can do the same thing in Beaufort. We have some excellent things. But it's sad when all the planning and all the volunteers come in, and they put all the hard work in on limited resources and you don't have people to see what's here. Because we have -- we don't have the marketing dollars. So I would love to see us not try to market Queen Quet or (inaudible), but let's market everything that we have here to offer the world. Because I think the world needs to hear what we have to say.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108130
Comment Text: But one of the things I wanted to mention, a lot of times we get -- when we start talking about the Gullah culture, we get concentrated just on St. Helena Island. But there's so much more culture. And we -- when we talk about the Gullah-Geechee Nation and the corridor, we start talking about North Carolina, all the way down to Florida, and then you have Texas, and you have Oklahoma, and Caicos and Turks Islands, and Mexico. So we can't allow people, and even those of us that are preservers of the culture, to minimalize the impact of Gullah. Because it's very powerful.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 43 **Comment Id:** 98745
Comment Text: Language, ethic, education.

Correspondence Id: 105 **Comment Id:** 110013
Comment Text: We have an exhibit that's been 20 years in the making, it's called Gullah/Geechee -- Gullah/Geechee African in America. It's at Adams Hall in Savannah State College. It's a traveling exhibit from the Gullah/Geechee Kunda and it is a definitive exhibit on the Gullah/Geechee culture.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 109994
Comment Text: We got the Durkeeville Historical Society Building. Durkeeville as an entire community is of significance.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 109995
Comment Text: Old Stanton High School (place that deserves recognition) I'm a Jacksonville native and I think that Old Stanton High School is one area and/or tangible asset that needs to be included.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 109996
Comment Text: I was raised in Baldwin, FL and for the last five years I've been trying to document the African-American history in that community. It was tied very close to the railroad and then it's also tied to the Civil War and I tell the story that if anybody saw the movie Glory&It stopped in Sumpter&But there

were two colored troops that came on the station at Baldwin and they took up the tracks that stopped the Conferderates from coming up to Jacksonville.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 109997
Comment Text: They have several churches that have historical impact in the community, like Southern Baptist Church Kings Road, some others on Kings Road, or Mount Everett Baptist Church and St. Stephens Church. When I was in high school we sat in and that was our headquarters before we went downtown to St. Stephens, an empty church through the civil rights movement.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 109999
Comment Text: ..the laVilla area downtown should have some recognition because there's several buildings in that area that were owned by blacks and wellas La Villa was the jazz man in the Hollywood of the south.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108105
Comment Text: And we have a few -- has anyone on this part of the county, have any praise houses that you know of, that's still standing in the Yemassee area? There's very little of them that remain. But, do you know, that was so important in our history, when we were enslaved people? That was the only place we could go to, to actually worship and, you know, share news among each other, and say verses and sing songs in our Gullah language. And, at one time, it was considered like a little teaching center for the rights of passage. When someone had to go through a catechism sort of thing, before you could get baptized, you went to the praise house. Your leader was there. You reviewed the Scriptures and you were questioned and things like that. There's only three that I know of on St. Helena Island. But we are trying desperately to restore and preserve those three because it's so unique to our culture.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108106
Comment Text: Because there aren't many houses. Even when you mentioned that your dad's house from 1934, that's when it was built, that is a great thing that we should try to preserve in this area. And there was a gentleman that just passed from my community this past week, and he never tore down the house that he was raised in. So that's another house that we could really go in there, look at the artifacts. Because the Smithsonian Institution was in this area about a month ago. And they were encouraging people to bring all these old artifacts out of their home. It might look like an old chair, but it could have been a chair that someone made. You know, it could have been an old lamp that they used to burn. So don't be so quick to just tear down the structure and throw everything out. I would like to see if we could get somebody to come and take a look at the house. Because it's been standing there, I think, since the 1930s as well, and it's still pretty strong. So that -- that is another part of it.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108131
Comment Text: When I was growing up in the city limits of Beaufort, one of the exciting things for us was Decoration Day. I mean, that was a big thing. And that was the Memorial Day celebration that we do now, that the Gullah Festival was birthed out of that festival. And if you can just imagine the carnival coming into town two weeks prior, and you had the only building in the deep, deep South for the Grand Army of the Republic is the Grand Army Hall on Prince Street in Beaufort, which is still there, still owned by the black community. It's not owned by any one individual family, but by the black community. Came out of those black women, during the Civil War, that became contraband and became the nurses and formed the Womens' Relief Corps.

Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108132
Comment Text: There is a lot of history in the city limits of Beaufort that a lot of times is omitted because everybody concentrates just on the Penn Center area, which is very important. Because it was in a place where they were able to record a lot of the history during that time, whereas in the city limits of Beaufort, a lot of that history got kind of passed over. You still have General Robert Smalls and his connections. And then Matthis School itself, where a lot of young people don't know it, know it as TCL, but they don't know the significance of Matthis School.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108135
Comment Text: See, like, my grandfather on my father's side was born Cherokee Plantation. That's Colleton County. Now, when we talk about Gullah, even in that area, you need an interpreter because you won't understand anything they say. Even when I go, and I'm a Gullah historian, researcher, translator, and everything else, sometimes when my cousins come, I have to slow them down, say, Whoa, whoa, whoa, whoa. You know, but it's still a very strong Gullah culture, where the language is still practiced on a daily basis. So a lot of those things, we need to understand and make sure that information is out there.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108138
Comment Text: And then we had that connection to the movie Glory and those African-American soldiers that died at Fort Wagner.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108116
Comment Text: But the particular culture on Daufuskie has just about disappeared. We're down to just a little over a dozen people that are left on it. So I watch the culture, and I imagine for some of you that it is your life, it's -- it's -- it just is your life, that it has to be painful to see you become on the brink of extinction.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108118
Comment Text: And I guess the other thing I'd like to say is, I [Cecily McMillan] own Coffman Point Plantation, which was built in 1800 on St. Helena. And, of course, I'm just the curator of it, in a sense. You know, after I die, someone else will own it and so on. But a big part of my husband and my owning it has not been -- I don't know how to say this. It's been very important for us to have both its black history and its white history recognized and understood. That is, professors come out and scholars -- it was one of the sites during Reconstruction where abolitionists were lost and came and taught. And I think that history is not well known enough. And I think the conflict, and what happened there, there's so many lessons to be learned right now, toward reconciliation and understanding between the races. And something that I've tried to do is do a lot of research and find old journals and documentation and get them more widely known.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108119
Comment Text: And just to add to your list of literature, in my book, Gawd Dun Smile Pun We: Beaufort, as well as St. Helena, I do write about Coffman.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110001

Comment Text: Edward Waters College
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110012
Comment Text: Wilder Park where Jefferson Street Pool was.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110009
Comment Text: Jefferson Street Pool. McCool: Yeah. And that was something that made us be who we were, because it made us know that, you know, there was some nice things in the world.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110005
Comment Text: JAY BAKER: I was Ween's understudy photography mission. We got - (?) Life Insurance Company, it was the first insurance company in the state. &If I can help you with getting the collection I'll be glad to, because I am African ME at Mount Zion community downtown. My father built the church and my family has the oldest black funeral home that was established in the state of Florida, which was G.M. Baker. We have some of that collection if you need it.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110004
Comment Text: I would like to see more about Clara White or Eartha White. There - there's and area here - on Montcrief at 45th Street, there's still - was a museum of some type there, but they've let it become dilapidated.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110010
Comment Text: How many of you Jacksonville natives remember coming up to Selden Park to show off? (Brunswick Georgia)
Commenter: Jacksonville Public Meeting Transcript

MI1000 Mission - Comment expresses approval of the current mission

Correspondence Id: 43 **Comment Id:** 98743
Comment Text: Very good.

Correspondence Id: 58 **Comment Id:** 109284
Comment Text: I feel that the vision and mission statements are good. I hope that this effort would get our history in the mind books.

Correspondence Id: 38 **Comment Id:** 98699
Comment Text: Very good.

Correspondence Id: 9 **Comment Id:** 97284
Comment Text: [Vision & Mission] You are on the mark.

Correspondence Id: 10 **Comment Id:** 97290
Comment Text: This newsletter is the first source of information I've ever seen regarding the Gullah/Geechee contribution - both statements are clear however, why the order of the mission statement?

Would "pride" come from #3 and broaden the education and awareness for all? Is this primarily "history" or "current" - yes both but is there an order of importance?

Correspondence Id: 82 **Comment Id:** 109411
Comment Text: I think it is wonderful and very important to conserve our unique heritage and our lands together.

Correspondence Id: 72 **Comment Id:** 109365
Comment Text: I feel very strongly and believe in the vision and mission statement.
Organization: Not Just A Hoe

Correspondence Id: 46 **Comment Id:** 98757
Comment Text: These were well done.

Correspondence Id: 47 **Comment Id:** 98762
Comment Text: The draft vision and mission statements are fine.

Correspondence Id: 18 **Comment Id:** 98515
Comment Text: The mission gives a scope on things that we cherish an hope that it will be reconized by others.
Organization: Sea Island Foods

Correspondence Id: 49 **Comment Id:** 98778
Comment Text: They're very clear and concise descriptions of what's needed to preserve and foster the growth of Gullah/Geechee culture. A critique or cultural impact study might consider what losing our heritage would do to future generations.

Correspondence Id: 50 **Comment Id:** 98795
Comment Text: Things appear to be in order. As time and experience evolves, improvements and additions can and should be made.

Correspondence Id: 51 **Comment Id:** 98800
Comment Text: Very comprehensive and clear.

Correspondence Id: 54 **Comment Id:** 98814
Comment Text: I feel that a great amount of work has been done already to come forward with such specifics to present to "us", the true public thus far. I congratulate you all!

Correspondence Id: 25 **Comment Id:** 98604
Comment Text: It is what needs to be done, if you can do it, you will have accomplished a great deal.

Correspondence Id: 31 **Comment Id:** 98652
Comment Text: Greater. No.

Correspondence Id: 35 **Comment Id:** 98681
Comment Text: They are well-stated and right on target. The vision and mission are clear and specific.

Correspondence Id: 36 **Comment Id:** 98687
Comment Text: Clear, concise, well-stated.

Correspondence Id: 37 **Comment Id:** 98693
Comment Text: Excellent.

Correspondence Id: 70 **Comment Id:** 109356
Comment Text: My favorite phrases in the mission description are "nurture pride . . . and understanding . . . for Gullah/Geechee." Well done. Also, I approve strongly: "preserve land, language and cultural [Gullah/Geechee] assets and communities."

Correspondence Id: 86 **Comment Id:** 109432
Comment Text: These statements seem sufficient in scope and intention.

Correspondence Id: 88 **Comment Id:** 109445
Comment Text: Good

Correspondence Id: 40 **Comment Id:** 98725
Comment Text: They are fine as far as one can go in a general manner.

Correspondence Id: 41 **Comment Id:** 98733
Comment Text: Yes! I agree with both concepts. Preserve (from development), sustain financially secure (by law) a people without a past, is lost for the future!

Correspondence Id: 42 **Comment Id:** 98740
Comment Text: I like the statements, much of the public would be many relocated residents like myself after 40 years away. Thank you for all you do!

Correspondence Id: 61 **Comment Id:** 109303
Comment Text: Looks good - mission spelled out clearly.

Correspondence Id: 98 **Comment Id:** 109482
Comment Text: I think the vision and mission statements are adequate. If done it will be awesome.

Correspondence Id: 99 **Comment Id:** 109489
Comment Text: These are wonderful goals. I would love to see them presented/given the same dignity and money as other non-African historical sites.

Correspondence Id: 52 **Comment Id:** 98806
Comment Text: The draft vision is a timely effort for our/the Gullah Corridor. Certain/all areas related to the physical and topographical sites should be declared historical preservation including gravesites.

Correspondence Id: 30 **Comment Id:** 98636
Comment Text: Mission statement is good!

Correspondence Id: 32 **Comment Id:** 98658
Comment Text: No additional needed to either the draft vision and mission statement.

Correspondence Id: 33 **Comment Id:** 98669
Comment Text: As a native Charlestonian of European descent I am pleased with this effort.

Correspondence Id: 34 **Comment Id:** 98674
Comment Text: I am totally in support of all of it.

Correspondence Id: 63 **Comment Id:** 109315
Comment Text: Good and well thought out.

Correspondence Id: 75 **Comment Id:** 109379
Comment Text: Very Good.

Correspondence Id: 59 **Comment Id:** 109290
Comment Text: I think it looks great. The vision says, "recognize and sustain an environment that celebrates." Not sure how this will be achieved. Probably through events, wayside panels, brochures, . . .

Correspondence Id: 60 **Comment Id:** 109297
Comment Text: I feel the statements are great, and well-stated.

Correspondence Id: 67 **Comment Id:** 109330
Comment Text: Easy to understand.

Correspondence Id: 117 **Comment Id:** 109912
Comment Text: I think the draft vision and mission statement are great. Now they have to be implemented.

Correspondence Id: 118 **Comment Id:** 109920
Comment Text: I think it is well stated.

Correspondence Id: 7 **Comment Id:** 97276
Comment Text: [Vision & Mission] Answering for Jazz Society of Pensacola, Inc. PO Box 198837, Pensacola, FL 32523-8337. Sounds okay to us. Our primary focus is jazz.

Correspondence Id: 8 **Comment Id:** 97278
Comment Text: The mission statement is great, but I'm not so happy about the vision statement.

Correspondence Id: 90 **Comment Id:** 109458
Comment Text: The mission statement seems appropriate.

Correspondence Id: 3 **Comment Id:** 97255
Comment Text: The draft vision and mission statements appear to be well thought out and in keeping with the spirit of the Corridor's founding.
Organization: Coastal Discovery Museum

Correspondence Id: 29 **Comment Id:** 98629
Comment Text: Hurrah!

Correspondence Id: 68 **Comment Id:** 109343
Comment Text: Compliment on a job well done, a long awaited opportunity get back is due.

Correspondence Id: 69 **Comment Id:** 109350
Comment Text: Great. Funding with collaborators, local government, etc. unclear political influence accruing to local Gullah communities unclear.

Correspondence Id: 21 **Comment Id:** 98582
Comment Text: Good.

Correspondence Id: 22 **Comment Id:** 98589
Comment Text: Good. No.

Correspondence Id: 24 **Comment Id:** 98601
Comment Text: I think the draft of the vision and mission of the Gullah/Geechee Cultural Heritage Corridor is fine.

Correspondence Id: 26 **Comment Id:** 98611
Comment Text: Excellent. No.

Correspondence Id: 27 **Comment Id:** 98617
Comment Text: Well written; very concise and clear.

Correspondence Id: 39 **Comment Id:** 98705
Comment Text: The vision and mission statements are good guides for the Corridor's future development. They are comprehensive and well-articulated.
Organization: University of South Carolina Beaufort

Correspondence Id: 4 **Comment Id:** 97262
Comment Text: Mission: ok.

Correspondence Id: 92 **Comment Id:** 109467
Comment Text: Good, well thought out.

Correspondence Id: 14 **Comment Id:** 98437
Comment Text: Seem appropriate.

Correspondence Id: 12 **Comment Id:** 98418
Comment Text: Mission - "educate the public" will be key!
Organization: Hobcaw Barony

Correspondence Id: 6 **Comment Id:** 97269
Comment Text: [Vision & Mission] These are commendable and inclusive.

Correspondence Id: 17 **Comment Id:** 98462
Comment Text: The draft vision and mission statements are outstanding. The truth must be told. Tell it like it was and prove it with historical documents and facts.

MI2000 Mission - Comment does not support the mission

Correspondence Id: 20 **Comment Id:** 98577
Comment Text: They are vague and bureaucratic and could apply to any project, not something unique - well, maybe I am overstating a bit . . .

MI3000 Mission - Comment suggests changes to the mission

Correspondence Id: 15 **Comment Id:** 98456
Comment Text: Lacks effort to create understanding of its origins. Nowhere is mentioned Africa, the language, music.

Correspondence Id: 28 **Comment Id:** 98623
Comment Text: Mission: "...awareness [that leads to an acknowledgement] of the significance of the Gullah/Geechee history..."

Correspondence Id: 23 **Comment Id:** 98595
Comment Text: Both are clearly stated and broad enough to be inclusive of many elements of Gullah/Geechee culture and heritage. The first bullet of the mission needs shortened. Scratch "an understanding and" as well as the second "of the" - after "significance".

Correspondence Id: 2 **Comment Id:** 97249
Comment Text: Based on the information provided from the newsletter, I don't think the vision is clearly defined. The drafted vision could be added with the drafted mission as one: Example - Vision: Today the Cultural Heritage area features an essential transformation on how heritage areas should be in the future, it is more important than ever that Gullah/Geechee Culture Heritage Comdor help lead the way by partnering with the communities to develop National Park Service's Heritage area programs, and educate future generations about the land and their heritage. The mission, from the vision example: Through community involvements, political influence and pursing our educational-driven mission.

Correspondence Id: 80 **Comment Id:** 109402
Comment Text: Under the mission statement, I feel you should add language under the second bullet point to include the preservation of history, customs, and traditional crafts and skills.

Correspondence Id: 85 **Comment Id:** 109426
Comment Text: They need to become more specific as time and information increases.

Correspondence Id: 55 **Comment Id:** 109262
Comment Text: It needs to be enhanced in the following areas: Vision, mission and purpose. The mission of the Gullah/Geechee Cultural Heritage Corridor Commission is to: Protect and preserve the land, language, and culture within the specific communities of South Carolina, North Carolina, Georgia and Florida. Establish ways or methods to inform the public on the significance of the Gullah/Geechee culture. Maintain the pride and the determination the Gullah/Geechee people developed in obtaining their freedom.

Correspondence Id: 94 **Comment Id:** 109475
Comment Text: They are both good starts but the organization will have to get specific with details on "educating the public."

Correspondence Id: 56 **Comment Id:** 109266
Comment Text: Instead of the word environment, the word community should be used. Preservation of the community, family and culture should be the mission.

Correspondence Id: 48 **Comment Id:** 98767
Comment Text: Very good. Yes, the language should allow changes as physical assests are acquired.

Correspondence Id: 1 **Comment Id:** 97242
Comment Text: I think you need to include a clause in your mission statement about working with private sectors because the whole purpose of the mission statement is to show "how the commission and their partners intend to make the vision a reality." You will not be able to make anything a relaity unless you get the community to buy into what you are doing and to lend you support. We need to find a way to involve the community so that they are invested in our cause. Therefore, I think part of your mission should be to connect with state and local governemt and the private sector to foster a understanding of the

importance of the Gullah/Geechee people. We should never assume that because people live in an area that they understand and value the importance of its history (especially when many of the residents live here part of the year or have moved from other places).
Organization: Hampton Plantation State Historic Site

Correspondence Id: 78 **Comment Id:** 109394
Comment Text: Vision statement mentions "sustain environment"; mission statement mentions "sustain & preserve land...." strongly suggest adding "landscapes" to both vision & mission [statements]; absent adequate landscape protection G/G culture will be lost!

Correspondence Id: 10 **Comment Id:** 97290
Comment Text: This newsletter is the first source of information I've ever seen regarding the Gullah/Geechee contribution - both statements are clear however, why the order of the mission statement? Would "pride" come from #3 and broaden the education and awareness for all? Is this primarily "history" or "current" - yes both but is there an order of importance?

Correspondence Id: 11 **Comment Id:** 98413
Comment Text: Lest the corridor become a "museum" only of what once was, I'd add "populations" to the 2nd bullet under "mission."

MS1000 Miscellaneous - General/Misc Comment/Question

Correspondence Id: 100 **Comment Id:** 107772
Comment Text: But when I go downtown now and I see tourists walking around in their shorts, some look like they just stepped out of the closet after a 20-year hiatus. But they like what they see. They like what they see. And they'll be back, therefore putting a lot more pressure on those folks who are "bin yahs," as they say, who have been here.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 2 **Comment Id:** 97252
Comment Text: I think the planning activity is on task.

Correspondence Id: 122 **Comment Id:** 111111
Comment Text: Another concern I have is where in Georgia are you going? You were in Savannah. Now you're in McIntosh. Where do you go next? I know you go to Sapelo tomorrow. Where do you go from there? MS. CYRIAQUE: We were going to plan on a Meeting in your hometown. MS. COLLINS: And I thought June 30th was supposed to be the deadline for public input. So if June 30th is not the deadline for public input, if your -- if the schedule that you've outlined in your first newsletter has changed, whether you provide feedback or not, I would like that addressed.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 69 **Comment Id:** 109350
Comment Text: Great. Funding with collaborators, local government, etc. unclear political influence accruing to local Gullah communities unclear.

Correspondence Id: 69 **Comment Id:** 109351
Comment Text: Good, as above, questions [Funding with collaborators, local government, etc. unclear political influence accruing to local Gullah communities unclear].

Correspondence Id: 2 **Comment Id:** 97254

Comment Text: Overall, the newsletter I received via mail was informative and interesting reading material. I am from Jacksonville, Florida and I was not aware of the Gullah/Geechee community. All of the information shared was thought provoking and inspiring to support the mission.

Correspondence Id: 106 **Comment Id:** 110054
Comment Text: I think that unless the commission is going to go all the way back and celebrate this one thing, but to really use our knowledge of the culture to effect a change in the mindset of the current generations, young and old, and hopefully we can infuse it in the coming generation, not just among the Geechee people but the buffer people and everybody because this is it. This is African American. This is the scene of the crime. So unless we're going to use this commission thing as the scene of healing, as well as the scene of the crime, I think that I would have to call the entire commission a sham, a worthless sham, created to enrich the National Park Service and other entities that don't have nothing to do with us, no thoughts of us, but just to use us as they have traditionally done, and see something we got. They want it and they don't want to pay for it. So let's just keep on them track, okay. Other than that, I'd say if it weren't for people like Jeanne and Jamal, I would say hey, I want to denounce it. I would say it's a worthless waste, but after talking with Jamal and listening to Jeanne, I feel that there is hope, but it is up to us. The commission only has the power that we give them, okay, so let's make sure they do something worthwhile. Don't just have us happy that we Gullah □□ and that we acknowledged, you know, because we ain't here to gain the acknowledgement from another people. We're here to learn, to acknowledge and love one another like we were taught to do. Okay. Love y'all all y'all.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 12 **Comment Id:** 98419
Comment Text: Your emphasis on collaboration is important. Is there a reason the states are listed non-geographically? SC-GA-NC-FL instead of NC-SC-GA-FL?
Organization: Hobcaw Barony

Correspondence Id: 91 **Comment Id:** 109466
Comment Text: A quote from the Gullah/Geechee Nation sums the Angel Oak Park idea in a meaningful way for us, as we continue to work on the details of this project: "Hunnuh mus tek cyare de root fa heal de tree." As we feel our idea is an excellent synthesis of nature and culture, this quote taps in to the poignancy and symbolism of the Angel Oak itself, and the stories it holds about the community whose deep traditions are still entrenched in the lands and people around the tree.
Organization: South Carolina Coastal Conservation League

Correspondence Id: 85 **Comment Id:** 109431
Comment Text: See it completed in a timely manner.

Correspondence Id: 13 **Comment Id:** 98436
Comment Text: Where is the money coming from?

MS2000 Miscellaneous - Addresses appropriate use of terminology

Correspondence Id: 26 **Comment Id:** 98616
Comment Text: The newsletter is exciting - language is correct. Please be careful some of us refer to our ancestors as slaves and at best, exslaves - terms and conditions rejected by our ancestors.

NR1000 Natural Resources - Comment supports the preservation, conservation, and restoration of natural resources

Correspondence Id: 97 **Comment Id:** 109479
Comment Text: An environment that celebrates and sustains the heritage and legacy of the Gullah and Geechee people also provides the ecosystem services needed for the health, safety and well-being of all coastal residents and visitors. Nature and culture are integrated. As the NOAA Center for Human Health Risk our challenge is to determine the links between the marine environment, such as pollutants in the water and human health and safety such as in protection from storms, healthy seafood for fishing and eating, and a high quality environment to live and work.
Organization: NOAA Center for Human Health Risk

Correspondence Id: 82 **Comment Id:** 109415
Comment Text: Protection of the land and habitat - reduced (threatened) areas for all time.

Correspondence Id: 38 **Comment Id:** 98703
Comment Text: Education, preservation, promoting tourism.

Correspondence Id: 22 **Comment Id:** 98593
Comment Text: We need to protect and continue to have Marsh Tacky horses for our Gullah people.

Correspondence Id: 116 **Comment Id:** 110439
Comment Text: Well right now I have a small area in my yard that I am trying to grow it [sweetgrass] in, and it is doing very well right now. But it's hard to get the little plants to plant it, but I'm trying. I'm trying to grow a little part on my property. But right now we have to travel so far to go. We have to travel to north, on the first part of Florida. We go far as Georgia. And every year when you go it's always something different. Sometime they got landscape already come in, cut down the places that we go. But we have one particular place that we goes every year and that is in Hardeeville, Georgia. And then we go there and they give us permission, two months, to harvest as much sweetgrass as you can harvest. But after that two months you don't have no place to go because in South Carolina is very limited places to go get sweetgrass. And that's why we trying to plant it so that we can have sweetgrass back in South Carolina. I, when I was a little girl we used to always go at Seabrook Island and Kiawah Island to pull sweetgrass, but after the golf course and the condos come, that's gone. So we have to travel far distance to find sweetgrass, and palmetto, now they're even stopping us to get palmetto in certain places. And the pine needles, they're trying to stop us to get that, too. So right now it's very hard to find the materials to keep this art going. So anytime y'all can find an area that y'all know where sweetgrass at, just come and tell me.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111369
Comment Text: So it's important that as we journey and have these conversations that you pull out what you remember seeing in the natural environment because I think that's where the challenge is, in preserving and protecting the natural environment. Because the natural environment gave light to everything else you all described here. So I just want to commend you all that in your dialogue you all talked about the natural environment. Because that's, that's where really the battlefield is, is in that natural world in terms of the things that shape and mold you all. The place that you raise children; the place that you enjoy; the places you went to bury individuals; the places that you went for various things. And so I just wanted to be very clear that anything involving the natural environment is important.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110132
Comment Text: And the other thing I wanted to comment on: I'm, I've lived in this community about three years. I've spent a lot of time down in the Beaufort area at the Point Center, at, in the Hilton Head area in Georgetown. The thing that strikes me, when I drive around Conway, are the trees, the beautiful oak trees. I don't, I don't know, there's something about being around an oak tree that, that does something for me. So I don't know if that's part of our heritage or the fact that it's just something -- You know at one time before we had street signs we identified places by trees and bushes and that kind of thing because those things stayed. I mean they were there. You know you go down past that big oak street in the curve, and then you go this way and that way; that's how we gave directions. But there's something about driving around Conway on 9th Avenue and the Racepath Community and you see those oak trees covering the street. And with President Obama's focus on, you know, green development, and the focus on this particular group of people trying to preserve the Gullah culture, I'm just wondering: How do we preserve the oak trees, if we don't preserve the neighborhoods?
Commenter: Conway Public Meeting Transcript

Correspondence Id: 45 **Comment Id:** 98756
Comment Text: Our lands preserved. Our grave sites preserved.

Correspondence Id: 42 **Comment Id:** 98742
Comment Text: Preparation made for global warming affects.

Correspondence Id: 9 **Comment Id:** 97288
Comment Text: Preservation but with a clean/clear definition.

Correspondence Id: 106 **Comment Id:** 110059
Comment Text: And then there's Darien and the gentrification going along on the water there. So you're right. If you don't hold on to that water, you better get a fortress going because that water feud is about the end of the game in Savannah, all along the river, blah blah.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108152
Comment Text: I would like to see -- I would like to see the -- I call it the river, the flood zone [across Robertson, possibly connects with the Edisto River; possibly Ivanhoe Creek] that runs in our area, I would like to see it cleaned up and -- MR. ALLEN: Look like the picture? AUDIENCE MEMBER: Look like the picture. And be a place where we can sit out, you know, on the park and have a walking path and fishing and do those things. Is it possible that that can happen?
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108262
Comment Text: I would like to just ask a question, though. Is the corridor also extending to protect the waterways, which are also a source of sustenance and an important link for people who are of Gullah descent? I'm not clear about that, the boundary. QUEEN QUET: I understand. Ms. Brown asked, Does the corridor also extend to protect the waterways that are a significant part of our culture and aquiculture? Actually, when we were vetted with the White House and then signed our John Hancocks to serve, that is part of our job, to protect the waterways and lands associated with Gullah-Geechee cultural heritage. So it does extend with the lakes and rivers and marsh between islands and also into the Atlantic. So when we discuss even mariculture, yes, that will be part. MR. BROWN: There will be a connection with the Department of Natural Resources? QUEEN QUET: Yes. Those would also be partners that we're looking to work with and negotiate with, yes. DNR, yes.
Commenter: St. Helena Public Meeting Transcript

NR3000 Natural Resources - Comment identifies important natural resources

Correspondence Id: 116 **Comment Id:** 110438
Comment Text: Hi, my name is Barbara McCormick and I am a sweetgrass basket maker. I'm a professional sweetgrass basket maker for over 40 years. I was doing it ever since I was a child. I was taught by my grandparents by sitting down the oak trees in the yard with my grandparents' friends. When they come around I was very interested in learning how to do sweetgrass basket. And I'm still doing it today. I travel up and down the road spreading the good news about sweetgrass baskets. I have traveled from Georgia many places. I have traveled a lot of places in North Carolina. I have traveled to first part of Florida and I'm still traveling. Every year during the January to May I'll be on the road spreading the good news about basket. One thing with the sweetgrass basket, right now the material is very hard to find. And we are trying our best to cultivate it, just keep it growing so we can have this material and make our basket with it. But another thing: If we don't keep it going and the young children don't get interested, it's going to die out. So I go around and I teach basket weaving to the kids that are interested. Any time they ask me to teach the class I'm willing to teach the class. So anyone who want to learn, on weekend, if you want to come by, I'm always free to learn how to make sweetgrass basket. And more important, we need to designate an area where we can grow their material for making them.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110227
Comment Text: I interviewed a woman from Atlantic Beach a few years ago and she said to me that people came to, black people came to Atlantic Beach for a lot of reasons, but that one of the reasons was that the water was good for what ailed you. And how many of us now don't see the water as an important part of this Gullah/Geechee culture?
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110295
Comment Text: We need to talk about all of the things around Georgetown, you know. We have this water, but many people call them creek boys. They weren't no creek boys. They're men out there getting oysters and clams. And I know what Ray talked about his grandfathers, you know. And they wonder why people got drowned the other day, and one of us. You know our ancestors believe that the water brought us here and the water will take us away. Because my mamma caught me trying to swim in, I call it the big ditch, but I didn't know until I got grown it was a canal. And I got a good whipping and I ain't never been back in that water trying to learn how to swim. COMMISSIONER DAISE: What was the name of that canal? MR. WRAGG: That ain't been no canal. MS. RODRIGUES: Yes, it was. It was, yeah; that's why it went out to the Sampit River. MR. WRAGG: Where? MS. RODRIGUES: In Georgetown, yeah, that comes right at the end of your street; that was a canal. That's why it was so big. MR. WRAGG: You mean that big ditch? MS. RODRIGUES: That big ditch. Because see, in Georgetown everybody thought it was a big ditch; it was a canal.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110244
Comment Text: But the thing that struck me is the physical beauty of this beach, and it hasn't really changed. The sand is still there, the dunes. And over 30 years it's still one of the prettiest beaches I've seen, and I've been from Waikiki to Malibu, but it's a great beach.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108220
Comment Text: And the thing I think we kind of worked around a lot was this point about education, could the resource here be kind of like a charter school as the -- as the thing, but some kind of school

initiative that really does make this an intimate part of their curriculum of the Gullah/Geechee culture, marine -- whatever -- the marine resource piece. This is a really critical piece.
Commenter: Sapelo Island Public Meeting Transcript

PA1000 Partnerships - Comment supports the use of partnerships

Correspondence Id: 102 **Comment Id:** 108263
Comment Text: Officially, I guess, I was coming to represent the Kingdom of Oyotunji, the African Village, and for the history and Gullah nation. And I want to say a couple of things that I'm struck by. One is that I think very few people know that the -- while our founder was originally born in Michigan, our current oba is, in fact, a native of the Gullah-Geechee Nation. And we see a lot of things that are moving toward in the African village that speak on this particular project, whether it be sustainable living and recycling. So we're really excited that over on the southeast we have the first two earth ships (sic) that are happening now with recycled tire and bottles and cans. So that's something exciting, as well. We'd like to say that in cooperation with partnerships we, a few weeks ago -- you probably got the e-mail, did invite people to begin to think about what everybody in the room has said. So we have to have our own partnerships. We have to know how we connect with one another in all of these forms, education, health, sustainable living, how the planet continues. So to that degree, we do have the African-American Cultural Restoration and Rural Development Coalition, which hopes to help in a certain way or at least participate in all of the coalitions and the projects going forward, not just in this area, but pretty much in the Lowcountry or the Southeast.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111272
Comment Text: Well, we can definitely use some help with heirs' property. Churches, cemeteries, other historical and cultural things, can't really think of anything else. Maybe old schools. I know the old elementary school I went to, that's been gone. You know, developers bought that and changed it to something else.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111240
Comment Text: I'm with Ossabaw Island Foundation& As you know we did symposium in February 2008 for an African American Life and culture in the Georgia Low Country from the 18th century on. Four hundred and forty-five people showed up from 18 states and three nations. That was huge tribute at the Hilton Hotel. There is going to be book published by the University of Georgia Press that includes an article by Emory Campbell, "Unmasking My Gullah Self." But what we learned is this, who sponsored that symposium? Savannah State University, Georgia Southern - Armstrong, Georgia Historical Society, Ossabaw Island Foundation and University of Georgia Press. Partnerships you know those partnerships are really the key and would like to see that kind of partnership developed but the key think that's missing in all of this is. Georgia needs to do what South Carolina has and that's the equivalent of the Avery Institute. That's place of higher education that focuses on Gullah/Geechee heritage and in that -- the one thing that would like to see come out of that and presumably Savannah State would be the logical place - is a website that's devoted to the Gullah/Geechee culture and heritage.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111273
Comment Text: The conventional method of planning does not usually include historic places that are Gullah-related; do not always include the problems of family land, where people live on the land together and therefore traditionally they were able to get along on the land without having streets dedicated and without -- and having higher density than usual, without having a gated community around them. If you

want to see that done differently, we want to hear about it. There are times when eminent domain comes through because the highway's got to get wider so that somebody could get to the beach. Will that destroy a Gullah neighborhood or family land? That's how serious we are about protecting the Gullah culture. And that's what this legislation would help us do. We want to form partnerships with planning boards and local governments to recognize this culture as being something very, very important to American history.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 58 **Comment Id:** 109285
Comment Text: I feel that the purpose statement is good.

Correspondence Id: 48 **Comment Id:** 98773
Comment Text: Please develop an advisory committee to help with the political advocacy that will be needed. You will need funds for things not in budget. Develop financial friends.
Commenter: Tom Barnwell, Jr.

Correspondence Id: 1 **Comment Id:** 97247
Comment Text: I would also like to see partnerships with other organizations. I live near Georgetown, and every year a church group asks multiple plantations to participate in the Prince George Winyah Plantation Tours. I sometimes think we get blinders on and we are so worried about promoting our site that we forget the bigger picture. We could also unite and do a tourist in your own town thing, but only focsuing on the Gullah/Geechee culture. It would fit nicely in with Black History Month.
Organization: Hampton Plantation State Historic Site

Correspondence Id: 102 **Comment Id:** 108252
Comment Text: We all come from different communities and have so many critical and interesting and much-needed preservation topics. But we all lack the same thing: Resources to do them. And the corridor will not have all of the resources that we need. So I will share with you that I think it is critical that all of us, through the corridor, build partnerships with universities and colleges, in particular our historically black colleges and universities. They're a network. They have vast resources for public service.
Commenter: St. Helena Public Meeting Transcript

PA2000 Partnerships - Comment expresses concern with the use of partnerships

Correspondence Id: 115 **Comment Id:** 108223
Comment Text: It was mentioned about collaborations. When we talk about state entities, local entities and county entities, we've run up against a brick wall, in terms of collaboration. As soon as you go to one entity, they say go to the next entity, because we don't handle that, even though all of the entities are charged with pretty much the same duty, cultural preservation.
Commenter: Sapelo Island Public Meeting Transcript

PA3000 Partnerships - Comment identifies potential partners

Correspondence Id: 97 **Comment Id:** 109481
Comment Text: We [NOAA Center for Human Health Risk] have both historical and recent data on the nature and quality of ecosystems within the Corridor. We will be glad to work with the NPS and the Commission to support the purpose and mission of the Cooridor through providing information and expertise in measuring environmental health and forecasting changes that impact the vision of the Corridor.

Organization: NOAA Center for Human Health Risk

Correspondence Id: 104 **Comment Id:** 108106
Comment Text: Because there aren't many houses. Even when you mentioned that your dad's house from 1934, that's when it was built, that is a great thing that we should try to preserve in this area. And there was a gentleman that just passed from my community this past week, and he never tore down the house that he was raised in. So that's another house that we could really go in there, look at the artifacts. Because the Smithsonian Institution was in this area about a month ago. And they were encouraging people to bring all these old artifacts out of their home. It might look like an old chair, but it could have been a chair that someone made. You know, it could have been an old lamp that they used to burn. So don't be so quick to just tear down the structure and throw everything out. I would like to see if we could get somebody to come and take a look at the house. Because it's been standing there, I think, since the 1930s as well, and it's still pretty strong. So that -- that is another part of it.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108147
Comment Text: I run and operate the Slave Relics Museum, here in Walterboro.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111178
Comment Text: I've called the Georgia Historical Society in Beaufort a number of times to ask about significant landmarks, in particular about Robert Smalls. I know there's one on the house where he owned, across from the property owned by Tabernacle Baptist Church in -- not Tabernacle, First African Baptist. & But I keep asking why is there not a significant landmark indicating that those homes and the place where Robert Smalls lived? And, also, I think there needs to be -- I don't know if a designated person or, for instance, if you come to Hardeeville, you want to see the historical sites in Hardeeville, who would you see?
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111214
Comment Text: And one of the oldest societies in Hardeeville is the ML and B Society. And that stands for Methodist Labor and Burying Society. And that was organized many, many years ago to help families bury their dead. Wherever someone wasn't able to bury their dead, they would -- sometimes the society would build coffins and they would give the family $25, which probably could do the whole burial back in those days. And, and a lot of this information, Ms. Ellis have it. Because she wanted to do a -- write on it during the Ebony Fest.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111216
Comment Text: Heirs' property. There are lawyers in Bluffton and some other areas who will come and discuss heirs' property with groups of people. Sometimes they bring these discussions and they're free. So if you can try to get people in churches, primarily, a Meeting place where people can come. And we had it done in Bluffton. Clifford Bush came to our church and gave a great presentation on heirs' property.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111240
Comment Text: I'm with Ossabaw Island Foundation& As you know we did symposium in February 2008 for an African American Life and culture in the Georgia Low Country from the 18th century on. Four hundred and forty-five people showed up from 18 states and three nations. That was huge tribute at the Hilton Hotel. There is going to be book published by the University of Georgia Press that includes an article by Emory Campbell, "Unmasking My Gullah Self." But what we learned is this, who sponsored

that symposium? Savannah State University, Georgia Southern Armstrong, Georgia Historical Society, Ossabaw Island Foundation and University of Georgia Press. Partnerships you know those partnerships are really the key and would like to see that kind of partnership developed but the key think that's missing in all of this is. Georgia needs to do what South Carolina has and that's the equivalent of the Avery Institute. That's place of higher education that focuses on Gullah/Geechee heritage and in that -- the one thing that would like to see come out of that and presumably Savannah State would be the logical place - is a website that's devoted to the Gullah/Geechee culture and heritage.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111241
Comment Text: We work on Ossabaw Island Foundation. We have three tabby cabins on the north-end Plantation. There's a huge story to tell with its connection to Pinpoint but were isolated and we need that website to be able to link to. Dr. Yarborough (Savannah State) after he looked at the exhibit and saw the turnout and responses he then said to Geechee Cundah that's the museum at Riceboro that we will give you all Adams Hall to put Gullah/Geechee Institute at Savannah State.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111242
Comment Text: A lot of time we have lot of people we have from the CVBs and I'm member of the local CVB. We have folks from the CVBs from other institutions and organizations that would love to have people come and perform for free But we tell them folks we can no longer do that that our culture is an economic engine and also to let ya'll know this that we have the pleasure at Geechee Cundah to have some of our partners from the State of Georgia to come down.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111247
Comment Text: You can't appreciate another history until you know yours but there was an attempt to really get into the school system to really share this and make it part of the curriculum. I really tried to be specialist , I did my part in trying to to infiltrate our rich history that we have and let everyone know that there is great appreciation. We need to have for it. But it is up to us to tell our story. We did have classes here in the old building the Civil Rights Museum. We opened it up to everyone but there needs to be collaborative effort of our persons in the school system. Not only did we do it for the Civil Rights Museum, we did it for the citizens because we worked in all of those factors that Mr. Law saw fit to really collaborate and have it established.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111251
Comment Text: I would like to talk little bit about education. What the Telfair [Museum of Art] has done in the last three years. One of the things that has come bubbling to the surface here in Savannah is the history of urban slavery and the Telfair Museum has been very aggressive in terms of trying to reinterpret the Owens-Thomas House. & We've also added the walking tour of Reverend Andrew Marshall.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111263
Comment Text: I just want to add perspective of someone little bit younger and someone who is graduate of Savannah State. Being we don't anyone else up here feel, I obligated to say something I'm actually not from Savannah but I've been here since 2002 and one of the first things that we have to do in freshmen orientation was visit some of the historical places in Savannah Telfair Museum the beach the Art Institute, some of those things. So I agree with lot of the education points that everyone has made. If you establish these places with the culture and you teach them and bring it back to Savannah State where

were going have that in Adams Hall. Make it part of the students curriculum to learn who actually live here and who are not from here to respect the culture so that when we hear someone else saying it as younger person were not laughing.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111230
Comment Text: &Ft Pulaski has been involved with the Gullah/Geechee Corridor since 2000. It's our mission and our hope to continue this management process so that FOP staff can 20 continue to support the educational and interpretive programs that we give to our visitors that visit Savannah Tybee Island.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111231
Comment Text: I am saltwater Geechee woman, I will say hi Geechee I'm the founder and director of the Geechee Institute. It's been around for about 12 years up and down the coast of Georgia. My concern right now, I know it's a long journey and we as non-profit organization have been very patient. We understand the process that you're going through in terms of commissioners but one of our concerns right now is while you're doing the planning& but would you support us in terms of continuing to encourage the local government, county, city, municipalities to help us continue to protect what were losing everyday. Let me give you an example. If you stand on River Street in Savannah you'll see to the left of you the Trade Center and the Westin Hotel and to the right of the Westin Hotel is trees shrubbery and earth. The developers are very interested in that land to the right of the Westin and that land has cemeteries, three in fact, of Gullah/Geechee people. We go and we work we talk with The Heritage Foundation as well as others but it sure would be big impact if we could have our commissioners to stand with us through letters of support through John Barrows office and others that during this planning that we don't miss the mark, please, of continuing to preserve what were losing everyday.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111233
Comment Text: I am with the Historic Savannah Foundation, and if I may address the previous comment, we would be happy to learn more about that. I'm the new director, so have lot to learn but I'd like to learn more about it. We're very much in the business of trying to protect and preserve Savannah's culture and history so if we can be of assistance with that we'd be happy to do that.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111237
Comment Text: I'm visiting professor in Africana Studies at Savannah State and want to pick up on Brother West's reference point. In education people talk about, for example, the STEM pipeline - science, technology, education and math and how students flow through that pipeline. Again we can go through kindergarten - all the way through high school and college. I want to follow up my colleague talking about through K-12 and just mention the importance of the commission focusing on higher education.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111239
Comment Text: & from the K to 12, want you to know Ft Pulaski offers &free programs through any school in educational programs that comes to Ft. Pulaski. What I'm telling you guys to do, if there's any volunteers that you know of in the Gullah/Geechee community that would like to come out and give us one day programs, two day programs,.. whatever they can offer to give to these kids when they're coming out not to only understand the history of Ft Pulaski, but the Gullah/Geechee connection as well.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110345

Comment Text: But I did want to mention that Coastal Carolina University is very interested in using its resources to help develop this project. We have a number of initiatives at various places up and down the coast working on both scientific and sociological studies. And we're particularly interested in using a facility we have in Litchfield, and using that as a center that can perhaps be used to act as a center and gather information. And gather accurate information and then to use to get the word out about this Cultural Heritage Corridor to the world at large. We're hiring faculty in the area of anthropology and archeology. And again the important thing is: We want to be able to hear from you and collaborate with you to make sure that we do get the word out, the accurate word out about the importance of this culture in this part of the state.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111273
Comment Text: The conventional method of planning does not usually include historic places that are Gullah-related; do not always include the problems of family land, where people live on the land together and therefore traditionally they were able to get along on the land without having streets dedicated and without -- and having higher density than usual, without having a gated community around them. If you want to see that done differently, we want to hear about it. There are times when eminent domain comes through because the highway's got to get wider so that somebody could get to the beach. Will that destroy a Gullah neighborhood or family land? That's how serious we are about protecting the Gullah culture. And that's what this legislation would help us do. We want to form partnerships with planning boards and local governments to recognize this culture as being something very, very important to American history.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111284
Comment Text: Because you may have the Robertville Center decide to do oral histories, and so you may need, in the future, some assistance with some small grants to get that done.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111294
Comment Text: My, my mother's grandmother lives in Marion County, up the coast. And she's in her mid eighties. And who knows how long she or others may be around? I don't know how many story projects or listening projects we've done, but we've got a great resource in the senior citizen center right in the community. I don't know how many times we've just had tape recorders or DVDs or camcorders and just recorded those old stories that we all take for granted. Or, you know, next time we go to Big Mama's house for a big dinner or something at the church, I mean, things that James' family may have talked about for 23 years, I may not know of or may not be able to connect with. But maybe there is something. But then our children may never have those stories, if we don't record them and that kind of thing. So I think that could be really important. Many historical societies don't know how to, and have just not, captured the African-American history. I'm sure there are a lot of things about plantation life that we don't like and reflect in the history books. But I'm sure there were some other times that were fun and gave us a glimpse of what our connections are and were to West African culture in a way that we may not know, unless we hear some of those old stories. So, I mean, you know, a camcorder or a DVD may seem like a lot of money, but I think an investment in some of those now and the future could be a way to record the stories, preserve the stories. I think NPR has a big project, I think the Story Time or StoryCorps, where they park a bus and they just record stories of people in the neighborhood. It may be a mother and a father talking, it may be a child and a parent talking, or an uncle. And they just kind of hear the stories. And what's more natural than that, when it comes to family and the community, listening to somebody else talk about their life, something that they may have just taken for granted, but may be extremely important? And that's that person's five minutes of fame. And they're -- and that's very important.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111295
Comment Text: I want to say a little something about oral history, a little something about oral history. Me and one of your commissioners, Mrs. Althea Sumpter that's out of Georgia, we did the oral history project from the Coosawhatchie Community Center, from their seniors. That was done when I was working with the county, maybe about four or five years ago.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111297
Comment Text: My father was from a place they call Sand Hill, now is called Stokes Bluff. But my father and his brother was fishermans. And I often hear them talk a lot about the history that they had. I know when I was boy we used to go down to the river. They had an artisan well there. And my father said when they was living there, they got water from a spring in those spots. And they had a way that they used to trap fish into Camel Lake, which is still on property that the family owns. The thing why I mention that, I serve on the planning commission with Dr. Bostick. And he knows that one of my main issues is that, especially in the black community, is there's so much heirs' property. And we have to do whatever we can to keep our family property in our family. In fact, was a week ago, two weeks ago, we had a special Meeting. And had a lady come down from Charleston that is with the Heirs' Property Foundation. And she gave a lot of pointers of things that we can do to preserve our family's property. And with that's a lot of history go along with that.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111379
Comment Text: You can go up to Walmart, and I went to Walmart in Georgetown before I came to this Meeting and Gullah/Geechee people all over the store. Challenge Walmart to give you 500 digital cameras and put it in the hands of young people and send them out to be, to the Aide Society Building to where Sticks used to be; have them take pictures of these sites. Give them something to do.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111380
Comment Text: That lady right over there, Ms. Dorothy, she has a son who lives in Texas, who has an organization called Preservation LINK. And that's what he does: puts the cameras, puts cameras in the hands of young people and, and, and encourages them to be sociologists through that realm. COMMISSIONER GERALD: These kids know how to do those things. MS. WASHINGON: You've got experience all over this --- COMMISSIONER GERALD: That's good. MS. RODRIGUES: And he's done that from, through CAAHO.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111368
Comment Text: I would like to suggest that you have a Meeting at CAAHO. We have a lot of history. Mr. Drayton, Lilly Jean and Thelma, and there's some other people that worked very hard. And you ask the Commission to just get a lot of information about just going into that building. We have the information packets right there and I think that we need to do that.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111374
Comment Text: --- but Lilly Jean Johnson. COMMISSIONER ALLEN: Okay. MS. JOHNSON: I serve on County Council.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111375

Comment Text: I'm not an elected official but I'm a professor of history at Francis Marion University. COMMISSIONER ALLEN: Okay. MR. VENTORS: And I work for the Francis Marion Trail Commission.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111388
Comment Text: Our reception, I must announce, is sponsored by the Georgetown Chamber of Commerce ---
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110216
Comment Text: I am actually working with the North Carolina Arts Council in eastern North Carolina and a lot of counties east of 95 and from -- I was -- I did not want to get up here but I was waiting for somebody else to say it but I look from a state arts perspective and from somebody who has worked with some of the smaller arts councils in eastern North Carolina. I would really like to see this Commission concentrate at least on -- I know you have some of the cultural aspects listed on your map and there was a lot of conversation tonight about -- oh, sorry. There was a lot of conversation tonight about the Gullah/Geechee food ways as part of your culture but I would be interested and I would love to be able to take the history and the culture back to my counties and help educate some of the people who are there about the living art conditions that no doubt the Gullah/Geechee brought to this area and how that was changed and morphed and influenced regionally not only the southeast but the artists in North Carolina and show people in some of our communities who, I am sure, are not aware that those living art conditions came from the Gullah/Geechee culture so I would -- I would like to see you guys concentrate on art as well.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110182
Comment Text: We think this church is safe because the Wilmington Historic Foundation let the Southport Historical Society put it on the most endangered list. There was a picture of it in the paper and those developers know that is there and we know how close they are trying to come to us. Like Marvin -- Marvin Smith of Southport got a Deed that was originally given to the church by a black family who had land out there and they deeded it to the church and we have got everything but the funny thing is that Deed is not in the courthouse but Marvin has got it.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110201
Comment Text: ..(W)e are here representing the Old Town -- the Aboriginal Old Town Historical Society. How is everybody doing? It is amazing how we are all connected. My brother told me just a few days ago that he came from South Carolina and he saw these ladies out there braiding the sweet breads. Even my hair, even the braiding of my hair, is a Gullah/Geechee art that we have not mentioned tonight so I took a tobacco and I sat down and I braided my hair. It took me two days to do it but this, as well as eating rice, is part of our heritage. You know, the question was what do we want? What do you want? One of the things that I have asked for -- and my brother and I, we are constantly talking. I see one of my professors from UNCW in the house. What I am looking for is more black researchers out in the field. I heard Miss Mary say that we want to claim this for our own. We do not want white Europeans to redefine our history to us. We want to be on the front line telling the story and rewriting the history books and I know a lot of you all in here tonight want to see those history books rewritten. We want our history in those history books.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110206

Comment Text: I am not Gullah/Geechee. I am a European white guy. I do not know if I am really allowed to be up here but I think this is a really crucial point that is being made and while I completely acknowledge and understand the importance of African-Americans retaining control over their own history, I would like to point out that as the only person who teaches African-American history at Cape Fear Community College, my job is to inspire African-Americans to teach that history. So my -- my -- what I would like to see is or what I would like from this is to have the tools so that I can more effectively teach this history to this community. I do not want to waste too much of your time here but just please -- I know I am white but use me, please.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110166
Comment Text: We intend to develop a community speakers' bureau and a concert program, CDs, that appropriately link to the proposed corridor's ten-year plan and beyond. The series includes topics from culinary resources to gardening to the arts. We will work with or network with attorneys and Mrs. Andrew Rodrigues -- Bunny is what we call her of Georgetown, South Carolina, to develop and promote consumer products for tourist trade and local needs. They previously presented an excellent program at Cape Fear Community College.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110167
Comment Text: And number five: Provide public and private schools as well as home school operators with curricular and extracurricular multi-disciplinary activities linked to Gullah people, their descendants, the historic community sites and consumer product development methods&. And consumer product development, a special focus on introducing Gullah people. &. What we are proposing here is that our high school seniors be involved. If there are community projects that they have to do when they are seniors, that they be involved in projects that deal with the Gullah/Geechee people and I think I have covered it all.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110168
Comment Text: For the past two years, I have worked in rural communities across the south with an organization called the Southern Rural Development Initiative and through the work that I did with the Southern Rural Development Initiative, I was able to travel to Georgia and South Carolina and learn a lot about Gullah/Geechee heritage. And currently, I am working with the North Carolina African-American Heritage Commission. I am doing some consulting work for them helping them to figure out all of the African-American heritage resources that are in the State of North Carolina. And I also do videography training and I am very interested in doing youth training for our youth. I am very excited to be a part of this Meeting and offering up suggestions of what I would like to see the Commissioners take a closer look at during their planning process.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110157
Comment Text: We first want to see a repository here in Wilmington. Presently, we are using the church here as a repository but we would like to expand beyond that. There are all kinds of possibilities there. One is -- Shaw University on Front Street has all the space for us to have that repository. Presently, Joe Bell who is a Wilmington native is head of the transition team at Shaw University which means that he right now is first in command. He grew up on the north side of town and has a deep love for Wilmington so he has signed off on Shaw being used. I am willing at the Wilmington Journal to allow documents and that kind of thing be stored there so we want to see that repository in the African-American community. We do not want it any other place but in the African- American community. It belongs to us. And some of the groups that we have worked with who have helped with these recommendations have been the

African-American Historical Society, the RS & TC Jervay Foundation, the Gullah/Geechee Congress, Taylor Homes residents, Hillcrest residents and other church and community groups. Hold on a second. And the purpose of this repository would be to collect and preserve originals and photocopies of historical documents, manuscripts, family histories, images, photos, books and audio-visuals that interpret the history and culture of African-Americans in the Lower Cape Fear regions of North Carolina past and present that link to Gullah people with special emphasis on oral history collection and transcription from individuals born in 1935 and older.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110163
Comment Text: Number three: Intercity college students from Shaw University, Cape Fear Community College, Cape Fear Community College Cosmetology School and others to assist with oral history. So we want to involve our African-American students with collecting that oral history and they would be involved in those tours explaining the Gullah/Geechee Heritage Corridor and, of course, they would be learning about some of their ancestors' experiences that they do not necessarily know about right now.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110164
Comment Text: When possible, provide grants, funded stipends to trained community interviewers and interviewees with matching funds provided through volunteer transcriptionists and videograph of -- is that the way you pronounce that? Videographer's services, okay.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110078
Comment Text: The youth -- some of the youth council from the NAACP.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110077
Comment Text: Are there any other organizations from the community who are here? We have representatives from the Southside Neighborhood Association.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110248
Comment Text: My name is Dorothy Floyd and I'm currently treasurer of the Atlantic Beach Historical Society. But I have real early memories. I used to come down here [Atlantic Beach] in the '40s. My family is from Nichols, South Carolina. And I can remember as a little girl coming here, and I might have been 3 or 4. And I was hollering to my father; I wanted to go in the water. And I remember my father having to buy me a bathing suit. And of course with all those, when all those waves starting hitting me I was screaming and hollering and wouldn't let him put me down. But I have such fond memories of Atlantic Beach, because living in Nichols we would make day trips. And as a teenager, I had a cousin who could drive at 14, so the teenagers would come down for the day. And then we had to be back home and the adults would have the car and come down in the evening. Of course there was plenty of dancing and things like that. But I, I feel it's important for folks to know their history. And I think Atlantic Beach is someplace that, I know it's important for me and my kids to know about. It was special for us because it was the only place that we could come.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 108 **Comment Id:** 109496
Comment Text: We have a deep History here. . . Actually this should be extended to Va. line. There are many places of interest but, it would take me days to show you walking or riding. I did know where the Brown School Buildings where-one was just torn down by my "dumb husband". The Sears Roebuck

schools. Ivanhoe, Currie, Buckhead, Southport; Airlie; Wrightsville Sound not beach. The Churches should be cataloged. I have a storage full of stuff. And I will not give it to anybody or any place unsafe. In vision I saw St. Stephen in danger of fire. So, no I will put it in a safe place and not UNC-W. They have books on 1898 but, it is kept under wraps. They do not want the truth known by those who paid big bucks to the University and their families were involved so they try to destroy and records or artifacts. I have some things but, some things destroyed due to the circumstances of what happened to me and my family by the same people.

Correspondence Id: 108 **Comment Id:** 109497
Comment Text: Drain my knowledge now before I am not able to tell you. And, yes we deserve a strong building and it will produce jobs and money in return. I suggest it be placed in the East Wilmington area. Macedonia Church is moving and the old church would be a good building to use and expand. And, look at the street names in that area-they tell a story of the 1898 riots---someone was very smart. Manley Ave.; Montgromery; Henry; etc. These people were involved in riots-remember that was once the outlying area and many of the rioters were forced to these areas: Four Miles; Scotts Hill; Brownstown; Sneads Ferry; Seabreaze and so forth. They bombarded Wilmington for four days. They sent regiments from Va. to fight. So, oh I know the History. And the Holdens and some others were involved and they think we do not know-umm?

Correspondence Id: 115 **Comment Id:** 108221
Comment Text: You know, in listening, and listening to all the comments and in most of the comments I've heard and had some of the conversations when I'm with people, I think one of the challenges for DNR is to understand what's needed, understand the initiative to make changes, and then figure how to be involved with that. It's not always very easy. And I hate this word, but I'll use it; it's not always easy to tell where it's appropriate to step in. As Cornelia mentioned, I think it's been easy for DNR to come in as paternalistic role that was vacated by the -- by the demise of Mr. Reynolds and what he had here.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108182
Comment Text: We have many other people here that I'm sure would wish to speak, but we do have our non-profit organizations in the community, SICARS, to add your support for the work that it's doing. And any questions you have on threats to our hummock community, you can get information from SICARS, which Mr. Hall is the president of the board.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108214
Comment Text: ..we need to support SICARS more than we're doing so they can help conditions in this community fighting with people all the time. We didn't have all the right people at SICARS at one point, but we're turning things around hoping SICARS would be a benefit to this community in the end.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110465
Comment Text: There is the National African-American, the National Museum of African-American History and Culture in Washington, D.C., and it's going to be on the mall. They have a program called, "Saving our African-American Treasures." And right now they are planning to come to Charleston, and this is something I'm going to talk to the commissioners more about, about the Commission getting involved in this. But they're planning on coming to Charleston and it looks like they may come next month in May. And I thought about the quilt. They're bringing about 30 professionals, and all day they're going to have workshops. And this is about informing the African-American community about first of all, preserving their own treasures: The quilts that you have, the family Bibles, how to preserve those things that are the cloth things, that are made of cloth; the Bible, the paper things and how to do that. So they're

going to have workshops all day and they're also going to have a session almost like an antiques road show type thing where you get to bring in, I think they're going to limit to three different items. And they have, going to have appraisers there that will tell you. Of course they're important to you, of course. You're going to learn how to preserve those things but also get them appraised.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111133
Comment Text: So I said that to say this about the commission, one thing you can make plain, that the commission was not ordained by God from heaven that all of us have to put our eggs in. I will use the commission - commissioners need to leave right now -- I will use the commission just like I used the federal government to develop this 10 acres you see out here. We own everything, the apartments, we run a full summer program. The Georgia Department of Labor is training kids from this community for regular jobs. So we used them to get what need. We used their consultants. We used their money, and Darien Geechee Shouters are getting ready to get some more of that money to help us go to another level. So I say this commission, you need - what you want commission from us, you need to make a plan that you are not our savior. We know it already, but a lot of people think that you guys are going to take us to the promised land. We know if we are going to get there, we're going to take ourselves there. My hope is that y'all will help the Amy that I know that's trying to write her book, that I know Jim that's trying to get his pavilion finished and people from all over the world have been there. May be famous -- what is it -- the BBC what are they England somewhere. It was because of Jim and Jamal. It wasn't the commission. So we travel to universities now and colleges.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110380
Comment Text: The Binyah Foundation was established in support of the historical and cultural preservation efforts of Daufuskie Island in specific and the Lowcountry in general. & First, we're providing some marketing assistance to several Gullah festivals that range from Beaufort to St. Helena and Hilton Head and Daufuskie Island. We're working with Palmetto Trust, the Daufuskie Island Historical Society, and SCAD, the Savannah School of Art and Design, to save, renovate several historical structures on Daufuskie Island.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110377
Comment Text: And I want to apologize, I have not really been getting out to everybody that there is a museum starting here in Bluffton. And it's being housed at St. John the Baptist Church, and it's 103 Pritchard Street. So I would like to say to the corridor that we would really love for you to adopt us and help us, help us with this project that we're working on.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110382
Comment Text: Lastly, we are also working on our own Binyah Foundation fund-raiser, a series of events which will be scheduled for the end of October, 17th and 18th, of this year. They include the Daufuskie Island golf shoot-out, hosted by LPGA Hall of Famer and Savannah resident, Savannah-born, as I mentioned, Hollis Stacy, with the LPGA. Other noted local residents who have committed to play and support us include former Tennis Hall of Famer, Stan Smith, and Daufuskie Island resident and NHL Hall of Famer, Mark Messier.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110386
Comment Text: & The reason I'm here, as president and CEO [of Native Island Business and Community Affairs Association and the Hilton Head Island Native Community Association], is to let you

know about -- I know we had y'all make your presentation at our Freedom Day event, which is a part of our Hilton Head Island Gullah Celebration. & (O)ne of the activities or initiatives that we do as a part of the Native Island Business and Community Affairs Association, which I will refer to as NIBCAA, is the Gullah -- Hilton Head Island Gullah Celebration, which we've been doing now for -- we're going into our 14th year. And what we're definitely interested in doing is having that become one of the main events that is promoted and also sponsored, if you will, by the, by the Gullah-Geechee Heritage Corridor. We have -- one of our missions with the Gullah celebration, as you probably well know, is to definitely promote, protect and preserve the Gullah culture. And that's something we've been doing now for going on 14 years. And, basically, we try to showcase all aspects of the culture, you know, in music, food. Many of the people in here have participated, many of the -- let's say the protectors and preservers of the culture, we're well aware of and have worked with us through the years in preserving the culture. So we definitely want your, your support with assisting us in continuing to promote and showcase the culture.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110387
Comment Text: &NIBCAA, over the years, has been in operation for 15 years. We've had a number of initiatives that we've supported. We've worked on the heirs' property issue, which we heard earlier this evening, Mr. Barnwell and others have talked about. And we definitely want you all to support that initiative. We have been working on that now for many years. And, surprisingly, heirs' property continues to be a problem. Hopefully -- we've had a number of workshops on that initiative, but further work needs to be done.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110389
Comment Text: We heard a number of people speak to Mitchelville. And I'm here basically to underscore and provide additional support for that effort because that also is an initiative that's coming out of one of our organizations, which is the Hilton Head Island Native Community Association. And we have, as you can see, some people who are very, very enthusiastic and almost zealous about the Mitchelville project. And we're -- it's -- it's a new initiative. And, hopefully, we will be able to move that forward with the help of the Gullah-Geechee Heritage Corridor, as well as some working with the Town of Hilton Head and the county. Because all of those players are going to have to play an integral part in seeing that project come to fruition.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110357
Comment Text: The first one is, there is a desperate need to help families that are original families of this area, who have -- for those of you who do not know, who came here recently, have heirs' property. And that is a major problem. I would like to suggest that the corridor staff, when it can and will be able to do so, contact the National Consumer Cooperative Bank. It is a bank that is federalized and has the authority to do business in all states in the United States. It has the adequate assets to be of assistance. And I'm asking that you consider immediately making a revolving loan program available, with funds set aside for legal assistance on a revolving basis, to help families declare their heirs' property.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110359
Comment Text: Certainly, there is a great need for overall economic development in the area. And, of course, now, most of the local towns are going through a five-year plan, as they referred to it, 1 as their comprehensive plans. And in that comprehensive plan, they are doing buffers and setbacks. Those buffers and setbacks are very good. I'm a developer. I adhere to them. But there are some native landowners whose properties are divided within the family, that these buffers and setbacks are not going to allow them to remain on their lands over a period of time, especially if a hurricane comes through here and

people will have to rebuild their homes. They might find some severe challenges that they face in terms of being able to remain in the locations that they're in because of the sizes of their property that they have inherited from family members.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110362
Comment Text: I'm president of the Beaufort County Historical Society. It was started in 1939. We're the oldest association in Beaufort County dedicated to the study and preservation of history. The purpose of our society is for the collection and dissemination of accurate historical data with particular emphasis of those in Beaufort County, the proper marking and preserving of its historic sites, and the study of history in general. I strongly urge that the Mitchelville project be part of the Gullah-Geechee Cultural Heritage Corridor.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110375
Comment Text: Penn Center has been a great inspiration to me and mentoring the Hand Me Down Gullah Museum. Also, you can go by. We have displays and pictures dealing with a lot of the stuff that the African-American and the black culture had been contributing to Bluffton.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110391
Comment Text: I'm executive director of Palmetto Trust for Historic Preservation. We are a statewide nonprofit 501(c)(3) and we are partnered with the National Trust. And our task is simple: It is to save our architectural heritage. And there is nothing more important to us of the communication of culture and history than the buildings that our ancestors built, lived (inaudible.) Ms. Bush about the brick store on the corner. If you want our descendants and people generations from now to know what Bluffton looked like, we have to keep some of the buildings that we have and save them. And not -- I mean, this is a beautiful area. Don't get me wrong. But it's a "Disneyfied" version of what the Lowcountry town is supposed to look like. And that's what we want to make sure that we protect. We do this through several ways. One is through advocacy, to get out and talk about it. We've created a list called the Most Endangered List. National Trust has the 11 most endangered and we have -- being South Carolina, we figure we need more than 11. We have them on palmettotrust.org. And the strongest tool that we have to protect buildings is through easements, preservation easements, that owners either voluntarily donate to the Palmetto Trust, then we oversee these buildings so that no matter who owns the structure, it must be maintained, must be kept as per the standards that are negotiated between the original grantor and grantee, which is us. We also capture them through selling the property. We actually will purchase the property, if it's for sale, and market it to people who will promise and sign covenants that they will maintain these structures this way. I want to really emphasize with the Heritage Corridor that we would love to be you partner in this. Because y'all mentioned about the zoning issue, which is a tremendous one. But you've got the private organization of the Palmetto Trust that's over the whole corridor. So if there's any sort of issues with zoning in, you know, in the area there, we can help take easements and protect these structures. You have Preservation North Carolina, with (inaudible) North Carolina and you have Georgia Preservation and also Florida as well. So we here in South Carolina are ready to help partner with that and to help protect these buildings.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110392
Comment Text: First of all, I have been working with the Society [Bluffton Historical Preservation Society] and many of you for -- since 2003. And over the years, I have learned of at least five or six significant 1 cultural resources in Bluffton, specifically architectural resources, which I feel should be recognized along an African-American trail, if we could. And those properties are the, of course, the slave

quarters at the Heyward House, which has been restored with the help of the Savannah College of Art and Design, and also the African-American Episcopal Campbell Chapel and the AME Church, St. John the Baptist Church. Gwen is here. Yes. And your Hand Me Down Museum, so excited for you. Also, First Zion praise house on Simmonsville Road, significant resource that needs to be protected. And the Garvin House, the freedman's cottage, which is being -- it's stabilized for now. And we are -- we're reviewing a preservation plan and a restoration plan with the Town of Bluffton for that significant resource. And if we could connect those and create a trail, a heritage -- an African-American heritage trail here in Bluffton and then link into the nationally recognized Gullah-Geechee Corridor, it's just a win-win situation for everyone.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110401
Comment Text: That needs to be in the record since it's in this area and Jasper County is contiguous, is the new proposed port that is being discussed and planned for Jasper County. That's going to come close to Savannah. The economic impact of that port is going to have a major influence not only on Jasper County but Daufuskie Island as well. And it is extremely critical to ask the existing members of the corridor to please do what you can to communicate positively with Mr. Bill Bethea, who is president and the chairman of that commission for the two states, to please include your information and your material with their public relations person or persons that will be coming on board. Because the growth that will come from that port, growth and expansion, is going to have a major land impact on the native residents of the lower part of Jasper County, first, and then it's going to grow very rapidly from Jasper, into Hampton and above.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 84 **Comment Id:** 109421
Comment Text: I would like to see scholarly papers and seminars inside St. Johns County on Gullah, Geechee and other African American heritage that include the work of Kathy Deagan from the University of Florida. I feel that this would help us link themes not only to the nation's oldest port, but also cement the oppportunities for this Heritage Cooridor to enrich and support the people of St. Johns County. I hope you will expand you public Meetings to St. Johns County just as you are expanding your boundaries. The rich cultural heritage of America is filled with untold stories. I hope you will allow the people and leaders of St. JOhns County to tell theirs along with yours.
Organization: St. Augustine Lighthouse & Museum, Inc

Correspondence Id: 84 **Comment Id:** 109425
Comment Text: The Proposed Nation's Oldest Port Heritage area that many of us are working on in St. Johns county be allowed to coordinate themes and together explain the benefits of overlaps and linkages as we move through our process.
Organization: St. Augustine Lighthouse & Museum, Inc

Correspondence Id: 90 **Comment Id:** 109462
Comment Text: I think that the GGCHC should look to the ACE Basin Task Force as a model to successfully bring together the stakeholders of the private, NGO's and governments at all levels. If the GGCHC can organize even 1/2 as well as the ACE Basin Task Force has then the corridor will be an incredible success.

Correspondence Id: 3 **Comment Id:** 97260
Comment Text: If there's any way that the Coastal Discovery Museum can assist, please don't hesitate to ask. Our facility is available for Meetings, small gatherings or public presentations.
Organization: Coastal Discovery Museum

Correspondence Id: 33 **Comment Id:** 98673
Comment Text: I have spoken of the African Heritage Trail and I look forward to integrating more information about it on my tours.

Correspondence Id: 79 **Comment Id:** 109401
Comment Text: My concern is this: Gullah/Geechee heritage is so rich, it is so much a matter of people (rather than of geographic sites only) that I cannot imagine members of any government agency(ies) being able to capture and reflect it adequately. For that reason among others, I want to urge an educational initiative, locally and throughout the Corridor, in which students would be interviewing, collecting and preserving stories, songs, memories, and impressions from older members of their local communities. Such an initiative could collect much which otherwise will simpley be lost. Of at least equal importance, it would give older citizens a way to be heard. Most important of all, it would give voice to participating schools and students, deepening their understandings of and pride in their own heritage. Nationally, through for example the Foxfire project, we have seen something of the power and insight which such an initiative can generate. On smaller scales, I saw exactly the same dynamics though my career as a college-level teacher (now retired). Please seriously consider such an initiative. It could become an especially invigorating part of Telling the world of our unique heritage.

Correspondence Id: 96 **Comment Id:** 109478
Comment Text: I am writing to request that Charleston County Park and Recreation Commission be included in the Gullah/Gechee Cultural Heritage Corridor focus group Meetings that are planned for this fall. This agency is very interested in helping to tell this important story through our interpretive programs. We also feel that a number of our historically rich park sites have the potential to be links in the Charleston County portion of the Corridor.
Organization: Charleston County Park and Recreation Commission

Correspondence Id: 39 **Comment Id:** 98713
Comment Text: Particularly in view of the current economic climate, the management plan should maximize the identification and foster use of shared resources in "interpreting the story of the Gullah/Geechee, e.g. the creation of a speakers bureau with qualified experts and specialists in this field would be of great value to educational institutions in the Corridor. The plan could also be a catalyst in bringing together educational insitutions such as the University, and deliver shared programs to accomplish the interpretive piece of the mission.
Organization: University of South Carolina Beaufort

Correspondence Id: 91 **Comment Id:** 109464
Comment Text: We [The Coastal Conservation League] have been involved with wonderful projects and issues, including the Penn Center, Johns Island Progressive Club, and Sandy Island, and have had the privilege to collaborate with the Gullah/Geechee Sea Island Coalition for nearly a decade. We are excited about the prospect to support the people and places pivotal to Gullah/Geechee history and culture, and to tell their stories to the world. One example is the tremendous history of Johns and Wadmalaw Islands. These areas abounded with plantations and were important for cotton growing, with laborers holding a strong Gullah/Geechee culture in place. Therefore, these areas also played important roles in the struggle for Civil Rights across the South, and practically a century later, fostered local Civil Rights leaders and hosted nationally renowned Civil Rights leaders who all helped move the cause of racial justice forward. Today, those stories are unknown by many island residents, particularly the youth, both black and white.
Organization: South Carolina Coastal Conservation League

Correspondence Id: 91 **Comment Id:** 109465
Comment Text: We [The Coastal Conservation League] believe a wonderful opportunity to express those stories is the current Angel Oak Park. This location has natural and cultural beauty, in a setting near

communities of Gullah/Geechee heritage and adjacent to Meeting places during the Civil Rights movement. The League has discussed with the Angel Oak Village developer and Board members of Sea Island Comprehensive Health Care the possibility of turning the Angel Oak Park into an area that tells this rich history, possibly expanding the Park to better achieve this goal. Regardless of whether we are able to expand the area, this Park is visited by many tourists from all over the world, as well as residents every day. It is the perfect location to tell the stories of the Civil Rights movement and the Gullah/Geechee culture and history on Johns and Wadmalaw Islands. We will keep in touch with the Commission as ideas that continue to form become more specific and detailed. The case is compelling to make sure this part of Gullah/Geechee history is not forgotten, and the best possible place for expression of this is Angel Oak Park.
Organization: South Carolina Coastal Conservation League

Correspondence Id: 36 **Comment Id:** 98691
Comment Text: Many small, local groups, schools, churches make one strong corridor!

Correspondence Id: 82 **Comment Id:** 109417
Comment Text: Invite Malidoma Some (accent on the "e") West African scholar and shaman to help!

Correspondence Id: 1 **Comment Id:** 97247
Comment Text: I would also like to see partnerships with other organizations. I live near Georgetown, and every year a church group asks multiple plantations to participate in the Prince George Winyah Plantation Tours. I sometimes think we get blinders on and we are so worried about promoting our site that we forget the bigger picture. We could also unite and do a tourist in your own town thing, but only focsuing on the Gullah/Geechee culture. It would fit nicely in with Black History Month.
Organization: Hampton Plantation State Historic Site

Correspondence Id: 6 **Comment Id:** 97273
Comment Text: Reach out in each state - to humanities councils, archives in university libraries, arts commissions - institutions with complimentary networks.

Correspondence Id: 106 **Comment Id:** 110030
Comment Text: I'm the President of the PinPoint Betterment Association, also of President of the Ossabaw Heritage Association. The heritage □□ Ossabaw Heritage Association was a group that was organized by a group that was invited to Ossabaw Island by Ms. West about two or three years ago. And our journey back to the Island, it was the first time for many of us, and a lot of us grew up on the Island and remember the old days on Ossabaw Island. I can't tell you a lot about Ossabaw Island, because I didn't grow up over there, but the PinPoint community, we're working diligently to preserve our heritage. As a matter of fact, the PinPoint Community was one of the first in Chatham County to be recognized as an historic district, and in addition to that, we have an oyster factory in PinPoint.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110044
Comment Text: I'd like to commend Ellen Harris, from NBC for working with our community, and working in our blueprint in achieving the historical status, along with Vaughnette, Sister V, and the Turner Hodge Association down here.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110074
Comment Text: As much as I possibly can [when working in the school system], I try to weave history, you know, and the culture, and the comments I get over and over again is that one, the students will say I never heard this before. I talk about the history of Savannah as much as I know. I talk about history of

Georgia and the Carolina as much as I know, and I connect that to African history, you know, and they'll say I never knew. I, you know, am a tour guide. I formerly worked at the Owens-Thomas House. It is one of the only sites in Savannah that the slave quarters and the service basement is up for view, and most of the educators and the students know nothing about it and they study Georgia history. And here Georgia history is just sitting right downtown and they know nothing. The teachers don't know anything about it. So by purpose, I would just say a lot times when we're doing a schedule, you know, I'm working at the Owens-Thomas House that day. What's the Owens-Thomas House? So that's my opportunity to tell them what it is, you know. So, you know, blow-by-blow it just comes back. It just bounces back. She's working at the Owens-Thomas House, even though they haven't been there, they know what it is. So we've got to find some viable ways of weaving education in this, in terms of the youngsters coming up. They don't know these stories, so we got to find ways.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110052
Comment Text: I hang out at a place called Geechee Kunda. I am also the co□chair of the Georgia Geechee council. We are glad to be a part of this Meeting. And I must say that it's commendable that the commission is reaching out to find out some sense of direction from the people. But I think we need to go back a little further than that. I think that we need to go all the way back to Liberty County, during the inception of this whole feasibility study. You were asking what should we do and how should we do it. I did a survey in Cross Roads and Byer Bay and Sand Hill in Liberty County, and no one from the study ever came there. Liberty County, this is where two thirds of the generational wealth that still exists among the wealthier people in Georgia came from. Okay. So I think with all due to Jeanne, I accept Jeanne as an expert. I know Jeanne has worked hard with us people here, so Jeanne, you Geechee. We accept you, but I think that we need real representation.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110062
Comment Text: So, you know, that's -- and where is the brother that talked about the graveyard. I spoke with Cullen Chambers, who is the head of the historical society on Tybee about that. He was before they started the Chatham County Historic Preservation Commission, and Mr. Haynes and I serve on that commission. He talked about -- I asked him about this cemetery, the slave burial ground. It's nothing short of that. And he said that the sign -- you can see the sign coming over to Tybee. There's a marker going over there -- going over to Tybee, I mean, but I've never seen it, but there's no sign coming from Tybee. And so I asked him at that Meeting on record, you know, what about the slave burial ground, and he said, well, it's a private owner. Well private, you know, who's Mr. Private? What's his name? You know, we need to find out those kind of things. When they tell us it's private property, what does that mean? If it's private property and there's a slave burial ground there, it's no longer private property -- it becomes something of interest, you know, to this community.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 14 **Comment Id:** 98441
Comment Text: Work with the existing National Heritage Corridor in SC to gain from what it has learned and is doing. I think they will be a great collaborative partner.

Correspondence Id: 92 **Comment Id:** 109469
Comment Text: History & linking the people to the land. I would contact College of Charleston who owns Dixie Plantation just outside Hollywood SC. The Plantation has only had few owns over the years plus is protected by Conservation easement. Need to link the people to local cematary because this will help fill in the missing parts of the puzzle, plus the church history over time. I learned years ago if the people are force out of an area then the church will die.

Correspondence Id: 100 **Comment Id:** 107791
Comment Text: This evening I [Dwayne Blake] speak to you as a representative of the Blake-Manigault Club of Johns Island, South Carolina, Red Top area. This is an organization of the descendents of Lydia Manigault who was born and raised in slavery. In 1887, Lydia Manigault purchased 25 acres of land in the Red Top area for $400. Eight generations later, we have organized to honor her legacy, preserve our heritage and perpetuate our family. Before her death, she made sure that her children and her grandchildren understood her wishes: To preserve the family by preserving the land. Her mandate to them was: Never cut the land. It is for the unborn generations. The Blake-Manigault Club represents the owners of 44.5 acres of land in Red Top. And, as owners, we would like to address this Commission. We want you to understand that we realize our heritage is much more than an expanse of land. Our heritage is encompassed in values and social practices that have sustained our family for over 120 years. These are the values that led Lydia Manigault to work so hard in slavery without compensation and in limited freedom with little compensation. These are the values that led Lydia Manigault to give us such a firm foundation for our family. The land itself is an economic base for our family's unity and mutual support. In our Meetings, as a family club, and other gatherings, we have sought to specify and understand the values and customs that help us to remain united as a family and point toward the future we wish to sustain. These are just some of the values and customs: Number one, faith, church, family, land, community, education, work.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107827
Comment Text: But the school district, we would like for them to turn that property back over to the Red Top Improvement Association because, you know, that is so rich in our history. People older than I went to school there. And it's there. You know, we don't want that property to be selled (sic) to some developer and they build it up and we're using it. We would like to have it for the Red Top Improvement Association.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107828
Comment Text: We're a diverse group [Friends of McLeod] of over -- of probably about 800 individuals that got together to save and preserve McLeod Plantation. And I have got our vision, it's called Pathways, that I would like to give to the Commission.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107831
Comment Text: And so as chairman of McLeod, I'm trying to relay that message of almost 800 people, that we would like to ask you, the Commission, to grant our request and put McLeod on this heritage trail.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107835
Comment Text: But it's so important that our own children know about our culture. So I challenge you, Commission, to really get on the school system, the school district, South Carolina Department of Education, so that we can get a Gullah curriculum in our school district, get our teachers trained to teach the -- to pass this information on.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107836
Comment Text: And if we can get together and come up, one of the things we're working on in Beaufort, South Carolina, at three predominantly black schools, is called a South Carolina arts integration grant. And we're going -- and I work as a community cultural heritage scholar. And I go in and I work with teachers, to show them how to infuse the Gullah culture through the arts and to relate these different areas

and these different stories. But I'll take some of these stories back to Beaufort and relate it to our children in the classroom and teach teachers how to do that. But we have teachers that are coming in from all over the U.S. and some come from other parts of the world. We need to make sure they understand our culture, our children, and how to relate a lot of our information to our teachers. So I challenge you, Commission.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107842
Comment Text: And one of the things that we [Coastal Conservation League] would like to see, if possible, and we're working with the developers on this and also with Sea Island Comprehensive health care, their board, is to have the second phase of the Angel Oak Village Project, whatever they're referring to it as now -- I think it's now Sea Island Health Phase 2, would be purchased by county greenbelt funds, to become a park. And we felt like the opportunity exists, since so many people come to the park, to look at the tree, they should also be there to value and learn about the heritage and the culture of Gullah-Geechee history out on Johns and Wadamalaw Islands, including the struggle for civil rights that many of you have talked about tonight. So we just wanted to make sure that you all and the Commission is aware of our idea and what we have been working on.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107843
Comment Text: And we have talked to Dr. Rod Rutledge, with the board of Sea Island Comprehensive Health Care. And we've talked to Mr. Saunders. And we've also talked to Queen Quet. And we've gotten some good feedback on what they think of this idea. And we're really excited about it because we think that the tree is a good place to start when you have all these people coming in that live on the islands, and tourists from all over the world who come to see the Angel Oak. Why not, while they're there, learn about the people and the culture that was surrounding the Angel Oak for so long? And we feel like that's an opportunity that's been missed for a while and it should be addressed. And, hopefully, this way, we can have some affordable housing on the island. We can also have the preservation of the Angel Oak. But, most importantly, retain the importance of the history and the culture that's associated with the Gullah-Geechee people and traditions.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107846
Comment Text: And I can tell you the honest truth: The stories are what make it all important. What people have in their hearts and what they've talked with you about tonight is what makes it part of all of us. The efforts could not be complete if we don't preserve the stories. We need to be sitting down with every person over 60, 65, with a recorder, and capturing it now. Because they're all going away. And I would recommend to the Commission a nonprofit organization called Story Corps, which has done a marvelous job across this nation working with the Smithsonian to go out and record these stories.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107851
Comment Text: I work for the Edisto Island Open Land Trust. And I can say that definitely help is needed for trying to control Charleston County letting rezoning go on, and also to protect and help the Gullah people with getting a clear title and preserving their land and letting them keep their land.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107856
Comment Text: And as a part of our [The Medical University of South Carolina] work, we want to partner with the people in this community and these communities. And we will be calling upon you in various ways to be engaged. Because, as you know, we are faced with some real crises here: HIV, stroke, diabetes. I could go down the list. And that's the reason why I asked Dr. Leite if she would come tonight.

She represents all of the Medical University, but she particularly works in dentistry. And I just want to be upfront and transparent, that every time I get a chance, I'm going to push getting Gullah-Geechee people more connected with the Medical University, for the purpose of getting healthier, more able, young people and older people to deal with these things.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109952
Comment Text: Our personnel, we [College of Charleston] can bring people together. And there are a number of us who wanted to be absolutely clear that we want to work in concert with you all. And, in fact, we have some things that have already gone on, that really relate and comport quite well with your mission.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109954
Comment Text: And we want to work with you. We want to make the resource base of the college available to you all. And we've got a lot of resources. We've got faculty members and we've got students. So there will be opportunities for internships. You know, there will be lots of oral histories that will have to be collected.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109955
Comment Text: Right now, I'm working on a project, a very long-term project. Some of you all know about it, deals with the growth and development of African-Methodism in South Carolina, Lowcountry included, obviously. And -- and so that is directly related to the mission of cultural preservation and so on.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109934
Comment Text: And so, therefore, in partnering with her [Ms. Thomasena Stokes-Marhsall and the committee of the Sweetgrass Cultural Corridor gathering] and others, is how we're going to advance the ball down the field.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109956
Comment Text: I'm not going to -- I'm not going to talk about the Carolina Lowcountry Atlantic Growth program because Simon Lewis is here and he may very well say something about that.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109970
Comment Text: But the most recent big push that the Carolina Lowcountry and Atlantic World Program did was to commemorate the bicentenary of the banning of the international slave trade. And the reason why the international slave trade was not touched for 20 years after the signing of the American Constitution was precisely because of some of those same people who had signed and drafted the American Constitution, and who were trustees of the College of Charleston in 1770, namely John Rutledge and the Pinckneys. So we have a history at the College of Charleston which is extremely important in terms of education in America, in terms of the foundation of the very Constitution of the United States of America.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109975

Comment Text: Recently, there's been a huge, huge increase in the interest in genealogy for African-Americans. And we've made huge strides. We've made huge purchases recently. We're the only institution [South Carolina Room at the Charleston County Public Library], other than the National Archives in Atlanta, that actually has all of the records of the Freeman's Bureau, not just the bank records, but -- and not just the field officers' records, but the stand-by officers' records, everything. It is so full of information of a genealogical sort that you cannot find anywhere else. And, of course, I'm very familiar with Dr. Powers' books and all of his work. But I just want you to be aware that we have not only the resources for you to use, to do this research, but we have trained genealogists always there, always willing to help, always willing to get you started.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109977
Comment Text: The other thing is, the library [Charleston County Public Library] is a great resource for you to promote your cause. We have conference rooms. We have auditoriums for programs. We are always looking for programs that we can sponsor and bring in and bring in the public. We also have huge amounts of display space, not just for artwork. We've done sweetgrasses. We've done artwork. But we have just general displays where we can display any kind of projects that are going on in the Lowcountry. So I just want you to be aware that there's this great, free resource that you can all take advantage of. And we're open long, long hours, compared to any other research facility in Charleston. We're open Monday through Thursday, from 9 to 9; Friday and Saturday from 9 to 6; and Sunday from 2 to 5.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109978
Comment Text: And similar to the College of Charleston, we [Clemson University] want to be used. We've been collaborating, actually, with the College of Charleston for about two years now. We had received a grant from the State Historic Preservation Office to literally document ten of the African-American communities, from the village up to 15 Mile. And when I say document, there has been so much research on the art forms and the culture in connection to Africa, but we were much more interested in the place and what physical resources are still available. So we have literally surveyed 3,000 properties between the village and 15 Mile.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109980
Comment Text: I want to suggest that when the Management Plan comes out, there is some kind of framework to address working with municipalities, with policy, with development. Because those are the things that are taking out the communities, that unless the exclusionary planning practices are stopped, or at least influenced to be minimized, the communities will not continue. So there's got to be some kind of framework of collaborating and working with the various municipalities. I can't even imagine more than one county or one town working together, let alone three states. MR. ALLEN: Four.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109982
Comment Text: So when I see (inaudible) identified and preserving sites, historical data, it's not only the planning process, but I'm hoping that it will be part of the Management Plan, to make sure that cooperation with state historic preservation offices and collecting data. Because I can tell you, I was astounded when we first proposed this grant in 2007. I said, Well, this culture is so appreciated and the art form is so appreciated, surely all of these properties have been identified and documented in some way. Got to be. And so I was just flabbergasted when I looked at the existing documentation, and there was nothing. How can that be? That's ridiculous. So it just has to be part of the Management Plan, that it gets down to that local level and it works at the state level, to make sure it's a priority at the state historic

preservation level, to understand African-American resources and identify them, so it can be planned for and around and respected for what they are.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109984
Comment Text: I just want to just briefly just say that I think that the college [College of Charleston] does stand ready, really, as we've already said, to really be engaged in this whole long-term process. And in particular, I just want to say briefly that we might be able to be a repository, for the person who was talking about the repository for all these kinds of things that are occurring. Because we are doing that at the college. We're got special collections in our library. We've got librarians. And, of course, Avery is at the College of Charleston, as well. So let me offer that as a possibility. Maybe we can get, you know, addresses, exchange phone numbers and so on, see if we can't help along on that, on that project. And we've got plenty of students in the history department that can really help along on this project as well. And I'm sure that's true for other departments as well at the college.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109938
Comment Text: So we would like to definitely partner with the Gullah-Geechee Commission. We want to know that the way in order to make this Commission very successful would be that we go and we get all the small gems in the neighborhood itself. Some of the history that's in the neighborhood, nobody is telling. That's where the history is.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109991
Comment Text: So we -- the Charleston County is working at this time on with a lot of different entities to come up with a septic management district for the Seewee to Santee area. And I would really like to see the Gullah-Geechee Corridor join us in those efforts to prevent the imposition of sewer on the area, so that we do have a chance to preserve these settlement areas, these communities.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108239
Comment Text: The first thing I'd like to mention is that we are working on the plans for a Gullah museum on Hilton Head Island, 193 Gum Tree Road. I would certainly hope that we would be able to solicit all of the technical expertise in terms of the architecture and other green space planning that this Commission might have, the contacts for planning, as well as preserving the artifacts that families will be able to donate to that museum, please.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108253
Comment Text: I contacted a gentleman, he was way up in Indiana. But he had what I needed. I needed someone to do a cultural landscape study. He wrote a grant, he got the money, came down and spent a week at Penn Center. And I'm going to get a free cultural studies report that's going to show me all of the landscape of the Penn Center, what was there prior to the school, and where we may or may not build a new construction or new other things that we are planning to do in the future. So the colleges and universities, just like our partners, South Carolina State University, they have vast resources and are willing to work with various partnerships.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108261

Comment Text: Pre-county Council days, Ms. Von Harten did an oral history project on the oyster industry and this county's maritime industry. And that is with the McKissick Museum in Columbia, archived there, right, archived there.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108262
Comment Text: I would like to just ask a question, though. Is the corridor also extending to protect the waterways, which are also a source of sustenance and an important link for people who are of Gullah descent? I'm not clear about that, the boundary. QUEEN QUET: I understand. Ms. Brown asked, Does the corridor also extend to protect the waterways that are a significant part of our culture and aquiculture? Actually, when we were vetted with the White House and then signed our John Hancocks to serve, that is part of our job, to protect the waterways and lands associated with Gullah-Geechee cultural heritage. So it does extend with the lakes and rivers and marsh between islands and also into the Atlantic. So when we discuss even mariculture, yes, that will be part. MR. BROWN: There will be a connection with the Department of Natural Resources? QUEEN QUET: Yes. Those would also be partners that we're looking to work with and negotiate with, yes. DNR, yes.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108227
Comment Text: And I'm one of the co-founders and one of the vice-presidents of the Gullah Festival. And I know that it is not a monument or a tangible site, but it might be one of the most intangible sites that I feel might be a good thing to include in this Gullah-Geechee Corridor. And so we have been -- we have been involved with trying to preserve the heritage and the culture of the Lowcountry since 1985. That's when we first started out. And we have been working hard at it for 23 years. And we're fast approaching our silver anniversary. And we feel that it would really be great if it could be included as a part of what you're doing. We feel that we have quite a bit to offer.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108263
Comment Text: Officially, I guess, I was coming to represent the Kingdom of Oyotunji, the African Village, and for the history and Gullah nation. And I want to say a couple of things that I'm struck by. One is that I think very few people know that the -- while our founder was originally born in Michigan, our current oba is, in fact, a native of the Gullah-Geechee Nation. And we see a lot of things that are moving toward in the African village that speak on this particular project, whether it be sustainable living and recycling. So we're really excited that over on the southeast we have the first two earth ships (sic) that are happening now with recycled tire and bottles and cans. So that's something exciting, as well. We'd like to say that in cooperation with partnerships we, a few weeks ago -- you probably got the e-mail, did invite people to begin to think about what everybody in the room has said. So we have to have our own partnerships. We have to know how we connect with one another in all of these forms, education, health, sustainable living, how the planet continues. So to that degree, we do have the African-American Cultural Restoration and Rural Development Coalition, which hopes to help in a certain way or at least participate in all of the coalitions and the projects going forward, not just in this area, but pretty much in the Lowcountry or the Southeast.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108154
Comment Text: In our community, our county [Colleton] celebrated its 300th anniversary about two years ago. So we're extremely rich in heritage here. And we have more plantations here than any other county in the State of South Carolina. I was wondering how you thought you might go about researching what those plantations have to offer? We have 27 -- well, actually, have 29 plantations in -- just in Colleton County alone. And it has to be rich in Gullah-Geechee history. And are you planning to try to

contact historical societies and see what they have, in fact, gathered in their information? I know ours [Colleton County Historical Preservation Society] has a historian. I don't know if she was invited this evening. But we do have a historian for Colleton County. And at least 27 of the plantations in Colleton County have someone at them almost always, and still have slave quarters, and all kind of areas and things. I would love to see you include some of that or at least contact them for what they have for records.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108156
Comment Text: My interest is working with the educational part, the schools and the young people getting a knowledge of knowing what Gullah-Geechee is all about. Like today, Queen Quet was here at the library. She said it was just full. About eight years ago, I told Sheila about her. And, since then, she's been coming and coming. So they're having an interest in Gullah-Geechee, so our schools become in partnership with the educational department here, so that the young people at the school, the teachers, the students will understand what Gullah-Geechee is, and what the trail is all about, what the Gullah-Geechee corridor -- where it starts, how many states are involved, who was responsible for the Act, and the president that put it into action was our former president, George Bush.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108161
Comment Text: I'm associate director of the USC Salkehatchie Leadership Institute. We were very involved in Salkehatchie Stew, that Gary just referred to, which was really a celebration of stories that involved, you know, art and authors and storytelling and lots of different initiatives from around the five-county area that the Institute governs. And one of the things that the Leadership Institute is always interested in is tourism numbers. You know, how does this Gullah-Geechee corridor, and the heritage corridor, especially where they intersect, how do these things impact tourism? And what are some numbers that y'all might be able to gather in the future, to see what -- who comes in to learn more about this? Dollars, you know. It's all about economic development.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108165
Comment Text: I'd like to see the Commission to work with the -- well, not plantation, but the owners of the plantations that we have here in Colleton County. A lot of them right now are closed to the public. If y'all can, I guess, you know, work with them, to try to, you know, give access to them.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108241
Comment Text: The next thing I'd like to mention quickly is the need, please, to try to do something to help the committees on Hilton Head Island that's working on trying to preserve a portion of the community called Mitchell Field. It was established in 1862. It's continuous to Port Royal Sound. And the Town of Hilton Head has purchased some of the land in that general area. There is one house being discussed now. We would like to get all of the expertise that this Commission might have available, to make that the most outstanding point to visit on Hilton Head because of its very rich history. And I will not belabor you to go into details about Mitchell Field.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108245
Comment Text: I'm Maureen Richards with the Heyward House Historic Center and the Bluffton Historical Preservation Society. And my comment goes in line with the man who just spoke about the architecturally significant structures that are in our county, and specifically one very dear to my heart is

the Garden House [a freedman's cottage which was built circa 1870] located on the banks of the May River, next to the Oyster Factory Park in Old Town Bluffton.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108249
Comment Text: But I stand tonight to speak on behalf of the Penn Center, an institution that has 147 years of history. So, you know, I would need hours and hours to talk about that. But, instead, I would just like to share briefly with you that the Penn Center has been a major catalyst for the development of not only this community, but also for the preservation of its history and the cultural artifacts linked to Africans and African-Americans who still thrive in this community. The mission of the Penn Center has always been to preserve and promote the history and the culture of the sea islands, in particular, Gullah culture. So our work preceded the work of this federal entity. But we indeed strongly believe that we all have to collaborate to make it a successful national project. We were a part of the resource study. And, as such, it helped us to also examine a lot of aspects of what the Penn Center once was, and what it is today, and what we'd like it to be in the future. And there are many, many exciting things on the horizon, such as the Beaufort County Library. And potentially one of us will be developing a Gullah-Geechee research center. But I'd just like to say that I think it's critical for us to look at this community, just as a microcosm of what you will see along the corridor. Because it's one of the few communities that remains intact as a Gullah community, from the lifestyle of the people, to the physical spaces within the community, the historical landmarks that are still preserved here. And we feel that we've also been -- Penn Center has been an important part of the overall community spirit and character. It's not a fabricated community. It indeed is something you could put your hands on and touch.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108252
Comment Text: We all come from different communities and have so many critical and interesting and much-needed preservation topics. But we all lack the same thing: Resources to do them. And the corridor will not have all of the resources that we need. So I will share with you that I think it is critical that all of us, through the corridor, build partnerships with universities and colleges, in particular our historically black colleges and universities. They're a network. They have vast resources for public service.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108246
Comment Text: And, since then, at this time, the Town of Bluffton has received some state funding to create a preservation plan for the Garden House, which I am fortunately involved in. It was very exciting for me this week Meeting with the preservation society to review their plan. And then we will, of course, need to secure some more funding for proper restoration of the Garden House. And through that building we can connect to a real, truly significant part of our history and to the whole region, all along the corridor.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108230
Comment Text: And I suggest to you of what the park service is trying to accomplish here, St. Helena is a model example of exactly that. And what makes us so special is that the community has come together, particularly under the leadership of Penn Center, to make this a very special place in preserving and highlighting the value of the Gullah-Geechee community, and which can be appreciated by all of us. And I think that over ten years ago the community came together, in the county here, and worked to make this a very special identified location under our Cultural Protection Overlay District, which identifies St. Helena as a very treasured place, and its cultural heritage and history is something to be preserved and identified. And Penn Center was able to provide the leadership on that program.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108231
Comment Text: And I suggest to you, as a Commission, identify -- well, additionally, the county has just announced that they'll be building a large new library and cultural center on the grounds of Penn Center. And it gives us more opportunity here. But I'd suggest that the Commission identify Penn Center as a very special place in the corridor, and to provide support directly toward Penn Center to continue these programs.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108232
Comment Text: As Ms. Green comes forward, I want to also acknowledge our state representative, Kenny Hodges that just arrived this evening.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108251
Comment Text: Two things that I'd just like to comment on: One is the language. . . Penn Center was very proud to have been a part of a major language preservation initiative the translates the Gullah translation of the New Testament. And we are still in the midst of continuing to do that, a little differently now perhaps, to do the audio recording of that. So there's a race against time to preserve these things because of the human element that is holding stories and those human elements that are holding the authenticity of who we are. And language is critical to our identification. One such project that we're working on now is our Gullah Studies Institute. . .But we do have several teachers from her [the superintendent] school district and many teachers from the Orangeburg school district and across the country coming this summer to participate in our Gullah Studies Institute. And in that institute, we make it a point to include the study of language. And this year we're bringing a linguist, Dr. Margaret Wade-Lewis, from SUNY University in New York. . . [S]he wrote a book on Lorenzo Dow Turner two years ago. And she sits in front of an audience of teachers, helping them to understand that many of our children speak a version of Gullah Creole. And it indeed, in itself, is a language and has a structure to it. And how do children feel when they come in a classroom, perhaps they may not have the same diction or dialect as other children who have mastered standard English? It's an experience that none of us would like to be demeaned or belittled for. So she is teaching teachers how to use strategies to help those children bridge from the Creole English that they speak to mainstream English. And we've learned that simply because of our age and our experiences. We look at children who sit in classrooms, who have not had those experiences, but have the brilliance and intelligence to be successful at anything they put their minds to. So we are challenging the teachers who work with us. And we would love to have more of our local teachers to attend our programs so that we can see a change in our classrooms that welcomes all children and all of their cultural linguistic uniqueness. So I would urge that we look at language as one of our foremost needs in the corridor.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108158
Comment Text: A suggestion, just to get it to kind of out there and on the record, would be, I'm very interested in oral histories preservation in Colleton County. I think that's something that the Slave Relic Museum and perhaps the Colleton Museum could do collaboratively, along with some other agencies in the area who would be interested in doing that. I know we just had a storytelling festival, sponsored by the University of South Carolina Leadership Institute recently in town. We got off to a small start. But it's a seed of an idea there.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108125

Comment Text: Again, just to tag, dovetail on what the brother just said, the South Carolina Arts Commission has a folklife apprentice program. And so if anyone here knows someone that you want to nominate to that, that's something you could do right now; you don't have to wait until this whole process comes through. That is something in South Carolina that's available, that you can apply. And I was -- I was a master artist for that program and did work along with a young lady, Regina Williams on St. Helena Island, to teach her Gullah-Geechee language and how to present it, you see, to people, live, and so that she can carry that on. And so you can do it in anything. You can do it in drumming, quilting, canning, anything, cast net making, boat making. So that's something that's already available and has some funding attached to apprenticeships.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 97 **Comment Id:** 109479
Comment Text: An environment that celebrates and sustains the heritage and legacy of the Gullah and Geechee people also provides the ecosystem services needed for the health, safety and well-being of all coastal residents and visitors. Nature and culture are integrated. As the NOAA Center for Human Health Risk our challenge is to determine the links between the marine environment, such as pollutants in the water and human health and safety such as in protection from storms, healthy seafood for fishing and eating, and a high quality environment to live and work.
Organization: NOAA Center for Human Health Risk

Correspondence Id: 104 **Comment Id:** 108127
Comment Text: Where I live today, it is so difficult for me to find a licensed plumber, a licensed carpenter, a licensed bricklayer, a licensed electrician within our community. But times in the past, we had all of those people and we could just call them. Now I'll have to call Beaufort. And they have to charge, like, an 80 dollar trip charge or an hourly rate. And I just feel like there is a need for more apprenticeship in the trades, because we have a tough time getting carpenters. I mean, licensed ones, not someone who just comes and puts a nail and then two weeks later, you know, it's not done right, especially in plumbing. Because we need those things when we get homes built, bathrooms added. Roofers, we need more trades. There's a lot of people who really aren't -- they really don't want to go to a four-year college, but they have a skill with their hands. And we need to encourage people that that's a very good way to make a living. Plumbers make more than master's candidates. Plumbers make quite a bit of money, so do carpenters. So we need to encourage some of our people to try to go and take up a trade. I know that begs the question, Where is there a trade school? Well, that has to -- Penn Center has facilities, where we need to talk about that, to locate something in the trades, somewhere there. So that was a suggestions that I wanted to make.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108126
Comment Text: Also, what was stated by you and Ms. Legare was talking about a fund for land and just having a source to help families with land. Again, some things that are already available is there is an Heirs' Property Law Center and the heirspropertylawcenter.org, if you look it up, or dot-com. Online, you find that. And they're in North Charleston, okay? And then there's also the heirspropertypreservationproject.org. Now, the latter one will give you information and just help you to understand what to do. But the Heirs' Property Law Center actually has attorneys that can help you with clearing land titles and various things.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108128
Comment Text: MS. QUEEN: And also a lot of our local technical colleges, they offer those trades [roofers, plumbers, etc.] as well. And even what we call ACE, the Academy for Career Education, they offer a lot of those trades for everyone. MS. LEGARE: ACE is in Jasper County? QUEEN QUET: Yes.

And then -- but TCL is in Beaufort County, Technical College of the Lowcountry, which is the old Matthis School.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 97 **Comment Id:** 109480
Comment Text: I believe we [NOAA Center for Human Health Risk] can contribute to the management planning of the corridor, supporting the mission and purpose of the Plan. We work in the small coastal watersheds and along the small tidal creeks that have supported the Gullah and Geechee people. Much of work we do gets at the heart of community resiliency in that we focus on ecosystem health which provides the goods and services that sustain and protect people, goods such as fish and shellfish and services such as protection from storms and providing good water quality. As a NOAA research Center we provide information that protects healthy ecosystems and humans that live there. Related to the Corridor this includes tidal creeks and estuaries where coastal residents fish, collect sweet grass, recreate and live. Among other legislative, commission and executive measures we respond to the Clean Water Act and the Coastal Zone Management Act. Our goal is to forecast how changes in land use, development, climate, social patterns, individual behavior and other stressors change the health of coastal ecosystems. We ask questions such as Can we safely eat the seafood? Swim in the water? Walk along shore? Live, work and play nearby?, all pertinent to the cultural heritage interpreted through the Corridor. We develop conceptual models, integrated assessments, and forecasts based on many years of data and experience working in the southeast. In addition, our Laboratory has established partnerships for outreach along the corridor through the coastal reserves in southern NC, the Hobcaw Barony, the and the ACE Basin, in SC , Sapelo Island, in GA and in northern Fl at the Guana Tolomato Matanzas Reserve and other organizations such as Sea Grant and the Center for Ocean Science Excellence the South East States.
Organization: NOAA Center for Human Health Risk

PU1000 Purpose - Comment expresses approval of the current purpose

Correspondence Id: 92 **Comment Id:** 109468
Comment Text: Good

Correspondence Id: 35 **Comment Id:** 98682
Comment Text: Purpose statements are well-stated and cover the purposes clearly and in a way that they are clear to all.

Correspondence Id: 36 **Comment Id:** 98688
Comment Text: Again, well-stated.

Correspondence Id: 37 **Comment Id:** 98694
Comment Text: Excellent.

Correspondence Id: 38 **Comment Id:** 98700
Comment Text: Very good.

Correspondence Id: 9 **Comment Id:** 97285
Comment Text: [Purpose] No additional ideas but in full agreement with the way you're headed.

Correspondence Id: 10 **Comment Id:** 97291
Comment Text: [Purpose] The info on page 2, right column, 1st paragraph is perhaps THE most important to read for those unfamiliar with effort - it is good next to the map but somehow gets lost in the layout.

Correspondence Id: 1 **Comment Id:** 97243
Comment Text: I really like the prupose statement. I think it gives you the framework necessary to carry out your mission and vision.
Organization: Hampton Plantation State Historic Site

Correspondence Id: 44 **Comment Id:** 98747
Comment Text: I feel it is well developed!

Correspondence Id: 72 **Comment Id:** 109366
Comment Text: I feel very stongly in the preservation for the areas mentioned and the surrounding areas.
Organization: Not Just A Hoe

Correspondence Id: 40 **Comment Id:** 98726
Comment Text: The third bullet is the best in its specificity. Site preservation is a major issue on the coast.

Correspondence Id: 41 **Comment Id:** 98734
Comment Text: I agree!

Correspondence Id: 89 **Comment Id:** 109452
Comment Text: I like it.

Correspondence Id: 98 **Comment Id:** 109483
Comment Text: The statement of purpose is appropriate and if done with accomplish the goals.

Correspondence Id: 99 **Comment Id:** 109490
Comment Text: ["Same as above"] These are wonderful goals. I would love to see them presented/given the same dignity and money as other non-African historical sites.

Correspondence Id: 51 **Comment Id:** 98801
Comment Text: Very clear.

Correspondence Id: 54 **Comment Id:** 98815
Comment Text: The draft purpose statement for our heritage was well stated. I feel it will be redefined as the years pass, to the extent that our children and grands will have more pride in themselves as they grow.

Correspondence Id: 94 **Comment Id:** 109476
Comment Text: For now I have no additional comments on the purpose.

Correspondence Id: 31 **Comment Id:** 98654
Comment Text: Okay with me. No.

Correspondence Id: 34 **Comment Id:** 98675
Comment Text: I agree.

Correspondence Id: 63 **Comment Id:** 109316
Comment Text: Good - nothing to add.

Correspondence Id: 64 **Comment Id:** 109322
Comment Text: It's on target.

Correspondence Id: 75 **Comment Id:** 109380
Comment Text: Very Good!

Correspondence Id: 59 **Comment Id:** 109291
Comment Text: Very good purpose. Will someone produce a product to assist with the second bullet that would help make this a reality?

Correspondence Id: 60 **Comment Id:** 109298
Comment Text: This draft purpose statement is well-stated also.

Correspondence Id: 67 **Comment Id:** 109331
Comment Text: Easy to understand.

Correspondence Id: 68 **Comment Id:** 109344
Comment Text: The implementation as stated will be very effective throughout the coasts.

Correspondence Id: 69 **Comment Id:** 109351
Comment Text: Good, as above, questions [Funding with collaborators, local government, etc. unclear political influence accruing to local Gullah communities unclear].

Correspondence Id: 118 **Comment Id:** 109921
Comment Text: I feel that the draft purpose statements is well stated. We need to implement.

Correspondence Id: 84 **Comment Id:** 109420
Comment Text: I believe that your purposes are well described and clear.
Organization: St. Augustine Lighthouse & Museum, Inc

Correspondence Id: 90 **Comment Id:** 109459
Comment Text: I like the purpose. It is very appropriate.

Correspondence Id: 3 **Comment Id:** 97256
Comment Text: The purpose statements are appropriate for the Corridor. The conservation and preservation of the culture, art, artifacts and historic sites are critical to the Corridor's success.
Organization: Coastal Discovery Museum

Correspondence Id: 29 **Comment Id:** 98630
Comment Text: Sounds good.

Correspondence Id: 32 **Comment Id:** 98659
Comment Text: The purpose statements clearly outlines the function of the Gullah/Geechee Cultural Heritage Corridor.

Correspondence Id: 33 **Comment Id:** 98670
Comment Text: All purpose statements are excellent, and there is nothing I would add at this moment.

Correspondence Id: 21 **Comment Id:** 98583
Comment Text: Good.

Correspondence Id: 22 **Comment Id:** 98590
Comment Text: Good. No.

Correspondence Id: 26 **Comment Id:** 98612
Comment Text: On target. Not at this time.

Correspondence Id: 27 **Comment Id:** 98618
Comment Text: Well written; very concise, clear and achieveable.

Correspondence Id: 2 **Comment Id:** 97250
Comment Text: Good [Draft Purpose]

Correspondence Id: 39 **Comment Id:** 98706
Comment Text: The purpose statement is also comprehensive and clearly defined.
Organization: University of South Carolina Beaufort

Correspondence Id: 86 **Comment Id:** 109433
Comment Text: The draft purpose statement seems comprehensive for this heritage area.

Correspondence Id: 88 **Comment Id:** 109446
Comment Text: Good

Correspondence Id: 12 **Comment Id:** 98419
Comment Text: Your emphasis on collaboration is important. Is there a reason the states are listed non-geographically? SC-GA-NC-FL instead of NC-SC-GA-FL?
Organization: Hobcaw Barony

Correspondence Id: 6 **Comment Id:** 97270
Comment Text: [Purpose] Looks good. Make some African American children gain pride in their ancestors.

Correspondence Id: 4 **Comment Id:** 97263
Comment Text: [Purpose] Well-stated.

Correspondence Id: 46 **Comment Id:** 98758
Comment Text: Good job.

Correspondence Id: 47 **Comment Id:** 98763
Comment Text: It adequately defines the purpose of the Gullah/Geechee Cultural Heritage Corridor.

Correspondence Id: 14 **Comment Id:** 98438
Comment Text: Seem appropriate.

Correspondence Id: 17 **Comment Id:** 98463
Comment Text: The purpose statement is good. Do not be afraid to [tick] people off. When you do we will draw more attention to this project.

PU2000 Purpose - Comment does not support the purpose

Correspondence Id: 5 **Comment Id:** 97268
Comment Text: [Purpose] Don't like.

PU3000 Purpose - Comment suggests changes to the purpose

Correspondence Id: 11 **Comment Id:** 98414
Comment Text: Good, but I'd add something to reference possible economic benefits for G-G people, e.g., audiences for G-G theater, ?? for basketmakers, etc.

Correspondence Id: 48 **Comment Id:** 98768
Comment Text: Good. The Marsh Tackies. The heirs' property.

Correspondence Id: 82 **Comment Id:** 109412
Comment Text: I think it needs to state that both West African natural heritage and habitat - reduced lands together need to be protected by us.

Correspondence Id: 70 **Comment Id:** 109357
Comment Text: I would like the purpose to include reference to Barbados and specific African connections and partners from those regions.

Correspondence Id: 19 **Comment Id:** 98535
Comment Text: Is there a "permanent" purpose for the project? Is there a way to express its "permance" in the purpose of the vision?
Organization: 54th Mass. Regiment

Correspondence Id: 52 **Comment Id:** 98807
Comment Text: You should tie in the Gullah/Geechee history to the broader S.C. history and tourism.

Correspondence Id: 85 **Comment Id:** 109427
Comment Text: Clear states' exact purposes.

Correspondence Id: 20 **Comment Id:** 98578
Comment Text: Pretty good but more details could bring it to life - give one or two of the most important things to be preserved - a unique language, sophisticated basketry, etc.

Correspondence Id: 8 **Comment Id:** 97279
Comment Text: [Purpose] Need to amplify the role that rice played in making South Carolina rich.

Correspondence Id: 28 **Comment Id:** 98624
Comment Text: Recognize [and identify] the important contributions made to America . . .

Correspondence Id: 30 **Comment Id:** 98637
Comment Text: I miss the word "unique". The reason this culture should be preserved is because there is no other like it.

Correspondence Id: 45 **Comment Id:** 98753
Comment Text: In your draft it would be good if some of the South Carolina people would be included in your draft purpose.

Correspondence Id: 23 **Comment Id:** 98596
Comment Text: The first bullet - remove "who settled in" - change to something like "who lived and worked in" - do this because settlement implies that they chose to go to this place when most were enslaved at one point in time or another.

Correspondence Id: 61 **Comment Id:** 109304
Comment Text: Might add something specifically about identifying persons - not just objects and bldgs.

Correspondence Id: 55 **Comment Id:** 109262
Comment Text: It needs to be enhanced in the following areas: Vision, mission and purpose. The mission of the Gullah/Geechee Cultural Heritage Corridor Commission is to: Protect and preserve the land, language, and culture within the specific communities of South Carolina, North Carolina, Georgia and Florida. Establish ways or methods to inform the public on the significance of the Gullah/Geechee culture. Maintain the pride and the determination the Gullah/Geechee people developed in obtaining their freedom.

Correspondence Id: 25 **Comment Id:** 98605
Comment Text: It won't only be for the benefit and education of the public but for the benefit of the Gullah and their future generations.

Correspondence Id: 78 **Comment Id:** 109395
Comment Text: Purpose mentions "assist identifying & preserving sites...". As stated above, preserving sites needs to be explicitly definded as larger landscapes (ie region)surrounding Francis Marion National Forest in South Carolina.

Correspondence Id: 56 **Comment Id:** 109267
Comment Text: I don't think this statement does anything to protect the communities. The one thing all these communities have in common is they have stayed in the families. The purpose should be to keep communities and families together as possible.

Correspondence Id: 49 **Comment Id:** 98780
Comment Text: The impact of people of Gullah descent, such as Robert Smalls, reaches far beyond the South Carolina coastal region, in terms of legislative impact.

RE3000 Recreation - Comment suggests specific recreation uses

Correspondence Id: 92 **Comment Id:** 109471
Comment Text: I would like to get off the beaten patch go into the back roads.

SO1000 Strategies/Opportunities - Comment provides new ideas/suggestions for management actions or opportunities toward achieving goals

Correspondence Id: 104 **Comment Id:** 108113
Comment Text: But I wanted to add, the project that Ms. Legare mentioned, that came to the area recently, was part of the National Museum of African-American History and Culture that's going to be built on the Mall in Washington D.C. And it is going to be the last building, they say, to be built on the Mall in Washington D.C. So they are currently traveling the country and coming to different communities to help educate people on how to protect and preserve their own items, not where they want to come get them from you, but just help you to know how to better care for them, so you can have them for the future and so that you can have them in your own communities.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108263

Comment Text: Officially, I guess, I was coming to represent the Kingdom of Oyotunji, the African Village, and for the history and Gullah nation. And I want to say a couple of things that I'm struck by. One is that I think very few people know that the -- while our founder was originally born in Michigan, our current oba is, in fact, a native of the Gullah-Geechee Nation. And we see a lot of things that are moving toward in the African village that speak on this particular project, whether it be sustainable living and recycling. So we're really excited that over on the southeast we have the first two earth ships (sic) that are happening now with recycled tire and bottles and cans. So that's something exciting, as well. We'd like to say that in cooperation with partnerships we, a few weeks ago -- you probably got the e-mail, did invite people to begin to think about what everybody in the room has said. So we have to have our own partnerships. We have to know how we connect with one another in all of these forms, education, health, sustainable living, how the planet continues. So to that degree, we do have the African-American Cultural Restoration and Rural Development Coalition, which hopes to help in a certain way or at least participate in all of the coalitions and the projects going forward, not just in this area, but pretty much in the Lowcountry or the Southeast.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108240
Comment Text: The second thing that I'd like to mention very quickly is something that is of great importance to many families of many of the islands, specifically who have been in this area for more than 100 years, and that problem is heirs' property. Heirs' property is something that many families have great needs, especially today, to get cleared up. And I would like to suggest that if this Commission would be able to request in its planning process special laws to be set aside on a revolving loan basis, and that revolving loan means that the families will be able to go to this fund, request up to $28,000 to get the appropriate attorneys, attorneys needed to be able to clear the title on the property, to the extent that the property will have title insurance. Now, there are families in various parts of this state today that are having major problems with finding lawyers that will be able to clear the title and get title insurance. That is critical to the process. And it's not an overnight process. It takes time.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109966
Comment Text: We need a repository. The cemetery is just the tip of the iceberg of what happened in Remley's Point. And it's weird because everybody knows. The minority community knows what happened over there and the majority community knows what happened over there. We know that on this map earmarking the cemetery was also earmarked a playground. The playground, by virtue of the legislature, was awarded to the College of Charleston. So it was taken from the community, given to the college. The college kept it for 20 years and then they decided, We don't need this. Did they give it back to the community? No. They sold it to a developer. And at this point, it's a gated community, 2 million, 4 million, $5 million homes. And we, in the community, have a cinder block building behind the fire house, you know. It wasn't returned to us. So we need resources. We need something to help us investigate situations like that, even if it's just an intern or somebody to help us do the research that can be done.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 56 **Comment Id:** 109269
Comment Text: Community, land ownership in the communities and control over the communities. The community. Future generations should have an opportunity to own property and live in their community.

Correspondence Id: 56 **Comment Id:** 109270
Comment Text: These communities should be designated as historic zones. The people of these communities should benefit financially from the corridor and not the plantation owners.

Correspondence Id: 58 **Comment Id:** 109284

Comment Text: I feel that the vision and mission statements are good. I hope that this effort would get our history in the mind books.

Correspondence Id: 58 **Comment Id:** 109288
Comment Text: Hopefully that management can set up enough facilities in the different areas.

Correspondence Id: 106 **Comment Id:** 110049
Comment Text: Okay. My question is, will this commission do anything about the Holocaust of black people that is right here in this county, for anyone who goes across the bridge to go to Tybee Island. There's not even a plaque there to let you know that the creek that you're crossing, the name of that creek means quarantine station, that we have ancestors buried probably up on the Highway 80, and there's nothing even there to respect them. There's not even a plaque there for them to say that we were actually there. We have people today that are still profiting off of the wealth of the 1860s, because I know for a fact I am still in shambles from 1860, so I know someone is making money.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 66 **Comment Id:** 109328
Comment Text: Management by Dept. of Interior must always be.

Correspondence Id: 92 **Comment Id:** 109469
Comment Text: History & linking the people to the land. I would contact College of Charleston who owns Dixie Plantation just outside Hollywood SC. The Plantation has only had few owns over the years plus is protected by Conservation easement. Need to link the people to local cematary because this will help fill in the missing parts of the puzzle, plus the church history over time. I learned years ago if the people are force out of an area then the church will die.

Correspondence Id: 100 **Comment Id:** 107842
Comment Text: And one of the things that we [Coastal Conservation League] would like to see, if possible, and we're working with the developers on this and also with Sea Island Comprehensive health care, their board, is to have the second phase of the Angel Oak Village Project, whatever they're referring to it as now -- I think it's now Sea Island Health Phase 2, would be purchased by county greenbelt funds, to become a park. And we felt like the opportunity exists, since so many people come to the park, to look at the tree, they should also be there to value and learn about the heritage and the culture of Gullah-Geechee history out on Johns and Wadamalaw Islands, including the struggle for civil rights that many of you have talked about tonight. So we just wanted to make sure that you all and the Commission is aware of our idea and what we have been working on.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109946
Comment Text: But we also would like for there to be a system where some of these communities could be protected. Because these communities are very historic. I didn't realize how historic they are until I left South Carolina. It's very unique to find a community where almost everybody in the community is related and that the people don't look at homes as an investment, they look at it as their home. This is where they live and this is where they plan to die. They don't look at it to say, I'm going to hope my house appreciates and one day I'm going to sell it. They look at it, This is going to be my home.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 90 **Comment Id:** 109462
Comment Text: I think that the GGCHC should look to the ACE Basin Task Force as a model to successfully bring together the stakeholders of the private, NGO's and governments at all levels. If the

GGCHC can organize even 1/2 as well as the ACE Basin Task Force has then the corridor will be an incredible success.

Correspondence Id: 32 **Comment Id:** 98662
Comment Text: Have people in management and planning who already reside in the area.

Correspondence Id: 63 **Comment Id:** 109319
Comment Text: Special attention to supporting Penn Center and helping preserve the special place and culture of St. Helena Island, SC.

Correspondence Id: 20 **Comment Id:** 98580
Comment Text: Get people with sufficient political savvy and power involved to ensure success.

Correspondence Id: 61 **Comment Id:** 109307
Comment Text: Festivals, fundraising.

Correspondence Id: 89 **Comment Id:** 109455
Comment Text: Resurgence of the fishing industry. Small business loans to qualified individuals to start a business in fishing, in canning, in crafts such as basket weaving, in growing vegetables, institution of trade school. There is a distinct shortage of carpenters, painters, plumbers and brick layers.

Correspondence Id: 70 **Comment Id:** 109360
Comment Text: Heirs property programs strengthened. Gullah/Geechee lands more "evenly" developed and sustained.

Correspondence Id: 70 **Comment Id:** 109361
Comment Text: Strengthening Gullah/Geechee property rights and improving better educational insight.

Correspondence Id: 48 **Comment Id:** 98773
Comment Text: Please develop an advisory committee to help with the political advocacy that will be needed. You will need funds for things not in budget. Develop financial friends.

Correspondence Id: 115 **Comment Id:** 108216
Comment Text: I just wanted to mention one more thing that I think is imperative, especially being a barrier island, solar power, turbine -- turbine energy. I mean I believe that this is one of, if not the best places to conduct that type of experiment for the opportunity for the cleaner environment. I believe if allocated right portions of funding, we would be able to almost come off the grid.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108217
Comment Text: When we think about gardening here on the island, food growth, you know the ground table initiative is a big one here. My cousin J.R. mentioned the -- growing hay, but we have enough lands over here where we can do the sod, soybeans, as I know America right now has reduced the soybean growth because of lack of lands being used.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 77 **Comment Id:** 109392
Comment Text: That it will come to fruition that the corridor will be valued and history is shared by everyone to create the precious history of our people. *We retain ownership of our properties.

Correspondence Id: 101 **Comment Id:** 109968

Comment Text: When you drive through Charleston, you see the grave markers, the historic markers. There's one for Green -- for Green Hill. And there's one over on Sullivan's Island. And there's one for White's Paradise, and there's one for Riverside Beach. It's almost sad to be here. Because all of the grave markers are indications of places where we used to be. It's almost sad. We live in a community that prides itself on preservation. But we live in a community that seems like it wants to preserve everything but us. That's just the way we feel. And so we need resources to help us tie some links between us and the grave markers. And that's -- that's what I'm asking for, a repository and resources to help us. Interns, lawyers, researchers, publicists, we need resources.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108242
Comment Text: The last one I will mention very quickly is the preserving of tabbies. There are several of them throughout the county. And I happen to have access to one on properties that I personally own, on Squire Pope Road. The state history and archives has little data. They've recommended, as a state (inaudible) category and also they have recommended eligible for the federal registry. Now, the problem is that these tabbies, as you know, are so old and they begin to deteriorate after so many years. If the Commission could provide a list of resources, resource persons with technical expertise, again, that citizens such as myself could go to and get the technical expertise to restore those tabbies.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108101
Comment Text: Well, the database to find a lot of those names [names of those living outside the corridor, particularly in the north] would be the heirs' records in the courthouse.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108124
Comment Text: My father was a tailor. Did a bunch of things, but one of the things, he was a tailor. Now, one -- he sewed all the time. I never knew what a store-bought suit was until I was 14 years old. The thing is, a lot of his sewing machines, I still have. They're in not good condition. I was always thinking, a lot of this is part of our Gullah-Geechee Nation. Having -- I was thinking, I would love to fix up those machines, put a little shack together and some material, and anybody in Sheldon who wants to come and sew, they have the machine. They have people -- right now, especially with this economy going the way it is, people being able to learn those skills and people being able to create stuff themselves. Up and down the corridor here, people, with just a little piece of this land here, and come and sew. And that same process, I was thinking about some sort of not so much a mentorship program, but an apprenticeship program, where you actually have some young folks coming and apprentice some of the old folks who are doing work right now, whatever it is. I do Web sites on the Internet, besides drumming. Wherever they can apprentice, somebody ought to take them under their wing. Go back to apprenticeships. So any sort of funding of those sorts of programs.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108123
Comment Text: As far as the land, when people are in trouble, I think that part of the funds available, so that people who get sick don't have to lose the land to their families because they're sick. If there's some sort of special funding, can help, shows if this land has been in your family for X number of generations, that is person should be eligible. Because they got sick, that they shouldn't have to lose everything like that.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108107

Comment Text: Of course, preservation, holding onto your land. There should be some programs established for those people who might have a problem with not being able to hold onto the land, to pay their taxes. We should have incorporated that, you know, there should be something set up for our current landowners, to make sure it's there for posterity, and to also share with the younger generation the importance of keeping our land and making sure that you pay your taxes. And passing, you know, the stories, you know, the whole legacy down about how we did get our lands from here.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108109
Comment Text: And we should have access to the waterways. It's getting more and more difficult now to get to the waterways. We can't traverse through people's property. We have to pay a pretty stiff license fee to go to be able to fish in places where at one time we could just walk there. And I think it's okay to help a county by paying a fee. But, maybe, if you can show that you have Gullah ancestry, the fee could be a little less because our income is so much less. And the same goes for a fee that you pay when you have to move onto a property, impact, impact fees. I think there's something that if you can show you own the property for more than 50 years, the entire fee won't be waived, but it would be reduced, you know, from people who had history in this area, and now, you know, want to move and you want to build. There should be some fees like that.
Commenter: Yemassee Public Meeting Transcript

SO2000 Strategies/Opportunities - Comment supports land acquisition; preservation of large tracts of land; boundary demarcation; help protect land from being sold or taken (inability to pay taxes)

Correspondence Id: 101 **Comment Id:** 109981
Comment Text: One of the things that we have come up with in our research is literally mapping the boundaries of the African-American communities. And it's not us. We have literally asked the community members, What historically was your boundary? What currently is your boundary? We have chosen to give that to both Charleston County and the Town of Mount Pleasant. So at least it's on the radar screen, when planning does occur. There's got to be that same exact kind of thing and level of detail that occurs in each of these communities. Unless these communities are defined for planning purposes, they won't be acknowledged at all. So there's got to be that.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110056
Comment Text: So anyway, when you talk about sitting on the water having life on the water, around in the Brunswick area, let's look at St. Simons. The entire St. Simons has been taken and ripped up, ripped away from the Gullah people who were living there. I know one lady, you know, Kadezah still has her piece of property there. And they are doing everything to undermine paying a good money for that property. She's like the last little piece of property that black folks have on St. Simmons. And then I look at the ocean and the port, which I believe all the blood that runs in that port, in Brunswick and in that area, I think these are the kinds things we need to talk about seizing. We shouldn't even have to pay a lot this stuff. This stuff should be rededicated back to us as native lands to be rededicated. These lands are clearly ours. And I think that should be in the record, and there are other areas as well all over just Georgia. I can't speak for South Carolina, North Carolina and Florida, but good God Almighty, I'm just saying here I wanted to put those words, Brunswick and St. Simons and Harris Neck into the record in terms of land that really should □□ is clearly ours, not to count the whole swath of the corridor, but that's □□ that's a bigger conversation we can always have.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110021
Comment Text: And I just want to echo this, because I think we don't want to just be celebrating a history of slavery, unless we acknowledged that slavery is a part of this history. And I'm concerned about the goals of the commission, and so called preservation, I don't know how we're going to preserve what's already been gentrified. I don't know what kinds of goals we can talk about when we don't have a serious agenda, and I think we need to have people involved in this who have that kind of commitment to the bigger history. We're glad that the Congress was able to finally say that there was a Gullah/Geechee corridor which is the same corridor that Sherman identified in Field Order Number 15, and we all know, this is not the first time we've heard about this swath of land. I don't think so, Brother Jamal, but you're the historian here. I'm yielding always to you in. But in any case, the bottom line is now we have this opportunity. It would be terrible to waste it and not get down to real business, and talk about if we are going to preserve land. We need to start by land acquisition.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 78 **Comment Id:** 109398
Comment Text: 1)Management plan should emphasize critical need to preserve adequate sized landscapes as fundamental to success of G/G project; 2)Identify Tibwin Plantation in eastern Charleston County as prime site for one of Corridors hubs.

Correspondence Id: 121 **Comment Id:** 110369
Comment Text: I support (inaudible) with his land ownership and clearing titles. That's something we talked about. There are certain programs that do that, but we need to make a very major effort to put that forward because that is something we really have to do.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110378
Comment Text: Mitchelville was a town established in 1862 on Hilton Head Island by Union Army General Ormsby Mitchel. General Mitchel felt that the former slaves should be learning how to live as free people. And for the first time, the freedmen were paid for their labor. They were given lumber on which to build a house. Streets were laid out. And one-quarter acre lots were picked. All of this was on a field that had been part of the Drayton Plantation. They had elected officials, laws addressing such things as community behavior and sanitation. Taxes were collected and a school was built. Compulsory education for all children between ages six and 15 was enforced. Northern missionaries came to teach these schools. This was the first compulsory school laws in South Carolina. There were three praise houses or churches built. There were about 1,500 residents of this town and most of the black population on Hilton Head Island is descended from these 1,500 citizens. The mission of the Mitchelville project is to secure the funds with which to create a living replica of this town, depicting the life and times of the former slaves. This project will require the acquisition of three acres of land that is located in the exact place where the original town was built. We respectfully ask that Mitchelville be included in the Gullah-Geechee Corridor.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108189
Comment Text: Number one being land retention, there should be something set up for the Gullah/Geechee as a whole to get what I know is education of land retention. With what I understand, there are 14,000,000 acres lost over the years by Gullah/Geechees. At some point we have to understand through education how to start preserving our lands. Here on Sapelo, our understanding is we were at one point 13 communities and over 500 plus people. We're now reduced to one community, and we can go as high 60 people here on the island left.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108207
Comment Text: Also, because of we're losing land, and the grass that we use to make the baskets with will be just in South Carolina because of developers. We are losing the grass. You have to substitute the grass with pine needles which is not a grass basket. It don't have the three grasses. So, on this island we have it. And I would like to see our land where the grass grows at to be preserved so that we could continue to do this, and get more young people involved, which is one of my concerns.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108219
Comment Text: I think the point of land retention and economic development are absolutely critical. And so for us who don't live here, a plan to figure out ways in which a kind of I think you called it a land trust -- ways in which we can support the initiatives of people here seem really critical.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108213
Comment Text: So we need to band together, and not only do we need to bash the outsiders that's coming in, we need to bash our own people selling land. Because if we don't sell the land, they can't come in. They can't build 250,000 and $300,000 houses, which is going to raise our taxes. Peoples' taxes went from 100 to $600 in no time at all in some -- some instance. Some people are paying 2 to $3,000 a year for tax. How long can they hold that out without the land going on the sheriff's sale? Now, who is there to buy it -- these people is going to be there to buy it.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111167
Comment Text: We also need to make certain that we have land to stand on and stay on. We used to have, back in the day they used to have parties or pass the basket so people could keep - pay their taxes. We don't do that anymore, but guess what, people are combing the paper every time they know there's going to be a tax sale so they can run and claim somebody's property. And we need to be the ones combing those papers so perhaps we can combine our funds and help somebody stay on their land. What will the corridor commission do in terms of helping us to stay on the land? They will write it down, but it's up to us to make certain that we have resources that we put in place, mechanisms where people can claim their land and stay on their land.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111135
Comment Text: And my usual complaint and something I would like for the commission to see how they can do is without land there is no Geechee/Gullah corridor. And at the rate the land is going, there will be -- all of this will be in a museum, and you can collect and view and see anything you want to by paying. There were 20 men who met with the Secretary of War, Edwin Stanton and Major General William T. Sherman. The 20 men were ministers and community leaders in Savannah on the 12th of January 1865. The resolution that they formulated was put into place the 16th of January 1865. That included lands from South Carolina, from Charleston, to the St. John's River which included, which this commission does not include St. Augustine. This was known as Special Order 15. If you will look at the Geechee/Gullah corridor right now, it is -- 50% of that corridor is Special Order 15. In 18 -- 16 -- 1526, 34 years after Columbus came here, you had your first black revolt in the Pee Dee River area. So if you go from 1526 roughly to 1865, we're looking at 350 years. You add 50 years for reconstruction which I don't think is over even today because I'm still suffering -- from it -- my ancestors were put up under. So I'll just say 50 years, give you 400 years. What I would like to see the commission doing, since we cannot get our 40 acres and a mule, which I think they should be working toward, but is to see 400 years, which I don't think is very long, that people who are Gullah culture or heritage, who have land, that their land is preserved tax free for the next 400 years. Any land or any product that comes out of the Gullah culture

should be -- nothing that comes out of here, out of any other area should be able to carry the label Gullah or Geechee. You can do it for the onion. You darn sure can do it for the culture. We have stuff coming from China. We have stuff here that has Gullah and Geechee on it. They're not Gullah. They're not Geechee.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111137
Comment Text: The land is important. Without land we have nothing. My -- what I would like for this council to do to them, since they will be at Sapelo, count the number of black people you have there. Come back next year and see how many black families you have.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111139
Comment Text: Now, something was mentioned about St. Simons. How many people, blacks on St. Simons? They have to go to their black church coming from the mainland. We want land.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110396
Comment Text: &(W)e would love to see some attractive means to our landowners so we won't have to sell our property, some attractive means from the economic side on how we can develop our property so we won't have to sell.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110284
Comment Text: Right now we're facing what I see going on within this corridor: eradication of land, eradication of culture, through memory loss, mostly, and economic empowerment, or the lack thereof. So when we were charged with the duty of coming up here per some of our descendants and elders on the island or just getting out to get the story known, what's going on in Sapelo, well Number 1, our economic development has never been anything that has flourished, and I think that's important for us to figure out how, not only on the island where people have survived for 205 years, but through the corridor, how do we increase some form of economic development per Gullah/ Geechee. Land retention. I think land retention is so important because without the lands, there is no people. And without the people there is no culture.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111271
Comment Text: And we have kind of been adopted into this Gullah-Geechee Corridor. We live right at probably the 30-mile border. Like you say, a lot of the areas you're talking about, around Hardeeville and right on the east of 95, are intense development, over in the area where I am, which is right down 321, pretty much where we're at now, just a little further over. As I think back, I'm trying to get a handle on exactly what you're asking from us. And other than churches and cemeteries, you know, those are the only things that I can really think of. Any other -- you know, because a lot of the things that I would consider that were really -- like, Old Ritter Quarters used to be down there, those things have already been engulfed. They were on plantations. And folks bought out these plantations and just made hunting lodges and things like that. And all that's gone, already gone. I can't think of anything else, other than churches and cemeteries. Could you give me some idea of any -- COMMISSIONER CAMPBELL: What about family land? DR. BOSTICK: Family land, we've got a lot of heirs' property in this county. We're dealing with that right now, with the planning commission, and trying to figure out how we're going to handle that. That's a bugaboo. We don't know what to do with that. If you've got some ideas on that, we could definitely use some of that. But the problem with that is, is that, you know, with the new development

ordinances that are going into place, it makes it hard for families to build on heirs' property because it has to have a clear title. So those kind of issues. So we are dealing with issues like that.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111279
Comment Text: And also I think that it is important that we give the information relative to heirs' property, so that we can educate the people about what's, what's involved and what's going on. Because if you don't know, many people are losing their land because the lack of education, the lack of knowledge. So I think it's important that if we could concentrate on helping people that are heirs' property owners and educate them, that perhaps we could avoid some of the things that are now going on in this county.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110202
Comment Text: Another thing we want -- we want restoration of a lot of our land that has been right out stolen from our ancestors.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110357
Comment Text: The first one is, there is a desperate need to help families that are original families of this area, who have -- for those of you who do not know, who came here recently, have heirs' property. And that is a major problem. I would like to suggest that the corridor staff, when it can and will be able to do so, contact the National Consumer Cooperative Bank. It is a bank that is federalized and has the authority to do business in all states in the United States. It has the adequate assets to be of assistance. And I'm asking that you consider immediately making a revolving loan program available, with funds set aside for legal assistance on a revolving basis, to help families declare their heirs' property.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 8 **Comment Id:** 97282
Comment Text: Strong federal support as well as buying significant land masses that are historical.

Correspondence Id: 78 **Comment Id:** 109399
Comment Text: Adequate long-term preservation of key large landscapes within the G/G corridor. It is critical this be formally recognized in the Management Plan and actively promoted by the Executive Committee and Commission.

Correspondence Id: 106 **Comment Id:** 110047
Comment Text: As I mentioned in the Meeting in Camden County at Camden High School, if this commission cannot or persuade someone to save the land, all we're going to have is a memory. And we know what the history of this country is toward the history of black people. There will be none.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107769
Comment Text: I just want you to know that this man [Sam Whiet] and I are working together in Red Top and other parts of Johns Island. And our purpose is to preserve the land, preserve the land.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107851
Comment Text: I work for the Edisto Island Open Land Trust. And I can say that definitely help is needed for trying to control Charleston County letting rezoning go on, and also to protect and help the Gullah people with getting a clear title and preserving their land and letting them keep their land.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107792
Comment Text: We believe that if your Commission is to be successful and it is to fulfill the hopes and dreams of our ancestors, you must ensure that the Gullah families have the support of legislative policies that protect our land from loss to those who are motivated by greed and wealth. Such policies must provide community education, as well as land protection. If we can preserve and if we can sustain the land, we know we will always sustain our family. We ask you to place your major emphasis on land retention as fundamental to our cultural heritage.
Commenter: Johns Island Public Meeting Transcript

SO3000 Strategies/Opportunities - Comment supports heritage development and/or cultural and eco-tourism; general tourism strategies; economic development

Correspondence Id: 103 **Comment Id:** 108149
Comment Text: Actually, you know, I want to try to tie the Gullah-Geechee culture to all the historical places here in Walterboro. Because a lot of time, you know, when tours come in, because we get a lot of tours from up North, you know, it seems like when they come to Walterboro or come to Charleston, they miss out on so much stuff because there's no cohesiveness. You know, so that's why we're -- you know, I believe that if the organization can pull these different, you know, communities together, different programs together, I think it can work. Because this is something that people want to see, you know. And, I mean, I don't get paid for doing this. I mean, me and my wife do this for free because this is our love, this is my culture.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107845
Comment Text: Probably the most important thing we have happening is our effort to make highway -- scenic Highway 174 a national scenic byway. We've attempted to make the Gullah-Geechee corridor folks aware of this through Queen Quet and through Michael. And we hope they'll support us in that effort. Because the roads that connects these pieces of property we all hold so dear are truly the roads to the stories that you've all tried to share with us tonight.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 38 **Comment Id:** 98703
Comment Text: Education, preservation, promoting tourism.

Correspondence Id: 21 **Comment Id:** 98586
Comment Text: Interpretive centers, rural heritage development/cultural tourism, protection/enhancement of traditional agricultural/small farmers.

Correspondence Id: 121 **Comment Id:** 110359
Comment Text: Certainly, there is a great need for overall economic development in the area. And, of course, now, most of the local towns are going through a five-year plan, as they referred to it, 1 as their comprehensive plans. And in that comprehensive plan, they are doing buffers and setbacks. Those buffers and setbacks are very good. I'm a developer. I adhere to them. But there are some native landowners whose properties are divided within the family, that these buffers and setbacks are not going to allow them to remain on their lands over a period of time, especially if a hurricane comes through here and people will have to rebuild their homes. They might find some severe challenges that they face in terms of being able to remain in the locations that they're in because of the sizes of their property that they have inherited from family members.

Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111277
Comment Text: Dr. Bostick mentioned the fact that, I mean, we have 30-plus miles of 95. So -- and, you know, we could serve almost as a gateway for the Gullah culture in South Carolina and even heading into Savannah. There are plenty of people right now who have family reunions in our area. So it could be -- it could be Gullah tours. But, but off of 95, in our county, could be sort of the jump-off point, I guess, is what -- probably somebody else has probably said that, with facilities where we can say here are sites in Colleton, here are sites in Beaufort, here are sites in Savannah, here are sites in Jasper, here are some things in Hampton. And, you know, because we're right on 95, we can really be a central piece of what's happening. And then, once you tie in, which is important, the school aspect, how do we make sure that, that our kids and -- are not only learning about world history and about different parts of South Carolina history, but how do we make sure that our history is being cherished and respected, even here locally? And I think all of that could be tied into it.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111316
Comment Text: I feel that the children in the schools and our children will really benefit from our culture and learning more about our culture. And just sitting here thinking, there are probably a lot of people in our community and families that have things that we can preserve from, that is -- maybe the house is gone. But, for example, something was called a cane mill, where they used to grind cane to make syrup and things of that nature. My grandparents had thing of that nature. For example, they may have things that we can put in a center. For example, old scales that they used to weigh cotton manually instead of using more technology, for example, metric scales and all other kinds of things that we may have in our possession. So it would be beneficial to our kids, in our schools and in our community, and tourists, to just come and visit things that we may collect from each other, to just place in a central or a particular site on a property, that we may -- they would allow some of us to go and see, not on certain occasions, like they have it open, like an old cane mill. And then some of our churches may even have old baptism pools that were used outside, instead of using indoor pools. And they may also have things of that nature. So I feel it would be really beneficial to our community, our tourists in coming to this area, to visit and get a committee together and see what we would have that we could use in our centers.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111292
Comment Text: Jasper County has something no other county has: 33 miles of I-95 and seven interchanges, pretty soon to be eight. So the economic impact of the Gullah-Geechee Corridor, in order to preserve that and to sustain that corridor, is in Jasper County. Because we have African-American museums. You take -- they're closing all the time. Because if no one goes, then it closes. So we have 100,000 cars a day pass right on I-95. We can be a major resource center for the Gullah-Geechee Corridor. Now, I have made this spiel to the Hardeeville city council. And they're very much in tune to it. It's to the economic development arm that's in Hardeeville and in Jasper County, and to some of our planning commissioners. And they're very in tune with that. So we have a great opportunity that's in Jasper County.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111308
Comment Text: And I've been to many Meetings now. And I feel that, you know, we're all wanting our community to -- well, we should all want our individual communities to shine. But I want to plant a seed in your mind, that this is a whole corridor. You know, all of the work that has gone into this, is for one cohesive region here. And I feel that the Gullah-Geechee Corridor should be just like going to Yellowstone National Park or something. It should be -- I mean, people pack up the children and the cat

and the dog and everything and go trucking all the way across country to say they went to one of the seven, whatever, you know, the natural wonders of the world and all that kind of stuff. Why shouldn't that happen for the Gullah-Geechee Corridor? Why shouldn't the people just start coming in? It's like, Oh, my God, I've got to go and see what, what I've been missing, you know, what, what the Gullah-Geechee people have, has preserved up until this point.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110213
Comment Text: I forgot to say what I would like to see. What I would like to see is a heritage trail; a Gullah/Geechee Heritage Trail. That could go in any direction and whatever is on that trail would be what we think is historic about our community.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110214
Comment Text: I meant to say that -- as I was mentioning, when we started this project like in 2000 or so, what we planned -- the whole idea was to tell the story from the top of it to the bottom of it making sure that those point where the Gullah stories are being told. When you get into your car at the top of it, you would be able to travel down this corridor and stop anywhere and find out something about the Gullah people.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110170
Comment Text: And then just to continue listening to the voices of the people in the community, listening to their needs, desires and figuring out how this Commission can facilitate the process of bringing and nurturing the economic development that is out there and cultural awareness for the people in this state.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110162
Comment Text: Develop regional riding and walking tours linked to Gullah descendants' properties and cultural accomplishments.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108183
Comment Text: &I live here. I am a Saltwater Geechee person. Sometimes we make a distinction of Gullah first, but on Sapelo it's Geechee first, Gullah next. In South Carolina, they say Gullah first, Geechee next. And so we are Geechees here, Saltwater Geechee. And we live in Hog Hummock, not hog hammock. Hummock is a raised piece of land surrounded by saltwater on all sides&&. And one of the most precious things we need to preserve is us. When you preserve us, you preserve everything else, because if we don't have us here living in this community of Hog Hummock, then there isn't a need to worry about how long are church services or how we raise our kids because we won't have any. So the main thing is we have to have economic -- some sort of solid economic base center in Hog Hummock, on Greater Sapelo Island, that can help the Gullah and Geechee live their lives.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108190
Comment Text: So I think we have to have education on how to develop our economic base. The only way we can survive here on Sapelo now is to have some form economics brought back to the island to bring descendents back&.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108208
Comment Text: But, you know, my main concern is just being younger generation, you know, jobs, trying to get jobs on the island and maintain jobs at the same time&.. But, you know, trying to get our own businesses started, like J.R. was saying, you know, you got clamming, you got the oysters, you got fishing and all this other stuff we can also be doing, because that's also a part of our heritage. That's pretty much everyone that grew up here, you know, making baskets, fishing, going out in the marshes and doing all this kind of other stuff. You know, if y'all were willing to kind of loan us a little money, you know, we can get a lot of this stuff done&
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108219
Comment Text: I think the point of land retention and economic development are absolutely critical. And so for us who don't live here, a plan to figure out ways in which a kind of I think you called it a land trust -- ways in which we can support the initiatives of people here seem really critical.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108209
Comment Text: We got a lot of land over here we could make money off of, as far as I was talking to another DNR employee about growing hay and shipping it off, maybe selling it. That's a source of income that could be, that wouldn't hurt the environment.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110397
Comment Text: The other thing that I would want to touch on is the access to our waterways and creeks. Some of our accesses to those waterways and creeks have been -- have gone because of the development. And, of course, harvesting of the seafood here in this area has not only kept food on our table as families, but it was a means of making money for our families as well. And that, that particular aspect of actually harvesting seafood and selling it as an occupation is gone. And we, who were brought up here around the waterways, that's not only just a livelihood for us, but we feel good about it from our heart, when we work and, and love doing what we do and making money from it, and harvesting seafood here. And if we could sell it here, what -- I mean, we got oodles of restaurants here. So if we can sell it here, boy, that would be wonderful.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110388
Comment Text: We've talked about economic development. That's going to be -- that's paramount in our community. We've talked about businesses in the Bluffton area. We've experienced the same problems on Hilton Head. And despite the fact that NIBCAA had a microloan program and we have made over two and a half million dollars, to somewhere toward 180 small businesses in and around Beaufort, Hilton Head, Bluffton, to try to promote, start-up and establishment of small businesses. That is definitely something that's needed and -- in this community, because many of our small businesses, especially minority and African-American businesses, are still having problems trying to get capital, believe it or not.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 69 **Comment Id:** 109353
Comment Text: The rich legacy of the importance of education. A physical space (not overrun by junk stores) in which to carry on a strong culture.

Correspondence Id: 42 **Comment Id:** 98741

Comment Text: I'd like to see later advertisements of preserving sites for investment usage from visits, vacationing, rentals, etc.

Correspondence Id: 49 **Comment Id:** 98784
Comment Text: More educational or eco-cultural tours, that provide jobs for locals to share their expertise w/visitors interested in more in-depth experiences.

Correspondence Id: 101 **Comment Id:** 109943
Comment Text: There's another project, which runs directly through this corridor, the East Coast Greenway. And this is a national project to create a bicycle and pedestrian path from Maine to Key West. It gets some use now. And as the bike trails are improved, such as the wonderful walkway which passes to the Cooper River Bridge, it gets more and more use. But it would be worthwhile, as y'all develop your resources, to check them and make sure that they're listed in the guides and maps for the East Coast Greenway. As more and more bicycles go up and down the coast -- you can walk it, too, though it's sort of enormous to do that. It's sort of like the Appalachian Trail, but it's urban and it's coastal and it's bicycle-friendly. These are not people that are in a hurry. They want to meet people, they want to interact with the culture. If you're on a bicycle, you inevitably do that. And so do connect with the East Coast Greenway Project. They have a Web site, a state coordinator. And it's a project that goes directly through most of this corridor.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108176
Comment Text: The history is there, in the White Hall section, plantation after plantation. Heyward Plantation is a great plantation. A lot went on there. I have been over through the praise houses, the Musca (ph) family have a great history. We could name people right off those plantations. So let's get involved also in trying to open up these plantations to tourists, not only to tourists, to our children, starting with the children. Because the generation that's coming, they're going to need it.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108161
Comment Text: I'm associate director of the USC Salkehatchie Leadership Institute. We were very involved in Salkehatchie Stew, that Gary just referred to, which was really a celebration of stories that involved, you know, art and authors and storytelling and lots of different initiatives from around the five-county area that the Institute governs. And one of the things that the Leadership Institute is always interested in is tourism numbers. You know, how does this Gullah-Geechee corridor, and the heritage corridor, especially where they intersect, how do these things impact tourism? And what are some numbers that y'all might be able to gather in the future, to see what -- who comes in to learn more about this? Dollars, you know. It's all about economic development.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108169
Comment Text: But the problem with Colleton County, they are not opening up these buildings and these sites to the tourists to come into the county. You know, when the tourists come here, there is no -- there are no places to go. Here's the Tuskegee Air Field. It's seldom mentioned. But the markers are up on the highway. But no one talks about it. And it's not listed. And, like, you go to Charleston Visitors Center, you know, we're -- when we do have this corridor coming through here, Charleston will have to do that also. Because Gullah-Geechee is not mentioned in a lot of their directories. And we mentioned that at a hearing in Charleston. Because I'm always in these areas, in Charleston, because of the Burr House (ph) that we operate there. And I know what's going on in the Charleston area. But they're getting real powerful on them. When the Gullah-Geechee corridor comes through, Charleston will have all of their Gullah-Geechee sites listed. And I hope that Colleton County would go on the record that all Gullah-

Geechee sites should be listed. We need to now inventory. We need to now start our directory, to present, or we send comment cards and recommend Colleton County for our future to look like.
Commenter: Walterboro Public Meeting Transcript

SO4000 Strategies/Opportunities - Comment states the need for more and/or continued funding

Correspondence Id: 102 **Comment Id:** 108246
Comment Text: And, since then, at this time, the Town of Bluffton has received some state funding to create a preservation plan for the Garden House, which I am fortunately involved in. It was very exciting for me this week Meeting with the preservation society to review their plan. And then we will, of course, need to secure some more funding for proper restoration of the Garden House. And through that building we can connect to a real, truly significant part of our history and to the whole region, all along the corridor.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 85 **Comment Id:** 109430
Comment Text: Provide for future funding.

Correspondence Id: 115 **Comment Id:** 108208
Comment Text: But, you know, my main concern is just being younger generation, you know, jobs, trying to get jobs on the island and maintain jobs at the same time&.. But, you know, trying to get our own businesses started, like J.R. was saying, you know, you got clamming, you got the oysters, you got fishing and all this other stuff we can also be doing, because that's also a part of our heritage. That's pretty much everyone that grew up here, you know, making baskets, fishing, going out in the marshes and doing all this kind of other stuff. You know, if y'all were willing to kind of loan us a little money, you know, we can get a lot of this stuff done&
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108192
Comment Text: I believe it's important that we allocate if not funding, time towards education on finding the cemeteries here on the island, so that we can now put the proper headstones and know who we are and where our families are buried.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 62 **Comment Id:** 109313
Comment Text: There should be sustainability by local, state, and national funding and human resources.

Correspondence Id: 99 **Comment Id:** 109493
Comment Text: Seek funding that would allow for free education programs; then market black schools, organizations, etc. to attend these free programs. Of course other groups should be marketed. However, blacks really need to learn this.

SO5000 Strategies/Opportunities - Comment supports marketing of the Cultural Heritage Corridor and related events, and/or provides ideas for marketing

Correspondence Id: 104 **Comment Id:** 108141

Comment Text: Another thing would I like to see happen, I think we have some wonderful things going on in Beaufort to help preserve the culture. We have the Native Islanders Celebration on Hilton Head in February. Then we have the Gullah Festival in May. And then, by the time September comes, we have River Fest down at Lands End, and then Heritage Festival in November. Now we have the Lowcountry Gullah Christmas Festival. We have five extremely exciting festivals. And we're basically telling the same stories. But everybody is trying to advertise simply on limited budgets. Why not pool some of these resources and market the area? Because that's why -- that's why the mall works better than just the store on the corner, by itself. People like to have variety. So if we start -- because I notice right around, I think by September or October, I'm getting mailings from Myrtle Beach. We have about five or six theaters advertising everything that's going on Christmastime. So they come together. They do a marketing campaign to market the area of Myrtle Beach. I think we can do the same thing in Beaufort. We have some excellent things. But it's sad when all the planning and all the volunteers come in, and they put all the hard work in on limited resources and you don't have people to see what's here. Because we have -- we don't have the marketing dollars. So I would love to see us not try to market Queen Quet or (inaudible), but let's market everything that we have here to offer the world. Because I think the world needs to hear what we have to say.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 39 **Comment Id:** 98713
Comment Text: Particularly in view of the current economic climate, the management plan should maximize the identification and foster use of shared resources in "interpreting the story of the Gullah/Geechee, e.g. the creation of a speakers bureau with qualified experts and specialists in this field would be of great value to educational institutions in the Corridor. The plan could also be a catalyst in bringing together educational insitutions such as the University, and deliver shared programs to accomplish the interpretive piece of the mission.
Organization: University of South Carolina Beaufort

Correspondence Id: 59 **Comment Id:** 109296
Comment Text: I would try to locate all the visitor centers along the corridor to see what interpretation exists. Then start with a brochure to distribute along the corridor.

Correspondence Id: 124 **Comment Id:** 111261
Comment Text: They also -- they don't venture into town, to historic sites or culture sites because they don't really know where they are. So there needs to be way to promote that. You don't see it on billboards. You don't see it.'I mean there's no visibility. So we have to&dispel the mystery of all this somehow.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110342
Comment Text: I remember a long time ago before Benna Venna plantation was sold I went there to just look at it, and realized that the rice fields at Benna Venna were uncorrupted. If you had the manpower and you had the money, you could have started rice production there immediately because there wasn't any corruption to the rice beds. And so I'm wondering if there are really places like that where you can actually purchase rice or grow rice. I'm wondering how to bring things that are Gullah/Geechee to market. I'm wondering how to bring people to the stuff that we do in a respectful way, so that we don't see products in the airport that say Gullah/Geechee instant peach cobbler, and Gullah/Geechee instant bread pudding and all those types of things. It's because it was like a free for all on the term Gullah/Geechee that you see and hear people using it any kind of way, because there's no structure to it. From an economic standpoint, if we don't have any control over it then other people will take control over it and say and do whatever they want to do with it. I remember having a serious conversation with a friend of mine from Indiana, who said I went into the airport and I bought all this Gullah cuisine. It's in this bag, and all you have to do is add water, and you stick it on the stove and you cook it. And I said, there is no

such thing as instant Gullah food; that does not exist. He looked at me and said what you mad at me for? I should be mad at you, because if you know what Gullah food should look like and taste like, then why don't you do something about it? And then you take me to the marketplace to where it needs to be taken because I'm going to buy it. Because I was in South Carolina and I want something that says that I was here to give to my friends and to my family. And so if you don't do it, then someone else is going to do it.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110285
Comment Text: I think it's important that I mention here, this 205-year culture and the memory loss. We are just now in the last couple of weeks finding out about cemeteries on our island [Sapelo Island, GA] that just have not been talked about for decades. I found this to be an atrocity that we don't know where some of our ancestors lay on the island that's only 17,650 square mile. I'm sorry, 17,650 acres. We're 11-miles long, three-and-half miles wide or so. When we talk about atrocity, one of the cemeteries on our island is known as Behavior. But if you go down our roads in the evening, at sunset you can't find it half the time because there's no sign. When you get off on the ferry that brings you over to our island, there's not one sign on our island that tells of our 205-year culture, not one. Every sign that is there, we are located as Hog, H-O-G Hammock.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110194
Comment Text: I live in....the northwestern part of New Hanover County. Historically, Rock Hill Plantation and Cassidy Plantation were located there. I just wanted to say in terms of what I would like, I would like for the group to come up with some kind of strategy to get persons to create some awareness in the fringe part of the county. You know, I personally because I am sort of a student of history make the extra effort to read, go online and find out information but for the average person, he is going to have to be educated a little different so I would like in the future for you to consider getting some dissemination of information to the churches and maybe do some promos on the radio stations that we listen to. And secondly, I do not want to lose my train of thought but I would also like for you to think about, if the funds become available, having some persons who would go to these various areas outside of the City of Wilmington with a pre-dated time and interview persons.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110167
Comment Text: And number five: Provide public and private schools as well as home school operators with curricular and extracurricular multi-disciplinary activities linked to Gullah people, their descendants, the historic community sites and consumer product development methods&. And consumer product development, a special focus on introducing Gullah people. &. What we are proposing here is that our high school seniors be involved. If there are community projects that they have to do when they are seniors, that they be involved in projects that deal with the Gullah/Geechee people and I think I have covered it all.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110233
Comment Text: I was reading about Prince and, I'd also like to see the culture as when they have Gullah/Geechee Festival, everyone dress in the Gullah/Geechee attire because that shows that you appreciate your culture. You appreciate what you're doing. You're helping to sell yourself and it helps to sell your culture.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 29 **Comment Id:** 98631

Comment Text: Publicize activities such as Gullah festival (annually) in Beaufort, SC over Decoration Day weekend - and any others. This is the only one I know of.

Correspondence Id: 30 **Comment Id:** 98640
Comment Text: Create a communications office that regularly turns out news releases of events, happenings, historical data about the CHC, especially the local stuff for TV.

Correspondence Id: 67 **Comment Id:** 109334
Comment Text: Make sure the presentation is sophisticated but interesting to a wide spectrum of people; how will you advertise the corridor?

Correspondence Id: 41 **Comment Id:** 98737
Comment Text: Get the word out about this. For this to be as American as apple pie.

Correspondence Id: 100 **Comment Id:** 107853
Comment Text: The other thing I wanted to say is, I think we need a logo. I think all of our highways should, you know, kind of -- I'd like to see a logo on the signs, to let people know that we are in Gullah country. So, you know, hopefully, that that would be one of the other things that we would get done.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 99 **Comment Id:** 109493
Comment Text: Seek funding that would allow for free education programs; then market black schools, organizations, etc. to attend these free programs. Of course other groups should be marketed. However, blacks really need to learn this.

Correspondence Id: 42 **Comment Id:** 98741
Comment Text: I'd like to see later advertisements of preserving sites for investment usage from visits, vacationing, rentals, etc.

Correspondence Id: 61 **Comment Id:** 109307
Comment Text: Festivals, fundraising.

Correspondence Id: 101 **Comment Id:** 109943
Comment Text: There's another project, which runs directly through this corridor, the East Coast Greenway. And this is a national project to create a bicycle and pedestrian path from Maine to Key West. It gets some use now. And as the bike trails are improved, such as the wonderful walkway which passes to the Cooper River Bridge, it gets more and more use. But it would be worthwhile, as y'all develop your resources, to check them and make sure that they're listed in the guides and maps for the East Coast Greenway. As more and more bicycles go up and down the coast -- you can walk it, too, though it's sort of enormous to do that. It's sort of like the Appalachian Trail, but it's urban and it's coastal and it's bicycle-friendly. These are not people that are in a hurry. They want to meet people, they want to interact with the culture. If you're on a bicycle, you inevitably do that. And so do connect with the East Coast Greenway Project. They have a Web site, a state coordinator. And it's a project that goes directly through most of this corridor.
Commenter: Mount Pleasant Public Meeting Transcript

SO6000 Strategies/Opportunities - Comment supports general educational/interpretive opportunities; appropriate and accurate interpretation; suggests or identifies cultural events

Correspondence Id: 104 **Comment Id:** 108141
Comment Text: Another thing would I like to see happen, I think we have some wonderful things going on in Beaufort to help preserve the culture. We have the Native Islanders Celebration on Hilton Head in February. Then we have the Gullah Festival in May. And then, by the time September comes, we have River Fest down at Lands End, and then Heritage Festival in November. Now we have the Lowcountry Gullah Christmas Festival. We have five extremely exciting festivals. And we're basically telling the same stories. But everybody is trying to advertise simply on limited budgets. Why not pool some of these resources and market the area? Because that's why -- that's why the mall works better than just the store on the corner, by itself. People like to have variety. So if we start -- because I notice right around, I think by September or October, I'm getting mailings from Myrtle Beach. We have about five or six theaters advertising everything that's going on Christmastime. So they come together. They do a marketing campaign to market the area of Myrtle Beach. I think we can do the same thing in Beaufort. We have some excellent things. But it's sad when all the planning and all the volunteers come in, and they put all the hard work in on limited resources and you don't have people to see what's here. Because we have -- we don't have the marketing dollars. So I would love to see us not try to market Queen Quet or (inaudible), but let's market everything that we have here to offer the world. Because I think the world needs to hear what we have to say.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111196
Comment Text: I think that with our young people having to pass a writing test, having them go to the senior citizens center and interview the senior citizens and write it. And the older folk, the teachers, whomever, could supervise them. But that would be great.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111217
Comment Text: Oral history, let me say something about oral history. We need to get some, like the veterans are doing -- the World War II veterans are telling their stories to various people, the VFW, other military organizations, getting history from veterans about World War II. I think the last World War I veteran, I think I saw in the paper, died the other day. So if we don't tell our stories, it will die with us. Our history needs to be put into the new history books. The history books that I had when I was in Charleston left a whole lot of things out about my people.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111240
Comment Text: I'm with Ossabaw Island Foundation& As you know we did symposium in February 2008 for an African American Life and culture in the Georgia Low Country from the 18th century on. Four hundred and forty-five people showed up from 18 states and three nations. That was huge tribute at the Hilton Hotel. There is going to be book published by the University of Georgia Press that includes an article by Emory Campbell, "Unmasking My Gullah Self." But what we learned is this, who sponsored that symposium? Savannah State University, Georgia Southern - Armstrong, Georgia Historical Society, Ossabaw Island Foundation and University of Georgia Press. Partnerships you know those partnerships are really the key and would like to see that kind of partnership developed but the key think that's missing in all of this is. Georgia needs to do what South Carolina has and that's the equivalent of the Avery Institute. That's place of higher education that focuses on Gullah/Geechee heritage and in that -- the one thing that would like to see come out of that and presumably Savannah State would be the logical place - is a website that's devoted to the Gullah/Geechee culture and heritage.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111241

Comment Text: We work on Ossabaw Island Foundation. We have three tabby cabins on the north-end Plantation. There's a huge story to tell with its connection to Pinpoint but were isolated and we need that website to be able to link to. Dr. Yarborough (Savannah State) after he looked at the exhibit and saw the turnout and responses he then said to Geechee Cundah that's the museum at Riceboro that we will give you all Adams Hall to put Gullah/Geechee Institute at Savannah State.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111242
Comment Text: A lot of time we have lot of people we have from the CVBs and I'm member of the local CVB. We have folks from the CVBs from other institutions and organizations that would love to have people come and perform for free But we tell them folks we can no longer do that that our culture is an economic engine and also to let ya'll know this that we have the pleasure at Geechee Cundah to have some of our partners from the State of Georgia to come down.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111244
Comment Text: We have the collaboration & but would love to see use the Rain Shop Performers out of Darien in Georgia. I would love to see you use Jerome Dixon off of Sapelo to do seagrass sewing class. I would love to see that. That would make me proud and happy because now were doing the work.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111245
Comment Text: You're talking about starving Gullah/Geechee artists and again we say in Gullah/Geechee community who we speak for we. We speak for we. So want to challenge not only the folks who are in the institutions but I'd like to also challenge the artists and artisans to be little more aggressive as well. When there's opportunity for us to come together to talk so that we can come up with a strategic plan on how to present ourselves we need to collectively do that because the opportunity is the its best ever been. On January 20th 2009 an African American President and the word went on CNN news that slaves built The White House. So do say that I, a saltwater Geechee woman, who do slave narratives and talk about the slave journey from slavery to freedom, can now have carte blanch to talk about our journey. I just want &to encourage artists to speak with stronger voices put together professional proposals do what you need to do with the board of education.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111246
Comment Text: &(W)e do need culture diversity training in the schools not only for the children but for the teachers. The demographics have changed. Eighty-five percent of the school system in Chatham County is minorities. And you've read the script and you have teachers that come in from places that have never heard young child say "Why are you late this morning, Jimmy?" And Jimmy responds "I dun't know" and she doesn't understand he's saying "I don't know."
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111247
Comment Text: You can't appreciate another history until you know yours but there was an attempt to really get into the school system to really share this and make it part of the curriculum. I really tried to be specialist , I did my part in trying to -- to infiltrate our rich history that we have and let everyone know that there is great appreciation. We need to have for it. But it is up to us to tell our story. We did have classes here in the old building the Civil Rights Museum. We opened it up to everyone but there needs to be collaborative effort of our persons in the school system. Not only did we do it for the Civil Rights Museum, we did it for the citizens because we worked in all of those factors that Mr. Law saw fit to really collaborate and have it established.

Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111259
Comment Text: But there is definite need for dialogue so that we can teach our children to understand and appreciate more than anything else the importance of our culture.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111260
Comment Text: But in St Louis and I'm not saying what we do in St Louis we should do here but know in South Carolina and even in North Carolina they institutionalized lot of this. In the school system -- I've been working in the school system here for eight years and can't even count on my hand how many times there's been art sessions in the auditoriums of plays, storytellers or how in classical presentations like on the food ways we have the economic department In the schools they have facilities where demonstrations like that can be done. We need -- you know we have artists right here, visual and performing artists, that's not being tapped to come into the schools you know and institutes something like that. Also you know they have the thing the first Friday and on first Saturdays well maybe there could be Gullah/Geechee Saturday &once month or every other month and just bring in people from all over ..to sort of introduce them to all kinds of .. native crafts performances, tour guides .. who are available to take people around and show because people are attracted to things that are visible. If they can come in and they can see it happening you know they come in and that could be sort of resource in terms of that's inroad into them coming here.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111262
Comment Text: In order to be proactive I'd like to take those type of ideas and just move forward with them. I don't know who would organize it and put it together but if we are going to do this and institutionalize it or put it in place that. We can do this on regular basis will. I offer for example at the church we have place we can do that on the first Friday or the first Saturday of the month if we can just get it started. Because believe that not only folk will come but folk will learn. Our congregation needs to know even more about the whole Gullah/Geechee culture. So we need to do that.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111263
Comment Text: I just want to add perspective of someone little bit younger and someone who is graduate of Savannah State. Being we don't anyone else up here feel, I obligated to say something I'm actually not from Savannah but I've been here since 2002 and one of the first things that we have to do in freshmen orientation was visit some of the historical places in Savannah Telfair Museum the beach the Art Institute, some of those things. So I agree with lot of the education points that everyone has made. If you establish these places with the culture and you teach them and bring it back to Savannah State where were going have that in Adams Hall. Make it part of the students curriculum to learn who actually live here and who are not from here to respect the culture so that when we hear someone else saying it as younger person were not laughing.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111237
Comment Text: I'm visiting professor in Africana Studies at Savannah State and want to pick up on Brother West's reference point. In education people talk about, for example, the STEM pipeline - science, technology, education and math and how students flow through that pipeline. Again we can go through kindergarten - all the way through high school and college. I want to follow up my colleague talking about through K-12 and just mention the importance of the commission focusing on higher education.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111238
Comment Text: And so we are talking about how we create a certificate, a heritage education certificate minor or major- how we get students across the curriculums to take these skills in communication or in business or in humanities and the arts and think about going into heritage education to think about working for museums. And so think I'd like to ask the commission there's wonderful document [Low Country Gullah Culture SRS] that the National Park Service did that ...I think that calling people to the table to plan that kind of pre-kindergarten through college curriculum that we can use as modules in our classrooms that we can use as internships for students. I hope you also pay attention to gathering up the documents and documentaries conference proceedings chronicles videotapes oral histories with people like Emory and so on so that we can be able to call on these resources and plug them in so that meets the Georgia standards so that gives us additional opportunities to impact the next generation who happen to be sitting where you are to carry on this mission.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111239
Comment Text: & from the K to 12, want you to know Ft Pulaski offers &free programs through any school in educational programs that comes to Ft. Pulaski. What I'm telling you guys to do, if there's any volunteers that you know of in the Gullah/Geechee community that would like to come out and give us one day programs, two day programs,.. whatever they can offer to give to these kids when they're coming out not to only understand the history of Ft Pulaski, but the Gullah/Geechee connection as well.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110297
Comment Text: We need to talk about things that children did and we played. We brought one Gullah doll with us. That doll was a grass doll. I do have a Dan Doll I've had about 30 years, and it's made, the Dan Doll was from the Dan Tribe of Liberia. And it's made from the fawn of a palm tree. It has tree braids on it and when we came here we could not find that type of material. So we decided, my ancestors were very resourceful. They pulled up the grass and shaked (phonetically spelled) out the dirt, and rinsed it out in the ditch. And plat their hair. And I would braid. You see these are things, everybody make everything. There's another lady around her, she's selling, you know what she's selling? Rice heating pad. Now you know good and well we had, if we had rice we didn't put it in no bag to heat the bag. We eat it. You know. So we need to do, we need to have that type of workshop so people can tell. But, yes, it's done by a Gullah artist or whatnot, but it isn't something that we made. And everything we try to do, I try to connect it with the mother country.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110344
Comment Text: My name is Andrew Rodrigues, but the thing that I'm more concerned with is the interpretation of the Gullah culture. I've gone to places that were supposed to be Gullah places, operated by Gullah people, and I read information that is clearly erroneous, and particularly in relationship to the rice culture. They have us believing that some fellow named Dr. Woodward got the rice, grew it in 1683 to 1685. And the gentleman was dead by 1685, and there was no mention of the cultivation of rice from 1673 to 1689. How he could have possibly done it? And when rice was as important as it was, they sure wouldn't have waited until 1699 to send a sample of that rice, that he supposedly grew, to England to be evaluated. These are the kinds of things that I'm afraid are going to be perpetuated, especially on these plantations where they read from a script that this is what happened. And then you ask them a question and they get an attitude. Or, when we're talking about indigo, they have us believing that Harry □- That, not Harry Grover, God, no. But Eliza Lucas Pinckney single-handedly introduced that into the culture. Yes, she developed a plan but she couldn't process it into indigo. Her great, great granddaughter clearly points that out; that it was an expert Negro dye maker that her daddy sent from Antigua who taught them

how to process indigo. But these are the kind of things that we're not told when we go to these plantations or these other interpretive things. So I think it is a big part of the Commission's responsibility to make sure that these people who are going to be spreading the word about Gullah aren't doing what my chemistry professor at South Carolina State said when I raised my hand and didn't know the answer. She said, "Boy, sit down because we got enough ignorance in here, and we don't need you spreading anymore." But what's happening is that these people are spreading ignorance. Please, please, I beg of you, to do the best that you can to eliminate that problem.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110341
Comment Text: When I was listening to the gentleman from Freewoods Farms, I started thinking about the economics of this whole Gullah/Geechee thing, and I think it's important that if we want for the young people to stay involved and to stay connected, they have to kind of figure out a way that they can make it work for them on a lot of levels, including financially. So the first thing that I thought about was: I wonder if they could grow indigo at Freewoods Farms. I don't know whether the soil is conducive to that. I'm wondering if I could go buy some indigo and dye cloth and have those types of things for sale so that people can come in and have it, you know, authentic indigo from Georgetown. I'm wondering if we can.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110342
Comment Text: I remember a long time ago before Benna Venna plantation was sold I went there to just look at it, and realized that the rice fields at Benna Venna were uncorrupted. If you had the manpower and you had the money, you could have started rice production there immediately because there wasn't any corruption to the rice beds. And so I'm wondering if there are really places like that where you can actually purchase rice or grow rice. I'm wondering how to bring things that are Gullah/Geechee to market. I'm wondering how to bring people to the stuff that we do in a respectful way, so that we don't see products in the airport that say Gullah/Geechee instant peach cobbler, and Gullah/Geechee instant bread pudding and all those types of things. It's because it was like a free for all on the term Gullah/Geechee that you see and hear people using it any kind of way, because there's no structure to it. From an economic standpoint, if we don't have any control over it then other people will take control over it and say and do whatever they want to do with it. I remember having a serious conversation with a friend of mine from Indiana, who said I went into the airport and I bought all this Gullah cuisine. It's in this bag, and all you have to do is add water, and you stick it on the stove and you cook it. And I said, there is no such thing as instant Gullah food; that does not exist. He looked at me and said what you mad at me for? I should be mad at you, because if you know what Gullah food should look like and taste like, then why don't you do something about it? And then you take me to the marketplace to where it needs to be taken because I'm going to buy it. Because I was in South Carolina and I want something that says that I was here to give to my friends and to my family. And so if you don't do it, then someone else is going to do it.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110274
Comment Text: I think the Gullah/Geechee experience was a wonderful experience. I think it has enriched my life. It has enriched my family and I'm teaching my sons to be mindful of that as well. Because of that experience, we have done, some five years ago, a Heritage Festival in Plantersville. Now a lot of people say, well why do you have it in Plantersville? Well, because we have a lot of people there who have been there, a lot of people, particularly grown people, who have lived in this community for some time. And we wanted to somehow take advantage of those people who have so much to offer. At the same time, we wanted to have our youngsters be involved with that experience as well. So what we do at our festival, but it's small, but I think it's beautiful, we try to bring the cultural aspect. We bring arts. We bring musics and dramas. We allow people to mingle and to fellowship and become friends again. I think we have grown today, such that we are growing so big we kind of miss that whole entire experience

where we don't know who are neighbors are anymore. And I think part of that Gullah/Geechee Corridor experience is that we need to know who are neighbors are; we need to embrace each other. And so this festival that we have is, actually it's planned for June the 26th and 27th of this year. You can come. You are invited to come. It's an opportunity for us to bring our young and our old together to have a great time in celebrating our heritage.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110287
Comment Text: When we talk about lands, right now the State of Georgia, I'm talking about this year, is attempting to take from us [residents of Sapelo Island, GA] 1,376.78 acres, right now. The value on that per fair market value is estimated to 600, 700 million dollars. Now I'm not going to start to really go into how much land we've already lost through improper land changes, non-clear title. 80 percent of Gullah/Geechees, especially within this corridor, do not leave a will still to today. I think that needs to be worked on for some form of education for the future. How important wills or trusts are.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110288
Comment Text: And I won't take much longer, but I believe it's important that we begin to educate ourselves on this actualization of what land means. Our people on the island bought land five years after emancipation; that's forward thinking. Knowing if in fact these lands stayed within the generations, as I believe, I'm about 7th, 8th, 9th, 10th, 11th generation depending on the calculations. I've heard so many things about how you calculate generations. I believe it's important that the lands that have already been taken, and those lands right now are valued at upwards of 6, 700 mill; we're talking about over a billion dollars in fair market value today that we've lost on this island. And have been reduced to 196 acres. Literally reduced to 70 people from up into 500, because every generation has to say, well, I've got to do a little better than my parent and I can't do it on this island. Although we have tourists that are coming to this island at an astronomical rate, but the state of Georgia takes most of that industry. I have packets that I'll be handing out, without taking up too much time. We are in a full movement on the island right now. Per the elders and descendants, I have been blessed enough to be elected under board vote to stop everything in my life and take this on. We, as a people, have to grow and understand that once this is gone, you can't get it back. There's no such thing as digging up a culture. If the culture is lost, it's gone. Who's going to bring it back? And I have to say this out loud, because we, me, myself included, have not taken this younger generation to say this is what it means. This is what you have to understand in order to survive, remaining alive.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110291
Comment Text: We have to talk about education. And a lot of times when we talk about education, we talk about the private school. But I think we need to talk about all, locate all the public schools, whether the buildings are there or not. Let's talk about those wonderful black teachers who made me and every other black people who went through those doors. And it was very, very difficult. I always think that it was more difficult than going to a private school where everything was provided. We were fortunate in Georgetown to, well I was not, to have gone to a school, a small school, when you had to bring in wood and all these other good things. I went to Howard Elementary School, and we call it Old Wood Howard School. And it had, and I made it my business to get there every day because we did not have a out, you know we didn't have any indoor toilet. So we had indoor toilets there and we had a nice heating system. Mr. Poinsetter was the, he was the janitor. What do you call those things; radiator and whatnot. So, you know, our schools were sort of like a private school. I did not realize that until I had left Georgetown. So we need to give praises of all of those schools, and we have many of them in Georgetown that are still open. And those wonderful teachers and those gene teachers who taught, teaches how to teach, you know. We need to talk about those things.

Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110292
Comment Text: And then, as far as education is concerned, you need to have seminars so that these young mothers and some of these old mothers to know what the Gullah culture is all about. I have seen so many information, misinformation about Gullah people from Gullah people; you know it's enough to make you swing your head. So we need to get that straightened out, you know, and make everybody want to call everything Gullah. And then when I look up on that chart and somebody says Myrtle Beach, and I hope some of these commissioners will tell us why they had to put Myrtle Beach up there, because Myrtle Beach has nothing to do, it never had anything to do with the Gullah culture.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110343
Comment Text: I think that one of the things that Ms. Rodrigues was talking about was interesting, in that I do think that there needs to be authentic Gullah artwork. So there are authentic Gullah baskets, and there are authentic Gullah dolls. And there are authentic Gullah crafts. But, like she also said, one of the things she also said one of the reasons why we are still here as people is because of ingenuity. It's because of innovation. It's because we learn how to survive and to progress, and so things will look different. So as a 42-year old Gullah artist, my art reflects my relationship to the, to the culture. And my daughter's artwork as a photographer, who is 14-years old, is a reflection of her being raised by a Gullah mother and a Gullah grandmother, and a Gullah great grandmother. So we would hope to see the art progress and to change, or to always have those original and authentic art pieces that keep us grounded to the past. But you want it to go --- But you want it to continue to go forward and you want it to grow. And the realism of keeping a culture alive is to make sure that your young people stay involved with it. And one of the things that we need to do is to make sure it can sustain them, as well as them sustaining it, and we can't not talk about finances and how to make money doing that.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110348
Comment Text: And just being a former educator as well, 30 years in 1998 or over 30 years I had put in before I retired. It really hurt me. I literally cried when I went into a history teacher's room after I had become assistant principal to observe that teacher, and to know the kind of history that's in the books, and that our history's not there. It wasn't there. And then I thought this is why our children are lost. They're disconnected. That's another reason I'm real excited about this heritage corridor. And I want to see our culture and heritage go down in history like it's supposed to be. The children were being taught out of books that did not really include our history. And when I was in class, of course, I was an English teacher. But I just knew the history books were telling a story, and our kids became disconnected and they're trying to be somebody they're not. They're trying to fashion themselves after ideals that are not out there because they don't have this heritage, this cultural heritage information. They're not rooted and grounded in the knowledge of our Gullah/Geechee background. So I'm real excited about the whole ordeal and I really enjoyed all the things that I heard tonight.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110351
Comment Text: Growing up as a little girl, one thing that I did hear from my grand -- my grandmother was 19 years old when she met my grandfather, which was 56. He had eight children with her. Then at the time he died, because he left a baby boy about 6-months old. And then later my grandmother got married to a older man. That's the grandfather that I knew and thought that was my grandfather. His name was Sam Watson. So my father would always send us over to the house to do things for them because that's just the way you used to do back then. And he told me one day, he says, he was trying to tell me something but I couldn't understand. He said, "Gal, go fetch 'em." And I'm trying to figure out what in the

God Heaven this man is trying to tell me he want me to do. And he said, "Gal, go fetch 'em." And so just like you talk about the Gullah/Geechee language, it's things like that I did not understand. But what he was trying to tell me: go to get something. But I did not understand the language. So even today, if we was to bring our language back to we never really lost it. We have to come to a dictionary or a definition with it. So we can understand what it is somebody was saying. When I start doing the book and talking to a lot of older people, I hear some of y'all say that we have lost our history. But I am privileged and I am blessed to say we didn't lost at all.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110273
Comment Text: My experience as a child has been very wholesome. I really had a very good upbringing. My dad and mom had friends of a lot of persuasion and my experience with them has been always good. We had a lot of friends that were white, but we had some reaction with them. And so as a child we had good experiences. My mom was raised on the plantation. She always reminds me of walking three miles to school to get educated and three miles back by herself. And that was really something for me to take heed to because I think education's important. And one of the things that we teach in our community [Georgetown, SC] is that education is certainly one of those ways in which we can enrich ourselves and our community, and we certainly preach that. And our community is very rich with that. We, particularly in our community, we try to encourage each other. We also try to encourage others to be educated and become good citizens of this country and this state.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111158
Comment Text: I'm disturbed in this county that I have returned to that people are so myopic, and you have a need to connect yourself. First of all, we're universal. And unfortunately, we're all mixed, whether we like it or not. However white you look, however black you look, you're very mixed, and any DNA will tell you that.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111160
Comment Text: And I would like to say that the Sister is right. It's not really important. The important fact is when we were brought Africa, wherever we came from, we didn't stop being African people, okay. And to me I think it's ridiculous, this whole notion of buying into another buffer of marketing theme to sell DNA testing.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111163
Comment Text: I think that whenever I see brown or black or any combination of the colors that encompass African people, that's good enough for me. That's my given. You're my brothers and sisters. No matter where you are and you come here, you're either native Gullah/Geechee if you are African and everybody is from Africa, you too, yeah. If you are not native, you're returning, and it's about seriously what happened during our experiences as Africans here in America. Tremendous psychic damage has been done, and that needs to be addressed or we'll be right in the same underclass position 400 more years from now.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 118 **Comment Id:** 109922
Comment Text: We have lost all of our cultural landmarks, however, they should be listed or made aware of what was at one time.

Correspondence Id: 118 **Comment Id:** 109925

Comment Text: That we tell our story of our rich heritage to visitors, local citizens, etc.

Correspondence Id: 119 **Comment Id:** 109918
Comment Text: Language - I understand there is a Bible in the language but I don't know about a dictionary. Things to commemorate and things to celebrate are what is important.

Correspondence Id: 121 **Comment Id:** 110394
Comment Text: But I want to reiterate some of the things that we spoke of earlier, and education was one of them. Education is an influence of this whole -- for maintaining or preserving our culture. And I look, when I say education, we talk about the home, the churches, the communities, schools, civic organizations and businesses. I feel that if, if all of those individuals of us are pretty much aware of the Gullah culture and we can we can teach our children. So, Mr. Commissioner, I would love to see somebody -- I would love to see an educational help established somehow, where we can teach families.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110395
Comment Text: We have family reunions in all our region. Hilton Head, Bluffton, a lot of family reunions. But if we can come up with a more structured family reunion, where we can ensure our history of those families are being taught at those reunions. The churches, our churches, we have mostly leadership imported. The pastors are coming into our communities and they're not pretty much aware of our culture. So that can be a teaching aspect. And, of course, the civic organizations and businesses, for sure, have come in this, in our community and do not know anything about our culture. So that educational help is so important there. And, of course, incorporate something in the school, be it formal or informal, about our culture.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110383
Comment Text: Also, on Sunday, October 18th, we have a Daufuskie Island Lowcountry Festival. This would be our sixth year.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110385
Comment Text: &there's also another problem we have, our kids not knowing who they are. Our kids are not identified as Gullah-Geechee, not even something from the Lowcountry. You ask them their family, they really don't know who some of their family is. I would really like to see the corridor also help the family tree, families get together and find their family tree. Because so many does not know their family tree. And I think that is very sad. I sit with my mom, who is 86 years old. I'm the author of two cookbooks. But in my cookbook, I talk about stories. Because I could not have written these books without the stories that I grew up with, how they -- how we planted the seeds and grew them and farmed and everything.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110355
Comment Text: The one thing that I wanted to say is that to help to preserve the Gullah-Geechee culture, I just want to say that I would like to see this taught in the public school system, if not as a regular subject, as an elective, so that those of us who don't know anything about this culture, it's such a beautiful culture. Maybe we could keep our children aware of what's happening. As time goes by, it seems as though our children are losing the Gullah, the Gullah-Geechee culture, in the everyday walk of life. So I would just like to see this as an elective in the public school system.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110365
Comment Text: I do concur that we need to spend more time introducing this into our schools. There is a smattering of it, but it has to be really fully developed. So I certainly support that. I also support oral histories. We are losing our older citizens. And they have a very rich history. We need to find a way to capture it. We have a lady, a relative of mine, who lives in, in Mitchelville, which is a part of Ridgeland, who will be 99 this year. We have a cousin of mine who will be, I think, 96 or 97. Can you imagine the kind of history they can share with us? And those are only a few, I mean, that we have, that we can certainly get their oral histories from.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110393
Comment Text: I just thought it was something -- and this is the churches, our Gullah-Geechee people religion. Here, right here in Beaufort and on Hilton Head, we have AME church, churches. And some of you may not know, but the AME church was founded by Dr. Richard Allen who was an African-American. Now, these churches are buildings that have been built. So what I would like to see, when we -- if we get a chance, Ms. Mitchell, to get into the schools to inform our middle and high school students, this could be mentioned, how these churches were founded and who found them. & So that's what I have to say, if we could keep that in mind. The Green Chapel AME church on Hilton Head Island, South Carolina, is the oldest AME church in the state of South Carolina. And you have here Allen Chapel. So I would like to see that continue.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110398
Comment Text: I worry about a little bit is that if we establish, say, Mitchelville and it gets interpreted by the native islanders as the way it should be represented to the rest of the nation, and then we drop it all in the lap of these college -- probably white kids -- in the National Park Service, what are they going to do to that interpretation? And I think we have to make sure this Commission protects the interpretation of what you're trying to create here, you know, rather than dumping it into some, you know, outside group's area to deal with.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 84 **Comment Id:** 109421
Comment Text: I would like to see scholarly papers and seminars inside St. Johns County on Gullah, Geechee and other African American heritage that include the work of Kathy Deagan from the University of Florida. I feel that this would help us link themes not only to the nation's oldest port, but also cement the oppportunities for this Heritage Cooridor to enrich and support the people of St. Johns County. I hope you will expand you public Meetings to St. Johns County just as you are expanding your boundaries. The rich cultural heritage of America is filled with untold stories. I hope you will allow the people and leaders of St. JOhns County to tell theirs along with yours.
Organization: St. Augustine Lighthouse & Museum, Inc

Correspondence Id: 63 **Comment Id:** 109321
Comment Text: St. Helena Island, SC and the Penn Center there seem to be the only real, perserved Gullah/Geechee center and community remaining. Special attention should be made to promote and preserve these places and lifestyle. Special attention should be given to recognize and support the unique designation of St. Helena under the Cultural Protection overlay by Beaufort County, SC.

Correspondence Id: 75 **Comment Id:** 109383
Comment Text: Hands on, visual; Arts & more crafts; Bkret(?) Museum; Bible reading among the children

Correspondence Id: 79 **Comment Id:** 109401
Comment Text: My concern is this: Gullah/Geechee heritage is so rich, it is so much a matter of people (rather than of geographic sites only) that I cannot imagine members of any government agency(ies) being able to capture and reflect it adequately. For that reason among others, I want to urge an educational initiative, locally and throughout the Corridor, in which students would be interviewing, collecting and preserving stories, songs, memories, and impressions from older members of their local communities. Such an initiative could collect much which otherwise will simpley be lost. Of at least equal importance, it would give older citizens a way to be heard. Most important of all, it would give voice to participating schools and students, deepening their understandings of and pride in their own heritage. Nationally, through for example the Foxfire project, we have seen something of the power and insight which such an initiative can generate. On smaller scales, I saw exactly the same dynamics though my career as a college-level teacher (now retired). Please seriously consider such an initiative. It could become an especially invigorating part of Telling the world of our unique heritage.

Correspondence Id: 59 **Comment Id:** 109292
Comment Text: Where can they stop along the way to learn about this culture? Maybe a map like the Great River Road.

Correspondence Id: 59 **Comment Id:** 109296
Comment Text: I would try to locate all the visitor centers along the corridor to see what interpretation exists. Then start with a brochure to distribute along the corridor.

Correspondence Id: 67 **Comment Id:** 109336
Comment Text: Will the plan be discussed in schools, churches in order to get people involved? Will a lot of info stem from oral stories?

Correspondence Id: 20 **Comment Id:** 98579
Comment Text: How the 4 states will be brought together - I only knew about S.C. (and I am from Florida)!

Correspondence Id: 68 **Comment Id:** 109346
Comment Text: Educating our younger generation on our vast amount of knowledge, cooking, land ownership, spiritual wealth, and the arts.

Correspondence Id: 68 **Comment Id:** 109347
Comment Text: An educational facility that will teach the ways of our Geechee/Gullah culture, especially to the young, visitors, and those that don't know anyhting about our culture.

Correspondence Id: 69 **Comment Id:** 109354
Comment Text: Have really fine scholars edit/help with interpretive messages at sites/centers. Perhaps establish ongoing (4x per year) lecture series in each state.

Correspondence Id: 23 **Comment Id:** 98599
Comment Text: Involvement with public school children locally, nationally and even internationally - what about a foreign exchange program to Africa? (Somewhere down the road, of course.)

Correspondence Id: 80 **Comment Id:** 109407
Comment Text: I would ask that you include more maps and other information on the website. At the public Meeting I attended there were maps showing identified historic sites but I was unable to locate this map on the website.

Correspondence Id: 39 **Comment Id:** 98711
Comment Text: Future generations should understand the contributions that the Gullah/Geechee culture has made in shaping our American heritage.
Organization: University of South Carolina Beaufort

Correspondence Id: 39 **Comment Id:** 98713
Comment Text: Particularly in view of the current economic climate, the management plan should maximize the identification and foster use of shared resources in "interpreting the story of the Gullah/Geechee, e.g. the creation of a speakers bureau with qualified experts and specialists in this field would be of great value to educational institutions in the Corridor. The plan could also be a catalyst in bringing together educational insitutions such as the University, and deliver shared programs to accomplish the interpretive piece of the mission.
Organization: University of South Carolina Beaufort

Correspondence Id: 86 **Comment Id:** 109436
Comment Text: Opportunities for Gullah descendants to actively participate in ongoing economic endeavors to sustain its folk arts, music, and language.

Correspondence Id: 88 **Comment Id:** 109449
Comment Text: Develop audio/video documentation plan of G-G individuals and places.

Correspondence Id: 40 **Comment Id:** 98729
Comment Text: The idioms of the Gullah/Geechee needs to be taught.

Correspondence Id: 40 **Comment Id:** 98732
Comment Text: A corridor needs some designated sites for interpretation.

Correspondence Id: 41 **Comment Id:** 98739
Comment Text: I would like for all Americans to know about the heritage of these people. Just like we know about theirs!

Correspondence Id: 62 **Comment Id:** 109312
Comment Text: Interpretive centers are located in each state. The quilts, baskets, and other wares should be sold with the cuisine at each building.

Correspondence Id: 99 **Comment Id:** 109493
Comment Text: Seek funding that would allow for free education programs; then market black schools, organizations, etc. to attend these free programs. Of course other groups should be marketed. However, blacks really need to learn this.

Correspondence Id: 52 **Comment Id:** 98809
Comment Text: To foster the culture by having people actively practicing the arts/language and practical customs to keep it alive.

Correspondence Id: 52 **Comment Id:** 98812
Comment Text: Bring your plans to public schools, colleges (black and white), churches so that everyday people can benefit and participate in preservation. I grew up near Manning, S.C. and now realize that there were many Gullah speakers, but I did not recognize it until now.

Correspondence Id: 53 **Comment Id:** 98813

Comment Text: This project is overdue. It will inform, educate and create empathy for Americans about the trials and tribulations and hardships of other Americans. It is important for all Americans to know about our origins.

Correspondence Id: 50 **Comment Id:** 98798
Comment Text: Inclusion in ALL American history textbooks at the elementary and high school levels.

Correspondence Id: 54 **Comment Id:** 98819
Comment Text: Keep good educational programs going for young and adults. Give opportunities to use all talents, which are gifts from God . . . in all four states.

Correspondence Id: 54 **Comment Id:** 98816
Comment Text: The corridor of our cultural heritage should be found in the many areas that people visit frequently and in all libraries for sure. Each issue should include or feature at least 2-3 families who tell their unique stories of truth about life lived here so far.

Correspondence Id: 55 **Comment Id:** 109261
Comment Text: Develop and maintain an environment that will encourage people to celebrate the legacy and contributions of the Gullah/Geechee families to our American culture.

Correspondence Id: 19 **Comment Id:** 98541
Comment Text: I'd like to see a management plan that takes this project into the future forever! Management's plan should include lasting events in history like MLK Day, President's Day, and the the 4th of July...The project should be endless and treated as an important part of American History. Americans should visit the Corridor the same way that the Washington Mounument or Fort Sumter are visited.
Organization: 54th Mass. Regiment

Correspondence Id: 35 **Comment Id:** 98685
Comment Text: Educational opportunities for the public to illustrate the richness of the culture and its story.

Correspondence Id: 70 **Comment Id:** 109361
Comment Text: Strengthening Gullah/Geechee property rights and improving better educational insight.

Correspondence Id: 70 **Comment Id:** 109362
Comment Text: Develop recommendations for books using Gullah/Geechee literature to be introduced in all grade levels. Opportunities for travelers and tourists to baord sailing ships that will take them on a virtual approximation of "the first footfall" experienced by enslaved persons on North American continent. Use Julie Dash's film "Daughters of the Dust" and Toni Morrison's novels as tools to introduce Gullah/Geechee experiences. Compare rice production of Africa and America before and following the Middle Passage.

Correspondence Id: 38 **Comment Id:** 98703
Comment Text: Education, preservation, promoting tourism.

Correspondence Id: 44 **Comment Id:** 98750
Comment Text: I would like to see more recorded history. It would serve as the most lasting aspect of the culture from writings, songs, arts, and practices.

Correspondence Id: 18 **Comment Id:** 98520

Comment Text: I would like to see the management plan for the cultural heritage corridor implement markers to cemeterys with some local community hero , statesmen , special craftsmen or a good person of intrest .
Organization: Sea Island Foods

Correspondence Id: 49 **Comment Id:** 98782
Comment Text: That the people and place is sacred to the memory of our ancestors and future generations. The food, herbal folklore, musical traditions reach across America.

Correspondence Id: 4 **Comment Id:** 97266
Comment Text: A careful identification and priority setting for significant sites.

Correspondence Id: 6 **Comment Id:** 97275
Comment Text: Maybe work on an electronic Gullah encyclopedia.

Correspondence Id: 6 **Comment Id:** 97274
Comment Text: Make sure there are materials available - for teachers, websites.

Correspondence Id: 106 **Comment Id:** 110043
Comment Text: That's what I'm saying, school groups, if you had a day where they can come out and see all this □□ if you had to do it for a week to get them out, because education is the key. You get them involved, because a lot of the children □□ some of the children I talk to, they're aware of the fact that they're Gullah or Geechee or both, but they're not sure about the all ramifications that go with that, you know. So you have to find a way, you know, a really lucrative way and having something active, even like them making some of stuff and doing it, saying these are the kinds things we did, the kind of things we made, you know. This is what we did. A lot of people are interested in that kind of activity, so □□
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110074
Comment Text: As much as I possibly can [when working in the school system], I try to weave history, you know, and the culture, and the comments I get over and over again is that one, the students will say I never heard this before. I talk about the history of Savannah as much as I know. I talk about history of Georgia and the Carolina as much as I know, and I connect that to African history, you know, and they'll say I never knew. I, you know, am a tour guide. I formerly worked at the Owens-Thomas House. It is one of the only sites in Savannah that the slave quarters and the service basement is up for view, and most of the educators and the students know nothing about it and they study Georgia history. And here Georgia history is just sitting right downtown and they know nothing. The teachers don't know anything about it. So by purpose, I would just say a lot times when we're doing a schedule, you know, I'm working at the Owens-Thomas House that day. What's the Owens-Thomas House? So that's my opportunity to tell them what it is, you know. So, you know, blow-by-blow it just comes back. It just bounces back. She's working at the Owens-Thomas House, even though they haven't been there, they know what it is. So we've got to find some viable ways of weaving education in this, in terms of the youngsters coming up. They don't know these stories, so we got to find ways.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110075
Comment Text: And celebration wasn't so much my word, I need to use another word, it's preservation. You know, if we have some preservation, you know, conferences, conventions, you know, something that makes active living history, living legacy, so that they can know this. We've got to find ways to do this as much as possible.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110051
Comment Text: But I want to ask a serious question and talking about land, property, some of us recently have been talking about heirs property. It's a real touchy thing. Have any of you been involved in it recently, thinking about it? We're trying to do something to get our family property in a position that someone else can't have it. The county wanted to widen a road. They took some property from the Vaughn estate or heirs. The money is sitting there in the bank now. I was bugged when they wanted to do it. I had to find out. When I asked for the money to put it in to pay taxes, I can't get the money. So we have some money sitting there we can't -- we don't even have the access to. So unless we can -- there are some people working on some things some over in South Carolina, I understand. I think that's some information we could share, share with each other. It affects most of us in here maybe.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110026
Comment Text: Then I basically had to force her when the Georgia Sea Island Festival was going on, which is always in June, to come up here. And it started storming. We rode around. I had her take a shot of the First African Baptist Church. I told her, we got to get out to PinPoint Sandfly, but because it was storming, so again what occurred is that our story in Chatham County did not really get told.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110038
Comment Text: So one of my ideas is, you know again, sort centering around celebration, because people like gatherings and celebrations. They like live things. It would be nice, you know, to have something like annually or semi-annually where you would have what is called a living exhibit, because you were talking about family members that were still here, the Andersons ... and have those families try to get together, you know, and present some sort of exhibit; photographs, footage, you know, or stories, or even demonstrations, you know, of things like what you were talking about, the oyster factory, you know, the crabs, you know, all that kind of stuff. That might be -- and then probably in the midst of that, try to get the schools involved, try to do exhibitions, show on that particular day that the schools can come out and actually see something like that and get to ask the questions to the family, you know.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110039
Comment Text: That throws me off to another tangent, but we've been working in PinPoint, working with the -- well, working with Patty Bolen and Patty McIntosh, working on blueprints for a successful community. And what was mentioned was the same idea that you just proposed [annual or semi-annual gathering/celebration]. Once we get the blueprint completed, we would start an annual PinPoint heritage festival. What we do now, and it's not -- it's on a large scale, but we don't include some of the things you were talking about, like displays. We do have a PinPoint reunion every two years, where the community and family members all just get together and celebrate life. But that's a good idea you presented. What we could do is have that celebration in conjunction with that, you know, because a lot of the guys like my brother and Deacon Dog we called him, I grew up under these guys, and we didn't have, during the day, the luxury of our family, our mothers and fathers going out and buying toys for us.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 17 **Comment Id:** 98467
Comment Text: The opportunity for diversity to have a second opinion from other cultures like the Spanish. This area is more than black and white.

Correspondence Id: 100 **Comment Id:** 107782

Comment Text: So it's important for somebody -- we're hoping that this Commission is going to be able to pull that kind of history, that we can end up with some kind of curriculum or something that we can go back in to the young people, Reverend Scott, that you're trying to reach, that are nine, ten years old in our church right now.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107815
Comment Text: So I would like to see -- in conclusion, I would like to see someone else talk about education or awareness. I think that if a lot of the elderly people that are still living knew that -- knew about this corridor, if they knew about the Meetings tonight and so forth, although it was broadcast in our church, I think they would be proud. Because when most of them, you start talking about the older days, there is pride in them, when they stand up and they talk about what happened and so forth. So I think that would really, really be great, awareness, education, but also education for the younger people. You know, I have two sons and a daughter. My younger son, when I told him about a long time ago, he said, Oh, Mama, come on. You know it wasn't that hard. They don't understand. So that way to -- I think education, awareness for the people of the corridor and so forth.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107816
Comment Text: Lastly, I want to call you -- I want to invite everyone to the Sea Island Cultural Arts Festival. This is our 17th year. It's an annual cultural - I can't even talk. It's a festival that is held each year. It's always the second Saturday in September. It is in front of the Hermina Traeye Nursing Home, which is now Island Oaks Nursing Center.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107832
Comment Text: And once you tell kids, especially African-American kids, and you tell them that our history, yes, it was 400 years here with slavery, but it goes even beyond that, back to Africa. And when we start connecting those dots, then our kids find out where they belong. And you get -- make such a difference in knowing who you are and what you are and what you're capable of being.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107835
Comment Text: But it's so important that our own children know about our culture. So I challenge you, Commission, to really get on the school system, the school district, South Carolina Department of Education, so that we can get a Gullah curriculum in our school district, get our teachers trained to teach the -- to pass this information on.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107836
Comment Text: And if we can get together and come up, one of the things we're working on in Beaufort, South Carolina, at three predominantly black schools, is called a South Carolina arts integration grant. And we're going -- and I work as a community cultural heritage scholar. And I go in and I work with teachers, to show them how to infuse the Gullah culture through the arts and to relate these different areas and these different stories. But I'll take some of these stories back to Beaufort and relate it to our children in the classroom and teach teachers how to do that. But we have teachers that are coming in from all over the U.S. and some come from other parts of the world. We need to make sure they understand our culture, our children, and how to relate a lot of our information to our teachers. So I challenge you, Commission.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107837

Comment Text: And one last question, if there's anybody that can remember the old-fashioned Decoration Day celebration in Beaufort, South Carolina, around Memorial Day celebration, please, before you leave here tonight, that you could give me your name and phone number. That was one of the biggest celebrations right after the Civil War. Memorial Day was called Decoration Day. Our white -- southern whites didn't celebrate it because it was -- sort of reminded them that they lost the war. But it was celebrated by blacks and northern whites down in Beaufort, and was one of the biggest celebrations. You can just imagine 10,000 black people right around 1887, around our Beaufort National Cemetery, for a celebration. So it one of the biggest celebrations. What I do, I bring history on in stage musical theater. So we do that production called Decoration Day. So I'm always looking for new information to put on stage and make history come alive.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107847
Comment Text: And I want so much that we keep these stories in our community and that we share them with the next generation and the generations thereafter.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109951
Comment Text: But to make this short, one of the things I wanted to say is that, years ago, when our foreparents were slaves, they were not allowed to read and write, so, therefore, their stories were not told. I learned very little through my elementary, junior high, high school education about African-American history. If I went along with what was taught in the traditional schooling, it was as though the African-Americans and slaves really did not exist, they didn't make any contribution or anything. So later in my life, I found out that it's just the opposite, that there's been a tremendous amount of contribution across the board.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109936
Comment Text: We are wanting to submit this gem [renovated Seashore Farmer's Lodge] to the Gullah-Geechee Commission, as part of the package on the tour, that she will come to, and you guys will be able to see.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109959
Comment Text: And sometimes when the young people say to me they're not interested, then I take them back to the plantation, not just for enslavement, but for the lifestyle of the people. Because recorded in the oral histories were the games that the people played on the plantation, and the foods, and the religious practices. And for those people who like music, the songs from the Lowcountry.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111275
Comment Text: She brought up a very good point concerning a center [visitor center]. I actually -- we have a lot of -- and we're talking tourism, things like that, coming through, I guess more so Jasper County than Beaufort County. So why not have something near the interstate, to share our culture with people that are passing through? Maybe in Ridgeland or something like that, you know. And let the folks come from Beaufort to, to, to demonstrate the culture and things like that, and provide that for tourism, people that are coming through, through our area. And that would be, like, a focal point. We are right on 95. And Beaufort is, you know, a little more on the water. So I think something like that would, would benefit Jasper County. It would benefit tourism in the state. And I think everybody would benefit from this. And I think we can learn something from -- our local people could learn something, too. Because I don't know a whole lot about the Gullah culture.

Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111276
Comment Text: SENATOR PINCKNEY: Thank you. Glad to be here. I'm sure a lot of things have been said. I'm Clementa Pinckney. Good to see everybody today. I think that our culture is rich and multifaceted. And many of us are children and grandchildren and great-great-grandchildren of the Gullah culture. I think it could encompass many things. One, I agree with what was said about a center, where we could have a mixture of, you know, talking about culture and history, but also a place for, for economic activity, for people who are making baskets, food, et cetera. I think maybe we could look at a couple of concepts that other local cultures around the world and the country have used. For example, take Hawaii for example. There are very few native Hawaiians left. But what they have is a -- they have several sites that have been preserved and have been taken back to the -- to an older village or it may be something that is representation of an old Hawaiian village. They have the Hawaiian cultural centers. Then, of course, everybody goes to Hawaii, they see the luau and these kinds of things. I think something like that could be put forth.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111277
Comment Text: Dr. Bostick mentioned the fact that, I mean, we have 30-plus miles of 95. So -- and, you know, we could serve almost as a gateway for the Gullah culture in South Carolina and even heading into Savannah. There are plenty of people right now who have family reunions in our area. So it could be -- it could be Gullah tours. But, but off of 95, in our county, could be sort of the jump-off point, I guess, is what -- probably somebody else has probably said that, with facilities where we can say here are sites in Colleton, here are sites in Beaufort, here are sites in Savannah, here are sites in Jasper, here are some things in Hampton. And, you know, because we're right on 95, we can really be a central piece of what's happening. And then, once you tie in, which is important, the school aspect, how do we make sure that, that our kids and -- are not only learning about world history and about different parts of South Carolina history, but how do we make sure that our history is being cherished and respected, even here locally? And I think all of that could be tied into it.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111279
Comment Text: And also I think that it is important that we give the information relative to heirs' property, so that we can educate the people about what's, what's involved and what's going on. Because if you don't know, many people are losing their land because the lack of education, the lack of knowledge. So I think it's important that if we could concentrate on helping people that are heirs' property owners and educate them, that perhaps we could avoid some of the things that are now going on in this county.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111309
Comment Text: But my grandmother was a missionary. And I know I've been to every Lowcountry church between here and yonder, okay? And, and we didn't have cushions. Did y'all go to any of those churches that had just the benches? And our legs were kind of short. So if we sat all the way back, it was going to catch your leg, you know, before you get to the knee and you're going to get a splinter, you know. Okay. So, man, I was like, Lord, is this what going to church is all about? You got to go and pick splinters out your -- excuse me -- you know, every time you go to church. We go out in the back, I mean, when church was over, we'd -- it was -- it was the pump. Pump the water. I'm talking about country. I'm talking about this is what Gullah people did. You brought your food, might have been then -- then, you know, if you didn't want to eat what was being cooked. But I remember going out there and everybody drinking out the same -- when they pulled that water up, everybody drinking out the same cup. And the

outhouse and all of that. So when we're remembering and preserving, we've got to cover all of it, all of it. As much of it as we can. And I know some of you remember what I'm talking about.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111360
Comment Text: I wasn't born here but all my people are from here. My mother's, mother's mother and my father's mother's father and all of that, and I was raised here every summer. We moved here when I was eight years old so we are from this community. I really and truly would like to see some type of a curriculum that directly connects rice cultivation to the knowledge that the Africans had, not just to the labor part of it. I would love to see somewhere where we can truly discuss how architecture played a part. The knowledge that Africans had about architecture, engineering, astrology, astronomy, and all these things, and put it together, and not just talk about the laborious part of the rice, of the rice culture.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111361
Comment Text: I also think that there needs to be more done about getting information to our young people about who Joseph Rainey really was; his impact into the whole country. And that he was from here, and I don't think that people really realize that. They don't know how important that is. I don't think that we pay enough attention to the whole area, political area of reconstruction and how much of a part that played in. You know people think of the Voting Rights Act as being something that happened within many of our lifetimes. But, you know, what happened during reconstruction played a big part in how the United States goes around, and there was Florida. And Mr. Drayton did some wonderful work with that at Coastal Carolina University. But to see those things kind of expanded on a broader scale. What is Slab Town; what is Fanny Village? I hear of all these black places that were all over Georgetown; really, what is the West End? I mean we hear about the West End, but what did the West End look like and feel like, you know, before we were around? What about McKenzie Beach and Myrtle Beach; is McKenzie Beach and Bernie Beach and Magnolia Beach all the same beach or were they different beaches? MS. RODRIGUES: The same beach. MR. WRAGG: The same beach. WASHINGTON: But for people my age, and I'm 42, some people say Magnolia Beach is across this way and Bernie Beach was across that way, but we really rarely hear about entertainment and how African-Americans found a way to entertain each other and entertain themselves and to find some sense of relief unless we're talking about the church. We always talk about what African-Americans did in terms of release in terms of church, but not what we did, you know, socially, right; that type of stuff. And the political light of people in Georgetown. I have always been told that people out where you're from and where your husband's from were much more politically bent and motivated than people who lived in the city, so is that true, you know? How were we all connected politically?
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111379
Comment Text: You can go up to Walmart, and I went to Walmart in Georgetown before I came to this Meeting and Gullah/Geechee people all over the store. Challenge Walmart to give you 500 digital cameras and put it in the hands of young people and send them out to be, to the Aide Society Building to where Sticks used to be; have them take pictures of these sites. Give them something to do.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111380
Comment Text: That lady right over there, Ms. Dorothy, she has a son who lives in Texas, who has an organization called Preservation LINK. And that's what he does: puts the cameras, puts cameras in the hands of young people and, and, and encourages them to be sociologists through that realm. COMMISSIONER GERALD: These kids know how to do those things. MS. WASHINGON: You've got

experience all over this --- COMMISSIONER GERALD: That's good. MS. RODRIGUES: And he's done that from, through CAAHO.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111381
Comment Text: But my point is: These young kids know these things [referring to text messaging, email, etc.]. They can take this project to another level. And I agree with you. They can carry it to places where the National Park Service Commissioners never thought.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111366
Comment Text: Now some have mentioned something about the history books. We've got to get to the point where we stop protecting the reputation of certain historians in this state. By protecting their reputations we do not tell the true story because they have created a series of myths, and you can't destroy those myths without accusing them of either being a plagiarist or being intellectually dishonest. So we need, that needs to happen so that then they can write the true history. And once they write the true history then you can merge that true history into the history books that they use. But right now what they claim to be the history of the Gullah people, the African-Americans in South Carolina in the history books that are used is a lot of misinformation.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111378
Comment Text: But I would love to see other things shoot out from this and not for everybody to just wait to see how this one particular entity is going to perform. I mean there should be all kinds of other initiatives that come directly from the community, funded by the community, created by the community that don't necessarily have anything to do with this, but could all tie in together and support it. So it's not like we're just waiting for this to come and support it. COMMISSIONER GERALD: A good kitchen Meeting. MS. WASHINGTON: Exactly. And so there can be buildings and museums and monuments and all those things that we are eventually going to be creating, and then we could learn from you guys and tap you guys and rack your brains to figure out how we can do --- COMMISSIONER GERALD: That's what we want. MS. WASHINGTON: Exactly, all these things, too, so I would love to be able to see that and be a part of it and get a lot of the young people involved in it, too. One of the reasons why I think that things like these are important is because if the young people, which I'm not anymore, 20 and 19 and 9, if they know that it really means something other than a history lesson that they know that they can take it to do something tomorrow or the next day, then it will always, you won't always have to keep jumpstarting it.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111382
Comment Text: And I am so happy that Bunny brought up the point: verify, clarify and documenting and not rushing through this process.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111337
Comment Text: A Gullah/Geechee Rice Festival? That's right. Because that's why we came here because of the rice. Right. And we having, we having very good entertainment, and it just isn't entertainment; it's learning about the Gullah Culture and teaching our children, and teaching adults so they can teach their children.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111340

Comment Text: You know, I do feel so very closely to what Bunny was saying because I come from the Brookgreen people. Broogreen Plantation; it's down in Murrells Inlet and was one of the biggest rice plantations furnishing 40 percent of the world's rice supply back in the eve of the Civil War. So our people, you know, we feel like we were kind of, everybody was thinking that Gullah/Geechee people had to live in Charleston or on the Sea Island, but that's only because people were talking about us from the outside. And so now what we're trying to do today is: to engage an inside perspective of our people.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111367
Comment Text: And think, what another thing is: That in this county we do not have one monument, not one, that talks about the contribution made by enslaved Africans and Gullahs in the creation of the rice culture and the Indigo culture; it wasn't Europeans. Believe me, it was enslaved Africans and African red rice that created the rice culture here. And I'll get into my arguments with certain professional historians, but they never say I'm wrong; they only say certain people didn't have access to certain information or you need to write about the laws of slavery because that's something you might have a better interest in. And the point is: They don't disagree with me so by implication or by inference they agree with me but don't want to say so. So, what we need to do is: Get the real history into the history books. And this is part of the responsibility here. And the other thing is: To have a monument in the county. I don't care where you put it in the county, but there needs to be one monument in here to show what the Gullah people have contributed. Because South Carolina never would have had an agricultural economy, which was their only economy during the Colonial period, but for the knowledge of enslaved Africans with respect to rights in Indigo. So, give some thought to that.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110211
Comment Text: What I would like to do is invite you all, each one of you, to the Atlantic Beach Gullah/Geechee Festival on August 14th and 15th, 2009. We are going to open up the museum and I get real fussed out because I am the Chair and this is my Co-Chair and her husband works with us. But we are going to open up the museum at twelve noon. We do everything pretty much at high noon. That is very significant for us as African-Americans. Well, the museum will be open at twelve noon. We hope like we did last year to have our quilting project where they actually do the quilting right there but we know -- I know that some of you might know but Vermell did a quilt for Michelle Obama. She was commissioned to do that and it was a wonderful experience.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110214
Comment Text: I meant to say that -- as I was mentioning, when we started this project like in 2000 or so, what we planned -- the whole idea was to tell the story from the top of it to the bottom of it making sure that those point where the Gullah stories are being told. When you get into your car at the top of it, you would be able to travel down this corridor and stop anywhere and find out something about the Gullah people.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110216
Comment Text: I am actually working with the North Carolina Arts Council in eastern North Carolina and a lot of counties east of 95 and from -- I was -- I did not want to get up here but I was waiting for somebody else to say it but I look from a state arts perspective and from somebody who has worked with some of the smaller arts councils in eastern North Carolina. I would really like to see this Commission concentrate at least on -- I know you have some of the cultural aspects listed on your map and there was a lot of conversation tonight about -- oh, sorry. There was a lot of conversation tonight about the Gullah/Geechee food ways as part of your culture but I would be interested and I would love to be able to

take the history and the culture back to my counties and help educate some of the people who are there about the living art conditions that no doubt the Gullah/Geechee brought to this area and how that was changed and morphed and influenced regionally not only the southeast but the artists in North Carolina and show people in some of our communities who, I am sure, are not aware that those living art conditions came from the Gullah/Geechee culture so I would -- I would like to see you guys concentrate on art as well.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110220
Comment Text: What I would like to see happen -- it was so interesting to hear about so much about the different foods and things that the Geechee people -- and I remember hearing that word Geechee when I was growing up. When people moved into Wilmington and if they had this accent, they were called Geechee and I did not know that much about it. All I knew is that they came from South Carolina but perhaps we could come up with a directory, a vocabulary -- you used some of the terms in here tonight -- so that our young people will be familiar with some of those terms that were used and so perhaps we could come up with a Geechee dictionary and that would also be beneficial to the young people but that is about it.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110188
Comment Text: So you have all of the plantations and the slaves from where we are in Columbus County all the way up through Northwest. I do not think -- and Navassa so when you think about the Gullah/Geechee, you know, the corridor, we have to be a bit more creative and think about how we can all -- we have to help -- we have to define ourselves as Gullah/Geechee. We cannot use the same guidelines or the same things that the people in South Carolina and Georgia and Sea Islands. We have to have our own and when -- after the rice, there was the fertilizer factories and that created a culture you would not believe and also where we are, we have - you know, we are right on the Cape Fear River so we have the shad festival and shad fishing. We have people that make nets so I am here just to have a little input. Not to change things, you know, or detour or anything but I just wanted to make everybody aware of and not get too, you know, narrow in your thinking of what Gullah/Geechee is and where it is&
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110194
Comment Text: I live in....the northwestern part of New Hanover County. Historically, Rock Hill Plantation and Cassidy Plantation were located there. I just wanted to say in terms of what I would like, I would like for the group to come up with some kind of strategy to get persons to create some awareness in the fringe part of the county. You know, I personally because I am sort of a student of history make the extra effort to read, go online and find out information but for the average person, he is going to have to be educated a little different so I would like in the future for you to consider getting some dissemination of information to the churches and maybe do some promos on the radio stations that we listen to. And secondly, I do not want to lose my train of thought but I would also like for you to think about, if the funds become available, having some persons who would go to these various areas outside of the City of Wilmington with a pre-dated time and interview persons.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110196
Comment Text: So let's not think that you have got to be on some Sea Island to be Gullah or Geechee. Now, there is a lot of things that I was going to say but the young lady who is doing the history work and whatnot covered so much of it that I would feel insecure coming after her but we need to get the information out to folks to let them know that if they are in this area that they are indeed Gullah and Geechee and that it is not because you do not speak with an accent but you do eat rice seven days a week.

When I was growing up, I never understood why. My mama and my father is from the Cape Verde Islands off the coast of Senegal in Africa but in my neighborhood, everybody ate rice seven days a week and you know in my neighborhood, where folks came from in my neighborhood? 30 percent came from the Caribbean, three Caribbean islands, 15 percent from the Cape Verde Islands and the rest starting up here somewhere all the way down to what is now the Gullah/Geechee Corridor. That is where my neighborhood was made up from so help disseminate the knowledge that folks are in fact Gullah and Geechee because of their heritage and not just those folks on those islands.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110201
Comment Text: ..(W)e are here representing the Old Town -- the Aboriginal Old Town Historical Society. How is everybody doing? It is amazing how we are all connected. My brother told me just a few days ago that he came from South Carolina and he saw these ladies out there braiding the sweet breads. Even my hair, even the braiding of my hair, is a Gullah/Geechee art that we have not mentioned tonight so I took a tobacco and I sat down and I braided my hair. It took me two days to do it but this, as well as eating rice, is part of our heritage. You know, the question was what do we want? What do you want? One of the things that I have asked for -- and my brother and I, we are constantly talking. I see one of my professors from UNCW in the house. What I am looking for is more black researchers out in the field. I heard Miss Mary say that we want to claim this for our own. We do not want white Europeans to redefine our history to us. We want to be on the front line telling the story and rewriting the history books and I know a lot of you all in here tonight want to see those history books rewritten. We want our history in those history books.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110203
Comment Text: My brother told us earlier that our father told us that his father told him that our ancestors, our ancestors, were standing on the west bank of the Cape Fear River when the Europeans came ashore. Now, I do not know about you all but I have not read that in any of the history books that I have read. I have not read that part of my history in the history books. That is a part of our history that needs to be told. Another thing is when they were doing the riot of 1898, I was a part of that and one of the questions that I asked was why is there a white woman doing this research? Why do we not have more of our people, our communities, asking the questions so that we can get the real story? So we can get the real story.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110204
Comment Text: I know Miss Elizabeth -- on Seabreeze and how Seabreeze lost their land and that is a story that needs to be told. I went in and I talked to a lot of the elders whereas when we went to Seabreeze, there was a young female caucasian lady there. Now, Seabreeze was our playground. We partied down in Seabreeze when they had the piers and the fish and the shrimp. We partied down there. Now, when we went to do the research on Seabreeze, we had someone that did not look like us redefining Seabreeze to us and that was a problem for me but the other thing that I wanted to say was that researchers -- I graduated from the University of Maryland with a Sociology Degree and I cannot find a job for the life of me in North Carolina; for the life of me. And for some reason, it seems that if we, you know, do not look a certain way or we do not talk a certain way, then we are not going to get the jobs and so these are some of the things that I am asking as part of this program as far as the Gullah/Geechee program is that -- we have a son in the New Hanover County school system and they are doing that research project that some of these young kids go back into the community, record this history, put it on tapes, put it on paper so that we will have a written history.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110206
Comment Text: I am not Gullah/Geechee. I am a European white guy. I do not know if I am really allowed to be up here but I think this is a really crucial point that is being made and while I completely acknowledge and understand the importance of African-Americans retaining control over their own history, I would like to point out that as the only person who teaches African-American history at Cape Fear Community College, my job is to inspire African-Americans to teach that history. So my -- my -- what I would like to see is or what I would like from this is to have the tools so that I can more effectively teach this history to this community. I do not want to waste too much of your time here but just please -- I know I am white but use me, please.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110207
Comment Text: The tools that I would like -- you might be surprised. In my classes, we do teach about the Wilmington 10. We do teach about 1898. We do focus quite closely on looking at American history from a specifically African-American perspective. Dr. John Haley was my professor way back in the day so I feel like I have been taught by the best and really what I would like is to step up my game on the local stuff. It is really quite hard. I know I am humbled. A lot of you know so much more about the local history than I know. I know on the national scale. I can put it into an international perspective and I can put it in a historical framework that is perhaps more meaningful in an academic environment but this is the real stuff here. This is the stuff I -- I want you guys in my classes. I want you inspiring my students black and whites alike because I came to this country to study Americans. I studied American history, not white American history, not black American history, not Native American history, all American history, and I know that in 2009, we can be inclusive and that it is okay for white Americans or white Europeans to take an interest in what I think is an extremely important aspect of the history of this nation.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110166
Comment Text: We intend to develop a community speakers' bureau and a concert program, CDs, that appropriately link to the proposed corridor's ten-year plan and beyond. The series includes topics from culinary resources to gardening to the arts. We will work with or network with attorneys and Mrs. Andrew Rodrigues -- Bunny is what we call her of Georgetown, South Carolina, to develop and promote consumer products for tourist trade and local needs. They previously presented an excellent program at Cape Fear Community College.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110167
Comment Text: And number five: Provide public and private schools as well as home school operators with curricular and extracurricular multi-disciplinary activities linked to Gullah people, their descendants, the historic community sites and consumer product development methods&. And consumer product development, a special focus on introducing Gullah people. &. What we are proposing here is that our high school seniors be involved. If there are community projects that they have to do when they are seniors, that they be involved in projects that deal with the Gullah/Geechee people and I think I have covered it all.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110170
Comment Text: And then just to continue listening to the voices of the people in the community, listening to their needs, desires and figuring out how this Commission can facilitate the process of bringing and nurturing the economic development that is out there and cultural awareness for the people in this state.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110174
Comment Text: I would like to see more history books with our history in them. When our kids go to school, they learn American history, they learn all of this history but Wilmington has a deep history that is not in any books that you read and it is something you cannot read about. Now, my great grandmother's maiden name was McElhaney. Does that tell you anything? She was originally from Edinborough, Scotland. See, I know my history and then I was part of another thing, the Mulungian Tribe, which is an Indian tribe whose name was changed in 1855 to the Croatan Tribe, okay, and what they did was merge the two tribes&
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110159
Comment Text: Another purpose of the repository would be to provide supplemental historical and sociological researches -- resources; I am sorry -- for schools and regional community agencies and organizations on request.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110163
Comment Text: Number three: Intercity college students from Shaw University, Cape Fear Community College, Cape Fear Community College Cosmetology School and others to assist with oral history. So we want to involve our African-American students with collecting that oral history and they would be involved in those tours explaining the Gullah/Geechee Heritage Corridor and, of course, they would be learning about some of their ancestors' experiences that they do not necessarily know about right now.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110165
Comment Text: Number four: Conduct primary and secondary research and publish scholarly works about Gullah/Geechee people and their descendants in the Cape Fear region. Previously studied and written about plantation slave sites, labor needs and basic cultural traditions will be promoted.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110143
Comment Text: And, Veronica, I'm, won't talk all your time, but I will say this right here: What we used to have, we gonna have again. In the fashion that it should be during this time. But we're going to have that economic card again. We're going to be who we were before. We were self-supporting people. We provided the things that we need. We're going to stop being ashamed of who we are. We're going to get it printed, commissioners. We gone get it printed in our textbooks for our children to see that they were always somebody. They came from kings and queens and they still can be kings and queens, but they got to work at it. Or our President has said to us that we can make it; we can change things. He's shown that, but we still got to change things. So the thing, how I work so hard is: because I want to see it printed in the textbooks. I want them to know that we are not a shameful people. We're not a lazy people either. And everything that's good in this country, everything was on the backs of black folk.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110144
Comment Text: The Rice Festival. I'm getting ready to do it. I had a memory lapse. August 14th and 15th, is that correct? It's the third weekend in August. The Atlantic Beach Gullah/Geechee Festival will be happening in Atlantic Beach, South Carolina. This is the seventh year. What we try to do is have a festival, all down the Corridor. Starting from, North Carolina was first then Atlantic Beach was second. Then Pawleys Island was third. And then you move on down the coast. So by December we will be in Florida. Well, it came to our minds that Atlantic Beach, nothing wasn't really happening in Atlantic Beach

as years past in that month of February or March and April; we had to go to the summertime. So then so much was happening, so we said that we'd have it the latter, right now, have it the last weekend before school started. You always got to think about your family, your families. You always got to think about the children and your family. So that will be the third weekend. On that Friday we'll be at the museum. We open up a museum on Friday where we have artifacts and things that you really and truly, I'm scared to put them out there on the oceanfront for we don't have the money to replace the cost of them, so we'll be in the Community Center. The Community Center has transformed into Gullah/Geechee Museum that weekend. And then on Saturday we will have our parade and our program, our vendors. And we gone just have a good old time. We try to take it back like it used to be on Atlantic Beach last year. And we gone try again. And we dance on the street. There's a slab of cement used to be Cotton Club ---- we gone try to reenact the Patio. So we'll see you all there. And it's a free festival. All you got to do is to pay for what you consume.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110145
Comment Text: There's a comment made over here is to inform you that in the South Carolina Curriculum studies, Gullah history culture is taught in the third grade and also in the seventh; I believe. Not to say that there's not more information that's needed throughout all, but there it, a start has been made.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110152
Comment Text: We don't need anybody to tell our story, because I think everybody in here, even the youngest kids in here, has heard what our story truly is. And so Commissioners, we ask that as we get to the point where it starts to be published, that it is published by the people, for the people. And everybody else can enjoy it.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110265
Comment Text: I don't have enough time, but we need to talk about, just like the dancing, we need to talk about education. How will these children learn, you know, the school system and whatnot, the teachers. Also talk about all the professional people who came to Atlantic Beach. Atlantic Beach was like a pot of gumbo soup. And this is what I'd like for this commissioner, I;d probably would be like a pot of gumbo soup; you got everyting (phonetically spelled) in it. You've got your okra, you've got your corn, you've got your onion, and then you've got your bay leaves. 'Cause all of it makes that soup taste good. In order for this culture to survive, we're going to need Aunt Sookie; that means that she knows the Gullah history. And she doesn't need a PhD.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110229
Comment Text: Fast forward, I envision the arts, an entertainment center, lots of entertainment that we incorporate aspects of our culture. What aspects of our culture would you think would be important?: Songs, folklore, stories, storytelling, the quilt. I see a young lady back there. I like what they do when they come to the Gullah/Geechee Festival. They have a quilt. I'd like to see, well, I'd like to see a museum, too, so let me add that with envisioning the arts here, entertainment. So in addition to storytelling, the folklore type experiences, drama, just lots of Gullah experiences through the poetry, through the drama. And along the fact we'd like to have a museum. I'd like to see a museum that will include aspects of the culture, the history and the arts.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110233

Comment Text: I was reading about Prince and, I'd also like to see the culture as when they have Gullah/Geechee Festival, everyone dress in the Gullah/Geechee attire because that shows that you appreciate your culture. You appreciate what you're doing. You're helping to sell yourself and it helps to sell your culture.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110268
Comment Text: I'm Saundra Ward and I am the chairperson for the Gullah/Geechee Festival Committee here on Atlantic Beach. I wanted just to hear what people had to say about. I already know what we need to do, and I already know what the commissioners are going to do for us, right? Atlantic Beach will be a site, okay? I feel solid with that. I've been coming to Atlantic Beach since I was about this big. It was a family beach, family values, economic cog, a place where people met their husbands and wives. Families were started here, all kind of goodness. Atlantic Beach, there's no reason in this world that these people who brought Atlantic Beach to its realization cannot have this again. There's no reason why Atlantic Beach can't be the economic cog with the historical preservation of who we are as a black people. We will have that again. I am just solid in that. God didn't bring us this far just to leave us in a standstill like this. Hurricanes have come and gone, and as raggedy as people have described the buildings here they still stood. It's got the most beautiful dunes up and down this Grand Strand. Everybody else got their buildings in the ocean. We haven't deserted that. Since there's a reason for all of that, it is our responsibility to take the charge and do what must be done. November the 4th, a change did happen, right?: Barack Obama became the President of the United States.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110269
Comment Text: November the 4th, a change did happen, right?: Barack Obama became the President of the United States. Now, but it didn't, it's not going to live if we don't do something about it. We have to change our way. We have to be more of that caring persons or people so that our economics where we live. Our educate, first of all, because we don't know who we are or who we were. We won't know where we going. So we must revisit that. Our children must know that they came from richness. They didn't come from trifling. We got to learn that ourselves, those of us who decide we want to push it back. We got to bring it up. Entertainment, we could work in Myrtle Beach, but that's all we could do. We had to come, if you wanted to meet somebody, dance on the patios like you talking about. If you wanted to do that, you had to come to Atlantic Beach. As you look back, living through Atlantic Beach is there and living through the segregates, the desegregation of it, I prefer what we had. You know why? Because we were a people who cared. We made a difference. Our children did not have to struggle. I feel so sorry for these young people today. We got to give it back. We did a lot of things not knowing why we did them. We came from somewhere. I don't care how many of us deny who we came from. We are African-American people. Why we did a lot of things. Why we like rice. Why you enjoy fishing. Why you sing. Why you dance. Where do you think it came from? It's in your genes. And your genes did not come from here. They came from, if you look at the historical path, that piece that they did that's in Columbia on the state grounds, you'll see how it relates to us. It comes right from Sierra Leone, right on down this coast. That's why you do what you do because that's who you are. You are people of richness; we got to get back to that. I remember, now see, I just remember those things that we had here on Atlantic Beach, we had economics. We had people with money running out their pockets. That's how fruitful it was. We had entertainment beyond entertainment. As far as the children, we had an amusement park. I remember over Mr. Wofford's. There was an amusement park and it had that water thing with the boats and stuff in it because my folk used to tell me: Don't put your hand in the water 'cause you'll get electrocuted, because it was electrically run. We had all that kind of stuff: ferris wheels, we had all of that. So you see we are a people of means. Let's get back to it.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110270
Comment Text: Now, August 14th and 15th, this is our seventh year [for the Gullah/Geechee Festival of Atlantic Beach]. Last year we had some real problems, I think economically across this whole world. The gas prices were extremely high. It seems that our participation was not as great. I got to meet the commissioner; that's how come I know Atlantic Beach is going to be a site. We will be here on Friday. We will convert this into a museum. Since we don't have one, but we can make it. We're going to have a museum here on Friday with the arts and whatever. We'll have artists here doing the portraits and stuff onsite. We've already talked to somebody to do that. We'll have our quiltmakers because one of our very own, Vermelle Rodrigues, Bunny as we call her, did the quilt for Michelle Obama. We have a young lady, hopefully she'll be back from Wilmington, who does the quilting. The thing about quilting is, there's a lot of conversation around quilting. It's like being on grandmomma's porch on Sunday, like we all used to do, go sit 'round there and talk. We even have that circle because we had some malfunctions, so we developed a family circle. And we talked about our people. That, too, will be, and a lot of other things.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110271
Comment Text: Please, put on your calendar, August the 14th and the 15th [for the Gullah/Geechee Festival of Atlantic Beach]. And of course the 15th is Saturday and we'll have a parade. And I've got an idea and I want to talk to the people at the church, at First Baptist about some spiritual service during this whole festival. And I think we can do it. I think we'll have time to do it, because that's our backbone. I don't care; that's our backbone. I don't care what kind of denomination you come from; that's your backbone. So we got to make sure that we understand that. And then it will go all through. And hopefully we will reenact some of that good stuff about we were talking about all them patios. Late on that Saturday evening we'll reenact the Patio scene, hopefully. And we just going to have a good time. It's going to be an educational piece. It's an educational piece. It's an entertainment piece, and it's a free festival. And all you have to do is pay for what you consume. Now there's one requirement for vendors. Because we are a people of means, and whatever we create, it usually lasts forever and a day, if it has any substance. You must be a maker of your wares. There's no reason why we have to market somebody else's wares. We can be a people of means. So your vendors will be people who can make whatever they sell. It's going to be appreciated. We're going to be appreciative of what their wares are. And hopefully it also will lead. Once again, Atlantic Beach has always been economically minded. So if we bring our vendors here and they can market their wares you see we're still taking care of each other economically. Because once they leave here they can market their wares and you'll be looking for them to purchase whatever. Once again, the economic cog. Atlantic Beach is not going to look like this forever and a day. The economics will be back because the education is going to be, the religious is, no, how do I want to say it. Your relationship with God is going to be renewed. Then your education's going to be restored. And then your economics will relive again. And what a beautiful place we'll have again.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 108 **Comment Id:** 109496
Comment Text: We have a deep History here. . . Actually this should be extended to Va. line. There are many places of interest but, it would take me days to show you walking or riding. I did know where the Brown School Buildings where-one was just torn down by my "dumb husband". The Sears Roebuck schools. Ivanhoe, Currie, Buckhead, Southport; Airlie; Wrightsville Sound not beach. The Churches should be cataloged. I have a storage full of stuff. And I will not give it to anybody or any place unsafe. In vision I saw St. Stephen in danger of fire. So, no I will put it in a safe place and not UNC-W. They have books on 1898 but, it is kept under wraps. They do not want the truth known by those who paid big bucks to the University and their families were involved so they try to destroy and records or artifacts. I have some things but, some things destroyed due to the circumstances of what happened to me and my family by the same people.

Correspondence Id: 115 **Comment Id:** 108184
Comment Text: &(W)hat I would like to see is for us to be teaching the Gullah/Geechee dialect in the schools, because right now I'm listening from everybody talk, ain't nobody speaking it no more. So we need to preserve it. If you really want us to learn, we have to have it in public schools, so we can say chunk and oonuh come'yuh, binnuh a day.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108188
Comment Text: But dealing with Cultural Days, this will be the 15th annual observance of the culture on Sapelo, and it has certainly become a landmark activity on the island, in that people come from near and far to this observance. We have people coming to entertain, vendors coming, and the food that's served, sold on that occasion, much of it represents the heritage of the island. The mullet fish is very popular. The shrimp and grits is one of the items on the menu&& Stan is one of the people who will be demonstrating his netmaking. Jerome Dixon is here who is a basketweaver, and that's part of the culture that we want to preserve on the island.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108189
Comment Text: Number one being land retention, there should be something set up for the Gullah/Geechee as a whole to get what I know is education of land retention. With what I understand, there are 14,000,000 acres lost over the years by Gullah/Geechees. At some point we have to understand through education how to start preserving our lands. Here on Sapelo, our understanding is we were at one point 13 communities and over 500 plus people. We're now reduced to one community, and we can go as high 60 people here on the island left.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108190
Comment Text: So I think we have to have education on how to develop our economic base. The only way we can survive here on Sapelo now is to have some form economics brought back to the island to bring descendents back&.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108193
Comment Text: ..it's important that at some point we teach our youth about the language, because how does it become preserved if in fact we don't how to teach it.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108195
Comment Text: We talk about our cooking. You know, our cooking is going with our elders as they're passing away because we're not teaching the youth the basics of how to cook the food.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108196
Comment Text: Education on this island, and I'm now just speaking about Sapelo. Schools had been here for years all the way back to one of the original Rosenwald schools, but now we have none. So even though the youth may enjoy going across the water, imagine how many would enjoy coming across the water towards the east here, if for nothing else than the ecological points of education about the island, if for nothing else to see outside of the mainland ways how island people actually have to be survivalists.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108197

Comment Text: &right now on Sapelo we have dilapidating tabby structures. You're talking about structures that are 100 plus years old. The reason that they're dilapidating is, I don't believe one we're educated on how to save the structures. So why don't we form or formulate some educational base of how to save our tabby structures, as I believe they're important to our history.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108215
Comment Text: One of things the I noticed is that blue building, the school house. I keep thinking, with all the charter schools that are all over this place, we can have a charter school here. But you don't have to have 100 kids or 50 kids to do that. And there's money out there to get it going.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108220
Comment Text: And the thing I think we kind of worked around a lot was this point about education, could the resource here be kind of like a charter school as the -- as the thing, but some kind of school initiative that really does make this an intimate part of their curriculum of the Gullah/Geechee culture, marine -- whatever -- the marine resource piece. This is a really critical piece.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110425
Comment Text: I am speaking to you on behalf of the seniors. I am the director of the senior centers here in this community. I'm also speaking on behalf of education. I'm a local board member for the district. I'd like to see a dedication in landmarks for this community as far as Gullah/Geechee. She alluded to, Sister Deas, how there was a difference. There was education but there was a separation in the education. One of the things that I want you, would like for you all to focus on, which I'm sure Nichole [Commissioner Green] knows all about, is the high school, Lincoln High School. This has been prefaced in several Meetings. And when you Google the town of McClellanville, you know you come up with excellent homes, beautiful homes, things of that nature. But it does not attach you to the true McClellanville. Lincoln is not in the town of McClellanville, but it is McClellanville. When it comes to education, that school, and Ms. (unintelligible), I think she was one of the first members in that school that's across the street, somewhere in that area. But the point to that is: That there were schools based on not necessarily the fact that we all need to be educated, but based on the color of your skin; that's just plain and simple. But with that school, that school taught us to identify who we are. It taught us to be comfortable with who we were. We had people like Ms. Adams that nurtured us. Like the parents, when you leave home, you still have your mom and your dad at school. That's what we had, that setting. What that did for us: It allowed us to use that local platform to allow us to compete anywhere, with anybody. For that matter, that school needs to be notated for the success that it has not only brought to this community, but to this nation. We have had people that graduated from that school that has put Lincoln on the international map; that in itself deserves to be noteworthy and to be recognized.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110441
Comment Text: I've been thinking a couple of other things. One is: What we have heard tonight already, what I am hearing tonight is so rich. How is it going to get recorded? People in the National Park Service can't do it all. They can ask for the names and it's appropriate to know the names of people from Lincoln High School who have made a name for themselves internationally, fine. But that's not capturing the stories. How are the stories going to get captured and passed on?
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110442

Comment Text: And that leads to the second question I've been thinking: Where are the young people? Where are the young people tonight? Where are the young people in the African-American Community of the South Santee, McClellanville, Germantown when it comes to their understanding, their knowledge, their awareness of what's being said in the experience in this church this evening? I'm pretty sure most of them know about Buckshot's and have at least seen sweetgrass baskets, but have they heard the stories? Do they know the names? Do they know the history and the culture of where they are? I don't know the answer to that. Y'all may know the answer to that. But, and I'm retired and I am not looking for a job. But I do know something of the power that could be generated when young people as educational projects are invited to go out and talk with and learn from older people in their own community. And I don't know what the curriculum is at Lincoln High School or ARA or the middle school or anything else in this community, but I do know that, that is an initiative that usually is not even thought about. And when it's not thought about and when it's not done, we lose a lot in the stories that never get heard and never get told. And in the education and the pride of young people that never gets developed.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110443
Comment Text: We have projects with the seniors where the R.O.T.C. that comes over and records the history; the seniors. In addition to that, St. James Santee, we have seniors who are now partnering with the young ones as mentors. We have won the state recognition for that innovative project.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110457
Comment Text: And it was, our families were inventors. We didn't say went to the store and buy a doll baby. Oh, man we got those nutgrass and dig it up out the yard and washed their hair. Take a little stick and curled it. Made you little corn rows that you learned how to braid. I mean we were very inventive people. And like we would get these books that have the little doll and it would have little dresses to the one side. And you would take the doll out the back and put your little dress on. And you would draw; whatever parts that wasn't there, you would draw it. We were very creative. And you know it's so sad that we had gotten away from some of those things. And I think what we need to do, like we said: talk about it and write it and teach our young people that where we came from was not a bad thing. It was the best thing ever happened because from that the education was stressed to us. You, you know you've got to be somebody. You have to go to school to listen, to learn, so you can teach your children. So you can help us to read better. So you can do better for yourself. And in order to extend that, you would go and you'd stop there and there were opportunities in the home that's under you, younger; you would help the next one. That next one would help the other one, and that's the way how we came to be where we are now.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110465
Comment Text: There is the National African-American, the National Museum of African-American History and Culture in Washington, D.C., and it's going to be on the mall. They have a program called, "Saving our African-American Treasures." And right now they are planning to come to Charleston, and this is something I'm going to talk to the commissioners more about, about the Commission getting involved in this. But they're planning on coming to Charleston and it looks like they may come next month in May. And I thought about the quilt. They're bringing about 30 professionals, and all day they're going to have workshops. And this is about informing the African-American community about first of all, preserving their own treasures: The quilts that you have, the family Bibles, how to preserve those things that are the cloth things, that are made of cloth; the Bible, the paper things and how to do that. So they're going to have workshops all day and they're also going to have a session almost like an antiques road show type thing where you get to bring in, I think they're going to limit to three different items. And they have, going to have appraisers there that will tell you. Of course they're important to you, of course. You're going to learn how to preserve those things but also get them appraised.

Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 117 **Comment Id:** 109913
Comment Text: Have information of the deepest detail of the site and the most ancient facts.

Correspondence Id: 117 **Comment Id:** 109914
Comment Text: Historical sites need to be identified with historical markers. Perhaps info literature can be placed in "Welcome Centers" along the corridor.

Correspondence Id: 117 **Comment Id:** 109915
Comment Text: Maps in areas that would show where historical sites are located. Literature also can be placed in Chamber of Commerce offices and tour offices.

Correspondence Id: 122 **Comment Id:** 111165
Comment Text: At some point, I think the commission should include that [the Resolution read at the Darien Meeting on 6.26.09 regarding the connection to Sierra Leone] just as a notion of respect and acknowledgement that our brothers and sisters of the continent were hurt too by us being brought here. Often times Africans from America go to Africa and say boy, I'm glad I'm born here because of how it is there now. They don't realize that how it is there now is directly related to them bringing us here. So it was all a part of a plot and a ploy, but we can do something about it, and the key to it is education, and looking at what happened, and working together to right it or have an equal playing field, ride off into the sunset. And then maybe we can relax and celebrate and do all those wonderful things.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111117
Comment Text: Where -- where are the artifacts? We have tremendous artifacts right in our homes; letters, pictures, bibles. All of that is a part of our story, but do we just want to be somebody sitting in a glass cage, where you pay come and pay a fee, oh, isn't that cute like at Hawkwood, talking about a rice plantation. I'm not knocking Hawkwood, but Gee Willikers, I mean come on. It's more than that. It's about -- it's about the blood that's running through our veins. It's about the fact that when that whip, the lashes from the -- what is it, the whip that is penetrating into us how we overcame that and what we offer and what we can contribute. So, with that I'll have to take a seat.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111121
Comment Text: If y'all will agree with me, if you can collect -- not a commission -- but a small search committee within a community that can go out and pull these artifacts from people home, these stories from people home, bring it to the table and then present it to y'all, we don't -- I don't have a problem because I feel like you have a lot to offer, but we also have a lot to offer you too, because we live here and we know what's here. And the quilting mills are about two miles from my house on either side, got two, and nobody knew that. They're still preserved. It's still quilts. Nobody knew that until recently when I pulled the story out from my bag. I said, oh, you know, such and such a person is right across the road there. And I was able as to direct this person there, but that's something we should have written. We should come to the table. We have the greatest port right here in McIntosh, Darien, Georgia. None of this has been exercised because it hasn't been heard. So if we can get somebody to act on our behalf, in the local communities, to pull this information together, I'm sure you will be great, greater and greater.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111151
Comment Text: Sometimes I read -- I read a lot of books and I read books by people who interviewed people about their heritage and about their families. And I realized when reading these books, these

people are not talking to -- from their heart. They're talking to the person writing the book. And so if somebody from outside, you know, somebody who is white, somebody who is from someplace else trying to get somebody to tell a story about their life, people aren't going to tell them that. What should happen is we should be helping their daughters and their granddaughters to interview their own people, so that they can tell their stories. I've seen this thing happen with my own mother. My mother is a 96 year old. She's at the crossroads. A lot of people come to interview her to write books and things. So when she tells them, she says some people don't really want to know, so I just tell them what they want to hear. Then there are other people who want to know and I tell them a little about what they are searching for. And I said, but I know. She said, well then, what you should do, you should interview me, and I'll tell you the whole story.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111152
Comment Text: I left here when I was five years old, because I was born in Harris Neck. The government came in, took over the land. They didn't put in a school for black children. And my parents thought that I was bright. They thought that I was reading. I had memorized many books. I don't want to bore you with my biography, but I went to Savannah and then New York. I don't know this place. I've been back here about a year and a half and I'm very disturbed. I studied anthropology at Columbia, did my field work in Nigeria, and I'm very disturbed by the lack of authentic information. Because, you know, there's a notion that black people feel that they can trace ancestry. Can't do it. Up in Yale, they're trying to do it with DNA. You go to Nigeria, you walk around and if you don't open mouth they think you're Nigerian. You go to Ghana and you open you don't open your mouth -- I know that people think that I'm Nigerian because I look very Nigerian. That's what -- and I did my field work in Nigeria. But what disturbs me is that it's not about where you came from. It's where you're going. And the whole notion of whether or not you're from Sierra Leone, you can't prove it. They are now going to be able to prove it because they're now -- have DNA. And you are going to be able to say, see the thing about Africa is those communities were not static, you know. So somebody sold me over to Ghana, or I went over to whatever county and you can't tell where I came from, because the Africans also sold slaves. They were big slavers. They -- our people sold us. So when you get up and say, I'm from Sierra Leone, I'm in a church and I was about to say something and I realized. And I come to this church. I realized I was about to say it.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111153
Comment Text: My friend Sudy gave me a couple of books that I've been reading -- not happy about what I'm seeing in them, because I read this book -- what do you call it -- Praying for Sheetrock. Everybody in the book, all the black people lived in cabins. Now I just happen to know a guy, Curry -- I can't think of Mr. Henry Curry. He lived in this wonderful house down on Highway 99. It was not a cabin. It was not a cabin. And I drive around now and I see this place and that place, but people come in -- this woman came in with her husband, and not an author, didn't know how to write, went back to New York and she wrote a book. All black people didn't live in cabins. They didn't live cabins 75 years ago.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111157
Comment Text: You can't -- unfortunately, we can't say I'm from Sierra Leone. I'm from Nigeria. I'm from Ghana. Go to some of these places and go do some DNA.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109961

Comment Text: And I can definitely go on and on and on for the next two hours about banking potatoes and everything else. But my push is for the young people, because they really think that they have no interest in this community.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109962
Comment Text: But for most of us, we lived in a house without electricity and without running water. But we heard the stories of 200 years ago. And now we're ready to share the story with the younger generation, so that's my push.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109971
Comment Text: But one of the things that we have not done well has been to embrace the role of African-Americans in the United States. And when we were trying to commemorate the bicentenary of the banning of the international slave trade, which was not an easy topic to raise still in Charleston -- this was the most important port in North America -- it's still a pretty sensitive topic, as those of you who have been reading the newspapers will realize. When you try to bring it up, there's some weird kind of slant that gets put on it. The very Sunday after Tony Morrison had been in town here for the Tony Morrison Study Conference, at which the first bench by the road was placed out there at Sullivan's Island, a very, very important historical marker, the Post and Courier ran a newspaper article, front page, which had the headline: Selling Slavery, as if somehow what had been done had been exploiting the past of slavery and bringing up something in a slightly unsavory fashion, that it ought not to have done. So it's not an easy thing to do.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109938
Comment Text: So we would like to definitely partner with the Gullah-Geechee Commission. We want to know that the way in order to make this Commission very successful would be that we go and we get all the small gems in the neighborhood itself. Some of the history that's in the neighborhood, nobody is telling. That's where the history is.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109942
Comment Text: And there is another old house right across from old Sol Legare Island. And this house was built back in the forties. It's a little, small house, little, old, small frame houses. What we're going to try to do is move that over on the -- on the historical property and restore it and make it like a visiting center. Because we're thinking about making the old Sol Legare Lodge a museum of African-American history, with the diorama to be inside that building.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108244
Comment Text: Also, there is a home, 1203 Prince Street, which was owned by two daughters of Robert Smalls. Another structure in very bad repair. What I would like to see happen is that maybe the corridor commission can work with families that own these houses and find some means to preserve them, to allow them, in some way, whatever ways might be created. Also, Mike, to see maybe that these families get assistance in identifying history of some of these structures as well. The document that I read from is available through the City of Beaufort's Web site. If you go to their commissions link and then down to Historic District Review Board, it's the Northwest Quadrant Design Principles. Again, it covers the history of many of the -- well, not history of the buildings themselves, but history of the area, talks about how early African-Americans acquired land in downtown Beaufort.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108248
Comment Text: So Pam forgot to mention that annually at the Labor Day weekend we hold a Lands End River Festival [at Land End Woodland], to not only celebrate the contributions of our African-American ancestors, but also to bring people to an area that they probably never visited before, to share in the culture, to be educated about the history, and to see also the remnants of tabby ruins that are quite rare. So we would like to just share that with everyone. It is open to the public.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108267
Comment Text: What Liz (inaudible) was talking about culture being lost if we lose the land. That's not necessarily true in the sense of we were taken away from our land and brought here to America and other parts of the world, and we still try to maintain through Gullah-Geechee, through communities like ours, intentional community, that we can bring those things from the past and maintain them. I think one of the sisters over here talked about preserving, canning, that type of thing. It shouldn't just be on film. We should maintain those crafts and arts, the quiltmaking, the making of cloth, the canning, preserving, all of those things and pass them on to the children. Because those are things, when Wal-Mart or Piggly Wiggly or Winn Dixie or those markets close, we have to know how to farm. The agriculture, we have to know how to go to the waters, that aquiculture. And if we can't put them in the freezer, how are we going to preserve them? So those crafts, those arts, must be maintained. So the land, as we said, is very important. But we all must remember, I think also, that we go past America. We go -- our history goes beyond America. So we look at part of the area of the corridor that talks about making everything back to where our roots are, and that is our culture will be maintained if you go back to our roots. If you forget your source, a tree without roots cannot last. For the record, Chief Olaitan, head of the Mens Society of the village [Oyotunji African Village]. So the youth part was particularly important to us because some of the things that we talked about here today, maintaining the culture, helping the youth, educating them about their history, about their past, their past that, of course, if we give them those things, they will teach the other children coming behind them.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108155
Comment Text: I would love to see all of the arts that you can find be preserved and be offered for display at places like the Artisan Center [South Carolina Artisans Center], for a period of time, or at the museum [Colleton Museum] -- we have the museum director here, too -- so that people can get a feel for what the arts were during that period of time. But, again, I also would like for you to visit the plantations and get that history also.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108156
Comment Text: My interest is working with the educational part, the schools and the young people getting a knowledge of knowing what Gullah-Geechee is all about. Like today, Queen Quet was here at the library. She said it was just full. About eight years ago, I told Sheila about her. And, since then, she's been coming and coming. So they're having an interest in Gullah-Geechee, so our schools become in partnership with the educational department here, so that the young people at the school, the teachers, the students will understand what Gullah-Geechee is, and what the trail is all about, what the Gullah-Geechee corridor -- where it starts, how many states are involved, who was responsible for the Act, and the president that put it into action was our former president, George Bush.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108157

Comment Text: And, also, this is the Rice Festival town. And there are rice plantations. And I was told by Gene Wetzell (ph) that in the Green Pond area is a big rice field there. And I'm sure that he would have an interest in also opening up and tell us more about rice, giving us more education, educate us about the rice fields, how our ancestors worked in the rice fields, and what they did and all the songs that they sung while they were there, and the type of clothing that they wore, and how the rice was shipped, the gold rice was shipped away, and where it went to from Carolina.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108159
Comment Text: And I think the education process is very important.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108177
Comment Text: And I'm so happy that my generation, my ancestors, my grandfather, my great-grandparents, they passed it on to us. And today I can discuss it. I can go places. I can talk about it freely. I don't get angry about it. I went to different anger management training for hatred. We need to be trained that we can love each other, we can get along.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108180
Comment Text: When you work with plantations, not only with plantations, any of these Gullah-Geechee programs and corridors, there's a lot of rich enrichment that you can get out of it. So, please, let's push it. It's just not for African-Americans alone. We want all ethnic groups involved in this. It's a cultural thing. And we want to show our love and bring our Colleton County as a great county for the State of South Carolina and the nation.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108150
Comment Text: And what I've been seeing over the years is a strong interest in the young people, even in the schools, the teachers, they want to know what happened to those Gullah-Geechee people. You know, What happened? What's their story?
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108158
Comment Text: A suggestion, just to get it to kind of out there and on the record, would be, I'm very interested in oral histories preservation in Colleton County. I think that's something that the Slave Relic Museum and perhaps the Colleton Museum could do collaboratively, along with some other agencies in the area who would be interested in doing that. I know we just had a storytelling festival, sponsored by the University of South Carolina Leadership Institute recently in town. We got off to a small start. But it's a seed of an idea there.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108268
Comment Text: My mother, Caroline Holmes Goodwine, Brown still cans, still farms, still quilts. And because she has done all of that, because her great-grandmama and those passed it to her, she passed these things to me. So I know how much they (inaudible.) So I think it's vital. And the brother just said for us not to just document it, but to teach, so that we have it for the future generations. Because we can't always say that everybody else is going to have a store open, but we can have a store house always open.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108236

Comment Text: One -- there are two things I think that needs to be preserved (inaudible.) One is our burial sites on each plantation. During the time of slavery, the Africans were buried in their own burial grounds, most of them. And in those burial grounds is the history of the family because you were buried in the burial grounds of your mother. The other thing that's very important and is significant is the way we buried our loved ones, with a bush of the everlasting tree. And all those things are still happening in this county. The other thing that is extremely important, a few years ago the University of Minnesota came over to the island and did some mapping of the island. And I'd like to see that continued, if the Park Service or whoever, will be responsibile for that. Because in the mapping, you then can identify most of the historical areas within each plantation. And on this island, there were 55 plantations. And within that, you have all these conglomerates of history connecting families to families. And I think those two things are extremely important, particularly the burial sites. Because once you find out who's in those burial sites, you can then begin to trace the ancestry of the Africans and who they belonged to and who we are all connected to. Most of us on the island are connected to many, many families. I can trace with my husband's family about 15 different independent families. And we are all connected. So it's important to be able to trace that and also preserve it.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108251
Comment Text: Two things that I'd just like to comment on: One is the language. . . Penn Center was very proud to have been a part of a major language preservation initiative the translates the Gullah translation of the New Testament. And we are still in the midst of continuing to do that, a little differently now perhaps, to do the audio recording of that. So there's a race against time to preserve these things because of the human element that is holding stories and those human elements that are holding the authenticity of who we are. And language is critical to our identification. One such project that we're working on now is our Gullah Studies Institute. . .But we do have several teachers from her [the superintendent] school district and many teachers from the Orangeburg school district and across the country coming this summer to participate in our Gullah Studies Institute. And in that institute, we make it a point to include the study of language. And this year we're bringing a linguist, Dr. Margaret Wade-Lewis, from SUNY University in New York. . . [S]he wrote a book on Lorenzo Dow Turner two years ago. And she sits in front of an audience of teachers, helping them to understand that many of our children speak a version of Gullah Creole. And it indeed, in itself, is a language and has a structure to it. And how do children feel when they come in a classroom, perhaps they may not have the same diction or dialect as other children who have mastered standard English? It's an experience that none of us would like to be demeaned or belittled for. So she is teaching teachers how to use strategies to help those children bridge from the Creole English that they speak to mainstream English. And we've learned that simply because of our age and our experiences. We look at children who sit in classrooms, who have not had those experiences, but have the brilliance and intelligence to be successful at anything they put their minds to. So we are challenging the teachers who work with us. And we would love to have more of our local teachers to attend our programs so that we can see a change in our classrooms that welcomes all children and all of their cultural linguistic uniqueness. So I would urge that we look at language as one of our foremost needs in the corridor.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108254
Comment Text: We're inviting the corridor commissioners to join us this November, November 12th through the 14th, for the Penn Center Heritage Day celebration. During that celebration, we will host a symposium with university and college presidents and commissioners to discuss some of the same topics that we're talking about tonight.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108256

Comment Text: Having attended public engagement Meetings along the corridor, I have not heard this point made. But because of the value of the heritage of this community, which many of you have spoken about earlier, I have not heard of other communities where youths from one particular section are so hateful of others in a nearby community, where they just go out and they form gangs, shoot them up based on our heritage, where we come from, all of us in this community, particularly in this area. And I'm hopeful that the Commission will be able to present the education of heritage in a way so that our youth realize their significance. It's being done in the churches. It's being done by numerous festivals, some that have been mentioned here. But we need to somehow engage our youth or help them to better understand where they've come from and, more importantly, how we're all interrelated. Same families from St. Helena and Burton and Hilton Head and otherwise. So I don't see, based on this heritage that we have, how we devalue ourselves. And something needs to be done about that.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108225
Comment Text: So what I would like to say is that our students at Robert Smalls Middle School recently did a documentary on Robert Smalls. We showed it at our school board Meeting. Then we replay it on television. What I would like to urge is more of an historical documentaries, that share with our school children in our community.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108226
Comment Text: And I think that it would be fantastic, if appropriated. There would be an opportunity to share, in visual form, for students to be able to understand the background, and the history, and to hear the beauty of the language, to be able to -- they may not acquire it for their own use, but to be able to hear the rhythms and to hear the sounds, and connect those, and to always preserve our history. That living history needs to be preserved for all time. Because many folks are maturing and we will lose that opportunity if we don't preserve it.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108227
Comment Text: And I'm one of the co-founders and one of the vice-presidents of the Gullah Festival. And I know that it is not a monument or a tangible site, but it might be one of the most intangible sites that I feel might be a good thing to include in this Gullah-Geechee Corridor. And so we have been -- we have been involved with trying to preserve the heritage and the culture of the Lowcountry since 1985. That's when we first started out. And we have been working hard at it for 23 years. And we're fast approaching our silver anniversary. And we feel that it would really be great if it could be included as a part of what you're doing. We feel that we have quite a bit to offer.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108266
Comment Text: One is that what Ron Daise said earlier about the youths and kind of divisions that are happening and so forth and so on, going from one community to another and fighting within family. That is not a good thing. So that educational part, to let them know, and for us to know that we are all part of that larger family and that in-fighting is not a good thing.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108115
Comment Text: But I think the educational process that is taking place is invaluable. There are those of us that move here and we don't have clue in the world what we're seeing. We don't understand. So the educational process that you are sharing with us, it overcomes the prejudices. It helps us to understand,

when we're seeing things, what it is we're seeing, the value it has to you within your culture. It helps cross bridges.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108139
Comment Text: So all those stories have to be told, that we leave out so many different aspects, so that we have to make sure that we make Gullah an inclusive thing and not just a black thing.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108131
Comment Text: When I was growing up in the city limits of Beaufort, one of the exciting things for us was Decoration Day. I mean, that was a big thing. And that was the Memorial Day celebration that we do now, that the Gullah Festival was birthed out of that festival. And if you can just imagine the carnival coming into town two weeks prior, and you had the only building in the deep, deep South for the Grand Army of the Republic is the Grand Army Hall on Prince Street in Beaufort, which is still there, still owned by the black community. It's not owned by any one individual family, but by the black community. Came out of those black women, during the Civil War, that became contraband and became the nurses and formed the Womens' Relief Corps.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108102
Comment Text: I think it's very, very important to incorporate the Gullah culture into the schools, into the school system, among -- especially among the Gullah natives or the African-Americans.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108104
Comment Text: That would be great, during Black History Month, for these schools to plan programs, where we can get some of our families or African-Americans to come in and talk about the things that we could share with them. For instance, seeing a deed from 1866, I think that's amazing.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108117
Comment Text: But as a professional writer, I would love to see this group use the Internet for a way to encourage people to put not only America's Heartland, but your own stories, your grandparents' stories. Use the Internet to get people, if they have a grandchild, help them with a school project. Get that out there, whether it's, you know, linked via Facebook, or whether there is technological input going forward. It's inexpensive and so empowering. I think what you said was so interesting about Harlem. There may be people there, and all over the United States, that have stories that we might know of, but don't know those stories. And the oral history is so powerful. So I'd love to see that be a component of this. And the technology, and it could be, you know, YouTube, an interview that a young person has with an elder, in any setting. I think, in the aggregate, those stories are just tremendously important and useful.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108127
Comment Text: Where I live today, it is so difficult for me to find a licensed plumber, a licensed carpenter, a licensed bricklayer, a licensed electrician within our community. But times in the past, we had all of those people and we could just call them. Now I'll have to call Beaufort. And they have to charge, like, an 80 dollar trip charge or an hourly rate. And I just feel like there is a need for more apprenticeship in the trades, because we have a tough time getting carpenters. I mean, licensed ones, not someone who just comes and puts a nail and then two weeks later, you know, it's not done right, especially in plumbing. Because we need those things when we get homes built, bathrooms added.

Roofers, we need more trades. There's a lot of people who really aren't -- they really don't want to go to a four-year college, but they have a skill with their hands. And we need to encourage people that that's a very good way to make a living. Plumbers make more than master's candidates. Plumbers make quite a bit of money, so do carpenters. So we need to encourage some of our people to try to go and take up a trade. I know that begs the question, Where is there a trade school? Well, that has to -- Penn Center has facilities, where we need to talk about that, to locate something in the trades, somewhere there. So that was a suggestions that I wanted to make.
Commenter: Yemassee Public Meeting Transcript

SO7000 Strategies/Opportunities - Comment suggests connecting with/further involvement of the local populations

Correspondence Id: 104 **Comment Id:** 108098
Comment Text: I was just saying, there is a whole bunch of another level of input that needs to be about the land and things that could be done with it. Because I know people, like on the island where you live, on St. Helena Island, people do farming and other things like that.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108151
Comment Text: So I believe, you know, we are on something very fantastic, something very strong. I believe that if we can just pull all the resources together, and don't leave out the small, little communities that really, you know, make the difference, you know, and then also that, that preserve the history of the Gullah-Geechee people, you know, I think it will be very powerful. Because if we leave out those little, small, little settlements, you know, it's going to -- it's not going to be right. It's going to be bad. So I hope that, you know, you really pull this thing together and make it work.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108149
Comment Text: Actually, you know, I want to try to tie the Gullah-Geechee culture to all the historical places here in Walterboro. Because a lot of time, you know, when tours come in, because we get a lot of tours from up North, you know, it seems like when they come to Walterboro or come to Charleston, they miss out on so much stuff because there's no cohesiveness. You know, so that's why we're -- you know, I believe that if the organization can pull these different, you know, communities together, different programs together, I think it can work. Because this is something that people want to see, you know. And, I mean, I don't get paid for doing this. I mean, me and my wife do this for free because this is our love, this is my culture.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108171
Comment Text: Actually, we have the Colleton Museum. I'm sorry. QUEEN QUET: It's all right. It's all right. MR. ALLEN: That's why we're here, sir. MR. DRAIN: When tourists come here, you know, to the Slave Relics Museum, first they see a collection of artifacts that was made by the enslaved Africans from the late 1600s to the mid 1800s. We have a pre-Civil War plantation home that houses our collection. Then we also recommend to groups to go to the Colleton Museum, the Artisan Center. We encourage them to stay here in Colleton County, also to have lunch, then go on back down to Charleston, to do other tours. You see? There's enough wealth of education, enough wealth of history here in South Carolina, that everybody can, you know, have a part in it, you know. So let's try to really pull Colleton County together.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108160

Comment Text: And I think to have some speakers come in and more of this type thing, and hopefully gathering some more people, would be very important for a collaborative effort with various entities in the county [Colleton] to understand and better promote this corridor.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107852
Comment Text: So I just got up, just to kind of, you know, say a few things here. And I think that what I would love to see the Commission do is to kind of have a breakdown Meeting where you do it at community churches. Because I think you miss so much. And, you know, I work at my church. And I think what happens is, you know, we travel around. I do stewardship, so you try to get a Meeting with your people. And they usually don't come out. But there's a lot of history, you know, involved in the Gullah culture, I mean in the Gullah culture. So I am just, you know, encouraging you, you know, that you would consider that.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107823
Comment Text: And like that cemetery back in Buell, I would like for each and every one of us who is able to work together, to preserve that cemetery.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107797
Comment Text: But more so than anything, I think we need to put more emphasis on the Gullah-Geechee culture. And what I would like to see us do is collectively, as a group and as a unit, try to keep the history going and promote the history.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 17 **Comment Id:** 98465
Comment Text: Truth about the past and the part the government played. Facts about the Native American influence in this area of interest. Keep the publics involved in researching this project.

Correspondence Id: 106 **Comment Id:** 110023
Comment Text: So I'm concerned about that, and like Dr. Kadalie, I'm concerned that we don't have the kind of representation on the commission that I think represents the mass of people, the very fact that the mass of people are not even here, because it takes a car to get here, might be something to consider that we want to have broader, inclusive □□ more inclusive Meetings, and accessible more to those people.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110014
Comment Text: So I think some folks □□ and one of the things that I found out earlier is that some people are thinking that only people from PinPoint and Sandfly and Montgomery can actually come to the Meetings. So I had tell them no. Anyone, Coffee Bluff, White Bluff because that's what we began to hear, so folks out at Coffee Bluff and White Bluff thought that they couldn't come to the Meeting.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110051
Comment Text: But I want to ask a serious question and talking about land, property, some of us recently have been talking about heirs property. It's a real touchy thing. Have any of you been involved in it recently, thinking about it? We're trying to do something to get our family property in a position that someone else can't have it. The county wanted to widen a road. They took some property from the Vaughn estate or heirs. The money is sitting there in the bank now. I was bugged when they wanted to do it. I had to find out. When I asked for the money to put it in to pay taxes, I can't get the money. So we

have some money sitting there we can't □□ we don't even have the access to. So unless we can □□ there are some people working on some things some over in South Carolina, I understand. I think that's some information we could share, share with each other. It affects most of us in here maybe.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110019
Comment Text: I remember when this first started out, and I do have a concern. The concern is the general direction, and the lack of direct grassroots input into the movement, and the setting of priorities for this particular project. Now, I've seen people coming down to preserve stuff. And when come down, they don't even know what to preserve. They end up preserving plantation houses with gardens, and they don't even look at where the people were working. They don't even know where the places are.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 57 **Comment Id:** 109283
Comment Text: I would like to see or learn of local involvement in the creating and functioning of the Gullah/Geechee Cultural Heritage Corridor in Charleston, SC.

Correspondence Id: 1 **Comment Id:** 97246
Comment Text: I would like to see efforts to connect with the local population. To me, their understanding and support are key.
Organization: Hampton Plantation State Historic Site

Correspondence Id: 86 **Comment Id:** 109436
Comment Text: Opportunities for Gullah descendants to actively participate in ongoing economic endeavors to sustain its folk arts, music, and language.

Correspondence Id: 23 **Comment Id:** 98599
Comment Text: Involvement with public school children locally, nationally and even internationally - what about a foreign exchange program to Africa? (Somewhere down the road, of course.)

Correspondence Id: 69 **Comment Id:** 109355
Comment Text: It should be a community effort engaged in by all people of curiosity, willingness to be a part of the process and of goodwill.

Correspondence Id: 67 **Comment Id:** 109336
Comment Text: Will the plan be discussed in schools, churches in order to get people involved? Will a lot of info stem from oral stories?

Correspondence Id: 79 **Comment Id:** 109401
Comment Text: My concern is this: Gullah/Geechee heritage is so rich, it is so much a matter of people (rather than of geographic sites only) that I cannot imagine members of any government agency(ies) being able to capture and reflect it adequately. For that reason among others, I want to urge an educational initiative, locally and throughout the Corridor, in which students would be interviewing, collecting and preserving stories, songs, memories, and impressions from older members of their local communities. Such an initiative could collect much which otherwise will simpley be lost. Of at least equal importance, it would give older citizens a way to be heard. Most important of all, it would give voice to participating schools and students, deepening their understandings of and pride in their own heritage. Nationally, through for example the Foxfire project, we have seen something of the power and insight which such an initiative can generate. On smaller scales, I saw exactly the same dynamics though my career as a college-level teacher (now retired). Please seriously consider such an initiative. It could become an especially invigorating part of Telling the world of our unique heritage.

Correspondence Id: 84 **Comment Id:** 109424
Comment Text: That public education in our area about what Heritage Area's/Cultural Corridor's are will lag behind the management planning process and we won't learn about the power of this area to help our people.
Organization: St. Augustine Lighthouse & Museum, Inc

Correspondence Id: 84 **Comment Id:** 109423
Comment Text: Management Actions: I would like to see St. Johns County, and the City of St. Augustine, and it's cultural groups to have a seat at the table in management planning for the Gullah Geechee cooridor/area that will soon include our County. I would like for the people of htis county to understand how we in St. Johns County can access and benefit from NHA/Cultural Cooridor funds.
Organization: St. Augustine Lighthouse & Museum, Inc

Correspondence Id: 118 **Comment Id:** 109924
Comment Text: Getting all entities involved in the planning process (education, communities, religious leaders, etc.)

Correspondence Id: 122 **Comment Id:** 111155
Comment Text: I'm sort of going out -- I'm sort of being -- going off on a tangent, but I don't know what this commission is about, but I think and I'm not against academics because I'm one, but I think there are a whole lot of people who are not academics who have a lot to say. And I think you -- you can't have you can't do research without the people who have the information.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111134
Comment Text: I mean, we do this now without the commission, so you might need to make that plan, but we also want you to help us, because the commission will never finish its job if it don't help us in the trenches. We need help, and we're going to move forward so when the funds do start coming in, I would like to see the spokesperson just like on any major motion picture, you want to it to faster and sell tickets, they will always send the stars. And the stars in this building here tonight, some of them are here tonight. I have performed with some of them that are here tonight. Denise right here, my God, I mean there are a lot of people here, but you need to make a plan to the regular citizen. I appreciate what you guys are doing. I saw you out there in that heat. I don't know how you took it, but on Saturday out there all day long, Jim and Pat. It was just to carry the culture. It was Amy sick. I'm just -- I'm just glad she's still here today. The heat was rough. So and I say this and I'll shut my mouth. Please, we are still going to go on, but we need your help. Just like we used the federal government, we're going to use you guy to help us to get to where we need to be.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111132
Comment Text: I traveled it and I know what the people have said, not just in Georgia but in South Carolina, and they do think -- they are not happy because too many museums are the ones and also CDBs are coming to the Meetings in other areas in South Carolina. And they're the one trying to dictate it. Again, we need more people. As I said in Savannah, this is paltry, this is frightening to me the numbers we see here. This is a sad statement.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111126
Comment Text: But the point I'm getting at is, and this is where I'm coming from; I'm bothered by this process. There are people on the ground -- MS. BROWN: That's right. MR. KADALIE: -- who are here

doing this work. Why don't you just involve them? You know, it will be kind of like I know it sounds foreign, but Geronimo has more to say about Indian preservation, you know, than Custer did. I'm just mentioning this point. And the people in the area here, you know, the point is Crazy Horse, they finally got a statute to him at long last. But the point is he had more to say about what the Indians are than the President of the United States or the Indian Commission or the commission from here to there. So the point is, we want you to know that we are linked to this and we will be here involved in the process anyway. So I would suggest that really, we ought to work together, get these resources, get our work together and preserve these communities, and the heritage of these community in a very real and continuously living way.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111114
Comment Text: I also would like to share that we are about a movement. We are about uncovering a lot of dirt that has been covered on us, because when I was in school we couldn't speak in the Geechee tongue. It was removed from us. Amy knows what I'm talking about. I mean we -- so we lost it, and we're in the process of now trying to reclaim what is our story and what is our heritage. And that is so important for us, and in doing so, we don't need a process to be put in place wherein you don't reach out to us. And that is what I would like to see more of, reaching out, going to us. That may even entail not just having a Meeting at Sams Memorial. That may entail going down to the juke joint, okay, to hear some real people. That may ultimately entail going around to the corner where the brothers are standing around that -- what is that -- 50 barrel drum, you know. They may be drinking their malt liquor or whatever, but listen to them and talk to them, because they are our heartbeat, and they should not be discounted or ignored because they have some stories to tell.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111169
Comment Text: So all of us working together, I think we can make something happen. The commission, for the work that you're doing, continue to do it. Do we have some problems we need to work out, yes. I think you need to listen to the people in and around Georgia and see if we can make it happen, and help us to get to our level that we need to do. If this commission can do anything, and I appreciate the knowledge that you guys have, and I hope you can just use it to help those in the trenches that's already working this doing a marvelous job that -- to help us get to our next level. And that's what I personally would like to see.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111107
Comment Text: You have been present, but everybody in -- from the Georgia commission -- committee members have -- has not been here. And so I think that we're saying that we feel underrepresented, because our voices are not being heard. And there's a community here throughout here that -- for example, there's almost nobody here. So there needs to be a broadening of contribution communicated to the community, and there needs to be that, but I am for the record stating that I would like to see a vote taken. I would like to have that position filled as soon as possible. I would like to see something that supports the notion that the Obama Administration has somehow shut down all ossible voting here, and let us fill our spot, because how can you go forward, if the Obama Administration has put everything on hold? We can't go forward even tonight. So I think that's probably -- probably maybe a mischaracterization of whatever situation may be due to the new administration.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108218
Comment Text: &the Marsh Act that the State of Georgia is actually implementing or has been since the 1950s, that in conjunction with this newly appointed commission from the National Park Service, I mean

it should really be working in conjunction with each other. And being that division of people, theones that are here, you have researcherscoming. Yes, they're educated. That's what it means, I mean it stands very strong. So essentially, the people who live on the islands could be the ones that assist with the research, not just within the institution.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110170
Comment Text: And then just to continue listening to the voices of the people in the community, listening to their needs, desires and figuring out how this Commission can facilitate the process of bringing and nurturing the economic development that is out there and cultural awareness for the people in this state.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110196
Comment Text: So let's not think that you have got to be on some Sea Island to be Gullah or Geechee. Now, there is a lot of things that I was going to say but the young lady who is doing the history work and whatnot covered so much of it that I would feel insecure coming after her but we need to get the information out to folks to let them know that if they are in this area that they are indeed Gullah and Geechee and that it is not because you do not speak with an accent but you do eat rice seven days a week. When I was growing up, I never understood why. My mama and my father is from the Cape Verde Islands off the coast of Senegal in Africa but in my neighborhood, everybody ate rice seven days a week and you know in my neighborhood, where folks came from in my neighborhood? 30 percent came from the Caribbean, three Caribbean islands, 15 percent from the Cape Verde Islands and the rest starting up here somewhere all the way down to what is now the Gullah/Geechee Corridor. That is where my neighborhood was made up from so help disseminate the knowledge that folks are in fact Gullah and Geechee because of their heritage and not just those folks on those islands.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111378
Comment Text: But I would love to see other things shoot out from this and not for everybody to just wait to see how this one particular entity is going to perform. I mean there should be all kinds of other initiatives that come directly from the community, funded by the community, created by the community that don't necessarily have anything to do with this, but could all tie in together and support it. So it's not like we're just waiting for this to come and support it. COMMISSIONER GERALD: A good kitchen Meeting. MS. WASHINGTON: Exactly. And so there can be buildings and museums and monuments and all those things that we are eventually going to be creating, and then we could learn from you guys and tap you guys and rack your brains to figure out how we can do --- COMMISSIONER GERALD: That's what we want. MS. WASHINGTON: Exactly, all these things, too, so I would love to be able to see that and be a part of it and get a lot of the young people involved in it, too. One of the reasons why I think that things like these are important is because if the young people, which I'm not anymore, 20 and 19 and 9, if they know that it really means something other than a history lesson that they know that they can take it to do something tomorrow or the next day, then it will always, you won't always have to keep jumpstarting it.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111355
Comment Text: But a lot of our history is in the rural area. And I suggest having a Meeting -- Bunny, Vermelle, Bunny Rodrigues; I suggest having a Meeting in those areas: your Santee, your Andrews area, that's where we had the Andrews. And I says Williamsburg, that's where we had the Indigo and whatnot. Because all of us, even though sometime this is they 30 miles from the ocean. And you know Kingstree and Williamsburg County is a little more than 30 miles from the ocean. And all of us, you know, it's

important to bring this puzzle together. In order to bring the puzzle together we need all of these communities, and I'm quite sure we have a Meeting. And I suggest bring them in on buses or whatever. It's kind of, it's kind of difficult but it can be done because it's very important for us to do it the right way. And as long as I'm around and I'm an elder, and I'm going to make sure that everybody who is Gullah/Geechee is included, and no one person is an expert on the Gullah Culture.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110286
Comment Text: On the bottom of some of the most prestigious entities in the country: University of Georgia Athens. Been on our island [Sapelo Island, GA] since 19 and 53 and has never had one educational open house. That's horrible.
Commenter: Georgetown Public Meeting Transcript

SO8000 Strategies/Opportunities - Increase focus/emphasis on particular areas within the Cultural Heritage Corridor; identifies areas/items to be included

Correspondence Id: 93 **Comment Id:** 109474
Comment Text: Please be sure St. Augustine (and Fort Mose) is not left out of this plan.

Correspondence Id: 104 **Comment Id:** 108130
Comment Text: But one of the things I wanted to mention, a lot of times we get -- when we start talking about the Gullah culture, we get concentrated just on St. Helena Island. But there's so much more culture. And we -- when we talk about the Gullah-Geechee Nation and the corridor, we start talking about North Carolina, all the way down to Florida, and then you have Texas, and you have Oklahoma, and Caicos and Turks Islands, and Mexico. So we can't allow people, and even those of us that are preservers of the culture, to minimalize the impact of Gullah. Because it's very powerful.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108151
Comment Text: So I believe, you know, we are on something very fantastic, something very strong. I believe that if we can just pull all the resources together, and don't leave out the small, little communities that really, you know, make the difference, you know, and then also that, that preserve the history of the Gullah-Geechee people, you know, I think it will be very powerful. Because if we leave out those little, small, little settlements, you know, it's going to -- it's not going to be right. It's going to be bad. So I hope that, you know, you really pull this thing together and make it work.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107795
Comment Text: And at every Meeting I attend, I always tell the people that Wadamalaw is a separate sea island and a separate entity. And a lot of people think that if you give $50,000 to Johns Island, then you've satisfied the needs of the people on Wadamalaw. And that's not true. I came home and I became the president of the Wadmalaw Island Citizen Improvement Committee. And also I wore a double hat, two hats. I was also the chief executive officer of the community center.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 12 **Comment Id:** 98422
Comment Text: Georgetown County, SC should remain a keystone as our country's plantations produced the most rice by the largest number of slaves.
Organization: Hobcaw Barony

Correspondence Id: 113 **Comment Id:** 110266
Comment Text: And the other thing, and then I'm going to get off, because I've got some, if anybody want to look at this, this is the Resource Study that they did; Atlantic Beach is not in it. And then I'd like to know, and I'm going to mention it to those commissioners when they come: What does Myrtle Beach have to do with the Gullah culture. If it's on here, that one, you have Myrtle Beach. If you're going to put anything up there, it should be Atlantic Beach.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108222
Comment Text: And I think I would love to see Sapelo be the center of the commission's efforts in Georgia, and I can say that without worrying about getting dirty looks today, because there are lots of other places in Georgia that are equally as important, especially in the eyes of the people who are there, but I don't think you can argue there's a place more important than Sapelo Island, for this corridor, in the State of Georgia and perhaps even in the corridor itself.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111103
Comment Text: So I think some And as a citizen of Liberty County with connections in all six of the coastal Geechee Counties in Georgia, we feel grossly underrepresented. And I think we might this commission might be proceeding a little too fast with a management plan, when we're not even fully staffed for all the heads that will be collaborating within the commission as a whole to make decisions on this management plan. And I think that at one point the Honorable Mr. Clyburn said sour grapes about who is not on the commission. I'd like to state for the record that there are no sour grapes. I am for working with Jeanne, Jamal for the success of this commission, but my problem is not at all who is not on the commission, but it is who is on the commission, and who is on the commission should be individuals who are involved and are representative of the Geechee community and our interests. So I'm just thinking that maybe we need to address that, at least proceed with a full deck, if Georgia is going to be a like adequate part of it, you know, when even some of the selected commissioners don't have time to even be here to see what's happening. I think that maybe that needs to be addressed. If I'm out of order, I certainly apologize, but I did want to put that in for the record that I think, you know, that's a little shaky.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111123
Comment Text: And I've seen the pressure that these communities are under, the land pressure. And I've seen -- I mean, I don't mind, you know, preserving the irons and the quilts and all that, but we have whole communities that are under great pressure. And land question is very, very pressing on all of our communities. These communities should be named. They should be documented. They should be preserved, not just -- I mean geographically preserved, not just getting a quilt here and an iron there, but Briar Bay needs to be regarded as a Gullah/Geechee community -- MS. ROSS: It is. MR. KADALIE: -- but it needs to be -- because in Liberty County we have got a lot of it all up and down the Chapman River and Briar Bay -- MS. SUMPTER: Say that again. MR. KADALIE: -- Homestown, Chapman, Riceboro, Briar Bay, Retreat - Retreat Community, Peter King Road, Cross Road, Sandhill, just all of them. And these communities are up and down, and down -- I had a chance to drive off 17 to go back into Buck Swamp. Do you know Buck Swamp? They're under tremendous pressure. They're being pushed all the way back. There's still people there, still hanging on there. There's people still hanging on there.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111135
Comment Text: And my usual complaint and something I would like for the commission to see how they can do is without land there is no Geechee/Gullah corridor. And at the rate the land is going, there will be

-- all of this will be in a museum, and you can collect and view and see anything you want to by paying. There were 20 men who met with the Secretary of War, Edwin Stanton and Major General William T. Sherman. The 20 men were ministers and community leaders in Savannah on the 12th of January 1865. The resolution that they formulated was put into place the 16th of January 1865. That included lands from South Carolina, from Charleston, to the St. John's River which included, which this commission does not include St. Augustine. This was known as Special Order 15. If you will look at the Geechee/Gullah corridor right now, it is -- 50% of that corridor is Special Order 15. In 18 -- 16 -- 1526, 34 years after Columbus came here, you had your first black revolt in the Pee Dee River area. So if you go from 1526 roughly to 1865, we're looking at 350 years. You add 50 years for reconstruction which I don't think is over even today because I'm still suffering -- from it -- my ancestors were put up under. So I'll just say 50 years, give you 400 years. What I would like to see the commission doing, since we cannot get our 40 acres and a mule, which I think they should be working toward, but is to see 400 years, which I don't think is very long, that people who are Gullah culture or heritage, who have land, that their land is preserved tax free for the next 400 years. Any land or any product that comes out of the Gullah culture should be -- nothing that comes out of here, out of any other area should be able to carry the label Gullah or Geechee. You can do it for the onion. You darn sure can do it for the culture. We have stuff coming from China. We have stuff here that has Gullah and Geechee on it. They're not Gullah. They're not Geechee.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 119 **Comment Id:** 109917
Comment Text: The site of Mitchelville is a place that should be included in the Corridor.

Correspondence Id: 119 **Comment Id:** 109919
Comment Text: Part of the land on which Mitchelville was built can be purchased. The land will be sold either to preserve history or for timeshare development!

Correspondence Id: 121 **Comment Id:** 110378
Comment Text: Mitchelville was a town established in 1862 on Hilton Head Island by Union Army General Ormsby Mitchel. General Mitchel felt that the former slaves should be learning how to live as free people. And for the first time, the freedmen were paid for their labor. They were given lumber on which to build a house. Streets were laid out. And one-quarter acre lots were picked. All of this was on a field that had been part of the Drayton Plantation. They had elected officials, laws addressing such things as community behavior and sanitation. Taxes were collected and a school was built. Compulsory education for all children between ages six and 15 was enforced. Northern missionaries came to teach these schools. This was the first compulsory school laws in South Carolina. There were three praise houses or churches built. There were about 1,500 residents of this town and most of the black population on Hilton Head Island is descended from these 1,500 citizens. The mission of the Mitchelville project is to secure the funds with which to create a living replica of this town, depicting the life and times of the former slaves. This project will require the acquisition of three acres of land that is located in the exact place where the original town was built. We respectfully ask that Mitchelville be included in the Gullah-Geechee Corridor.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110389
Comment Text: We heard a number of people speak to Mitchelville. And I'm here basically to underscore and provide additional support for that effort because that also is an initiative that's coming out of one of our organizations, which is the Hilton Head Island Native Community Association. And we have, as you can see, some people who are very, very enthusiastic and almost zealous about the Mitchelville project. And we're -- it's -- it's a new initiative. And, hopefully, we will be able to move that forward with the help of the Gullah-Geechee Heritage Corridor, as well as some working with the Town

of Hilton Head and the county. Because all of those players are going to have to play an integral part in seeing that project come to fruition.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 110 **Comment Id:** 109505
Comment Text: I would like to propose that this historic corridor be extended just a few miles further so that it could terminate at a place that offered freedom to not only the Gullah/Geechee, but to all enslaved people in the Southeast. I'm sure you're familiar with Gracia Real de Santa Teresa de Mose, better known as Fort Mose, established in 1738 here in St. Augustine by the Spanish. Fort Mose served as the first legally-sanctioned community for free blacks in what is now the United States. More importantly, slaves who could escape bondage and arrive here were given their freedom by the Spanish Crown. Undoubtedly, Gullah/Geechee people were among those who found freedom by fleeing to Fort Mose. Today, largely due to the tireless work of local residents, Fort Mose is part of the Florida State Parks System and features a Visitor Center as well an impressive boardwalk leading to the site of Fort Mose. These greatly enhance the telling of the stories of brave people who eventually found freedom here in St. Augustine.
Organization: St. Augustine Ponte Vedra

Correspondence Id: 114 **Comment Id:** 110347
Comment Text: That the fact about Myrtle Beach being on that map up there, I think that would be an insult to have Myrtle Beach up there instead of Atlantic Beach, Georgetown, they say, because they're just going to cash in, cash in on our culture. You'll see shark teeth with Gullah/Geechee on them and they'll be selling them three for $10. We don't need that. We need Atlantic Beach up there, so don't forget us. And don't forget Georgetown and the segments of the coast that really need to be sites, heritage sites. I'm excited about it.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111333
Comment Text: And to me the Georgetown culture is just as important as the one in McClellanville, Awendaw, Charleston, Beaufort, but sometime we feel as though we're being left out. And I'm quite sure that the people in Georgetown must have felt it when they organized the Commission and it's really split us right up. Because you know they say, oh, they not even low country up here in Georgetown. And one person called me all the way from Beaufort, and they said, you know, Bunny, she said they, this lady was bragging; said they had five Commissioners out of the Beaufort area; that's the first thing. And I think the people in Georgetown felt it because we worked hard. We, some of us we worked hard so that we could be part of this Commission. And I'm still working hard and even though we're not on the Commission but we are still working, and we have so many things that you'd really be surprised that we have in Georgetown.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111385
Comment Text: Actually, I'm glad that people are coming in and they're talking because a lot of times you think of all the history -- We have let people say all of the history is in the Beaufort, or all the history is on the island and you know like Mr. Drayton told me a long time ago, only 10 percent of the Gullah people lived on the Sea Island, okay? And I hope the Commission learned something tonight. And we, you talk about information, this place has never been touched because you're always running down there to the other place.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111390
Comment Text: The Gullah is far as Erngeberg. (Phonetically spelled.)
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110215
Comment Text: We got to take off Myrtle Beach. We got to take it off. We got to put Georgetown and we got to put some other -- well, I am not real certain about this right here but I know that in North Carolina, you all need to be satisfied so when you get in the car and you drive all the way from Jacksonville, North Carolina, to Jacksonville, Florida, you can stop anywhere and find out about your history.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110192
Comment Text: I am from Pender County&. I understand that these are the areas for the corridor but my question then is how about Pender, Columbus -- what is the other...Bladen. Are they also a part of this? Part of it is. None of Pender is up there. Look at Pender. Do you see how it is...Well, see, if you are talking Hampstead, Hampstead is -- in Pender County, you have the east and the west side. You probably have a great amount of people who are Gullah/Geechee background. She mentioned Currie and that is not -- that does not include that area. You are encompassing Hampstead, the east side of Pender County, not the west side. MR. ALLEN: Her question is about the inclusion but also expansion. In the legislature where we are now with you all in the management plan, it says through your conversation as you just did, if we come along or it is brought to our attention other places that are suitable and that could fit into the process, then they can be added so, again, like Mayor Willis said, if no one never got up and said that, that would have never been a part of the public dialogue, okay, so by you saying that now, now that is in the public dialogue and to be transparent about it, south of here it says St. John's County. For those who may not know anything of black history, north of St. Augustine in St. John's County is Fort Mosaic which was a marooned colony that was by people of African descent who traveled -- who traveled from South Carolina not by Highway 17 or Interstate 95 or by the Intracoastal Waterway but they made themselves and journeyed themselves to Fort Mosaic. We realize, just as you pointed out, that should be included. When we were in Florida, that was brought to our table and we understand the process so just as they said that in Florida about this area, what you say here tonight is in that public dialogue of inclusion.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110193
Comment Text: I am from Pender County from the Long Creek community. At at least three of these Meetings, I had mentioned the exclusion of Pender County for the record. I cannot get my people out of Pender and New Hanover County. Pender was created for political reasons. It was a part of New Hanover County until 1885. My grandfather grew rice. We swept my grandmother and my great grandmother's yard with yard brooms so the Gullah/Geechee experience is wide, it is broad and as Ernestine explained, we are people who adapt to where we are so that our experience might not be exactly as people who were enslaved on this -- on Sea Islands. We are unique to where we are but that historical African memory is passed down generationally; always has been. All of us have had grandmothers, grandfathers, who told stories of how it was in the old country or in the old home place or wherever. We have that. It is as valid as any research that anyone outside of our experience has ever compiled. It tells me who I am. It places me in my culture and in my family and in a place so once again, I do not remember you being at that Meeting, the last one I attended, Mayor, but I am asking again that Pender County be included. My family is in Currie. They are in Wilmington but we cannot leave Pender County out if for no other reason than that technically and politically, it would be incorrect. Pender County was New Hanover County until 1885.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110169
Comment Text: And then another suggestion that I have is just expanding the boundaries of the corridor in North Carolina to include more of the counties of Columbus County, because I am from Columbus

County, Bladen County and other counties that are not currently in the corridor but there is a lot of history that can be gathered on Gullah culture that these counties do have in them.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110362
Comment Text: I'm president of the Beaufort County Historical Society. It was started in 1939. We're the oldest association in Beaufort County dedicated to the study and preservation of history. The purpose of our society is for the collection and dissemination of accurate historical data with particular emphasis of those in Beaufort County, the proper marking and preserving of its historic sites, and the study of history in general. I strongly urge that the Mitchelville project be part of the Gullah-Geechee Cultural Heritage Corridor.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 28 **Comment Id:** 98628
Comment Text: Georgetown, SC should be an established site on the Gullah/Geechee Cultural Heritage Corridor.

Correspondence Id: 80 **Comment Id:** 109408
Comment Text: I was also VERY concerned when I saw that there were only three Gullah/Geechee sites in Chatham County, GA. This in no way reflects or comes close to the actual number of sites. I assume a survey of the Corridor was completed to identify sites. This survey needs to be updated and residents and preservationists consulted to assist in identification of additional sites. The first step in preservation is identification and if the sites are not identified, they cannot be preserved.

Correspondence Id: 40 **Comment Id:** 98730
Comment Text: [If] Morris Island became a historic site (42nd Mass. attack)

Correspondence Id: 52 **Comment Id:** 98811
Comment Text: Is there concentration of oral history of natives of Hilton Head, Beaufort, Yemassee areas. Have we interviewed as many 70, 80 & 90 year olds.

Correspondence Id: 37 **Comment Id:** 98698
Comment Text: There are many Gullah people in other parts of Georgia.

Correspondence Id: 78 **Comment Id:** 109398
Comment Text: 1)Management plan should emphasize critical need to preserve adequate sized landscapes as fundamental to success of G/G project; 2)Identify Tibwin Plantation in eastern Charleston County as prime site for one of Corridors hubs.

Correspondence Id: 78 **Comment Id:** 109400
Comment Text: 1)It is critically important to identify the Francis Marion Forest and the barrieer islands of Cape Romain National Wildlife Refuge as key natural resources areas in the corridor; 2)Identify Tibwin Plantation within the Francis Marion National Forest as a prime candidate for one of the main hubs in the corridor.

Correspondence Id: 106 **Comment Id:** 110027
Comment Text: The stereotypical thing got out. Does anybody want to talk about the first black church in North America, you know First Bryan and First African, but what happened, they never got out about the other locations. That's a part of what's going on. When you are looking at some of the maps in some of the areas, folks are pinpointing where certain things were. So that's also one of the things, especially Montgomery, PinPoint, Sandfly wherever you were from.

Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108148
Comment Text: Second question is that we have a population up in Smoaks. A lot of people up there are from my family called the Drains up in Smoaks. A lot of them are actual Gullah. And it's like the whole community has been preserved through, I mean, 50 or 60 years. And is there any way that y'all have resources to go into those communities, to try to get some research done regarding the culture up there?
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108132
Comment Text: There is a lot of history in the city limits of Beaufort that a lot of times is omitted because everybody concentrates just on the Penn Center area, which is very important. Because it was in a place where they were able to record a lot of the history during that time, whereas in the city limits of Beaufort, a lot of that history got kind of passed over. You still have General Robert Smalls and his connections. And then Matthis School itself, where a lot of young people don't know it, know it as TCL, but they don't know the significance of Matthis School.
Commenter: Yemassee Public Meeting Transcript

SO9000 Strategies/Opportunities - Work with federal and/or local governments to preserve important resources; limit development

Correspondence Id: 101 **Comment Id:** 109990
Comment Text: And one way to preserve that -- and in addition to, or in conjunction with, working with the planning and zoning is to look at infrastructure and to consider what we know now, that we may not have known 25 years ago, that sewer, the big pipe sewer, is a sure road to development. And, I mean, to high-density development. And we -- and, also, it's enormously expensive. And especially when you have an area like Awendaw, where you have -- would have to have miles and miles of pipe for very few homes, until those big, huge developments came in. And it's just -- it is -- in this day and age, none of us need to be paying that kind of money, either the taxpayers paying it for people, or the people then having to take on that burden of that monthly sewer bill.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109989
Comment Text: And I would really like to see the Gullah-Geechee Heritage Corridor work diligently to preserve this area between Highway 41 or, you know, however far up you have to go, say, Chandler Road or whatever, Seewee Road, all the way to the Santee River, that we work.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109985
Comment Text: I guess I'll just make it brief and pick up where the lady from Clemson was talking about the, the importance of having these communities, the planning and the zoning, and all that, be -- that these areas be recognized, that the culture, the communities, what we have left that we can preserve. I mean, talking about Remley's Point and having to carve out your little place, and the Snowden community, and the Phillips community that are just crammed up. You know, that's all that's left of a huge area. Well, we do still have -- and, I mean, this whole corridor, we have Myrtle Beach. And -- you know, which is Myrtle Beach, and developed for various reasons and used what they had. And then there's Charleston, wonderful, historic, urban setting. And Mount Pleasant has its own way and wonderful things. And there are some great communities in this area, out -- as you move this way more. I love the Two Mile, the Four Mile, the Six Mile, the Seven Mile. And I spent years of my growing up in Georgetown. And -- but I

didn't ever realize those designations of communities. And, of course, living in Awendaw, we have the 15 Mile and 24 Mile and all those. And I just love that.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109981
Comment Text: One of the things that we have come up with in our research is literally mapping the boundaries of the African-American communities. And it's not us. We have literally asked the community members, What historically was your boundary? What currently is your boundary? We have chosen to give that to both Charleston County and the Town of Mount Pleasant. So at least it's on the radar screen, when planning does occur. There's got to be that same exact kind of thing and level of detail that occurs in each of these communities. Unless these communities are defined for planning purposes, they won't be acknowledged at all. So there's got to be that.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109950
Comment Text: So what we're looking for and hoping for from something in the Gullah-Geechee Corridor is that -- some mechanism to set in place where these communities can be protected, so that they can move into the future, so that people can come to South Carolina, just like they go to Charleston, and as tourists, and see these -- see Charleston, that they can come and visit these communities and see and meet those actual descendants of Africans who were enslaved here in South Carolina.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 29 **Comment Id:** 98633
Comment Text: There needs to be laws/rules that will cause "developers" to leave, as they develop, some or much of "the culture" as possible.

Correspondence Id: 68 **Comment Id:** 109349
Comment Text: To put in place through the federal government laws that would permanently restore, and keep whatever is left of our heritage for generations to come.

Correspondence Id: 80 **Comment Id:** 109405
Comment Text: Providing additional federal protections for the loss of historic resources. Requiring local governments to address the Corridor in their Comprehensive Plans.

Correspondence Id: 25 **Comment Id:** 98608
Comment Text: Some sort of protection by local government, probably by zoning laws, for those areas needing preservation and conservation.

Correspondence Id: 100 **Comment Id:** 107792
Comment Text: We believe that if your Commission is to be successful and it is to fulfill the hopes and dreams of our ancestors, you must ensure that the Gullah families have the support of legislative policies that protect our land from loss to those who are motivated by greed and wealth. Such policies must provide community education, as well as land protection. If we can preserve and if we can sustain the land, we know we will always sustain our family. We ask you to place your major emphasis on land retention as fundamental to our cultural heritage.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109949
Comment Text: So as far as I'm concerned -- and there is a few of us that I work with, we would like to see a system set up where a lot of these communities that are predominantly African-Americans, that were created by those descendants of enslaved Africans, that they get the same protection, just like we

have in the Old Village of Mount Pleasant. Parts of the Old Village of Mount Pleasant is considered an historic district and you cannot do certain things to that part of the community. We would like to see something in that same fashion here in Mount Pleasant. In the County Comprehensive Plan, we were able to get them to do something where you call a special management for areas like Six Mile and Seven Mile.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109980
Comment Text: I want to suggest that when the Management Plan comes out, there is some kind of framework to address working with municipalities, with policy, with development. Because those are the things that are taking out the communities, that unless the exclusionary planning practices are stopped, or at least influenced to be minimized, the communities will not continue. So there's got to be some kind of framework of collaborating and working with the various municipalities. I can't even imagine more than one county or one town working together, let alone three states. MR. ALLEN: Four.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109982
Comment Text: So when I see (inaudible) identified and preserving sites, historical data, it's not only the planning process, but I'm hoping that it will be part of the Management Plan, to make sure that cooperation with state historic preservation offices and collecting data. Because I can tell you, I was astounded when we first proposed this grant in 2007. I said, Well, this culture is so appreciated and the art form is so appreciated, surely all of these properties have been identified and documented in some way. Got to be. And so I was just flabbergasted when I looked at the existing documentation, and there was nothing. How can that be? That's ridiculous. So it just has to be part of the Management Plan, that it gets down to that local level and it works at the state level, to make sure it's a priority at the state historic preservation level, to understand African-American resources and identify them, so it can be planned for and around and respected for what they are.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109986
Comment Text: But what I wanted to say is that we do have, from Highway 41 to the Santee River, we have, like, 24 miles that still have a chance to be preserved, to be not just crammed, you know, the one little area that's crammed up against a bunch of development, but that is natural to the way that it was 100 years ago, 150 years ago, as much as possible.
Commenter: Mount Pleasant Public Meeting Transcript

TH1000 Themes - Comment supports particular themes

Correspondence Id: 66 **Comment Id:** 109326
Comment Text: a) Why it was created. b) Pre-history before the corridor was established. c) Importance of telling the whole story.

Correspondence Id: 12 **Comment Id:** 98422
Comment Text: Georgetown County, SC should remain a keystone as our country's plantations produced the most rice by the largest number of slaves.
Organization: Hobcaw Barony

Correspondence Id: 56 **Comment Id:** 109272
Comment Text: I don't want our culture to be defined by plantation life or by the hardship our people endured. Family and community was our biggest assets. The knowledge and skill our ancestors brought here from Africa: medicine, farming, carpentry, government, and military should be our legacy.

Correspondence Id: 10 **Comment Id:** 97293
Comment Text: [Features] I like the 6 that are briefly described [in the newsletter; however are interpretive themes]. I am not familiar enough to add on.

Correspondence Id: 55 **Comment Id:** 109263
Comment Text: The contributions that the Gullah/Geechee individuals made to the American culture.

Correspondence Id: 3 **Comment Id:** 97257
Comment Text: The key point, in my opinion, is the link to Africa and the area's plantation era roots.
Organization: Coastal Discovery Museum

Correspondence Id: 63 **Comment Id:** 109317
Comment Text: Most important thing - recognition and story of role Gullah/Geechee communities have made in the American story.

Correspondence Id: 64 **Comment Id:** 109324
Comment Text: Its language, history and attachment to the land. Also how we are connected to our motherland (from Africa to America). It's important for our younger generation to know the connections.

Correspondence Id: 67 **Comment Id:** 109332
Comment Text: The history of the people, how it relates to their culture.

Correspondence Id: 62 **Comment Id:** 109310
Comment Text: The cultural heritage is historical yet the Gullah lifestyle is preserved and functional today.

Correspondence Id: 94 **Comment Id:** 109477
Comment Text: Whatever the commission members is good for starters as visitors take it in and develop inquiring minds, themes will expand.

Correspondence Id: 46 **Comment Id:** 98759
Comment Text: So far, what you have listed is sufficient.

Correspondence Id: 4 **Comment Id:** 97264
Comment Text: 1) How it came to be; 2) Contributions of the culture to our country.

TH2000 Themes - Comment does not support particular themes as identified in newsletter #1

Correspondence Id: 56 **Comment Id:** 109272
Comment Text: I don't want our culture to be defined by plantation life or by the hardship our people endured. Family and community was our biggest assets. The knowledge and skill our ancestors brought here from Africa: medicine, farming, carpentry, government, and military should be our legacy.

Correspondence Id: 122 **Comment Id:** 111140
Comment Text: We need an attitude of accommodation to the whole of the people, people that have legitimate criticism. This business of patronizing and talking about the singing and capturing the singing; we're not here to celebrate the plantation lifestyle, at least I'm not here for that. Okay. So I want to be clear I think what has been said by Brother Greg, and this Brother here Modibo, Dr. Kadalie, that we are

talking about the land. We're not talking about artifacts and celebrating and doing dances, as the sister said, and being examples of so forth and so on.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 48 **Comment Id:** 98769
Comment Text: Penn Center the first school for educating freed slaves, please should or maybe added in some way.

TH3000 Themes - Comment provides ideas for potential/new themes; provides potential interpretive information

Correspondence Id: 87 **Comment Id:** 109440
Comment Text: Educational history.

Correspondence Id: 104 **Comment Id:** 108140
Comment Text: I'm always glad when I come and I see other faces here. Because when you talk to people like (inaudible) who came and visited in the black communities back then, when the communities were truly segregated, but he came in and he knew Dr. Eagle and he knew Sherman McTier (ph). He could tell me stories. So I don't limit myself to just black folks when I'm talking about, What you do you remember about Gullah? We have to tell the total story.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108108
Comment Text: Also, maybe not so much in this area, but in the St. Helena area, we are very close to the waterways. So the fishing, the whole fishing industry, the whole culture that comes with it, crabbing, oystering, shrimping, those things have to be preserved for us.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108099
Comment Text: And -- but I'm also -- I was working with the kids with drumming and that sort of stuff. So I'm interested in -- QUEEN QUET: The arts. MR. JONES: -- things of the arts, things for the artists, and the things down here. Like, I'm growing gourds and making gourd instruments and drum instruments and stuff like that.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108142
Comment Text: And I want to encourage Walterboro to talk about your rice. You have a rice motel. You have a rice festival. And so Gullah and rice go together, as you will hear later on.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 56 **Comment Id:** 109268
Comment Text: The plantation life was our hardship not our culture and what part we played in the development of this country. With all the hardship they had families and communities. I would like to see more about the people and their lives. The future generations will understand why our culture is important.

Correspondence Id: 58 **Comment Id:** 109287
Comment Text: Continue with our sweetgrass basket making, to have story telling, and try and find out our original language.

Correspondence Id: 11 **Comment Id:** 98415
Comment Text: 1) G-G language; 2) G-G people's role in creating what are now historic - important parts of the "look" of coastal South Carolina; 3) Reality of slavery and segretation.

Correspondence Id: 12 **Comment Id:** 98420
Comment Text: 1) Learn why/how the culture continued despite the end of rice cultivation and abolition of slavery even earlier. Solution? Task system? Time with peers?; 2) How Gullah culture permeated "southern" culture - Gullah not just in the past, but TODAY.
Organization: Hobcaw Barony

Correspondence Id: 14 **Comment Id:** 98439
Comment Text: Another theme: the cultural arts - baskets, food, storytelling, music, language. Most important: Simply that it exists - these areas aren't all about white-columned plantations.

Correspondence Id: 17 **Comment Id:** 98464
Comment Text: Most important is the cultural heritage corridor is real and not just a tourist attraction. In the 1600s there were breading houses for people because the U.S. needed more people. To educate the public.

Correspondence Id: 17 **Comment Id:** 98465
Comment Text: Truth about the past and the part the government played. Facts about the Native American influence in this area of interest. Keep the publics involved in researching this project.

Correspondence Id: 17 **Comment Id:** 98469
Comment Text: Please research the old churches that are no longer active. Tell their history. Please research Orangeburg County, SC. The towns of Ellorce, Sautee, Hollihill, Bowman. This area has a great deal of history.

Correspondence Id: 100 **Comment Id:** 107829
Comment Text: And they're in here. And if you could give them to the rest of the Commission, I'd appreciate it. It's a DVD that explains a little bit about what we're doing and about McLeod Plantation. McLeod Plantation is one of the most intact sea island plantations on the East Coast. It's been preserved, mainly due to its been encapsulated because Mr. Willie McLeod, who was the owner, or descendant of the owners of the sea island plantation, he loved his land. He wanted to preserve his land. And he only sold the land, part of -- partial pieces of land to keep the other land intact. We have taken up his cross and we want to continue to preserve McLeod Plantation. We want it to educate the generations to come about the history that is so much a part of McLeod Plantation. McLeod Plantation dates back to pre-Columbian. It goes through the Revolutionary War, antebellum, the Civil War, the reconstruction, civil rights and on after that. We've seen it, in my lifetime -- I'm -- I've lived on James Island all my life. And I have seen it go from people working in the fields to the people living in the slave cabins that were free, but yet still working on the plantation, and then seeing all the slave cabins just shut down. And it's really encapsulated in time. What we would like to do is open McLeod Plantation to the public. We would like to ask the Commission to help us educate the public by putting McLeod Plantation on the Gullah-Geechee heritage -- cultural heritage trail.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 10 **Comment Id:** 97292
Comment Text: More details about the Gullah/Geechee people. More bullet points to draw people in = identity with here and now. Contributions of the past created what now? Hook in.

Correspondence Id: 82 **Comment Id:** 109413

Comment Text: The Gullah sophistication and culture! The beauty and spiritual wisdom of the West African traditions as they merged and adapted to the oppression.

Correspondence Id: 1 **Comment Id:** 97244
Comment Text: Why is it important that there be a Gullah/Geechee Corridor? I think the answer to that is the human link. The Gullah/Geechee were a people. As a people they accomplished many great feats. If we focus on their lives, how they lived, how they got here, what they did once they were here, then we will fulfill the purpose of this project. At the end of the day, the most important thing is them. As for the topics, we need to address what Gullah/Geechee culture is. What makes up this culutre (is it the baskets on the highway, a mixture of indigenous religions, rice cultivation techniques, a language) and how does that differ from the slaves working say in Alabama or Mississippi.
Organization: Hampton Plantation State Historic Site

Correspondence Id: 44 **Comment Id:** 98748
Comment Text: What and how it existed and the importance of it as a cultural link for American blacks to African ???

Correspondence Id: 72 **Comment Id:** 109367
Comment Text: The Truth and not a watered down version on the history that had been romanticised for hundreds of years. In your newsletter you list "The quest for freedom". The topic that many people are not aware of and most people that I have encountered have never heard of are the "Black Loyalists and Black Refugees" that were given their freedom or were captured by the British during the American Revolutionary War and the War of 1812 that were relocated to Nova Scotia. Whom many of these former Enslaved Africans, African American Slaves were from the areas along the Gullah Geechee Heritage Corridor. The history presents and interprets the Underground Railroad but rarely gives mention of this early chapter in american history. I am a direct descendent of Black Refugees and possibly Black Loyalists which I never knew that my ancestors were originally from the southern plantations of America and have just learned this history two years ago. I am now 57 years old and am appalled that this history has never been taught. I have full written documentation of my ancestery that I had inherited through my father's estate. There is strong evidence that my ancestors were from Georgia or South Carolina , which I am now researching. My ancestors were the first members of the Africn Baptist Church, Nova Scotia that was founded by David George and the earlier founders such as Boston King and others. Again, I have full written documentation to substantiate this history. My husband and I have a very large collection of Enslaved African and African American history and have recently obtained facilities in which we will house our collection. We are a private entity and want to become involved so that, we may interpret, educate and reach out to the rural communities and public. I gave mention of my history so that this part of history may be told due to the fact that historians, scholars, etc. have skipped a whole chapter of history and it needs to be intrepreted so that there are no voids or gaps in American History. In addition to this history we want to interpret the Gullah Geechee history as well.
Organization: Not Just A Hoe

Correspondence Id: 47 **Comment Id:** 98764
Comment Text: There are cultural links between West African traditions and Gullah/Geechee traditions, both in the historical past and present. We see the evidence of this retention of the connections through time.

Correspondence Id: 47 **Comment Id:** 98765
Comment Text: Material culture and cultural heritage at the local, national and international level.

Correspondence Id: 18 **Comment Id:** 98516

Comment Text: As part of America's history of settlers how we manage to survive with the skills and technique that were handed down and refined.
Organization: Sea Island Foods

Correspondence Id: 48 **Comment Id:** 98770
Comment Text: Penn Center to be the anchor and for once it should become a National Park for the organization future.

Correspondence Id: 91 **Comment Id:** 109465
Comment Text: We [The Coastal Conservation League] believe a wonderful opportunity to express those stories is the current Angel Oak Park. This location has natural and cultural beauty, in a setting near communities of Gullah/Geechee heritage and adjacent to Meeting places during the Civil Rights movement. The League has discussed with the Angel Oak Village developer and Board members of Sea Island Comprehensive Health Care the possibility of turning the Angel Oak Park into an area that tells this rich history, possibly expanding the Park to better achieve this goal. Regardless of whether we are able to expand the area, this Park is visited by many tourists from all over the world, as well as residents every day. It is the perfect location to tell the stories of the Civil Rights movement and the Gullah/Geechee culture and history on Johns and Wadmalaw Islands. We will keep in touch with the Commission as ideas that continue to form become more specific and detailed. The case is compelling to make sure this part of Gullah/Geechee history is not forgotten, and the best possible place for expression of this is Angel Oak Park.
Organization: South Carolina Coastal Conservation League

Correspondence Id: 19 **Comment Id:** 98537
Comment Text: I think the "Religious Theme" should be included because it includes past family life and connects to present day life. It also embraces traditions that have been preserved in families and communities.
Organization: 54th Mass. Regiment

Correspondence Id: 25 **Comment Id:** 98606
Comment Text: African American slaves had an impact and made contributions all over the South. What makes the Gullah unique, what were their particular contributions. If people don't know, they won't care and not only will we all lose but preserving the culture will be that much harder.

Correspondence Id: 25 **Comment Id:** 98610
Comment Text: Have you given any thought to the problem of heirs' property? What about foods introduced into local diet by African Americans, more than the old line about benne wafers and sesame seeds coming from Africa.

Correspondence Id: 81 **Comment Id:** 109409
Comment Text: Farming was at the center of Gullah culture. After slavery, farming was the primary occupation.

Correspondence Id: 31 **Comment Id:** 98655
Comment Text: What is the Gullah/Geechee? No. To learn of the Gullah/Geechee heritage.

Correspondence Id: 31 **Comment Id:** 98656
Comment Text: Who is the Gullah/Geechee? The Gullah heritage. The Gullah/Geechee programs of living also back to ancestors time.

Correspondence Id: 31 **Comment Id:** 98657

Comment Text: Know what's all about up to present from ancestors time.

Correspondence Id: 35 **Comment Id:** 98683
Comment Text: The purpose that is primary to the important part the culture played in American history and increasing an awareness of why we need to protect and preserve land, landmarks and culture.

Correspondence Id: 86 **Comment Id:** 109438
Comment Text: Please include spiritual heritage too. Please act quickly to freeze development of more gated communities pushing out Gullah descendants. Give land to this nation that is rightfully theirs like Indian Nations.

Correspondence Id: 88 **Comment Id:** 109447
Comment Text: Impact of Gullah-Geechee culture on the landscape. Distinctive material culture and other traditional arts of the G-G. Current dynamic cultural traditions of G-G contribute to hybrid nature of Southern culture.

Correspondence Id: 40 **Comment Id:** 98727
Comment Text: The role of the free men during the Civil War and its lasting impact on Sen. Island culture. Penn Center begun.

Correspondence Id: 41 **Comment Id:** 98735
Comment Text: The reason why we were brought to this region, and how we persevered!

Correspondence Id: 61 **Comment Id:** 109305
Comment Text: History and current status.

Correspondence Id: 89 **Comment Id:** 109453
Comment Text: The most important ingredient that sustained the Gullah-Geechee people that gives meaning to the culturel is land ownership and location of the land located adjacent to waterways which will sustain a population.

Correspondence Id: 89 **Comment Id:** 109454
Comment Text: 1) Their land ownership. 2) Becoming more self-reliant through job creation - using their space and cultivating their land for profit. 3) Knowing ancestral history to foster faith and belief in their future.

Correspondence Id: 62 **Comment Id:** 109309
Comment Text: I request the exploration of the Pea Island Life Savers and Richard Etheridge (Keeper) to be included in the Gullah-Geechee Corridor.

Correspondence Id: 62 **Comment Id:** 109311
Comment Text: 1) Craftsmanship; 2) Language; and 3) Religion. The future generations must trace their geneology to Gullah. The archives must create a linkage.

Correspondence Id: 68 **Comment Id:** 109345
Comment Text: About the hardships our ancestors had to endure to survive.

Correspondence Id: 69 **Comment Id:** 109352
Comment Text: Other theme(s): History of black land ownership on the sea islands to inform local government planning agencies and advocacy groups to cultural differences in developing/preserving land.

Correspondence Id: 69 **Comment Id:** 109353
Comment Text: The rich legacy of the importance of education. A physical space (not overrun by junk stores) in which to carry on a strong culture.

Correspondence Id: 21 **Comment Id:** 98584
Comment Text: The topics ignore 20th Century contributions and impacts of the culture. They also don't allow interpretation of current threats. Civil Rights history in the corridor should be included.

Correspondence Id: 22 **Comment Id:** 98591
Comment Text: Gullah people used Marsh Tacky horses for everyday activities such as plowing and correspondence. These horses are descendants of Spanish horses left over 400 years ago. Horses used by Gullah people were/are called Marsh Tackies. There are less than 200 March Tacky horses left today.

Correspondence Id: 24 **Comment Id:** 98602
Comment Text: The impact of our ancestors on the coastal landscape.

Correspondence Id: 23 **Comment Id:** 98597
Comment Text: This category is important in order to correct and go beyond stereotypes of Gullah and Geechee people and culture. To that end, you might consider addressing language development appropriately as well as foodways, and some of the other commonly misperceived elements of Gullah heritage.

Correspondence Id: 26 **Comment Id:** 98613
Comment Text: The enslavement process - isolation - development of the language.

Correspondence Id: 26 **Comment Id:** 98614
Comment Text: Language/culture - encourage historians to study and publish - presentations controlled re: As it was/is.

Correspondence Id: 3 **Comment Id:** 97258
Comment Text: I would recommend that the topic,"impact of ancestors on the coastal landscape" should also be examined in the reverse.....the impact this coastal environment had on the people who called this region home. Why did the Gullah culture survive and persist? HOw did the environment impact their lifestyle -and their livelihoods? I would also recommend that substantial consideration be given to the tools that Gullah/Geechee people used and the skills they needed for their livelihoods: boat building, net making, basket sewing, navigation, understanding of the tides, farming techniques, etc.
Organization: Coastal Discovery Museum

Correspondence Id: 28 **Comment Id:** 98625
Comment Text: What about the structure of the Gullah/Geechee community in terms of a democratic society separate from what the masters "saw" or "believed"?

Correspondence Id: 32 **Comment Id:** 98660
Comment Text: The impact of Gullah/Geechee ancestors on the coastal landscape.

Correspondence Id: 33 **Comment Id:** 98671
Comment Text: That it exists. How easy it would be to visit the sites. And, how interwoven the Gullah/Geechee and European cultures were especially in coastal cities like Charleston and Savannah.

Correspondence Id: 33 **Comment Id:** 98672

Comment Text: 1) Contributions to the economic and cultural life of the area. 2) The speech itself. 3) The impact on the Europeans who interacted with the Gullah people - how the unique accent and cuisine of the area was affected.

Correspondence Id: 34 **Comment Id:** 98676
Comment Text: Include the contributions of past and present artists, authors, poets, artisans, musicians - there are so many.

Correspondence Id: 34 **Comment Id:** 98677
Comment Text: 1) The language patterns. 2) The contributions to Low Country and the general American popular culture. 3) The actual sites where they lived.

Correspondence Id: 64 **Comment Id:** 109323
Comment Text: How we kept our culture intact throughout the years and how we are connected to the motherland.

Correspondence Id: 73 **Comment Id:** 109372
Comment Text: Corn rows as braids for hair; Churches; Families stories.

Correspondence Id: 123 **Comment Id:** 111225
Comment Text: My interest was in how we buried, how people were buried, how the Gullah people were buried, and where they were buried and why were there so many unmarked graves? And I'm interested in the culture of the women. Because we talk about men, but women worked very hard to make sure that everyone got where they needed to go.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111226
Comment Text: You know, can't forget about the drums. You know, the drums have a history from Africa.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111227
Comment Text: One bit of our history that seldom I hear is that all of the Africans who were enslaved did not go North to avoid slavery or for freedom. Some went south. Some swam the Savannah River. And, matter of fact, my great-great-grandfather, Henry Jacobs, left South Carolina to escape slavery into Georgia and found refuge among the Indian community. There's another piece of history that was just unfolding, right across the river.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111228
Comment Text: I heard some of you talk about the Purysburgh or right across the river, Port Wentworth. The city, a few years ago, moved -- were moving from the present downtown -- well, the earlier downtown to the 95/721 corridor. And attempts were made to eliminate the history of those black folk who lived in that area. And they discovered a community, the remnants or the relics of a community, the cemetery, and even the remnants of Eli Whitney's gin just across the river. And when you were mentioning the history of Hardeeville, Petersburg, I'm assuming that the history of Port Wentworth and that community just across the river have -- and this area have very similar backgrounds and stories. And I'm, I'm assuming all of that is a part of the Geechee-Gullah Cultural Heritage Corridor.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111256

Comment Text: I think the people are the most important factor. Just an example if you want to hear the language the flow the rhythm come down Fahm on the first of the month when the elders are going downtown to pay their light bill. Miss Annie May had to pay light bill of $37.12 and she didn't have $.l2 and the lady said she was going to disconnect her. All of sudden Miss Annie's dialect changed from slow pace dialect to fast pace and she began to talk others in the van about the fact how dare she turn me off because don't have $.12. But I didn't understand Miss Annie May, I didn't hear the flow of Geechee because her tone changed. The people you can hear the language. You can hear the flow .You can experience the food ways, the flow ways. When people come to Savannah from somewhere else and they tell me it takes two to three years to get in sync.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111257
Comment Text: So what I'm saying is that that's our most important piece that were losing The elders have flow and the children have flow and when grandma says "where the childlen" and the children laugh our education piece is to stop them from laughing at grandma and let them understand that grandma isn't speaking ebonics. Grandma isn't speaking broken English, She's speak dialect so the people can guide us to everything else They can guide us to the cemeteries They can guide us to ways to celebrate the birth of child as well as how we send people home in home-going.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111234
Comment Text: What would like to add or at least have considered would be the language and the food ways the music. These are the cultural, maybe intangible, elements that are often overlooked because we tend to put our arms around the things we can get our arms around like buildings and cemeteries and things like that. I think that the food ways again the language. There have been some efforts in that.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 109 **Comment Id:** 109500
Comment Text: Greenville Loop Road was an all Black Community (The only church on that road-the children of those that lived there are still members there and although Whites either stole land or it sold they still support the Church.

Correspondence Id: 109 **Comment Id:** 109501
Comment Text: My grandfather who is my adopted father is buried behing this Church Zion Chapel AME and is a Confederate solider and there are two there-he and his nephew-Joe Waganer both soliders of Civil War. No maker there and graves all been ravaged and markers removed or lost but, I know where they are. That whole cemetary and Church should be on historical record. I have all of the information on my father's property-kept good records.

Correspondence Id: 109 **Comment Id:** 109503
Comment Text: Do not forget Black Civil War Veterans-my adopted mother and I never recieved anything. But, I would appreciate the Memorial to my dad who cared for me. He died in Nov. 1963 and I have his Bible. He was 88 when he died.

Correspondence Id: 114 **Comment Id:** 110278
Comment Text: Were there any aspects of farming; you said as was done by our ancestors; that you want to make sure?: Well as they moved into that community they started with rice. But, of course, rice requires a lot of water. And after trying rice for a significant number of years, cotton became a cash crop. And after cotton, tobacco became the cash crop. But, of course, they grew vegetables and other crops, other items to sustain the family. Most of those families were self-sustained. And so we grow essentially the same crops that they did: sweet potatoes and corn, and vegetables. We simply continued the practice

that developed in that community after the Civil War. And this is in a community called Burgess. And it's the Freewoods section of Burgess, which was essentially a black farming community. COMMISSIONER DAISE: How was the naming; do you have the naming of this community?: Yes. It was called Freewoods because at the end of the Civil War -- Now, of course you have to keep in mind the plight we were in as a people. There were 4 million people freed after two-and-a-half centuries of slavery, and freed with no land, no money, no formal educations, no credit; no established relatives to put them up for a while. Simply freed and told: You are free to go. And of course they sort of wandered in the wilderness of freedom for a while. There was a lot of walking after the emancipation, well, not emancipation day, but after we were liberated from those plantations. There was a lot of walking. But there were four, there were three white persons, three white men, who sort of sympathized with the plights of those newly freed slaves. And those three white men made small tracts of lands available to some of the newly freed slaves along the Waccamaw River in an area that the plantation owners didn't consider suitable for farming. It was essentially savannah land. And so they made these small tracts available to some of the newly freed slaves. And the newly freed slaves called it Freewoods, because there was never slavery in that area. There were no plantations there and there was no slavery there, and so they talked about going into that Free Woods, two words, and over the years the two words were joined, but it became the name of that community and we've retained it to this day.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110281
Comment Text: And then I began to, when I was able to, I began to travel to Africa. I did; especially West Africa. Because where in the heck did I get the name Kennedy? It's not an African name. And so I learned from my own. I don't remember teachers telling me anything about this, but I learned from my own digging up roots and stuff and whatever, and traveling when I was able to, that slaves were sold, not in family groups. They were sold as individuals. So husbands, if they were married slaves, husband was sold away from wives, and parents were sold away from children, et cetera, et cetera. And our beginning was tribal. You know we call it neighborhood and family, et cetera, et cetera, but our roots is tribal. And each tribal was like a different group of people; they spoke a different language. So when a father was sold from a family, and sold to another group or whatever, they didn't, they couldn't speak to each other. So they developed a language that they could talk to each other. And the language they developed □- Is my time up? COMMISSIONER DAISE: We want to make sure that in Georgetown County the language is a part of, the importance of the language is a part of the culture. Am I correct?: Yes. I'm very proud of the Gullah language.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110282
Comment Text: What I'd like to talk, or speak very briefly about is what I consider hybrid. My dad was, and my mother was from the town of Georgetown, literally across the street. And like so many other African-Americans during the 20s, 30s, 40s and 50s and perhaps 60s, migrated to the north for better days. So I was raised, along with my siblings in New York City. And what I'd like to talk about is some way of preserving the idioms of the Geechee/ Gullah language. And I say that because I'm in my mid-50s and there are some things that I can just faintly recall about the language, the idioms, the subtleties of Geechee/Gullah, that my dad and my mother used freely in the house. And I say hybrid because he was a stickler for education. But at the same time, in the house he would speak the idioms of Geechee and Gullah. And there were so many of them. Many of them are humorous; some of them are mean-spirited, but I can't remember all of them. COMMISSIONER DAISE: Can you cite some of them?: I tend to remember the ones that are mostly mean-spirited for some reason. But he would say things like dogonaluck (phonetically spelled). And when he would argue with my oldest brother, just some things that I, again, it's too mean-spirited to say in mixed company, but there were so many, literally hundreds and thousands of them.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110283
Comment Text: And I'm an educator as well as a school administrator. The things that I like so much about a great writer, particularly Langston Hughes, because he wrote in dialect. And a lot of this, at 30s, 40s and 50s, I cherish as I work with kids. I was working with a group of kids the other day and we did this story: "Thank You, Ma'am," by Langston Hughes, one of my favorite short stories. And they said Mr. Williams, you're preaching. And I said, well, that's just, that's just our language. That's the spirit of things as we would get into it. What I'd like, and I have friends here in the Georgetown area who tell stories in Gullah or Geechee persuasion. And what I'd like is some sort of way of preserving the idioms that we used to speak. I went to high school here briefly and the term is fufty (phonetically spelled) cent. I broke your behind; things like that, that was new to me because my dad actually frowned on that, but yet he, at the same time, used it. So if there was any way we could find a way to chronicle or generalize a way of preserving some of the idioms that may be unique to this corridor, to this Georgetown area. I'm sure as African-Americans a lot of it is not necessarily unique to this area because Langston Hughes wrote about it and he certainly is not from this area. But I'm sure that there are many, many subtleties of language and expression and idioms that are germane and particular to this particular area. COMMISSIONER DAISE: Bunny Rodrigues told me of one of those expressions. I had never heard of it before. And if I'm correct, it was boodadonk (phonetically spelled). Is that correct? Now, anyone not from Georgetown, do you know what boodadonk means? Not from Georgetown. And I haven't even lived in Georgetown. That's the name for a cutter. A toady frog. Now in McClellanville that was a Goodadonk.--- in McClellanville would be a toad, would be a big toad frog.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110346
Comment Text: I'm piggybacking on what Rodrigues said about who writes history. There is a saying: He who conquers writes the history. So we know what has happened when it comes to my history. My focus and interest in this Gullah/Geechee Corridor is the history of the music. I am a musician and music tells a story of a people. So that is an area that I would be interested in, and I am interested in focusing on doing this study.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110276
Comment Text: Because in the earlier discussion of the panels here, I didn't hear a discussion of farming. And farming, of course, played a huge role in African-American history. And we have developed a living farm museum in Horry County, just across the line from Georgetown County ---
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110277
Comment Text: Shortly after the Civil War, some of the newly freed slaves from plantations in Georgetown County moved into a community called Freewoods, and developed a farming community there. And that community remained a large black farming community until the Civil Rights movements, until the 1970s. And so what we do there today is: essentially replicate the kind of farming that African-Americans did after the Civil War. And really it was for the first century of freedom. For the first century of freedom, farming was the primary occupation of African- Americans. And so we farm as they did with mules and plows and hoes and rakes and what have you. And I spent the day in the field replanting peanuts with the hoes and rakes and what have you. And tomorrow we'll be laying vine tomatoes and peas and what have you, just as the African-Americans in that community did in that area, for the first century of freedom. So I want to make certain that farming is recognized as part of the Gullah/Geechee heritage, because it's what most of us did after the Civil War, after freedom, for the first century of freedom.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110351
Comment Text: Growing up as a little girl, one thing that I did hear from my grand -- my grandmother was 19 years old when she met my grandfather, which was 56. He had eight children with her. Then at the time he died, because he left a baby boy about 6-months old. And then later my grandmother got married to a older man. That's the grandfather that I knew and thought that was my grandfather. His name was Sam Watson. So my father would always send us over to the house to do things for them because that's just the way you used to do back then. And he told me one day, he says, he was trying to tell me something but I couldn't understand. He said, "Gal, go fetch 'em." And I'm trying to figure out what in the God Heaven this man is trying to tell me he want me to do. And he said, "Gal, go fetch 'em." And so just like you talk about the Gullah/Geechee language, it's things like that I did not understand. But what he was trying to tell me: go to get something. But I did not understand the language. So even today, if we was to bring our language back to we never really lost it. We have to come to a dictionary or a definition with it. So we can understand what it is somebody was saying. When I start doing the book and talking to a lot of older people, I hear some of y'all say that we have lost our history. But I am privileged and I am blessed to say we didn't lost at all.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111270
Comment Text: Same people came to these shores from West Africa, helped to develop most of the rice fields. And rice was the first crop. We all know about cotton. But for the first nearly 100 years of plantation life along this coast, it was rice. And then cotton came.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111327
Comment Text: So we've got to remember these stories. And we've got to remember. Now, a long time ago, we all spoke this language. Y'all talked about y'all in Jasper County, y'all ain't that far from Hilton Head, okay? Y'all spoke it, too. Y'all's grandmamas (remarks in Gullah.) And there wasn't no porch, it was a piazza. So y'all come on. Y'all need to -- y'all need to remember that language. I just want to put that plug in there for the language. Because, see, without the language, you know, we're the people. So we are the people that spoke that Gullah-Geechee language and wasn't no broken English. Our people had to create a language. When they were brought from Africa, they came from different parts of Africa. They couldn't communicate on the plantation, so they came up with their own language that they could speak to each other. Okay. So let's not forget that. I'm keeping it alive.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111362
Comment Text: And death and burial practices on a wider scale. I mean we took part as young people on the, you know, it was an honor to take the last breath of a dying person. Why do people cover burials and pick them up? You know what I mean? And put this in a respectful content, not necessarily a hoodoo, voodoo kind of witchcraft, but why do people really do those things? And to show that they are connected to a heritage that is much deeper than just right here. So, thank you so much.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111338
Comment Text: And see, this is our problem: We, the, the, the parents don't know who they are, because they made us all these years ashamed of being Gullah/Geechee, the first language that our ancestors had to use to communicate to help each other. So now we have to make them feel proud, and they are beginning to feel proud. When I go to schools I never says: May I have your attention, please. Everybody, whether they're white, blue, black or green, they are listening to learn about this beautiful culture, about the people who built, really built America.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111339
Comment Text: It's going to be held, Friday we having a down home fish fry at the Gullah Museum on 421 Petigru Drive. And then on Saturday we have a parade with horses. And you know, and this year we explained to the children what the, how the word, "cowboy," came about; cowboys, because they didn't call anybody else, and how we, how we were always the Fellany (phonetically spelled) Tribe, the great horsemen's and whatnot. And then we have other things: the parade. The parade will end up in the park when we have great entertainment. We'll be making grass dolls; that is an art form that we brought here. You know everybody's calling everything Gullah Dolls. No, we only brought one. It was the Dan doll. I have one that I had for 30 years. And then my husband is going to be doing a seminar on rice. And he's studied rice, and he's doing a book. And we having Gullah foods, because a lot of times I go to some of these affairs and you know they got fish and French fries. COMMISSIONER GREEN: You going to have white rice? MS. RODRIGUES:We've got to have the rice. Now the African believe the rice is the foundation of life, and this is why we throw rice when we have a wedding. And then the Africans always said: If that love maybe get a little slow, marriage get a little slow, add a little hot pepper. Now you know we like hot pepper. (Chuckling.) Okay. Because you know you could get married to a Geechee man and he says, "Sister, well, I had macaroni and cheese and I had potato salad, some pasta salad and he had the nerve to tell me: Where rice?" (Chuckling.)Rice is the foundation of life.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110222
Comment Text: I remember the E.E. Broadwells too and I did my Master's thesis at UNC Chapel Hill on the contemporary burial traditions of Gullah/Geechee based on oral history that I did on St. Helena Island and one of the things that was really important to me is that I could bring my faith into that work and that I could bring service into that work and this is that prayer being answered; the fact that I can serve this corridor.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110104
Comment Text: And as people visit the Corridor, then they would be able to understand the stories of Conway people or peoples around Conway: Bucksport, Cochran, and people who came to this area to work in the pulp wood and the turpentine industry.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110117
Comment Text: Ms. Annie Grate. I remember another lady; her name was Parmley, but they were midwives. I don't, seemed like Ms. Annie was one, but I know Ms. Parmley was a midwife. And they used to live, like she said, it was a road. You go behind where Rose Hill Cemetery is; it was a road. And when the lady, young lady would be going into labor, you would have to walk through that long path to get here, then she'd have to come back to the lady that was in labor to have the baby. It wasn't going to the hospital. There was no babies born in the hospitals back then, you know, so I know a lot of bits and pieces but I won't try to put it all together.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110118
Comment Text: Were you aware of any of midwife practices, because that's another intangible kinds of resources that you can identify, parts of, aspects of culture.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110122

Comment Text: Ms. Sarah Lloyd owned a church in my neighborhood so I got to know her for many years. She said that you can look at the umbilical cord and tell how many children the woman was going to have. And that the midwife would tell the woman: You've got four more coming or 10 more or whatever. So one of the things about midwives is: That they would tell the mother things like that. Also, putting the axe under the bed to cut the pain and things like that, a lot of practices like that.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110124
Comment Text: Well, anyway, my mother was a midwife. And I do have the midwife book in my museum, because the midwives were our first healthcare givers. They took care everybody: white, black, blue or green. And also found out the wet nest. Did you know the lady at the big house got nesting babies?
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110127
Comment Text: Well, the midwife is a long story. And you know a lot of people know a lot about midwives, but then some midwives could tell you, also, I had some people in my family. We did something with birth control. Birth control, and we don't want to talk about that. Mind you, there's some families that never had any, ladies never had any children, chirren, (phonetically spelled), because we didn't call it, we never said chirren, (phonetically spelled). We said them chirren, (phonetically spelled) okay. And we never say mammy; we says momma. We say dad. We say dis here. We say nanna, and we say ma dear. We ain't never call her mammy, 'cause you'll get slapped in your face. Well, anyway, we need to start recording some of those things, and it takes money and it takes time. Some families do not want to talk about it. I do know families in Georgetown and Horry County that actually help people practice, not abortion, birth control. And it's been a little secret. We got a lot of little African secret among us. And we need to start remembering and get some families to talk about it. Just like in Georgetown County, over there in Santee area, some families who owned slaves don't want to talk about it. You know like the Harris and the Collins and whatnot, and the Mitchells. So we have so much history. And if your history in this county, I mean in this county, Horry County, it's Georgetown history. And all of it is Gullah/Geechee.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110131
Comment Text: And I also wanted to comment on the midwife. And I don't know anything about midwives, but I do know my mother had nine, well she had 10 pregnancies, nine births, nine living children together, but one child born was stillbirth. And all of us except one, the baby, was delivered by a midwife. And that, my youngest brother was born in 1958, so that kind of tell you that the span from early 40s to early, well mid-50s, over that span, she had a midwife to deliver all of her children. The only drawback to that, unfortunately, I don't think any of us had our birth date recorded correctly.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110137
Comment Text: Anybody else want to just share something that, any kind of games that you played as children? Last night at McClellanville, the old ladies got up and did Little Sally Walker. But they didn't say put your hand on your hip and let your back; they said put your hand on your kimbo. Now that's an African word meaning hip. And it's one of those things that your parents would say: Get your hand off your kimbo. So we have to remember that we also introduced words like okra. You know we call it all the time but -- Wampee.--- that's our word; that's an African word.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110138

Comment Text: What people don't realize, was Williamsburg County was very important in relationship to the indigo culture, because indigo and rice is what made the Carolina Colony. And the knowledge, all the knowledge of rice came from Africa. The knowledge of how to process that indigo that they denied came from an expert Negro dye maker. But in Kingstree, in Williamsburg County, their method for making indigo was not to use an above-ground series of vats. They used in-ground vats. And those in-ground vats were methods brought from Africa and they used, those who were working in the Naval stores or turpentine, tar and pitch, would use that tar to seal those in-ground indigo pits. And from what I understand in reading the history of Williamsburg County, there are a couple of those pits still existing, and we need to look at those pits and try to find those pits that still exist in Williamsburg County, because it is a, without question, something that goes back to the 1700s.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110146
Comment Text: I want to get you to call out some names of dances that we have contributed to the world. Very few people know that the Charleston took the world by storm in the 1920s, and that came from us, The Catfish Road of Charleston and so think of the dances. We're going to call them out so that we can start making a list of the - See, we name our dances. Some people just dance. But our dances have names.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110150
Comment Text: Now, the other thing, if you can just give us some names of dances. I heard the Watusi. The Shag. The Slide. Called the Swing. It was the swing to the shag. The Camel Walk. The Scotch. The Chicken. The Mashed Potatoes. The Jerk. Electric Slide. Hitchhike. The Twist, the Cake Walk. All dances out of these things. The Cha Cha Cha. The Hustle. And one dance now is in the Guinness Book of Records. It came right out of our culture. The Lindy? The Electric Slide. They said it's the longest group dance ever. They said it's been around the longest ever. The Huckle Buck. Hully Gully. The Lindy Hop. The Chicken Back. The Dog. The Alligator. I'll show you some Apache. The Boogie Woogie. Okay. So you get the point; you get the point that you see how many dances came out of this small room.So that's what we are saying. The Belly Dance.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110230
Comment Text: Patricia Robinson I know is a young lady that has a lot of poetry and she can just put poems together just like that. And she has a very unique story to her life, too, having been someone that has been around the beach since very young and some experiences that she got into and then came back; was like lost and then came back. She's a very good writer, a very good poet. So I would like to see some of her poetry there. And anybody else who might have anything. I know Ms. Sherry Suttles, who is one of our council members, has done a history book, a historical book about Atlantic Beach and its people.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110254
Comment Text: Have you ever come to a praise bath? Did y'all seek? Did y'all seek? Do you know anybody that seek down here? Seeking?: Seek religion. Was that a part?: Yes. Oh, yes. Could somebody explain how that was done? : Like you're at revival?: I'm not sure how you get it. Get on your knees and as you lift your hands they pray over here.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110256
Comment Text: The church is actually over 60 years old. It used to be when the church was here, we didn't have church in the summertime. You only had church in the wintertime&the people that in the

church, they had to work during the summer. You had to open your business; that's how you made your money. The church doors were closed in the summertime. The fall of the year we did have a revival. That's whenever everybody got religion again. So we had the mourning bench and you had to go to the mourner's bench. They would pray over you and sing those songs that they were talking about. They would sing them and you had to get up shouting or else you didn't have none. Your parents would tell you, you don't have no religion if you got up without shouting, shedding some tears. That's the way it was. Some people still do that. By shouting, what do you mean?: That meant to claim your religion. The Hallelujah Dance. You had to get up shouting. Because if you didn't get up shouting, the older ladies would tell you: "Chile, you ain't got nothing. You got to go back down tomorrow night." Some people will go down there all five nights of the week and go in the street to the next church and go down the same way. And you still come back and they said you didn't have it. They wouldn't baptize you if wouldn't, you know confessed to that. Now did they have certain women that was designated for that?: Usually the mother, the elder ladies in the church. What did they say to you while you were down there? Did they whisper in your ear things?: Tell you to pray hard, chile. Just believe. And say He's here. You call him up, say He's right there. He can answer you. All you got to do is believe it. They tell you those things so they want you to say it. They sing those songs that Stephanie was talking about. No hymns, no songs out of the book. Just songs, hand clapping songs, hand clapping 'til they shout. Like floodgates. That was one of them. They would sing those songs and they clapped their hands until you either had to get up or the preacher said, I can't confess tonight. And I was just going to sit on the bench; get up, and so if you got converted that night and shouted, but you went to that pastor on Sunday morning. So usually baptism at my church went down to a little, what we called the barpit. It was a little pond down below the church. That's where you baptized at. We didn't have a pool, the pools in the church anywhere at that time. We baptized down at the banks down at the river.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110257
Comment Text: Yes, it was a ceremony. Had to be your pastor, your deacons and your mammas and your daddys and all them people was there. And so you wrapped your head up with a scarf, and you put a white sheet around you. They took you into the water. The pastor was on one side, my side, and your father or your deacon was on the other side. And they prayed to God they took you up in time. They dunk you in that water and you get down in there and so that was the baptism. It's easier to get baptized there than in the ocean. Because you got to wait on the waves in that ocean. But that was in the pond they baptized you. And they would take you all the way down in the water; bring you back up. And when you come back up, a lot of people come back up shocked because you don't know if you gone get drownded (phonetically spelled). That's why you were shouting because you didn't want to say you was going to get drownded (phonetically spelled) down in that water. So they got to come up shouting because the sisters thought you really was converted then, you know. If you went and did something next week or something, you got called to the church.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110258
Comment Text: Were there any songs that were a part of the baptism?: Take Me to the Water. Take Me to the Water to be baptized. Now you do that [sing Take Me to the Water] as they're walking you into the water, down to the water. You're trembling, but you have to go down to get baptized. And so that's the church [Baptist Church]. We didn't sprinkle. We baptized. We immersed in the water. And so we was Baptist. A.M.E. then. A.M.E. will sprinkle, give you a choice. They would sprinkle you. You got a choice of sprinkle, pour, or you can go in the water like the Baptist.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 108 **Comment Id:** 109497

Comment Text: Drain my knowledge now before I am not able to tell you. And, yes we deserve a strong building and it will produce jobs and money in return. I suggest it be placed in the East Wilmington area. Macedonia Church is moving and the old church would be a good building to use and expand. And, look at the street names in that area-they tell a story of the 1898 riots---someone was very smart. Manley Ave.; Montgromery; Henry; etc. These people were involved in riots-remember that was once the outlying area and many of the rioters were forced to these areas: Four Miles; Scotts Hill; Brownstown; Sneads Ferry; Seabreaze and so forth. They bombarded Wilmington for four days. They sent regiments from Va. to fight. So, oh I know the History. And the Holdens and some others were involved and they think we do not know-umm?

Correspondence Id: 116 **Comment Id:** 110415
Comment Text: Going to church, when we was young coming up, you didn't just go up to the preacher and shake your hand and give the preacher your hand and go, you had to get down to that mother's bench and you have to pray. You pray until you fall out. Faint. Then they carry you to a mother so you can seek. They wouldn't let you eat. When you go into seek you had to go it in order in the forest. They put you by yourself and I was the scary one. I was scared what was in the nighttime. You kneel down to a tree by yourself and you pray and pray. You go back home, not to your home, you go back to your seeking mother. When you went to bed, you're gone pray again before you go in your bed. When you wake up you have to tell your dream. Every time you tell that dream, you're getting closer. If you don't come out true, you have to be serious. You know what you mean by serious, when you gone do something, put yourself into it. Every time you come with a good dream, then mother would say, "Well, I think you about finished now." You say, "Finished, mom"? "Yeah, you had a good dream last night. You tell me you've been to that water. Did you put your feet in there? How did it feel? Did it feel despair when you touch it"? She said, well, I think I'll let you go home to your mother. You got to stay with me no longer because you done come true. You have to go home, den you can get something to eat. But long as seeking, and you eat so much you can't dream. So you're gone dream because you're hungry. Them mosquitoes, I seek in the summertime and the mosquito was bad. The thing you ain't supposed to kill them; you supposed to brush them off. I ain't gone lie, I killed some. I guess that's why it take me so long to come true. Because I have to tell them the truth when I get back to my seeking mother. "Did you kill them mosquitoes?" because she seen I had my little messed up with a killin' them, a big one of those fly that make so much noise in your ear? Then the mother would pray with you. After that, when you come back to the revival Meeting, you get down; you kneel down and pray again. Then you go back and, with your mother again. You got to get it right. As long as you didn't find that baby, you ain't coming true. When you find that baby and get ready for fellowship, the mother say you can fellowship. You got with that preacher that Sunday and you walk up there and give the preacher your hand and go with your heart; you're ready to fellowship. That's the way we do the fellowship.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110417
Comment Text: I talked about religion. And in the black community religion played a very, very important part of our heritage. And the church played even a greater part. And the reason I'm saying that is because you would find, even at my age, and I'm, I'm moving; I'm getting there. But 55 years ago I was born at home, in my parents' house, not like going to the hospital and what have you. And it was, I was delivered by midwife, you know, by a midwife. But I'm saying the midwife did, brought the babies into the world. And then they didn't get to report the child's birth until maybe a week or two later when they rode the ferry to go into Charleston. And so now those persons who are perhaps older than my years will have difficulties or there would be some kind of discrepancy in the day they were born according to what their birth certificate is saying and what they are known to be saying. So, it was the church baptismal record that was kept that, you know, or took care of these kinds of errors and what have you. And the family Bible, of course, you know your grandparents wrote down the date.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110405
Comment Text: And I try to help her out and keep her going, but the thing about it: Our language had been held back because even we went to school, Elk Haven, you say like dis a here and dat a yonders, you're speaking bad English. So we couldn't keep it going. Anybody, anybody would say, you said dis here; yeah, that mean this. Today, the present or the future: dis a here and dat a yonder; that's the way we speak.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111140
Comment Text: We need an attitude of accommodation to the whole of the people, people that have legitimate criticism. This business of patronizing and talking about the singing and capturing the singing; we're not here to celebrate the plantation lifestyle, at least I'm not here for that. Okay. So I want to be clear I think what has been said by Brother Greg, and this Brother here Modibo, Dr. Kadalie, that we are talking about the land. We're not talking about artifacts and celebrating and doing dances, as the sister said, and being examples of so forth and so on.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111150
Comment Text: I would like to make this on behalf of the Geechee Council of Georgia. This is the proposed resolution we'd like to have from the commission. Whereas, of the nearly 500,000 captive Africans, who were brutally imported into the U. S. as slaves in the formation of the United States of America, approximately 350,000 were captured from Sierra Leone via Bunce Island at the rate of 6,000 captured slaves per year from 1750 to 1807. These exporter Africans who were known as expert rice growers came to be enslaved in South Carolina and Georgia and elsewhere along what it is now identified as the Gullah/Geechee corridor to and did develop the massive rice plantations in the corridor, primarily via the slave trading enterprises of Henry Laurens, and his descendants, after whom, the counties of Laurens in both Georgia and South Carolina are named. Whereas, the capitol City of Sierra Leone, Freetown, was established by former African slaves of the corridor. And as a result of this barbaric slave exportation, Sierra Leone lost half its population to U.S. slavery in the corridor leaving the country devastated and defenseless against British colonization, and as its sons and daughters were forced to labor for free in the U.S. slave institution as it existed in the corridor to develop the rice plantations, that not only greatly enriched slave-holding planters, but also provided the riches for the British colonies to form a new country, declare independence from the British as the United States of America in 1776. Whereas, the separated Sierra Leonians suffered ongoing colonization in the motherland, and endured the savage and inhumane cruelties of hundreds of years of enslavement in the corridor, the terrible ramifications which are felt to this day and reflected in the fact that Sierra Leone is the poorest country in the world, and the African slave descendants in the U. S. have the greatest percentage of poverty in this country; the Gullah/Geechee Cultural Heritage Corridor Commission, in its capacity as official guardian of the cultural heritage corridor representing more than 1,000,000 Gullah/Geechee of the people corridor declare that Sierra Leone is our homeland, and that the people of Sierra Leone are her Gullah/Geechee people, as the Gullah/Geechee people of the corridor are Sierra Leonians. And finally, this commission declares that all interests and rights of heritage of the Gullah/Geechee in the corridor extend to the people of our homeland Sierra Leone.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111156
Comment Text: Music is very important. It's a part of our culture. Religion is very important because it is universal. Religion is universal. So is music.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 8 **Comment Id:** 97280
Comment Text: Include the indian connection.

Correspondence Id: 8 **Comment Id:** 97281
Comment Text: Language, as well as the local historical prespective on local heroes.

Correspondence Id: 83 **Comment Id:** 109418
Comment Text: Farming the Gullah-Geechee way was not always with just plow and hoe. Tractors and other equipment were put in use, but what was distinctive was the use of natural materials rather than harmful chemicals for fertilizer. This "green"/organic way of farming should be put back into use and preserved by helping small farmers establish and maintain organic farms. Funds are needed for irrigation, nutrient management, and of course labor, as this method is labor-intensive. Developing crop distribution strategies throughout the Gullah Geechee Cultural Heritage Corridor will not only help Gullah-Geechie farmers continue this necessary activity but also help better the health of consumers of their crops in this region. Given that the demand for organically grown crops is increasing, with financial help, the farmers in the Gullah-Geechee Corridor could very well become a center of production serving other parts of the country.
Organization: Ground Up Community Outreach

Correspondence Id: 77 **Comment Id:** 109390
Comment Text: Visitors should be made aware of the contributions to our country by this culture. They should also know/learn the importance of the contributions of other cultures and how it has affected our heritage, who weave, and why we are who we are.

Correspondence Id: 84 **Comment Id:** 109421
Comment Text: I would like to see scholarly papers and seminars inside St. Johns County on Gullah, Geechee and other African American heritage that include the work of Kathy Deagan from the University of Florida. I feel that this would help us link themes not only to the nation's oldest port, but also cement the oppportunities for this Heritage Cooridor to enrich and support the people of St. Johns County. I hope you will expand you public Meetings to St. Johns County just as you are expanding your boundaries. The rich cultural heritage of America is filled with untold stories. I hope you will allow the people and leaders of St. JOhns County to tell theirs along with yours.
Organization: St. Augustine Lighthouse & Museum, Inc

Correspondence Id: 84 **Comment Id:** 109422
Comment Text: The direct link with the Spanish heritage of this area, including the direct interst in the sea that Spain of course felt, but that African American people's also experienced.
Organization: St. Augustine Lighthouse & Museum, Inc

Correspondence Id: 90 **Comment Id:** 109460
Comment Text: I think that the topics listed are really sub-themes that can support a broader, more appealing theme that connects the intangible within Gullah/Geechee culture to the tangibles and that relates to all the visitors' experiences by appealing to universal concepts. The closest to a theme is "The quest for freedom." However, that does not really express the unique and compelling experiences of the Gullah/Geechee people and leaves out an important part of the story. The emergence of the Gullah/Geechee people and their story to the general public over the last 20 years or so.

Correspondence Id: 73 **Comment Id:** 109374
Comment Text: Sweet Grass; Storytelling

Correspondence Id: 75 **Comment Id:** 109381

Comment Text: To know how to do something (Needles & thread) "Quilts".

Correspondence Id: 75 **Comment Id:** 109384
Comment Text: Old stories, education; "Family trarts"(?); churches; Braiding if hair; schools, "Quilts"

Correspondence Id: 76 **Comment Id:** 109386
Comment Text: Practices of Gullah/Geechee people/where these people originated. Because lots of younger generation miss out on their heritage.

Correspondence Id: 60 **Comment Id:** 109299
Comment Text: As much historical, progressive, and present info as possible.

Correspondence Id: 60 **Comment Id:** 109300
Comment Text: Names and positions or titles of significant people as well as their family members' names and what they are doing today (If they agree to this part.)

Correspondence Id: 45 **Comment Id:** 98754
Comment Text: Please give more information on the Sweetgrass Basket Highway.

Correspondence Id: 45 **Comment Id:** 98755
Comment Text: Our landmarks of places where they brought the slaves in and where they were auctioned off.

Correspondence Id: 27 **Comment Id:** 98619
Comment Text: What might be unique about Gullah/Geechee arts, folklore and language in comparison to other areas of these states.

Correspondence Id: 80 **Comment Id:** 109403
Comment Text: Other theme topics to consider are the development of post-slavery settlements in the area, the role of religion in Gullah/Geechee culture, documenting traditional foods and music, how African traditions were interpreted into Gullah/Geechee culture.

Correspondence Id: 74 **Comment Id:** 109376
Comment Text: Arts, Churches; "Families & Close Neat"; Family Trees

Correspondence Id: 39 **Comment Id:** 98707
Comment Text: The most important thing visitors should learn is the contributions that Gullah/Geechee culture has made to our American heritage. We suggest broadening the "Topics for Interpretive Theme Development" to include the impact of Gullah/Geechee ancestors beyond just the "coastal landscape." Also, were there any differences in life style for the Gullah/Geechee people on the coastal plantations than life of the slaves on inland plantations and if so how does that affect their heritage? If there were differences, did they have any impact on the heritage?
Organization: University of South Carolina Beaufort

Correspondence Id: 71 **Comment Id:** 109363
Comment Text: Henry Green lived in the Santee section of Georgetown County. When he left Santee it was because he learned of a new lumber company opening in Conway called Stilley Lumber Co. Henry Green had two sons that were old enough to work at the time, so the three of them obtained jobs and worked at the lumber mill. He later moved the rest of his family to Conway. He chose to settle in a section called Tinkertown. He and his family lived there for many many years until their deaths. Tinkertown is one of the oldest sections of Conway that still is known by its original name. Mr. Tinker

Pertelle owned the most land in that section, therefore they named the section and street after him, as it is still known today. In those days, of course there was no city water so everyone had a well or a pump. Most of the time the water was not safe to drink. The pump owned by my mother Daisy Pinkney (daughter of Henry Green) still stands today in the yard where she lived.

Correspondence Id: 71 **Comment Id:** 109364
Comment Text: During the public Meeting on April 28th, we touched on the topic of midwives during that era. Two midwives that I remember were named Ms. Anna Grice and Ms. Ella Parmley. We also touched on the topic of the Tuberculosis camps. One was located in a section of Conway called Sugar Hill. That camp was under the direction of the WPA-Works Projects Administration, which was created in 1935 and closed in the late 1940s. An employee who worked there as a nurse's aide was my aunt, Ms. Eliza Burgess who was the daughter of Mr. Henry Green whom I mentioned earlier. The night of the public Meeting I failed to mention a popular dance back in that era and that dance was called the Ranky Tank which all the young kids loved to do.

Correspondence Id: 85 **Comment Id:** 109428
Comment Text: All the topics are American history.

Correspondence Id: 86 **Comment Id:** 109434
Comment Text: That visitors learn all of the contributions of culture to the areas designated and inventions, etc.

Correspondence Id: 62 **Comment Id:** 109314
Comment Text: Research descendents of Pea Island Lifesavers for Gullah exp. Research the family descendents of Richard Etheridge and see their connections to the Gullah-Geechee heritage and their family heritage.

Correspondence Id: 98 **Comment Id:** 109484
Comment Text: The history and its importance to the Gullah/Geechee people.

Correspondence Id: 99 **Comment Id:** 109491
Comment Text: Gullah/Geechee people made and continue to make a significant impact on the region despite poor circumstances.

Correspondence Id: 52 **Comment Id:** 98808
Comment Text: 1) How it contributes to the development of S.C., N.C., etc. 2) Oral history, recorded songs/stories/experience of older generation; 50, 60 & 70 year olds, telling their life stories as it relates to the Gullah/Geechee Culture.

Correspondence Id: 50 **Comment Id:** 98796
Comment Text: It should point to the unique contribution it has made in the development of this part of the American architecture.

Correspondence Id: 51 **Comment Id:** 98802
Comment Text: Some focus on outstanding historical personalities who were important in the history of the Corridor.

Correspondence Id: 51 **Comment Id:** 98803
Comment Text: History, personalities, and struggle for freedom.

Correspondence Id: 91 **Comment Id:** 109464

Comment Text: We [The Coastal Conservation League] have been involved with wonderful projects and issues, including the Penn Center, Johns Island Progressive Club, and Sandy Island, and have had the privilege to collaborate with the Gullah/Geechee Sea Island Coalition for nearly a decade. We are excited about the prospect to support the people and places pivotal to Gullah/Geechee history and culture, and to tell their stories to the world. One example is the tremendous history of Johns and Wadmalaw Islands. These areas abounded with plantations and were important for cotton growing, with laborers holding a strong Gullah/Geechee culture in place. Therefore, these areas also played important roles in the struggle for Civil Rights across the South, and practically a century later, fostered local Civil Rights leaders and hosted nationally renowned Civil Rights leaders who all helped move the cause of racial justice forward. Today, those stories are unknown by many island residents, particularly the youth, both black and white.
Organization: South Carolina Coastal Conservation League

Correspondence Id: 35 **Comment Id:** 98684
Comment Text: Who the Gullah/Geechee people are - their story, what they did for our country and how the places along the Corridor that best tell the story.

Correspondence Id: 36 **Comment Id:** 98689
Comment Text: If the Gullah/Geechee folklore, arts, crafts and sweetgrass are most important.

Correspondence Id: 36 **Comment Id:** 98690
Comment Text: Oral traditions, cultural arts, culinary arts, etc. focus should be on contriubtions NOT conflicts.

Correspondence Id: 37 **Comment Id:** 98695
Comment Text: The migration of Gullah people out of the region to other parts of the USA, especially ex-slaves.

Correspondence Id: 70 **Comment Id:** 109358
Comment Text: Pride; importance of the usefulness of the Gullah/Geechee people and their efforts toward the success of the Corridor and its strong impact on the country as a whole.

Correspondence Id: 70 **Comment Id:** 109362
Comment Text: Develop recommendations for books using Gullah/Geechee literature to be introduced in all grade levels. Opportunities for travelers and tourists to baord sailing ships that will take them on a virtual approximation of "the first footfall" experienced by enslaved persons on North American continent. Use Julie Dash's film "Daughters of the Dust" and Toni Morrison's novels as tools to introduce Gullah/Geechee experiences. Compare rice production of Africa and America before and following the Middle Passage.

Correspondence Id: 38 **Comment Id:** 98701
Comment Text: The origin of the Gullah/Geechee communities.

Correspondence Id: 78 **Comment Id:** 109396
Comment Text: The inextricable linkage of Gullah/Geechee corridor projects success to the integrity of large landscapes (ie sweetgrass baskets, vegetables, native vetegation, etc. Adequate preservation of landscape is fundamental to preserving culture.

Correspondence Id: 100 **Comment Id:** 107831
Comment Text: And so as chairman of McLeod, I'm trying to relay that message of almost 800 people, that we would like to ask you, the Commission, to grant our request and put McLeod on this heritage trail.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109955
Comment Text: Right now, I'm working on a project, a very long-term project. Some of you all know about it, deals with the growth and development of African-Methodism in South Carolina, Lowcountry included, obviously. And -- and so that is directly related to the mission of cultural preservation and so on.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109970
Comment Text: But the most recent big push that the Carolina Lowcountry and Atlantic World Program did was to commemorate the bicentenary of the banning of the international slave trade. And the reason why the international slave trade was not touched for 20 years after the signing of the American Constitution was precisely because of some of those same people who had signed and drafted the American Constitution, and who were trustees of the College of Charleston in 1770, namely John Rutledge and the Pinckneys. So we have a history at the College of Charleston which is extremely important in terms of education in America, in terms of the foundation of the very Constitution of the United States of America.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109973
Comment Text: So I would really like to try, if we can, to push that back further, that genealogical research, to try to build up the family trees and then to push, as Michael has always talked about, the 40 percent, the 40 percent of African-Americans who landed here as enslaved people, came to Charleston and then they moved on. And because they moved on and married, that probably means that somewhere in the order of 60 percent of African-Americans can trace their origins back to South Carolina, and probably to Charleston. That's a huge deal.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109974
Comment Text: If we can get everybody to recognize that this is not just a local community, but this is the birth place of African-America, we can start putting Charleston on the map as a place of pilgrimage for all African-Americans. It could be absolutely huge. And the Gullah-Geechee Cultural Heritage Corridor is central to that. And then, if you think about how important that is to the world, because African-American culture is absolutely central to world culture. All right, without African-American culture, there is no soundtrack to the 20th century. There is no jazz, there are no blues, there's no rhythm and blues, there's no ragtime, there's no rock-and-roll, there's no reggae, (inaudible) no rumba, no samba, nothing. It just falls silent. All right. And that's only at one level, not to talk about the actual work that African-Americans put in, in the building of Charleston, in the bricks that were made at brickyards and then shipped across the river and built the houses that all the tourists come to now.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108258
Comment Text: And I want to make sure that the maritime heritage of the Gullah-Geechee people is included in the work here. Because, just like agriculture was so important to this area and to building the wealth of this area, in slavery time as well as in the truck farming time, with all the lettuce and what have you, but also shrimping and oystering. Those were major industries here in Beaufort, in the earlier part of this century. The oyster factories were a major source of income. They were the largest employer of families, and they were mostly African-Americans working in there. There were some other people, too, some Polish immigrants that they brought down from Baltimore. But the people doing a lot of the really hard work were Gullah-Geechee people. And the same with the shrimping. And the shrimping started in the 1920s.

Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108267
Comment Text: What Liz (inaudible) was talking about culture being lost if we lose the land. That's not necessarily true in the sense of we were taken away from our land and brought here to America and other parts of the world, and we still try to maintain through Gullah-Geechee, through communities like ours, intentional community, that we can bring those things from the past and maintain them. I think one of the sisters over here talked about preserving, canning, that type of thing. It shouldn't just be on film. We should maintain those crafts and arts, the quiltmaking, the making of cloth, the canning, preserving, all of those things and pass them on to the children. Because those are things, when Wal-Mart or Piggly Wiggly or Winn Dixie or those markets close, we have to know how to farm. The agriculture, we have to know how to go to the waters, that aquiculture. And if we can't put them in the freezer, how are we going to preserve them? So those crafts, those arts, must be maintained. So the land, as we said, is very important. But we all must remember, I think also, that we go past America. We go -- our history goes beyond America. So we look at part of the area of the corridor that talks about making everything back to where our roots are, and that is our culture will be maintained if you go back to our roots. If you forget your source, a tree without roots cannot last. For the record, Chief Olaitan, head of the Mens Society of the village [Oyotunji African Village]. So the youth part was particularly important to us because some of the things that we talked about here today, maintaining the culture, helping the youth, educating them about their history, about their past, their past that, of course, if we give them those things, they will teach the other children coming behind them.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108167
Comment Text: I guess when we were preparing to come on our journey of public Meetings -- and I think we did inform the Congressman [Clyburn] that we were planning to be here in Colleton County and Walterboro. Through his staff, it was communicated to us that we should, you know, bring some recognition or remembrance or conversation about the air field and its association with the Tuskegee fliers. I know right now there is a monument or such there, because I was at the dedication years ago. I am not sure the area has a historic marker from the state. I'm not sure off the top of my head on that. And I'm not sure the area is on the National Register. I'm not sure about that. But I'm just saying what was said to me, since you didn't say it, that that's important. And that's something that is near and dear to his heart. And, in fact, when I was telling someone today that I was coming here, I said, By the way, those Tuskegee fliers, you know, they trained here. They said, What? We didn't know that. So, again, you all have a jewel in your community that ties into the culture. Even though those guys may have been from Alabama, other parts of the country -- and some of them are Gullah-Geechee people, too. They ate among you all. They danced and partied among you all. And they lived among you all. And so that cultural icon, that cultural link, also is important to the journey. I just want to go on the record, to bring that to you.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 92 **Comment Id:** 109469
Comment Text: History & linking the people to the land. I would contact College of Charleston who owns Dixie Plantation just outside Hollywood SC. The Plantation has only had few owns over the years plus is protected by Conservation easement. Need to link the people to local cematary because this will help fill in the missing parts of the puzzle, plus the church history over time. I learned years ago if the people are force out of an area then the church will die.

Correspondence Id: 100 **Comment Id:** 107757
Comment Text: If you go into our graveyard out there [Wesley United Methodist Church], you would find that although this church was started in 1869, youwill not find anybody that was buried in this churchyard up until 1932 or 1933. The people that belonged to this church was continually being buried at

the plantation graveyards. There are about six graveyards within five miles of this church, that people were being buried, one right across the road, over here at the airport. So about 1933, they started burying people here.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107764
Comment Text: So -- and, Bill I guess, or somebody you were talking about the Progressive Club, come up and do that.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107768
Comment Text: But I sat and talked with an old lady on this road here, and listened to her tell me about why she wanted to vote. And as she kept talking about why she wanted to get her certificate and vote, as she said, Get my document and vote. As she kept talking about it, I realized she was working with an image in her head that was connected to the residues of the Reconstruction governments in South Carolina, when blacks had a majority in the lower house of the legislature. And since then, we've been able to put together in the memories of people a connection between protest activity in the early fifties and a reconstructionist government. That wisdom and that knowledge and that understanding is what we seek as members of the Gullah-Geechee Commission. Some of those people are now dead and gone, but the understandings are not necessarily gone.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107773
Comment Text: Gullah is a land-based culture. It's based on property, not based on how many Lexus and Mercedes you have, how much money you've got in your pocket. It's based on land and how you can provide for your family.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107787
Comment Text: One thing we are going to do, the USDA, in 1939, the Soil Conservation Service started taking aerial photos. They take them every ten years. But they got them dating back to 1939. One thing that's real interesting, I don't know how many of y'all are familiar with Fort Trenholm over here on the airport. It was built back in the Civil War . . . I just finished reading a real interesting book the other day on Morris Island and all, and what was going on with it, and the battles that happened there and Fort Sumter. And it was real interesting because it covered a lot of what happened on James Island and Johns Island and all. But Fort Trenholm was built in the late, mid -- late part of the war. Well, back ten, 12 years ago, the aviation authority started clearing up some land here on the airport. Well, the contractors took the bulldozers and started clearing away part of the trees around Fort Trenholm. Well, we got a hold of some people at the aviation authority and put a stop to it. And on Monday morning -- there was an article in the News and Courier on Sunday. . . I called the boy with the Soil Conservation Service, Dwayne Magnum. . .Because one of things, the contractor and aviation authority, they just wanted to bulldoze the trees so they could get federal money, FAA money, because they wanted to expand the airport. And they wanted to bulldoze the trees and Fort Trenholm, which is part of the history of the island. Well, the contractors and the aviation authority said, Oh, these aren't Civil War hard work. They were built probably in the 1940s, during World War II. They couldn't have been built by hand. They had to be built with draglines and machinery. So Monday morning, I called Dwayne at the Soil Conservation Service and said, How far back do your photos go? He said, 1939. He said, I was thinking about that when I read that article in the paper Sunday and it was quoting you. So I went down and got a picture from 1939. We had a Meeting with the aviation authority and the contractors. I walked in there and put the picture down on the table and said, All right, this picture was taken in 1939. Y'all want to claim that this fort was built with draglines during 1944? That's not true. You got a picture from 1939 showing what it looked like. And you've got to

remember, this was built by hand, by labor, back in the 1860s. So we were able to work on keeping the bulldozers out of the fort and destroying it by these aerial photos.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107791
Comment Text: This evening I [Dwayne Blake] speak to you as a representative of the Blake-Manigault Club of Johns Island, South Carolina, Red Top area. This is an organization of the descendents of Lydia Manigault who was born and raised in slavery. In 1887, Lydia Manigault purchased 25 acres of land in the Red Top area for $400. Eight generations later, we have organized to honor her legacy, preserve our heritage and perpetuate our family. Before her death, she made sure that her children and her grandchildren understood her wishes: To preserve the family by preserving the land. Her mandate to them was: Never cut the land. It is for the unborn generations. The Blake-Manigault Club represents the owners of 44.5 acres of land in Red Top. And, as owners, we would like to address this Commission. We want you to understand that we realize our heritage is much more than an expanse of land. Our heritage is encompassed in values and social practices that have sustained our family for over 120 years. These are the values that led Lydia Manigault to work so hard in slavery without compensation and in limited freedom with little compensation. These are the values that led Lydia Manigault to give us such a firm foundation for our family. The land itself is an economic base for our family's unity and mutual support. In our Meetings, as a family club, and other gatherings, we have sought to specify and understand the values and customs that help us to remain united as a family and point toward the future we wish to sustain. These are just some of the values and customs: Number one, faith, church, family, land, community, education, work.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107804
Comment Text: But the reason why I'm [Mr. Jenkins, son of Esau Jenkins] here today, we are trying to look at the Progressive Club, as it is, tell you how it got started, and why we feel so dear about it. Back in 1943, or in that area, there was a young man on this island got shot for a dog by a white man. And he was not from the island, but he was -- bought a piece of land on the island and was living on the island. And when he -- when this young man got shot, my father and some of the people were selling on the market in Charleston. And when word got that he got shot on the, on the truck -- it was a truck, not a bus, they then went to the hospital and tried to help by giving blood. It didn't kill him, but they shot him in the stomach with a shotgun. So my father got some people together. And he and a gentleman from New York said, We need to do something. We are not animals, that people -- anyone can come out there and shoot us and nothing happen. So they went to find an attorney to help them. And that went on and on and on, you know like they do, just keep putting it off. So what they did, they formed the club and they called it the Progressive Club.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107811
Comment Text: But I came out here tonight because my thing is that one of the things that we don't talk about that much is education. I believe someone was talking about it just now, about how they educated themselves to be able -- Mr. Jenkins -- educated themselves so that they could register. One of the things that a lot of people don't understand is that during slavery, we weren't allowed to be educated. And we've only been in the educational arena for about 150 years. But a lot of the schools that we had back during that time, especially in Mount Pleasant, have been destroyed. The only ones that are left now in Mount Pleasant are the ones that were built in the fifties. And I don't know if you were listening to the news recently about the school board putting Laing Middle School up for sale. That was my high school. We're trying to save Jennie Moore Elementary. And one of the reasons we want to save it is because we feel we don't have a location in Mount Pleasant where we can save all this history or either educate our children of all this history. And we feel if we have Jennie Moore Elementary, we can do that. But the problem we

have is that the school board is planning to sell Lange, they're planning to tear down Jennie Moore, to build a new school. We don't have any problems with new schools, but we would not like to see that school just torn down. Because just as we're talking here today about buildings that were built back in the 1600s, 1700s, 1800s, in the year 2020, if we were to save Jennie Moore today, that would be a real old school that we could talk about, where the descendants of Africans were able to attend. And this was during that time when we had separate but equal, in order to keep schools segregated. So that was one of the main things about the school that will be destroyed.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108143
Comment Text: And we have also the good fortune that our first lady, first lady Michelle Obama, her lineage is out of this corridor and this gathering. And so we have those eyes that are on here as well.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108104
Comment Text: That would be great, during Black History Month, for these schools to plan programs, where we can get some of our families or African-Americans to come in and talk about the things that we could share with them. For instance, seeing a deed from 1866, I think that's amazing.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108110
Comment Text: And we should also encourage the arts. Like, you were talking about all kinds of arts, quiltmaking, basketweaving, even canning. We have someone here there's an expert at canning. There's people up North that really want this kind of stuff. And we need to find a way, an avenue to promote all of that and even encourage more roadside stands, where you bring your watermelons from our land, and your greens, your collard greens, and your peaches and show it on the roadside, so as -- as visitors pass through, they love to stop by these cute little stands. Or even little -- I think something is really picking up over in our area, little, little dolls, called Gullah dolls. They're actually little black dolls with the old-fashioned skirts and things that we dressed in. They are really becoming very, very popular. I've developed some postcards, showing true Gullah people on the postcards. I'll just show it to you, when I get finished. I've got a Gullah booklet. I've developed some things, songs and presentations. We want our people to really reach out and, and bring back those things, bring back the songs, even some of the shouting that we used to do.
Commenter: Yemassee Public Meeting Transcript

TH4000 Themes - Comment identifies tools/resources for interpretation/education

Correspondence Id: 105 **Comment Id:** 110011
Comment Text: One of the people we had asked to be with us tonight who was not able to be here is working on the history of the neighborhoods on the east side of the river, but there are other people - Mrs. Mary Jameson (phonetic) couldn't be here&
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110005
Comment Text: JAY BAKER: I was Ween's understudy photography mission. We got □ (?) Life Insurance Company, it was the first insurance company in the state. &If I can help you with getting the collection I'll be glad to, because I am African ME at Mount Zion community downtown. My father built the church and my family has the oldest black funeral home that was established in the state of Florida, which was G.M. Baker. We have some of that collection if you need it.

Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110002
Comment Text: A photographer most of us here know Ween (phonetic). Mr. Ween's collection is not located in Jacksonville and if there's some kind of way to get copies because it tells the story of Jacksonville, but that collection is in the Fulton county Library in Atlanta.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 109996
Comment Text: I was raised in Baldwin, FL and for the last five years I've been trying to document the African-American history in that community. It was tied very close to the railroad and then it's also tied to the Civil War and I tell the story that if anybody saw the movie Glory&It stopped in Sumpter&But there were two colored troops that came on the station at Baldwin and they took up the tracks that stopped the Conferderates from coming up to Jacksonville.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108119
Comment Text: And just to add to your list of literature, in my book, Gawd Dun Smile Pun We: Beaufort, as well as St. Helena, I do write about Coffman.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110385
Comment Text: &there's also another problem we have, our kids not knowing who they are. Our kids are not identified as Gullah-Geechee, not even something from the Lowcountry. You ask them their family, they really don't know who some of their family is. I would really like to see the corridor also help the family tree, families get together and find their family tree. Because so many does not know their family tree. And I think that is very sad. I sit with my mom, who is 86 years old. I'm the author of two cookbooks. But in my cookbook, I talk about stories. Because I could not have written these books without the stories that I grew up with, how they -- how we planted the seeds and grew them and farmed and everything.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110372
Comment Text: My grandmother is from Spring Island. All the stories that she used to tell was very exciting to me. But I couldn't understand what she was saying when she used to come visit us. I thought she was from a different, not planet, but from a different country, because we couldn't understand it. But she was always saying she was Geechee. So I never heard the word Gullah till maybe about five years ago because my grandmother said she was Geechee. And that was a word that we really -- that stuck in my mind. And I really wanted to know more about her heritage, so I really started studying it a lot. We have a book that's getting ready to come out. We're working, along with Spring Island, called the Hand-Me-Down Gullah, because our relatives hand us down stories. And as Ms. Bush was saying, we're working with Penn Center, with Dr. McKenzie. And it's called, Tell Me Your Stories. And the young people will be coming together and they will be interviewing the older people, to find out what it was like in Bluffton many years ago. So we are incorporating the young people. And I think that's where we're really going to start and keep this going, bring in the young people. So that is our goal, to bring in the young people. They will be doing the interview.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 77 **Comment Id:** 109393

Comment Text: Suggestion: Provide seniors with cassette recorders to use and record history as they recall it. Sometimes it's difficult to remember information in this impromptu format. Also, I would like to suggest you interview Mrs. Chaney Adams and Mrs. Annie Henry.

Correspondence Id: 76 **Comment Id:** 109388
Comment Text: That the story be told by Gullah Geechee people themselves

Correspondence Id: 22 **Comment Id:** 98594
Comment Text: More information on Marsh Tackies can be found on www.marshtacky.org.

Correspondence Id: 106 **Comment Id:** 110074
Comment Text: As much as I possibly can [when working in the school system], I try to weave history, you know, and the culture, and the comments I get over and over again is that one, the students will say I never heard this before. I talk about the history of Savannah as much as I know. I talk about history of Georgia and the Carolina as much as I know, and I connect that to African history, you know, and they'll say I never knew. I, you know, am a tour guide. I formerly worked at the Owens-Thomas House. It is one of the only sites in Savannah that the slave quarters and the service basement is up for view, and most of the educators and the students know nothing about it and they study Georgia history. And here Georgia history is just sitting right downtown and they know nothing. The teachers don't know anything about it. So by purpose, I would just say a lot times when we're doing a schedule, you know, I'm working at the Owens-Thomas House that day. What's the Owens-Thomas House? So that's my opportunity to tell them what it is, you know. So, you know, blow-by-blow it just comes back. It just bounces back. She's working at the Owens-Thomas House, even though they haven't been there, they know what it is. So we've got to find some viable ways of weaving education in this, in terms of the youngsters coming up. They don't know these stories, so we got to find ways.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110025
Comment Text: And again, I echo the fact that I think that Brother Jamal [Commissioner Touré], whom I've never known anyone knows the history better, and I'm pretty smart myself in that sense. I think that we should have him as a commissioner and that the commission should have been here fully represented.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107787
Comment Text: One thing we are going to do, the USDA, in 1939, the Soil Conservation Service started taking aerial photos. They take them every ten years. But they got them dating back to 1939. One thing that's real interesting, I don't know how many of y'all are familiar with Fort Trenholm over here on the airport. It was built back in the Civil War . . . I just finished reading a real interesting book the other day on Morris Island and all, and what was going on with it, and the battles that happened there and Fort Sumter. And it was real interesting because it covered a lot of what happened on James Island and Johns Island and all. But Fort Trenholm was built in the late, mid -- late part of the war. Well, back ten, 12 years ago, the aviation authority started clearing up some land here on the airport. Well, the contractors took the bulldozers and started clearing away part of the trees around Fort Trenholm. Well, we got a hold of some people at the aviation authority and put a stop to it. And on Monday morning -- there was an article in the News and Courier on Sunday. . . I called the boy with the Soil Conservation Service, Dwayne Magnum. . .Because one of things, the contractor and aviation authority, they just wanted to bulldoze the trees so they could get federal money, FAA money, because they wanted to expand the airport. And they wanted to bulldoze the trees and Fort Trenholm, which is part of the history of the island. Well, the contractors and the aviation authority said, Oh, these aren't Civil War hard work. They were built probably in the 1940s, during World War II. They couldn't have been built by hand. They had to be built with draglines and machinery. So Monday morning, I called Dwayne at the Soil Conservation Service and said, How far

back do your photos go? He said, 1939. He said, I was thinking about that when I read that article in the paper Sunday and it was quoting you. So I went down and got a picture from 1939. We had a Meeting with the aviation authority and the contractors. I walked in there and put the picture down on the table and said, All right, this picture was taken in 1939. Y'all want to claim that this fort was built with draglines during 1944? That's not true. You got a picture from 1939 showing what it looked like. And you've got to remember, this was built by hand, by labor, back in the 1860s. So we were able to work on keeping the bulldozers out of the fort and destroying it by these aerial photos.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107788
Comment Text: The only thing we're going to do is go down and get the 1939 photos, which will still show some of the houses on our place. Mama and daddy got married in 1953, I think it was. And mama said there were still people living on our place in the 1950s. Up to the late fifties, they were still burying people in the graveyard on our place. And we know where the graveyard is and would love to do some work to protect it with easements or something. That's one thing we've been talking about doing for years. But we want to get the 1939 aerial photographs and mark where the houses were and then get Bill and some of the other people who grew up on our place, and were sent home when they were young on our place, although Bill was not very young in 1939. I don't even think he was born yet. COMMISSIONER SAUNDERS: Be kind. MR. LEGARE: I'm being kind to him tonight because he says I always tease him about being old. But we're going to get some of the old people and let them show us, point out, this is so-and-so's house, and this is so-and-so's house, and who lived there and all. And that's one thing I think would be a very interesting thing, not just for my family and the families that lived there on our place, but for the entire community.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110087
Comment Text: I have - have a book about -- predating my father's family and -- it's blue book. It's called The Frink Family. He was the first -- he was captain of pogy boat. Since the l940's but the Coast Guard required them to have license in '73 have his license here and also an acknowledgment from the Government that he was confidential observer in the second World War and had to go -- so his --his license -- it was requirement in '73. But his license allowed him to bring boat from Maine all the way around to port off of Texas and he used to take them through the Intracoastal Waterway. Also we had three fish mills there in Old Town, one was Quinn, one was Corbett and one was Smith's. Smith had plants all over North America and South America, even in Peru.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110124
Comment Text: Well, anyway, my mother was a midwife. And I do have the midwife book in my museum, because the midwives were our first healthcare givers. They took care everybody: white, black, blue or green. And also found out the wet nest. Did you know the lady at the big house got nesting babies?
Commenter: Conway Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110230
Comment Text: Patricia Robinson I know is a young lady that has a lot of poetry and she can just put poems together just like that. And she has a very unique story to her life, too, having been someone that has been around the beach since very young and some experiences that she got into and then came back; was like lost and then came back. She's a very good writer, a very good poet. So I would like to see some of her poetry there. And anybody else who might have anything. I know Ms. Sherry Suttles, who is one of our council members, has done a history book, a historical book about Atlantic Beach and its people.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110259
Comment Text: Author Sherry Suttles is in the audience, her new book is entitled: "Images of America Atlantic Beach." MS. SUTTLES: A lot of people tell me: Well, there's no Gullah/Geechee culture in Atlantic Beach. I tell them what Veronica Gerald told me: If it's black folk from Africa it's Gullah/Geechee. We just have attributed this southern eastern coast for the purposes of the heritage, and to trace the original folks that came off the boat. There certainly is Gullah/Geechee culture in Atlantic Beach. It surprised me when I went to doing the book, some phrases here that were attributed to people that I have met here. I just left the home of Tina Lewis Hills. She allowed me to use her family to use these words like sot, somebody sot down and wot, w-o-t; that means what is. It took me years of living here from 2000 to 2008, to understand what they were saying, let alone what they meant. There is a language here. There is certainly the church. I didn't join but I attended the Atlantic Beach Missionary Church for many years. There is a beautiful singing that goes on in Atlantic Beach today that is the hand and clap response that I know you talked about, that are the old hymns, and it doesn't necessarily follow the book. It's how you feel, like a Charlene or a Dot Floyd. There's a lot of roots in the history here. That fishing scene was very moving to me when I decided to do this. But since I missed all the good 'ole days they're talking about and it really frosts me that I didn't know Atlantic Beach existed, let alone have this wonderful culture. When I found out that it did, I became immersed totally in it. I spent a lot of days and nights traveling between Charlotte. Now I'm up here from Florida. There were a lot of things that I would find out slowly. It's not written anywhere. Nobody talks about it, so you have to do the research. One of the first pictures that was given to me in my pursuit of photos was that picture right there. I just hugged Linwood Lewis for loaning it to us, and I still have it six years later. And when I told him, he told me, you want this picture back? He goes, no, you keep it; it's been with you. His mom had just died and so I did feel good about taking it and keeping it. What it means to me, there's so much about Atlantic Beach that a lot of people don't know.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110260
Comment Text: [Author Sherry Suttles:] Everybody knows about the dancing and the food and the music; that's the part I don't, I missed, not partaking of. But this fisherman scene goes on today, once again. There are men that go out with their nets on the wee hours of the night and fish, the black men. When the publisher said to me, "What are you going to put on the cover?" I said, "Well, you've got to put these souvenir photos. Everybody knows them, and Alice has got a ton of them at her house. I call them the girly pictures. They have this Atlantic Beach welcomes you. We love Atlantic Beach in the back of 'em. That's what makes this book unique. There's no book that I've seen that has those pictures, those 25 pictures you talked about." They said "No, we're looking for the landscape." Well, there is no landscape. There's the ocean. Everybody can see that. But they picked the picture that I find to be the most important picture about Atlantic Beach, because back in the day the fishing was the source of food for people. There were the huge, big turtles that came out and laid the eggs. You don't see those anymore. But this was the camaraderie of the men. Those pictures, that particular picture, Linwood believes, are pictures of his father, Jim Lewis, who did a lot of the building in this community, and some of his friends and family members. So now you have, literally, he's one in his fifties, that generation carrying on tradition. So unlike the dancing and all, which we don't have any more, except for Bike Week, the fishing goes on. It goes on. So I thought that was important to convey to this book, that there is still at least one aspect of the beach that carries on to this day. And it's a peaceful sign. It's a working, people worked with that fish. They sold; they made money. So it has a lot of different purposes, not just recreational. And you'll see Mr. Dixon out there. He's darn near 90-years old. Ms. Parker, where's she, Mel Parker? She's his fishing buddy. And you see them casting; I don't fish. So this book is dedicated to my dad and mom. And my dad used to take us; we were little girls, but we made too much noise for him. And we scared the fish off, so I never learned. And then my mother picked it up when we went away to college. And so she loved fishing

and left me a legacy of some small, little fish to fry, the day she died, very suddenly. So I have a fondness for that picture in this community, and I, too, hope that it's preserved.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110262
Comment Text: In your research did you come across the doctors? I understand there was some doctors that actually founded the community?: MS. SUTTLES: Yes. This is another thing that's so important to me about having written this book. When I got here there was, I call it the myth, that somebody gave land to a black guy, named George Tyson. The other myth was: Some doctors from North Carolina came and took it over from him. He lost it. He was in financial trouble. So they gave all the credit of this beach to the doctors. When I did the research, this man, George W. Tyson from Conway, was not given anything. He paid for it. There are copies of his deed in here. He held on to it for many years. From 1934, heart of Depression, to 1941; he bought the second tract. In '43, I'm not sure what happened. He either sold it to these doctors because he was going belly up, or he went belly up. They did buy Seabrook. He was a PhD. People think that just some ragamuffins or something came along and took this beach. These were very learned people. His uncle, Dr. Cooper, was a medical doctor. The Callies was a medical doctor. The doctors did save the beach, but George Tyson had already developed it. He was a laundrymat cleaners owner. His wife was a seamstress. They made good money and they came up here and purchased this land. When I went to the cemetery where those two people are born [buried], I near about cried. They're buried right here in Conway, in Rose Hill, and it's all covered up. Moss, you could hardly see the stone. I consider these two people saints. They did something unheard of in the 1930s, to come up in here and buy this land and preserve it for black people. And all they get is: Well, they lost it, and the doctors is what really ran □- No, they had 9 years before the doctors.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110263
Comment Text: AUDIENCE MEMBER to MS. SUTTLES: My other question is: There's no memory of those guys anywhere other than --- I guess in your book?: Yes. We have recorded their backgrounds, their families. This book is a pictorial history. The amount of information is so slim to none, considering I wrote 125-page manuscript. One day the people tell me that will get written. This is not going to tell you everything about the history that we have. We have, on file, the historical society, everything that we could find about Dr. Gordon and Dr. Kelly. I have to tell you, Rosa, I asked her one day: Why are you keeping all these obituaries for? She's got hundreds of obituaries and that's where the information is. That's how you can find out who lives here; who belonged here; people I never heard of: the Hemingways. Alice Graham has a lot of photos, too, and a lot of people have tried to capture this history. We now know that those were three very important contributors to this community, and they did what they could do 'til about '53, about 13 years. Then there's some never, never land. I don't know what happened there. And then it got incorporated as a city.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 108 **Comment Id:** 109496
Comment Text: We have a deep History here. . . Actually this should be extended to Va. line. There are many places of interest but, it would take me days to show you walking or riding. I did know where the Brown School Buildings where-one was just torn down by my "dumb husband". The Sears Roebuck schools. Ivanhoe, Currie, Buckhead, Southport; Airlie; Wrightsville Sound not beach. The Churches should be cataloged. I have a storage full of stuff. And I will not give it to anybody or any place unsafe. In vision I saw St. Stephen in danger of fire. So, no I will put it in a safe place and not UNC-W. They have books on 1898 but, it is kept under wraps. They do not want the truth known by those who paid big bucks to the University and their families were involved so they try to destroy and records or artifacts. I have some things but, some things destroyed due to the circumstances of what happened to me and my family by the same people.

Correspondence Id: 108 **Comment Id:** 109497
Comment Text: Drain my knowledge now before I am not able to tell you. And, yes we deserve a strong building and it will produce jobs and money in return. I suggest it be placed in the East Wilmington area. Macedonia Church is moving and the old church would be a good building to use and expand. And, look at the street names in that area-they tell a story of the 1898 riots---someone was very smart. Manley Ave.; Montgromery; Henry; etc. These people were involved in riots-remember that was once the outlying area and many of the rioters were forced to these areas: Four Miles; Scotts Hill; Brownstown; Sneads Ferry; Seabreaze and so forth. They bombarded Wilmington for four days. They sent regiments from Va. to fight. So, oh I know the History. And the Holdens and some others were involved and they think we do not know-umm?

Correspondence Id: 124 **Comment Id:** 111252
Comment Text: &I commend the black tour operators here in the City of Savannah. Johnny Brown, who is sitting behind me. We were talking about telling our story. He's been telling the story here in Savannah for very long time. And single out you know others who are here, I commend Jamal Toure on his venture and I just got to hear Pat Gunn tonight talk about that history across the river.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 109 **Comment Id:** 109499
Comment Text: My family has been here since the 1700's. All sides. I gave a list to a professor from UNC-W and I forgot a couple of last names. But, if you talk to her give here these last names to add to the list in case I did not put them on the list or something: Santana; Spears; Jenkins; Ballard; Freeman; Smith; Boykins; Hersey; Hussey; Whiters;Williams; Boyd; Lillington; Jenkins; Morgan; Sharpless; Dunston; Royal; Morse; Fales; Wheeler; Wagner;Nixon

Correspondence Id: 109 **Comment Id:** 109500
Comment Text: Greenville Loop Road was an all Black Community (The only church on that road-the children of those that lived there are still members there and although Whites either stole land or it sold they still support the Church.

Correspondence Id: 114 **Comment Id:** 110353
Comment Text: Ron [Commissioner Daise], can you, there's somebody here that I think we need to recognize, and that's Cynthia Forshee, who is responsible for putting together and doing the research and whatnot for the Gullah Resource Book.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111285
Comment Text: But I've done a lot of research on the old rice fields. We still have a number of them in Jasper County, in particular at the Turnbridge Plantation, which was also growing Carolina gold, which was very important as to the African-American -- this community. Matter of fact, I wrote a book on that and I have got a lot of the recipes.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111321
Comment Text: I just was thinking that, sitting there, that as we gather information with this Commission, that we look at the authors or the writers that have written about the Gullah and the Geechee culture. And when I'm thinking, you're bringing me to remember the late Deacon Proctor Bright, who wrote -- COMMISSIONER CAMPBELL: Beautiful stories. AUDIENCE MEMBER: -- many beautiful stories. I think the name of the book that he published was Whistle With The Wind. It was a beautiful book. And stories like that, many short stories like that, really brings to light the Gullah culture. And I

think that is something that all of us could benefit from, by, you know, if we just collect that type from the many different authors that have written in that style.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111328
Comment Text: Got to put a plug in for the language in Jasper County. Dr. Campbell, I know you wrote quite a few books. But the author -- one of the authors of the Gullah-Geechee Bible is from Jasper County. COMMISSIONER CAMPBELL: Irving Green. MR. GARDNER: Irving Green [from Gillisonville]. So we have someone that's very valuable.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111329
Comment Text: We had invited Irving's [Mr. Green] sister, Vernetta supposed to have been here tonight. She is also a Gullah speaker and helped us to put the Bible into Gullah.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111295
Comment Text: I want to say a little something about oral history, a little something about oral history. Me and one of your commissioners, Mrs. Althea Sumpter that's out of Georgia, we did the oral history project from the Coosawhatchie Community Center, from their seniors. That was done when I was working with the county, maybe about four or five years ago.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111325
Comment Text: There are two items that I haven't heard discussed among you. One is the language and the other is the Marsh Tacky horse. Do you know that Jasper County probably has the largest collection of Marsh Tackies anywhere, than anywhere along the Gullah Corridor? Mr. David Lauder has been preserving the Marsh Tacky horse. And so you are rich with the Marsh Tacky. I don't know about the language. DR. BOSTICK: We don't have that over here. It's in Beaufort.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111357
Comment Text: But stories, my dad is only 65, 66. The stories that he has told us about being baptized in Black River; I was told there's a lot of heritage out in that area. A lot of it I can't talk on, you know, but there's just a lot of heritage out in that rural area, like you said. MS. RODRIGUES: There sure is. MS. PRYOR: And a lot of older people out there that, you know, would probably be willing to give account and stories about what they know. I think that Choppee High should be a really historic place. It's a, it's a former school that's now closed down, but at one time that was a all black school and there wasn't too many of them left. They have now integrated. It's not all black anymore but, and it's a different name.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111358
Comment Text: And just to reiterate what my wife said, probably like she said, the Black River is like the only like place that I know. But like my grandmother is still alive. I'll give you her phone number. She could tell you a lot more than I can. But down in that area: Dunbar, Leeds Creek, Oakland, the Brown's Ferry area, areas of that nature --- MS. RODRIGUES: That's right. MR. PRYOR: --- there were black beaches. MS. RODRIGUES: Deep history. MR. PRYOR: I remember they used to do a lot of tobacco. I cropped tobacco when I was younger and stuff of that nature. But as far as like the real history, I don't know. I just came to like to get more information on it, but in that area a lot, there's a lot more heritage, also. So I'll give the information to them. You'll probably have to go to them because they probably can't

travel and stuff like that so that's where a lot of them are at. MS. RODRIGUES: You have to take it to them. That's our culture ---
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111363
Comment Text: We did mention McKenzie Beach in the Resource Study and the day we went there, there was a young man digging clams with his hands. Mr. Drayton did a fantastic tour on historical Georgetown; that's in the historical district. When I take people on tours, I do the historical district. I also do the district and the West End of Georgetown and the rural area. When you are coming off of those two bridges in Georgetown or going out of Georgetown, people don't know those are rice fields. You can actually see the canals. Then we talk about tabby and we brought that process here. This building here is historical, but so is Hawkins Street. At the end of Hawkins Street you have a slave cemetery which is called Muckle Grove; it was on the Myrtle Grove Plantation. We move into Butts Street. Grandma Williams was the only person, enslaved person that I've ever talked to. On Butts Street, we do have her wash pot and we do have her pestle that she used to use in the rice field. She was out of Kingsfield Plantation. On Butts Street we also have a house that, now we had stated, and she used to get a pension check. That check was from the Confederate. Her husband died in the Confederate Army and that was her pension money. I lived on Butts Street so I have an opportunity to have spent many days playing with Ernest Evans, that's Chubby Checker. I do have a picture. The house is gone but the foundation is still here. Chubby came out of Georgetown County, Spring Gulley; moved on Butts Street. From Butts Street he moved into Philadelphia. When we go up to the next street over we have CAAHO. We used to call it the center. That was also a school. We do not have a historical marker there and hopefully one day that we will get one. It had been many things and people always say well it's the Band Room. It has been many things, but I had my second grade classes there. On that same street, across from the CAAHO, the last black person that left the House of Representatives, Mr. John P., I think, P. Bolts. He lived there; that was in 1902. As we go further down the street, and each one of those streets in that West End of Georgetown, I can give you some history. I'll be more than glad to share whatever I have with the community because I think that Georgetown is very important. You need someone on this committee, need to contact Joyce Cox. She's been working on a book and she connects everybody in Georgetown County.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110222
Comment Text: I remember the E.E. Broadwells too and I did my Master's thesis at UNC Chapel Hill on the contemporary burial traditions of Gullah/Geechee based on oral history that I did on St. Helena Island and one of the things that was really important to me is that I could bring my faith into that work and that I could bring service into that work and this is that prayer being answered; the fact that I can serve this corridor.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110189
Comment Text: Everybody has moved, just about, from Wilmington. &. Or there is people in Wilmington who have names that suggest they come from Pender County. They come from over in Burgaw, Atkinson, Currie, Kelly, Rocky Point, so there is that Cape Fear River and there is those plantations and there are those people so I just want to tell the Commission that my sister Cecile and I, we have over 100 hours of videotape. We videotaped the elders starting from '95 and so we have a lot of stuff that if we go back now and look at it, we would look at it -- we have not really done that, looked at it through a different eye, you know, where you are seeing things and hearing things that did not mean anything to you back then but it means something to you now.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110199
Comment Text: I brought some tools and I am going to leave these tools with you guys so we can start. &. These tools were actually made in Africa but these are the identical things that we use; that we used when we came here, okay, in the process of the rice making.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110160
Comment Text: The second recommendation is to follow up the 1983 North Carolina Department of Cultural Resources exhibit and programs; The Negro Main Street Wilmington In Retrospect with Project Director, Historian and Author, Flora Hatley ofRaleigh. She is with St. Augustine College which is, as we all know, an HBCU so once again, we are making a recommendation that we look at what we have done in our community.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110434
Comment Text: So, not to take up your time, but speaking of my dear seniors, please make sure that somehow, some way that their stories are told in this project. Your history books are right here. You've got people like Rebecca Chapman who could give you poems that was written a hundred years ago that a poem is about three to four pages long, nothing from sheet, back here in the memory, and will recite it at the drop of a dime. (Snapping fingers.) You've got Ms. Williams, Anna Mae Williams. I mean I can rattle off names, but this is what we have right here. You got Ms. Ladson, you got Ms. Harney, you got all these ladies right here. Ms. Lewis, that how you're history without looking in a book. Make sure the senior concept is in your guidelines some way because that is your true history. That is your Gullah/Geechee connection.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110436
Comment Text: If you ever want a real, true Gullah/Geechee good time, some of them from South Santee are in here right now. Raise your hand; Ms. Harney, Ms. Ladson, y'all raise your hand, Ms. Betty. Now if you want a good time, they were recognized about five, seven years ago. I think it was ETV heard about them through someone else and they came down and they recorded them, so we do have a, we have a C.D. of the true Gullah/Geechee music.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110438
Comment Text: Hi, my name is Barbara McCormick and I am a sweetgrass basket maker. I'm a professional sweetgrass basket maker for over 40 years. I was doing it ever since I was a child. I was taught by my grandparents by sitting down the oak trees in the yard with my grandparents' friends. When they come around I was very interested in learning how to do sweetgrass basket. And I'm still doing it today. I travel up and down the road spreading the good news about sweetgrass baskets. I have traveled from Georgia many places. I have traveled a lot of places in North Carolina. I have traveled to first part of Florida and I'm still traveling. Every year during the January to May I'll be on the road spreading the good news about basket. One thing with the sweetgrass basket, right now the material is very hard to find. And we are trying our best to cultivate it, just keep it growing so we can have this material and make our basket with it. But another thing: If we don't keep it going and the young children don't get interested, it's going to die out. So I go around and I teach basket weaving to the kids that are interested. Any time they ask me to teach the class I'm willing to teach the class. So anyone who want to learn, on weekend, if you want to come by, I'm always free to learn how to make sweetgrass basket. And more important, we need to designate an area where we can grow their material for making them.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110404
Comment Text: But what I wanted to do is: Get Ms. Eugenia Deas to come up today and just take a couple minutes and tell us her experiences with seeking and praise houses.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111128
Comment Text: I also feel since I wrote a book on Hofwyl Broadfield Plantation, and have since taught to the woman who was working for the DNR at the time they put together the program - we had lunch on St. Simons -- and she said to me, we were talking because her work at the moment has been to help make PinPoint and Sandfly to get their applications in as National Trust areas, and Patty DeVoe said to me, Sudy, Ms. Athelia would be shamed if you didn't tell the other story of Hofwyl. And the other story of Hofwyl, of course, is the African Americans who worked there. And when you go back and you look at Dr. James Toup's will in late 1840s, he specified that no slaves were to be sold, that they were to find out to how to raise the money, it took nine years or eight to settle that estate. John Cooper came over from St. Simons and put the estate back in the black and families not taken apart. And so there's so much history that we don't know. There's some really good things going on. I know we can get upset with the university, but we've been become a four year college here. We have the resources of the University of Georgia. I was up at the library the other day. I was telling them how I feel the Gullah/Geechee corridor is one of the most important things that has happened to coastal Georgia.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111129
Comment Text: And we need to get past, and I'm not being ugly about this, because I understand quotas and all of that, but we need to get past arguing about how it's set up. Let's get on and get these quilts. They've got an exhibit of Gee's Bend quilts down at Jacksonville this very minute. We may have quilts in McIntosh County that are every bit as good as those that have been all over the United States.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111150
Comment Text: I would like to make this on behalf of the Geechee Council of Georgia. This is the proposed resolution we'd like to have from the commission. Whereas, of the nearly 500,000 captive Africans, who were brutally imported into the U. S. as slaves in the formation of the United States of America, approximately 350,000 were captured from Sierra Leone via Bunce Island at the rate of 6,000 captured slaves per year from 1750 to 1807. These exporter Africans who were known as expert rice growers came to be enslaved in South Carolina and Georgia and elsewhere along what it is now identified as the Gullah/Geechee corridor to and did develop the massive rice plantations in the corridor, primarily via the slave trading enterprises of Henry Laurens, and his descendants, after whom, the counties of Laurens in both Georgia and South Carolina are named. Whereas, the capitol City of Sierra Leone, Freetown, was established by former African slaves of the corridor. And as a result of this barbaric slave exportation, Sierra Leone lost half its population to U.S. slavery in the corridor leaving the country devastated and defenseless against British colonization, and as its sons and daughters were forced to labor for free in the U.S. slave institution as it existed in the corridor to develop the rice plantations, that not only greatly enriched slave-holding planters, but also provided the riches for the British colonies to form a new country, declare independence from the British as the United States of America in 1776. Whereas, the separated Sierra Leonians suffered ongoing colonization in the motherland, and endured the savage and inhumane cruelties of hundreds of years of enslavement in the corridor, the terrible ramifications which are felt to this day and reflected in the fact that Sierra Leone is the poorest country in the world, and the African slave descendants in the U. S. have the greatest percentage of poverty in this country; the Gullah/Geechee Cultural Heritage Corridor Commission, in its capacity as official guardian of the cultural heritage corridor representing more than 1,000,000 Gullah/Geechee of the people corridor declare that Sierra Leone is our homeland, and that the people of Sierra Leone are her Gullah/Geechee people, as the

Gullah/Geechee people of the corridor are Sierra Leonians. And finally, this commission declares that all interests and rights of heritage of the Gullah/Geechee in the corridor extend to the people of our homeland Sierra Leone.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110381
Comment Text: &.probably the most important person, a gentleman by the name of Daves Rossell. He's the professor of historical architecture at the Savannah School of Art and Design. Mr. Rossell's classes have been visiting Daufuskie Island for over five years and they have identified, categorized and developed architectural and construction plans for the renovation for the majority of the historical structures on Daufuskie Island. Our plan is to save as many of these homes and buildings as possible and to create an era of historical structures of Daufuskie Island describing the time frame of the early 1900s and the mid 1900s, when shellfish and timber industries kept the island busy and prosperous. At that time, there were more than 2,000 local residents living on the island. And we are now down to under 20.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107794
Comment Text: But I am the author of this book here, Wadmalaw Island: Leaving Traditional Roots Behind. This is the first and only book that I know of that's written from a Gullah perspective. If there are other books, I would really like to know. So would the historical society. Because I haven't seen too much on Wadamalaw at all.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107798
Comment Text: This book here [Wadmalaw Island: Leaving Traditional Roots Behind], I have a distributor, Sandlapper, in Orangeburg. And they pretty much sell my book all over the state. But in the Gullah-Geechee corridor, you won't find this book here too much. The Gullah-Geechee people, they don't -- it was at Penn Center, at one time. You'll find Ms. Stringfellow's book. And if you look in Miss Stringfellow's book, the one she wrote about four years ago, this whole book is in the back. You wouldn't see nothing but Allen Mitchell, Allen Mitchell. And if you don't believe me, I have a copy in the car. Because I'm the type of guy, if I tell you two and two is four, you tell me to prove it, and I can show it to you. The same thing with the gentleman, a professor emeritus Heninger (ph), from the University of North Carolina. They plagiarized my work. He bought two copies of my book, but they didn't ask me to use my work. He gave me credit for my work. If you look into the back of it, you see it. But neither one of them asked me to do it.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107833
Comment Text: But for the past 15 years, I've been basically traveling, doing Gullah storytelling and Gullah presentations. And we have several -- you may have seen us on PBS, Tales from the Land of Gullah, and some other things that we have done. And I work real close with South Carolina ETV. I have a Web site with them that's called -- it's knowitall.org\gullahnet. And it's becoming very international.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107834
Comment Text: One of the projects that I'm part of, would you believe the Houston Museum, Children's Museum, is teaching Gullah? So now, for the past two years, there has been a Gullah museum exhibit that has been traveling the top nine children's museums throughout the U.S. and Canada. And it ends next year, in 2010. And it's called Tales from Land of Gullah, and it features my animated character. But it's estimated that at least a million children will be introduced to the Gullah culture. And I'm excited about other kids learning about our culture.

Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107836
Comment Text: And if we can get together and come up, one of the things we're working on in Beaufort, South Carolina, at three predominantly black schools, is called a South Carolina arts integration grant. And we're going -- and I work as a community cultural heritage scholar. And I go in and I work with teachers, to show them how to infuse the Gullah culture through the arts and to relate these different areas and these different stories. But I'll take some of these stories back to Beaufort and relate it to our children in the classroom and teach teachers how to do that. But we have teachers that are coming in from all over the U.S. and some come from other parts of the world. We need to make sure they understand our culture, our children, and how to relate a lot of our information to our teachers. So I challenge you, Commission.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107837
Comment Text: And one last question, if there's anybody that can remember the old-fashioned Decoration Day celebration in Beaufort, South Carolina, around Memorial Day celebration, please, before you leave here tonight, that you could give me your name and phone number. That was one of the biggest celebrations right after the Civil War. Memorial Day was called Decoration Day. Our white -- southern whites didn't celebrate it because it was -- sort of reminded them that they lost the war. But it was celebrated by blacks and northern whites down in Beaufort, and was one of the biggest celebrations. You can just imagine 10,000 black people right around 1887, around our Beaufort National Cemetery, for a celebration. So it one of the biggest celebrations. What I do, I bring history on in stage musical theater. So we do that production called Decoration Day. So I'm always looking for new information to put on stage and make history come alive.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109953
Comment Text: But, for example, I can -- I can tell you that one of our students in history two or three years ago did a master's thesis on Bill Saunders and his civil rights activism here in Charleston. We had somebody in, I believe it was environmental studies, environmental science, who did a master's thesis on some aspect of the work of the basket sewers here, East Cooper.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108179
Comment Text: And so many things that comes to play. We're now doing -- for Mr. Boyd, Richmond Boyd's 100 years. We just did his, December which is -- my ancestors we're doing. Philip Simmons, he just drew the photos for us before he died. We have that. And it's so much that I can tell you.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108155
Comment Text: I would love to see all of the arts that you can find be preserved and be offered for display at places like the Artisan Center [South Carolina Artisans Center], for a period of time, or at the museum [Colleton Museum] -- we have the museum director here, too -- so that people can get a feel for what the arts were during that period of time. But, again, I also would like for you to visit the plantations and get that history also.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108178
Comment Text: The Heritage Corridor, South Carolina Heritage Corridor, said, Okay, we're going to contribute to Drayton Hall. The DVD, landscaping, that you can carry the DVD along, and it tells you about this plantation. I was invited to be one of the persons to go on the DVD that they sent the director,

the photographer, and they shoot. I went shoots and shoots and shoots and shoots. Drayton Hall did that for me and my sisters. So we have -- we have a DVD now that we're on, that they sell at the gift store.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108146
Comment Text: I do -- I can get a copy of an 1899 deed, which includes everything. I can get that for you, if you need it. And I have a lots of other information concerning these islands and the way that we're supposed to be living. But this is the most recent picture that I have. Only other thing I can say, if you need any information, I can try to get it for you.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108121
Comment Text: And I, too, am putting some things down and writing about my history. Because it's very important. My mother speaks fluent Gullah. And she's been videotaped and spoken to a lot of people who came over to do documentaries and all this other good stuff. And I love sitting down -- and I've tried to do some oral history stuff, by recording some of the stories that she tells in Gullah. But it's so very important that our people know how important our history is. So thank you. And not be ashamed of it, like I was.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108124
Comment Text: My father was a tailor. Did a bunch of things, but one of the things, he was a tailor. Now, one -- he sewed all the time. I never knew what a store-bought suit was until I was 14 years old. The thing is, a lot of his sewing machines, I still have. They're in not good condition. I was always thinking, a lot of this is part of our Gullah-Geechee Nation. Having -- I was thinking, I would love to fix up those machines, put a little shack together and some material, and anybody in Sheldon who wants to come and sew, they have the machine. They have people -- right now, especially with this economy going the way it is, people being able to learn those skills and people being able to create stuff themselves. Up and down the corridor here, people, with just a little piece of this land here, and come and sew. And that same process, I was thinking about some sort of not so much a mentorship program, but an apprenticeship program, where you actually have some young folks coming and apprentice some of the old folks who are doing work right now, whatever it is. I do Web sites on the Internet, besides drumming. Wherever they can apprentice, somebody ought to take them under their wing. Go back to apprenticeships. So any sort of funding of those sorts of programs.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108138
Comment Text: And then we had that connection to the movie Glory and those African-American soldiers that died at Fort Wagner.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108114
Comment Text: And the other thing that came to mind was -- and it's interesting because we just Facebooked it -- America's Heartland is a television show. And one of their early episodes they did on Gullah culture, and did it on St. Helena Island. And I showed the deeds from my family's property on that episode. And we were in the field, picking tomatoes. I think I might have been hoeing out tomatoes. So, yeah, if you look on the Internet for America's Heartland, you can actually see the video on the Internet. And so that's also something, just to add to what you said, that's readily available, that you can show students, show children. Because they love the Internet. So you can go and tell them, Go look up America's Heartland on the Internet and see what you find. And then they'll see the deeds they have on there and everything.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108118
Comment Text: And I guess the other thing I'd like to say is, I [Cecily McMillan] own Coffman Point Plantation, which was built in 1800 on St. Helena. And, of course, I'm just the curator of it, in a sense. You know, after I die, someone else will own it and so on. But a big part of my husband and my owning it has not been -- I don't know how to say this. It's been very important for us to have both its black history and its white history recognized and understood. That is, professors come out and scholars -- it was one of the sites during Reconstruction where abolitionists were lost and came and taught. And I think that history is not well known enough. And I think the conflict, and what happened there, there's so many lessons to be learned right now, toward reconciliation and understanding between the races. And something that I've tried to do is do a lot of research and find old journals and documentation and get them more widely known.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109955
Comment Text: Right now, I'm working on a project, a very long-term project. Some of you all know about it, deals with the growth and development of African-Methodism in South Carolina, Lowcountry included, obviously. And -- and so that is directly related to the mission of cultural preservation and so on.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109957
Comment Text: But Thomas Hamlin came here in 1694. The family lives on the same farm, the same property that Thomas Hamlin bought back then. So we have a lot of history. I have a lot of pictures. I have a lot of maps, documents. And one of the maps I found from 1881 is where ten-acre lots were divided off the farm and sold to the local population. And this is now the county beach area. And there are names on those maps like Jefferson, Cokely, Campbell. These people still live there. Our family still lives there. The local black population still lives there. And Joyce Cokely and I are working on collecting all this history and putting it together so that it will be available to everybody that's interested.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109958
Comment Text: I've had the opportunity to have collected oral histories in my community. I've been running around for 35 years with a tape recorder and collecting the oral histories of the old people. And it's not until, you know, sometimes I go back and I'm listening to the tapes and I say, Oh, my goodness, I have found evidence of the underground railroad, the building of Highway 17 -- because this was just a shell road -- the building of the Cooper River Bridge, when Pershing's rifle people were on the green, just history that's untold in this, in this area.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109970
Comment Text: But the most recent big push that the Carolina Lowcountry and Atlantic World Program did was to commemorate the bicentenary of the banning of the international slave trade. And the reason why the international slave trade was not touched for 20 years after the signing of the American Constitution was precisely because of some of those same people who had signed and drafted the American Constitution, and who were trustees of the College of Charleston in 1770, namely John Rutledge and the Pinckneys. So we have a history at the College of Charleston which is extremely important in terms of education in America, in terms of the foundation of the very Constitution of the United States of America.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109972
Comment Text: One of the things that we've been doing, we've worked with Wevonneda Rider. Some of you may know Wevonneda. She's a features writer with the Post and Courier, and a very, very well-known local genealogist. She ran a series of workshops called Roots and Branches. And she has a Web site now called gullahroots.com. And anybody who is interested in doing their family genealogy should try to and check out gullahroots.com and try and get in touch with Wevonneda Rider.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109975
Comment Text: Recently, there's been a huge, huge increase in the interest in genealogy for African-Americans. And we've made huge strides. We've made huge purchases recently. We're the only institution [South Carolina Room at the Charleston County Public Library], other than the National Archives in Atlanta, that actually has all of the records of the Freeman's Bureau, not just the bank records, but -- and not just the field officers' records, but the stand-by officers' records, everything. It is so full of information of a genealogical sort that you cannot find anywhere else. And, of course, I'm very familiar with Dr. Powers' books and all of his work. But I just want you to be aware that we have not only the resources for you to use, to do this research, but we have trained genealogists always there, always willing to help, always willing to get you started.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109978
Comment Text: And similar to the College of Charleston, we [Clemson University] want to be used. We've been collaborating, actually, with the College of Charleston for about two years now. We had received a grant from the State Historic Preservation Office to literally document ten of the African-American communities, from the village up to 15 Mile. And when I say document, there has been so much research on the art forms and the culture in connection to Africa, but we were much more interested in the place and what physical resources are still available. So we have literally surveyed 3,000 properties between the village and 15 Mile.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109979
Comment Text: And if you get an opportunity, there is a display in the cafeteria of mapping those properties that are currently eligible for the National Register of Historic Places. Not the big victorian houses, I'm talking about the concrete block houses that were built when there were no mortgages, when it was save and build, the very critical properties that tell a history that has not been told yet.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109983
Comment Text: Oh, the Jennie Moore school. There has been actually a really excellent paper written about the equalization schools program, which I don't know if you know about this. But in the 1950s, there was a lot of politics going on. Finally, there was funding created for schools, both white and black, a certain amount of funding to go toward each group. Jennie Moore was one of those schools that was built specifically during the equalization program. So there is documentation that it does have historic significance. And I think that would be one of the things that you would be able to use to help save that property. And, like I said, someone at the state historic preservation office has written that paper. So that is documentation that exists, that can help assist that process.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108239
Comment Text: The first thing I'd like to mention is that we are working on the plans for a Gullah museum on Hilton Head Island, 193 Gum Tree Road. I would certainly hope that we would be able to

solicit all of the technical expertise in terms of the architecture and other green space planning that this Commission might have, the contacts for planning, as well as preserving the artifacts that families will be able to donate to that museum, please.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108236
Comment Text: One -- there are two things I think that needs to be preserved (inaudible.) One is our burial sites on each plantation. During the time of slavery, the Africans were buried in their own burial grounds, most of them. And in those burial grounds is the history of the family because you were buried in the burial grounds of your mother. The other thing that's very important and is significant is the way we buried our loved ones, with a bush of the everlasting tree. And all those things are still happening in this county. The other thing that is extremely important, a few years ago the University of Minnesota came over to the island and did some mapping of the island. And I'd like to see that continued, if the Park Service or whoever, will be responsibile for that. Because in the mapping, you then can identify most of the historical areas within each plantation. And on this island, there were 55 plantations. And within that, you have all these conglomerates of history connecting families to families. And I think those two things are extremely important, particularly the burial sites. Because once you find out who's in those burial sites, you can then begin to trace the ancestry of the Africans and who they belonged to and who we are all connected to. Most of us on the island are connected to many, many families. I can trace with my husband's family about 15 different independent families. And we are all connected. So it's important to be able to trace that and also preserve it.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108251
Comment Text: Two things that I'd just like to comment on: One is the language. . . Penn Center was very proud to have been a part of a major language preservation initiative the translates the Gullah translation of the New Testament. And we are still in the midst of continuing to do that, a little differently now perhaps, to do the audio recording of that. So there's a race against time to preserve these things because of the human element that is holding stories and those human elements that are holding the authenticity of who we are. And language is critical to our identification. One such project that we're working on now is our Gullah Studies Institute. . .But we do have several teachers from her [the superintendent] school district and many teachers from the Orangeburg school district and across the country coming this summer to participate in our Gullah Studies Institute. And in that institute, we make it a point to include the study of language. And this year we're bringing a linguist, Dr. Margaret Wade-Lewis, from SUNY University in New York. . . [S]he wrote a book on Lorenzo Dow Turner two years ago. And she sits in front of an audience of teachers, helping them to understand that many of our children speak a version of Gullah Creole. And it indeed, in itself, is a language and has a structure to it. And how do children feel when they come in a classroom, perhaps they may not have the same diction or dialect as other children who have mastered standard English? It's an experience that none of us would like to be demeaned or belittled for. So she is teaching teachers how to use strategies to help those children bridge from the Creole English that they speak to mainstream English. And we've learned that simply because of our age and our experiences. We look at children who sit in classrooms, who have not had those experiences, but have the brilliance and intelligence to be successful at anything they put their minds to. So we are challenging the teachers who work with us. And we would love to have more of our local teachers to attend our programs so that we can see a change in our classrooms that welcomes all children and all of their cultural linguistic uniqueness. So I would urge that we look at language as one of our foremost needs in the corridor.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108253

Comment Text: I contacted a gentleman, he was way up in Indiana. But he had what I needed. I needed someone to do a cultural landscape study. He wrote a grant, he got the money, came down and spent a week at Penn Center. And I'm going to get a free cultural studies report that's going to show me all of the landscape of the Penn Center, what was there prior to the school, and where we may or may not build a new construction or new other things that we are planning to do in the future. So the colleges and universities, just like our partners, South Carolina State University, they have vast resources and are willing to work with various partnerships.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108261
Comment Text: Pre-county Council days, Ms. Von Harten did an oral history project on the oyster industry and this county's maritime industry. And that is with the McKissick Museum in Columbia, archived there, right, archived there.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108224
Comment Text: Because there's a -- there was a horse-drawn carriage downtown the other day, when I was attending a funeral. They were asking me if I were a native here and if I could tell them some things about the Robert Smalls statue? I was glad that our students had done a documentary and I had seen it, so I could actually answer the question, which was great.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108225
Comment Text: So what I would like to say is that our students at Robert Smalls Middle School recently did a documentary on Robert Smalls. We showed it at our school board Meeting. Then we replay it on television. What I would like to urge is more of an historical documentaries, that share with our school children in our community.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108229
Comment Text: Also, in my own community, I can identify at least five families that still do canning, especially during this time of year. So sometimes, if you want to identify, do a story, take a oral history, watching them, how they preserve tomatoes, how they do the cans and stuff. I know some people who still actively do that. That would be something to capture before it's lost.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110013
Comment Text: We have an exhibit that's been 20 years in the making, it's called Gullah/Geechee -- Gullah/Geechee African in America. It's at Adams Hall in Savannah State College. It's a traveling exhibit from the Gullah/Geechee Kunda and it is a definitive exhibit on the Gullah/Geechee culture.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 109998
Comment Text: ..there's a lady who goes to a historical AME church and &she's been collecting stuff and she's been having some problems moving it forward&(can't remember her name).. she's secretary at the Masonic Temple on Broad Street.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110003

Comment Text: Skip Mason. He's the national president of A. Phil A., and he can get his hands on that (Ween photo collection) because he's in Atlanta. The problem with Ween's collection is the library don't have money to catalog it. They have the pictures, but- but they need money to catalog that collection.
Commenter: Jacksonville Public Meeting Transcript

TH5000 Themes - Comment details a personal connection to/story about the Cultural Heritage Corridor; stories about cultural traditions and people

Correspondence Id: 105 **Comment Id:** 110008
Comment Text: But as a young girl we had a man in Brunswick whose name was Janoa (phonetic) Martin who was also a part of that radio at the time with Johnnie and Yvonne.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110007
Comment Text: ..We got all the information on what was happening in the black world from a radio station in Jacksonville. They had a guy named Johnnie Shaw (?) and then they had'they had a lady named Yvonne Daniels and she was the daughter of a world-famous entertainer, Billy Daniels, an old black magic man.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110005
Comment Text: JAY BAKER: I was Ween's understudy photography mission. We got (?) Life Insurance Company, it was the first insurance company in the state. &If I can help you with getting the collection I'll be glad to, because I am African ME at Mount Zion community downtown. My father built the church and my family has the oldest black funeral home that was established in the state of Florida, which was G.M. Baker. We have some of that collection if you need it.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 109999
Comment Text: ..the laVilla area downtown should have some recognition because there's several buildings in that area that were owned by blacks and wellas La Villa was the jazz man in the Hollywood of the south.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108120
Comment Text: As she was speaking, it brought to my mind my childhood. I was reared on St. Helena and I lived in Beaufort there for a while. But as a child, growing up on St. Helena, I was the Gullah-Geechee girl. I was teased a lot. I never knew that Gullah was a language, okay, until they started, you know, talking about it. As a young child, growing up, when I went from St. Helena Elementary, in half of the second grade, to Robert Smalls Elementary, I was teased about how I talked. So it was mind-boggling for me, as a child. But I learned, when I came back on St. Helena with my father on a weekend, I spoke Gullah. And when I went back to Robert Smalls on Monday, I spoke the proper English, in order for them not to tease me. So, years later, as an adult and this all started, I'm saying, I know two languages. But I'm thankful to the Lord that I was smart enough. Because when I came over to St. Helena, if I spoke that proper English, they would say, Well, you think that you're better than them people. So I learned, when I came over there, I forgot all the other stuff I learned in Beaufort and vice versa.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107818

Comment Text: When I got back out of the military and started working, went back to school, got into plumbing, the first man I worked for was Oscar Pinckney. And the restaurant and the motel, we did the plumbing in your dad's place. And I remember, as young men, on weekends, my mother would fix that lima beans. All the older folks know about that lima beans. We had that lima beans. But when we go out and party, we would stop by Mr. Jenkins' place and get that bowl of beans and rice.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107819
Comment Text: My grandfather fought during the Civil War, was a Civil War veteran. The land that all of us, my mother and her siblings was born on, was in his name, Captain C. Gibbs. His name was (inaudible) Gibbs. We got together and made that property a family cemetery. We have our own family cemetery now. But my grandfather was buried in Buell (ph) Plantation. The Savannah Longs, those developers, are -- we was cleaning it up. There is hundreds of graves back there, in Buell, Civil War veterans, World War II veterans, World War I veterans. And back then, some of them -- well, some people had tombstones, but most of them had just the plate, or some favorite things that they put on the grave or a wooden cross. But there is hundreds of graves back there. And we are locked out, where we can't go back there to maintain the graves, the cemetery.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107821
Comment Text: What -- what my -- she -- one particular thing I say in church, I say it out of church, I say my grandfather was out fighting so long, in her words, that he was fighting for so long on the battlefield, and when he come home, there was nothing home to eat, and he took the grits out of the slop bucket. Now, country folks here know what the slop bucket is. You know what the slop bucket is. But he took the grits out of the slop bucket and eat it. And she always instilled in me -- and, I mean, I was fascinated by what she told me, the things that she told me over the years. Said, Always have something already cooked. We didn't have no electricity or refrigerator or anything back then. But have something done or have something you can fix real quick. Because you never know when somebody going to come that are hungry.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107822
Comment Text: Things that happened in my family, my grandmother told me about her mother. She worked the field. Her sister, which is my great-grandmother or great-grandaunt, she was the house lady. She worked -- well, she was the owner, slave owner's girlfriend. She had one child for the slave owner and she had another one for him. She wanted to break off the relationship. And she -- the slave owner said, Well, if you break it off, you have to go back in the field. She choose to do this. And she caught what people used to call confinement; she died. And my great-grandmother breastfed that child, along with her child. She had a child during the same time.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107826
Comment Text: And he [Ollie] was the man that was instrumental in getting that playground. He went and worked hard. McNeill, he didn't take the credit for it. He James Green, a bricklayer at Red Top, he did the block work. McNeill did the carpentry work. I did the plumbing in that, in that building.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107830
Comment Text: This is one thing, it's a living, land-based culture, as Mr. Heyward was saying. And also, as Mr. White was just saying, that it's brought blacks and whites together, to work for this common cause of preserving our heritage. It's everybody's heritage. It's a heritage of sea island cotton that, that made

Charleston one of the richest cities, one of the four riches cities in America antebellum. And it was only the richest, wealthiest city because we had slave trade and the slaves were doing a lot of this work, to make McLeod Plantation and other plantations what it was, and to make Charleston and all the historic houses in Charleston -- I mean, it would not -- Charleston would not be Charleston without the Gullah-Geechee heritage.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107838
Comment Text: Cancaw Plantation in Ravenel is very unique to strangers. But it's not about the people who've been living there for many years, like my family. The road in which I live on today is named after my father's last name, McKnight Village Road. The land in which my house is on now is where my father and mother raised them.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107840
Comment Text: He had his own body shop, his own business. It was called M and L Snack bar. Back in the day, aka, that was a juke joint. When they left from him, they left, they went to Sam White, in Red Top, to his juke joint. I wasn't at the age to go in there, but I had siblings that used to work for Mr. White, that worked in my dad's juke joint. Today, that building still exists. It's on 17 South in Ravenel, South Carolina. It's right on the highway stretch. My brother took the roof off it. But Mayor Opal told him to reserve it.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107841
Comment Text: But I took my mother's recipe this past weekend. That banana pudding they make in that store today, that's not banana pudding. The one I'm accustomed to is the one you put inside your oven. The potato pony, the potato pie that you have with the window pane strips across it, that's what I make. That's what I cook. And remember the collard greens? The candy yam I make today is baked in a cast iron frying pan that my mom gave to me.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110199
Comment Text: I brought some tools and I am going to leave these tools with you guys so we can start. &. These tools were actually made in Africa but these are the identical things that we use; that we used when we came here, okay, in the process of the rice making.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110200
Comment Text: I believe maybe twenty years ago was the first time I heard the term Geechee. My seventeen-year-old -- I think he was seventeen at the time -- he was called a Geechee about anywhere we went in the city and we lived here in Wilmington and, you know, it kind of got me interested in the term Geechee, what does that name mean, and I got a little offended. Well, no, I got a lot offended because I did not know what people in the community was suggesting so I had history that was given to me as far as New Orleans, Texas, Virginia, South Carolina and North Carolina. Now, my family -- my father's family is from Richland, South Carolina, originally. My mother -- my mother's -- your country...Gullah country. You are Geechee. So you are Geechee, okay; Gullah/Geechee. My mother's family is from Sumerton, South Carolina, so we do not have to talk because I think we got some blood going through here but, again, I would like to have a lot of information so I can pass it on to three of my children who are here and it cannot do anything but help us to learn about the rest of our culture that we know nothing about and all of our culture that we are pressing to learn.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110203
Comment Text: My brother told us earlier that our father told us that his father told him that our ancestors, our ancestors, were standing on the west bank of the Cape Fear River when the Europeans came ashore. Now, I do not know about you all but I have not read that in any of the history books that I have read. I have not read that part of my history in the history books. That is a part of our history that needs to be told. Another thing is when they were doing the riot of 1898, I was a part of that and one of the questions that I asked was why is there a white woman doing this research? Why do we not have more of our people, our communities, asking the questions so that we can get the real story? So we can get the real story.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110204
Comment Text: I know Miss Elizabeth -- on Seabreeze and how Seabreeze lost their land and that is a story that needs to be told. I went in and I talked to a lot of the elders whereas when we went to Seabreeze, there was a young female caucasian lady there. Now, Seabreeze was our playground. We partied down in Seabreeze when they had the piers and the fish and the shrimp. We partied down there. Now, when we went to do the research on Seabreeze, we had someone that did not look like us redefining Seabreeze to us and that was a problem for me but the other thing that I wanted to say was that researchers -- I graduated from the University of Maryland with a Sociology Degree and I cannot find a job for the life of me in North Carolina; for the life of me. And for some reason, it seems that if we, you know, do not look a certain way or we do not talk a certain way, then we are not going to get the jobs and so these are some of the things that I am asking as part of this program as far as the Gullah/Geechee program is that -- we have a son in the New Hanover County school system and they are doing that research project that some of these young kids go back into the community, record this history, put it on tapes, put it on paper so that we will have a written history.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110205
Comment Text: &(M)y community is Cedar Hill which is now part of Navassa. I was born and raised in Cedar Hill but I guess my -- both of my grandfathers came from Bladen County so I am in the Geechee Corridor but I am up here for -- I am not up here for free things&& But there is two things that I would like to see us preserve in my little community of Cedar Hill. One is there is a church there; an old church. I heard it was moved from back in the woods where the cemetery was and the second thing is Cedar Hill Cemetery, okay. There was a church called Rita Chapel, AME Zion Church. I am quite sure you know of that church. It was moved from out of the woods up to the road there and it is in fairly poor condition but I would really like to see it preserved. The other thing I would like to see is the cemetery where the church was moved preserved also. Those are the two things that I would love to see this project preserve and I think it would recognize my community very well.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110171
Comment Text: ..the reason I love this Gullah/Geechee project is because it is a combination of my whole entire life. I was born on Greenville Loop Road and we had a seafood business and a shoe repair business and most of the people in here are related to me. After talking to many of the people here, we all have something in common. We are all cousins by blood and by heart.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110172
Comment Text: Wilmington is a cosmo of relatives that some do not know that they are relatives and not only blacks but whites are a part of our blood, okay. I have -- my family was free born. They were not

slaves, okay. That is how you got Sampson County, okay, and my great grandmother, she was Scottish and so I had a Scottish heritage, I had an African-American heritage and I also had the Gullah/Geechee in that we practiced Gullah/Geechee ways. We fished and we had all of the baskets. We made baskets. My grandfather made hammocks out of rope and all kinds of things, too much for me to even go into, but I can tell you this: There is a rich heritage in this town that you will not believe &
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110176
Comment Text: I want to recognize our Civil War black soldiers, okay, because we did fight in the Civil War on both sides, okay, so that is part of our history that is not included, okay. As a matter of fact, my grandfather, the one that adopted me, is buried behind Zion Chapel, AME Zion Church, on Greenville Loop Road. He was a black Confederate soldier, a spy, and he is buried behind that church that he and his father built.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110179
Comment Text: Also, when we talk about the plantation, it was known as a plantation all along here. Old Town Plantation, which is Old Charles. Like I am referring you back to Old Charles, 1664. The Europeans and the Africans and the Indians sat. The Supponos; Supponos. The Supponos could be Tuscaroras but the Supponos -- my father is a direct descendent from the Indians in East Arcadia. He told us that his forefather was standing on the west bank of the Cape Fear River when the European came ashore. Now, tell me that is not history. That is beautiful because if you do not know where you came from, you do not know where you are going.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110180
Comment Text: I am a builder. Look up. Go to Charleston, go to Savannah or go to Wilmington to the historic district. Guess who built the buildings; them beautiful buildings? Our forefathers that could not even read or write. That was a disservice but when God is for you, the Devil cannot be against you. We used to use -- they used string lines as my father said; angles and cuts. It is beautiful. Also, I want to mention to you about Sunny Point. It is the largest ammunition depot on the east coast. It was a plantation they called Marsh Springs&..Our forefathers lived all along there...but the U.S. Government came in and removed our forefathers but leased the land from Sprunt for a dollar a year for 100 years. Show me the justice. We got a historic museum that (inaudible). It is called Moore's Chapel; AME Zion. That is his grandfather. Great grandfather, 1874, and it is still standing. By free men. Like I say, this is the man's, Reverend Moore's playground. You have got sawmills that still exist today, pitch, tar, turpentine. That was our thing. That is true history. (Inaudible) The European and then later, it was the rice plantations.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110156
Comment Text: My great grandfather was a runaway slave from the Manigalt rice plantation. He ran away and fought in the war. Once the war was over, he returned to South Carolina. He became the auditor for the City of Charleston. He served in the South Carolina House, he served in the South Carolina Senate and he served as Vice President of the Republican party. Of course, at that time, that was the party of Abraham Lincoln and not Jesse Helms. So I feel very proud of my heritage. My grandfather finished at Avery Institute in Charleston and he went on to Clapton and eventually moved to North Carolina. He first moved to a little town in Columbus County called Elbow, North Carolina, where he was the Postmaster and operated the General Store. He met my grandmother there who graduated from Williston. Not Williston; Gregory. Gregory North Institute in 1892. She left Wilmington to go to Columbus County to teach in the Spaulding group schools and she taught in schools that had no (inaudible) and that is where

my grandparents met and eventually came to Wilmington and my grandfather founded the Cape Fear Journal.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110081
Comment Text: This young lady here her family and Mr. Delaney's family made nets.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110082
Comment Text: MS. JENKINS: Many of you are here tonight because you want to stand in for family member who was fisherman or shrimper Do you think that the waterfront deserves to have some type of recognition monument that talks about those people who went out on the oceans sometimes weeks, months away from their families? P36/L1-16 MS. ASHTON: But the little church where John Kennedy was married -- MS. GOODWINE: Yes MS. ASHTON: -- on Cumberland -- MS. GOODWINE: On Cumberland Island. Yes ma'am MS. ASHTON: It's such a beautiful structure MS. GOODWINE: Yes ma'am. MS. ASHTON: And it has been part of our world history really -- MS. GOODWINE: Yes. MS. ASHTON -- But have been concerned every time see it because nothing is there to indicate the fact that it was built by black minister.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110085
Comment Text: Okay would like to say that my granddad was the -- one of the first black men to come here from Carolina way back in 1945, something like that. And he was the first one to bring shrimp boat to Fernandina and we always had plenty of shrimp and fish for supper and -- and we were the first family of Elm Street to have telephone.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110086
Comment Text: Pogy boat. Pogy boat Wed go off to -- go off to Texas and shrimp or whatever they did and come back six months later with big money.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110087
Comment Text: I have have a book about -- predating my father's family and -- it's blue book. It's called The Frink Family. He was the first -- he was captain of pogy boat. Since the l940's but the Coast Guard required them to have license in '73 have his license here and also an acknowledgment from the Government that he was confidential observer in the second World War and had to go -- so his --his license -- it was requirement in '73. But his license allowed him to bring boat from Maine all the way around to port off of Texas and he used to take them through the Intracoastal Waterway. Also we had three fish mills there in Old Town, one was Quinn, one was Corbett and one was Smith's. Smith had plants all over North America and South America, even in Peru.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110092
Comment Text: I graduated from Peck High School and the statements you just made now about -- there was lot of famous -- we had lot of -- we had lot of teachers here that I would like to see plaque for because teachers that we had long time ago there was nothing I'm not going to have nothing to give to the school system now. But they were teachers that you'd -- they made sure you wanted to learn. They made it interesting Most of my teachers now are gone. There's few teachers left that had that's still living but there's lot of them -- like Mr. Simpson Urby Simpson would like to see plaque or something for him. And there's several more that's still here like Mr. Abbott.

Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110093
Comment Text: Mr. Allen: (About his father, a minister) He tells the story of how he led the march to Peck High and went to Peck School when he started (school). MS. GOODWIN: What was your dad's name and what was your mom's name? MR. ALLEN: My mom's name was Rosalie Allen and my dad's name was Philip -- James Phillip Allen -- Allen -- Reverend James Phillip Allen. He was minister and stuff but I can remember that and my brothers could tell you lot more.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110094
Comment Text: My name is Doris Harris Hayes. My dad was -- well you know we always talked about the first black to do this and the first black to be -- do that would like to see if friend phonetic and mem -- as the first -- my dad was James O. Harris. He was -- he worked at Rayonier and he was the first black man to be hired to work in an office. He was drowned some years later like was about four or five years old but this is the same dad that my sister spoke about minute ago. We had the first phone in the black community on this side of town anyway and the number was 347. I'll never forget it.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110096
Comment Text: My name is Emma Virginia Dove Grant. The thing that wanted to say my father was great in the community. My father walked allover Fernandina When it was time to vote my daddy went from house to house from door to door. He was well-known People used to come to the house and ask him who to vote for, Mr. Dove. He would tell them. He helped lot with the city commissions, he helped with Peck High School. He helped -- got the principal here in Fernandina He helped with the gym. One thing they made mistake. The gym that was here was supposed to go at the other school and when they made the mistake they couldn't change it. I was little girl but recall it and that is how you-all got the best gym. My father travelled all over. One thing about it he was distinguished man. Ms. Ashley knows my father quite well. He was born in 1900. He owned two boats one was the Katherine F and the other one was the Big Lady -- UNKNOWN SPEAKER: Shrimp boat or -- MS GRANT: Yes, both of them was shrimp boats. One thing about it he was very, very great fisherman. When he came in the people --all of them knew that he would give the family a mess of fish and shrimp and crabs and on and on. Also have brother he's 89 and he fished himself. He travelled up and down the river. He went to campeeches (phonetic) and when they had freezer boats he was one of them to help the fishermen's to learn how to do the shrimp so that the shrimp could last. One thing about it or I want to say that my father also -- when somebody got drowned he was -- they were blessed because my father could -- go around and he really took his boat different places so that he could find the drowned person. We are very proud of Mr. Dove and would like to say that something needs to be done in his honor. Thank you. (Brother's name was Harris Dove, Sr.)
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 111 **Comment Id:** 110097
Comment Text: I can say that thank God for what my grandparents taught me and the way they raised me to have my home and to make my own money. I was tying nets ever since was child and still can tie them I just don't have any and that's it.
Commenter: Fernandina Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110111
Comment Text: Tell us about the T.B. camp. Well, over there where you call Mooretown ---up on Grainger Road. That camp, that house was there before we'd get to Mooretown. How did you get to go to the T.B. camp?: You would come to a path if you was coming up, it wasn't on 378 then. But if you was

coming that direction, you would go through a path. And through that path you would, you would go to this great, big, it was a big ole' house, and it had some rooms in it. Is that like a hospital?: No, it was the house. But they had beds and it was right behind, not too far, that school. That's Whittemore Elementary School?: Yes, back that way. And you went through a path to go to that house. And then the next station was Mooretown. Who worked in the house? Did they have nurses and doctors?: They had Ms., what the lady name? I forgot her name, but she, she was a, I would call a practical nurse. She was there sometimes and she had some buildings right there by Ms. McCoy. You're not talking about Ms. Spain?: No, not Ms. Etta Mae Spain. Ms. --- John McCoy. John McCoy house and those houses. This lady wasn't one of those nurses or anything that had some houses right down in there. She worked there, and who else worked in that place? Sarah Lloyd. Annie Griggner. Yeah, Annie Griggner; that's who it was, Ms. Annie Griggner. So she had some houses and she used to rent the houses out. And she was one of the nurses would go to that building. Were they all black people?: Yeah, it was black, all was in there were black in that building. And then you'd walk right by that building and the next spot was Mooretown, then Graingertown. So Conway was divided into towns, little communities?: No, it was communities. Just like Conway over there was Mooretown and over on this side was Graingertown. I was wondering if the patients volunteered to go or if they were sent there by someone acting as a doctor?: They were sent there. Dr. Stalvey, who was the doctor then? There was Dr. Stalvey and I can't remember all them people now. It was Dr. Stalvey and Dr., now what was his name, was the other doctor? The dentist was Dr. Rutledge. And the dentist was Dr. Rutledge and Dr. Stalvey and, because Dr. Stalvey had a office here and he had a office to Bucksport. And if you, if they had test you and you had tuberculosis, that's where they would send you, to that building. I guess they had a place for whites somewhere else?: I don't know where the white was, but I know all that was in that building was black.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110112
Comment Text: In the Rains Community, my grandparents, grandfather, Joe Bernie White, he owned a lot of land in that area. And it was told to me that he owned land from Rains all the way down to Galivants Ferry. He even gave the land to what is now Bethlehem A.M.E. Church. So that was one of the, that's the, you know, one of the older churches in Marion County, A.M.E. churches. And a lot of the land on the, cross 501 also belonged to him and my grandparents. I don't know what happened to it; we don't own it anymore. But the church is still there and it's still a part of the community, Bethlehem A.M.E. Church. And some of the family members still go there to church, but most of them have died off and now the younger children are going to different churches. So that is a part of our history that was in the Marion County or in the Rains Community. They used to call it 41 and what else did we call that area? And I never lived there, but we just went and visited there. And their first, my grandmother was also one of the teachers there, Eleanor White was her name. And she was one of the first teachers in the Marion County area, and everybody called her Ms. Eleanor or Ms. Baby. So those are two, I guess some good information from the Marion County area.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110113
Comment Text: They say the Gullah people named the town Rains because it rained. They were trying to build a railroad track, and they couldn't ever get it built because it rained the whole time.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110114
Comment Text: That's the other thing: Are there communities that are named as Rodgerstown for Gullah/Geechee people like the Cochrans? Anybody know anything about Cochran and the Cochran family out there, Toddsville? I see the Woodburys here. AUDIENCE MEMBER: Tinker Town. COMMISSIONER GERALD: Tinker Town. Ms. Ladson was telling us about all the towns. Conway was comprised of towns.

Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110115
Comment Text: Well I just know it's, the name of it's Tinker Town, which we renamed after Mr. Tinker Pertell. So he lived there a long time and then they just called it Tinker Town after him.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110116
Comment Text: My grandfather's name was Henry Green. My grandfather's name was Henry Green. And he was from Santee; that's Georgetown County. And he used to own a rice field. I got this from my mother, Daisy Pinckney, at the time. A rice field, and they used to plant rice and people would come and, I don't know if they used to pick rice or beat it or whatever, but when they got retired from living in the, I'm going to call it the country, and came to Conway, which was like a city. They didn't ever sell land and I guess they didn't ever went back and pay the taxes, and the land just was taken by someone. And then they like owned it ever since. But it was lots of acreage of land that my grandfather owned that just, it just went away; I'd say.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110117
Comment Text: Ms. Annie Grate. I remember another lady; her name was Parmley, but they were midwives. I don't, seemed like Ms. Annie was one, but I know Ms. Parmley was a midwife. And they used to live, like she said, it was a road. You go behind where Rose Hill Cemetery is; it was a road. And when the lady, young lady would be going into labor, you would have to walk through that long path to get here, then she'd have to come back to the lady that was in labor to have the baby. It wasn't going to the hospital. There was no babies born in the hospitals back then, you know, so I know a lot of bits and pieces but I won't try to put it all together.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110119
Comment Text: Back in 1955 my oldest sister was pregnant and she, her baby was delivered at home. I was about 10-years old; I think, but I remember Ms. Nina, no, Ms. Sarah Lloyd, Ms. Sarah Lloyd delivered the baby. It was in 1955. And she had another one, a couple years later, and Ms. Sarah Lloyd also delivered that child. And it's an experience. I mean I was a little girl, but I wasn't crazy.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110120
Comment Text: And here again, some 57 years ago, there was a gentleman that lived down the street from us, named Mr. Jim Jackson. And I'm sure some of you remember Mr. Jim. He shoed horses or mules, or whatever you call it, for the whole Horry County. And I was lucky enough to go, me and my sister, go with him one day on the horse and buggy. And we was just so amazed at going in the country, seeing all the animals, because we lived in the city. We never did see much cows and pigs and horses and what not, and we watched them shoe the mules, and that's amazing. So we had to stay out of the way, though, so that's my story.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110121
Comment Text: I'd like to recognize Ms. Spain. She was a midwife here in Conway for years, because I think she was a midwife when my mother had three or four of her children, and all of my mother's children were born at home. But there was another old lady that lived like, she lived in a old house --- MS. LADSON: In a old house. MS. VEREEN: What was that old lady? She used to wear long gowns and

long dresses. She was the midwife to my mother then. But I know Ms. Spain, she was the midwife around Conway to a lot of children.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110124
Comment Text: Well, anyway, my mother was a midwife. And I do have the midwife book in my museum, because the midwives were our first healthcare givers. They took care everybody: white, black, blue or green. And also found out the wet nest. Did you know the lady at the big house got nesting babies?
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110127
Comment Text: Well, the midwife is a long story. And you know a lot of people know a lot about midwives, but then some midwives could tell you, also, I had some people in my family. We did something with birth control. Birth control, and we don't want to talk about that. Mind you, there's some families that never had any, ladies never had any children, chirren, (phonetically spelled), because we didn't call it, we never said chirren, (phonetically spelled). We said them chirren, (phonetically spelled) okay. And we never say mammy; we says momma. We say dad. We say dis here. We say nanna, and we say ma dear. We ain't never call her mammy, 'cause you'll get slapped in your face. Well, anyway, we need to start recording some of those things, and it takes money and it takes time. Some families do not want to talk about it. I do know families in Georgetown and Horry County that actually help people practice, not abortion, birth control. And it's been a little secret. We got a lot of little African secret among us. And we need to start remembering and get some families to talk about it. Just like in Georgetown County, over there in Santee area, some families who owned slaves don't want to talk about it. You know like the Harris and the Collins and whatnot, and the Mitchells. So we have so much history. And if your history in this county, I mean in this county, Horry County, it's Georgetown history. And all of it is Gullah/Geechee.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110128
Comment Text: This guy used to come by my dad's house. In my family we had six girls before my parents had their first boy. And he would say, hear, let me circumcise them girls because you gone have some trouble. And daddy would say, no, I can't help you do that. All of his children, there are three girls that went to college. Now, not any of them had any children. I'm not even going to call their names. But, when I had a hysterectomy, then I understood what he was talking about. Because my daddy used to always bring them chicken, you know. Crow would, chicken would eat so much of this cow peas and his neck would be all puffy. My husband didn't believe me. And daddy would slice the neck from the side; take it out and sew up the chicken. Chicken go back in the yard. But what they did was almost like a vaginal hysterectomy. I'm just saying that we did a lot of medical things. We just look at it. But we need to start remembering some of these things that they actually did. Mind you, probably I'm much older than most of you here because I was 71 on the 19th of April. Well, anyway, this is what they did. Because with a vaginal hysterectomy, you do not have to do any cutting; that stopped with the herbs and some of the other things. So we have a vast history, plus you know one thing wrong? You all had Dr. Buzzard down there in Beaufort. But then after I got grown, I didn't realize you had more goop doctors in Georgetown than any place else. I was brought up around three of them.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110130
Comment Text: Actually, I am from Kingstree, better known as Williamburg (phonetically spelled) County. And there are a lot of Gullah/Geechees or we created our own. I don't know what it is, but it's different. But it's, it's good. We were talking earlier about schools. My mother, who was 89 this past

January 6th, no, my mother's 88. She'll be 89 this coming January. She attended a school that's still, the building is still up on South Carolina 512 in Bethesda Community. It used to be called Cooper's Academy. That building is still there. Children had to board with other people in order to attend school because they would come from all over the county to go to school.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110133
Comment Text: But all my life I've been identified as a Geechee. I'm originally from James Island, which is right outside of Charleston, South Carolina. And growing up down there, I grew up on a road called Solligrey, (phonetically spelled), Road, and there's a very familiar place out there called Mosquito Beach. Okay. And I grew up about 200 yards away from Mosquito Beach. And Solligrey is very unique in the sense that a lot of people lived off the water, a lot of fishermans. My father is 88-years old, and just on this past Thursday we buried one of his brother's; that on Friday would have been 91-years old. But I sit down and talk to my father often. And he was a fisherman by trade, and he still knows how to make the nets, the fishing, I mean the shrimp nets that you put in your mouth and cast out. So growing up it was nothing for me to wake up to some nice grits, fresh fish and shrimp for breakfast.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110134
Comment Text: --- I say that because also there's a Backman's Seafood that still exists out there today. There are a lot of black-owned businesses based on it being businesses that were made from people just going in the creek as we would call it, or in the crick. And even right now out there where I grew up, if you build a home you have to build it on 12-foot pilings. And my concern is that we're going to lose a lot of that land simply because of taxes now. Just like we've lost Kiawah Island and Seabrook Island, John's Island, and you talked about the trees. Well there are certain areas on each of those islands that you can drive through just tunnels of trees. We call them live oak trees. You got to be careful because at night they'll walk out in front of you.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110136
Comment Text: But I just wanted to say that. And then my mother, I heard someone; I think it was you talking about Kingstree. My mother grew up in Williamsburg County and she's 81-years old; grew up in the Warsaw Community. And right off of 521, Bloomingvale Community. She's a Dunmore. And, wow. And she said they raised everything on the farm. The only thing that they didn't get was salt and pepper. Everything else they grew at home. And she went to St. Mark's School off 521. Yeah. Anyway, I just wanted to say that because I was so intrigued when I heard Geechee/Gullah because that's all I've ever been identified as. This past summer we had a family reunion and I met one of my other aunts, well grand-aunts, grand-cousins. I don't even know how far down, but she was 93; very alert, and she was sharing with us that the Gilliard family came in through the old slave mart right there in Charleston at the marketplace, right down there. And a lot of us went into the St. Stephens Community and up in the Georgetown Community also. But we did a, you know, and in talking to her and tracing the family, we actually go back to Sierra Leone, Africa. I've never been to Africa, but in Germany, because I'm prior military, I met some people from the Ebu Tribes and some of them were from Sierra Leone. And now I'm wondering if I didn't actually talk to some of my cousins unknowingly. So I just wanted to share that and I'm glad to know that Conway now can acknowledge itself as being Geechee, too, you know.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110137
Comment Text: Anybody else want to just share something that, any kind of games that you played as children? Last night at McClellanville, the old ladies got up and did Little Sally Walker. But they didn't say put your hand on your hip and let your back; they said put your hand on your kimbo. Now that's an

African word meaning hip. And it's one of those things that your parents would say: Get your hand off your kimbo. So we have to remember that we also introduced words like okra. You know we call it all the time but -- Wampee.--- that's our word; that's an African word.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110138
Comment Text: What people don't realize, was Williamsburg County was very important in relationship to the indigo culture, because indigo and rice is what made the Carolina Colony. And the knowledge, all the knowledge of rice came from Africa. The knowledge of how to process that indigo that they denied came from an expert Negro dye maker. But in Kingstree, in Williamsburg County, their method for making indigo was not to use an above-ground series of vats. They used in-ground vats. And those in-ground vats were methods brought from Africa and they used, those who were working in the Naval stores or turpentine, tar and pitch, would use that tar to seal those in-ground indigo pits. And from what I understand in reading the history of Williamsburg County, there are a couple of those pits still existing, and we need to look at those pits and try to find those pits that still exist in Williamsburg County, because it is a, without question, something that goes back to the 1700s.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110139
Comment Text: Little River, I tell you what: it is such a pleasure to know where you come from, because it's sure not the direction on where you're going. When I met Ms. Bunny Rodrigues, better known as the Gullah Woman, way back in the 80s, she made it clear to me when she found out that I was from Little River, that I was a Geechee. Now all my growing up, just like I think it was you who says if somebody called you a Geechee you wanted to fight? Well, that's the way it was. That's the way it was. That's why ignorance, if you did not know, that's how you act. Now we know better, so we do better. Little River, the, one of the major industries of Little River was the use of the water, of which your livelihood came. Fishing, oysters and everything, everything pretty much that was living in that ocean or in those creeks, you made a life out of - And strangely enough, you were healthy then. But now they say the red tide is out there and you can't go in the creek; and you can't do this and you can't do that. But there is one, there is something to that, in that all the subdivisions with all the sewer systems that pour into your creeks. You do have to be careful for that, but that's how it used to be. They made their boats. They made their nets. They made their fishing utensils, but they didn't go down to your Bass or whatever it was back then to get them, Bass Pro Shop; they made their own. And if you talk to people who are about maybe 80-years old or older, you would be if, men I'm talking about pretty much, Ms. Rodrigues; you'll find out exactly how it was done and you will be amazed. Now, in Little River Neck, I don't know if many of you know about Little River Neck, one way in; one way out. But that was their total livelihood down there; the, what was in that water. And the women were just as active as the men. They would go in the creek knee-deep with that mud; dig up them oysters, and they would provide for their families and yours, too, if you came by. There was a gentleman who died; that was the first man that I knew that was 100-plus years old that lived in Little River Neck. His cure for living that long was said that he walked from Little River Neck out to what was old Highway 9 at that time. He lived on the food from the creek, and he drank a half pint of liquor every day. He lived to be a hundred-plus years old, but, and a lot of them use that, too, for their livelihood.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110140
Comment Text: And then I have to say this: We, in Little River, see, what we did find out, too, is this: The Gullah starts from North Carolina and comes down that coast. Now, if you wonder why those of us who live on that North Carolina line does not have that Gullah accent, it's because we got that twang. We got that North Carolina twang in there, so that's why we don't speak as fluently as the people from

Georgetown or below Myrtle Beach, but it's all good. We know who we are now so we can appreciate that, too.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110141
Comment Text: And it appears to me that black folk always appreciated an opportunity to socialize together. We did not have a place to socialize together except in our families, like on grandmamma's porch, or grandmamma's house on Sunday, or something like that. But it came to the point where we were granted an opportunity that it didn't start out to be an opportunity.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110142
Comment Text: And there's somebody in Conway that I really need to touch bases with because it's the Tyson family over here that really knows. I pray some of them are still living, knows exactly what transpired with that Tyson Beach, better known as the Black Pearl, now known as Atlantic Beach. But what happened, I'm told, because I was not living, but I'm told that what happened was: There was a gentleman who owned that hundred acres of property, and it is a hundred acres; believe it or not. It's on east side and west side. And there was a discussion down in The Dunes, because you know how people used to work. There's a lot of folk, and our professional folk work in The Dunes. So they were introduced to what was going on. They all, one thing about us, too: We were nosey. We aren't, we're not nosey enough these days. We were nosey and we found out that, that property had some issues, some financial issues. So this gentleman, as I'm told, got together with some other folk to purchase this property. And they did. I mean there's a lot of in-between; we'll make it short. And they did. Then became the stomping ground known as Atlantic Beach for all people of color. Also, the military used to have to live on there, too, because I don't care what kind of services you provided outside of your realm, you could not live but on the inside of your realm. So the military lived there; I'm told. The maids, as Ms. Rodrigues talked about, everybody else who worked on the beach, they came to Atlantic Beach. They even provided a day; can you imagine? You work all the week long and they provide a day for you to come over there to socialize. Many of you folk got husbands and wives from Atlantic Beach. Atlantic Beach had money running all out of everywhere. There was no time where you like now during the summertime, there was no time where the beach wasn't flourishing to its hilt.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110107
Comment Text: I'd like to represent my grand, my mother and her family, Breechie White, of the corner of 378. My mother was born on 378 and they were the first family that moved on that land out there. My grandfather and great-grandfather bought land from 378 9th Avenue, 16th Avenue over to Conway, old Conway Hospital; you all know where it's at. He interns during the time they build a graveyard, and the graveyard is still being used; people being put in it. There was a family, they also built low housing right there at, where Levi place at; all that was called Tin Top Alley. They built houses there for people to live, and then Levi came in after that. Now my mother and my father, my mother and all her sisters and brothers have the piece of land that they grandfather, they father left them. Their children, including myself and my brother, Angie Hemingway, Henry Hemingway, now we're staying in the old houses that our own fathers built with they own hands. They weren't contracted. They couldn't buy lumber at that time. The house I live in, my father and my uncle built, and that was 70, I think it's 70 years old. COMMISSIONER GERALD: What's the address? MS. VEREEN: 932 3, Wright Boulevard, which you might call 378 now. Which at first it was, they called it Potato Bed Ferry Road. It was all clay. There wasn't no highway. It didn't go all the way through to nowhere. Mother say she can remember during the days when they moved there that they could reach their hand out of windows in the forest and touch the trees around the house. And we had long talks about different things. My great-grandfather and

grandmother is buried right there in the Hemingway Cemetery [location is Ward Circle or Taylor Square and "there's still people being put down there"].
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110110
Comment Text: I remember she told me a lot of things that where the old, where the church was when before and now. It was where McIver Funeral Home is, was. And she talked about the ferry that they used to go on Saturday afternoons to go dancing, on down to the ferry.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110147
Comment Text: When I mentioned that in the Gullah, black folks that built this country, I've, and especially during the Colonial period, I wasn't exaggerating at all because South Carolina's only commercial agricultural economy, the things in that were rice and indigo. They made South Carolina the second wealthiest colony in British Colonial America. Of the 10 wealthiest people at that time, nine of them were rice and indigo planters. And when you look at the wealth that was brought into the United States from its exports, it was rice, indigo, and a little bit of tobacco from up in the Chesapeake Bay area. And that makes, indicated that South Carolina was the economic backbone of British Colonial America. And if she was the backbone, the Africans were the brain that provided the knowledge. They were the muscle that did the work. At one point, this is the low country in South Carolina, had the highest earned per capita income in British Colonial America. At the time, 85 percent of the population in that low country was enslaved Gullah/Geechee people, and they made up 85 percent of that per capita, but not one penny of that income because they weren't getting paid. Cotton didn't become of any importance until after 1800. So all that wealth that was generated, that made this country what it is, was generated from knowledge the and the labor of Gullah people in the land of the Native Americans because it took land, knowledge and labor. And the only thing that those Europeans did contribute at that point in time was the awareness. If they could make through Gullah/Geechee slaves, produce at a high economic level, production level, they could become wealthy, and they in fact, did indeed become wealthy.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110148
Comment Text: And my grandfather's name was Willie Rodgers. And he, well ever since I knew, he always had a store, a country store, where everybody in the neighborhood came to purchase things on credit. And you had a book that everybody in the neighborhood name was in that bought things from my grandfather on credit. And paid when they, when they're crops came in, when they sold tobacco. They'd say when I sell my tobacco I'll come to settle up with you. And so, and then back during, well the end of the Depression, do you remember we had to buy things with stamps? And we, they called it rationing. But we got a book of stamps. They used to come to the store and with a stamp to buy sugar and things from my grandfather's father's store. But people who ran out of stamps, they send their children with three eggs. Three eggs bought a lot of stuff back then. (Chuckling.) It did. But they didn't have any money. So they'd send the children to the store with three eggs to get whatever. But anyway, we had a store and we had a motel on Atlantic Beach during the time when she was talking about building up Atlantic Beach. My family was one of the first ones that, along with □- What's his name up there? Gladys Bethea and her husband; he's next door, all of them. We had a hotel right next to them way back in the 40s. So we had a part of the Gullah being a credit system: Visa, Mastercharge. We had something to do with bartering.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110151
Comment Text: And Chubby Checker's out of Georgetown County. Chubby Checker, the Twist, right out of Andrews. Spring Gulley. But he was brought up in Andrews --- No, no, no, no. He's out of Spring Gulley. And he came to Georgetown; lived two houses from my house. And that house, the platform is

still there. I have a picture that he said, "To Bunny and the Buck Street Gang." Buck Street. But he changed the world. They said the Twist was the first dance everybody could do.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110153
Comment Text: I mean they, those women they danced, in the church, Reverend. To Punchanella, Punchanella (phonetically spelled).
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110098
Comment Text: The money that we see here on the Grand Strand came from the backs of our ancestors and from rice and rice cultivation.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110099
Comment Text: The reason why we were so adamant about having this Meeting at Bethel Church, is because Bethel Church is one of the few churches still standing built in the 1800s. Now this congregation, a lot of people define the church by the building, but the church is the congregation. The congregation started in 1867. A lot of A.M.E. churches were being built or developed during that time period. Because when freedom came, the first thing that slaves did was try to build churches. So up and down 17, Highway 17, you have a slew of A.M.E. churches because African Methodism was a very popular denomination at the time, because they had been associated with change.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110100
Comment Text: I was talking to Reverend Crummy about Denmark Bessey, a paper that I'm working on now, one of the most successful plots to rebel against slavery was formed out of the A.M.E. church in Charleston and by an A.M.E. congregation.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110101
Comment Text: And we all know how Richard Allen rebelled and sat away from the Episcopal church.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110105
Comment Text: When we were talking I thought about my great-grandfather [Plent Rodgers]. And we were talking about heritage. To him it was land. When he came to this country, to North Carolina, he came on a turpentine boat, as told to me by my aunt, one of his daughters, his granddaughters. And she said that, we call him grandpap. Grandpap came on the turpentine boat. He got to the area that we lived in, which we called De Creek. It's in Georgetown County - three miles south of the Williamsburg County Line Road. He bought some land. I don't remember how much he said he paid for the land, but he bought what we considered a lot of land. This land was under a throughway - a highway that leads through Georgetown to Hemingway. Now a part of it is on 261; back in the old days it was 51. You could buy a bus ticket from Charleston or from Georgetown that says Rodgerstown . . . And I just wanted to get in there about that bus ticket, because the bus don't no longer come through there. The highway is no longer 51; it's part of 261. But, at one time you could buy a ticket, a bus ticket, to a black community called Rodgerstown.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 112 **Comment Id:** 110106

Comment Text: Rodgerstown is where I was born and raised; where my grandfather bought this land and raised his children. The road goes through the land; it's on the right and left side of the road. He had two sons. The left side of the road going toward Hemingway from Georgetown, he gave to one son, and all the land on the other side of the road he gave to his other son. As time passed, my great-grandmother died and he married again and had more kids. So he got more land. . . he made arrangements for those kids to have their own land. Today most of that land is still in the Rodgers family. As years passed and back in those days we went to school. He built the school because they had no school. He wanted his children and grandchildren to have an education, so he built a little one-room school right on his land. As time passed, the county built a three-room school and it went to the eighth grade. Back in those days they graduated at 10th grade. And then went to the 11th grade. That's why they put a one-room school in those days. I went to this three-room school and we would go to the 8th grade, and then we'd go to Georgetown to Howard, where I graduated from in the 12th grade. In the beginning he started a school because there was no school. And the teachers came from Georgetown and stayed at our house during the week because they had no car. So they stayed 'til the weekend, then they would go home and come back on Sunday night. So I had to be good in school because the teachers would tell everything I did while I was at school. . . those teachers would live with us during the week, and that went on until we got to the other school; they built the other school. Then they built a bigger elementary school, which called De Creek School. It started at De Creek School, but then they built another school, but they bought the property to build the school from my father. So where De Creek School is now, the property that was left to me by my father, adjoins where the school is. So all that property and all that surrounding area belonged at one time to my great-grandfather.
Commenter: Conway Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110235
Comment Text: Did y'all play hopscotch?: Yeah, we played hopscotch. So what did y'all do while the tourists were here? We're trying to get a sense ---: Work. And what kind of work did you do?: We cleaned hotels. I've worked since I was six. That's why I said I can't remember every step of the games and stuff, you know, that we did. We played house and house to us was going outside and using the porch as your car. You're using a little stool or something as your kitchen. We made mudpies out of dirt and water and paddy cakes. We used to eat clay. We'd eat clays; we'd eat starch.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110236
Comment Text: So at 6-years old, and I'm sure there were others who began working at an early age. And what was childhood?: Playing house. And we would like to watch like the older folks at The Patio or the juke joints they were called then, or the places. That's what we used to call them the place, over at so and so's place or Skeeter's place or this one's place. And the children, for me, we used to like to sneak out about this time of the evening and watch the people dance.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110264
Comment Text: I want you all to say one other thing since Jenkins' name came up, Esau Jenkins. I knew that he had a place here. Russell Skeeters told me. But I knew nothing about it. It was so in disrepair. And fortunately we were able to get Veronica to interview his heir. And fortunately I was able to get on my knees and crawl through the ashes. So, Dot, you may have been burnt out but don't let them shelf that stuff away; you never know what you're going to find in the ashes. We found an actual motel receipts, the names who had rented. We saw the license that says he was permitted to run this motel and bar. And we took that to Avery and they were just aghast. They only knew about his work there in Charleston, civil rights. They knew he had a business up here but they didn't know the extent of what it was.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110265
Comment Text: I don't have enough time, but we need to talk about, just like the dancing, we need to talk about education. How will these children learn, you know, the school system and whatnot, the teachers. Also talk about all the professional people who came to Atlantic Beach. Atlantic Beach was like a pot of gumbo soup. And this is what I'd like for this commissioner, I;d probably would be like a pot of gumbo soup; you got everyting (phonetically spelled) in it. You've got your okra, you've got your corn, you've got your onion, and then you've got your bay leaves. 'Cause all of it makes that soup taste good. In order for this culture to survive, we're going to need Aunt Sookie; that means that she knows the Gullah history. And she doesn't need a PhD.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110238
Comment Text: I started to work at, my first job was age 4, helping my mother pick cotton. Because, see, I'm one of those people that would come to the beach, and we looked forward to coming to the beach because it was the only place at the beach that we could come to. We worked on the farm. So I picked cotton at age 4 and then at age 6 I was handing tobacco, you know, just about every day. And so the elderly folks just lived for Saturday night or Friday evening and they'd come down on the beach and stay the whole weekend, a lot of them. And little kids like me would be begging to come and --- We had to stay home and wash with the rain washing.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110239
Comment Text: Well some of them days that I think when I was 4 I lived in, I was raised up in Green Sea, but I been on Atlantic Beach for most all my life. But we used to take, they call them hogheads; take them hogheads and put dirt in them and run water through it and tie a stick to it. And we run up and down the road with it. We'd take a bicycle rim and get a clothes hanger or a stick and gun. It used to be fun. We'd get in the barrel and roll around in the barrel and play hopscotch. We played marbles; we played marbles all night long, sitting there as long as we could, out there in the dark. And we would walk the window of the house. A country mile was a country mile. And you would walk to that house and you'd turn around and come back and then turn around and walk to that house. And we did that 'til it looked like it was so dark you 'til couldn't see so you say, all of the sudden somebody say you got to go home. Then you get scared and run home. We'd knock the door down to get into the house.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110223
Comment Text: And outside of the culture people were considered to have thick lips and lazy tongues and could not speak the King's English, and we ate a lot of rice. And we believed in root work and magic and that kind of thing.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110225
Comment Text: I told the people down in Georgetown about a place in Murrells Inlet. My mom said they had a place where you could only empty your clam shells when they were little. So after a certain amount of time the clam shells pile got so tall that it was a mountain. And they started calling it Clam Bank. And Clam Bank became a very important place. It would be the place where you would meet your boyfriend; sneak out and play with your friends or whatever. It was a monumental place. And who would know about Clam Bank except people from within the culture?
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110227

Comment Text: I interviewed a woman from Atlantic Beach a few years ago and she said to me that people came to, black people came to Atlantic Beach for a lot of reasons, but that one of the reasons was that the water was good for what ailed you. And how many of us now don't see the water as an important part of this Gullah/Geechee culture?
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110231
Comment Text: What kind of games did y'all play when you were little?: Little Sally Walker.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110232
Comment Text: Rise, Sally, rise. Yeah, we did stuff like that. And Simon Says. Ms. Mary Mack. Lots of rhymes. We did a lot of rhymes. Do you remember how you do it?: Ms. Mary Mack, Mack, Mack, all dressed in black, black, black.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110240
Comment Text: But down on the beach here, when I was staying here on the beach, we, I didn't do a whole lot of playing. I was trying to dance. What were some of the dances?: The Twist, the Charleston, the Cha Cha Cha. The Shag. The Swing dancing and we wore those can-can slips, those crinoline slip and, with all that starch in them and they stand out about that wide. With black and white shoes and then we had one with the Ivy League; they had the little buckle on the back of them? Then we --- White shawls. And those, now the pictures, you know like they, all up and down the street they had the little novelty shop where you can go in there and take the pictures. And probably cost about .25 or something like that at the time. But you could, it was so many peoples down here walking, you could walk down the street and get lost. And at the end of, there was no highway. That sand was very hot. You walk all the way down the street like that, but you'd make it down there because that music was sounding so good. It didn't bother you at that time, you know, and those hills was hard to climb. They go there when, you know all day long you run down there, somebody say somebody got shot and somebody, something happened down at the beach and everybody take off; start running and come back and eat. You know, dancing and stuff like that, a busload of people come where I was working at Mable's, a place called The Farm, at that time. And I would cook fish, chicken, pork chop. We had samwiches (phonetically spelled). People would come down on buses and they, a lot of them put them off right at the, it was at the liquor store, Ms. Webber's liquor store. They would put them off there and they'd jump off the truck and they'd take off down the beach. And some of them get lost and get left, and when they get left they stay down here and work with the peoples that down here, so you wind up calling them leftovers. That's how the people had got that word, you know being leftover, and people that come down here never stayed, you know, they was on a farm. So when they get down here and stay down here so long, they made it their home. Some of them never did go back. And then some of them might come back the next year; find out they still down here on the beach, they might go back they might not. It was so easy to live down here because it didn't cost you nothing, really.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110241
Comment Text: I mean everything was practical, you know, everybody was like family and things. Now them other times it was just like, well, maybe four or five families left here on the beach that stayed 'til the next year. But we used to take a, a man would come by with the ice truck. Take the ice, put it on his back, last for a half a block or a whole block. They'll put it in your drink boxes; that's how you kept your sodas and stuff cold. And then some people had a wagon, a little red wagon and they had a scraper. And you take that scraper and you'd scrape snowballs. And you'd have you a little coloring with some syrup;

put it on a Pepsi-Cola bottle, a Co-Cola bottle, any type of bottle. And you dap it up there and you could sell them all day long. And we had, you know that was a good seller for us.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110242
Comment Text: Now there's a lady from Georgetown, Ms. Singleton, she used to cook that soup. You know how they talk Geechee, you know. We call them Geechees, anyway, they talk. And she would, those people would come down, you'd never know what it was because they just put a whole lot of stuff in the pot. And they cook it and they boiled it up and they eat it, and it be good. The recipe, I couldn't tell you what it is. But you know it was a lot of little things.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110243
Comment Text: Well she was talking about Manning, that's my hometown. And I grew up on a farm just like you did. And every summer, about two or three times a summer, we would have the opportunity to come out of that tobacco field and to come to Atlantic Beach. Now, you talk about working hard, that's hard work. But your parents, my parents knew how to get the whole community together. And they knew they were going to have a cook-out and we were going to go go two or three times a year to Atlantic Beach. And there were other times my family would bring just us. But the best times, we've got a whole truckload of people and they got in there any way they could. The girls had to change clothes in the back of the truck; switch off, then the boys would. That was the best time to come and spend a weekend down here to dance because there's nothing like your own culture, to hear that music that they played there and you could dance until you couldn't dance anymore, and there were so many different places. And everybody felt kind of comfortable. So what you meant is that you didn't worry that something happened to your children or anything like that. And it was just a wonderful experience. Now to have that family, I mean it's not just my family, but to have the whole community. We don't have that anymore, you know. We don't have that come back home and be comfortable and enjoy yourself. We get a little bit of it during Bikers' Weekend, okay. And that's hard as, you know, people talked about, but that's, I think that feeling that's there, that's what we're talking about keeping. Because that feeling that most of us have when we're kids, that's that feeling you can put a whole lot of us on one little block and nobody fight hardly, whoa. And that's what has gone on for generations. And that's why it's so important to maintain that because our students today, and our young folks, they don't see that. You know they see so many variety of things, but to understand your own culture and to appreciate. And you will also see some of the richer blacks, okay. You will see doctors, lawyers, president of universities, and they would talk to you just like everyone else. So you got a variety. You got the poorest person that may have worked at a restaurant, but you also got the richest people. And everybody was a family. That's what I wish we could see again. Thanks.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110245
Comment Text: The next thing is the, as the last speaker mentioned, was the cordiality. Everybody was friends. As a matter of fact, I was adopted into Mr. Simmons' family and James is my brother. But places that I remember is Skeeter's Restaurant, and particularly the big tree next to Skeeter's. You almost would have to get reservations to sit at that picnic table and drink whatever you might have. Listen to the music from the inside. And you could go inside and have some of the best food. The first time I ever ate fish and grits, I just could not envision anybody eating that. But it was on a Sunday morning. And after all night what they used to call walking the strand, I don't know if anybody remembers that, you just didn't go to sleep. You just walked around and stopped at every patio and ate Mr. Rucker's old greasy sot sausages 'til you got sick.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110246

Comment Text: The next place, which really has some historical significance was Esau Jenkins' place. And everyone thinks that Esau Jenkins was basically finer than the John's Island. But he had a place here, and I think a lot of the strategy of the civil rights movement was probably worked out within the confines of Esau Jenkins' restaurant. And certainly there was the Gordon Motel. Bubba Gordon, who was a character unto himself, maintained a house that whatever you wanted to do, if his mother wasn't there, simply was fine.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110293
Comment Text: Now I want to tell you: Georgetown County was either 90 or 95 percent black. We exported either a third or two-thirds of the rice. So the epicenter of the Gullah culture was in Georgetown County. Geographically, it could be down in the Beaufort area. But we were the epicenter of the rice culture. And then on tomorrow in my tour, you know I would give you that information.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110295
Comment Text: We need to talk about all of the things around Georgetown, you know. We have this water, but many people call them creek boys. They weren't no creek boys. They're men out there getting oysters and clams. And I know what Ray talked about his grandfathers, you know. And they wonder why people got drowned the other day, and one of us. You know our ancestors believe that the water brought us here and the water will take us away. Because my mamma caught me trying to swim in, I call it the big ditch, but I didn't know until I got grown it was a canal. And I got a good whipping and I ain't never been back in that water trying to learn how to swim. COMMISSIONER DAISE: What was the name of that canal? MR. WRAGG: That ain't been no canal. MS. RODRIGUES: Yes, it was. It was, yeah; that's why it went out to the Sampit River. MR. WRAGG: Where? MS. RODRIGUES: In Georgetown, yeah, that comes right at the end of your street; that was a canal. That's why it was so big. MR. WRAGG: You mean that big ditch? MS. RODRIGUES: That big ditch. Because see, in Georgetown everybody thought it was a big ditch; it was a canal.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110343
Comment Text: I think that one of the things that Ms. Rodrigues was talking about was interesting, in that I do think that there needs to be authentic Gullah artwork. So there are authentic Gullah baskets, and there are authentic Gullah dolls. And there are authentic Gullah crafts. But, like she also said, one of the things she also said one of the reasons why we are still here as people is because of ingenuity. It's because of innovation. It's because we learn how to survive and to progress, and so things will look different. So as a 42-year old Gullah artist, my art reflects my relationship to the, to the culture. And my daughter's artwork as a photographer, who is 14-years old, is a reflection of her being raised by a Gullah mother and a Gullah grandmother, and a Gullah great grandmother. So we would hope to see the art progress and to change, or to always have those original and authentic art pieces that keep us grounded to the past. But you want it to go --- But you want it to continue to go forward and you want it to grow. And the realism of keeping a culture alive is to make sure that your young people stay involved with it. And one of the things that we need to do is to make sure it can sustain them, as well as them sustaining it, and we can't not talk about finances and how to make money doing that.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110350
Comment Text: But anyway, my childhood growing up of being light skinned in our community, which is more dark than my color, but it didn't start with me. It started in my father's siblings, which was eight of them. My grandmother had married to her husband, John Cox, who's mother was a white woman, Maggie Duncan. And as those children was growing up, the way of getting around was of course in the back of a

wagon. So they drew a lot of attention. Now when those children grew up and got married and had us, again, another more darker complexion community and we being the lighter one, we got a lot of attention. And as a result of that, me growing up as a little girl and going around in the neighborhood to the older people, they would always point at me and say you must be John Cox grand. And for that reason, lead me to the question of why every time someone will identify me with this man. A man I never knew. I didn't even know this was my grandfather or anything because I had never seen him. And as a result of that, 20 years, and I'm trying to make everything really short, 20 years prior to the 10 years as I was writing on this book, and my mouth is very dry for some crazy reason. I always had an interest in how I looked the way I looked. I always had an interest in that because it was always asking me or telling me that I must be this person. And as a matter of doing the research, I found out how I got my complexion so I could identify with that. But along with knowing that, I learned so many other things about my grandfather and other people in the community.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110351
Comment Text: Growing up as a little girl, one thing that I did hear from my grand -- my grandmother was 19 years old when she met my grandfather, which was 56. He had eight children with her. Then at the time he died, because he left a baby boy about 6-months old. And then later my grandmother got married to a older man. That's the grandfather that I knew and thought that was my grandfather. His name was Sam Watson. So my father would always send us over to the house to do things for them because that's just the way you used to do back then. And he told me one day, he says, he was trying to tell me something but I couldn't understand. He said, "Gal, go fetch 'em." And I'm trying to figure out what in the God Heaven this man is trying to tell me he want me to do. And he said, "Gal, go fetch 'em." And so just like you talk about the Gullah/Geechee language, it's things like that I did not understand. But what he was trying to tell me: go to get something. But I did not understand the language. So even today, if we was to bring our language back to we never really lost it. We have to come to a dictionary or a definition with it. So we can understand what it is somebody was saying. When I start doing the book and talking to a lot of older people, I hear some of y'all say that we have lost our history. But I am privileged and I am blessed to say we didn't lost at all.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110352
Comment Text: The reason I'm saying that, and I say blessed and gifted, I was able to talk to thousands of people within the last 10 years since I was doing this book. And I had the privilege of Meeting some people that was 100, 112, and just over the hundred mark. And then I got a chance to meet Ms. Darlena Shubert, which was a lady that lived 120, in the Georgetown community. But along with talking to these people, they tell me things that happened on the plantation. And one person told me something that I would never forget, but I also know that it was not always really mean, cruel plantation owner. But she told me when I went to interview her, she says that on the plantation that her parents grew up on, the Massa (phonetically spelled) would not allow them to address the Almighty God when they prayed. They had to call out their Massa (phonetically spelled) name. And I thought to myself, what man would put themselves in the position ahead of the Almighty God that these people that you think you own address you instead of the Almighty God, to whom they should be praying to?
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110273
Comment Text: My experience as a child has been very wholesome. I really had a very good upbringing. My dad and mom had friends of a lot of persuasion and my experience with them has been always good. We had a lot of friends that were white, but we had some reaction with them. And so as a child we had good experiences. My mom was raised on the plantation. She always reminds me of walking three miles to school to get educated and three miles back by herself. And that was really something for me to take

heed to because I think education's important. And one of the things that we teach in our community [Georgetown, SC] is that education is certainly one of those ways in which we can enrich ourselves and our community, and we certainly preach that. And our community is very rich with that. We, particularly in our community, we try to encourage each other. We also try to encourage others to be educated and become good citizens of this country and this state.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111269
Comment Text: I'm sorry I didn't explain Gullah-Geechee. Gullah-Geechee, for the purpose of this Corridor, and for the purpose of this hearing tonight, are the same. Gullah and Geechee means the same thing. So we hyphenate it or slash it, Gullah-Geechee, because some people refer to us as Gullahs, some people refer to us as Geechees. And, yet, it's all the same definition: We talk funny and like rice. But it's deeper than that. We think those terms derive from mispronunciation of Gola for Gullah. We think Gullah got changed from Gola to Gullah. And some folks connect Gullah with Angola because that's part of Africa from which many people came. But the Gullah tribe is surely one of the tribes that were rice growing in West Africa. We think that term might have gotten changed to Gullah. This Commission is going to be doing more research, calling on scholars to do more research in time to get definite origins of those words. Geechee, that term is also one that we're still researching. But we're using the definition that Geechee may have come from the term Kissi. That's one suggestion. Kissi was a rice growing tribe in West Africa. We think that might have gotten changed from Kissi to Geechee. There's another theory that the Ogeechee River in Georgia, where a lot of folks grew rice and a lot of folks lived, and as Gullah speakers do sometimes, we drop the first syllable. And it might have become Geechee instead of Ogeechee. But that's the -- those are the -- those are the working theories on those two terms.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111270
Comment Text: Same people came to these shores from West Africa, helped to develop most of the rice fields. And rice was the first crop. We all know about cotton. But for the first nearly 100 years of plantation life along this coast, it was rice. And then cotton came.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111283
Comment Text: But I have a little pet peeve in this area: The Robertville school, which was closed back in the -- I think it was in the mid sixties. Because my children got caught up in that. And a few of us worked very hard to preserve that building. And now we have it as a Head Start senior citizens building. And that community center is something I would like to see preserved with something because it is on the northern part of Jasper County. And I went to school there, but not in that building. Because my senior year, I was transported to Jasper. But my children came up in that school. And I would like to see that as a central point of interest for us to preserve because that property was given by, I think, Deke Shefter (ph), a black man, for that school to be built. But it come to a period now, it's owned by the county. So that was an interest of mine.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111312
Comment Text: And I think another interesting piece of history that is well known is that the story of 40 acres and a mule came from our area, right out of Savannah and sort of spread. And so some interesting church-related history from our area [Pineland area].
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111313

Comment Text: First African Baptist Church in Savannah is the oldest African-American Baptist congregation in this country. There is documentation that First African Baptist, which was -- which is on the Savannah River, established another church across the river called the Pilgrim Baptist, which is Reverend Kitty's (ph) church. He's the pastor of that church. That church was started as a brush tent along what is called the Wright River. Well, how the Wright River got established, it was part of the Savannah River. And the Wright Brothers, Jermaine and -- Jermaine Wright and I'm drawing a blank with his brother. Jermaine Wright and his brother owned what is now Turnbridge Plantation. They were very wealthy rice planters. Their brother, James Wright, was the governor of Georgia at the time. And the Pilgrim Baptist Church was established along the Wright River, which was part of Savannah River, as a bush tent, which was a part of the First African Baptist Church.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111314
Comment Text: There's also extensive civil rights history in Jasper County. There has been documentation that Dr. King also had travels in Jasper County. I remember when I was small and there were boycotts in Ridgeland, they boycotted what was then the KB grocery store and the Piggly-Wiggly grocery store. Mr. Joe Orr and my wife's grandfather, Marshall Brantley, formed, formed the NAACP in Jasper County. And I remember as a little boy being on the picket lines, I guess with my mother. And Dr. King traveled to visit, to visit Mr. Orr, which was a neighbor of ours. So there's also some very rich civil rights history in Jasper.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111319
Comment Text: And thinking along the lines of what Ms. Gardner said, I'm remembering my grandfather, a self-proclaimed carpenter, was a carpenter who could make his hammer talk, okay? Built his home. We have a cane mill that we're trying to preserve at this time. We have the old whips. We have the field machinery that he's put together, his old hoe that he's actually melted and weld together. You can't break it, can't get rid of it. It's there. So these type things, you know, people are willing to see, to think back.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111320
Comment Text: How many of us have families where we have actually have fed the community? Remember those old hogs, where we got together, we butchered the hogs, the hogs were slaughtered back then and the community received so much of that? You know, so these things are very important to our culture.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111321
Comment Text: I just was thinking that, sitting there, that as we gather information with this Commission, that we look at the authors or the writers that have written about the Gullah and the Geechee culture. And when I'm thinking, you're bringing me to remember the late Deacon Proctor Bright, who wrote -- COMMISSIONER CAMPBELL: Beautiful stories. AUDIENCE MEMBER: -- many beautiful stories. I think the name of the book that he published was Whistle With The Wind. It was a beautiful book. And stories like that, many short stories like that, really brings to light the Gullah culture. And I think that is something that all of us could benefit from, by, you know, if we just collect that type from the many different authors that have written in that style.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111322

Comment Text: The Battle of Honey Hill, which is on -- which took place, which is now Highway 336, right outside west of Ridgeland. There was a black Union troop that fought in that battle. There's no -- there is a marker there about the Battle of Honey Hill, but there is no marker about the Union troop that fought there. I have a cousin that he did some extensive research on that, so he does -- I know someone that, that, that did a lot of research on those Union troops. Because the White family that lives in, lives in what we call Cherry Hill, they have some relations back in that area. I'm related to them. So they did some, some extensive research on the black Union troop that fought along that -- it's at the Battle of Honey Hill. So we have had that in Jasper County also.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111323
Comment Text: Brother Gardner mentioned about Brother Marshall Brantley and with the civil rights. Deacon Willie Martin, that lived to be 102, he was there with them. Deacon Robert Bryant, which was a member of this church [Bethel Baptist Church, Pineland, SC], he died when he was 101. He was with them. And also Roosevelt Jenkins, he was there with them. But he was talking about reserving things. And I don't know whether the members in here know it or not, Deacon Martin told me this, he built this church, designed it.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111324
Comment Text: We used to have funerals, used to ring the bell when the body come. I don't see that happen no more. But right up in that steeple is a bell up there [Bethel Baptist Church, Pineland, SC]. And he told me, that's a work bell that they used to use, you go to work and when to stop. But they took it and they got -- we've been trying to get it where it operate electronically. But we don't -- we don't use it at funerals no more. But it's probably 200 years old.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111326
Comment Text: And I was wondering about the people in Jasper County. But I guess they're not Geechee, so they don't speak the language. When Sister Zelda sang, Come By Here, that's my favorite song. And I do try to preserve the language and I say Kumbaya. Yeah. So I was just wondering, because we were so ashamed of this, this Gullah-Geechee language, because people talk it down. When I was growing up, they said it was broken English and we was country and backward and everything negative in the world that I could have heard during that time. And we bought into it. And just about 13 years ago, we started celebrating our cultural heritage on Hilton Head Island. It took me three years to speak the language. And for a while, we had someone to come in from another island and we paid them to speak Gullah to us, okay, because we was ashamed. But I always say that was the past, that was yesterday. Now I'm very proud to be a Gullah, Gullah-Geechee, a Gullah-speaking woman. Y'all know, we used to drop the W. We didn't say woman, we say 'oman. (Remarks in Gullah.) See, y'all will forget. But I want y'all to remember the language. Because that's us, okay? And I do preserve it now. That's right. You tell the stories, too. I tell it in the Gullah-Geechee language. Took me a while. I had to go back and revive it in myself. Because we need to do that, too. We don't need to forget that.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111327
Comment Text: So we've got to remember these stories. And we've got to remember. Now, a long time ago, we all spoke this language. Y'all talked about y'all in Jasper County, y'all ain't that far from Hilton Head, okay? Y'all spoke it, too. Y'all's grandmamas (remarks in Gullah.) And there wasn't no porch, it was a piazza. So y'all come on. Y'all need to -- y'all need to remember that language. I just want to put that plug in there for the language. Because, see, without the language, you know, we're the people. So we are the people that spoke that Gullah-Geechee language and wasn't no broken English. Our people had to

create a language. When they were brought from Africa, they came from different parts of Africa. They couldn't communicate on the plantation, so they came up with their own language that they could speak to each other. Okay. So let's not forget that. I'm keeping it alive.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111287
Comment Text: But it's a lot of history that's in Jasper County. The founder of South Carolina State University was born in Jasper County, right in Switzerland. He was a great friend, I guess, to Robert Smalls.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111289
Comment Text: This area up here in the Robertville, Pineland, Tarboro community was -- was a lot of cotton plantations. The Bostick family was a very wealthy cotton growing family up in this area. DR. BOSTICK: That's history. MR. GARDNER: That's why Highway 321 is called Cotton Hill Road.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111293
Comment Text: My, my grandmother passed a little over ten years ago now. And I remember her talking about stories of a pestle and mortar, before I knew what a pestle and mortar was. Then, when I found out what a pestle and mortar was, I said, Well, maybe my great-grandmother was a pharmacist. But, you know, she'd talk about using a pestle and mortar to beat rice out of the husk and different things.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111297
Comment Text: My father was from a place they call Sand Hill, now is called Stokes Bluff. But my father and his brother was fishermans. And I often hear them talk a lot about the history that they had. I know when I was boy we used to go down to the river. They had an artisan well there. And my father said when they was living there, they got water from a spring in those spots. And they had a way that they used to trap fish into Camel Lake, which is still on property that the family owns. The thing why I mention that, I serve on the planning commission with Dr. Bostick. And he knows that one of my main issues is that, especially in the black community, is there's so much heirs' property. And we have to do whatever we can to keep our family property in our family. In fact, was a week ago, two weeks ago, we had a special Meeting. And had a lady come down from Charleston that is with the Heirs' Property Foundation. And she gave a lot of pointers of things that we can do to preserve our family's property. And with that's a lot of history go along with that.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111298
Comment Text: My -- her grandfather, my great-grandfather, was a man of significance, Mr. Horry. Because even if you go to the Lawton Cemetery, people that was buried back in the day had these very high tombstones. It let you know there was a person of significance.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111300
Comment Text: And, you know, when I'm way away from home, I make significance, Robertville, where the guy who wrote Roberts Rules of Order, his home is Robertville. In fact, the people that I used to work for, she had the opportunity of Meeting him and knowing his family. In fact, they wanted to come back to Robertville and do a reunion because of, you know, he got a lot of history of significance of Robertville.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111305
Comment Text: The people think West Hardeeville School is named West Hardeeville because it's on the west side of Hardeeville. Well, Hardeeville is not big enough to have an east or west side. That school was built and named after Matthew E. West, who was an African-American educator. Matthew E. West was married to Mr. Shanklin's daughter that the Shanklin school in Beaufort is named after. Ms. West is still living in Beaufort. She's still very active. She's about 97 years old. So that school was the first consolidated school for African-Americans in the south end and the Jasper school was the first consolidated school for African-American students in the north end of the county. So we still have a lot of school history that, being on the school board, we have no plans of preserving that history. It's not even talked about, but it -- it needs to be preserved.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111306
Comment Text: I can say a little bit about Reverend Ike. I can -- I can't say a lot. But Reverend Ike was born in Ridgeland, born in my community. My mother and Reverend Ike went to school together. Our local bus stop, I lived in an area that was called the big road, which every -- you know, every black community has a big road, which is bigger than any other road because the rest of them were dirt roads. But we had one bus stop in that community. And it met at Reverend Ike's mother's store, a little, a little store right side of the road. So she took all the kids in, in the morning, when it was cold. And so, so she was very active in the community. And I think, by the time I got large enough, Reverend Ike had moved away. But he was born right in my community, right in Ridgeland. COMMISSIONER CAMPBELL: Is the property still there? MR. GARDNER: His property is still -- his property is at the corner of Bees Creek Road and Capitalville Road, so his property is still there.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111309
Comment Text: But my grandmother was a missionary. And I know I've been to every Lowcountry church between here and yonder, okay? And, and we didn't have cushions. Did y'all go to any of those churches that had just the benches? And our legs were kind of short. So if we sat all the way back, it was going to catch your leg, you know, before you get to the knee and you're going to get a splinter, you know. Okay. So, man, I was like, Lord, is this what going to church is all about? You got to go and pick splinters out your -- excuse me -- you know, every time you go to church. We go out in the back, I mean, when church was over, we'd -- it was -- it was the pump. Pump the water. I'm talking about country. I'm talking about this is what Gullah people did. You brought your food, might have been then -- then, you know, if you didn't want to eat what was being cooked. But I remember going out there and everybody drinking out the same -- when they pulled that water up, everybody drinking out the same cup. And the outhouse and all of that. So when we're remembering and preserving, we've got to cover all of it, all of it. As much of it as we can. And I know some of you remember what I'm talking about.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111310
Comment Text: And, again, if I was in a church, and I can remember my grandmother be up front. And, you know, it's funny, to this day, when I come in the church, there can be seats all the over the place, but I will come pretty close to the front. And somebody asked me, they said, You don't have to go. I said, Look, my grandmother, she was in the front. Either she was in the choir or she was up because she was one of the missionaries speaking that day. And she couldn't see to the back pew, okay? So you had to sit up where she could keep her eye on you. And, trust me, she had those eyes that kept you straight. I don't know. You know, she just had it. Some of you got grandmamas like that or had grandmamas that like that. All of that was the Gullah-Geechee thing, okay? Didn't have time to go and -- you know, you just -- you knew. Some things you just knew. If I was -- if we were in a church back then, we would have been

singing a song something like: Come by here, my Lord, come by here. Come by here, my Lord, come by here. Come by here, my Lord, come by here. Oh, Lord, come by here. And everybody sing: Kumbaya, my Lord, kumbaya. Oh, kumbaya, my Lord, kumbaya. Kumbaya, my Lord, kumbaya. Oh, oh, Lord, kumbaya. Oh, somebody need you, Lord. Come by here. I said, somebody need you, Lord. Come by here. Oh, somebody need you, Lord. Come by here. Oh, Lord, come by here.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111325
Comment Text: There are two items that I haven't heard discussed among you. One is the language and the other is the Marsh Tacky horse. Do you know that Jasper County probably has the largest collection of Marsh Tackies anywhere, than anywhere along the Gullah Corridor? Mr. David Lauder has been preserving the Marsh Tacky horse. And so you are rich with the Marsh Tacky. I don't know about the language. DR. BOSTICK: We don't have that over here. It's in Beaufort.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111286
Comment Text: But this December, I'll be celebrating 23 years of marriage. And the first year we got married, the next year we started celebrating with my wife's family and my family, we have a Christmas celebration. And my mother and my father-in-law, they always, every Christmas, after we get through, they always have this discussion, When I was a boy and when I was a girl. They started that 23 years ago, when they were in their fifties. Now they're in their seventies. Well, they have stories of their grandparents. And my father-in-law is 73, my mother is 74. My mother, she was raised by her grandmother. So she has stories going back at least 150 years old or 200 years old. So those stories, when we started out 23 years ago, you know, I'm saying, you know, I'm kind of tired of hearing these when-I-was-a-boy, when-I-was-a-girl stories. Now my daughter is 15, so those stories are very important now because they are stories of my mother's great-grandmother's stories. So they go back 200 years. So those stories become very important, particularly when you have a child.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111311
Comment Text: The Gullah-Geechee culture is not about a specific territory, it is a region, we're all connected. Some stories have been localized, but it is regional. I'm an AME minister. I see a whole lot of AMEs in here [the map], and a lot of good Baptist folk too. You can see the migration and development of some of our churches, in particular the AME church. We have the largest confluence of the largest gathering of church membership within our denomination in this part of the country than any other place. In particular, in Jasper County. After the Denmark Vesey uprising, basically all of our churches, any black churches in the state was shut down. Most of them were in the Lowcountry. There was Emanuel AME in Charleston that was shut down, but basically operated underground. Bishop Daniel and Alexander Payne was basically hauled out of South Carolina, along with Morris Brown. After emancipation, they came back. One of the first places they stopped was in Charleston to go back to mother Emanuel. Then they took the ferry boat to Edisto Island. Almost every 5 or 10 miles they planted a church. If you go up the Edisto River in Charleston, from Edisto, you can travel up to Hwy 17 and you will see several AME churches almost every 5 to 10 miles. They then went to Hilton Head and Queen Chapel. The missionaries basically did the same thing. They started or helped to organize and then sent missionaries and ministers up the coast, from Hilton Head through Beaufort, up to our area. You'll see our churches along 321, from St. Stephens in Hardeeville, up 321 to include Mount Zion. All of our churches in what we call the Beaufort District, just right up. Basically, we follow the rivers - Beaufort River, Edisto River, Charleston River. We also follow the train tracks. Hwy 78 and the train track that ran to Augusta basically formed the churches coming out of the city of Charleston. 321 and the old CSX line going up to Augusta. We have our churches here as well. From Mt. Pleasant going up to Georgetown is called the Richard Allen Hwy, unofficially, by the church because that is the largest congregation, largest gathering

of our congregation and some of our largest congregations in the country, which is Hwy 17 coming out of Mt. Pleasant, going up to Georgetown. If we look at other denominational histories, some of the churches may have started around plantations. Then they sort of spread whether it be from Silver Bluff, which is our old neighbor coming out of Aiken, First AB, etc.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111361
Comment Text: I also think that there needs to be more done about getting information to our young people about who Joseph Rainey really was; his impact into the whole country. And that he was from here, and I don't think that people really realize that. They don't know how important that is. I don't think that we pay enough attention to the whole area, political area of reconstruction and how much of a part that played in. You know people think of the Voting Rights Act as being something that happened within many of our lifetimes. But, you know, what happened during reconstruction played a big part in how the United States goes around, and there was Florida. And Mr. Drayton did some wonderful work with that at Coastal Carolina University. But to see those things kind of expanded on a broader scale. What is Slab Town; what is Fanny Village? I hear of all these black places that were all over Georgetown; really, what is the West End? I mean we hear about the West End, but what did the West End look like and feel like, you know, before we were around? What about McKenzie Beach and Myrtle Beach; is McKenzie Beach and Bernie Beach and Magnolia Beach all the same beach or were they different beaches? MS. RODRIGUES: The same beach. MR. WRAGG: The same beach. WASHINGTON: But for people my age, and I'm 42, some people say Magnolia Beach is across this way and Bernie Beach was across that way, but we really rarely hear about entertainment and how African-Americans found a way to entertain each other and entertain themselves and to find some sense of relief unless we're talking about the church. We always talk about what African-Americans did in terms of release in terms of church, but not what we did, you know, socially, right; that type of stuff. And the political light of people in Georgetown. I have always been told that people out where you're from and where your husband's from were much more politically bent and motivated than people who lived in the city, so is that true, you know? How were we all connected politically?
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111357
Comment Text: But stories, my dad is only 65, 66. The stories that he has told us about being baptized in Black River; I was told there's a lot of heritage out in that area. A lot of it I can't talk on, you know, but there's just a lot of heritage out in that rural area, like you said. MS. RODRIGUES: There sure is. MS. PRYOR: And a lot of older people out there that, you know, would probably be willing to give account and stories about what they know. I think that Choppee High should be a really historic place. It's a, it's a former school that's now closed down, but at one time that was a all black school and there wasn't too many of them left. They have now integrated. It's not all black anymore but, and it's a different name.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111358
Comment Text: And just to reiterate what my wife said, probably like she said, the Black River is like the only like place that I know. But like my grandmother is still alive. I'll give you her phone number. She could tell you a lot more than I can. But down in that area: Dunbar, Leeds Creek, Oakland, the Brown's Ferry area, areas of that nature --- MS. RODRIGUES: That's right. MR. PRYOR: --- there were black beaches. MS. RODRIGUES: Deep history. MR. PRYOR: I remember they used to do a lot of tobacco. I cropped tobacco when I was younger and stuff of that nature. But as far as like the real history, I don't know. I just came to like to get more information on it, but in that area a lot, there's a lot more heritage, also. So I'll give the information to them. You'll probably have to go to them because they probably can't travel and stuff like that so that's where a lot of them are at. MS. RODRIGUES: You have to take it to them. That's our culture ---

Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111359
Comment Text: Going back to Little Bethel, even though the church is not active anymore, families are still being buried out there. The cemetery is still there. COMMISSIONER GREEN: And that's the one on North Santee River Road? MS. RODRIGUES: North --- MS. JOHNSON: Yes. MS. RODRIGUES: --- Santee River Road. MS. JOHNSON: Yes, it is. It's the same church that they spoke about earlier. On my end of town there is a building that was originally called The Hall. It was built by an organization called The Christian Friendly Aide Society. And that was a Meeting place for the people in the community. The people who built that structure came from Weehaw. They moved. Weehaw is off 701; what we call the Conway Highway. And when they moved to town they built that structure and the purpose of them forming themselves as an organization was to be a support for the community. If someone was sick in the community and they needed someone to come and clean the house or sit with the person or take care of that individual, then those members were there, or if someone died. It was really a support organization for that area where I live in. At one point it was a school. In fact, I went to school there for maybe about two or three years before I went to old Howard on the corner of King and Duke. The structure is still there and it's right now being rented out by a church. The organization, Christian Friendly Aide Society, is not active because the older members are dying out and I guess I may have joined it maybe 10 or 15 years ago. Well, my sister now has a deep interest in it and she's been on my back for maybe a year or two because at one point the organization had talked about disbanding and sharing out the little bit of money that's there. And then there is a family who is interested in purchasing the property to build a house but we were able to convince the members not to do anything until we have done some research and see what kind of funds are out there so that building can be restored and used for not only the benefit of the mixed community, but all of Georgetown County. So we certainly would like to see that building that's still standing be a part of this heritage group. COMMISSIONER GERALD: Lilly, how do you, it's Weehaw; W-E --- MS. JOHNSON: You know, I'm not sure. I think W-E-E-H-A-W, Weehaw.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111363
Comment Text: We did mention McKenzie Beach in the Resource Study and the day we went there, there was a young man digging clams with his hands. Mr. Drayton did a fantastic tour on historical Georgetown; that's in the historical district. When I take people on tours, I do the historical district. I also do the district and the West End of Georgetown and the rural area. When you are coming off of those two bridges in Georgetown or going out of Georgetown, people don't know those are rice fields. You can actually see the canals. Then we talk about tabby and we brought that process here. This building here is historical, but so is Hawkins Street. At the end of Hawkins Street you have a slave cemetery which is called Muckle Grove; it was on the Myrtle Grove Plantation. We move into Butts Street. Grandma Williams was the only person, enslaved person that I've ever talked to. On Butts Street, we do have her wash pot and we do have her pestle that she used to use in the rice field. She was out of Kingsfield Plantation. On Butts Street we also have a house that, now we had stated, and she used to get a pension check. That check was from the Confederate. Her husband died in the Confederate Army and that was her pension money. I lived on Butts Street so I have an opportunity to have spent many days playing with Ernest Evans, that's Chubby Checker. I do have a picture. The house is gone but the foundation is still here. Chubby came out of Georgetown County, Spring Gulley; moved on Butts Street. From Butts Street he moved into Philadelphia. When we go up to the next street over we have CAAHO. We used to call it the center. That was also a school. We do not have a historical marker there and hopefully one day that we will get one. It had been many things and people always say well it's the Band Room. It has been many things, but I had my second grade classes there. On that same street, across from the CAAHO, the last black person that left the House of Representatives, Mr. John P., I think, P. Bolts. He lived there; that was in 1902. As we go further down the street, and each one of those streets in that West End of Georgetown, I can give you some history. I'll be more than glad to share whatever I have with the

community because I think that Georgetown is very important. You need someone on this committee, need to contact Joyce Cox. She's been working on a book and she connects everybody in Georgetown County.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111364
Comment Text: You talk about Joseph Rainey, one blessed thing is we have a picture of Joseph Rainey, so we know what Joseph Rainey looks like. We've got a picture of John Bolts. We've got a picture of a lot of the black, early black politicians. One black politician we don't have a picture of, he was Superintendent of Education in Georgetown for 22 years, from 1880 to 1908. I can't find a picture of him anywhere, but I know he was a black man. And those are some of the folk we have that some people, who we can tell you their names, but we don't have a picture or anything of them.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111365
Comment Text: When you keep talking about the North Santee Road and you talk about the Santee River you need to think about the fact that when they were building the Santee Canal, the general who came from Harlem to build it could not find any engineers, but yet they said that the European settlers and planters were the engineers who either quickly learned engineering to be able to lay out all those rice fields and whatnot. So when we look at these things we see just the opposite of what the history books say. If he couldn't find any engineers, if he had to rely on slaves to pretty much do the engineering or at least do the job they knew how to do, which is what happened during the early, 'specially the Colonial period, when they were introducing all their ideas.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111372
Comment Text: The juke joints are very important because that was so much a part of our community. I grew up across from one and it always amazes people why I knew how to do all the dances. I can dance, whatever. How did you learn to dance? I lived across from the juke joint. I couldn't go but I could sit on my porch and look because most of those juke joints were small, and you had to come outside. So the party, after-party was in the yard. So anyway, what happened to those places? Are those sites still available to be listed as the place like Punk's Patio in Atlantic Beach, as the place where Shaggy was born, and those kinds of things?
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111383
Comment Text: And actually there's a Meeting scheduled for May for the folks from Plantersville and Dunbar and other places in the rural areas, and I just wanted to come tonight to see what was happening so I could better prepare my people to come to our Meetings --- Yeah, okay. And to see what kind of questions were raised and responses were given and shared. But I think this is a great opportunity for us to get together and collaborate. I'm really interested in some of the details my mom used to tell me from the plantation. She'd walk from the plantation all the way to her school, which is some three, four miles every morning and every afternoon. And there was things that I think we should be reminded of: the trails they had to walk from plantations. And I'm a young guy. My mom is 81-years old but she had those memories. And, yeah, I think the plantations are really monumental in my community, because what developed from the plantations; we had the villages. We have villages now that we live in and I think all of those could be really something that we need to identify it in the study, to identify those villages and how we came from the agricultural era to the industrial era. And what led from the families when we didn't have farms no more. I think when we had farms we had kids busy, being busy and doing other things. Now the kids are not doing anything and it really has had some major impact on our community. And so I just think this is great and I'm looking forward to bringing other people on May 7th to Bethel.

Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111384
Comment Text: My grandfather was a rice grower. I grew up off of South Island Road here in Georgetown. We're called the Brave Family; yes, the Brave Family Homestead. There I know about rice. I know about the growing of the rice. I know how it is to help to gather that rice; store it in the barn for the drying out process. How to use, I always called it, and I think I told Bunny this: It was like it was a huge log that was hollowed out on the inside where you put the rice in there and you took the pedal and you had to beat --- MS. RODRIGUES: Pestle. MS. JOHNSON: --- the pestle and beat it out of the hut. And once you went through that process you scooped it out, then you put it on the fanner. And you had to do this so all of the husk would come to the top. So it just really brought back so many memories for me tonight of my grandfather. My dad, who after my grandfather passed, daddy, for a period of time, continued to grow. We, he didn't grow rice to sell it. He grew it because I'm from a family of 13 children --- MR. WRAGG: Yeah. MS. JOHNSON: --- and of course I grew up at a time where whatever we grew it wasn't necessarily to be sold. But we gave it away throughout the community --- MS. RODRIGUES: That's right. MS. JOHNSON: --- to help other families. MS. RODRIGUES: Always. MS. JOHNSON: So I am just so happy to be here tonight and I will certainly be passing the word about the forum because I think several years ago, Bunny, I think you started with these forums. But I certainly will pass the word along, and thanks for bringing back the memory of the rice wine, too.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111392
Comment Text: I just want to thank you for this opportunity because I remember when I was a girl we didn't, we thought that Gullah was a bad language, bad English. You didn't want to say Gullah/Geechee. I'm no Geechee. Everyone that used to call us; they say well you from down there where they eat gator tails and rice. MS. RODRIGUES: And gator tail is good, too. COMMISSIONER GERALD: Yeah. That's why you still look 50 and in the same class. That's why --- Ms. RODRIGUES: But they made us ashamed. MR. WRAGG: I used to thought Gullah people was, in reality I thought it was on the Atlantic Ocean, you know. When you go to Sumter, I didn't think they was no Geechee. COMMISSIONER GERALD: They don't think so either. MR. WRAGG: Yeah, but I'm thinking, look, when they brought them slave over there from Africa, where the first place they brought them at? To Charleston. COMMISSIONER GERALD: Charleston. MR. WRAGG: And then they, they come back and people coming by and they take them, take them, put all of them right on this Atlantic coastline --- COMMISSIONER GERALD: You go up there --- MR. WRAGG: --- right on up by Wilmington. COMMISSIONER GERALD: You go up there and you see more split in the front tooth than the law allow.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111334
Comment Text: In order to move on, we have to study the past. We have to study the Gullah people. We have to find out that in Georgetown County we produce two-thirds of the rice so that meant that we had more fatter baskets than anybody else.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111335
Comment Text: Do you know that my father used to say, we used to go from this building over across the street, Butts Street, the street that I grew up on, and it was nothing but water. And daddy would say, "Ain't nothing but a old rice field." They never really explained it. Like a lot of times, you know if he was doing oyster shells and he never explained. He just said, "Move away from there because those oyster shells gonna hit you in your eyes." And I think the beauty of it, when I got, and, but he would use the, you know, on his garden. But he didn't tell us he was using it for fertilizer. And then when I got grown I found

out how we, you know, we used it and that's how we got the tabbys, used it in the tabby and whatnot. So this whole area ---to me, it was always something different about Georgetown and just the low country. You know I went away from home and I just couldn't get, wait to get back here ---you know. And it's so much history here. Can make your head turn.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111339
Comment Text: It's going to be held, Friday we having a down home fish fry at the Gullah Museum on 421 Petigru Drive. And then on Saturday we have a parade with horses. And you know, and this year we explained to the children what the, how the word, "cowboy," came about; cowboys, because they didn't call anybody else, and how we, how we were always the Fellany (phonetically spelled) Tribe, the great horsemen's and whatnot. And then we have other things: the parade. The parade will end up in the park when we have great entertainment. We'll be making grass dolls; that is an art form that we brought here. You know everybody's calling everything Gullah Dolls. No, we only brought one. It was the Dan doll. I have one that I had for 30 years. And then my husband is going to be doing a seminar on rice. And he's studied rice, and he's doing a book. And we having Gullah foods, because a lot of times I go to some of these affairs and you know they got fish and French fries. COMMISSIONER GREEN: You going to have white rice? MS. RODRIGUES:We've got to have the rice. Now the African believe the rice is the foundation of life, and this is why we throw rice when we have a wedding. And then the Africans always said: If that love maybe get a little slow, marriage get a little slow, add a little hot pepper. Now you know we like hot pepper. (Chuckling.) Okay. Because you know you could get married to a Geechee man and he says, "Sister, well, I had macaroni and cheese and I had potato salad, some pasta salad and he had the nerve to tell me: Where rice?" (Chuckling.)Rice is the foundation of life.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111340
Comment Text: You know, I do feel so very closely to what Bunny was saying because I come from the Brookgreen people. Broogreen Plantation; it's down in Murrells Inlet and was one of the biggest rice plantations furnishing 40 percent of the world's rice supply back in the eve of the Civil War. So our people, you know, we feel like we were kind of, everybody was thinking that Gullah/Geechee people had to live in Charleston or on the Sea Island, but that's only because people were talking about us from the outside. And so now what we're trying to do today is: to engage an inside perspective of our people.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111343
Comment Text: She's from Murrells Inlet. She said in Murrells Inlet there was a place where they had designated you to dump your clam shells. And over the years that dump became so popular that it became a site. You know, you might want to meet your boyfriend; meet me at the clam bank. It became a part of the community. So and so, when he got killed, somebody killed him and they dumped him down at the clam bank. So something as minute to us is historical. Because when this one particular guy, named Jaelin, got killed and dumped by the clam bank, it blossomed into a two-hour story my mother told me. He left home and his momma ain't know where he did go. And then he come back and he look all funny in the eye. And then they take him and at some point he put him in the car. And I mean that story went on and on until I had a history list just because of the clam bank.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111344
Comment Text: I was born right here in Georgetown on the corner of Merriman Road and Winyah Street; just two blocks up the street. MS. RODRIGUES: Taylor Street. MS. CARR: It used to be Taylor Street; that's right. It was called Taylor Street at that time. But when I heard about this Meeting, and I told my daughter: Oh, I have something that I want to share. Back in the early 70s, and since we have our new

president, President Obama and his wife, who's really roots is South Carolina; it's Georgetown. Well in the early 70s her grandfather lived in the house right next door to us. His name was Fraser Robinson. He lived right, we rented. He was renting. He had moved down from Chicago and lived in the house. And I remember the grandmother often talking about Michelle; how smart she was. And I said well, maybe we need to have a plaque. Maybe we need to have a plaque on this house to say that Michelle Obama's grandfather and grandmother lived in this house. I was also a classmate of her aunt, her great aunt. We graduated high school together. My mother was a classmate of her grandfather. They graduated. So we have a little connection there; that's what I wanted to share.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111346
Comment Text: This is a wonderful school. I hope the City of Georgetown never try to tear it down because we have a lot of smart people come out of this school, especially the class I came out of in 1952. The smartest class that ever came out of Howard. I don't know if the other part of the story has anything to do with this part, but the other part of the story is this: Winyah High School and Howard High School, when I was in New York I brought my three daughters down here. We come down for the summer. And we was coming down Highmarket Street and I said, "See, that's the white school." They said, what daddy? I said, "Yeah, that's the white school." I said, "Now, come on; let me show you where the black school is." So I showed her Howard. They couldn't believe it. Another part of the story is: We had the lady in our church, after they built this, they built Howard. The lady thought that this school had a swimming pool underneath the building. She didn't know because everybody thought Howard schoo. She says, because I'm saying, if you have to stop and think, they wasn't going to put a swimming pool in Howard and don't have one in Winyah, you know, just stop and think about it. When you went here they didn't have no auditorium. We wasn't even like a gym or nothing. See, I remember this school was built in 1940--, they start building this school in 47; I think, and they opened up in '49. And my brother was the first, they only had 11th grade at that time. And they put, they added the 12th grade on and my brother was the first classmate came out of that school in 1949. They had to go a extra year and everybody was mad. Because I know my cousin been, put the gun on the police when, on the principal and say you're going to give me my diploma because I'm going to New York. But Smith was the principal at that time, not you, you were, you were still in school.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111347
Comment Text: The old Howard, way downtown on King and Highmarket, King and Duke. MS. RODRIGUES: No, we still have a part of the old Howard High School. MR. WRAGG: Yes. MS. RODRIGUES:Right up there. MR. WRAGG Right. COMMISSIONER GREEN: Tell me where --- MR. WRAGG: But that one's too small up there. She want to know the school itself, Bunny --- MS. RODRIGUES: No, but this is --- MR. WRAGG: --- not the little part. MS. RODRIGUES: --- this is part of the old Howard School. MR. WRAGG: Yeah. MS. RODRIGUES: Right up there at, you go over to the next --- MR. WRAGG: Block. MS. RODRIGUES: --- block. And it's a white building. MR. WRAGG: White building. MS. RODRIGUES: And it's right there. It's on the ground. And this has always bothered me. I don't know why they decided to move that school from where it was and brought it all the way over here and it's now an administration building. MR. WRAGG: Building. MS. RODRIGUES: But it's on the same, all of this is part of Howard School. MR. WRAGG: All, yeah. MR. WRAGG: You know when -- Go ahead. MS. RODRIGUES: No, no. We're talking about Duke and King. MR. WRAGG: Yeah, Duke and King. Uh-huh (affirmative response). And they opened up that school in 19 what: 1909? I remember 1909; you would remember 1909. MR. WRAGG: There wasn't much of us around at the time then. Okay. But it was, it, it, it was nice. And that's one thing I hope the city will know this: Do not touch this school, please, and don't touch Winyah because it's something I would like to tell my grandkids about. This is the school that I went to. You see, I don't want it to be like a shell, like on King and Duke. Now they do have a signature there that, you know when the school was put up and stuff and whatnot. I would like to see

this stay right here so I can tell the kids. And I'd like to see Winyah stay there so I can tell the kids this was the white school and this was the black school.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 126 **Comment Id:** 111353
Comment Text: There's three families. The Holden family was one of the families. He was a slave trader when the Constitution was written and slavery was to be abolished in 1808. He had either a white, a black wife or a black concubine, and he had four children: two males and two females. And he brought them here to South Carolina to establish them on a plantation of their own. With the Mitchell family, they were the Mullatto children of a slave planter in the Charleston area who established them with a plantation, and the same thing basically with the Collins. So they were that first generation with biracial children. I don't know what you'd call it, a quadroon, a octoroon and all that other foolishness. MS. RODRIGUES: They were black. MR. RODRIGUES: But they were, in effect, according to the rules set forth in this country, they were Negros.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110208
Comment Text: I am originally from Carolina. Carolina was one big state and it was so large until they made it South; South and North. In Georgetown, South Carolina, where the slaves came in on the ship, at the town choir -- the town clock right on Front Street, they were sold all over the Carolinas, Virginia, New York, Washington, Baltimore; all over. People came and bought them from Georgetown, South Carolina, and Charleston surrounded by water, a seaport town. Jacksonville, Florida, Charleston, Wilmington and Morehead City, all over, and there were supply slaves all over not only just in the Carolinas but in Virginia, Washington, Baltimore, New York, New Jersey. They worked. They built this country. The black man built the United States. Do not be ashamed because I am not a Geechee but more than just come from one country. They came from Africa and all over and all over and different countries. They would split them because they would know -- so they would not know each other's language. So they split them and they divided them but the black man built the United States.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110209
Comment Text: Most importantly, what I would like to see is that the real history be taught and printed because if we do print the real history, you do not have to worry about talking about black and white because we are going to be all over it. This lady here said that the black man and woman built the USA and that is a fact. What we did is still standing. I would like to use this as an example. The traffic light is something that we see every time we move. There is nothing different about that except that you have got the turn signals and they are still red, yellow and green. When we do something, we do it solidly but I would like to see that told. I would like to see that printed. I like the idea that we will sit down and listen to our elders. We will record our elders. I talked to Michelle earlier. She lost her grandmother earlier and that was a power house of knowledge right there and she talked about how they went to Atlantic Beach and just loved Atlantic Beach.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110210
Comment Text: I found that out a couple of weeks ago but anyway, as we all know, if you were a black person, the only place you could socialize was Atlantic Beach, South Carolina, by the bus loads; by the car loads. We could have a good time. And it is interesting. Atlantic Beach was more than just a social place that existed but it had economics, it had education, it had a spiritual connotation because you know what? You go to church on Sunday and after service, you load them up and bring them on the beach and you enjoy the beach and you go back so the church is actually supporting Atlantic Beach.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110217
Comment Text: We have a lot of medical personnel in this area, doctors, and I want them recognized. I want to see some of the lawyers recognized because these doctors did a lot of work missionary wise. When I say missionary wise, they were out in the field when nobody else would bother with black people and so doctors like Doctor Wheeler that some of you have never heard of was a great eye physician and then you had Doctor Eaton. You had Doctor Upperman. Some of these doctors and nurses not only -- there are great nurses in this area and working with the Red Cross, I can tell you that we are going to need some of that knowledge back in our communities especially with swine flu and because they have the old ways, they are particularly -- Gullah is a part of that. Gullah teaches you how to handle an outbreak or a disease because you have to do it. I lived in an area where there was no doctors. There was no kind of things and we had to use spirit of turpentine and we had to use asafetida bags if you heard of asafetida bags and Vicks salve and things like this and you probably say, "Oh, my God, that is bad," but it was good.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110218
Comment Text: &&the land that you have that UNCW is on, it was stole.& That is right. That is right and from black families and the Deeds were -- it was just a mess and I wanted to note that. I went to UNCW but I am going to tell you, I was one of the first blacks there to integrate the school and I was very hurt and I never got my B.A. because of all the hurt that transpired but there are some blacks that should be recognized for that fact, that they helped to integrate that school, and the History Department ignored a lot of our history right here in this area so you can start there by making sure that our history is done correctly at your university and our university because we pay taxes for that.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110219
Comment Text: I am a member of this church, St. Stephens, also. I was not going to get up and say anything but I have not heard anything mentioned about this church, how the slaves -- I remember my grandparents would tell me about how they used to have to bring in bricks in aprons and help build the church and then the other members -- you know, family members did a lot of the cooking and they would bring it up for the people, the men, to eat and I did not hear, you know, as much said about how this place -- if you look around in the church, you will see all of this carpentry and all of the carving and they did this by hand and what I would like to see happen...
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110221
Comment Text: I heard a lot of criticisms that came about some of the things that have happened from the Department of Cultural Resources and I was taking notes and taking it in and I think it is important for me to remember that. I was raised in South Carolina. I grew up in Hilton Head. I grew up going to Atlantic Beach. I am a fifth generation descendent of Atlantic Beach goers. I am literally a progeny of love that bloomed at Atlantic Beach. That is on the record. Bunky Halstead and Ann Carson met in '86 at Atlantic Beach and those are my grandparents and I remember Meeting Emory Campbell as a child. I remember learning about land law.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110182
Comment Text: We think this church is safe because the Wilmington Historic Foundation let the Southport Historical Society put it on the most endangered list. There was a picture of it in the paper and those developers know that is there and we know how close they are trying to come to us. Like Marvin -- Marvin Smith of Southport got a Deed that was originally given to the church by a black family who had

land out there and they deeded it to the church and we have got everything but the funny thing is that Deed is not in the courthouse but Marvin has got it.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110183
Comment Text: I am from Riegelwood, a/k/a East Arcadia, which is in Columbus County, and I am here with my sister, Cecile Bryant. I am a historian and a writer and she is the researcher and we started doing research on our family history back in '95 and it was so interesting that we just expanded it to the community and what we found was that we were in a place that had been settled from the time that the Moores came from Goose Creek in South Carolina. There was Maurice Moore who was down in Brunswick County and his brother, Nathaniel Moore, got 6,000 acres that went from say, I guess, Northwest all the way to past East Arcadia. That was Columbus and -- well, Brunswick and Bladen County. Columbus County was created in 1808 from Brunswick and Bladen.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110185
Comment Text: Now, you talk about food; the food. We eat rice every day. People in Tennessee, you know, they come to North Carolina and they say, "Do you all eat rice ever day?" "Yeah, we eat rice every day." And we do not necessarily have gumbo but we have okra, butter beans, corn all cooked together. We do not -- and things like -- okay. Wash pot cooking. We cook chicken and rice in the pot. I think -- I know it comes from the slavery experience which is to put everything -- to put everything in a pot, you know, and if you live near the ocean, you throw some shrimp in there and some crab in there. Frog legs. Yeah, whatever you got. You know, you got some beans in there, some peas in there and everything.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110186
Comment Text: If we are the descendants of the first Africans to come from Charleston when Maurice Moore, the Mosleys, the Swains, the Porters, the Graingers, the Daniels -- when they all came, they came -- they brought slaves with them and, of course, they were not all isolated where you could get a distinct Gullah/Geechee culture. What you got was people who settled other places and they had that core, that African culture, which is things like I was just talking about, okra and different foods, sweeping the yard. There is a lot of things that make the Gullah/Geechee experience a bit, you know, broader. It is not as pure as South Carolina but just as much African and where we were. I think that is what Gullah/Geechee is; African people being together where they are and creating -- creating a new culture that is rooted in their African experience. Now, I am from East Arcadia. We have got -- we have Croatian people there; the Grahams, the Blakes, the Boyds, the Lacewells, but we also had slaves and my -- one side of my family comes from the Lloyd Plantation. You all might have seen the stuff that I have written in, you know, the Star News covering the Lloyd Plantation slave cemetery.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110188
Comment Text: So you have all of the plantations and the slaves from where we are in Columbus County all the way up through Northwest. I do not think -- and Navassa so when you think about the Gullah/Geechee, you know, the corridor, we have to be a bit more creative and think about how we can all -- we have to help -- we have to define ourselves as Gullah/Geechee. We cannot use the same guidelines or the same things that the people in South Carolina and Georgia and Sea Islands. We have to have our own and when -- after the rice, there was the fertilizer factories and that created a culture you would not believe and also where we are, we have - you know, we are right on the Cape Fear River so we have the shad festival and shad fishing. We have people that make nets so I am here just to have a little input. Not to change things, you know, or detour or anything but I just wanted to make everybody aware of and not get too, you know, narrow in your thinking of what Gullah/Geechee is and where it is&

Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110190
Comment Text: Jonkonu, yes, Christmas time. Well, come to find out in East Arcadia, he had (inaudible) and on a Saturday, they would play. They would beat the drums and they would do a walk-out. They would walk out from East Arcadia to Bolton and there was also a time at Christmas time when they had tubs and the kids would go along and after they would go by each house, they would put something in the tub and once they would get to the end of the route, then they would take the stuff out.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110191
Comment Text: Other people have collected our history and I think we have a whole personal view of it. We have a personal view because we can put names to it. We can say, "This is what my grandma did. This is what my granddaddy did." We would put in tobacco. You know, we used to put -- my grandma and mama used to can tomatoes and put them in the tobacco barn and let them -- you know, instead of putting them in the wash pot, she would put them in the tobacco barn and while the tobacco was curing, you know, the tomatoes would be preserved but all of those little things that have people associated with them. That is what we need. We need people associated with these experiences and it is not that -- I know now we have a lot of -- you know, a lot of our elders are gone but there are still those who listen to their elders. & Well, now, you have people who went to South Carolina and collected their history for them. Otherwise, it would have -- you would have never even known there was such a thing as Gullah/Geechee. They are still a bit ashamed of being a Geechee because that is the way it used to be. You know, if anybody called people in South Carolina a Geechee, they might want to fight but now being called a Geechee is something you can be proud of because we know it is one of the only true, I think, African -- African based experiences; the things that we say we do. We cannot -- on top of our American experience, we put it on top of our African based and you can find it. Anywhere you go where there is black people, there is Gullah/Geechee.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110192
Comment Text: I am from Pender County&. I understand that these are the areas for the corridor but my question then is how about Pender, Columbus -- what is the other...Bladen. Are they also a part of this? Part of it is. None of Pender is up there. Look at Pender. Do you see how it is...Well, see, if you are talking Hampstead, Hampstead is -- in Pender County, you have the east and the west side. You probably have a great amount of people who are Gullah/Geechee background. She mentioned Currie and that is not -- that does not include that area. You are encompassing Hampstead, the east side of Pender County, not the west side. MR. ALLEN: Her question is about the inclusion but also expansion. In the legislature where we are now with you all in the management plan, it says through your conversation as you just did, if we come along or it is brought to our attention other places that are suitable and that could fit into the process, then they can be added so, again, like Mayor Willis said, if no one never got up and said that, that would have never been a part of the public dialogue, okay, so by you saying that now, now that is in the public dialogue and to be transparent about it, south of here it says St. John's County. For those who may not know anything of black history, north of St. Augustine in St. John's County is Fort Mosaic which was a marooned colony that was by people of African descent who traveled -- who traveled from South Carolina not by Highway 17 or Interstate 95 or by the Intracoastal Waterway but they made themselves and journeyed themselves to Fort Mosaic. We realize, just as you pointed out, that should be included. When we were in Florida, that was brought to our table and we understand the process so just as they said that in Florida about this area, what you say here tonight is in that public dialogue of inclusion.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110193

Comment Text: I am from Pender County from the Long Creek community. At at least three of these Meetings, I had mentioned the exclusion of Pender County for the record. I cannot get my people out of Pender and New Hanover County. Pender was created for political reasons. It was a part of New Hanover County until 1885. My grandfather grew rice. We swept my grandmother and my great grandmother's yard with yard brooms so the Gullah/Geechee experience is wide, it is broad and as Ernestine explained, we are people who adapt to where we are so that our experience might not be exactly as people who were enslaved on this -- on Sea Islands. We are unique to where we are but that historical African memory is passed down generationally; always has been. All of us have had grandmothers, grandfathers, who told stories of how it was in the old country or in the old home place or wherever. We have that. It is as valid as any research that anyone outside of our experience has ever compiled. It tells me who I am. It places me in my culture and in my family and in a place so once again, I do not remember you being at that Meeting, the last one I attended, Mayor, but I am asking again that Pender County be included. My family is in Currie. They are in Wilmington but we cannot leave Pender County out if for no other reason than that technically and politically, it would be incorrect. Pender County was New Hanover County until 1885.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110196
Comment Text: So let's not think that you have got to be on some Sea Island to be Gullah or Geechee. Now, there is a lot of things that I was going to say but the young lady who is doing the history work and whatnot covered so much of it that I would feel insecure coming after her but we need to get the information out to folks to let them know that if they are in this area that they are indeed Gullah and Geechee and that it is not because you do not speak with an accent but you do eat rice seven days a week. When I was growing up, I never understood why. My mama and my father is from the Cape Verde Islands off the coast of Senegal in Africa but in my neighborhood, everybody ate rice seven days a week and you know in my neighborhood, where folks came from in my neighborhood? 30 percent came from the Caribbean, three Caribbean islands, 15 percent from the Cape Verde Islands and the rest starting up here somewhere all the way down to what is now the Gullah/Geechee Corridor. That is where my neighborhood was made up from so help disseminate the knowledge that folks are in fact Gullah and Geechee because of their heritage and not just those folks on those islands.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110197
Comment Text: I am known as Gullah Oman and Oman in the Gullah language means woman and I am quite sure most of you know what an Oman is. (Inaudible) Okay. That was not the first time that someone spoke Gullah here tonight. I have heard of lot of North Carolina twang. You know that 85 percent of the African-Americans from Nova Scotia to Florida are descendants of Gullah people.
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 120 **Comment Id:** 110198
Comment Text: All of us are the same and for years, people have said that those people on the Sea Islands are Gullah people. The people in Charleston are Gullah people but I hope with this corridor for the next three years, it will make all of us feel as though we are a part of the Gullah culture. As many other people who have lived along the coastal area of South Carolina, there are some Gullah/Geechee but I -- you know, when this corridor first started, they had not included North Carolina and I would like to say that my good friend over there, Sondra Ward, and myself talked to Michael Allen and said, "Listen, the Gullah Corridor starts in Jacksonville, North Carolina, to Jacksonville, Florida."
Commenter: Wilmington Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111173

Comment Text: In addition, there are the ruins of a Presbyterian church in Bellinger Hill that was built by my great-grandfather. He recruited young people from the Bellinger Hill-Levy area to attend what we know of as Johnson C. Smith University. At that time, it was called Biddle School for Boys. . . In Ridgeland, he built a school. And that school was located where -- or in the area where the Jasper County Board of Education is presently located. His school was a boarding school. And, of course, it had to be a boarding school because of transportation.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111175
Comment Text: &both have a common hero, and that person is Thomas Ezekiel Miller. And when I look 2 at some of my friends, I want to let them know that the very first president of South Carolina State University was born in Fairviewville, which is a part of what we commonly know of as Switzerland. And many persons from Jasper County built South Carolina State from the ground up. Thomas E. Miller was very instrumental in even starting the school. And he was associated with Clafflin because he was saying that Clafflin was, of course, controlled by the church. And he and Hampton got together. And there is school that is still standing, South Carolina State University, at that time College.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111176
Comment Text: South Carolina State was granted land from Clafflin. Clafflin is responsible for South Carolina State being in existence today. We didn't have any property. And a land grant situation was developed from Clafflin. So South Carolina State is indebted to Clafflin for where it is today.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111179
Comment Text: &(W)here we found a lot of history and been able to check our roots, is going to the cemeteries. &. In Hardeeville, my heart is bleeding right now because one of our old family cemeteries which was Chisholm Cemetery, has been destroyed. It's no longer there. There were some -- as of 1995, as far as I can check back, the markers were still there, tombstones were still there. And the oldest one, the person died in 1889. &.Each community has its own church, its own cemetery. And that's where they socialized because there was not transportation, per se. And they did not 10 spread too far abroad. But what they've done with Chisholm, they have removed or destroyed all of the headstones. And from what we can understand, they put about two feet of dirt over and now trees are planted there. I am making this known. I cannot remove that.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111180
Comment Text: We are now trying to research our Indian heritage. We're finding that our great-grandmother is listed on the Indian Register. But we want to be sure that it's the Elsie Bright that we know as our great-grandmother, so we're going -- researching that. When you go out to the Savannah refuge, there was a cemetery. As soon as you turned in, to your left, on your right was a cemetery. Where are the markers? The historical society -- I cannot find what was in Savannah or in Jasper County, but they have removed all the headstones. Now you can't identify any graves. But there were many graves. And these were where the slaves were buried because they lived out on this big plantation.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111182
Comment Text: &.coming into Hardeeville, right on the main street, it's called Church Street now, where the Pealots (ph) lived. That house that Mr. Anderson and Mr. Dan lived in, Mr. Anderson made those bricks and blocks by hand. Those were handmade. And it's still there. And the little shop they had, there

are still a lot of old pictures and a lot of antiques. It's gone because someone came out by the dawn of the morning and the dusk of the evening, broke in the shop, and took out the old pictures.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111184
Comment Text: And we just didn't start in the 19th Century. Many of us were here back before Columbus discovered America. Because some of us are descendants from Indians. And we mix with the African-Americans. & Some were Cherokees and some were, oh, God, there's another one. But most of them were Cherokees.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111188
Comment Text: In Mount Pleasant, we had -- there's the same problem. Somebody bought some property, covered up the graves, and then some of the graves were not covered. And they belonged to African-Americans. And there is a significant monument over there in Mount Pleasant, I 11 saw it about two months ago, where one of the former slave owners gave some there to a freed man after the Emancipation Proclamation. And there was a city over there, I forgot the name of it now, but a very significant city was over in Mount Pleasant, where freed African-Americans lived. And in Charleston, Morris Brown AME Church, where I used to attend, we have a Morris Brown Graveyard. St. Luke AME Church has a graveyard. I don't know about Ebenezer AME. But some of the churches, like she said, had their own graveyards. Now, you know, in some of the churches, there are graveyards in the church yard. But, many people didn't have that kind of property to bury in the church yard, so they had to find other lands, pieces of land, to bury their dead.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111189
Comment Text: &.there were churches. And there really weren't churches, per se. They would gather together and go under a tree and praise the Lord. They would praise Him with the hand clapping, stomping of the feet, no instruments, only the God-given instruments. Now, they had what they called praise houses. There's the praise house down in Levy. I do not know of any praise houses in 17 Hardeeville. But down in Levy there was a praise house. It was the Bright praise house. And one of the praise houses is still standing on 170. It is -- it has gone from one thing to another, but it's still there.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111193
Comment Text: I learned from a gentleman that's approximately 97 years old that his family was instrumental in boat transportation. And he even told me the name of the boat that would transport families up and down the Purysburgh River. And there was also a boat shed there that housed the boats. So I saw that as an early business that African-Americans were involved in. Because I was interested in that because my grandmother told me that she came with her family from the Allendale area by boat. And I was happy to learn from him that this was probably his great-grandfather's business. So that might be something worth noting, that this was an early American, African, I mean early American business, 16 African-American business.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111194
Comment Text: Decoration Day was very big, and which meant that they decorated the graves. But it was at the national cemetery. We kids used to get up at about 5 a.m. or earlier and head to the national cemetery and, and place a flag. At any rate, music was very, very big for us, those parades, street parades, drumming, because there was a time in history where we weren't allowed to play drums.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111195
Comment Text: But what we have lost as, as people and as citizens of the world, that is our oral history. We do not pass down those experiences that we had from our adults and pass it on. We didn't get here, to this 21 stage of our life, by reading things in books, even though books are absolutely necessary for information to succeed in life. But I remember sitting on the front porch and spitting watermelon seeds. My grandmother would say, Boy, this is why this happens and this is how it happens. This is how you can prevent it from happening again. When the lightning started rolling on, after a sunny afternoon, and those thunder clouds rolled in, and she would tell you, You go into that house and sit in the corner and be quiet while God is talking. You knew that there were some danger out there. You didn't know why, but you knew that you didn't question Grandma. Grandma knew that there was something out there and she knew how to protect you from it. And this is the history that we are missing. And this is the history that we are not passing on to our young people.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111200
Comment Text: Now, something that's not tangible, but something that I remember from childhood and is very much so a part of the Gullah culture to talk about, the superstitions and the ghost stories. And our great-grandmother would tell us these stories while she smoked a pipe. And I could still hear her, how she would pop that pipe and tell ghost stories. She told them so vividly that I saw one and I was trying to show everybody. And, you know, I still remember that. I -- you know, here I was, trying to point it out. But the ghost stories and the lessons that were told from the Brer Rabbit stories. And I'll tell you, when -- I think I was in ninth grade and reading Joel Harris and Brer Rabbit, and I'm saying, Wait a minute, my grandfather told me about Brer Rabbit. But Joel Harris made the money and the fame because he recorded what they were saying.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111201
Comment Text: And the work songs, when the men did the heavy work and they were working in the work gangs and they would sing the songs with such a rhythm.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111203
Comment Text: But, anyway, she played the drums. And it was a big bass drum. And she would play the drums. But the person sitting next to her had a washboard. And they took the handle from the tub and they would -- that was an instrument. And I went into (inaudible) and now they're selling the washboard as an instrument. That's right. So these are things that we need to preserve, those stories of how we made our own music, made our own instruments. You know, some folk would take the reeds and go fishing. And they didn't say fishing, they would say fishening, right? Right. And then some folk would just, you know, make music from it, blow through it or whatever. But there was one other thing. Africans in America, the enslaved Africans -- and I use that term enslaved because we say slaves, but these were people who were enslaved, wanted freedom, land and an education. And they would teach by word of mouth and by using morals of stories.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111204
Comment Text: And I have a picture here of later on, of course, after Reconstruction, of a school that was in Levy, South Carolina. Because at the time, if a person finished sixth or eighth grade, they could also teach. But this school building was in Levy. &.. And it's the Negro school at Hardeeville, one of the most modern in South Carolina. It was the most modern, but it didn't have a cafeteria, no auditorium. & Built in the swamp. And every time it rains, it flood. Not only flood, it says pool backed up in it. Every

time -- yes, and we did not have any coat hangers. We had to put our coats on the chair. But we went there because it was school.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111205
Comment Text: In fact, my father was one of the first black men to vote in Jasper County. And he told me the story of how he would go to the courthouse with what he called the patriots. And every time they would go, well, the book isn't here or who you need to see isn't here. But they persisted. So persons who persisted got this school built. What happened, my sister was getting ready for school one morning and the word came that the school had mysteriously burned down. Now, my father went to that particular school that burned down and so did my aunt and Mr. Williams. And I won't -- okay. The school burned down. I think it was in the wrong neighborhood. So the neighbors donated rooms in their homes or school was held in churches. And the food was prepared at the Masonic temple. And there was no bus transportation, but a family got together or some families got together and -- The Saltas family. The Saltas family got together and bought a bus. And their daughter drove the bus to take the children to the various buildings. But I think it's very significant because it tells the persistence of the Gullah people. And even though that school was modern, we used it to our advantage.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111210
Comment Text: Right across the street from where I live now, I've been on the phone many a-times calling the lady and said, Come and see about your property. She would shut me up by saying, I sent the money to my cousin. Cousin never seen the money. Then, one day, I'm out in my yard, this guy drives up. I said, What are you doing over there? So he came, got in his car, came with his papers. He showed me. He got the land off a sheriff's sale, off of the auction. And it was already a two years' lapse, nothing could have been done about it. So that property was lost. And that had been in the family for hundreds of years. When you trace back, go back to the Colemans, the Colemans deeded that land to their slaves. And they had -- they were given this part of, but now it's gone.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111212
Comment Text: Now, I can go back to Hilton Head, when Emory and I were children, when it was just in that little spot. But then what start happening, the families started selling off. And it, it kind of put you in the sandwich.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111215
Comment Text: I'm going back to the slave thing. In Switzerland, they used to call it the O'Kitty Club. It's now called Okatie. It's on the left-hand side, going to almost in Ridgeland, about two miles from Ridgeland on the left. And you can't go in there now. But I drove bus for Comprehensive Health for 15 years. And I used to go back up in there and pick up patients to go to the clinic. But now you can't go in because they got it fenced off. And all of the little slave houses is still in there, but they won't allow you back in there now to see who is who. The Fraziers and the -- some Simmons used to live out there, but I think they all passed away now. And I think there's a cemetery out there, but they won't allow in you there.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111219
Comment Text: You see, where we are was one of the first -- it was the -- a first of the nine townships in South Carolina. And it was, where Purysburgh is on the water, very marshy, swampy and mosquitoes. That's what our ancestors brought from Africa as a weapon, you see? And that tells you all about sickle

cell anemia also&. Since it was so swampy and marshy, the Europeans were dying and getting -- or getting very ill. So then they moved, what, 15 miles north and called that area Switzerland. And the families -- well, I don't know if they're still doing it or not, but many of the families that were still in the Ridgeland area communicated with some of their families from Switzerland. And a very famous name in Switzerland was the Shoemaker family. And they spelled it Shoemaker here. But, of course, it was used -- it was -- it was spelled differently with the families in Switzerland. But that's how -- that's where that came from, Switzerland, because they actually were the Swiss Huguenots. And the marker is there.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111220
Comment Text: You know, when I was a senior at South Carolina State, Oscar Mack was from Switzerland, South Carolina. &. Well, he's one of my heroes because he was a pilot and taught -- &flying. But Oscar Mack attended schools in Jasper County and went on to teach flying to students in Georgia, all over.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111221
Comment Text: I went to Tuskegee, Alabama, and visited the Tuskegee Airmen Museum, which is still under construction. And I was elated to see Lloyd Newtown there. Now, I call him Lloyd Newton, but I should call him General Newton because he is a four-star general.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111222
Comment Text: This person was the navigator on the airplane when Yeager broke the sound barrier. Dan Williams' cousin, Tippy.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111227
Comment Text: One bit of our history that seldom I hear is that all of the Africans who were enslaved did not go North to avoid slavery or for freedom. Some went south. Some swam the Savannah River. And, matter of fact, my great-great-grandfather, Henry Jacobs, left South Carolina to escape slavery into Georgia and found refuge among the Indian community. There's another piece of history that was just unfolding, right across the river.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 123 **Comment Id:** 111228
Comment Text: I heard some of you talk about the Purysburgh or right across the river, Port Wentworth. The city, a few years ago, moved -- were moving from the present downtown -- well, the earlier downtown to the 95/721 corridor. And attempts were made to eliminate the history of those black folk who lived in that area. And they discovered a community, the remnants or the relics of a community, the cemetery, and even the remnants of Eli Whitney's gin just across the river. And when you were mentioning the history of Hardeeville, Petersburg, I'm assuming that the history of Port Wentworth and that community just across the river have -- and this area have very similar backgrounds and stories. And I'm, I'm assuming all of that is a part of the Geechee-Gullah Cultural Heritage Corridor.
Commenter: Hardeeville Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111248
Comment Text: But think at an early age you need to start training people. My sister and I were very fortunate to grow up in the rich heritage that we had. And we're not ashamed to say we're from Yamacraw. You know that type of culture you cannot get anyplace else.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111254
Comment Text: I first came here from across the bridge in South Carolina, Jasper County, a little town called Coosahatchie, I started out in Front Street Elementary School and moved to St. Mary's and got to Savannah and St Andrew& I remember the Star Theater, Dunbar Theatre. I remember summer movies especially at the Star, with bottle caps I remember double features and everything and the cartoon. I remember places like the Vanity Shop, little portal shops scenes and pictures in the windows.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111256
Comment Text: I think the people are the most important factor. Just an example if you want to hear the language the flow the rhythm come down Fahm on the first of the month when the elders are going downtown to pay their light bill. Miss Annie May had to pay light bill of $37.12 and she didn't have $.l2 and the lady said she was going to disconnect her. All of sudden Miss Annie's dialect changed from slow pace dialect to fast pace and she began to talk others in the van about the fact how dare she turn me off because don't have $.12. But I didn't understand Miss Annie May, I didn't hear the flow of Geechee because her tone changed. The people you can hear the language. You can hear the flow .You can experience the food ways, the flow ways. When people come to Savannah from somewhere else and they tell me it takes two to three years to get in sync.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111258
Comment Text: When you talk about going to funeral and you see the elders pass the youngest child at the cemetery over casket going down in the grave site and person who has just graduated from Georgia State University doesn't understand that anymore we've got problem. She needs to know when she comes back home that even with your education as Brother Toure said you need to know that Nana and them are passing the youngest child over so that the child is protected and the person who being sent on to the ancestors will not come back and get the child.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 124 **Comment Id:** 111229
Comment Text: And now this structure is the Ralph Mark Gilbert Civil Rights Museum Annex. This is a new structure and were so happy to be in this facility. And every weekend you can see something happening going on and lot of it is tied to the drive and vision of22 the gentleman who is the Chairman of the Ralph Mark Gilbert Civil Rights Museum Board and that's Dr William -- Dr. Billy Jamerson.
Commenter: Savannah Public Meeting Transcript

Correspondence Id: 109 **Comment Id:** 109499
Comment Text: My family has been here since the 1700's. All sides. I gave a list to a professor from UNC-W and I forgot a couple of last names. But, if you talk to her give here these last names to add to the list in case I did not put them on the list or something: Santana; Spears; Jenkins; Ballard; Freeman; Smith; Boykins; Hersey; Hussey; Whiters;Williams; Boyd; Lillington; Jenkins; Morgan; Sharpless; Dunston; Royal; Morse; Fales; Wheeler; Wagner;Nixon

Correspondence Id: 109 **Comment Id:** 109501
Comment Text: My grandfather who is my adopted father is buried behing this Church Zion Chapel AME and is a Confederate solider and there are two there-he and his nephew-Joe Waganer both soliders of Civil War. No maker there and graves all been ravaged and markers removed or lost but, I know where they are. That whole cemetary and Church should be on historical record. I have all of the information on my father's property-kept good records.

Correspondence Id: 109 **Comment Id:** 109502
Comment Text: All the funeral home owners here are cousins and many are builders of most of the Churches (Prince Hall Masons; Ruth Hall; and other lodges). My father was 33 degree and a overseerer for a district of Churches in AMEZ. My first grandfather died young but, his father was said to have built many of the altars like in St. Mark's Episcopal Church where my great-grandmother was the Mother of the Church. I have an oral history you will not believe as it was told to me. Many came from the Northern Coast of Africa and the Coastline. Madagascar (spelling ?) was where I think my adopted father's family originated. He was a fisherman and navigated by the stars and had a seafood business. He was very dark skinned but, he had blue eyes.

Correspondence Id: 109 **Comment Id:** 109503
Comment Text: Do not forget Black Civil War Veterans-my adopted mother and I never recieved anything. But, I would appreciate the Memorial to my dad who cared for me. He died in Nov. 1963 and I have his Bible. He was 88 when he died.

Correspondence Id: 110 **Comment Id:** 109505
Comment Text: I would like to propose that this historic corridor be extended just a few miles further so that it could terminate at a place that offered freedom to not only the Gullah/Geechee, but to all enslaved people in the Southeast. I'm sure you're familiar with Gracia Real de Santa Teresa de Mose, better known as Fort Mose, established in 1738 here in St. Augustine by the Spanish. Fort Mose served as the first legally-sanctioned community for free blacks in what is now the United States. More importantly, slaves who could escape bondage and arrive here were given their freedom by the Spanish Crown. Undoubtedly, Gullah/Geechee people were among those who found freedom by fleeing to Fort Mose. Today, largely due to the tireless work of local residents, Fort Mose is part of the Florida State Parks System and features a Visitor Center as well an impressive boardwalk leading to the site of Fort Mose. These greatly enhance the telling of the stories of brave people who eventually found freedom here in St. Augustine.
Organization: St. Augustine Ponte Vedra

Correspondence Id: 114 **Comment Id:** 110278
Comment Text: Were there any aspects of farming; you said as was done by our ancestors; that you want to make sure?: Well as they moved into that community they started with rice. But, of course, rice requires a lot of water. And after trying rice for a significant number of years, cotton became a cash crop. And after cotton, tobacco became the cash crop. But, of course, they grew vegetables and other crops, other items to sustain the family. Most of those families were self-sustained. And so we grow essentially the same crops that they did: sweet potatoes and corn, and vegetables. We simply continued the practice that developed in that community after the Civil War. And this is in a community called Burgess. And it's the Freewoods section of Burgess, which was essentially a black farming community. COMMISSIONER DAISE: How was the naming; do you have the naming of this community?: Yes. It was called Freewoods because at the end of the Civil War -- Now, of course you have to keep in mind the plight we were in as a people. There were 4 million people freed after two-and-a-half centuries of slavery, and freed with no land, no money, no formal educations, no credit; no established relatives to put them up for a while. Simply freed and told: You are free to go. And of course they sort of wandered in the wilderness of freedom for a while. There was a lot of walking after the emancipation, well, not emancipation day, but after we were liberated from those plantations. There was a lot of walking. But there were four, there were three white persons, three white men, who sort of sympathized with the plights of those newly freed slaves. And those three white men made small tracts of lands available to some of the newly freed slaves along the Waccamaw River in an area that the plantation owners didn't consider suitable for farming. It was essentially savannah land. And so they made these small tracts available to some of the newly freed slaves. And the newly freed slaves called it Freewoods, because there was never slavery in that area. There were no plantations there and there was no slavery there, and so they talked about going into that

Free Woods, two words, and over the years the two words were joined, but it became the name of that community and we've retained it to this day.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110280
Comment Text: I sort of wanted to talk a little bit about the history as I know it of the Geechee language. I'm old enough to have been a product of the beginning of that kind of language on the plantation. As I was growing up there was a little, the roots had their, a little one-room, and that was the schoolhouse for black children. We spoke what we are now calling Geechee language. We, the white kids from the plantation got on a bus and went into Georgetown every morning to go to school. The black children went up to fourth grade. We were only allowed to go to fourth grade, and after that you were a working person on the plantation earning a .50-a-day salary. Come home on Friday with the $2.50 for the whole week. I grew up in that period. All the teachers for black children were black people. They did not let you speak the Geechee language in the schools, and they had no other language. So if you wonder why so many young black children are shy, [it's] because we didn't let them speak the language they knew. All the teachers, some of them were high school graduates, and they were our teachers. I was one of, I was a living product of what I'm telling you. And so we, and other people, when they'd come to visit us in the schools, people from Georgetown, because when you came to Hobcaw Plantation from Georgetown, it was like you came from Europe. When we got to fifth grade, if you're parents wanted you to go further in your education, you had to come into Georgetown to go to school. That was murder for the black kids who came from the Roots Plantation. The black kids in Georgetown laughed at your language, even though they spoke the same thing. So you just would, you were growing up to be shy. I was determined to find out what is it about the roots of people who grew up on a plantation, versus the roots of children who grew up in a town. It was sinful to have been growing up on the plantation or whatever. If you are proud of it now, I don't know why you made us so ashamed of it. Because I was growing up speaking it. Even today, little kids come to talk to me and they put their head down. A little white kid comes to talk to you and face is right up in your face. And it's all that comes from black, I think, part of our history of growing up with the Gullah language, which was the language.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110281
Comment Text: And then I began to, when I was able to, I began to travel to Africa. I did; especially West Africa. Because where in the heck did I get the name Kennedy? It's not an African name. And so I learned from my own. I don't remember teachers telling me anything about this, but I learned from my own digging up roots and stuff and whatever, and traveling when I was able to, that slaves were sold, not in family groups. They were sold as individuals. So husbands, if they were married slaves, husband was sold away from wives, and parents were sold away from children, et cetera, et cetera. And our beginning was tribal. You know we call it neighborhood and family, et cetera, et cetera, but our roots is tribal. And each tribal was like a different group of people; they spoke a different language. So when a father was sold from a family, and sold to another group or whatever, they didn't, they couldn't speak to each other. So they developed a language that they could talk to each other. And the language they developed □- Is my time up? COMMISSIONER DAISE: We want to make sure that in Georgetown County the language is a part of, the importance of the language is a part of the culture. Am I correct?: Yes. I'm very proud of the Gullah language.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110283
Comment Text: And I'm an educator as well as a school administrator. The things that I like so much about a great writer, particularly Langston Hughes, because he wrote in dialect. And a lot of this, at 30s, 40s and 50s, I cherish as I work with kids. I was working with a group of kids the other day and we did this story: "Thank You, Ma'am," by Langston Hughes, one of my favorite short stories. And they said Mr.

Williams, you're preaching. And I said, well, that's just, that's just our language. That's the spirit of things as we would get into it. What I'd like, and I have friends here in the Georgetown area who tell stories in Gullah or Geechee persuasion. And what I'd like is some sort of way of preserving the idioms that we used to speak. I went to high school here briefly and the term is fufty (phonetically spelled) cent. I broke your behind; things like that, that was new to me because my dad actually frowned on that, but yet he, at the same time, used it. So if there was any way we could find a way to chronicle or generalize a way of preserving some of the idioms that may be unique to this corridor, to this Georgetown area. I'm sure as African-Americans a lot of it is not necessarily unique to this area because Langston Hughes wrote about it and he certainly is not from this area. But I'm sure that there are many, many subtleties of language and expression and idioms that are germane and particular to this particular area. COMMISSIONER DAISE: Bunny Rodrigues told me of one of those expressions. I had never heard of it before. And if I'm correct, it was boodadonk (phonetically spelled). Is that correct? Now, anyone not from Georgetown, do you know what boodadonk means? Not from Georgetown. And I haven't even lived in Georgetown. That's the name for a cutter. A toady frog. Now in McClellanville that was a Goodadonk.--- in McClellanville would be a toad, would be a big toad frog.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110296
Comment Text: And then we want to talk about, you know, and I'll show you tomorrow, you know where the fishermen lived and whatnot. We controlled all of the waterways and then Mr. Williams, we have his private license. And you know one thing: You throwing around that you been born over there. So was I, at 428 Broad Street. Right, Lilly?: 424, yes. 424, yeah, 428. Big Mamma's house was 428. So I'm all over Georgetown. I'm from this side to that side. My daddy people from, off of the Pawleys Island; my mother's people was off of the Maxwell Plantation. By the way, I do have my great, great grandfather's carpenter's bench. He was a carpenter on the plantation. I got an opportunity. And I could tell you any story about Grandma Williams. She was the only enslaved African that I remember. And we have her pestle, okay. So in Georgetown we have a lot of things, and these are Gullah things, too.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110297
Comment Text: We need to talk about things that children did and we played. We brought one Gullah doll with us. That doll was a grass doll. I do have a Dan Doll I've had about 30 years, and it's made, the Dan Doll was from the Dan Tribe of Liberia. And it's made from the fawn of a palm tree. It has tree braids on it and when we came here we could not find that type of material. So we decided, my ancestors were very resourceful. They pulled up the grass and shaked (phonetically spelled) out the dirt, and rinsed it out in the ditch. And plat their hair. And I would braid. You see these are things, everybody make everything. There's another lady around her, she's selling, you know what she's selling? Rice heating pad. Now you know good and well we had, if we had rice we didn't put it in no bag to heat the bag. We eat it. You know. So we need to do, we need to have that type of workshop so people can tell. But, yes, it's done by a Gullah artist or whatnot, but it isn't something that we made. And everything we try to do, I try to connect it with the mother country.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110275
Comment Text: I hope that this Gullah/Geechee Corridor experience would help us to somehow record, in some way, form, what we have done. All of our struggles and all of our successes we've had over the years. But we, we certainly have had many successes in our community. As I look around just this room, and particularly, from the Plantersville Community, we have people from the country so to speak. You know people tend to think that we are backwoods and we don't have any directions, but we do have good upbringing, which is very important. And as a result of that, we have been able to be educated and somehow teach what's right to our youngsters. And so a good example today, the chairman of

Georgetown County Council happens to be Kevin Moran. He's a friend of mine. He's also from Plantersville. He's an attorney. But, you know, is, this whole idea is that we, it's not where you came from, but where are you going? What are you going to contribute to this society? And I think as we look around this room and this community, we have a lot of people who have come from the outlying areas of Georgetown County who have contributed to this society. And therefore we have a purpose and we have a meaning. And I'm so proud to be from the outlying area because of that history, because of that experience, I can feel quite proud of my heritage.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110277
Comment Text: Shortly after the Civil War, some of the newly freed slaves from plantations in Georgetown County moved into a community called Freewoods, and developed a farming community there. And that community remained a large black farming community until the Civil Rights movements, until the 1970s. And so what we do there today is: essentially replicate the kind of farming that African-Americans did after the Civil War. And really it was for the first century of freedom. For the first century of freedom, farming was the primary occupation of African- Americans. And so we farm as they did with mules and plows and hoes and rakes and what have you. And I spent the day in the field replanting peanuts with the hoes and rakes and what have you. And tomorrow we'll be laying vine tomatoes and peas and what have you, just as the African-Americans in that community did in that area, for the first century of freedom. So I want to make certain that farming is recognized as part of the Gullah/Geechee heritage, because it's what most of us did after the Civil War, after freedom, for the first century of freedom.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 114 **Comment Id:** 110291
Comment Text: We have to talk about education. And a lot of times when we talk about education, we talk about the private school. But I think we need to talk about all, locate all the public schools, whether the buildings are there or not. Let's talk about those wonderful black teachers who made me and every other black people who went through those doors. And it was very, very difficult. I always think that it was more difficult than going to a private school where everything was provided. We were fortunate in Georgetown to, well I was not, to have gone to a school, a small school, when you had to bring in wood and all these other good things. I went to Howard Elementary School, and we call it Old Wood Howard School. And it had, and I made it my business to get there every day because we did not have a out, you know we didn't have any indoor toilet. So we had indoor toilets there and we had a nice heating system. Mr. Poinsetter was the, he was the janitor. What do you call those things; radiator and whatnot. So, you know, our schools were sort of like a private school. I did not realize that until I had left Georgetown. So we need to give praises of all of those schools, and we have many of them in Georgetown that are still open. And those wonderful teachers and those gene teachers who taught, teaches how to teach, you know. We need to talk about those things.
Commenter: Georgetown Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110247
Comment Text: But the last thing is, and the reason why I still come here, I still keep my house here, is I feel free. And I don't think I ever feel bad when I'm down here. I can get reinvigorated, spiritually and emotionally recharged, and there's nothing like sitting down on that beach in the morning looking out to the east. And I tell people now: Don't look to the west. You know, just look to the east. Then you will see one of the prettiest beaches, from which you know, you can draw both a physical beauty and spiritual nourishment. I have seen probably 4 or 5,000 people down here on weekends, sleeping in trees. Someone mentioned the clothes that they used to wear in the old days, well I've seen everything down here from evening gowns to hot pants, to church clothes. The quilt tents down on the beach, wash basins cleaning up on Sunday morning, cooking collards on an outdoor grill. You name it, I've sort of seen it here and I'd like

to sort of, you know, keep it in our community because if it ever gets out of our hands, we'll never ever get it back again.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110248
Comment Text: My name is Dorothy Floyd and I'm currently treasurer of the Atlantic Beach Historical Society. But I have real early memories. I used to come down here [Atlantic Beach] in the '40s. My family is from Nichols, South Carolina. And I can remember as a little girl coming here, and I might have been 3 or 4. And I was hollering to my father; I wanted to go in the water. And I remember my father having to buy me a bathing suit. And of course with all those, when all those waves starting hitting me I was screaming and hollering and wouldn't let him put me down. But I have such fond memories of Atlantic Beach, because living in Nichols we would make day trips. And as a teenager, I had a cousin who could drive at 14, so the teenagers would come down for the day. And then we had to be back home and the adults would have the car and come down in the evening. Of course there was plenty of dancing and things like that. But I, I feel it's important for folks to know their history. And I think Atlantic Beach is someplace that, I know it's important for me and my kids to know about. It was special for us because it was the only place that we could come.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110249
Comment Text: And I had some pictures of my father, you know, being on the beach early on. I mean there wasn't that much here back in the 40s and the 50s. You know I came down, up until probably '60, 1960, so I don't know too much about what happened in the 70s. But in the 60s, we were down here. And as you said, I used to come down and hand tobacco. And you couldn't wait to get to Atlantic Beach. And what I remember is the food. The fried shrimp was the best that I've ever tasted in my life. And I can remember coming, I did come back once in the 70s. And I remember looking for a place that I could find some of these fried shrimp but, and disappointed that I really, you know, some places weren't open. I brought my little girl down, I think in '73, and I was looking you know for some of those places. And any time that I would come down to Myrtle Beach, I'd always have to ride people through Atlantic Beach. Some of my younger friends didn't know about Atlantic Beach, so I'd always would have to ride them through. So I just think it's important that we keep that and for all the old pictures and things like that, it's something that we have to teach our kids because it was wonderful. I went to the beaches in Maryland but they were not, they couldn't touch the beach here, in Atlantic Beach. So the dancing, the food, the fellowship, the friendship and everything like that was just so very important.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110250
Comment Text: And when I moved to Myrtle Beach I joined the church in Atlantic Beach, you know, because, and I used to go to the restaurant. We used to get fish sandwiches because I'm always looking for that delicious fish samich (phonetically spelled). Between two pieces of white bread. Who cooked it?: Retha cooked fish. But, you know, back in the day it was very easy to find a place that would cook fish samiches (phonetically spelled). But it's pretty hard today. I have to run all over the place trying to get those sandwiches.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110252
Comment Text: So, some of the other church members can speak about that, but I have often heard the pastor say the church was started under a tree. And he often talks about, you know, about folks getting together and having services under a tree. Now I'll be very honest with you, when I used to come down, we did not go to the church. We went across the other side of the street. I didn't even know, I didn't even know there was a church down here. I didn't. In fact, I didn't know about this side of the street until I

moved. I always knew about that side of the street. So, and I've heard other people say, well, when we used to come down we would make a left instead of a right. So, but you know a lot, somebody else could probably speak about the church. When we came, it was just for the day. And like I said, we would come almost every weekend. Even if I was in North Carolina and some of my family from North Carolina would come here, I knew that I would see some of my family from South Carolina. You know because they were always coming, you know coming here, so I always felt good about that.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110253
Comment Text: I'm going to say a little bit about that church. We used to, when I was small, we used to love to come to revival, because that brought back that togetherness feeling of warmth and unity. And the music, we didn't, we didn't have a hymn book where we had to go by every step. You got a hymnal for this and you got something else for that. You just sung whatever was in your heart, and you praised. But now, you go by the instruction when you go to church. Everything is in order. You got to go in order. You have to sing this song at this time and that song at that time. Back then you sung whatever you knew or whatever was in your heart. I vaguely remember, well my grandmother did. I can't speak for everybody else in the church because I never saw anybody do it but my grandmother. And at the time, I was kind of embarrassed, but I grew to appreciate it and love it because she had her own style. And her own style, she'd come to church. She'd have this long dress on with these wild patterns and designs on them. Bright colors: red, lime green, orange, and she'd have her wrap on her head. And I think that's where I got my love of bright colors. When I go to church I love vivid colors, and as I got older and starting visiting other churches, they have a black history month. And they dress with the African attire. And they serve the food back like the Gullah food and stuff like that. So that's something as far as being church-wise is, you know we enjoy in the area --- to see and participate in. I love black history month. I love it, because everybody comes back together as one. Everybody's dressing the part. Everybody's eating the hamhocks and the field peas and the corn fritters. And all of that stuff. You go to church now and you'll get a cookie, a slice of cake, and a bottle of water.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110255
Comment Text: So I remember back in the day that we used to come to the beach [Atlantic Beach] on Sunday afternoon after church service. You had to go to Sunday morning church service and you were able to come, and you'd slip away most of the time and come to the beach on Sunday afternoons. And so you would get to, right at 30th Avenue there, and you, if you didn't get up here early that's where you had to park out here on, almost on 17. Then you had to walk down on the strand. To get down on the strand, you couldn't get there fast enough because them music was calling you. And so we'd get off the patio; we'd go dancing 'til we had to be home before a certain time, and so that's what we did during the summer. So we did that until, back when I was younger, my uncle used to bring us down here in a bus. And he would get the Sunday School class, our classes at the church, and he would haul them down here. But we wasn't allowed to do a lot of stuff on the Patio back then because we had to stay with our parents whenever we was going and still was talking about the dunes on the beach out there. They were beautiful. They would go, we would go and baby them. And we would get over in the water. A couple times during the year we would go out there on the beach. And so the beaches are still just about the same as it was back then. And so we enjoyed the Patio as I became older, and the fish that was cooked on the outside and all that was unique to us because like if we got down here so far all you could smell was the fish frying. And so as Ms. Floyd was talking about, it was delightful to smell fish because back in those days you didn't get fish but just on Sunday morning, at my house on Saturday night.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110256

Comment Text: The church is actually over 60 years old. It used to be when the church was here, we didn't have church in the summertime. You only had church in the wintertime&the people that in the church, they had to work during the summer. You had to open your business; that's how you made your money. The church doors were closed in the summertime. The fall of the year we did have a revival. That's whenever everybody got religion again. So we had the mourning bench and you had to go to the mourner's bench. They would pray over you and sing those songs that they were talking about. They would sing them and you had to get up shouting or else you didn't have none. Your parents would tell you, you don't have no religion if you got up without shouting, shedding some tears. That's the way it was. Some people still do that. By shouting, what do you mean?: That meant to claim your religion. The Hallelujah Dance. You had to get up shouting. Because if you didn't get up shouting, the older ladies would tell you: "Chile, you ain't got nothing. You got to go back down tomorrow night." Some people will go down there all five nights of the week and go in the street to the next church and go down the same way. And you still come back and they said you didn't have it. They wouldn't baptize you if wouldn't, you know confessed to that. Now did they have certain women that was designated for that?: Usually the mother, the elder ladies in the church. What did they say to you while you were down there? Did they whisper in your ear things?: Tell you to pray hard, chile. Just believe. And say He's here. You call him up, say He's right there. He can answer you. All you got to do is believe it. They tell you those things so they want you to say it. They sing those songs that Stephanie was talking about. No hymns, no songs out of the book. Just songs, hand clapping songs, hand clapping 'til they shout. Like floodgates. That was one of them. They would sing those songs and they clapped their hands until you either had to get up or the preacher said, I can't confess tonight. And I was just going to sit on the bench; get up, and so if you got converted that night and shouted, but you went to that pastor on Sunday morning. So usually baptism at my church went down to a little, what we called the barpit. It was a little pond down below the church. That's where you baptized at. We didn't have a pool, the pools in the church anywhere at that time. We baptized down at the banks down at the river.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110257
Comment Text: Yes, it was a ceremony. Had to be your pastor, your deacons and your mammas and your daddys and all them people was there. And so you wrapped your head up with a scarf, and you put a white sheet around you. They took you into the water. The pastor was on one side, my side, and your father or your deacon was on the other side. And they prayed to God they took you up in time. They dunk you in that water and you get down in there and so that was the baptism. It's easier to get baptized there than in the ocean. Because you got to wait on the waves in that ocean. But that was in the pond they baptized you. And they would take you all the way down in the water; bring you back up. And when you come back up, a lot of people come back up shocked because you don't know if you gone get drownded (phonetically spelled). That's why you were shouting because you didn't want to say you was going to get drownded (phonetically spelled) down in that water. So they got to come up shouting because the sisters thought you really was converted then, you know. If you went and did something next week or something, you got called to the church.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110258
Comment Text: Were there any songs that were a part of the baptism?: Take Me to the Water. Take Me to the Water to be baptized. Now you do that [sing Take Me to the Water] as they're walking you into the water, down to the water. You're trembling, but you have to go down to get baptized. And so that's the church [Baptist Church]. We didn't sprinkle. We baptized. We immersed in the water. And so we was Baptist. A.M.E. then. A.M.E. will sprinkle, give you a choice. They would sprinkle you. You got a choice of sprinkle, pour, or you can go in the water like the Baptist.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110259
Comment Text: Author Sherry Suttles is in the audience, her new book is entitled: "Images of America Atlantic Beach." MS. SUTTLES: A lot of people tell me: Well, there's no Gullah/Geechee culture in Atlantic Beach. I tell them what Veronica Gerald told me: If it's black folk from Africa it's Gullah/Geechee. We just have attributed this southern eastern coast for the purposes of the heritage, and to trace the original folks that came off the boat. There certainly is Gullah/Geechee culture in Atlantic Beach. It surprised me when I went to doing the book, some phrases here that were attributed to people that I have met here. I just left the home of Tina Lewis Hills. She allowed me to use her family to use these words like sot, somebody sot down and wot, w-o-t; that means what is. It took me years of living here from 2000 to 2008, to understand what they were saying, let alone what they meant. There is a language here. There is certainly the church. I didn't join but I attended the Atlantic Beach Missionary Church for many years. There is a beautiful singing that goes on in Atlantic Beach today that is the hand and clap response that I know you talked about, that are the old hymns, and it doesn't necessarily follow the book. It's how you feel, like a Charlene or a Dot Floyd. There's a lot of roots in the history here. That fishing scene was very moving to me when I decided to do this. But since I missed all the good 'ole days they're talking about and it really frosts me that I didn't know Atlantic Beach existed, let alone have this wonderful culture. When I found out that it did, I became immersed totally in it. I spent a lot of days and nights traveling between Charlotte. Now I'm up here from Florida. There were a lot of things that I would find out slowly. It's not written anywhere. Nobody talks about it, so you have to do the research. One of the first pictures that was given to me in my pursuit of photos was that picture right there. I just hugged Linwood Lewis for loaning it to us, and I still have it six years later. And when I told him, he told me, you want this picture back? He goes, no, you keep it; it's been with you. His mom had just died and so I did feel good about taking it and keeping it. What it means to me, there's so much about Atlantic Beach that a lot of people don't know.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110260
Comment Text: [Author Sherry Suttles:] Everybody knows about the dancing and the food and the music; that's the part I don't, I missed, not partaking of. But this fisherman scene goes on today, once again. There are men that go out with their nets on the wee hours of the night and fish, the black men. When the publisher said to me, "What are you going to put on the cover?" I said, "Well, you've got to put these souvenir photos. Everybody knows them, and Alice has got a ton of them at her house. I call them the girly pictures. They have this Atlantic Beach welcomes you. We love Atlantic Beach in the back of 'em. That's what makes this book unique. There's no book that I've seen that has those pictures, those 25 pictures you talked about." They said "No, we're looking for the landscape." Well, there is no landscape. There's the ocean. Everybody can see that. But they picked the picture that I find to be the most important picture about Atlantic Beach, because back in the day the fishing was the source of food for people. There were the huge, big turtles that came out and laid the eggs. You don't see those anymore. But this was the camaraderie of the men. Those pictures, that particular picture, Linwood believes, are pictures of his father, Jim Lewis, who did a lot of the building in this community, and some of his friends and family members. So now you have, literally, he's one in his fifties, that generation carrying on tradition. So unlike the dancing and all, which we don't have any more, except for Bike Week, the fishing goes on. It goes on. So I thought that was important to convey to this book, that there is still at least one aspect of the beach that carries on to this day. And it's a peaceful sign. It's a working, people worked with that fish. They sold; they made money. So it has a lot of different purposes, not just recreational. And you'll see Mr. Dixon out there. He's darn near 90-years old. Ms. Parker, where's she, Mel Parker? She's his fishing buddy. And you see them casting; I don't fish. So this book is dedicated to my dad and mom. And my dad used to take us; we were little girls, but we made too much noise for him. And we scared the fish off, so I never learned. And then my mother picked it up when we went away to college. And so she loved fishing and left me a legacy of some small, little fish to fry, the day she died, very suddenly. So I have a fondness for that picture in this community, and I, too, hope that it's preserved.

Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110262
Comment Text: In your research did you come across the doctors? I understand there was some doctors that actually founded the community?: MS. SUTTLES: Yes. This is another thing that's so important to me about having written this book. When I got here there was, I call it the myth, that somebody gave land to a black guy, named George Tyson. The other myth was: Some doctors from North Carolina came and took it over from him. He lost it. He was in financial trouble. So they gave all the credit of this beach to the doctors. When I did the research, this man, George W. Tyson from Conway, was not given anything. He paid for it. There are copies of his deed in here. He held on to it for many years. From 1934, heart of Depression, to 1941; he bought the second tract. In '43, I'm not sure what happened. He either sold it to these doctors because he was going belly up, or he went belly up. They did buy Seabrook. He was a PhD. People think that just some ragamuffins or something came along and took this beach. These were very learned people. His uncle, Dr. Cooper, was a medical doctor. The Callies was a medical doctor. The doctors did save the beach, but George Tyson had already developed it. He was a laundrymat cleaners owner. His wife was a seamstress. They made good money and they came up here and purchased this land. When I went to the cemetery where those two people are born [buried], I near about cried. They're buried right here in Conway, in Rose Hill, and it's all covered up. Moss, you could hardly see the stone. I consider these two people saints. They did something unheard of in the 1930s, to come up in here and buy this land and preserve it for black people. And all they get is: Well, they lost it, and the doctors is what really ran □- No, they had 9 years before the doctors.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110263
Comment Text: AUDIENCE MEMBER to MS. SUTTLES: My other question is: There's no memory of those guys anywhere other than --- I guess in your book?: Yes. We have recorded their backgrounds, their families. This book is a pictorial history. The amount of information is so slim to none, considering I wrote 125-page manuscript. One day the people tell me that will get written. This is not going to tell you everything about the history that we have. We have, on file, the historical society, everything that we could find about Dr. Gordon and Dr. Kelly. I have to tell you, Rosa, I asked her one day: Why are you keeping all these obituaries for? She's got hundreds of obituaries and that's where the information is. That's how you can find out who lives here; who belonged here; people I never heard of: the Hemingways. Alice Graham has a lot of photos, too, and a lot of people have tried to capture this history. We now know that those were three very important contributors to this community, and they did what they could do 'til about '53, about 13 years. Then there's some never, never land. I don't know what happened there. And then it got incorporated as a city.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110267
Comment Text: No, what we're trying to do is find out because it [Hully Gully] has been referred to in a lot of oral histories. But the dance apparently has been lost.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110268
Comment Text: I'm Saundra Ward and I am the chairperson for the Gullah/Geechee Festival Committee here on Atlantic Beach. I wanted just to hear what people had to say about. I already know what we need to do, and I already know what the commissioners are going to do for us, right? Atlantic Beach will be a site, okay? I feel solid with that. I've been coming to Atlantic Beach since I was about this big. It was a family beach, family values, economic cog, a place where people met their husbands and wives. Families were started here, all kind of goodness. Atlantic Beach, there's no reason in this world that these people who brought Atlantic Beach to its realization cannot have this again. There's no reason why Atlantic

Beach can't be the economic cog with the historical preservation of who we are as a black people. We will have that again. I am just solid in that. God didn't bring us this far just to leave us in a standstill like this. Hurricanes have come and gone, and as raggedy as people have described the buildings here they still stood. It's got the most beautiful dunes up and down this Grand Strand. Everybody else got their buildings in the ocean. We haven't deserted that. Since there's a reason for all of that, it is our responsibility to take the charge and do what must be done. November the 4th, a change did happen, right?: Barack Obama became the President of the United States.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110269
Comment Text: November the 4th, a change did happen, right?: Barack Obama became the President of the United States. Now, but it didn't, it's not going to live if we don't do something about it. We have to change our way. We have to be more of that caring persons or people so that our economics where we live. Our educate, first of all, because we don't know who we are or who we were. We won't know where we going. So we must revisit that. Our children must know that they came from richness. They didn't come from trifling. We got to learn that ourselves, those of us who decide we want to push it back. We got to bring it up. Entertainment, we could work in Myrtle Beach, but that's all we could do. We had to come, if you wanted to meet somebody, dance on the patios like you talking about. If you wanted to do that, you had to come to Atlantic Beach. As you look back, living through Atlantic Beach is there and living through the segregates, the desegregation of it, I prefer what we had. You know why? Because we were a people who cared. We made a difference. Our children did not have to struggle. I feel so sorry for these young people today. We got to give it back. We did a lot of things not knowing why we did them. We came from somewhere. I don't care how many of us deny who we came from. We are African-American people. Why we did a lot of things. Why we like rice. Why you enjoy fishing. Why you sing. Why you dance. Where do you think it came from? It's in your genes. And your genes did not come from here. They came from, if you look at the historical path, that piece that they did that's in Columbia on the state grounds, you'll see how it relates to us. It comes right from Sierra Leone, right on down this coast. That's why you do what you do because that's who you are. You are people of richness; we got to get back to that. I remember, now see, I just remember those things that we had here on Atlantic Beach, we had economics. We had people with money running out their pockets. That's how fruitful it was. We had entertainment beyond entertainment. As far as the children, we had an amusement park. I remember over Mr. Wofford's. There was an amusement park and it had that water thing with the boats and stuff in it because my folk used to tell me: Don't put your hand in the water 'cause you'll get electrocuted, because it was electrically run. We had all that kind of stuff: ferris wheels, we had all of that. So you see we are a people of means. Let's get back to it.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110270
Comment Text: Now, August 14th and 15th, this is our seventh year [for the Gullah/Geechee Festival of Atlantic Beach]. Last year we had some real problems, I think economically across this whole world. The gas prices were extremely high. It seems that our participation was not as great. I got to meet the commissioner; that's how come I know Atlantic Beach is going to be a site. We will be here on Friday. We will convert this into a museum. Since we don't have one, but we can make it. We're going to have a museum here on Friday with the arts and whatever. We'll have artists here doing the portraits and stuff onsite. We've already talked to somebody to do that. We'll have our quiltmakers because one of our very own, Vermelle Rodrigues, Bunny as we call her, did the quilt for Michelle Obama. We have a young lady, hopefully she'll be back from Wilmington, who does the quilting. The thing about quilting is, there's a lot of conversation around quilting. It's like being on grandmomma's porch on Sunday, like we all used to do, go sit 'round there and talk. We even have that circle because we had some malfunctions, so we developed a family circle. And we talked about our people. That, too, will be, and a lot of other things.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108202
Comment Text: If you're a rice eater,you're Geechee. So, you know, you can't cook a dish unless there's rice. You can't have a meal at least once a day, that will be rice. We cook any kind of rice dish that you want. We will cook rice on rice, it doesn't matter. Peas and rice is different. When you say peas and rice or peas with rice, it's different. Peas and rice we cook together. Peas with rice we serve separately. &.. So we have everything is served with rice, especially the afternoon meal. So you have Mulatto rice, red rice, Spanish rice, open rice, rice pearl -- you just have rice with everything&. We had seafood. We had vegetables, and to make more tasteful, you combine the together a lot, and it was a complete meal instead of having two or three dishes. Now we have one, two, three dishes, you know, we had it all in one pot. So when they said come on and eat, you know, come get something to eat, it was all in one pot. And so all on one plate, and so you get whatever was given to you, so that's the tradition. It was good food. It was healthy food, so it wasn't greasy. It wasn't grits and butter. It wasn't full of this thing and full of that thing.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108203
Comment Text: All the menfolks in here can cook, so that can be documented anywhere. We wouldn't marry a man from Sapelo unless he cooked. So they all can cook. Everybody here can cook a mean dish of shrimp and gravy with grits and so forth. They all can cook.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108204
Comment Text: And I had to cook breakfast and breakfast was basically a simple one; grits, eggs and bacon. But I questioned well, why do I have to cook? And she said in case you get married and your wife gets sick, you all will be able to eat. And that's another important factor based on how you grew up on Sapelo. If you didn't cook, you didn't eat.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108205
Comment Text: A lot of the stuff that I would like to see preserved, I never had a chance to see rice growing on Sapelo. So Cornelia had some rice, the seeds or whatever. Audience member: Still got some. So I planted some and I learned growing a little patch of it, never did anything with it, but sugar cane, we used to grow sugar cane, had did that a few times. I'd like to see that be preserved. Syrup, a lot of the fishing, getting clams and stuff like that, and a lot of the herbs, as far as life ever lasting, stuff like that. Again, she still do a lot of it. A lot of the older people used to do it a lot. That's some of the stuff I'd like to see preserved. We used to always go get clams, you know, got a lot of people still doing it, but not like when I was younger, and the fishing,making cast nets, seagrass baskets.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 115 **Comment Id:** 108211
Comment Text: When I was growing up on the island, we had one or two entrepreneurs on the island, Mr. Hall, the Hall brothers, father and mother both operated the store. There was one in Racoon Bluff at the time also, and that basically was it, because everybody who wasn't retired or going to school worked for Richard J. Reynolds. So you had an economic base of the Richard J. Reynolds people. And once that got pulled from under you, that was it. So the island was sold in 1969, and the rest of it in 1976. There was no jobs left.
Commenter: Sapelo Island Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110466
Comment Text: My name is Gussie Humes and I'm just going to tell y'all this little story that happened to me when I was in the service. I can't remember what year it was, but I do remember that I was in Camp

Prairie, Virginia. And we traveled all the way from Camp Prairie, Virginia to Mississippi on a train, all night long. And at the last minute, I wasn't supposed to be going down there, but at the last minute my platoon went down there and I was the last man. And they didn't have room for me so they put me in the car with the prisoners. And I ride down with the prisoners all the way down to Mississippi. We got to Mississippi that morning and we got out of the car from the train, and you know you had your bag. You take a truck, pick a truck and we take our bag and we went to this camp. I don't remember the camp name. And we put our bag on the, right in front of the camp where you were going to stay and put your bag right there; everybody putting their bag down as they go along. And this boy came up, two or three M.P.s. came up in the jeep and said we are looking for Gussie Humes. And I said, "I'm Gussie Humes." And they said okay, we have, you've got a telegram in the town you're going to have to get. My parents, my daddy had sent me some money. And don't you know that I got on that jeep and three, the driver and two other men with a gun, took me into Mississippi, into the town of Mississippi. And when I went into the town of Mississippi they took me to the Western Union, into the Western Union office. I went to the Western Union office and signed and got the money order. Then they, right next door was the bank. They took me to the bank and I got, went to the bank and got it cashed. They put me back in the jeep and take me back to the camp. And that's how I got my, that's the only way I could go down there and get that money. They would not let me go down there by myself. And they won't, they didn't allow, they didn't allow a black man to walk in Mississippi; that's right. And that's, that's, that's what happened. But we came from a long ways. We came from a long, long ways. And some of these things, I can't even remember what year it was. I'm going to tell you the truth: I'm so old I can't remember.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110416
Comment Text: And another thing, again, you know, we used to believe in ghosts. You all ever talk about ghosts who go up and around? What was three men walking down that lonely country road and they walked down towards dirt road. And they looking at a old house nobody was living in. One went a lookin' through the window and they saw a money bag on the table. So the first man went in and as he was going to put his hand to get to this, get that bag of money. Somebody said leave that money alone; I'm the ghost of Daniel Boone. Leave that money alone. Well they didn't get the money. The next man went there; he say you didn't get the money? I go get the money. He go in there and they tell him. He heard the same words: Leave that money alone. I'm the ghost of Daniel Boone. One of my buddies going in there say y'all all run in there and ain't get that money. He going in there and when he reach his hand in and voice calling: Boy leave that money alone. I'm the ghost of Daniel Boone." He said, "Leave the money alone. I'm the ghost of David Crockett and I'm putting this money in my pocket."
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110417
Comment Text: I talked about religion. And in the black community religion played a very, very important part of our heritage. And the church played even a greater part. And the reason I'm saying that is because you would find, even at my age, and I'm, I'm moving; I'm getting there. But 55 years ago I was born at home, in my parents' house, not like going to the hospital and what have you. And it was, I was delivered by midwife, you know, by a midwife. But I'm saying the midwife did, brought the babies into the world. And then they didn't get to report the child's birth until maybe a week or two later when they rode the ferry to go into Charleston. And so now those persons who are perhaps older than my years will have difficulties or there would be some kind of discrepancy in the day they were born according to what their birth certificate is saying and what they are known to be saying. So, it was the church baptismal record that was kept that, you know, or took care of these kinds of errors and what have you. And the family Bible, of course, you know your grandparents wrote down the date.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110419

Comment Text: That's the church [Old Bethel Church on Dupree Road] that I was going to when I was young. And one of my earliest memories is parking. Mr. Humes, I think we were almost parking in your yard. My mom parked in your yard, but it was really full. But getting out, I remember getting out of the car and looking at my shoes, black patent leather shoes with the little socks turned down. And it was spring but it was a little chilly. So I had the white shawl with the slits in the side you put your arms through. And I could hear, then we were always late to church, so already singing inside. And I remember, I was about four or so, three or four, and I remember hearing "At the Cross" □
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110420
Comment Text: My name is Miriam Vereen. And I'm a part of Buckshot's Restaurant. And we have a soul food restaurant and we try to preserve my grandmother's recipes, like the shrimp and grits. We were in Gourmet Magazine for our style of shrimp and grits. The way how they make shrimp and grits now, they kind of put milk and all that stuff in it, but we do the old school. We do it from the old school; add cornbread, collard greens, and we don't want to defray from that because we have people from all over coming to the restaurant just for the lowcountry mix, but it's Gullah. Because anytime you get cornbread, collard greens, they even, for New Year's we even do a chittlin' dish. And we try to stick to the old tradition, not the new method of cooking. So we would like to have our restaurant as a Gullah/Geechee because we have old remedies and the old methods of cooking. Carolyn Wright sits back there; she makes the best biscuits. Homemade. And every time somebody come in there they say you have to really go back and put this to market because it's excellent. And our macaroni, well, y'all know. So we come up with all styles of cooking, but we stick to the Gullah/Geechee recipes. So we would like to be a part of the Gullah-Geechee's Corridor with our name as the soul food restaurant on Highway 17. What's the significance of the name? Buckshot? I'll tell you: My dad, my dad gave all of us a nickname. And I'm not going to tell you mine. Everybody had a nickname in our house. So when Buckshot was born, his name was Joseph Carlton. And my dad gave him that name: Buckshot. Now Buckshot started cooking up at the Rest, at the Shady Rest. And then we, we created a park called the Flintstone Park. And Hugo destroyed that park. And then after Hugo destroyed the park, he went to Jamestown and started cooking out there. He always had a knack for cooking. So my daughter and him teamed up and they created Buckshot's Carryout. But my dad gave him that name when he was three-months old.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110422
Comment Text: Can you tell us a little bit about nicknaming as one of the traditions? It's, it's, they, I, I, the reason why I think they gave a nickname because they couldn't pronounce the real name, because never, nobody never did call my name the right way. My name is Miriam. And everybody called me Murram (phonetically spelled). Yeah. And my name is really Miriam. Buckshot's name is Joseph. Bernard's name is Gregory. So everybody had a nickname by identity. So then a nickname can transform into the name of a restaurant? [referring to Buckshot's Restaurant].Yes. We, a lot of people say well, why did y'all come up with that name because a lot of people wouldn't relate to it. And so one day this car racer, he's a NASCAR racer. And he passed through, and he saw the name Buckshot's. And he came in and he said nobody has that name but him. His name was Buckshot. He took one of our menus and he autographed it. And he sent us back a hundred dollar bill because he said the food was excellent and it was just like him: Buckshot.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110425
Comment Text: I am speaking to you on behalf of the seniors. I am the director of the senior centers here in this community. I'm also speaking on behalf of education. I'm a local board member for the district. I'd like to see a dedication in landmarks for this community as far as Gullah/Geechee. She alluded to, Sister Deas, how there was a difference. There was education but there was a separation in the education. One

of the things that I want you, would like for you all to focus on, which I'm sure Nichole [Commissioner Green] knows all about, is the high school, Lincoln High School. This has been prefaced in several Meetings. And when you Google the town of McClellanville, you know you come up with excellent homes, beautiful homes, things of that nature. But it does not attach you to the true McClellanville. Lincoln is not in the town of McClellanville, but it is McClellanville. When it comes to education, that school, and Ms. (unintelligible), I think she was one of the first members in that school that's across the street, somewhere in that area. But the point to that is: That there were schools based on not necessarily the fact that we all need to be educated, but based on the color of your skin; that's just plain and simple. But with that school, that school taught us to identify who we are. It taught us to be comfortable with who we were. We had people like Ms. Adams that nurtured us. Like the parents, when you leave home, you still have your mom and your dad at school. That's what we had, that setting. What that did for us: It allowed us to use that local platform to allow us to compete anywhere, with anybody. For that matter, that school needs to be notated for the success that it has not only brought to this community, but to this nation. We have had people that graduated from that school that has put Lincoln on the international map; that in itself deserves to be noteworthy and to be recognized.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110426
Comment Text: I do wish that you would please remember Lincoln High School in this plan. It needs to be done. And your mother, one of my main teachers, I could stand here and talk about education all night because we had people who genuine --- Cared. They were genuine. They cared about the person. The textbook was one thing, but the person was the main thing. When you went to school, you went to school knowing while you were there you respected the school for what you were to get out of it. Textbooks and, you know and here again, we're talking about just a little history. We were always taught things in the textbook, but then again you had the opportunity to do performances to the community with the help of Ms. Adams and those where we showcased the same abilities, the speaking abilities. Just being able to go out and say we've got this and we're going to show you that we can compete. Ms. (unintelligible), I think we tore up several of her cars going up and down this road. Because what it was, she was determined as well as others: We were in a village, but they're going to know who we were in Charleston County; they were going to know who we were in the state of South Carolina. Therefore, here we go with Ms. Deas' daughter. Those types of stories, and we can talk about that all night. But, again, education, please, Lincoln High School.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110428
Comment Text: What communities did this high school [Lincoln High School] serve?: It served McClellanville and Awendaw Community. And how, what are the grades? From Seewee to Santee. What were the grades' level?: The high school? Well at one time it went from K to 12. Okay. And so there were several time eras and changes, but the high school itself also, you know, you had your 9 to 12. But, you know, throughout the years there were some changes there. Were all the teachers from the Gullah/Geechee Community?: For the most part, teachers were homegrown.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110429
Comment Text: Clara Belle Gibbs, Melba Green, Minnie Adams, Ms. Dillagard [referring to teachers at Lincoln High School]. Oh, that's, let me tell you: That's a landmark in itself. You know, you stop right there with Ms. Dillagard. That is a landmark by itself. She was. Mr. Bennett, I mean we can call the roll all night long; homegrown. Were these things that these people made the school?: Yeah. And they made the school. So there may be parts that we need to put their names --- They made the school and they made you know that it doesn't matter if somebody said you were from Awendaw, McClellanville that you were

up there with the best of the best. Because they, I mean it was that family value that did not leave you when you left your home.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110430
Comment Text: What kind of proverbs did they [teachers at Lincoln High School] pass on: "It's better to have and not need than to need and not have"? What kinds of --- Well the main proverb: "It takes the village" --- "to raise the child." That was Number 1 and key. From that, that meant it didn't matter if your name was not momma. But I guarantee you better respect me as your momma as long as you're in my presence. And it wasn't a matter if you think you're going to get away with something because you're here and they can't see you. And we all know the story, if you do something wrong before you got home, they knew what you did. But you also knew you, you weren't going to try anything because of the fact you knew that was going to happen. You know kids were kids, you know, but at the same time we lived in a society where if you went to a football game or basketball game you didn't worry about the elements. You just knew it was a safe, loving environment and that's just how we grew up.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110431
Comment Text: We had two principals, too. James McNeil. Mr. Shepherd, Mr. Jerry Middleton. It wasn't professional that way but Mr. Shepherd just took over. And when we speak of homegrown teachers, Ms. Sarah R. Reed Lewis. Everybody talk about the trip to Washington, D.C. I'm proud to say that I was one of those persons who traveled there. And while my son has already been to California, different places, Las Vegas, when he didn't know even where he was going. I was an eighth grader when I went on my first trip out of the state of South Carolina. And it was Sarah R. Reed Lewis that took me to Washington, D.C. Homegrown. And I know you've got several people who want to make comments, so I'm going to make this brief. But back in the day when we had, each community had a school, if you want to venture down to South Santee or like they say down here, "on Santee," that's the Gullah part of it. When you go to Santee you don't just go to Santee, you're on Santee. Okay. So you understood exactly what they meant so don't say that's not a correct form; you knew exactly what was going on.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110432
Comment Text: But that school that's there now, the building I should say, that's there now, was once the local school. The, and I still have the blueprint in my office. I stumbled across it a couple of years ago. The blueprint was actually designed to be the Negro school. That's says a lot about how the concept of education was when that school was built. The mindset was, you know, there has to be education. But we don't have to have it all the same education. So here again, when you go out to build on the county school level, to actually put in writing: This is the Negro school; that says a lot about the culture. That, Gullah/Geechee, when you're talking about that, didn't matter what you wanted to label that school. The fact of the matter that once you open the doors you had producers coming out. It didn't matter what someone called you. So I'm going to show you, better I can tell you: that education means a lot so regardless of what you think you did to keep me in a box, I used that opportunity to use that as my gateway. And that's what that school is. That, too, is another landmark when it comes to education. So South Santee, the Negro school in South Santee is there for you to also consider. Portrait school, the same thing.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110433
Comment Text: Can you or others identify the names of three to five residents who, as you said, put McClellanville on the international level?: H. Wade Johnson, Dwayne Williams. How many other doctors we got going on right now?: Curtis Tarleton. Donnie Smith. Nita Mixon's daughter is a writer. Judge

Jenkins. Drexel Ball. From education to medicine --- Professor Middleton. NASA. George Meyers. Melba -- Pro football players. Basketball, football, name it; we're there. Paul Williams. Right from this little village right here. Vinnie Moore, too. So it doesn't matter which area you are looking for, we are represented in that equation.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110437
Comment Text: My name is Minnie Powell and I'm here to sing a little song for y'all that my great, great, grandaunt; she passed 116 years old, Agnes Brown. Okay. And she would live with me for one year and about two or three months. So I'm going to do a little piece of song for y'all. (Ms. M. Powell begins to sing song: "Rap on Lula Window.")
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110438
Comment Text: Hi, my name is Barbara McCormick and I am a sweetgrass basket maker. I'm a professional sweetgrass basket maker for over 40 years. I was doing it ever since I was a child. I was taught by my grandparents by sitting down the oak trees in the yard with my grandparents' friends. When they come around I was very interested in learning how to do sweetgrass basket. And I'm still doing it today. I travel up and down the road spreading the good news about sweetgrass baskets. I have traveled from Georgia many places. I have traveled a lot of places in North Carolina. I have traveled to first part of Florida and I'm still traveling. Every year during the January to May I'll be on the road spreading the good news about basket. One thing with the sweetgrass basket, right now the material is very hard to find. And we are trying our best to cultivate it, just keep it growing so we can have this material and make our basket with it. But another thing: If we don't keep it going and the young children don't get interested, it's going to die out. So I go around and I teach basket weaving to the kids that are interested. Any time they ask me to teach the class I'm willing to teach the class. So anyone who want to learn, on weekend, if you want to come by, I'm always free to learn how to make sweetgrass basket. And more important, we need to designate an area where we can grow their material for making them.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110439
Comment Text: Well right now I have a small area in my yard that I am trying to grow it [sweetgrass] in, and it is doing very well right now. But it's hard to get the little plants to plant it, but I'm trying. I'm trying to grow a little part on my property. But right now we have to travel so far to go. We have to travel to north, on the first part of Florida. We go far as Georgia. And every year when you go it's always something different. Sometime they got landscape already come in, cut down the places that we go. But we have one particular place that we goes every year and that is in Hardeeville, Georgia. And then we go there and they give us permission, two months, to harvest as much sweetgrass as you can harvest. But after that two months you don't have no place to go because in South Carolina is very limited places to go get sweetgrass. And that's why we trying to plant it so that we can have sweetgrass back in South Carolina. I, when I was a little girl we used to always go at Seabrook Island and Kiawah Island to pull sweetgrass, but after the golf course and the condos come, that's gone. So we have to travel far distance to find sweetgrass, and palmetto, now they're even stopping us to get palmetto in certain places. And the pine needles, they're trying to stop us to get that, too. So right now it's very hard to find the materials to keep this art going. So anytime y'all can find an area that y'all know where sweetgrass at, just come and tell me.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110440
Comment Text: . . . "You know one thing that interests me a lot is what might be the difference between a church and a social club." And I said, "Frankly, when I go into my own church very often I feel like it

was a social club. But usually when I go into Bethel A.M.E." and I named your church, "I feel like I'm in a church."
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110444
Comment Text: But the one thing I wanted to say is: We don't have the young people here, but we must instill in our young people the stories about their heritage, their culture. There are 11, well, it's only 10 of us left in the family now as siblings. And we could go from one to the other and tell stories. My mom was the storyteller, but my father was sure that we knew all the facts. If one of our children want to date a young man or a young lady in the community, we are able to say that's your cousin. You can't do that. So then now what happens when you go to Awendaw looking for someone, well you can't do that because he's your cousin, though could be fifth or sixth, but he's your cousin. But we have so many rich stories to tell. And again, we need to do something to get to keep those stories that our young people would know. But what I want to say is: You need to talk to the young people and let them know. When we say the word, cuttah, (phonetically spelled) do you remember what the word cuttah (phonetically spelled) mean? Don't let that cuttah (phonetically spelled) get your hand. That's the turtle. Talking about a turtle. And then I'm not too sure how that word came to pass, but my sister, Vermel, or Vern, I think, think that it's because when we were all lumped together, just because our skin colors were in the same range we were all lumped together. But everyone did not speak the same dialect. So they were able to put a piece of their language or their dialect with the other and then came up with words. And that's how you, you know we are able to speak to each other and back in the days, you know, when we did use the word cuttah (phonetically spelled). And then, again, the teachers and everyone we said homebred. Yes. Then when we got the teachers and so forth from Charleston and other area, they were telling us that we were speaking improper English. So then we have to bite our tongue and try to talk and (making noise with mouth) --- So, again, we must, we must become storytellers.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110447
Comment Text: We didn't have T.V. We didn't have T.V. But I remember dad getting books from a Doubleday Book Club or something. And basically it was the religious books. And he would read them and he would tell us stories, and then we were able to read them when the book looked a mess, you know. We couldn't touch them, but he would read to us and he would tell us the stories, and the funny books. And, and we were able to just be able to relate different things. Again, we didn't have T.V. But we, stories were being told. We had, we didn't, well we took the peach stones five of them and we learned to sit with our legs, the toes touching each other, and we would play jacks. Then when I went to the city, big Charleston, the big city, and my cousins and those would play with the ball, what in the heck? I'm thinking 'til this day if I was able to sit and do it I probably still can't do that. We would go to the trees and pull the vine down and make our jump ropes. And so, so we, we invented things for us to do. And there were just, you know and I, I can, you know, I don't have pants on but I remember little nursery rhymes. Kids don't know nursery rhymes anymore, you know. And I remember my Uncle Walter would come, you know, and hambone, hambone 27 pounds, eat hambone until the knee broke down. Ate my hambone in the park, I ain't gonna' eat it 'til the soup get hot. Hambone, and he would just go. And we just loved that. We just loved that. So it was just really a wonderful life that we had and we could do -- It would be just wonderful for you to relate some of these things to your children, your grandchildren, and your children, children, children. And then you know when, when God call you home you still would be alive. But we still talk about our grandparents and thing of that nature and just fall out laughing. But you must do these things. And Vermel, I'm going to steal this one: You're drunk or you're sober, you need to know your business; who you are.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110448

Comment Text: Ms. Johnson, could you share one of the ring plays with us that the kids played? Maybe if somebody else in the audience that you were in school with, could y'all do one of those? "Little Sally Walker, Punchanella, Punchanella" (phonetically spelled). We'll do a simple one: "Around the Green Apple Tree." Mr. Arthur kicking in now. You know "Around the Green Apple Tree"? (Group of ladies singing/reciting "Around the Green Apple Tree and Punchella.") "Sally Walker," get in the middle one.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110451
Comment Text: So I have worked with everyone from pre-K on up to the seniors. I do fabric arts. Started making doll clothes when I was 10-years old, recycled. So I've been doing something with my hands a long time. I was making some notes sitting here because somewhere for the sweetgrass baskets, sweetgrass to grow, where you don't have to go to North Carolina, wherever to get that. Education, arts, crafts, you know the basketry. I mean I believe that we, this culture, I believe we created, if not the whole world at least half of it. You know? I mean because the hands-on thing it's just, I believe in it. And teach, sharing with young people that it is okay to know how to do something. It's really okay. Sure you might be able to afford to go buy it, whatever, or your mom give it to you or whatever, but it's okay to know how to pick up a needle and a thread and sew on a button. That's not a crime.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110452
Comment Text: I'm holding in my hands, let's see here: God gave me this dream as I was heading back home; actually it's been longer than that. I'm starting a foundation called "Chili in de Mud." When, and I've been cooking this chili. Just went to a restaurant and saw the menu one day and I mean I'm, and I'm like, oh, wait a minute. I'm eating and I'm writing. I'm like, I like this. And I added some to it and have this black bean chili. Well God showed me that chili stood for: Creativity, holistic living, inspiration, love, intent and purpose. I went, whoa, all that in some chili? And so I've been in conversation and, more than conversation but I've been Meeting with the USDA department since last summer because the wonderful mayor in Awendaw helped me to connect with that entity.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110453
Comment Text: And an art farm is coming. An art farm is coming to the Gullah/Geechee Corridor and we're going to grow sweetgrass on the art farm, okay?
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110454
Comment Text: We're going to have everything that, yes, everything that we know how to do: the storytelling, the everything, is going to be, is like -- If nothing, I believe that the Gullah/Geechee Corridor should be known as the, leave a creative legacy. Because that's what we have going and that's what we need to continue in any way that we can. And if you sit still long enough like my grandmother, my grandmother taught school for about 35 years. She taught up in North Santee so I guess nobody around here knew her because she was out of Georgetown and she, you know, taught North Santee. But, you know, mother, if you stood still long enough, she would teach you something, okay? Just give her a minute. If it's something about Jesus, or something, she's going to teach you and I believe that she has passed that on to me. And so instead of talking about what I wish I could do, what I used to do, whatever, now is the time to do it; this is the day. So, you'll hear more. Thank you.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110455
Comment Text: I am Lucretia Swinton, and one thing about the Gullah/Geechee culture is that families were very closely knitted together. You take the, it, it was based on the grandparents, the momma and dad

and the great-granny and then the siblings in the home. And what would happen was: I can understand now that we had gotten away from it because we have such beautiful facilities there, and when the older ones get old and sick they are, usually put them in a home or something like that. But during my time they were cared for in the home.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110456
Comment Text: Families were very closely knitted and that Bible was taught every night before you went to bed. In the morning there would be prayer before you go to school. And the last thing that was said was behave yourself and listen to your teachers. And when you come from school, you did your chores: you're getting the wood and get the water from the well. And back in those days we didn't have grass in the yard. We, let me tell: They made us wear a piece of grass out of the yard and you didn't have all the mosquitoes like we have now. And then we took the broom sword. We didn't have like a rake where you rake. You took those broom swords and you tied it up to gather it. You sweep from the front to the back.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110457
Comment Text: And it was, our families were inventors. We didn't say went to the store and buy a doll baby. Oh, man we got those nutgrass and dig it up out the yard and washed their hair. Take a little stick and curled it. Made you little corn rows that you learned how to braid. I mean we were very inventive people. And like we would get these books that have the little doll and it would have little dresses to the one side. And you would take the doll out the back and put your little dress on. And you would draw; whatever parts that wasn't there, you would draw it. We were very creative. And you know it's so sad that we had gotten away from some of those things. And I think what we need to do, like we said: talk about it and write it and teach our young people that where we came from was not a bad thing. It was the best thing ever happened because from that the education was stressed to us. You, you know you've got to be somebody. You have to go to school to listen, to learn, so you can teach your children. So you can help us to read better. So you can do better for yourself. And in order to extend that, you would go and you'd stop there and there were opportunities in the home that's under you, younger; you would help the next one. That next one would help the other one, and that's the way how we came to be where we are now.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110458
Comment Text: But the food, planted, you know, everything we plant. We didn't go to the grocery store for much: .25 bag of rice. I remember my daddy used to get .5 flour, you know, back in those days. And the, and my mom would make bread. You know it wasn't a bought bread out of the store. She would make bread. So what I was saying that I thank God for my family. And it wasn't like my household only. It was everybody in that little area on that road because if my dad kill a hog and everybody had a piece. And somebody had eggs. When the chicken laid eggs, everybody had eggs. And they, they would make the butter. They would make their own butter. They would milk the cow and the cow would kick the bucket over. And we would milk cow. We raised livestock and you know it was so much. So tonight I'm sitting here thinking to myself; I said you know what, I need to go back. I need to go back and just sit down and start writing some of the things so I won't forget. And I am so happy to be a part of this tonight because family is all we have. And let's keep it going. Thank you.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110459
Comment Text: Want to hear about, Nichole was telling us that everybody kept a cooler on their porch. On the back porch. If somebody need to bring by --- And people would come by and put crab in it sometimes.

Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110460
Comment Text: Tourism, day's work. My mom did day's work when you'd work for somebody each day of the week. Those are things that are important kind of features of the culture that another culture didn't have.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110461
Comment Text: And games, that's why I asked you to do the games because you know my favorite one was: "Look who's here, Punchanella, Punchanella."
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110462
Comment Text: Everybody has someone who prayed too long in the church. Who was that person? It was time to go on First Sunday; you're hungry, and those are features of the culture are the prayer, or mainly, you know, don't let my sheep be my wine. What's that phrase?
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110463
Comment Text: We sews. I make the lap cushions, stuff like that ---
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110464
Comment Text: I'd like to say, too, and I didn't get to say anything, but what she said about fabric it reminded me about quilts because I'm 46-years old now and I still have a quilt up to this day that my great-grandmother has made, and they made these quilts out of pants and shirts. And in these quilts, you guys, I can go through this quilt right now and find old dresses and things that my brothers and my sisters, that they passed on because they didn't get rid of anything, so there's a lot of quilting right here in this community. So we won't talk about that, but I'm quite sure everybody's got a quilt of somebody. And I'm 46 and I still have that quilt that my great, great-grandmother made, and kept it in a trunk and smelled like mothballs, okay.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110406
Comment Text: Yeah, I went with my daughter sometime ago so I could be the translator. (Laughing.) Went down in part of South Carolina, down there near South Santee. She was going to get the history. "Momma, go with me because sometime you know those peoples say things to me I don't understand." I said, "Okay, baby. They can't say nuttin' I ain't know sumtin' about." She said, "Okay." So we stop at one place and we asked about a very interesting man. She was interested in this man but found out that he had died. I said, "I don't think I know him." So we stopped there. I said let's ask this lady maybe she may explain it to us. She said, "All right." So finally the lady came to the car. "Hello, how y'all doing?" I do all right. So we say, yes, we doing fine. Then we said, do you know Charles Williams, II, something. Who you mean, Charles Williams? We been plant him a long time. Said, "Momma planting"? Talking about seeking. I said, "Plant him means he been dead a long time." Oh, you say plant him; I didn't know you mean bury him. (Bury him a long time ago.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 116 **Comment Id:** 110410
Comment Text: And another thing again: Another way we could not talk Gullah talk. Go to school, we talked like this a here and that a yonder and take you and chop you on your hand. "Girl, speak correct

English: nouns, pronouns, adjectives, and describe things like that. You know you come here with all that backward talk." Now how we going to keep this, the Gullah, when they make us quit with it? You know you couldn't say that in school. You said that you know the teacher getting ready to strike us. Even when you go into school late, you know what they do? We had to walk to school. When I was going to school, we had to walk to school. You get there five minutes late, hold your hand up. Feels like chopping your hand for being late.
Commenter: McClellanville Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111165
Comment Text: At some point, I think the commission should include that [the Resolution read at the Darien Meeting on 6.26.09 regarding the connection to Sierra Leone] just as a notion of respect and acknowledgement that our brothers and sisters of the continent were hurt too by us being brought here. Often times Africans from America go to Africa and say boy, I'm glad I'm born here because of how it is there now. They don't realize that how it is there now is directly related to them bringing us here. So it was all a part of a plot and a ploy, but we can do something about it, and the key to it is education, and looking at what happened, and working together to right it or have an equal playing field, ride off into the sunset. And then maybe we can relax and celebrate and do all those wonderful things.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111166
Comment Text: And we -- I know this is being videotaped, but I'm not here to be on camera, so I just wanted to look at you so you understand that Gullah/Geechee is a proud people. And we are people who want to and have to claim how proud we are. And also, we are people who must speak up and speak out about who we -- who we be. In order to do that, we have to, as has been said already, make sure that we do all that we can to claim our own right of self-determination. That is something that we have not done, as we need to, and it is a very powerful thing when we are able to do so.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111118
Comment Text: We want to know about this particular house, where it has been part of where, you know, the doctor who has lived in and been part of our community and taken care of us, because this is all we had to do to go to this doctor's house, this nurse -- this -- my grandmother was a midwife. My grandmother's house was where a lot of people came to because there was no doctor in the county to take care of us.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111120
Comment Text: But I think what's been missing is that in the small neighborhoods like -- like we have here in Darien and the surrounding areas, we have a lot of history. I had one lady come to look at my son's artwork. And I just happen to mention that oh, my son draws. So from that he has -- she had -- he had composed many drawings, and they are now being recognized. So there is a lot of history that hasn't been pulled out of the neighborhood. There are the old relics like iron, like cast iron and stuff -- keeping the fire. Lots of people have these things stored away in their home, but it's up to us on the local level.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111127
Comment Text: I went because I went representing a forgotten white woman named Lydia Parrish who started the Georgia Sea Island Singers, and I began to get up and do portrayals of her. Nobody remembered, they didn't remember that she was married to one of the most famous artists in America, that she lived on St. Simons, that she brought people to the cabin there. I went and read her papers at Dartmouth and how much she cared about recording the songs. So then that led to my finding out about

Robert Gordon, who came to Darien, Georgia in 1924. He wasn't an academic person. He was from Harvard, but he'd been at Berkeley, but he got the idea that he wanted to come. He'd been in Ashville, North Carolina, and wanted to come record songs in Darien, Georgia before the Lomaxes, really I think before Lorenz Dodge Turner. And so in 1924 for two years he lived out at the ridge. He went around with his car with the celluloid in the back getting people to sing the songs. He went on to found the Folk Life Museum at the Library of Congress. And you can access it, and you can hear relatives announcing these different little communities that have been forgotten. And they will stand up and say which one they're from. And they have been able, with the marvel of technology to take them off all the old celluloids. So I feel like the music that came and was saved out of this part of the country is in an important part of the Gullah/Geechee story.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111128
Comment Text: I also feel since I wrote a book on Hofwyl Broadfield Plantation, and have since taught to the woman who was working for the DNR at the time they put together the program we had lunch on St. Simons -- and she said to me, we were talking because her work at the moment has been to help make PinPoint and Sandfly to get their applications in as National Trust areas, and Patty DeVoe said to me, Sudy, Ms. Athelia would be shamed if you didn't tell the other story of Hofwyl. And the other story of Hofwyl, of course, is the African Americans who worked there. And when you go back and you look at Dr. James Toup's will in late 1840s, he specified that no slaves were to be sold, that they were to find out to how to raise the money, it took nine years or eight to settle that estate. John Cooper came over from St. Simons and put the estate back in the black and families not taken apart. And so there's so much history that we don't know. There's some really good things going on. I know we can get upset with the university, but we've been become a four year college here. We have the resources of the University of Georgia. I was up at the library the other day. I was telling them how I feel the Gullah/Geechee corridor is one of the most important things that has happened to coastal Georgia.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111130
Comment Text: And then when you read the oral histories like Ms. Annie Polite died at 101. I sat on her porch and talked to her, learned that she went to school in Brunswick, Georgia made -- took Latin and piano and then worked and played both of the black churches on Sapelo. She told about seeing Mr. Reynolds come by and wave to her every time she would be in there playing in the church. So all of these stories are important and need to be recorded.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111135
Comment Text: And my usual complaint and something I would like for the commission to see how they can do is without land there is no Geechee/Gullah corridor. And at the rate the land is going, there will be -- all of this will be in a museum, and you can collect and view and see anything you want to by paying. There were 20 men who met with the Secretary of War, Edwin Stanton and Major General William T. Sherman. The 20 men were ministers and community leaders in Savannah on the 12th of January 1865. The resolution that they formulated was put into place the 16th of January 1865. That included lands from South Carolina, from Charleston, to the St. John's River which included, which this commission does not include St. Augustine. This was known as Special Order 15. If you will look at the Geechee/Gullah corridor right now, it is -- 50% of that corridor is Special Order 15. In 18 -- 16 -- 1526, 34 years after Columbus came here, you had your first black revolt in the Pee Dee River area. So if you go from 1526 roughly to 1865, we're looking at 350 years. You add 50 years for reconstruction which I don't think is over even today because I'm still suffering -- from it -- my ancestors were put up under. So I'll just say 50 years, give you 400 years. What I would like to see the commission doing, since we cannot get our 40 acres and a mule, which I think they should be working toward, but is to see 400 years, which I don't

think is very long, that people who are Gullah culture or heritage, who have land, that their land is preserved tax free for the next 400 years. Any land or any product that comes out of the Gullah culture should be -- nothing that comes out of here, out of any other area should be able to carry the label Gullah or Geechee. You can do it for the onion. You darn sure can do it for the culture. We have stuff coming from China. We have stuff here that has Gullah and Geechee on it. They're not Gullah. They're not Geechee.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111150
Comment Text: I would like to make this on behalf of the Geechee Council of Georgia. This is the proposed resolution we'd like to have from the commission. Whereas, of the nearly 500,000 captive Africans, who were brutally imported into the U. S. as slaves in the formation of the United States of America, approximately 350,000 were captured from Sierra Leone via Bunce Island at the rate of 6,000 captured slaves per year from 1750 to 1807. These exporter Africans who were known as expert rice growers came to be enslaved in South Carolina and Georgia and elsewhere along what it is now identified as the Gullah/Geechee corridor to and did develop the massive rice plantations in the corridor, primarily via the slave trading enterprises of Henry Laurens, and his descendants, after whom, the counties of Laurens in both Georgia and South Carolina are named. Whereas, the capitol City of Sierra Leone, Freetown, was established by former African slaves of the corridor. And as a result of this barbaric slave exportation, Sierra Leone lost half its population to U.S. slavery in the corridor leaving the country devastated and defenseless against British colonization, and as its sons and daughters were forced to labor for free in the U.S. slave institution as it existed in the corridor to develop the rice plantations, that not only greatly enriched slave-holding planters, but also provided the riches for the British colonies to form a new country, declare independence from the British as the United States of America in 1776. Whereas, the separated Sierra Leonians suffered ongoing colonization in the motherland, and endured the savage and inhumane cruelties of hundreds of years of enslavement in the corridor, the terrible ramifications which are felt to this day and reflected in the fact that Sierra Leone is the poorest country in the world, and the African slave descendants in the U. S. have the greatest percentage of poverty in this country; the Gullah/Geechee Cultural Heritage Corridor Commission, in its capacity as official guardian of the cultural heritage corridor representing more than 1,000,000 Gullah/Geechee of the people corridor declare that Sierra Leone is our homeland, and that the people of Sierra Leone are her Gullah/Geechee people, as the Gullah/Geechee people of the corridor are Sierra Leonians. And finally, this commission declares that all interests and rights of heritage of the Gullah/Geechee in the corridor extend to the people of our homeland Sierra Leone.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111151
Comment Text: Sometimes I read -- I read a lot of books and I read books by people who interviewed people about their heritage and about their families. And I realized when reading these books, these people are not talking to -- from their heart. They're talking to the person writing the book. And so if somebody from outside, you know, somebody who is white, somebody who is from someplace else trying to get somebody to tell a story about their life, people aren't going to tell them that. What should happen is we should be helping their daughters and their granddaughters to interview their own people, so that they can tell their stories. I've seen this thing happen with my own mother. My mother is a 96 year old. She's at the crossroads. A lot of people come to interview her to write books and things. So when she tells them, she says some people don't really want to know, so I just tell them what they want to hear. Then there are other people who want to know and I tell them a little about what they are searching for. And I said, but I know. She said, well then, what you should do, you should interview me, and I'll tell you the whole story.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111152
Comment Text: I left here when I was five years old, because I was born in Harris Neck. The government came in, took over the land. They didn't put in a school for black children. And my parents thought that I was bright. They thought that I was reading. I had memorized many books. I don't want to bore you with my biography, but I went to Savannah and then New York. I don't know this place. I've been back here about a year and a half and I'm very disturbed. I studied anthropology at Columbia, did my field work in Nigeria, and I'm very disturbed by the lack of authentic information. Because, you know, there's a notion that black people feel that they can trace ancestry. Can't do it. Up in Yale, they're trying to do it with DNA. You go to Nigeria, you walk around and if you don't open mouth they think you're Nigerian. You go to Ghana and you open you don't open your mouth -- I know that people think that I'm Nigerian because I look very Nigerian. That's what -- and I did my field work in Nigeria. But what disturbs me is that it's not about where you came from. It's where you're going. And the whole notion of whether or not you're from Sierra Leone, you can't prove it. They are now going to be able to prove it because they're now -- have DNA. And you are going to be able to say, see the thing about Africa is those communities were not static, you know. So somebody sold me over to Ghana, or I went over to whatever county and you can't tell where I came from, because the Africans also sold slaves. They were big slavers. They -- our people sold us. So when you get up and say, I'm from Sierra Leone, I'm in a church and I was about to say something and I realized. And I come to this church. I realized I was about to say it.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111157
Comment Text: You can't -- unfortunately, we can't say I'm from Sierra Leone. I'm from Nigeria. I'm from Ghana. Go to some of these places and go do some DNA.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111158
Comment Text: I'm disturbed in this county that I have returned to that people are so myopic, and you have a need to connect yourself. First of all, we're universal. And unfortunately, we're all mixed, whether we like it or not. However white you look, however black you look, you're very mixed, and any DNA will tell you that.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111159
Comment Text: I can relate to what the young lady was saying about Praying for Sheetrock because I lived in that area. And I lived with a particular lady who would lay on her bed and pray for sheetrock to finish her block house, not a cabin but a block house. Matter of fact, I visited her many a time because actually the person that formed the Darien which is now the Darien Shouters, she was that was her mother. So I knew a lot about that, and I know how the trucks used to wreck on Highway 17 and we got good shoes and everything else out there. I know about the accidents and that sheetrock came from there.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111160
Comment Text: And I would like to say that the Sister is right. It's not really important. The important fact is when we were brought Africa, wherever we came from, we didn't stop being African people, okay. And to me I think it's ridiculous, this whole notion of buying into another buffer of marketing theme to sell DNA testing.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111163

Comment Text: I think that whenever I see brown or black or any combination of the colors that encompass African people, that's good enough for me. That's my given. You're my brothers and sisters. No matter where you are and you come here, you're either native Gullah/Geechee if you are African and everybody is from Africa, you too, yeah. If you are not native, you're returning, and it's about seriously what happened during our experiences as Africans here in America. Tremendous psychic damage has been done, and that needs to be addressed or we'll be right in the same underclass position 400 more years from now.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 122 **Comment Id:** 111164
Comment Text: I'd like to say it is about us doing what we can to right the wrongs that resulted of our enslavement here in America, and not just on the islands. The islands are exotic, but we have the existence on the mainland too that's even more isolated, because -- because of the exotic nature of Sapelo and St. Helena and a couple other; they rush right past the piney woods and swamps and coastal plains to get there and left us to be our African selves. But it is all about us working, the African people, and the buffer people working together to realize that we are not the underclass because of some shortcoming, and you are not the privileged class because of some inherent superiority, but because of your willingness to do a terribly wrong thing to another people.
Commenter: Darien Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110378
Comment Text: Mitchelville was a town established in 1862 on Hilton Head Island by Union Army General Ormsby Mitchel. General Mitchel felt that the former slaves should be learning how to live as free people. And for the first time, the freedmen were paid for their labor. They were given lumber on which to build a house. Streets were laid out. And one-quarter acre lots were picked. All of this was on a field that had been part of the Drayton Plantation. They had elected officials, laws addressing such things as community behavior and sanitation. Taxes were collected and a school was built. Compulsory education for all children between ages six and 15 was enforced. Northern missionaries came to teach these schools. This was the first compulsory school laws in South Carolina. There were three praise houses or churches built. There were about 1,500 residents of this town and most of the black population on Hilton Head Island is descended from these 1,500 citizens. The mission of the Mitchelville project is to secure the funds with which to create a living replica of this town, depicting the life and times of the former slaves. This project will require the acquisition of three acres of land that is located in the exact place where the original town was built. We respectfully ask that Mitchelville be included in the Gullah-Geechee Corridor.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110379
Comment Text: The town remained intact until the 1870s. In 1875, the original tract was offered to the Drayton family. The Drayton family sold it to March Gardner. March Gardner was an African-American. And most of the people who lived in the vicinity of this land are families members who still attend the churches that were started in 1860. This is the main reason that I think Mitchelville really needs help. February the 6th, 1862, William Tecumseh Sherman issued General Order 9, which requested a census for the slaves from the high-favored philanthropic people in the North. Help came from two or three sources. But on April -- in April of 1862, he sent a military order out that issued -- freed the slaves on the sea islands. &. The slaves on Mitchelville were actually free before the Emancipation Proclamation was read. That's what makes it absolutely -- it's -- it just really will be a sin not to have this place saved.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110384

Comment Text: I am a born native of Daufuskie Island. And I stand here today because I see and hear all the stories of folks who was on the island, sea island, long before me, and tell the stories of the life that I grew up living. Today, my children really does not know that life because during their time an education was the thing that they had to leave the island for. And the reason for that was, after the eighth grade, we had come to the mainland. Well, that drew them away from the island, their heritage, their culture. And they came to the mainland. Like myself, I ended up going to Savannah. For me, it was really not just a culture shock, it was a shock to be able to not know where I fit in, not because of color but because of who I was and where I was from. It was my dialect, that people saw me as somebody different. They told me that I couldn't fit in because I didn't know how to talk. Well, for years I spent time losing my identity basically because I didn't know where I belonged. I was not taught it. It was not accepted where I went. So I still had to preach and practice how and where and when and where d I go as far as a Daufuskian and belong? Well, for years, I first had to learn how to talk like everybody else, which I didn't understand was so different from myself, okay? Second, because I live on an island that still had the culture of the old ways, the outdoor plumbing, the oil lamp and so forth, I wasn't like everybody else.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110356
Comment Text: I'm very pleased and thankful because in 1969, in February 14, 15 and 16, I, along with many other persons from South Carolina, testified before the U.S. Senate Committee on Nutrition and Human Needs regarding several needs of Beaufort County and the state of South Carolina. And I hold in my right hand the -- a copy of the original document. And it says, Nutrition and Human Needs. Select Committee on Nutrition and Human Needs of the United States Senate, 19th Congress, Second Session, 91st Congress, First Session, Nutrition and Human Needs, Part 4, South Carolina, Washington D.C. February 18, 19 and 20, 1969. Now, this document is an official record in Washington D.C. And I want to call your attention to the fact that in this document, many of us at that time indicated many needs not only of the town of Bluffton, but the entire county of Beaufort and the state of South Carolina. And to make a long story short, Bluffton was a place that people didn't know about until a doctor named Donald Gatch discovered the intestinal parasites in this community. And it created some heart problems for a lot of people. When I say heart problems, I'm talking about running temperature of people up. Because they did not want that kind of information at that time to be made public. And as a result of those hearings, Beaufort-Jasper Comprehensive Health Services is one of the major organizations that grew out of those hearings. And many other things happened. Daufuskie Island was discovered and many other things got discovered.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110363
Comment Text: I'd like to suggest that this project take a look at, when I was attending school here in Bluffton, the only high school in Bluffton for blacks, African-Americans, the Hilton Head students came over to Bluffton for their high school. And we were -- I'll say I was, because the dialect was different. And I always thought, when we talked about the Gullah-Geechee corridor or heritage, it was only those communities that were on the water or that -- those that were disconnected from the mainland. I didn't see it as being Bluffton, which was, you know, always on the mainland. And so that was my concept for many years of what Gullah-Geechee was. Because, certainly, the dialect on St. Helena Island, Daufuskie Island and Hilton Head, and compared to Bluffton and the other places, was certainly different.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110366
Comment Text: There are a number of buildings in Bluffton. The history of Bluffton, as I was told, is that many years ago Bluffton had a number of black entrepreneurs. We owned businesses in Bluffton. We had tailors. We had shopkeepers. You know, Michael C. Riley himself was the first member from our community on the Board of Education and now has a school named after him. We have a very rich history

here in Bluffton we need to figure out a way of capturing. And there are some buildings left in this community that we -- that speaks to that heritage. On the corner of Calhoun Street, that building, that, that masonry building that sits there, was an old store. A number of our black families who owned that building, have been picked up out of the historical society as historical housing and labeled as such. So we certainly need to be very cognizant of that.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110368
Comment Text: The art culture in Bluffton. My mother, for instance, 87 years old, is still quilting. That's a losing form of art. I certainly could not. I'm not going to follow in her footprints. I don't know a thing about quilting. My daughter may. But we're losing that. But that's something we should find a way to capture.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110372
Comment Text: My grandmother is from Spring Island. All the stories that she used to tell was very exciting to me. But I couldn't understand what she was saying when she used to come visit us. I thought she was from a different, not planet, but from a different country, because we couldn't understand it. But she was always saying she was Geechee. So I never heard the word Gullah till maybe about five years ago because my grandmother said she was Geechee. And that was a word that we really -- that stuck in my mind. And I really wanted to know more about her heritage, so I really started studying it a lot. We have a book that's getting ready to come out. We're working, along with Spring Island, called the Hand-Me-Down Gullah, because our relatives hand us down stories. And as Ms. Bush was saying, we're working with Penn Center, with Dr. McKenzie. And it's called, Tell Me Your Stories. And the young people will be coming together and they will be interviewing the older people, to find out what it was like in Bluffton many years ago. So we are incorporating the young people. And I think that's where we're really going to start and keep this going, bring in the young people. So that is our goal, to bring in the young people. They will be doing the interview.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110399
Comment Text: And I particularly like what Sally said in that because I'm a victim, as I'm going to say, of leaving this area, leaving the islands, to go to be educated, which my mother did. And, and she lost her accent completely. You couldn't tell where she was from. She was a school teacher. And our heritage is just so, so very important. Therefore, I didn't develop an accent. My children don't, or don't speak the language, if you will. And I think it's so important that we just reclaim our language, our culture, because it's so important. I searched my background and I found my ancestry all over these islands.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 60 **Comment Id:** 109302
Comment Text: It was a pleasure to attend and witness the program put on at the Peck [Penn?] Center and to be asked to give input. I told about my dad being the first Black man to be hired to work in the office at Payonair Millin Fdna. My family had the 1st telephone (one of the 1st) in the Black neighborhood during the early fourties.

Correspondence Id: 106 **Comment Id:** 110018
Comment Text: He then said when we were outside, he said he remembered walking along West Broad Street and he said it was the aroma. The aromas were the things that got him because he started talking about all the restaurants on West Broad Street. That's when I told him, I say, that's what you're supposed to say that inside in the Meeting.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110030
Comment Text: I'm the President of the PinPoint Betterment Association, also of President of the Ossabaw Heritage Association. The heritage □□ Ossabaw Heritage Association was a group that was organized by a group that was invited to Ossabaw Island by Ms. West about two or three years ago. And our journey back to the Island, it was the first time for many of us, and a lot of us grew up on the Island and remember the old days on Ossabaw Island. I can't tell you a lot about Ossabaw Island, because I didn't grow up over there, but the PinPoint community, we're working diligently to preserve our heritage. As a matter of fact, the PinPoint Community was one of the first in Chatham County to be recognized as an historic district, and in addition to that, we have an oyster factory in PinPoint.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110033
Comment Text: We have several baptisms sites in PinPoint, and I was telling my friend, Jamal [Commissioner], I can remember many of my family members, and my children and I am, when we were baptized into the church, it was a must that before you get your right to fellowship, you had to go in the wilderness and pray for 30 days and 30 nights. For me it was kind of difficult. I couldn't watch TV. You couldn't sleep in your bed. I mean you didn't have all the comforts, but you had to be uncomfortable. And before you was accepted, you had to have a dream, and you had to tell your deacon or whoever about your dream. And on that dream, you would be admitted into the church. You just didn't get into the church and say I'm a member of a church. Serious ritual.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110034
Comment Text: And we have several baptism sites in PinPoint, where individuals weren't baptized in the swim pool. They were baptized on the ebb tide or the high tide and that came like once a month or every 30 days. And I think the reason for that was, when you got baptized the high water would wash your sins out. But in addition to all of that, you know, the crab factory, the cemetery, the Hinder Me Not Baptist Church, PinPoint, we □□ and danger, even though we have the association, we organized trying to slow the momentum down of the growth around us, construction, and we're reaching out to the Gullah/Geechee corridor, because as a part of this corridor, we have a lot to offer as far as the history of PinPoint, the history of Montgomery, Sandfly and White Bluff.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110073
Comment Text: The love in a neighbor □□ I don't even think a lot neighbors know what the word means to be a neighbor, you know. I grew corn, I gave you my corn. You grew potatoes and gave me your potatoes. I run sheep □□ we don't do that no more. What you got for me? What you got for me? That's the world today, and that's where we need to stop. Really, that's where we really need to stop and just learn to give with an open heart, because a lot of the land that we have was created by brothers and sisters and friends and family. They kicked them off the plantation. They had nowhere to go. You help me in my fields and I'll give you that field. Their families have come and created foundations for us, and what have we done □□ destroyed the foundation. In any institution, anything, that share □□ you destroy the foundation, it's gone. You destroy the foundation of this church and it's gone. You destroy foundation of this land that these people are trying to preserve and it's gone.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110074
Comment Text: As much as I possibly can [when working in the school system], I try to weave history, you know, and the culture, and the comments I get over and over again is that one, the students will say I never heard this before. I talk about the history of Savannah as much as I know. I talk about history of

Georgia and the Carolina as much as I know, and I connect that to African history, you know, and they'll say I never knew. I, you know, am a tour guide. I formerly worked at the Owens□Thomas House. It is one of the only sites in Savannah that the slave quarters and the service basement is up for view, and most of the educators and the students know nothing about it and they study Georgia history. And here Georgia history is just sitting right downtown and they know nothing. The teachers don't know anything about it. So by purpose, I would just say a lot times when we're doing a schedule, you know, I'm working at the Owens□Thomas House that day. What's the Owens□Thomas House? So that's my opportunity to tell them what it is, you know. So, you know, blow□by□blow it just comes back. It just bounces back. She's working at the Owens□Thomas House, even though they haven't been there, they know what it is. So we've got to find some viable ways of weaving education in this, in terms of the youngsters coming up. They don't know these stories, so we got to find ways.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110049
Comment Text: Okay. My question is, will this commission do anything about the Holocaust of black people that is right here in this county, for anyone who goes across the bridge to go to Tybee Island. There's not even a plaque there to let you know that the creek that you're crossing, the name of that creek means quarantine station, that we have ancestors buried probably up on the Highway 80, and there's nothing even there to respect them. There's not even a plaque there for them to say that we were actually there. We have people today that are still profiting off of the wealth of the 1860s, because I know for a fact I am still in shambles from 1860, so I know someone is making money.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110050
Comment Text: When you sit here and look at the history of this country or this state, where they had the land lottery in the 1830s and the 1700s where they invited people from South Carolina and North Carolina to come and get land, where they were selling thousands of acres of land for little or nothing, that was when the increase of our ancestors got here. There's needs to be something done to preserve this. If we can't preserve land, then we have nothing. Once again, land is the hope.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110053
Comment Text: And it's okay to be celebratory with our ideas, but we've got to deal with the reality of it, that during the course of our enslavement and the enrichment of other people, a terrible psychic trauma occurred that created unnatural beings. As a matter of fact, it created two unnatural beings; the unnatural beings of us, the thought that we were inherently inferior and worthless, and the buffer people, this unnatural being that really, after a point, believed that they were superior and worthy of calling my granddaddy at 95 a boy.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110063
Comment Text: And Lazaretto Creek does mean pest house, and that's where -- it's Italian for pest house, where they off-loaded them. If people tell you that slave people came into those docks down on River Street before they were dropped off on Tybee, they're wrong. And they often talk about it being on the west end of Tybee -- Tybee now has a north end and a south end, and you never hear about the west end. Where is that, you know?
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110065

Comment Text: I guess I wanted to say that's just white folks now -- no, it's not. There's a brother out there fighting and he's fighting a pretty lonely battle, because nobody knows there's black people on Tybee.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110066
Comment Text: And again I remind you, what were we doing all those years? We were working as domestics. That's what the black people who worked in this community -- my grandfather worked 50 years as a domestic. He came here for that reason for that work, you know.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110067
Comment Text: So a lot of this -- this was the big city. This is where they [people from "up the country" from Sylvania, Millhaven, Goloid, Georgia] came to make it, you know, and came to work. They said that one of the railroad -- a rail splitter. We don't know about that.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110015
Comment Text: Ossabaw Heritage, so this is all a part of it, but I wanted you to come to Montgomery. This was a very special request of mine, because I do love this place [Turner Hodge Young Community Center]. And it is something that is here for the community. I will tell you, you picked up some of its history when you came in. It was built in roughly 1947, '48 for and by the black people who lived in this community. And it has been reinventing itself year after year, and most recently five years some of the members of the community took it on again. And we have had renovations, and they ran it for three years, and now we're back at another point. We're being considered for a little red school house by the board of education, while they're cutting they're adding, so this might be a good thing to. No school bell will go on the top. This used to be the EOA Center at one time as well, but it's open. It's for this community. We're about to dedicate a new playground in the back. Mr. Haynes is the President of the Montgomery Community House Association, and he helped -- with his help, we were able to get this equipment in the back. So I'm really proud of it and I welcome everyone here.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110037
Comment Text: We talk about gathering fruits and food and all that stuff back in the day. With the oyster factory and crab plant, we used to provide seafood to Chatham County and surrounding areas. Now, we are in the community that used to provide the service. Now we have to buy seafood from other people outside of the area.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110040
Comment Text: And we were very into ingenuity. We created our toys. We would raid the crab factory and get the tops of cans and lids for, you know, the oysters and the crab and make little push-cars, and scooters. We would take cans like you get your tomato cans or oil cans and -- MS. MTENJI: You still know how to engineer that stuff? MR. SHAKA ZULU: Yeah, they do. I do. I mean, when I came on the scene, I remembered a lot of what we made what pluffers. I don't know if y'all are familiar with a pluffer, but we would get a whipping because we would steal our mom's broom handle, shave it down to make the handle for our pluffer. We used chinaberry and a piece of bamboo or piece of hose. If it didn't sound loud enough -- we talked about that just recently where we would take a coke bottle, or some kind of bottle and break it off, and put it on the front of it, tape it on, and you would be surprised how it would amplify the sound. Whoever made the loudest sound had the best pluffer.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 106 **Comment Id:** 110041
Comment Text: They were always saying, how do you guys hit so good? And my cousin would say well, we play half rubber. And half rubber is a game, you take a half of a rubber ball, cut a rubber ball in half, slice it in half. Again, you got that broom stick you got a whipping for, the mop handle, and you got a pitcher and a catcher. You had a team. It's a big sport in Savannah now. I thought it originated in PinPoint. I don't know where half rubber came from. I thought it originated in PinPoint because that's where I first seen it. And when I went into the military and traveled around the world, I'd talk about half rubber -- are you talking about stick ball? No, not stick ball -- half rubber. And that's when we told them, we say we play half rubber.
Commenter: Savannah, GA Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107761
Comment Text: I started working for Thomas Legare's grandfather over 60 years ago. And I started off making good money, a dollar and a quarter a day. And we used to work from what we called "from can till can't," from the time you can see in the morning till you can't see at night, all day. During the summer months, like this, you put in 14 hours. You know, just -- just -- and, Reverend, y'all react to that. But nobody got in trouble. When you work that hard, you don't get in no trouble
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107762
Comment Text: Our kids are getting in trouble today. They ain't got nothing to do, you know. So -- so I want you to take a look at even those kinds of stuff, you know. One of the things that I was able to -- within a year or so, I was able to work myself up to the last corn breaker we had. I got up to making two dollars a day. Again, that was a whole, whole lot of money. But back in those times, different from today, my grandmother took seven dollars and 50 cents of that money. You had to take your money home, and didn't spend -- and then, even out of the two fifty, I had to save of some of that, put up some money. Now, my grandchildren, all my children, don't save no money. 18 And they're making a lot, but they don't save no money. And we call it progress.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107805
Comment Text: They were in the Moving Star Hall. And then, at Moving Star Hall, they started gathering people around and they start talking about where they're going to get money from and how they're going to raise money. So they charging everyone 25 cents per Meeting. And with that 25 cents, they started raising the money in order to pay the attorney for -- who shot this, who defend this young man. And in so doing, Mrs. Septima Clark then was working -- she had lost her job as a teacher on these islands. And she was now working in Tennessee, with Miles Thorton. And she came home. And my father helped her to drive back to Tennessee. When they got there, they started talking about their achievements and some of the things they had done. And as they were talking, they start talking about the United Nations and -- because it was United Nations Day. And as they talked about the United Nations, they just started going around the room and said, What do you think about the United Nations here? What do you think we should do? When they got to my father, he said, Maybe the United Nations is a good thing, but I got a more immediate problem. We got people on Johns Island -- and that's what he named, Johns Island -- who need to register and vote so they become citizens. Many of them cannot read and write. We need to start some kind of adult school. And from that Meeting, those people from Tennessee, Mrs. Septima Clark here, Bernice Robertson, my sister Ethel Grimball, and they all started an adult education school. First, it was at the Moving Star Hall, then St. John's School was moved from where it was to where it's at now. So that building become vacant. They had it up for sale and a group of people bought that building, start calling it the Progressive Club. And from that two-story building, two-teacher school, they started having Meetings in there and started raising money and started doing other things.

And, eventually, they went back to Tennessee. And they got some money from groups and some other people, and they came back and built the building that you saw down there in the late sixties. That was about 12 years later. And they started having schools down there. And they had people came in from Mississippi, Alabama, locally, and all over the South. And they started teaching adults how to read and write. And they took that method that was started here at the Progressive Club and went all over the South, as far as Dallas, Texas.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107763
Comment Text: I started off the Meeting tonight, you heard a song that was playing. It was the Moving Star Hall singers. They're members of this church. Two of those ladies are still members of this church, still singing songs on Sundays here at this church. And they've been to the Smithsonian. And we've had here -- Redbook has been here and done research on us. National Geographic has done a lot of work as it relates to the people of this island.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107765
Comment Text: When I first drove down River Road, it was in 1967. And while I was driving down River Road, I saw a gentleman sitting by the side of the road with this big fedora. He always wore a fedora pulled down over one eye. And I knew who it was immediately. It was Esau Jenkins. And I stopped and picked him up, which was the custom. And he was on his way to a Meeting here at Wesley Methodist Church. And that was when I started my work here on Johns Island, in 1967, listening to and watching Mr. Esau Jenkins. He was a man of profound wisdom. And I cannot even begin to describe it in terms of the ways in which I see things.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107766
Comment Text: But the first Meeting I attended here at Wesley Methodist Church was led by Esau Jenkins. And I came to many Meetings and I was always amazed at how wise and how good he was. My brother, William, had a church on Wadmalaw, an AME church. And my uncle, Herbert, I believe at that time, was pastor in Greater St. John, down on Bohicket Road. I learned a lot from them, but I can say that I learned much more from Esau.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107767
Comment Text: But the point I want to make is, in the understanding and the insights of an Esau Jenkins and a Septima Clark and so many others was a profound wisdom that didn't necessarily end up in the textbooks. It didn't get written down. It didn't get categorized into theories. But it was powerfully effective.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107768
Comment Text: But I sat and talked with an old lady on this road here, and listened to her tell me about why she wanted to vote. And as she kept talking about why she wanted to get her certificate and vote, as she said, Get my document and vote. As she kept talking about it, I realized she was working with an image in her head that was connected to the residues of the Reconstruction governments in South Carolina, when blacks had a majority in the lower house of the legislature. And since then, we've been able to put together in the memories of people a connection between protest activity in the early fifties and a reconstructionist government. That wisdom and that knowledge and that understanding is what we seek as members of the Gullah-Geechee Commission. Some of those people are now dead and gone, but the understandings are not necessarily gone.

Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107770
Comment Text: Professor Leite is modest and shy, but she is an extraordinary professor of dental medicine at the Medical University. And she is doing research on the relationship between dental disease and people who come from Gullah-Geechee populations.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107771
Comment Text: I never realized how rich the culture was until I left. Because I couldn't wait to leave. And when I went to school in California, I learned in sociology and history in UCLA about the Gullah culture. And when they started getting closer and closer and closer, and when they finally got to Wadamalaw Island, I was way down in my chair. It was not something to be proud of, to be appreciated. And one of the reasons, I think the primary reason, is we didn't know what we had at that time, didn't know how rich it was at that time.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107780
Comment Text: Attorney Heyward's father -- I worked in the mattress factory on Anson Street for 22 years. When blacks could not drive a tractor-trailer, his father bought a tractor-trailer. He was the only black around that had one. And he used to deliver the cotton that we made mattresses out of at (inaudible) Mattress Factory at 28 Anson Street. So there's a lot of history that we are not collecting.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107784
Comment Text: My family [Thomas Legare], as far as back as we can tell, we've been farming on Johns Island since 1725. We -- on our home place, we've been on it since the 1830s.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107786
Comment Text: My great-great-grandfather, Solomon Legare, used to farm on both James Island, on the Sol Legare side, and Johns Island, both Legareville and on our place there on Huxton (ph) Point. He used to live downtown. He'd come from downtown, all the way across, come across James Island, right across, and then they'd row across the river to Legareville. He'd get on a horse and ride the horse all the way around to our place. And the boat would pick him up and they'd go back into town. And I don't know if he did that every night or every day, but he -- he -- a couple of times a week, that's how he went out and checked on his places and on what was being done. And, you know, went over all his properties like that. And it's just amazing that that's the way they used to do things. Nowadays, we all jump in the truck and, you know, ride around the island in 15 minutes' time. But it's just -- to think that that's how they used to go around and how they farmed at one time, it's just truly amazing to me.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107788
Comment Text: The only thing we're going to do is go down and get the 1939 photos, which will still show some of the houses on our place. Mama and daddy got married in 1953, I think it was. And mama said there were still people living on our place in the 1950s. Up to the late fifties, they were still burying people in the graveyard on our place. And we know where the graveyard is and would love to do some work to protect it with easements or something. That's one thing we've been talking about doing for years. But we want to get the 1939 aerial photographs and mark where the houses were and then get Bill and some of the other people who grew up on our place, and were sent home when they were young on our place, although Bill was not very young in 1939. I don't even think he was born yet. COMMISSIONER

SAUNDERS: Be kind. MR. LEGARE: I'm being kind to him tonight because he says I always tease him about being old. But we're going to get some of the old people and let them show us, point out, this is so-and-so's house, and this is so-and-so's house, and who lived there and all. And that's one thing I think would be a very interesting thing, not just for my family and the families that lived there on our place, but for the entire community.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107790
Comment Text: I [Dwayne Blake] am an eighth generation descendent of a woman identified as Harriet, who was an old woman who was enslaved on the East Hermitage Plantation on the Argyle River in the Savannah River. Now, plantation records identify this slave woman in 1849. And they show that she died in 1853. My family has descended from this Harriet. And my extended family still resides in the rural communities along the South Carolina coast.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107791
Comment Text: This evening I [Dwayne Blake] speak to you as a representative of the Blake-Manigault Club of Johns Island, South Carolina, Red Top area. This is an organization of the descendents of Lydia Manigault who was born and raised in slavery. In 1887, Lydia Manigault purchased 25 acres of land in the Red Top area for $400. Eight generations later, we have organized to honor her legacy, preserve our heritage and perpetuate our family. Before her death, she made sure that her children and her grandchildren understood her wishes: To preserve the family by preserving the land. Her mandate to them was: Never cut the land. It is for the unborn generations. The Blake-Manigault Club represents the owners of 44.5 acres of land in Red Top. And, as owners, we would like to address this Commission. We want you to understand that we realize our heritage is much more than an expanse of land. Our heritage is encompassed in values and social practices that have sustained our family for over 120 years. These are the values that led Lydia Manigault to work so hard in slavery without compensation and in limited freedom with little compensation. These are the values that led Lydia Manigault to give us such a firm foundation for our family. The land itself is an economic base for our family's unity and mutual support. In our Meetings, as a family club, and other gatherings, we have sought to specify and understand the values and customs that help us to remain united as a family and point toward the future we wish to sustain. These are just some of the values and customs: Number one, faith, church, family, land, community, education, work.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107795
Comment Text: And at every Meeting I attend, I always tell the people that Wadamalaw is a separate sea island and a separate entity. And a lot of people think that if you give $50,000 to Johns Island, then you've satisfied the needs of the people on Wadamalaw. And that's not true. I came home and I became the president of the Wadmalaw Island Citizen Improvement Committee. And also I wore a double hat, two hats. I was also the chief executive officer of the community center.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107796
Comment Text: There's a lot of history on Wadmalaw Island. For one, we have a tree on Wadmalaw Island. To the people on Wadmalaw Island, it's more famous than Angel Oak, the Bore Hog Tree. You don't hear anything about the Bore Hog Tree. They cut the Bore Hog Tree down about 12 years ago. That's right, they cut it down. Because some limbs was falling and it was decaying and rotten a little. Same thing happened to Angel Oak. But what happened to Angel Oak? They called tree surgeons from around the world and restored the growth of Angel Oak, but they cut Wadamalaw down. So that's what I kind of wanted to share with you.

Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107799
Comment Text: I [Benjamin Dennis, IV] was born west of the Ashley. All of my family are from Cainhoy, Clements Ferry, Daniel Island, which a lot of people don't know, people are from Daniel Island. But my great-grandfather, he was born on Daniel Island, I think 1906, 1908. It was a farm land. He -- I'm nervous. MR. ALLEN: That's okay. Take your time. MR. DENNIS: I'm here to represent my granddaddy. He sits down with me all the time. Because for me to know who I am as a man, I got to know where I came from. And just to sit down with him and to talk to him about my grandfather, I mean my great-grandfather, my great-great-grandfather. My great-grandfather was the only way to get off that area. He owned the ferry boat coming from the area, taking everybody downtown. I don't know any of the older -- I don't want to call y'all old. But there was a fertilizer plant downtown called 81 (sic), back in the days that everybody used to work -- from Cainhoy used to go downtown and work. But my great-grandfather was the only way to get off that island. He had a 60- to 70-foot -- I mean, 60- to 70-passenger ferry boat that took people from Huger, from Cainhoy, to the city to go to work. My great-great-grandfather came from off the boat. We don't know if he was bought or if he came as a free man from the Caribbean. He bought 22 acres of land for 50 cent, back in between 1910 and 1915. Twenty-two acres that he bought. And he passed that down to his son, his sisters, his -- his daughters. And that went to my granddaddy. And all we have now is an acre and a half. That's my granddaddy's land. That every other week you have somebody come in that area, come to my granddaddy's house and saying, When you going to sell the land? We give you $900,000 for the land. Money don't mean nothing. It's about heritage and about where you're from. My great-great-grandfather was the one who left that for his grandchildren. And my granddaddy leaving that for his grandchildren. And I told my granddaddy I would never, never sell. We got a Palmetto tree on my granddaddy's land that he had since he was little. That Palmetto tree got to be 20 feet in the air. It is a big Palmetto tree. And I say that's representation of the growth that you've been through.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107800
Comment Text: I [Benjamin Dennis, IV] just recently moved back from the Virgin Islands. I been there three and a half years. And it would amaze me, that people would hear me talk and they would say, Well, where are you from? You from St. Lucia? You from Barbados? I'm like, No, I ain't from Barbados. I'm from Charleston, South Carolina. But what shocked me was the fact they would be like, Oh, you a Gullah-Geechee. Like, they knew about us. Like, they knew about us more than a lot of the young people my age know about ourselves. And it just blew my mind away, that they was wanting to sit down and talk to me. I used to wear Geechee Gear t-shirts and I would wear them around St. Thomas. And people would stop me, like, Sweetgrass, that's -- that's a South Carolina thing. They want to hear the accent. They would just be so intrigued because it's roots. You know, our roots come from West Africa, Caribbean, to here.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107802
Comment Text: Oh, and my grandmother would always tell me when she was young, she remembers the ladies used to wear the baskets on their heads, walking around with the laundry. So we're not too far gone from past generations of true culture. And it's really deep. I'm big on culture. I'm just proud to be a Geechee boy. I don't care what nobody else say. Proud to be. Proud to be.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107803
Comment Text: You know, like, my grandfather, 83 years old, still plants an acre of okra. We got cane, we got sugar cane. We got peanuts growing. And I get up sometimes in the morning -- and I'm an aspiring chef. I work late nights. But I will get up in the morning -- I live on James Island now -- and drive all the

way out there, to Clements Ferry, to help him get in that yard and cultivate the land and pick okra. Because I'm a -- I'm a -- I'm his grandson and I feel that's the right thing to do.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107804
Comment Text: But the reason why I'm [Mr. Jenkins, son of Esau Jenkins] here today, we are trying to look at the Progressive Club, as it is, tell you how it got started, and why we feel so dear about it. Back in 1943, or in that area, there was a young man on this island got shot for a dog by a white man. And he was not from the island, but he was -- bought a piece of land on the island and was living on the island. And when he -- when this young man got shot, my father and some of the people were selling on the market in Charleston. And when word got that he got shot on the, on the truck -- it was a truck, not a bus, they then went to the hospital and tried to help by giving blood. It didn't kill him, but they shot him in the stomach with a shotgun. So my father got some people together. And he and a gentleman from New York said, We need to do something. We are not animals, that people -- anyone can come out there and shoot us and nothing happen. So they went to find an attorney to help them. And that went on and on and on, you know like they do, just keep putting it off. So what they did, they formed the club and they called it the Progressive Club.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107806
Comment Text: And everyone -- Martin Luther King came here [the Progressive Club] and stayed here and tried to learn about how -- after Martin Luther King finished with Montgomery, Alabama, they went to Albany, Georgia. And they found out that they didn't have the grassroots with them. And this school here, with Andrew Young, they came here and saw what was happening, with Septima Clark, Esau Jenkins and Bernice Robinson and Ethel Grimball, and started showing how they were doing the method of trying to get people to read and write, to become citizens, so they could register to vote. And the thing about it, there was one lady here said, Mr. Jenkins, I can't read and write, but I know I got a good memory. They had to read a portion of the Constitution, in order to get a registration card then. So she just said, Tell me what part I need to learn. And when they took those people down there to vote, and they gave them this part of the Constitution they had to read in order to get your registration card, the lady in front of her start missing the word. And she whispered in her ears, tell her what the word was. The registrar looked at her, said, No coaching in there. She was the one who couldn't read, but she had it so memorized that she didn't even have to look at the book and just read the little paragraph. And so they did that. And those people came back. And when they got the registration card, that's what stimulates so many people. Because they said, You got yours? They just -- it was a graduation certification. They just went around and started showing people. Did you got yours yet? After a while, things started growing so fast that they had to add more teachers and started on Johns Island, Wadamalaw, North Charleston, Edisto, then it start spreading. Fannie Lou Hamer came here from Mississippi, (inaudible) from Atlanta, Georgia, and many other people.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107808
Comment Text: Although I [George Freeman] live in Mount Pleasant, I feel that really I'm at home tonight because as far as my understanding is that my mother, not my mother -- well, my mother's mother, my grandmother, was from Johns Island. I don't know if anybody in here ever have heard of Maggie Horry, but that was my grandmother's name. And my understanding is that she lived on Johns Island and married my grandfather, who was from Goose Creek. And how they got together, I don't know. But, anyway, in 1900, they moved to Mount Pleasant and bought land in what we call Six Mile right now. And he started a farm with about 20 acres. And as Mr. Heyward stated earlier, about heirs' property, although they were a little smarter. My grandfather was a little smarter because he broke it up into the kids, each of

his kids. But, right now, all the grandchildren live on that 20 acres today. So it's still the whole family thing.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107777
Comment Text: The culture on the sea islands, Wadamalaw, in some ways, was very different than the culture that was thriving in Mount Pleasant, Johns Island, James Island. I remember when folks from Wadamalaw, my father, his family, when they would come to town, there was -- they'd come on a bus on the weekends to spend money. And the bus would drop them off by Edwards Department Store. You know where Edwards is, on King and Morris Street? Then they would disburse, do their shopping, and then go back to the island. Now, when they came off that bus, now you want to see some colors. A rich culture, a rich culture. But at that time, very insular. And they were allowed to be insular because of lack of infrastructure, meaning bridges and roads, water, sewer. And now that's beginning to change. Now developers are beginning to put a lot of pressure on folks who live on the land. And title to the land, in a lot of respects, is suspect. By that I mean, they live on land that is heirs' property. And if you've heard that word before, it really means land that belongs to someone who is deceased. And you wouldn't ride around with your great-grandfather as the registered owner of your car, would you? Well, they live on land that is titled in the name of someone who's deceased, and that person has been deceased for a long time.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107793
Comment Text: I was born in the last street section of Wadmalaw Island. And at the age of 2, 1945, the storm blew our house down and my mother took me to the City of Charleston to live. Graduated from Burke in '61. Went on to Allen University after that. Vietnam, three times. Then I spent the last 25 years in Philadelphia. And I graduated La Salle University with two degrees.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107801
Comment Text: And I [Benjamin Dennis, IV] also need help the kind of find out more about just my great-great-grandfather. All we know is he came off the boat. We don't know if he was a free man or if he came off and he was bought.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107809
Comment Text: And one of the things I [George Freeman] tell people is that I didn't realize how unique our neighborhoods were until I left there. Because it's very unique to live in a community where almost everybody in the community is related, and which is a very unique thing. Because that's one of the safest places I've ever felt when I was growing up, was in my neighborhood. And I still feel that way today because everybody in the neighborhood is basically related.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107810
Comment Text: But I just wanted to mention a little bit about my grandmother because it's still, again, my understanding. And I did have the article one time. I have to go back and get it again, that my grandmother was interviewed in the Post and Courier back in 1933. Because she was one of the people that sold produce, flowers and things at the market. And she sold sweetgrass baskets also. And it's also my understanding that a young lady -- well, I guess I can call her young. She's a little older than I am, lady in Mount Pleasant, I believe her name is Julia Rawles, that she's supposed to have a basket that my grandmother made back in 1933, and still has it today. She allowed me to videotape her one time with it. But my thing is, I was hoping she'd let me have the basket. But I wasn't fortunate enough to do that.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107813
Comment Text: But, anyway, I just wanted to say that I'm so proud of the Gullah-Geechee Corridor. I do remember when I went to school, when I went to college in Tennessee -- and one of my colleagues is here -- I was a little ashamed to say I was from Johns Island because here we were told that we spoke bad English and so forth and so on. But when I went to Tennessee, the students, many of the students there, when I told them where we were from, Johns Island, they would ask, Well, what island is that? You know, Is that in the Caribbean or where? I said, Well, we're on Johns Island, right in Charleston. You know, I never said I was from Charleston. I was from Johns Island and so forth. And I learned to be proud of my history, especially here in Wesley [Wesley United Methodist Church]. Because this church here has always been the type of church that helped us, they nurtured us, and helped us to be proud of who we were.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107814
Comment Text: They taught us -- you know, Evelyn is here. She can tell you about the older, older people, with the clapping. I really, really miss that. I miss coming to church, one person would raise a song, right, no piano, nothing, just the clapping and so forth. One would sing, the next thing, when the other person -- when that person would drop the song, another lady would pick that song up. And, I mean, we would go and we would shout and we'd have a good time. We don't have that anymore. I really, really, really miss that. That really helped me and so forth.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107848
Comment Text: But what I came to say was about the Progressive Club. One of the things that I did in some years past was pick up a book called, Ain't You Got A Right To The Tree Of Life? And Bill is prominently featured in that, as a very handsome young man, I might add. Now he's just a handsome man. And I was amazed at what went around in there. And it actually drew me to moving to Johns Island full time and being a part of this culture and community.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107849
Comment Text: We didn't have this kind of roots when I was growing up in Connecticut. Everyone is too busy being successful, moving around, going to Europe, being vice president of this or that, or whatever. California, it didn't matter where, it was climbing the road or the success that was important. Coming down here, it's different.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 100 **Comment Id:** 107855
Comment Text: One person asked me the other day, Paul Robertson, he asked me, he said, Bill, where did y'all used to get hominy from? It's a good question, you know. But we had grist mills on Johns Island, where folks used to take all of their corn. But we -- then we also had, we had ones that we used to put onto the porch and grind our own corn. And my grandmother would tell you what size meal she wanted, cornmeal and all that, the grits, whether she wanted fine, whether she wanted coarse, those kind of stuff. And we had it right at, right at the house.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109926
Comment Text: And when we were growing up, there was no such thing as Memorial Day. We knew Decoration Day. You know, and up until about 20 years ago, that's all we knew. All of my elders used to

get on a bus, pay three dollars to go down to Beaufort, to lay wreaths on the tombs every year. And it just slowly changed from African or African-Americans having ownership to going in the other direction.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109927
Comment Text: One of the ladies out there just asked me a while ago -- they're making Gullah dolls, and she asked me, Did you used to make Gullah dolls? We hated Gullah. Gullah is not a term that we had anything to do with. Any time you said anything about Gullah, it made some of us angry. But, again, other people, they were to make it acceptable. So now it works well for everybody.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109928
Comment Text: I was thinking this morning, we used to bank potatoes. And some of you that's old enough in here, talk to some of the other elders about the way, because it was scientific, the way you bank potatoes. If you didn't do it right and the air got in it, the potato rots.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109929
Comment Text: You know, when I was growing up, the government brought lime, tractor-trailer full of lime and just put it on certain parts of the island. And everybody can go get, you know, a cart full, to put in their fields, to help the sod, the soil.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108167
Comment Text: I guess when we were preparing to come on our journey of public Meetings -- and I think we did inform the Congressman [Clyburn] that we were planning to be here in Colleton County and Walterboro. Through his staff, it was communicated to us that we should, you know, bring some recognition or remembrance or conversation about the air field and its association with the Tuskegee fliers. I know right now there is a monument or such there, because I was at the dedication years ago. I am not sure the area has a historic marker from the state. I'm not sure off the top of my head on that. And I'm not sure the area is on the National Register. I'm not sure about that. But I'm just saying what was said to me, since you didn't say it, that that's important. And that's something that is near and dear to his heart. And, in fact, when I was telling someone today that I was coming here, I said, By the way, those Tuskegee fliers, you know, they trained here. They said, What? We didn't know that. So, again, you all have a jewel in your community that ties into the culture. Even though those guys may have been from Alabama, other parts of the country -- and some of them are Gullah-Geechee people, too. They ate among you all. They danced and partied among you all. And they lived among you all. And so that cultural icon, that cultural link, also is important to the journey. I just want to go on the record, to bring that to you.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108172
Comment Text: I have mentioned to her about a group that came in from Seattle, Washington. We were in a conference in Seattle and met this group of people. And they said to us, You're from the Carolinas and you're from Colleton County? There are -- there are members of the Heyward family down on the plantation. Said, Well, we'll be there in April. We didn't believe them. They came, wanted to see it. After they got in there, they were so excited. They opened up to them. And they met one of the old caretakers. And he was 93 years old. And two weeks after they left, he died. They had already interviewed him, had pictures of him. And his family now have a record
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108175

Comment Text: My ancestors came from Drayton Hall. And we are now doing the genealogy study. Bless God that a grant was presented to Toni Carrier, who did the genealogy for Michelle Obama. And we are using the same person. We had her first and Michelle done after.
Organization:
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108103
Comment Text: It's amazing how little we know about our history in this area, and how important land purchases were for the families that live here. As to this evening, as a matter of fact, I have a copy of my family's deed from 1866. And it was purchased; it was not given to us. It was 13 acres of land for five dollars an acre, back in 1866. You know, to me, that's a very proud legacy. My great-great-grandfather, Abraham Rivers, purchased it. And my name is Mary Rivers Legare. So I think it's great when you talk about tangibles.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108105
Comment Text: And we have a few -- has anyone on this part of the county, have any praise houses that you know of, that's still standing in the Yemassee area? There's very little of them that remain. But, do you know, that was so important in our history, when we were enslaved people? That was the only place we could go to, to actually worship and, you know, share news among each other, and say verses and sing songs in our Gullah language. And, at one time, it was considered like a little teaching center for the rights of passage. When someone had to go through a catechism sort of thing, before you could get baptized, you went to the praise house. Your leader was there. You reviewed the Scriptures and you were questioned and things like that. There's only three that I know of on St. Helena Island. But we are trying desperately to restore and preserve those three because it's so unique to our culture.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108106
Comment Text: Because there aren't many houses. Even when you mentioned that your dad's house from 1934, that's when it was built, that is a great thing that we should try to preserve in this area. And there was a gentleman that just passed from my community this past week, and he never tore down the house that he was raised in. So that's another house that we could really go in there, look at the artifacts. Because the Smithsonian Institution was in this area about a month ago. And they were encouraging people to bring all these old artifacts out of their home. It might look like an old chair, but it could have been a chair that someone made. You know, it could have been an old lamp that they used to burn. So don't be so quick to just tear down the structure and throw everything out. I would like to see if we could get somebody to come and take a look at the house. Because it's been standing there, I think, since the 1930s as well, and it's still pretty strong. So that -- that is another part of it.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108124
Comment Text: My father was a tailor. Did a bunch of things, but one of the things, he was a tailor. Now, one -- he sewed all the time. I never knew what a store-bought suit was until I was 14 years old. The thing is, a lot of his sewing machines, I still have. They're in not good condition. I was always thinking, a lot of this is part of our Gullah-Geechee Nation. Having -- I was thinking, I would love to fix up those machines, put a little shack together and some material, and anybody in Sheldon who wants to come and sew, they have the machine. They have people -- right now, especially with this economy going the way it is, people being able to learn those skills and people being able to create stuff themselves. Up and down the corridor here, people, with just a little piece of this land here, and come and sew. And that same process, I was thinking about some sort of not so much a mentorship program, but an apprenticeship program, where you actually have some young folks coming and apprentice some of the old folks who are

doing work right now, whatever it is. I do Web sites on the Internet, besides drumming. Wherever they can apprentice, somebody ought to take them under their wing. Go back to apprenticeships. So any sort of funding of those sorts of programs.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108129
Comment Text: But just like Carrie, or I should say Evangelist Major, was talking about coming from the island into town and being ridiculed, I went from Beaufort to Howard University being ridiculed. But the good thing about that is, that I was fortunate enough that my grandmother was a very positive mentor in my life. And so we were never taught, like a lot of the children from Beaufort, to be ashamed of the culture. So when everybody went to New York and Philadelphia and D.C., tried to get rid of their accent, I made mine stronger so nobody could understand me at Howard. And so a lot of times they would ask me, Are you from the islands? And I said, Yeah. Because, you know, I grew up on Lady's Island. So once you cross the bridge from downtown Beaufort, you were considered -- that was the island. They'd say, What island? St. Croix? St. Thomas? And I won't tell y'all the bad words I used in Gullah, but they knew they were bad words.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108111
Comment Text: And the culture actually starts with the land, with the land ownership. So -- and then, from that, we are able to maintain our culture. Because we own land, we could grow. We could produce. You know, we had a place where we could build a little home. When children were born, they were born right in the, you know, in your home, in the plantation.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108250
Comment Text: The oral histories that I could still recall my grandfather telling those stories, about how he taught basketmaking at Penn Center; to my father who could tell you about every family that lived on the island and their relationships to him or to his family. And the historical landmarks, we often take those for granted sometimes: The cemeteries, the house of the first African-American doctor who lived on the island, the brick Baptist church that was built in 1855 by slave labor.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108257
Comment Text: My great-great-great-grandmother was born on St. Helena Island. She was a midwife in the community activity. So my great-great-great-grandfather was also born on St. Helena's Island. And on the other side, my great-grandparent (inaudible) was a native of the Wassaw community. And he bought property on Wassaw Island in 1879.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108258
Comment Text: And I want to make sure that the maritime heritage of the Gullah-Geechee people is included in the work here. Because, just like agriculture was so important to this area and to building the wealth of this area, in slavery time as well as in the truck farming time, with all the lettuce and what have you, but also shrimping and oystering. Those were major industries here in Beaufort, in the earlier part of this century. The oyster factories were a major source of income. They were the largest employer of families, and they were mostly African-Americans working in there. There were some other people, too, some Polish immigrants that they brought down from Baltimore. But the people doing a lot of the really hard work were Gullah-Geechee people. And the same with the shrimping. And the shrimping started in the 1920s.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108259
Comment Text: And there's one man, his name is Charlie Wilson, who passed away this past year, almost 100 years old. He was an African-American man, Gullah, and he grew up just a poor, barefoot kid near the docks there, at the time when they did not allow black people to work on the boat. They would only let white people on the boat. And back then, there was a lot of boats from Spain, Italy and Spain, that owned these big fleets of little shrimp boats. But, anyway, he got an opportunity one day. He would sleep on the dock. And one day, some white guy didn't show up for work. And so the boat captain says, Hey, Cubby -- his nickname was Cubby -- come, we need you. We know you're a hard worker. Come work with us. And that's how he made his way onto the boat. He had eventually became the captain of his own shrimp boat. And I think he's -- I know he was the -- I'm almost certain he was the first African-American shrimp boat captain owner here in South Carolina, and maybe even the Southeast. You know, there are other people that had captained boats. He himself had captained boats for some other people. But he was able to buy his own boat. He bought -- he put his kids through college.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108260
Comment Text: And there's still a shrimp dock at Port Royal that's operated by a man named Mark Smith. And Mark Smith is someone I went to high school with. And he's also African-American. And he learned a lot from Mr. Wilson [Charlie]. And that's an example of some traditional culture that's gotten passed down from one generation to another. Even though they're not related biologically, everybody in Port Royal called Mr. Wilson Papa. And he taught Mark Smith a lot of what he knows. Right now, the shrimp dock, its future is kind of up in the air because it's on the State Port Authority property. And it's part of the redevelopment plan. Once the property is sold to a private developer, they're supposed to keep the docks there, to keep the shrimp boats operating. But I want to make sure Mark keeps his job of managing that dock, because that's part of a long and proud tradition.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108228
Comment Text: And one of the things that I would like to see included for preservation and oral history is preserving of the few praise houses that is left on St. Helena Island. That was a very, very important part of the religious culture, for the people in the Gullah-Geechee corridor, especially on St. Helena. So I would love for you to make -- identify the ones that's remaining. I'm actually involved in the one on Court Point (ph), where I live. And I understand they are also trying to preserve two more in the Nance Point area. But when our people could not attend churches, it was an important place where they went to worship and to share news and to get instructions in religion, in order to get baptized.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108173
Comment Text: And, like, Philip Simmons, today he died at 97. Historian, great person in Charleston, blacksmith. So let's work with these plantations. The history is there.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108179
Comment Text: And so many things that comes to play. We're now doing -- for Mr. Boyd, Richmond Boyd's 100 years. We just did his, December which is -- my ancestors we're doing. Philip Simmons, he just drew the photos for us before he died. We have that. And it's so much that I can tell you.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 103 **Comment Id:** 108157

Comment Text: And, also, this is the Rice Festival town. And there are rice plantations. And I was told by Gene Wetzell (ph) that in the Green Pond area is a big rice field there. And I'm sure that he would have an interest in also opening up and tell us more about rice, giving us more education, educate us about the rice fields, how our ancestors worked in the rice fields, and what they did and all the songs that they sung while they were there, and the type of clothing that they wore, and how the rice was shipped, the gold rice was shipped away, and where it went to from Carolina.
Commenter: Walterboro Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109948
Comment Text: My grandfather on my mother's side bought land here in Mount Pleasant in 1900. So my mother's family has been in Mount Pleasant since exactly the year 1900. So my family on my mother's side has been here for over a century. And before that, I believe on my father's side, they were here ever since they got -- their family were given their freedom from slavery.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109930
Comment Text: When I was young, growing up on Johns Island, we didn't need money for anything. We ate everything within the river, was in the woods. We built our own houses, built our own boats, built our own nets. We did everything for ourselves. We needed very little money. Now, they close the supermarket, I'll starve to death. And we call it progress.
Organization:
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109933
Comment Text: Mr. Russo (ph) was the principal when I was still here. I had a talk with him a couple of weeks ago. He's still here. He knows so much. We need to make sure we can get and sit and talk to those kind of people.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109935
Comment Text: Now, what's significant about this [Seashore Farmer's Lodge renovation] is that Sol Legare Island has a special place in American history. July 16, 1863, the famed Massachusetts 54th Regiment fought their first battle two years before they went onto Fort Wagner, Battery Wagner, excuse me.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109957
Comment Text: But Thomas Hamlin came here in 1694. The family lives on the same farm, the same property that Thomas Hamlin bought back then. So we have a lot of history. I have a lot of pictures. I have a lot of maps, documents. And one of the maps I found from 1881 is where ten-acre lots were divided off the farm and sold to the local population. And this is now the county beach area. And there are names on those maps like Jefferson, Cokely, Campbell. These people still live there. Our family still lives there. The local black population still lives there. And Joyce Cokely and I are working on collecting all this history and putting it together so that it will be available to everybody that's interested.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109960
Comment Text: And for their parents, who were able to tell me when -- second generation -- to tell me about 1866, when the Quakers came and started a school and the old orphanage in Mount Pleasant, and so much of Mount Pleasant's history that's lost.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109962
Comment Text: But for most of us, we lived in a house without electricity and without running water. But we heard the stories of 200 years ago. And now we're ready to share the story with the younger generation, so that's my push.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109964
Comment Text: And Remley's Point, those of you that live here know that we just completed the battle about the cemetery. Anybody heard about that? The Scanlonville, Remley's Point cemetery. A man bought ten acres and decided to build his dream home on the cemetery. Now, we fought because someone in our community had in their possession the 1870 map outlining the structured community and bordering marking the cemetery. So we went to court. We weren't expected to go. And we won. We weren't expected to win.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109965
Comment Text: Our first burial after the legal battle, because we won in 2006, our first burial was May of 2008, and it was my dad. And my dad, at the age of 87, was buried in the cemetery where his grandfather was buried.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109983
Comment Text: Oh, the Jennie Moore school. There has been actually a really excellent paper written about the equalization schools program, which I don't know if you know about this. But in the 1950s, there was a lot of politics going on. Finally, there was funding created for schools, both white and black, a certain amount of funding to go toward each group. Jennie Moore was one of those schools that was built specifically during the equalization program. So there is documentation that it does have historic significance. And I think that would be one of the things that you would be able to use to help save that property. And, like I said, someone at the state historic preservation office has written that paper. So that is documentation that exists, that can help assist that process.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109937
Comment Text: But, lo and behold, in March, I was afforded the diorama of the assault at Fort Wagner that the Massachusetts 54th Regimen did on Morris Island. So this will be definitely the centerpiece of our museum. So I offer this to the Gullah-Geechee Commission.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109940
Comment Text: We used to go downtown the city, the city of Charleston. And from -- from -- from Smith Street, all the way back to Line Street, it was more or less a very historic, historical place in Charleston for the black area.
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 101 **Comment Id:** 109992
Comment Text: And as you know, there was 46 schools that was built after they passed the Brown versus Board of Education. They gave 46 schools in each of these counties. And each school is gone. Rosemont school, and I think Jenny Moore was a Rosemont School? It wasn't? MR. ALLEN: No. AUDIENCE MEMBER: Okay. There's another Rosemont School. Then I want you to know that (inaudible) which is now Septima Clark on James Island -- well, on June 13, is that it? June 13th they're

going to have the celebration that this school is going to become a historic -- they're going to put a historical mark on that school, to make sure that school don't get tear down. This was the first black school, high school, on James Island. And we used to play the line in football. But I want you to know that there are ways [to protect and preserve them].
Commenter: Mount Pleasant Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108238
Comment Text: And I would like to say that in 1921, seven black family members got together and purchased over 128 acres of property on Lands End. And on that property includes a beach area. And I believe this is one of the last black beaches in South Carolina. And on the property [Woodlands Club Incorporated; Land End Woodland], there are a couple of tabbies where the slave master and a slave lived. And also we have a cemetery on that property. And we are looking to preserve the history of that.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108241
Comment Text: The next thing I'd like to mention quickly is the need, please, to try to do something to help the committees on Hilton Head Island that's working on trying to preserve a portion of the community called Mitchell Field. It was established in 1862. It's continuous to Port Royal Sound. And the Town of Hilton Head has purchased some of the land in that general area. There is one house being discussed now. We would like to get all of the expertise that this Commission might have available, to make that the most outstanding point to visit on Hilton Head because of its very rich history. And I will not belabor you to go into details about Mitchell Field.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108243
Comment Text: My concern is regarding the Northwest Quadrant. The Northwest Quadrant is in the Beaufort Historic District, roughly bounded by the streets Charles Street, Boundary Street, Prince Street and Hamar Street. It's subject to Historic Review Board constraints for remodeling exteriors of properties. And, if I may, I'd just like to read a brief part of the historic overview of the Northwest Quadrant: The modest buildings in the Northwest Quadrant illustrate an important chapter in the history of Beaufort. The area developed in the years following the Civil War and was populated predominantly by African-American tradespeople, domestics, laborers and small business owners. When Beaufort was occupied by federal troops in December, 1861, most of its residents had already fled their homes, never to return. During the War, Beaufort's African-American population began to grow as refugees from nearby plantations made their way to town to look for shelter and work. It is in this period that many people acquired land, built houses. And many of those structures still exist to this day. But the problem is, many of them are in disrepair. The Historic Beaufort Foundation has identified at least 20 houses dating from the 1890s and 1880s that are vacant, boarded up, maybe close to falling down. . .There is a problem a portion along 1407 Duke Street, Lodge Hall started by African-Americans. The early history of the building may not be that well known, but in a lot of cases the histories need to be produced.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 102 **Comment Id:** 108264
Comment Text: We are in the preservation business, as everyone in the room is. And that's a part of our family, and the family of that particular big house, as we call it, in Coosehatchie, goes back to the 1800s, to an indigo farm. And the fact that it is home, and that somebody could take it down and all that history would be lost is unimaginable to me, unimaginable, simply from the respect of the stories in my ear. So I'm inspired on many levels.
Commenter: St. Helena Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108112

Comment Text: There were midwives. When you became sick, we knew of certain herbs 25 that we would go right out there and pick up, like a mockingbird or a mint leaf. You might have never heard of that, but some people still sort of grow it to the side, right now. And they still use it, especially old people. They'll treat that mockingbird. It's very bitter, but it's supposed to be very good.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108131
Comment Text: When I was growing up in the city limits of Beaufort, one of the exciting things for us was Decoration Day. I mean, that was a big thing. And that was the Memorial Day celebration that we do now, that the Gullah Festival was birthed out of that festival. And if you can just imagine the carnival coming into town two weeks prior, and you had the only building in the deep, deep South for the Grand Army of the Republic is the Grand Army Hall on Prince Street in Beaufort, which is still there, still owned by the black community. It's not owned by any one individual family, but by the black community. Came out of those black women, during the Civil War, that became contraband and became the nurses and formed the Womens' Relief Corps.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108133
Comment Text: And even with coming into Colleton County, with the Combahee River being raided. And Harriet Tubman. A lot of people only hear about Harriet Tubman coming down (inaudible.) In June of 1863, she freed 700-plus Africans from just Colleton County, right across the river.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108135
Comment Text: See, like, my grandfather on my father's side was born Cherokee Plantation. That's Colleton County. Now, when we talk about Gullah, even in that area, you need an interpreter because you won't understand anything they say. Even when I go, and I'm a Gullah historian, researcher, translator, and everything else, sometimes when my cousins come, I have to slow them down, say, Whoa, whoa, whoa, whoa. You know, but it's still a very strong Gullah culture, where the language is still practiced on a daily basis. So a lot of those things, we need to understand and make sure that information is out there.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108136
Comment Text: One of the things we have to do is that we concentrate with these -- when we have these gatherings, that we basically have adults. And we're interested. But we're going to have to start dragging children. Because that's what my grandmother did. I didn't have a choice whether or not I wanted to go to the Decoration Day Planning Committee, like they would have said back then, Meetings. But she dragged me. And, because of that, that kept a connection in my head that I was able -- now I'm able to put that on the stage, so that other people can experience that Decoration Day atmosphere.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108137
Comment Text: Another story I heard from Ms. Emma Washington, before she passed, was that the foghorns that she would hear from the steam ships coming from Charleston and Savannah bringing people in. And you would hear the foghorn. And all the people would get up and run down to the docks. It would be like a fashion show. The people actually came 5:30, six o'clock in the morning in evening gowns. And if you happened to live in New York, you were only coming home one time. Blacks folks really didn't -- we didn't -- we didn't really celebrate 4th of July. We came home for Decoration Day. So if you knew you were up in New York, and you had a fur coat, that's all right if it was 90 degrees May 30th. You had to wear that fur coat, so that everybody would know how prosperous you were doing up in New York. So those were some of the things that I remember as a child. And by the time day broke, you could

not -- you literally could not drive the streets of Beaufort County. And if you could just imagine around 1887 or 1897 -- I always get it off about ten years. If you could just imagine 10,000 black folks gathered around the Beaufort National Cemetery.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108138
Comment Text: And then we had that connection to the movie Glory and those African-American soldiers that died at Fort Wagner.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 104 **Comment Id:** 108118
Comment Text: And I guess the other thing I'd like to say is, I [Cecily McMillan] own Coffman Point Plantation, which was built in 1800 on St. Helena. And, of course, I'm just the curator of it, in a sense. You know, after I die, someone else will own it and so on. But a big part of my husband and my owning it has not been -- I don't know how to say this. It's been very important for us to have both its black history and its white history recognized and understood. That is, professors come out and scholars -- it was one of the sites during Reconstruction where abolitionists were lost and came and taught. And I think that history is not well known enough. And I think the conflict, and what happened there, there's so many lessons to be learned right now, toward reconciliation and understanding between the races. And something that I've tried to do is do a lot of research and find old journals and documentation and get them more widely known.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 109996
Comment Text: I was raised in Baldwin, FL and for the last five years I've been trying to document the African-American history in that community. It was tied very close to the railroad and then it's also tied to the Civil War and I tell the story that if anybody saw the movie Glory&It stopped in Sumpter&But there were two colored troops that came on the station at Baldwin and they took up the tracks that stopped the Conferderates from coming up to Jacksonville.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110004
Comment Text: I would like to see more about Clara White or Eartha White. There there's and area here on Montcrief at 45th Street, there's still was a museum of some type there, but they've let it become dilapidated.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 105 **Comment Id:** 110006
Comment Text: In Duval County, there was a big boys club for girls, not boys, and it was instrumental in transforming socially and culturally people in rural areas of Duval County&Mrs. Powell, and that was a moving force. And she was one of the first African Americans to be active on the League of Women Voters in Jacksonville, so her story spans from 1938 all the way up until the 70's and the impact she had on Duval County.
Commenter: Jacksonville Public Meeting Transcript

TH6000 Themes - Comment suggests changes to themes as given in newsletter #1

Correspondence Id: 105 **Comment Id:** 110007

Comment Text: ..We got all the information on what was happening in the black world from a radio station in Jacksonville. They had a guy named Johnnie Shaw (?) and then they had'they had a lady named Yvonne Daniels and she was the daughter of a world-famous entertainer, Billy Daniels, an old black magic man.
Commenter: Jacksonville Public Meeting Transcript

Correspondence Id: 39 **Comment Id:** 98707
Comment Text: The most important thing visitors should learn is the contributions that Gullah/Geechee culture has made to our American heritage. We suggest broadening the "Topics for Interpretive Theme Development" to include the impact of Gullah/Geechee ancestors beyond just the "coastal landscape." Also, were there any differences in life style for the Gullah/Geechee people on the coastal plantations than life of the slaves on inland plantations and if so how does that affect their heritage? If there were differences, did they have any impact on the heritage?
Organization: University of South Carolina Beaufort

Correspondence Id: 30 **Comment Id:** 98638
Comment Text: The topics listed are not properly organized - e.g., rice production is a subordinate topic to plantation economy, as is the role of the Gullah people, and the task system is subordinate to the role of Gullah people.

Correspondence Id: 90 **Comment Id:** 109460
Comment Text: I think that the topics listed are really sub-themes that can support a broader, more appealing theme that connects the intangible within Gullah/Geechee culture to the tangibles and that relates to all the visitors' experiences by appealing to universal concepts. The closest to a theme is "The quest for freedom." However, that does not really express the unique and compelling experiences of the Gullah/Geechee people and leaves out an important part of the story. The emergence of the Gullah/Geechee people and their story to the general public over the last 20 years or so.

VE1200 Visitor Experience - Comment supports identification or development of interpretive centers

Correspondence Id: 21 **Comment Id:** 98586
Comment Text: Interpretive centers, rural heritage development/cultural tourism, protection/enhancement of traditional agricultural/small farmers.

VE1300 Visitor Experience - Comment supports development of other facilities for visitor services and/or community use

Correspondence Id: 104 **Comment Id:** 108100
Comment Text: Because -- actually, even showcasing some of the places that we have. You know what I mean? Because the house that my father grew up in [on Page Point Road in Sheldon], and they built the house in 1934, is still standing on the property. And I would love to turn something like that into a museum. You know what I mean? Because I have some pictures of old time.
Commenter: Yemassee Public Meeting Transcript

Correspondence Id: 121 **Comment Id:** 110360
Comment Text: And we certainly hope that this Commission will be kind, to help those in the Hilton Head community that's working very hard to develop the native Gullah museum on Gum Tree Road. We

will definitely need a museum architect to help us with the design because the site is not very large and we will need technical assistance, not only in that area, but with the artifacts as well.
Commenter: Bluffton, SC Public Meeting Transcript

Correspondence Id: 108 **Comment Id:** 109497
Comment Text: Drain my knowledge now before I am not able to tell you. And, yes we deserve a strong building and it will produce jobs and money in return. I suggest it be placed in the East Wilmington area. Macedonia Church is moving and the old church would be a good building to use and expand. And, look at the street names in that area-they tell a story of the 1898 riots---someone was very smart. Manley Ave.; Montgromery; Henry; etc. These people were involved in riots-remember that was once the outlying area and many of the rioters were forced to these areas: Four Miles; Scotts Hill; Brownstown; Sneads Ferry; Seabreaze and so forth. They bombarded Wilmington for four days. They sent regiments from Va. to fight. So, oh I know the History. And the Holdens and some others were involved and they think we do not know-umm?

Correspondence Id: 113 **Comment Id:** 110261
Comment Text: So what we did was discover the Avery, Avery Research Center. So they have a lot of what we have; whatever we could collect. But whenever there is a place here, repository, it would be nice for Atlantic Beach to showcase to the world what this place used to be, and hopefully will be again one day. Thank you.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110229
Comment Text: Fast forward, I envision the arts, an entertainment center, lots of entertainment that we incorporate aspects of our culture. What aspects of our culture would you think would be important?: Songs, folklore, stories, storytelling, the quilt. I see a young lady back there. I like what they do when they come to the Gullah/Geechee Festival. They have a quilt. I'd like to see, well, I'd like to see a museum, too, so let me add that with envisioning the arts here, entertainment. So in addition to storytelling, the folklore type experiences, drama, just lots of Gullah experiences through the poetry, through the drama. And along the fact we'd like to have a museum. I'd like to see a museum that will include aspects of the culture, the history and the arts.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111277
Comment Text: Dr. Bostick mentioned the fact that, I mean, we have 30-plus miles of 95. So -- and, you know, we could serve almost as a gateway for the Gullah culture in South Carolina and even heading into Savannah. There are plenty of people right now who have family reunions in our area. So it could be -- it could be Gullah tours. But, but off of 95, in our county, could be sort of the jump-off point, I guess, is what -- probably somebody else has probably said that, with facilities where we can say here are sites in Colleton, here are sites in Beaufort, here are sites in Savannah, here are sites in Jasper, here are some things in Hampton. And, you know, because we're right on 95, we can really be a central piece of what's happening. And then, once you tie in, which is important, the school aspect, how do we make sure that, that our kids and -- are not only learning about world history and about different parts of South Carolina history, but how do we make sure that our history is being cherished and respected, even here locally? And I think all of that could be tied into it.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111275
Comment Text: She brought up a very good point concerning a center [visitor center]. I actually -- we have a lot of -- and we're talking tourism, things like that, coming through, I guess more so Jasper County than Beaufort County. So why not have something near the interstate, to share our culture with people

that are passing through? Maybe in Ridgeland or something like that, you know. And let the folks come from Beaufort to, to, to demonstrate the culture and things like that, and provide that for tourism, people that are coming through, through our area. And that would be, like, a focal point. We are right on 95. And Beaufort is, you know, a little more on the water. So I think something like that would, would benefit Jasper County. It would benefit tourism in the state. And I think everybody would benefit from this. And I think we can learn something from -- our local people could learn something, too. Because I don't know a whole lot about the Gullah culture.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 109 **Comment Id:** 109504
Comment Text: I would like to see an activity Building for the Gullah People here. A building to house artifacts safely and provide for functions of the Community. It has to be large-very. The Blacks here are very educated; proud and really are Wilmington. The Civic Center won't do nor the idea at the Journal which seems too clicky.

Correspondence Id: 125 **Comment Id:** 111274
Comment Text: Yes, I would love to see a center [visitor center].
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111276
Comment Text: SENATOR PINCKNEY: Thank you. Glad to be here. I'm sure a lot of things have been said. I'm Clementa Pinckney. Good to see everybody today. I think that our culture is rich and multifaceted. And many of us are children and grandchildren and great-great-grandchildren of the Gullah culture. I think it could encompass many things. One, I agree with what was said about a center, where we could have a mixture of, you know, talking about culture and history, but also a place for, for economic activity, for people who are making baskets, food, et cetera. I think maybe we could look at a couple of concepts that other local cultures around the world and the country have used. For example, take Hawaii for example. There are very few native Hawaiians left. But what they have is a -- they have several sites that have been preserved and have been taken back to the -- to an older village or it may be something that is representation of an old Hawaiian village. They have the Hawaiian cultural centers. Then, of course, everybody goes to Hawaii, they see the luau and these kinds of things. I think something like that could be put forth.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 125 **Comment Id:** 111318
Comment Text: But I can think back -- well, first of all, I'd like to say the idea, the notion of a center that's somewhere along the I-95 corridor in this area is actually something that I think would be an asset. Actually, I know. Because we get that question so often from our visitors. You know, they'd like to find additional information out about the Gullah culture.
Commenter: Pineland Public Meeting Transcript

Correspondence Id: 113 **Comment Id:** 110251
Comment Text: And as Retha said, I really would like for there to be a museum, you know, so folks can come. Because our younger folks, you know, don't know Atlantic Beach. My kids don't know. When my son comes to the Bike Fest, he's down at Myrtle Beach. You know, he comes after the fact. But it would be great if there's a place where any artifacts or anything that a person has can be preserved for history.
Commenter: Atlantic Beach Public Meeting Transcript

Correspondence Id: 108 **Comment Id:** 109495
Comment Text: I recommend that a building be established as the NC headquarters for Gullah in Wilmington but, where all can enjoy and appreciate the culture. It would be nice to have it in the Black

Community. The thing about Williston High School was that it was the cultural and information center for the Black Community here. We lost that. "Sometimes I think integration was not our friend". Our children need a building with a gym, library and olympic pool. We need offices for NAACP; Gullah; and organizations for Civil Rights.

Correspondence Id: 100 **Comment Id:** 107839
Comment Text: My vision is to have the McKnight Cultural Life Enrichment Center to be built in Ravenel. It would consist of banquet halls, something that we do not have in that area. It would consist of an exercise room, Meeting rooms, education for the children in the community, just to name a few.
Commenter: Johns Island Public Meeting Transcript

Correspondence Id: 51 **Comment Id:** 98804
Comment Text: Funding for preservation nationwide. "Centers" for activities such as Penn Center.

VI1000 Vision - Comment expresses approval of the current vision

Correspondence Id: 43 **Comment Id:** 98743
Comment Text: Very good.

Correspondence Id: 92 **Comment Id:** 109467
Comment Text: Good, well thought out.

Correspondence Id: 17 **Comment Id:** 98462
Comment Text: The draft vision and mission statements are outstanding. The truth must be told. Tell it like it was and prove it with historical documents and facts.

Correspondence Id: 14 **Comment Id:** 98437
Comment Text: Seem appropriate.

Correspondence Id: 12 **Comment Id:** 98417
Comment Text: Vision - thrilled that the statement lends itself to more than just perserving places - structures or geographic features - "an environment that celebrates!"
Organization: Hobcaw Barony

Correspondence Id: 6 **Comment Id:** 97269
Comment Text: [Vision & Mission] These are commendable and inclusive.

Correspondence Id: 58 **Comment Id:** 109284
Comment Text: I feel that te vision and mission statements are good. I hope that this effort would get our history in the mind books.

Correspondence Id: 49 **Comment Id:** 98778
Comment Text: They're very clear and concise descriptions of what's needed to preserve and foster the growth of Gullah/Geechee culture. A critique or cultural impact study might consider what losing our heritage would do to future generations.

Correspondence Id: 18 **Comment Id:** 98514
Comment Text: I feel the vision is quite clear , now it is how determine we are to make it a reality.
Organization: Sea Island Foods

Correspondence Id: 47 **Comment Id:** 98762
Comment Text: The draft vision and mission statements are fine.

Correspondence Id: 46 **Comment Id:** 98757
Comment Text: These were well done.

Correspondence Id: 72 **Comment Id:** 109365
Comment Text: I feel very strongly and believe in the vision and mission statement.
Organization: Not Just A Hoe

Correspondence Id: 1 **Comment Id:** 97241
Comment Text: I think the draft vision statement is spot on.
Organization: Hampton Plantation State Historic Site

Correspondence Id: 82 **Comment Id:** 109411
Comment Text: I think it is wonderful and very important to conserve our unique heritage and our lands together.

Correspondence Id: 10 **Comment Id:** 97290
Comment Text: This newsletter is the first source of information I've ever seen regarding the Gullah/Geechee contribution - both statements are clear however, why the order of the mission statement? Would "pride" come from #3 and broaden the education and awareness for all? Is this primarily "history" or "current" - yes both but is there an order of importance?

Correspondence Id: 9 **Comment Id:** 97284
Comment Text: [Vision & Mission] You are on the mark.

Correspondence Id: 38 **Comment Id:** 98699
Comment Text: Very good.

Correspondence Id: 70 **Comment Id:** 109356
Comment Text: My favorite phrases in the mission description are "nurture pride . . . and understanding . . . for Gullah/Geechee." Well done. Also, I approve strongly: "preserve land, language and cultural [Gullah/Geechee] assets and communities."

Correspondence Id: 37 **Comment Id:** 98693
Comment Text: Excellent.

Correspondence Id: 36 **Comment Id:** 98687
Comment Text: Clear, concise, well-stated.

Correspondence Id: 35 **Comment Id:** 98681
Comment Text: They are well-stated and right on target. The vision and mission are clear and specific.

Correspondence Id: 31 **Comment Id:** 98652
Comment Text: Greater. No.

Correspondence Id: 25 **Comment Id:** 98604
Comment Text: It is what needs to be done, if you can do it, you will have accomplished a great deal.

Correspondence Id: 54 **Comment Id:** 98814

Comment Text: I feel that a great amount of work has been done already to come forward with such specifics to present to "us", the true public thus far. I congratulate you all!

Correspondence Id: 51 **Comment Id:** 98800
Comment Text: Very comprehensive and clear.

Correspondence Id: 50 **Comment Id:** 98795
Comment Text: Things appear to be in order. As time and experience evolves, improvements and additions can and should be made.

Correspondence Id: 52 **Comment Id:** 98806
Comment Text: The draft vision is a timely effort for our/the Gullah Corridor. Certain/all areas related to the physical and topographical sites should be declared historical preservation including gravesites.

Correspondence Id: 99 **Comment Id:** 109489
Comment Text: These are wonderful goals. I would love to see them presented/given the same dignity and money as other non-African historical sites.

Correspondence Id: 98 **Comment Id:** 109482
Comment Text: I think the vision and mission statements are adequate. If done it will be awesome.

Correspondence Id: 61 **Comment Id:** 109303
Comment Text: Looks good - mission spelled out clearly.

Correspondence Id: 42 **Comment Id:** 98740
Comment Text: I like the statements, much of the public would be many relocated residents like myself after 40 years away. Thank you for all you do!

Correspondence Id: 41 **Comment Id:** 98733
Comment Text: Yes! I agree with both concepts. Preserve (from development), sustain financially secure (by law) a people without a past, is lost for the future!

Correspondence Id: 40 **Comment Id:** 98725
Comment Text: They are fine as far as one can go in a general manner.

Correspondence Id: 88 **Comment Id:** 109445
Comment Text: Good

Correspondence Id: 86 **Comment Id:** 109432
Comment Text: These statements seem sufficient in scope and intention.

Correspondence Id: 39 **Comment Id:** 98705
Comment Text: The vision and mission statements are good guides for the Corridor's future development. They are comprehensive and well-articulated.
Organization: University of South Carolina Beaufort

Correspondence Id: 27 **Comment Id:** 98617
Comment Text: Well written; very concise and clear.

Correspondence Id: 26 **Comment Id:** 98611
Comment Text: Excellent. No.

Correspondence Id: 23 **Comment Id:** 98595
Comment Text: Both are clearly stated and broad enough to be inclusive of many elements of Gullah/Geechee culture and heritage. The first bullet of the mission needs shortened. Scratch "an understanding and" as well as the second "of the" - after "significance".

Correspondence Id: 24 **Comment Id:** 98601
Comment Text: I think the draft of the vision and mission of the Gullah/Geechee Cultural Heritage Corridor is fine.

Correspondence Id: 22 **Comment Id:** 98589
Comment Text: Good. No.

Correspondence Id: 21 **Comment Id:** 98582
Comment Text: Good.

Correspondence Id: 69 **Comment Id:** 109350
Comment Text: Great. Funding with collaborators, local government, etc. unclear political influence accruing to local Gullah communities unclear.

Correspondence Id: 68 **Comment Id:** 109343
Comment Text: Compliment on a job well done, a long awaited opportunity get back is due.

Correspondence Id: 67 **Comment Id:** 109330
Comment Text: Easy to understand.

Correspondence Id: 60 **Comment Id:** 109297
Comment Text: I feel the statements are great, and well-stated.

Correspondence Id: 59 **Comment Id:** 109290
Comment Text: I think it looks great. The vision says, "recognize and sustain an environment that celebrates." Not sure how this will be achieved. Probably through events, wayside panels, brochures, . . .

Correspondence Id: 75 **Comment Id:** 109379
Comment Text: Very Good.

Correspondence Id: 63 **Comment Id:** 109315
Comment Text: Good and well thought out.

Correspondence Id: 34 **Comment Id:** 98674
Comment Text: I am totally in support of all of it.

Correspondence Id: 33 **Comment Id:** 98669
Comment Text: As a native Charlestonian of European descent I am pleased with this effort.

Correspondence Id: 32 **Comment Id:** 98658
Comment Text: No additional needed to either the draft vision and mission statement.

Correspondence Id: 29 **Comment Id:** 98629
Comment Text: Hurrah!

Correspondence Id: 3 **Comment Id:** 97255
Comment Text: The draft vision and mission statements appear to be well thought out and in keeping with the spirit of the Corridor's founding.
Organization: Coastal Discovery Museum

Correspondence Id: 7 **Comment Id:** 97276
Comment Text: [Vision & Mission] Answering for Jazz Society of Pensacola, Inc. PO Box 198837, Pensacola, FL 32523-8337. Sounds okay to us. Our primary focus is jazz.

Correspondence Id: 118 **Comment Id:** 109920
Comment Text: I think it is well stated.

Correspondence Id: 117 **Comment Id:** 109912
Comment Text: I think the draft vision and mission statement are great. Now they have to be implemented.

VI2000 Vision - Comment does not support the vision

Correspondence Id: 20 **Comment Id:** 98577
Comment Text: They are vague and bureaucratic and could apply to any project, not something unique - well, maybe I am overstating a bit . . .

Correspondence Id: 30 **Comment Id:** 98635
Comment Text: Vision statement is murky.

Correspondence Id: 8 **Comment Id:** 97278
Comment Text: The mission statement is great, but I'm not so happy about the vision statement.

VI3000 Vision - Comment suggests changes to the vision

Correspondence Id: 15 **Comment Id:** 98456
Comment Text: Lacks effort to create understanding of its origins. Nowhere is mentioned Africa, the language, music.

Correspondence Id: 4 **Comment Id:** 97261
Comment Text: Vision: Sustain an environment "within community and other places within the corridor."

Correspondence Id: 48 **Comment Id:** 98767
Comment Text: Very good. Yes, the language should allow changes as physical assests are acquired.

Correspondence Id: 78 **Comment Id:** 109394
Comment Text: Vision statement mentions "sustain environment"; mission statement mentions "sustain & preserve land...." strongly suggest adding "landscapes" to both vision & mission [statements]; absent adequate landscape protection G/G culture will be lost!

Correspondence Id: 19 **Comment Id:** 98534
Comment Text: I think the words "teach" or "educate" should be included in the vision statement.
Organization: 54th Mass. Regiment

Correspondence Id: 94 **Comment Id:** 109475
Comment Text: They are both good starts but the organization will have to get specific with details on "educating the public."

Correspondence Id: 55 **Comment Id:** 109262
Comment Text: It needs to be enhanced in the following areas: Vision, mission and purpose. The mission of the Gullah/Geechee Cultural Heritage Corridor Commission is to: Protect and preserve the land, language, and culture within the specific communities of South Carolina, North Carolina, Georgia and Florida. Establish ways or methods to inform the public on the significance of the Gullah/Geechee culture. Maintain the pride and the determination the Gullah/Geechee people developed in obtaining their freedom.

Correspondence Id: 89 **Comment Id:** 109451
Comment Text: Vision statement should be better defined. For instance: To recognize, organize and record traditions that define Gullah-Geechee culture and the preserve this history using oral, written, and visual tools, relying on current descendants to interpret our culture. Also, to identify historical sites within the heritage corridor and placement of historical signs or markers at these sites.

Correspondence Id: 85 **Comment Id:** 109426
Comment Text: They need to become more specific as time and information increases.

Correspondence Id: 2 **Comment Id:** 97249
Comment Text: Based on the information provided from the newsletter, I don't think the vision is clearly defined. The drafted vision could be added with the drafted mission as one: Example - Vision: Today the Cultural Heritage area features an essential transformation on how heritage areas should be in the future, it is more important than ever that Gullah/Geechee Culture Heritage Comdor help lead the way by partnering with the communities to develop National Park Service's Heritage area programs, and educate future generations about the land and their heritage. The mission, from the vision example: Through community involvements, political influence and pursing our educational-driven mission.

Correspondence Id: 45 **Comment Id:** 98752
Comment Text: To the commission, and Mr. Chairman, Mr. Emory Campbell, I agree with your vision. Sir, please include some of Mt. Pleasant, SC along with Charleston, where slaves settled.

Correspondence Id: 28 **Comment Id:** 98622
Comment Text: Vision - you include the words "recognize" and "sustain". You need to also include the words "research" and "document".

Correspondence Id: 90 **Comment Id:** 109457
Comment Text: If the vision statement is meant to state what the GGCHC will be then the draft statement should be adjusted the current draft statement is a simple restatement of the mission. It is an action statement. Perhaps the vision statement could be reworded slightly to describe what the GGCHC will be not what it will do. Suggestion: "The GGCHC is to be an environment that celebrates the legacy and continuing contributions of the Gullah/Geechee people to our American heritage."

Correspondence Id: 84 **Comment Id:** 109419
Comment Text: I am pleased to support the Gullah Geechee Vision to expand into St. Johns County, because I believe it will be a service to this area, and bring success for Ft. Mose, our nation's first Free African American fortification. Your vision is unqiue and important educationally to our citizens.
Organization: St. Augustine Lighthouse & Museum, Inc

United States Department of the Interior
NATIONAL PARK SERVICE
DENVER SERVICE CENTER
12795 W. Alameda Parkway
P.O. Box 25287
Denver, Colorado 80225-0287

IN REPLY REFER TO:

D18 (DSC-P)
GUGE CHC

December 2, 2010

Gullah/Geechee Cultural Heritage Corridor
Preliminary Alternatives Public Comment Report
December 2, 2010

SUMMARY

Approximately 1,600 copies of Newsletter#2 were distributed to the public and stakeholders in September 2010. The newsletter included descriptions of the preliminary alternatives for future management of the Gullah/Geechee Cultural Heritage Corridor. The official public comment period for the Gullah/Geechee Cultural Heritage Corridor Preliminary Alternatives opened on September 17, 2010 and closed on October 26, 2010. Comments were received via 1) hardcopy form from the newsletter mailing, 2) directly input into the Planning, Environment and Public Comment (PEPC) system online by the respondent, 3) were received via email, or 4) were received as a letter. No public meetings were held during this period. During the official comment period, 69 correspondences were received. All comments received in response to the four questions asked about the preliminary alternatives are included in this document. The four questions asked were:

1) Which parts of any of the preliminary alternatives do you feel strongly should be included in the Gullah/Geechee Cultural Heritage Corridor?
2) Which parts of the preliminary alternatives would you eliminate in the future management of the Gullah/Geechee Cultural Heritage Corridor?
3) List any important strategies, approaches, or elements (including themes) that have been missed or overlooked for the management of the Gullah/Geechee Cultural Heritage Corridor.
4) Do you have any other comments or concerns you would like the planning team to take into consideration?

The majority of the comments received were about the parts of the preliminary alternatives that respondents liked. There were differing opinions about whether Preliminary Alternative B or C would be more effective in meeting the Corridor's vision and mission. Many people suggested

that Preliminary Alternatives B and C were not mutually exclusive, but interdependent and suggested that they be combined. The ideas about how to combine them varied, but comments received touched on most of the implementation ideas included in Newsletter #2.

Comments received about the parts of the preliminary alternatives to be eliminated were almost unanimous in the need to eliminate Preliminary Alternative A (No-Action) from further consideration because "there needs to be a plan" and the "project needs structure and backing." Specific items to eliminate in Alternative B and C were noted, but the majority of comments reiterated elements that were liked. Many respondents commented on the fact that the upcoming difficulty would be deciding how to prioritize the implementation ideas included in Newsletter #2.

Missed or overlooked strategies, approaches, or elements were also included, such as addressing the need to trace genealogy, considering vacant property management, creating land use maps of existing/proposed development for each area with overlays and insets, and developing a research team to gather oral histories, stories, and tales. A few comments suggested that the Commission create local advisory groups to assist with implementing the management plan, to instill pride in local areas, and to assist with fundraising. Other comments included suggestions about the potential future location of Coastal Heritage Centers, the need to partner and work closely with local governments, and increase awareness of the Corridor's existence throughout the country and within African American communities. One comment suggested that the Gullah/Geechee Cultural Heritage Corridor Commission develop an endorsement program to assist organizations in finding funding and yet another suggested reviewing (and conferring about) heritage preservation efforts in other countries.

The Gullah/Geechee Cultural Heritage Corridor Commission would like to thank everyone for their continued participation in the planning process and in raising awareness of the culture and its history. Your feedback will be reviewed in detail and considered as the planning process continues. The next step the Commission will take is to identify a Preferred Alternative, which the implementation plan will be developed upon. We sincerely thank you for your feedback.

To review the comments in detail, please refer to the following section titled, "Full Comment Listing Sorted by Topic Question."

Please note: *to the extent possible, all comments are included in an unedited form to preserve the integrity of the comment.*

Full Comment Listing Sorted by Topic Question

Responses to Topic Question 1:
Which parts of any of the preliminary alternatives do you feel strongly should be included in the Gullah/Geechee Cultural Heritage Corridor?

Correspondence Id: 1 **Comment Id:** 152008
Comment Text: Alternative C, "Empower Gullah/Geechee People and Perpetuate and Sustain the Cultiur" Being 4th geniration of James Island we have expreinced the exclution in partisapation of our culture. Alternative B should be jioned C.

Correspondence Id: 85 **Comment Id:** 161985
Comment Text: 1.) Which parts of any of the preliminary alternatives do you feel strongly should be included in the Gullah/Geechee Cultural Heritage Corridor (GGCHC)? For the long-term viability of the GGCHC, we believe it is necessary to develop a governing body to carry out the established vision, mission and purpose of the organization. Through the creation of a 501-C (3) non-profit organization the GGCHC could continue to leverage funding through the National Park Service / National Heritage Area program and pursue additional public and private sources to address Alternative A. The 501-C (3) organizational structure would provide the staff infrastructure, including various departments, with varied expertise necessary to form a sound management team in the areas of research, education, preservation, membership, business development, and communications/marketing, etc. Staff members would have responsibilities to work with representatives from a number of geographically homogeneous areas throughout the four states in light of the vast area encompassed in the designated corridor. This coordinated, yet local approach would provide access to local and state governments, corporate partners and other related stakeholders. Working with communities and building a tourism base will be vital to financially sustain an organization so it may identify, educate and preserve the Gullah/Geechee culture. We recommend a board of directors with representation, including at least two representatives, from each of the districts within the Corridor. In addition, each district could funnel income, grant funding and corporate sponsorships back to the central organization for disbursement back to the districts for budgeted operating expenses or for specific projects determined by budget and the Board of Directors. The Board of Directors would meet on a regular basis to develop the overall strategies and oversee the implementation of Alternatives Band C.
Organization: Beaufort Regional Chamber of Commerce Visitor & Convention Bureau

Correspondence Id: 84 **Comment Id:** 161980
Comment Text: 1. Alt A: N/A; Alt B: There is some repetition in the goals and objectives of B which could be brought together in preparing for the ultimate goals of C.; Alt C: Really all the suggstions are valuable but some of them will take longer than others. It would make sense to start on the ones that will take longer and the ones that could be brought into being quickly to get a sense of having begun. There are already groups and institutions which are in place which could expedite things.

Correspondence Id: 83 **Comment Id:** 161973

Comment Text: 1. Alt A: I think that the alternative should nto be excluded until such time proof demonstrates else.; Alt B: This alternative should be rigoresly included to supercede alternative A.; Alt C: This also shoudl be pursued to utmost distinction with alternative A as guidelines.

Correspondence Id: 82 **Comment Id:** 161969
Comment Text: 1. All Alts: We see the Alternative as being more sequential than stand-alone. It appears that with the common elements to Alt B&C in place that Alt B forms the basis for moving to a broader plan outlined in Alt C, which to work needs the authenticity and educational elements of Alt B to be in place - or at least better established. This is especially true when talking about and trying to implement land/ownership/use changes of Alt. C.

Correspondence Id: 81 **Comment Id:** 161965
Comment Text: There are elements in each of the management alternatives for the NPS Gullah/Geechee Cultural Heritage Corridor that merit close consideration. While "no action" at first appears a nihilistic approach, we should recognize that the Gullah/Geechee culture is already recognized as an important component of the American fabric. Imposing control over a complex and multifaceted subculture would be to minimize the private preservation and education that is already underway. Option B, the most academic of the options, naturally appeals to the mission and nature of a university community. USCB is dedicated to the study of the Gullah/Geechee culture as a part of our "regional needs" mission and would welcome the attention that a NPS designation would bring to the region and to Gullah/Geechee history, language, religion and art. Option C, the "empowerment option" is commendable for its recognition of the long-term economic and demographic threats to Gullah/Geechee culture. With the development and gentrification of the Sea Islands, the last strongholds of Gullah culture are changing. If the culture is to survive, the people of the Gullah/Geechee corridor must understand what it is that they possess and how it might be preserved.
Organization: University of South Carolina Beaufort

Correspondence Id: 47 **Comment Id:** 161932
Comment Text: 1. Alt A: There should be some cultural history in Georgetown, SC.; Alt B: The Gullah knowledge of rice cultivation is what made SC the supreme supporter of rice to the U.S.; Alt C: The Gullah contributions to the rice culture and cultivation seems well worth mentioning.

Correspondence Id: 46 **Comment Id:** 161928
Comment Text: 1. Alt A: None; Alt B: Funding/staffing/interpretive signage; Alt C: Funding/staffing/interpretive signage.

Correspondence Id: 45 **Comment Id:** 161924
Comment Text: 1. Alt A: By law, but not desired.; Alt B: The commissioners should form committees under them to help direct traffic for partnerships.; Alt C: These committee chairs could help sustain and disseminate specific information and suggestions for expanding focus points.

Correspondence Id: 44 **Comment Id:** 161920

Comment Text: 1. Alt A: Blank; Alt B: Alternative "B" encompasses all that I would hope the commission could achieve.; Alt C: Blank.
Organization: Mayor, Town of Awendaw

Correspondence Id: 43 **Comment Id:** 161916
Comment Text: 1. Alt A: Secure funding, secure an executive director and staff partner w/state and local transportation, implement a GGCHC certification process, partnership with museums.; Alt B: Collaborate w/partners and citizens, dpt priorities, develop coastal centers.; Alt C: All of C.

Correspondence Id: 40 **Comment Id:** 161912
Comment Text: 1. Alt A: Blank; Alt B: (Circled) Blank; Alt C: Blank

Correspondence Id: 39 **Comment Id:** 161908
Comment Text: 1. Alt A: Blank; Alt B: I like the designation of sites criteria. Like orgs working together. Love the fellowship program and research aspects.; Alt C: Like economic power and impact actions, other than property rights.

Correspondence Id: 38 **Comment Id:** 161904
Comment Text: 1. Alt A: Secure matching funding, partner with other African American centers.; Alt B: Most endangered sites and work with historic preservation organization.; Alt C: Youth participation and economic opportunities heirs property programs.

Correspondence Id: 37 **Comment Id:** 161900
Comment Text: 1. Alt A: Blank; Alt B: (Circled) Gullah Geechee resources must be documented/authenticated. This must be in first steps.; Alt C: Blank

Correspondence Id: 35 **Comment Id:** 161896
Comment Text: 1. Alt A: None; Alt B: Preparation of high quality documentation resulting in National Register nominations; conferences; working partnerships; development of repository of archives, most importantly oral histories at the earliest opportunity.; Alt C: Incentives - tax credit program and enterprise zones; expand economic opportunities; work with partners to provide organic farming, fishing and shrimping co-ops; shopping at local farms.

Correspondence Id: 30 **Comment Id:** 161892
Comment Text: 1. Alt A: No action is not an option for the Gullah/Geechee Cultural Heritage Corridor Management Plan.; Alt B: I agree with all preliminary alternative ideas that are offered with generational future to come 21st-22nd century, etc.; Alt C: I agree with all preliminary alternative ideas that are offered. Give informed knowledge to all citizens of the Gullah/Geechee Cultural Heritage Corridor, to understand "grandfather property." For the purpose zoning and protecting properties, the 1870's "grandfather clause" has a very different purpose and understanding.

Correspondence Id: 29 **Comment Id:** 161888
Comment Text: 1. Alt A: Blank; Alt B: (Circled); Alt C: (Circled)

Correspondence Id: 28 **Comment Id:** 161884
Comment Text: 1. Alt A: Blank; Alt B: Sharing the history and ongoing cultural beliefs and practices of the people, while encouraging private sector involvement in efforts to perpetuate the culture.; Alt C: Blank

Correspondence Id: 27 **Comment Id:** 161881
Comment Text: Upon review of the preliminary alternatives outlined in your recent newsletter, we believe that "Preliminary Alternative A (No-Action)" is not an appropriate way to move forward. It is imperative to further teach the world about the Gullah/Geechee heritage and culture, and a lack of action would be severely detrimental to understanding its past and preserving its future. Most elements listed in both "Preliminary Alternative B (Document to Sustain and Inform about Gullah/Geechee People and Culture)" and "Preliminary Alternative C (Empower Gullah/Geechee People and Perpetuate and Sustain the Culture)" should be included in plans moving forward. Since a combination of all activities in Alternatives B and C would be an enormous undertaking, with so many excellent ideas listed, we do not envy your position of having to narrow it down. With the importance of empowerment and sustenance of the Gullah/Geechee culture, every idea in Alternative C should be implemented. However, it would be difficult to do so without including elements from Alternative B, including: expanding and enhancing the inventory mapping to date, including documentation of lost resources; developing a list of "most endangered Gullah/Geechee sites" to raise awareness and even funding for documentation, preservation, or restoration; enhancing interpretation of cultural traditions, storytelling, language, and traditional skills and arts, and expanding on the connection of Gullah/Geechee peoples to specific sites and buildings.
Organization: Coastal Conservation League

Correspondence Id: 26 **Comment Id:** 161877
Comment Text: 1. Alt A: Blank; Alt B: Blank; Alt C: ALL. Blogs, teachers, curriculums, education, foodways. (Is also circled).

Correspondence Id: 25 **Comment Id:** 161873
Comment Text: 1. Alt A: Blank; Alt B: Blank; Alt C: It allows for education and promotes business.

Correspondence Id: 24 **Comment Id:** 161869
Comment Text: 1. Alt A: Include as is.; Alt B: Include as is.; Alt C: Blank

Correspondence Id: 23 **Comment Id:** 161865
Comment Text: 1. Alt A: Blank; Alt B: Blank; Alt C: Circled.

Correspondence Id: 22 **Comment Id:** 161861
Comment Text: 1. The heirs property grant program idea and other preservation plans! Alt A: Blank; Alt B: Documentation is key, especially threatened resources. Digital and internet archives promote wider use, provided alternatives are available locally for descendant groups without computers.; Alt C: Collaboration/partnership with G/G people is crucial. Grade level curriculum, public events and for sharing info. I'm intrigued.

Correspondence Id: 21 **Comment Id:** 161857
Comment Text: 1. Alt A: Blank; Alt B: Documenting and archiving the history and resources seem of prime importance to me. Oral histories needed before the older generations die off. There are funding sources for history and culture projects, and facilities, like the Avery Research Center at the College of Charleston are available. Developing the school curriculum is extremely important. There are sites available in SC to be preserved - like praise houses and the Penn Center.; Alt C: Blank.

Correspondence Id: 17 **Comment Id:** 161851
Comment Text: 1. Alt A: Unacceptable.; Alt B: Better - preserves heritage, stories are important and using National Register is a good method for sites.; Alt C: But because it reflects the importance of land ownership, preservation, uses, emphasizes partnerships.

Correspondence Id: 16 **Comment Id:** 161846
Comment Text: 1. Alt A: I disagree with this alternative as status quo will not preserve enough.; Alt B: Definitely the research on threatened resources must be first as I see as a S.C. citizen the development.; Alt C: I would include empowerment of the Gullah/Geechee people in Plan B.

Correspondence Id: 15 **Comment Id:** 161842
Comment Text: 1. Alt A: The No Action Alternative should not be considered.; Alt B: Collaborating with partners (inclusive of on and off island constituencies) would require many of the points listed. Internships.; Alt C: Curriculums for all school children. Friends of Gullah/Geechee network; develop an heirs property grant; expand appropriate economic opportunities; increase financial opportunity.

Correspondence Id: 13 **Comment Id:** 161838
Comment Text: 1. Alt A: Blank; Alt B: Blank; Alt C: Because negroes, Native Americans, etc. need to be more educated, informed about our heritage.

Correspondence Id: 12 **Comment Id:** 161834
Comment Text: 1. Alt A: I do not think this is an option. This heritage corridor needs hands-on support and funding opportunities.; Alt B: This is my second choice. I think the need to document and archive materials is valuable and important.; Alt C: I like this the most. This culture is more than a language, food, and customs. It is a way of life. The only way Gullah community members and outsiders are going to appreicate this heritage is by having access and intangible resources.

Correspondence Id: 11 **Comment Id:** 161831
Comment Text: 1. Alt A: Blank; Alt B: Blank; Alt C: I support this alternative primarily because it supports economic development oportunities such as heritage tourism, enterprise zones, small business, business education, and incubators appropriate to the area.

Correspondence Id: 75 **Comment Id:** 161725
Comment Text: I feel as if B and C should be included. I do not favor A at all. When I am told that the young are not interested in this heritage at all, I feel that to continue with the prevailing

lack of structure will insure that the culture which has been handed down and remains will be lost. Consider that it takes all people a while to return to their roots. Appalachian music has just been studied as a genre for a little over sixty years. Likewise, the Scottish games here in the U.S. did not become fashionable or recognized for their cultural valuel until the last 50 years. Lookiing out over the blooming life everlasting plant, I realize had I not been told of its medicinal value by a friend, I would have never know of it. These are the heritages to formalize and display. note none that I would eliminate in the management. I favor the webpage. I see having a director. Likewise, labeling and developing logo is essential. Consider the marking and marketing of Highway 66 (or the Mother Road-Route 66). Even the movie "Cars" played up the road. I definitely feel that a definition of Gullah-Geechee be established. Feel that the flipping of the words does not pay homage to the heritage, regardless which side the river one is reared on. Also feel important to mark Highway 17 and A1A. Each state should have a heritage center as the culture differs so widely from state to state. Is there an effort to partner with in Boston also? Part of the underground railroad.

Correspondence Id: 63 **Comment Id:** 161676
Comment Text: I believe that A, B and C should be taken together as Phases I, II, and III. Some communities are successfully promoting and preserving their heritage without a framework (A). All the communities will benefit from B. C also provides a good framework for how GG communities can make money (live) by promoting and preserving their traditional culture. In some cases where communities have moved away from traditional GG careers (no longer oystermen, fishermen, or even building tradesmen) C would provide GG communities with an economic framework for making money by returning to some of the traditional jobs and skills. Plan B: Partnering with existing local communities and non-profits is important. Local, regional and national economies cannot support a multitude of different places and programs without partnering. We need to see added depth , added breadth, added value and added support to existing programs. We need to show that the GG heritage is part of, not separate from, the history already told and preserved. Local historical societies and tourism organizations need to tell the whole story of their places and all their people.

Correspondence Id: 57 **Comment Id:** 161650
Comment Text: Alternative B: - Develop a list of most endangered Gullah/Geechee sites... - Work with state historic preservation offices to encourage documentation... - Digital & Physical archives - Inventory mapping Alternative C: - Work with partners to preserve land and water for subsistence hunting and fishing, agriculture, open space, water and land access, and recreational opportunities. - Work with partners to grandfather property uses against adverse zoning. - Develop position papers highlighting the adverse consequences of existing laws... - Expand appropriate economic opportunities within the corridor to assist in empowering people and perpetuating and sustaining the culture. - Create Gullah/Geechee enterprise zones. - Work with partners to promote organic farming and fishing or shrimping co-ops, etc... - Promote culturally appropriate industries... - Develop a heritage tourism plan...

Correspondence Id: 54 **Comment Id:** 161632
Comment Text: Alternative C is most appropriate in protecting the land base and cultural heritage of the Corridor. There is also value in the research referred to in Alternative B,

specifically, the point on providing training to the GG Community on historic research, documentation, etc.

Correspondence Id: 53 **Comment Id:** 161627
Comment Text: I prefer Alternative C because it seems to enhance what already exists and makes the cultural pride a living story.

Correspondence Id: 50 **Comment Id:** 161616
Comment Text: Alt. B: Include inventory, mapping, archives,etc. and digitize it and put online for access. All libraries in the Corridor should have some sign/instruction about how to access this material and an overview of what is available and becoming available. Partner with scholarly institutions so that fragile materials can be properly cared for and find funds to move, if necessary, decaying materials so that they are stabilized. Find funding to have on-site permanent displays and accessible(although secured by staff) primary source material (university libraries or a room in a county library). Hold sessions where individuals can bring family artifacts/treasures/letters, etc to be photographed for the archive. Provide advice about acid-free containers, etc., and information about where the material might be archived if the owner/families so choose. Definitely train community to identify and protect their resources. Create some model teaching aids (interpretative, history, various foci for history, art, music, etc) for different age groups that teachers can adapt and modify. Post them and make them free. A much lower priority would be holding conferences and having a research center. Alt. C: Fund workshops/trainings on land retentions and land use; partner with organizations about easements to ease tax burdens and allow land to remain undeveloped or minimally developed. Explain options to landowners in real dollars and cents. Provide economic development/business incubators for Gullah/Geechee focused business in corridor. Enterprise zones, tax credits etc. are necessary. A Small Business Bureau in corridor? Political education of residents and interface with elected officials critical. Establish regular (2x/yr) community meetings with specific agenda about visioning an area: what will it look like in 20 years. This usually happens when there is a crisis or a new building. Start to create the dialogue proactively (last comment in C)

Correspondence Id: 48 **Comment Id:** 161591
Comment Text: Preliminary Alternative A: Efforts to promote, share, enhance, protect and preserve the Gullah/Geechee culture. Preliminary Alternative B: (a) projects and programs documenting resources and the preservation; (b) providing cultural and historical information, particularly to the youth; and (c) authenticating information and efforts to correct inaccuracies. Preliminary Alternative C: (a) Considering young people are the carriers of history and culture, the focus and emphasis directed toward the youth would be key to sustainability, empowerment and pride of the Gullah/Geechee Corridor. (b) Raising awareness about land use, land ownership and land rights would be a vital component. (c) The American fabric, through which Gullah/Geechee history culture flows supports the thesis that sharing the culture in the community, the African Diaspora, as well as the larger community throughout the world.

Correspondence Id: 36 **Comment Id:** 161409
Comment Text: Prefer all implementation ideas of alternatives B or C.

Correspondence Id: 34 **Comment Id:** 161402

Comment Text: Alternative A - should not be accepted. Alternative B - Develop a repository of digital and physical archives for research; Develop a list of most endangered Gullah/Geechee sites; Work with SHPOs to encourage documentation; Provide training for Gullah/Geechee members on research, documentation and preservation Alternative C - Share stories and educational content through diverse media; Maintain, promote and publicize the language and cultural traditions; Work with partners to increase awareness and understanding among Gullah/Geechee people; Develop outreach and educational efforts to assist in preservation of family lands; Develop a property grant program that would provide info and legal assistance to private landowners wishing to keep property in family ownership; Expand appropriate economic opportunities and increase generational financial sustainability; Work with partners to create co-ops/markets; Develop a heritage tourism plan; Partner with public and private entities to create, preserve and protect sites for gathering sweetgrass and other plants; Work with EPA; Work with conservation easements; Educate and work closely with local governments re: impacts of land use decisions

Correspondence Id: 33 **Comment Id:** 161384
Comment Text: Alternative A - No comment Alternative B - I think the implementation ideas under this alternative are fine. For the bullet "enhance interpretation of cultural traditions, storytelling, language, and traditional skills....," I think you need to be more specific about what this means. The Commission probably already has a clear sense of this, but I suspect you will receive queries. I think the bullet "work with partners to develop a fellowship/scholarship..." is a bright idea. For the final bullet "encourage and assist with the development of student internships," there may be opportunities to work with the Student Conservation Association (SCA). Environmental protection and conservation are important themes for this effort; therefore, it would be appropriate to confer with SCA. Alternative C - I think the implementation ideas under this alternative are fine. I think the challenge will be prioritizing these alternatives based on: short-term (six months); intermediate (12 months); and long-term (24 months) actions. I didn't include 36 months in my assessment. I think the sooner you can execute some of these implementation ideas, the better.

Correspondence Id: 32 **Comment Id:** 161274
Comment Text: I support the common alternatives in B and C. I also support programming, communication, and networking within the local Gullah/Geechee resident population,especially initiatives that focus on young people. I also endorse promotion of the Corridor among cultural heritage tourists across the nation and residents of SC, NC, GA, and FL in particular.

Correspondence Id: 31 **Comment Id:** 160994
Comment Text: Preliminary Alternative B: In general, Alternative B is too static and academic. The Gullah/Geechee culture should be a living one, not one that is being studied as if it were extinct. However, the following components of the Alternative B proposal are good and useful even as the Commission, hopefully, chooses to adopt Alternative C going forward: ? Develop a repository of both digital and physical archives for research; archives would be used to expand understanding of the Gullah/Geechee culture within the community first and then to other residents, visitors and researchers. Efforts would be made to document how Gullah/Geechee communities have changed over time and would make historic connections between African traditions, historic Gullah/ Geechee traditions, and modern Gullah/ Geechee culture. ? Host

conferences and establish a Gullah/Geechee Cultural Heritage Corridor speaker's bureau to showcase both academic and community-based participatory research and to increase exposure locally, regionally, nationally, and internationally. Preliminary Alternative C: This is the alternative that should be chosen by the Commission. I believe the following items are the MOST IMPORTANT for the survival of the culture: ? Develop an heirs? property grant program that would provide information and legal assistance to private landowners wishing to keep their property in family ownership. ? Work with partners to preserve land and water for subsistence hunting and fishing, agriculture, open space, water and land access, and recreational opportunities. ? Work with partners to grandfather property uses against adverse zoning in order to protect existing Gullah/Geechee properties. ? Develop position papers highlighting the adverse consequences of existing laws and proposed legislation on the ability of private property owners to hold onto their land and pass it on to their descendants.

Correspondence Id: 20 **Comment Id:** 160816
Comment Text: Preliminary Alternative B - Make cultural and historical information available to the community. Develop both digital and physical archives for research. Encourage organizations/sites within the corridor to work together rand with the public to develop a research institute(s) on the gullah/Geechee Culture. Host conferences and develop a Gullah/Geechee speaker's bureau. Perform a research gap analysis to identify where research is needed and grant funding could be best used./////Preliminary Alternative C - Strive to enhance the cultural pride of those who are aware of their history and culture. Promote knowledge and awareness of gullah/Geechee history and culture from its earliest formation to the present and into the future. Share stories and educational content through diverse media; website, in print, TV, on the radio, through driving tours and podcasts. Develop a 'teach the teachers' program that are experiential in nature, such as field trips, after school activities, and youth volunteer opportunities. Provide training, free seminars and workshops to landowners and youth. Create Gullah/Geechie enterprise zones and a tax credit program for locally owned small businesses that promote or interpret the culture. Develop a heritage tourism plan to assist in organizing, promoting, marketing sites, festivals and local businesses.

Correspondence Id: 19 **Comment Id:** 160680
Comment Text: I feel strongly about alternative c because this states to empower the people. Empowering the people makes them aware of thier unique culture by educating them so that they can become more of a stakeholder in their culture.They will also be able to educate the upcoming generation of Gullah/Geechee. This alternative will also pay homage to our Gullah/Geechee ancestors who played an important role in building of America With the resources that go along with empowering the people, they will be able to be the best American . They can have laws put in place to protect Gullah/Geechee tradition, land and causeways. This alternative would be a win win for everyone. I full heartley do declare that alternatitve c would truly be my choice. In name of my ancestors , I sign my name to alternative c .

Correspondence Id: 10 **Comment Id:** 154599
Comment Text: All of Alternative C - "empowering Gullah/Geechee people and perpetuating and sustaining the culture." I think those affected and invested in the land and culture should be the ones to determine their future. I agree with all points in this initiative

Correspondence Id: 9 **Comment Id:** 154296
Comment Text: Alternative B is the foundation for advancing Alternative C. The managment plan should first focus on documenting and preserving information on the tangible and intangible resources. One possibility is to establish a resource center at the College of Charleston Library where documents, photographs, maps, etc could be depositied, catalogued and made avaiable for research. Tangible (movable) resources could be placed at the College's Avery Institute. As this substantive foundation is developed the proactive elements of Alternative C could be implimentented. The managment plan should be a specific "action/work" plan with goals, costs, and dates. The plan would be reviewed and revised annually based on experience, accomplishements and challenges.

Correspondence Id: 8 **Comment Id:** 153676
Comment Text: Alternative B is best designed to capture the history of the Gullah Geechee. Once the buildings, sites and structures are gone or are moved from their historical locations, they are gone forever. Alternative C also has great merit, but this education of heritage could be done at any time. Alternative B is the most time sensitive approach to preserving the endangered resources of the Gullah Geechee people.

Correspondence Id: 2 **Comment Id:** 152208
Comment Text: I feel strongly that Alternative C “Empower Gullah/Geechee People and Perpetuate and Sustain the Culture”, should be included in the Gullah/Geechee Cultural Heritage Corridor. I particulary like the fact that it would be focusing on strategies designed to educate residents and visitors, particularly youth as well as enhancing economic opportunities, protecting natural resources and perpetuating traditional skills, arts, and crafts. I believe that this alternative would be a complete and comprehensive alternative.

Correspondence Id: AC-1 **Comment Id:** XXXXXX
Comment Text: Alt A: Blank; Alt B: Develop repository both digital & physical/Encourage organization to work together/develop “most endangered sites” list/Partner w/local non-profit communities; Alt C: this alternative seems most appropriate and as much of the ideas as possible.

Correspondence Id: AC-2 **Comment Id:** XXXXXX
Comment Text: Alt A: Blank; Alt B: Researching history and maintaining records, documentations, sharing info with public; Alt C: involving the people in planning and in maintaining their culture; involving the young in order to perpetuate their culture.

Correspondence Id: AC-3 **Comment Id:** XXXXXX
Comment Text: Alt A: Add funds for local citizens to document personal experiences and photographs, art, etc.; Alt B: Add Rue Chapel AME Church as the first AME church in this area (New Bern, N.C.); Alt C: Write and/or rewrite the history of African American state school text books. Seek living Gullah/Geechee people and their stories, they are dying fast.

Correspondence Id: AC-4 **Comment Id:** XXXXXX
Comment Text: Alt A: the [UNK] needs to stay [intact]; Alt B: Surely [UNK] & research for Gullah Geechee community. Alt C: I like C because it will empower the cultural people.

Correspondence Id: AC-5 **Comment Id:** XXXXXX
Comment Text: Alt A: Non part should be included because no-action alternative would not be productive or constructive for the corridor; Alt B: documenting, authenticating as well as sharing histories & resources related to the Gullah Geechee culture are all crucial to maintaining the Gullah-Geechee Culture; Alt C: Focusing on promoting cultural pride is very important to Gullah Geechee Heritage but I believe this alternative needs to be combined in some way with alternative B.

Correspondence Id: AC-6 **Comment Id:** XXXXXX
Comment Text: Alt A: N/A; Alt B: Document and authenticate histories and resources associated w/ the culture (they are disappearing fast!). Preservation of threatened resources (protect from development); Alt C: I think this is the most comprehensive, best all-around plan. I like the concepts of appropriate economic enterprises, especially organic farming, fishing, shrimping, marine industries, heritage-tourism, ecotourism, and – work with partners to use conservation easements & other land preservation tools.

Correspondence Id: AC-7 **Comment Id:** XXXXXX
Comment Text: The Gullah/Geechee Fishing Association enters our support for the alternative that "Empowers the Gullah/Geechee People to Sustain the Culture."
Organization: Gullah/Geechee Fishing Association

Correspondence Id: AC-8 **Comment Id:** XXXXXX
Comment Text: The alternatives that you have set forth in your second newsletter dated September 2010 are comprehensive.

Preliminary Alternative B- Document to Sustain and Inform about Gullah/Geechee People and Culture must be undertaken to its fullest extent. The Implementation Ideas presented in the newsletter are very thorough and we would focus on identifying and preserving that which is physically left of Gullah/Geechee landmarks. By identifying, preserving and protecting what is still physically left of the culture, we can teach, share and bring back to life the ways of the people. This will, in turn, help to re-instill the values in an effort to celebrate the pride of the Gullah/Geechee nation.

In Preliminary Alternative C- Empower Gullah/Geechee People and Sustain the Culture, again we feel the Implementation Ideas are quite comprehensive. From our perspective, increasing the awareness and knowledge of the Gullah/Geechee Culture is paramount. The potential economic opportunity via tourism promotion is astounding. This also must be done under the watchful eye of the Commission to ensure authenticity and respect to the legacy.
Organization: South Carolina Lowcountry & Resort Islands Tourism Commission

Correspondence Id: AC-9 **Comment Id:** XXXXXX
Comment Text: This is the official response of the **Gullah/Geechee Sea Island Coalition** which is a national organization with international supporters and which is the premiere organization that advocates for the rights of Gullah/Geechees and their traditions worldwide. We have surveyed our members and supporters in regard to the Gullah/Geechee Cultural Heritage

Corridor's Preliminary Alternatives and we support the alternative to "Empower the Gullah/Geechee People to Sustain the Culture." We see this alternative being directly in accordance with the Gullah/Geechee Cultural Heritage Act. We do not see the other alternatives meeting with the requirements of the initial legislation since they do not directly relate to the Gullah/Geechee people themselves being able to retain their culture on their homeland in the Gullah/Geechee Nation.
Organization: Gullah/Geechee Sea Island Coalition

Correspondence Id: AC-10 **Comment Id:** XXXXXX
Comment Text: Preliminary Alternative C, the objective of which is to "Empower Gullah/Geechee People and Perpetuate and Sustain the Culture," is the plan framework that most accurately reflects the type of activities within our community that the membership of the **Gullah/Geechee Cultural Heritage Committee of Northeast Florida** supports for inclusion in the Corridor's heritage area management plan.
Organization: Gullah/Geechee Cultural Heritage Committee of Northeast Florida

Correspondence Id: AC-11 **Comment Id:** XXXXXX
Comment Text: In support of Preliminary Alternative C that empowers the Gullah Geechee People to Perpetuate and Sustain their culture.
Organization: Earthwise Productions, Inc.

Responses to Topic Question 2

Which parts of the preliminary alternatives would you eliminate in the future management of the Gullah/Geechee Cultural Heritage Corridor?

Correspondence Id: 1 **Comment Id:** 152009
Comment Text: Niether there must be balnce.

Correspondence Id: 85 **Comment Id:** 161986
Comment Text: 2.) Which parts of the preliminary alternatives would you eliminate in the future management of the GGCHC? The GGCHC commission has done an outstanding job in developing the implementation ideas in Alternative Band C. While priorities and specific projects need to be based on importance and available resources, we believe there are implementation initiatives from Alternative Band C that could be incorporated with each other and not limited to certain areas in the four states. In other words, implementation ideas from Alternative Band C should be cross-pollinated depending on the opportunities and challenges of each state and areas along the Corridor. By creating a 501-C (3) organization with a board of directors and staff, the GGCHC would be best served to allow this collective group to set priorities, evaluate which projects are feasible and determine short-term and long-term plans with realistic timelines.
Organization: Beaufort Regional Chamber of Commerce Visitor & Convention Bureau

Correspondence Id: 84 **Comment Id:** 161981

Comment Text: 2. Alt A: (Crossed out); Alts B&C: I do not know if you need to eliminate anything but certainly several choices need to be brought together and thereby eliminate some of the items. The cultural research is of major interest to me but the economic, ecological and education initiatives are of maximum importance to provide a basis for the ongoing manifestation of cultural phenomena.

Correspondence Id: 83 **Comment Id:** 161974
Comment Text: 2. Alt A: This should not be eliminated until such time courses of action replace guidelines.; Alt B: This alternative cannot be eliminated since it provides specific steps and conducts.; Alt C: This alternative needs adherence to alternative A to guide development parameters.

Correspondence Id: 82 **Comment Id:** 161970
Comment Text: 2. Alt A: Blank; Alt B: There is no reason to expand National Register criteria to make them more inclusive. Use of TCPs should work with the existing criteria to cover Gullah/Geechee resources.; Alt C: Blank.

Correspondence Id: 47 **Comment Id:** 161933
Comment Text: 2. All Blank

Correspondence Id: 46 **Comment Id:** 161929
Comment Text: 2. Alt A: All; Alts B & C: Are these alternatives too [illegible]? Maybe focus more [illegible] on being able to secure adequate resources to carry out the agenda.

Correspondence Id: 45 **Comment Id:** 161925
Comment Text: 2. Alt A: Using Alternative A as the guide for implementation of the management plan, eliminate except authorization.; Alt B: Would not propose any elimination, but structure implementation and collaboration of ideas and project/programs.; Alt C: Would not propose any elimination.

Correspondence Id: 44 **Comment Id:** 161921
Comment Text: 2. Alt A: Alternative "A" because it seeks to maintain the status quo.; Alt B: Blank; Alt C: Blank
Organization: Mayor, Town of Awendaw

Correspondence Id: 43 **Comment Id:** 161917
Comment Text: 2. Alt A: Develop position statement.; Alt B: Student internships . . . let's get up and running first.; Alt C: None of C.

Correspondence Id: 40 **Comment Id:** 161913
Comment Text: 2. Alt A: Was there specific tribal language on the North & South Carolina coast could we integrate this.; Alt B: Blank; Alt C: Blank

Correspondence Id: 39 **Comment Id:** 161909

Comment Text: 2. Alt A: I do not like the do nothing approach!; Alt B: No negatives.; Alt C: I am concerned about NHA becoming involved in property rights issues and zoning. This may have unintended negative impact on all NHAs - particularly St. Johns County, FL.

Correspondence Id: 38 **Comment Id:** 161905
Comment Text: 2. All Blank

Correspondence Id: 37 **Comment Id:** 161901
Comment Text: 2. All Blank

Correspondence Id: 35 **Comment Id:** 161897
Comment Text: 2. Alt A: All; Alt B: None; Alt C: While Alternative B is our preferred choice, Alternative C has ideas that should be considered. All of the ideas in both alternatives seem needed.

Correspondence Id: 30 **Comment Id:** 161893
Comment Text: 2. Alt A: I would eliminate the No Action Alternative.; Alt B: Blank; Alt C: Blank

Correspondence Id: 29 **Comment Id:** 161889
Comment Text: 2. All Blank

Correspondence Id: 28 **Comment Id:** 161885
Comment Text: 2. Alt A: The "status quo" is not a viable alternative.; Alt B: This alternative is the most important. Add to this a promotional aspect to encourage cultural tourism. This should spur more private sector interest in preserving and perpetuating the culture. Don't eliminate anything from Alt. B.; Alt C: While there are clearly benefits derived from cultural diversity, government's role should be equal protection. The Gullah/Geechee culture should have no barriers imposed either by intent or by effect of government action. However, it is not government's role to create its own vision of the culture.

Correspondence Id: 26 **Comment Id:** 161878
Comment Text: 2. Alt A: Not doing anythign to preserve this culture would be tragic. (Is also circled).; Alt B: Blank; Alt C: Blank

Correspondence Id: 25 **Comment Id:** 161874
Comment Text: 2. Alt A: No action (also circled); Alt B: Blank; Alt C: Blank

Correspondence Id: 24 **Comment Id:** 161870
Comment Text: 2. Alt A: Do not change or eliminate.; Alt B: Do not change or eliminate.; Alt C: Blank

Correspondence Id: 23 **Comment Id:** 161866
Comment Text: 2. Alt A: Circled; Alt B: Blank; Alt C: Blank.

Correspondence Id: 22 **Comment Id:** 161862

Comment Text: 2. I worry that B w/o C will be sterile and useless/elitist and C w/o B will be overly bureaucratized and/or kitschy/condescending. I think that specialist (historian, anthropologist, musicologist, folklorist, etc.) perspectives matter but the G/G people need to get somethign otu of this besides an academic book - if you take my meaning.; Alt A: Blank; Alt B: Blank; Alt C: Blank.

Correspondence Id: 21 **Comment Id:** 161858
Comment Text: 2. Alt A: I would eliminate Alternative A; there needs to be a plan.; Alt B: Blank; Alt C: Blank.

Correspondence Id: 17 **Comment Id:** 161852
Comment Text: 2. Alt A: Nothing to eliminate.; Alt B: N/A; Alt C: I'm a little worried about "work with partners to granfather property uses against adverse zoning" in some cases that may not be the best approach.

Correspondence Id: 16 **Comment Id:** 161847
Comment Text: 2. Alt A: Blank; Alt B: I would start with Plan B and then go to incorporation of Plan C.; Alt C: Blank

Correspondence Id: 15 **Comment Id:** 161843
Comment Text: 2. Alt A: Eliminate - doing nothing does not protect or maintain the historical significance of the culture.; Alt B: Include all that is feasibly possible.; Alt C: All points are relative and important. Prioritizations is needed for the purpose of where to start and a timeline for beginning the different tasks.

Correspondence Id: 13 **Comment Id:** 161839
Comment Text: 2. Alt A: I would eliminate Alternative A, because of the way it is written, need to be "explained" more carefully.; Alt B: Blank; Alt C: Blank

Correspondence Id: 12 **Comment Id:** 161835
Comment Text: 2. Alt A: I would forget this entire section. This project needs structure and backing.; Alt B: I like this as is.; Alt C: I like this as is and feel it is the best option.

Correspondence Id: 11 **Comment Id:** 161832
Comment Text: 2. All Blank

Correspondence Id: 75 **Comment Id:** 161726
Comment Text: note none that I would eliminate in the management. I favor the webpage. I see having a director. Likewise, labeling and developing logo is essential. Consider the marking and marketing of Highway 66 (or the Mother Road-Route 66). Even the movie "Cars" played up the road. I definitely feel that a definition of Gullah-Geechee be established. Feel that the flipping of the words does not pay homage to the heritage, regardless which side the river one is reared on. Also feel important to mark Highway 17 and A1A. Each state should have a heritage center as the culture differs so widely from state to state. Is there an effort to partner with in Boston also? Part of the underground railroad.

Correspondence Id: 63 **Comment Id:** 161677
Comment Text: Actions Common to B and C: 1. Any GG certification program must extend to non GG persons and organizations who have the interest and the capability to complete goals of the GG Corridor -- in other words existing organizations with the means to help promote the goals. 2. It will be near to impossible to select a location for one or more Coastal Heritage Centers. Instead, develop programs and exhibits that can be added to existing state visitor centers, non-profit museums, colleges, universities, and state and federal historic sites. 3. I am not familiar with any of the museums listed as partners. If GG is to be recognized as a national program, it should partner with/be represented by all of our nation's leading and mainstream institutions -- i.e. Library of Congress, National Museum of History, etc. not just those with an African American bent. Pls. do not let GG be a way to fund these AfAm museums. 4. In Plan B: I do not think you should first focus on the least researched places (NC and FL). Better to use Phase I to do a really good job of gathering information and research on Georgia where GG heritage has been less publicized than SC, but just as deep. The traditions of Georgia's mainland communities like Sandfly and PinPoint and the island communities being ignored/destroyed by developers (SSI's Harrington, South End and Jewtown) are not as obvious as those of Sapelo or St. Helena. Many of the people have assimilated to some extent -- got jobs and followed careers outside the traditional GG crafts, but they are still GG. And the folks are getting older so it would be unwise to chase down NC and FL stories first while the ones we know need to be saved, disappear. The hunt might be more challenging and fun in NC and FL, but we cannot let what's in front of us disappear. 5. Plan C: Education needs to focus on all age groups, not just youth. I know it is easier to develop (and to get funding for) GG curriculum based school programs but there are many persons between 80 and 20 who would be interested in knowing more about their heritage, too. Especially those who moved away and now live elsewhere.

Correspondence Id: 53 **Comment Id:** 161628
Comment Text: No comment.

Correspondence Id: 50 **Comment Id:** 161617
Comment Text: Eliminate Alt. A. Something must be done. Alt. B. Don't need research gap analysis or dissertation review (by whom?) Alt C: You don't need any more position papers.

Correspondence Id: 48 **Comment Id:** 161592
Comment Text: Alternative A: I would eliminate most of the Preliminary Alternative A. Simply stated, Alternative A appears more like planning changes in the traffic pattern than in touch with the significant culture of the Gullah/Geechee people. Alternative B: North Carolina and Florida are the states, which require substantial information about the Gullah/Geechee culture. Perhaps first phase would be to consider South Carolina and Georgia because it would reduce initial costs. The second phase study would similarly be in tact because of electronic and other mediums by the time research, funding, etc., would be required. Alternative C: I do not immediately see a prospect for eliminating future management of the Gullah/Geechee Heritage Corridor under Preliminary Alternative C simply because every aspect is necessary; however, if asked to quantitatively decide, I would eliminate the stewardship of natural resources; however leave a window to later explore/explain the importance of natural resources.

Correspondence Id: 36 **Comment Id:** 161410
Comment Text: Would prefer to eliminate alternative A.

Correspondence Id: 34 **Comment Id:** 161403
Comment Text: Eliminate Alternative A, the no action alternative. Both Alternatives B and C contain excellent options, and all proposed implementation ideas seem valuable; however, I don't think they are mutually exclusive. Focusing on documentation and academic exercises exclusively wouldn't seem to assist in promoting the sustainability of Gullah-Geechee culture. The more tangible, on the ground implementation ideas in Alternative C are critical to include, so that the culture is able to continue. Documentation and research can occur simultaneously. A blend of B and C, both documentation and empowerment, seem to be the best course for the final management plan.

Correspondence Id: 33 **Comment Id:** 161385
Comment Text: Alternative A - No comment Alternative B - No comment Alternative C - In the first column, you may wish to consider collapsing bullets 1, 3, 4, and 5. There seems to be some overlap here.

Correspondence Id: 32 **Comment Id:** 161275
Comment Text: My highest priorities are on education of young people, education of the populations of the states through which the Corridor passes, preservation of land and structures, and promotion of the history and culture of this significant and also massive geographic/cultural site.

Correspondence Id: 31 **Comment Id:** 160995
Comment Text: Preliminary Alternative A: Should be eliminated entirely. A no-action status quo plan is unacceptable. It will result in accelerated loss of the Gullah/Geechee culture.

Correspondence Id: 20 **Comment Id:** 160817
Comment Text: Preliminary Alternative A - I would eliminate in it's entirety

Correspondence Id: 19 **Comment Id:** 160681
Comment Text: I would eliminate alternative a.We must do something positive so that Gullah/Geechee Culture survives for generations to come.

Correspondence Id: 10 **Comment Id:** 154600
Comment Text: All of Alternative A

Correspondence Id: 9 **Comment Id:** 154297
Comment Text: The "action/work" plan should be based on a realistic analysis on those elements that are fundable/doable. The plan should identify costs and resourses, partnership possibilities, with specific project fundrasing targeting individuals, foundations, corporations, and goverment at all levels.

Correspondence Id: 8 **Comment Id:** 153677

Comment Text: Since Alternative A does nothing, it should be eliminated entirely. In Alternative C, we must be careful not to stray too far from the known, nor alienate any group of people in the education of the Gullah Geechee. We need to make sure that all races and groups are welcomed to the sharing of the Gullah Geechee culture and take great strides to assure this.

Correspondence Id: 2 **Comment Id:** 152209
Comment Text: I would eliminate Alternative A, the ?No-Action Alternative,? as the continuation of the status quo (required to be considered by federal law) means that the management plan would not be completed. And even though the GGCHCC would still be authorized to operate they would lack any guiding management framework of the management plan and would not be eligible for funding through the National Park Service National Heritage Area program, which to me, seems essential, if it is to succeed/be successful. If the GGCHCC would have to raise all funds required for implementation, I believe that it would hamper its success.

Correspondence Id: AC-1 **Comment Id:** XXXXXX
Comment Text: Alt A: Eliminate the no action approach; Alt B: Blank; Alt C: Blank

Correspondence Id: AC-2 **Comment Id:** XXXXXX
Comment Text: Alt A: wouldn't consider as you want to move forward and this doesn't do that; Alt B: Blank; Alt C: Blank

Correspondence Id: AC-3 **Comment Id:** XXXXXX
Comment Text: All blank

Correspondence Id: AC-4 **Comment Id:** XXXXXX
Comment Text: Alt A: none; Alt B: none; Alt C: none

Correspondence Id: AC-5 **Comment Id:** XXXXXX
Comment Text: Alt A: I would eliminate the entire "no action" alternative as no action would not be productive or constructive; Alt B: I would not focus primarily on the first stage with just North Carolina and Florida – there are at risk site and programs in Georgia and S.C. that may not survive if only included in the second phase and not included in the 1st phase; Alt C: It is important to promote Gullah Geechee Heritage and pride particularly with the youth so they can continue our heritage with pride.

Correspondence Id: AC-6 **Comment Id:** XXXXXX
Comment Text: Alt A: N/A; Alt B: combine some points; Alt C: combine some points.

Correspondence Id: AC-8 **Comment Id:** XXXXXX
Comment Text: We do not feel that Preliminary Alternative A-No Action is an option. We understand that it must be considered, but feel as though it would be an unfortunate step backwards.
Organization: South Carolina Lowcountry & Resort Islands Tourism Commission

Responses to Topic Question 3

List any important strategies, approaches, or elements (including themes) that have been missed or overlooked for the management of the Gullah/Geechee Cultural Heritage Corridor.\

Correspondence Id: 1 **Comment Id:** 152010
Comment Text: Setting up a system to tie all aspects of the bill together.,Web, staff, funding etc.

Correspondence Id: 85 **Comment Id:** 161987
Comment Text: 3.) We would like to respond to questions #3 and #4 by providing the information below. We feel the GGCHC is employing a thorough process and has not overlooked any important aspects given the scope of this significant endeavor. Our community wants the planning team to know of our immerse interest, commitment, support and desire to be intimately involved with the GGCHC. Why? Because the roots of the Gullah/ Geechee history is tied to our community and the Gullah/Geechee culture is still flourishing today. The rich culture remains woven in the fabric of residents in the Sea Islands, Port Royal and Beaufort area. As documented through Gullah/Geechee history and National Park Service data, our area holds significant importance in the past, present and future of the Gullah/ Geechee heritage. Further, we also believe based on research that Beaufort County and its Sea Islands are the heart of the Gullah culture, and the geographic center of the Corridor. The Sea Islands are blessed with a large number of decedents, current residents, historic cultural sites and appropriate facilities to be considered for the development of critical centralized information and document depository, as well as an interpretive center to be an educational tool and enjoyed by the public. Our area exemplifies the GGCHC purpose and description of a Coastal Heritage Center: "a community anchor that focuses on a living group of people that connects the past and the present through interaction and outreach across generations; a physical space that embodies the vision and mission of the GGCHC. The physical space combined with the knowledge and ideas of the community will instill pride, understanding and awareness, sustain and preserve language and cultural assets, and serve as a vehicle to tell the story to the American people and the world." Simply, we are that "community anchor" which also has a strong tourism industry to promote the Gullah/Geechee treasures uniquely located in our area and to market the rest of the Corridor.
Organization: Beaufort Regional Chamber of Commerce Visitor & Convention Bureau

Correspondence Id: 84 **Comment Id:** 161982
Comment Text: 3. Working with the concept of the coastal and island region in the context of the African world not just in terms of the forced migration but the overall culture in related areas (Brazil, Cuba, Caribbean, etc.)

Correspondence Id: 83 **Comment Id:** 161975
Comment Text: 3. Each area of the Cultural Corridor should be specifically identified as to progress.

Correspondence Id: 82 **Comment Id:** 161971
Comment Text: 3. Blank

Correspondence Id: 47 **Comment Id:** 161934
Comment Text: 3. Please keep giving information of future events.

Correspondence Id: 46 **Comment Id:** 161930
Comment Text: 3. Recommend that the International African American Museum serve as the Charter Heritage Center with smaller centers in each state.

Correspondence Id: 45 **Comment Id:** 161926
Comment Text: 3. Create site specific land use maps of both existing and proposed development for each area; with overlays and insets.

Correspondence Id: 44 **Comment Id:** 161922
Comment Text: 3. There is none that I can think of.
Organization: Mayor, Town of Awendaw

Correspondence Id: 43 **Comment Id:** 161918
Comment Text: 3. It's all covered.

Correspondence Id: 40 **Comment Id:** 161914
Comment Text: 3. Blank

Correspondence Id: 39 **Comment Id:** 161910
Comment Text: 3. Blank

Correspondence Id: 38 **Comment Id:** 161906
Comment Text: 3. NA

Correspondence Id: 37 **Comment Id:** 161902
Comment Text: 3. Blank

Correspondence Id: 35 **Comment Id:** 161898
Comment Text: 3. Perhaps consider prioritizing the list to allow the process/plan to build upon itself.

Correspondence Id: 30 **Comment Id:** 161894
Comment Text: 3. Blank

Correspondence Id: 29 **Comment Id:** 161890
Comment Text: 3. Blank

Correspondence Id: 28 **Comment Id:** 161886
Comment Text: 3. Blank

Correspondence Id: 27 **Comment Id:** 161882
Comment Text: One thing that is still of utmost importance to the League is that the Commission and National Park Service consider Angel Oak Park (whether in its current state or

expanded) as a good location for a Coastal Heritage Center. The Angel Oak Park can become a prominent interpretive center, telling the stories it holds about the community whose deep traditions area still entrenched in the lands and people around the tree.
Organization: Coastal Conservation League

Correspondence Id: 26 **Comment Id:** 161879
Comment Text: 3. Blank

Correspondence Id: 25 **Comment Id:** 161875
Comment Text: 3. Saving the land of individual.

Correspondence Id: 24 **Comment Id:** 161871
Comment Text: 3. Blank

Correspondence Id: 23 **Comment Id:** 161867
Comment Text: 3. Blank

Correspondence Id: 22 **Comment Id:** 161863
Comment Text: 3. N/A

Correspondence Id: 21 **Comment Id:** 161859
Comment Text: 3. Most of the partnerships are with government agencies, please try to connect with local chambers of commerce and bank executives, especially for any economic plans.

Correspondence Id: 17 **Comment Id:** 161853
Comment Text: 3. Very comprehensive - good job.

Correspondence Id: 16 **Comment Id:** 161848
Comment Text: 3. Blank

Correspondence Id: 15 **Comment Id:** 161844
Comment Text: 3. There needs to be more awareness of the existence of the corridor, its history and cultural aspects, many U.S. citizens have 0 knowledge about the existence.

Correspondence Id: 13 **Comment Id:** 161840
Comment Text: 3. To inform more black communities about the Gullah/Geechee Cultural Heritage Corridor, like Church Associations.

Correspondence Id: 12 **Comment Id:** 161836
Comment Text: 3. This is extremely thorough.

Correspondence Id: 11 **Comment Id:** 161833
Comment Text: 3. Expand the corridor to St. Augustine's Ft. Mose.

Correspondence Id: 75 **Comment Id:** 161727

Comment Text: I do not know that any of this centers on the famous musicians, authors or artists that this trail or corridor has produced. Zora Neal Hurston comes to mind. All the singers of the rich music heritage need to be cited. The early work done by both white and black in preserving the culture need to highlighted. No one wants to credit Lydia Parrish, who published "slave songs of the coastal sea Islands" in 1942 or Robert Gordon, who recorded in Darien over 500 songs by black singers and then went on to be head of the Library of Congress Folk Lore museum. Likewise, Lorenzo Dow Turner did just as much work in Georgia as he did in South Carolina and built upon the work of the former two people. Is there emphasis on tabby. Would someone consider saving the Adam Strain building in Darien, Georgia, the one building on the waterfront that survived the burning of Darien in 1863. It was built of tabby, made by slaves and then erected. Perfect time to give emphasis to it at the beginning of the commemoration of the war years that rendered our country- the Civil War, 150 years ago. This is a native building material. Likewise are we considering the foods, the herb and plants used for medicinal reasons. So many native plants. Have you looked at athletes. Jim Brown grew up or visited St. Simons Island for many years. His daughter still lives there. Basketball has come out of the area. Magic in North Carolina. Kwame in Georgia. The heritage of the very tall people brought from Africa lives to this day. And the churches and the singing and the music. All so much a part of the corridor.

Correspondence Id: 63 **Comment Id:** 161678
Comment Text: Use and partner with existing organizations and structures as much as possible to achieve your goals.

Correspondence Id: 54 **Comment Id:** 161633
Comment Text: Regarding the point in Alternative B on developing a fellowship/ scholarship program and developing student interns.-I would add that those opportunities are offered first to young people of GG descent.

Correspondence Id: 53 **Comment Id:** 161629
Comment Text: Nothing to suggest.

Correspondence Id: 48 **Comment Id:** 161593
Comment Text: Recognition of St. Simons Island on the map of the southern states, as well as to include Ebo Landing (1802-1803), a heroic event and a moment of great pride for the Igbo people who resisted and rebelled against slavery; a poignant point in sharing information in the broader community.

Correspondence Id: 42 **Comment Id:** 161530
Comment Text: I am concerned that the term "Geechee" is used to refer only to persons of African-American descent. My mother's family from lower South Carolina, of European descent, identify themselves as Geechee, with language and other affinities to Black Geechees. Therefore, "Geechee" represents a shared culture between black and white of the low country and these affinities should be researched and recognized.

Correspondence Id: 36 **Comment Id:** 161411
Comment Text: None

Correspondence Id: 33 **Comment Id:** 161386
Comment Text: Have you considered how to partner with foundations such as Ford; Rockefeller; or SURDNA? Have you considered U.S. EPA's programs that target "environmental justice"; "Community Action for a Renewed Environment (CARE)"; or "Collaborative Problem Solving". Have you considered outreach to the National Endowment of the Arts; the National Endowment of the Humanities; and the U.S. Department of Commerce (DOC). For the later, DOC contributed to a white paper on heritage tourism in 2005. See this link for more details - - http://www.pcah.gov/pdf/05WhitePaperCultHeritTourism.pdf Have you considered strategies for vacant property management along the corridor. This appears to be a problem along the Civil Rights Trail in Alabama. See this article for details - - http://www.slate.com/id/2267743/?from=rss

Correspondence Id: 32 **Comment Id:** 161276
Comment Text: The report is very thorough. I have nothing to add.

Correspondence Id: 20 **Comment Id:** 160818
Comment Text: Although understood that all corridors are under the umbrella 'Gullah Geechee Cultural Heritage Corridor' - each individual corridor could develop and establish (what might be called) a Chapter, This Chapter would have an active Board of Directors. Although we have the expertise of the Executive Committee and Commissioners, even Jesus had help to fulfilled His mission (the 12 Disciples). In so establishing the 'Chapter' of each corridor, the trademark, copyright of each corridors own products (t-shirts, caps, mugs, handkechiefs, pillows, etc.) could be for sale in their designated towns. This will encourage and instill 'pride' to those in that corridor and would be a good way for each corridor to raise revenue. Develop a research team specifically to seek out our Gullah/Geechie elderly. If possible, have them (the elderly) tell their stories and tales of long ago. Compile these stories and create a colorful keepsake book with glossy pages that their families will cherish from generation to generation.

Correspondence Id: 19 **Comment Id:** 160682
Comment Text: The Gullah/Geechee Nation leaders Queen Quet ,Wisdom Circle of Elders and Assembly of Representative should be a part of empowering process since they had already started that process since 2001 when Queen Quet was enstooled as Chieftess of the Gullah/Geechee Nation. They have been working to promote and protect the culture . They have divinley been a conduit for educating everyone about the unique culture we have call Gullah/Geechee. They would be a great asset to this empowering process.

Correspondence Id: 9 **Comment Id:** 154298
Comment Text: The danger is to end up with a "wish list" that will not serve as a realistic guide to the future. Difficult decisions will be needed and priorities set. Not everyone will be happy. But that is not the goal. The goal is to create a long term, sustainable plan that advances the Commisson's misson. All the ideas in B and C are "good" - select only those that are fesible in the short run and those that will provide the foundation for the future. Start with winners - "Nothing suceeds like success." This will require strong and focused leadership.

Correspondence Id: 8 **Comment Id:** 153678
Comment Text: As the preservation of remaining historic sites is likely the most time sensitive issue, we need to work closely with local governments to preserve these sites. As much of the research of these sites as possible should be done by the Commission or their representatives to ease the burden upon local governments and to help streamline the preservation process.

Correspondence Id: 2 **Comment Id:** 152210
Comment Text: Being that I feel strongly about Alternative C ?Empower Gullah/Geechee People and Perpetuate and Sustain the Culture?, I also believe that to properly do this, the GGCHCC MUST partner with the Gullah/Geechee Nation, which was established before the GGCHCC, if Gullah/Geechee people are truly to be empowered, as the establishment of the Gullah/Geechee Nation was the peoples' voices - speaking very loud and clear about their right to self-determination.

Correspondence Id: AC-1 **Comment Id:** XXXXXX
Comment Text: not knowledgeable enough to do so.

Correspondence Id: AC-2 **Comment Id:** XXXXXX
Comment Text: Blank

Correspondence Id: AC-3 **Comment Id:** XXXXXX
Comment Text: Document, document language on tape!

Correspondence Id: AC-4 **Comment Id:** XXXXXX
Comment Text: "missing is advertisement."

Correspondence Id: AC-5 **Comment Id:** XXXXXX
Comment Text: I believe the element of "revitalization" of the Gullah Geechee Heritage has been overlooked and would be crucial to include in <u>any</u> alternative selected.

Correspondence Id: AC-6 **Comment Id:** XXXXXX
Comment Text: I think it is very important to a) preserve the past, b) analyze the present, and c) maximize the future of the Gullah/Geechee people. Therefore, I really think Alternatives B & C should be combined – both are important aspects of the project. Some of the points can be combined and some overlap. Essential to partner to prevent lands from being developed that will take away from the culture - preserve for compatible uses. Important for people to understand that all people in a community may not be able to work in their own community, but to be able to go home to it at the end of the day is, perhaps, the best of both worlds.

Correspondence Id: AC-10 **Comment Id:** XXXXXX
Comment Text: If Preliminary Alternative C is to be successful in its implementation, the Commission should establish a "comprehensive and network-driven collaboration of partners" structured through volunteer advisory boards organized in each state. This is an important strategy that has been overlooked.

Given the size of the Corridor and the magnitude of cultural resources in each state within the Corridor, it would be unrealistic to suggest that a 15-member Commission could effectively implement a management plan without active participation from the local Gullah/Geechee communities within the Corridor. The aforementioned boards represent the type of systematic, "bottom-up" approach, referenced frequently by President Barack Obama, through which the Commission would share ownership of Corridor goals and objectives through a local body that speaks on behalf of Gullah/Geechees as the beneficiaries of Corridor projects. Additionally, corridor community advisory boards would help to build the Corridor's identity and purpose while encouraging collaboration, partnership and the efficient use of intellectual and fiscal resources.

Each board, open to a broad and diverse cross-section of the Gullah/Geechee citizenry, would submit reports and recommendations to the Commission for how best to "empower" Gullah/Geechee communities in their particular regions. This strategy would allow the Commission to demonstrate that it truly works on behalf of the people.

Secondly, the Commission should also include a strategy in the management plan that acknowledges and capitalizes on the work that Gullah/Geechee people have already done to sustain and perpetuate our culture long before doing so was considered novel. Their work has laid the foundation for the Corridor's existence.
Organization: Gullah/Geechee Cultural Heritage Committee of Northeast Florida

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Responses to Topic Question 4
Do you have any other comments or concerns you would like the planning team to take into consideration?

Correspondence Id: 63 **Comment Id:** 161679
Comment Text: The Corridor can provide many opportunities for GG people. However, the Corridor can and must also provide education, knowledge, and interest to non-GG persons, including those who are white. In fact, the Corridor must acknowledge that some whites can be allies. The Corridor must embrace these allies when it can. On SSI, the last African American school house would have been torn down in January if I had not questioned why a large non-profit land trust, a county government, a local historical society, and the African American coalition had voted to take it down. Now we are building an integrated friends group that is working very hard to raise the funds so that the St. Simons African American Coalition can finally have a lease and the school house can be restored as part of a 12 acre county park. Restoring the Harrington School and researching, recording, preserving and sharing the island's African American heritage is critical to telling the whole story (white and black) of St. Simons Island.

Correspondence Id: 12 **Comment Id:** 161837
Comment Text: 4. I really like the idea of providing aid to those who face issues with heirs property. Well done!

Correspondence Id: 13 **Comment Id:** 161841
Comment Text: 4. Need to have more small towns, cities, that are rich in Gullah/Geechee heritage.

Correspondence Id: 15 **Comment Id:** 161845
Comment Text: 4. Perhaps hosting a conference or separate activities for the national media that would generate articles on T.V. programs about the corridor and its history in many different states.

Correspondence Id: 16 **Comment Id:** 161849
Comment Text: 4. The development along the coast is so rapid, I think immediate action as in Plan B is imperative before more is lost.

Correspondence Id: 17 **Comment Id:** 161854
Comment Text: 4. Blank

Correspondence Id: 11 **Comment Id:** 161855
Comment Text: 4. Best wishes for a successful project!

Correspondence Id: 18 **Comment Id:** 161856
Comment Text: I want to add my support to the National Heritage Area Program which will document and archive the Gullah-Geechee Culture's history, customs, and buildings - including developing a list of the most endangered Gullah-Geechee sites. It would also have programs to educate people about the culture, enhance economic opportunities for the people, protect resources and preserve skills, arts, and crafts unique to the culture. I live on Saint Helena Island, SC in Beaufort County. We have the Penn Center where some schooling materials, historic information, and some arts are preserved. We hear Gullah storytellers and watch videos that explain the history. In Frogmore tourists can enjoy a Gullah meal and crafts are sold. Tourists love and seek out history of these islands. It should be preserved. Everyone benefits from historical attractions. The more we learn about our history, the more we can appreciate "we the people" of the United States of America.

Correspondence Id: 21 **Comment Id:** 161860
Comment Text: 4. Please helping funding agencies - future funding requests associated with Gullah/Geechee communities should show endorsement from the GGCHCC.

Correspondence Id: 22 **Comment Id:** 161864
Comment Text: 4. I look forward to learning more!

Correspondence Id: 23 **Comment Id:** 161868
Comment Text: 4. Blank

Correspondence Id: 24 **Comment Id:** 161872
Comment Text: 4. Hold fast to your plan as is.

Correspondence Id: 25 **Comment Id:** 161876
Comment Text: 4. Develop parks and improve waterways.

Correspondence Id: 26 **Comment Id:** 161880
Comment Text: 4. SIMPLIFY the website! Way too difficult to manuver. Less words. I am on Edisto Island and attempting to collect support from my Gullah neighbors who can't understand this at all.

Correspondence Id: 27 **Comment Id:** 161883
Comment Text: The Coastal Conservation League appreciates the opportunity to comment on the Cultural Heritage Corridor's recent mailing, delineating the three preliminary alternatives for future management. As you are aware, we have had the opportunity to work with communities from Beaufort and Jasper Counties to the North Carolina line. We have been involved with wonderful projects and issues, including the Penn Center, Johns Island Progressive Club, and Sandy Island, and have had the privilege to collaborate with the Gullah/Geechee Sea Island Coalition for nearly a decade. We are excited about the prospect to support the people and places pivotal to Gullah/Geechee history and culture, and to tell their stories to the world. We commented at public meetings last year on what we believe is a wonderful opportunity to express those stories at the current Angel Oak Park. This location has natural and cultural beauty, in a setting near communities of Gullah/Geechee heritage and adjacent to meeting places during the Civil Rights movement. The League is very interested in the possibility of turning the Angel Oak Park into an area that tells this rich history, possibly expanding the Park to better achieve this goal. Regardless of whether we are able to expand the area, this Park is visited by many tourists from all over the world, as well as residents every day. It is the perfect location to tell the stories of the Civil Rights movement and the Gullah/Geechee culture and history on Johns and Wadmalaw Islands. [Mid section pulled out for Topic Questions 1 and 3] Thank you again for allowing the League to offer input. We are excited about the Commission's work and the opportunity to be involved. We appreciate the hard work of Queen Quet, William Saunders, the Gullah/Geechee Sea Island Coalition, and Senator Clyburn to form this Commission, and thank Chairman Campbell and Michael Allen for being strong and compelling advocates for the Gullah/Geechee history and community.
Organization: Coastal Conservation League

Correspondence Id: 28 **Comment Id:** 161887
Comment Text: 4. Partner with state tourism agencies to promote cultural/heritage tourism.

Correspondence Id: 29 **Comment Id:** 161891
Comment Text: 4. I prefer a blend of B and C. In N.C. we need to inventory resources before we can mount a major educational initiative or promote heritage tourism.

Correspondence Id: 30 **Comment Id:** 161895
Comment Text: 4. I would like to see educaiton offered K-12 and higher ed. in the cultural corridor, for African herbal medicines and cures. With the U.S. Dept. of the Interior-NPS on board with the Gullah/Geechee Cultural Heritage Corridor, we as a nation and the world can look far into future generations of learning of this culture. It would be beneficial to the heritage

corridor, for its citizens K-12 and higher education. To be educated in archeology and anthropology, I do understand it would take years of study and apprenticeship in this field. The Gullah/Geechee citizen studying their ancestors would promote a greater interest and long term learning for future generations.

Correspondence Id: 35 **Comment Id:** 161899
Comment Text: 4. Include representatives from the City of Conway in the plan development process.

Correspondence Id: 37 **Comment Id:** 161903
Comment Text: 4. Blank

Correspondence Id: 38 **Comment Id:** 161907
Comment Text: 4. NA

Correspondence Id: 39 **Comment Id:** 161911
Comment Text: 4. I prefer Alternative B. Very strongly.

Correspondence Id: 40 **Comment Id:** 161915
Comment Text: 4. Please address tracing geneology more.

Correspondence Id: 43 **Comment Id:** 161919
Comment Text: 4. N/A

Correspondence Id: 44 **Comment Id:** 161923
Comment Text: 4. Yes, Awendaw, SC is at the midway point of the Cultural Heritage Corridor, and should be strongly considered as a major tourist/information center.
Organization: Mayor, Town of Awendaw

Correspondence Id: 45 **Comment Id:** 161927
Comment Text: 4. Specific fund development committees should address costs of committee participation and needs.

Correspondence Id: 46 **Comment Id:** 161931
Comment Text: 4. I am concerned about the so-called certification person, who's going to be the gate keeper. Could be a real problem.

Correspondence Id: 47 **Comment Id:** 161935
Comment Text: 4. At this point, things seem quite sufficient to my knowledge.

Correspondence Id: 80 **Comment Id:** 161936
Comment Text: The Center for Gullah Studies is envisioned as a setting of national repute for quality and in depth scholarship on Gullah history, language, art, and folklore, and to celebrate Gullah's salient contributions to today's world. The Center will be developed in conjunction with the Museum at Honey Horn Plantation and will be an enhancement to historic Honey Horn

Plantation and Hilton Head Island. The Center will embody the following characteristics, among others: 1. Through the efforts of renowned scholars and motivated graduate level students, it will raise the bar of scholarship and research in the field of Gullah culture, and explore Gullah as a living, dynamic history. 2. In partnership with Penn Center and ethnic and minority studies programs at state colleges and universities, it will be a gathering place, retreat center, executive conference and seminar setting for those interested in Gullah culture and the lessons that emanate from its history. 3. It will offer continuing educational and undergraduate credits and post-graduate degrees from state universities. 4. Noted scholars will be invited to the Center to advance their studies and to lecture to students, museum patrons and guests. 5. In conjunction with the Museum, the Center will sponsor hands-on seminars to immerse participants in living Gullah. 6. Students will be scholars, interpreters, and authors for the Museum. 7. It will be a repository of research data and an archive for Gullah literature, language, songs, and art. 8. It will emphasize genealogical research, analysis and documentation. 9. It will relate the Gullah experience to similar experiences throughout the world. In summary, the Center for Gullah Studies would give Hilton Head Island prominence beyond the commonly perceived reputation of recreation and retirement and would provide a robust collaboration between the Museum and state colleges and universities.

Correspondence Id: 81 **Comment Id:** 161966
Comment Text: The university has long been a supporter of the NPS designation and the study of Gullah/Geechee history, language and art. Members of our faculty were instrumental in the NPS designation process. We are hopeful for the future of the heritage corridor. We also recognize that the opposition of vocal interest groups and the general economic climate will mitigate for option A. As a university in the heart of the Gullah/Geechee corridor, USCB naturally favors much of the action identified in Option B. The "Documentation alternative" is consistent with our academic method. Option C, the "empowerment option", while commendable in its educational goals, seeks to protect Gullah/Geechee heritage through the "economic empowerment" of the Gullah/Geechee people themselves. In an age of limited resources and unlimited needs, it appears unlikely that option C will be fully funded.
Organization: University of South Carolina Beaufort

Correspondence Id: 82 **Comment Id:** 161972
Comment Text: 4. There will need to be much more recognition, understanding, and acceptance of the significance of Gullah-Geechee culture and resources before that is any chance for changing the patterns of land and economic develop along the coast. Money speaks way more than culture, history, and the environment.

Correspondence Id: 83 **Comment Id:** 161976
Comment Text: 4. Form definite committees under commissioners to help exact types of progress; or lack thereof.

Correspondence Id: 84 **Comment Id:** 161983
Comment Text: 4. (Continued) Research Suggestions: Ecology and economic opportunities may need to head the list since without a place to live and a way to gain the wherewithal to live, much of the cultural research does not signify. That said-- -Traditional folk drama in West Africa

and the Sea Islands -Connections between herbs, healing plants and edible greens between West Africa and Sea Islands. -Foodways in West Africa and Sea Islands -Residential concepts in both West Africa and Sea Islands -Body adornment and/or clothing -Preservation through documentation of life histories, narratives and instruction of how to cast net, dance, make chimneys, etc. Some of the categories could be conflated to make the process more efficient. Possible expansion of Gullah Studies Institute and Penn Center to implement and house some research studies. All of this should be under the rubric of Sea Islands in the context of the African World. (For instance, Joe Opala's work linking Bunce Island, Sierra Leone and Sea Islands). Establish connections beyond the Islands, such as to the Caribbean and Africa, a rich area for significant research. African American folk drama is a largely neglected field. Provide opportunities to showcase folk drama, at festival performances-another research initiative possibility. (Examples from Johns Island, S.C. The Devil's Funeral, The Devil Play, and The Indian Wedding) A number of the Implementation Ideas could be brought together in groups for easier administration. Some of the institutional items such as establishing archives or repositories, training of personnel, educational programs could be in place so there would be a direct correlation between field and archive. All of such research from Option B will serve as a valuable source of information for the realizing the aims and goal of Option C. The amassing of cultural information as in B will be crucial to inform initiatives to provide education, economic opportunities, ecological investigations, protections and continuations of traditional skills and artistic crafts.

Correspondence Id: 84 **Comment Id:** 161984
Comment Text: 4. Option A is a nonstarter. Partnerships: In addition to the sites named you might consider the Anacostia Museum of the Smithsonian Institution. They have recently put on an excellent show on Lorenzo Dow Turner, whose foundational work in Sea Island linguistics is still in use today. The show, cultural activities and informational occasions surrounding the show could be a model for future expositions of Lowcountry culture. Has contact been made with Ms. Rhoda Green, Honorary Consul from Barbados in Charleston, S.C. Her work in establishing the Barbados-Charleston, South Carolina Heritage Corridor is significant in showcasing the relationship between the two areas which is evident in the people's names in both places. She has been awarded by the Barbados government for her activities in the twinning of cities in South Carolina and Barbados- namely Charleston and Speighstown respectively.

Correspondence Id: 85 **Comment Id:** 161988
Comment Text: Our hope is to have the very first Coastal Heritage Center at Penn Center located on St. Helena Island. Penn Center is an important resource for African-American history that could continue to enhance its preservation and presentation efforts, as well as improve its ability to sustain and maintain its collection of important historical buildings involved in the Penn Center complex. As we are sure the commission is aware, Penn Center has readily available facilities to develop the housing of personnel and artifacts necessary for historical verification of sites and documents, as well as, documentation of oral histories and traditions. This depository for Gullah/Geechee history and traditions would become a worldwide source for historical research in a centralized location and will dovetail with the Gullah period beginning with the Port Royal Experiment as is expressed by the Penn Center museum. We are well positioned for the inaugural Coastal Heritage Center. In addition, Beaufort is host to the oldest and largest celebration of Gullah culture "The Gullah Festival" which takes place on Memorial

Day weekend each year and Penn Center hosts "Heritage Days" the second weekend of November each year, a 4-day celebration which showcases the rich cultural legacy of the Gullah people of the Sea Islands including musical and dramatic performances, storytelling, basketry, net making, hair braiding and bateau making that are part of a cultural legacy connected to West Africa. These events would serve as an extension to complement the Coastal Heritage Center at Penn Center. One of our goals is to continue to be an integral part of preserving and building on the heritage of the Gullah/Geechee culture, which is still alive and flourishing on St. Helena Island. Gullah/Geechee heritage is considered a very important part of our local history that requires preservation and additional public access, as well as a more universal understanding, which was confirmed and supported by a recent study completed by the South Carolina Department of Parks, Recreation & Tourism. Additional information will be provided to demonstrate that Penn Center and our community make it the ideal location to host a Coastal Heritage Center. We applaud the efforts of the Gullah/Geechee Heritage Corridor Commission and look forward to working with you.
Organization: Beaufort Regional Chamber of Commerce Visitor & Convention Bureau

Correspondence Id: 1 **Comment Id:** 152011
Comment Text: What means would be available for the private sector to obtain grants to proform the tasks in this project?

Correspondence Id: 2 **Comment Id:** 152211
Comment Text: As stated in my answer to Qestion 4, I maintain that a partnership MUST be established between the GGCHCC and the Gullah/Geechee Nation. Therefore, my concern would be that the GGCHCC respects the Gullah/Geechee peoples' right to self-determination as the right of self-determination of peoples is a fundamental principle in international law. It is embodied in the Charter of the United Nations and the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights. Common Article 1, paragraph 1 of these Covenants provides that: "All peoples have the rights of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development." ....this clearly was exhibited by the Gullah/Geechee people with the establishment of the Gullah/Geechee Nation, electing and selecting, Marquetta L. Goodwine, officially "Queen Quet", Chieftess and official spokesperson for Gullah/Geechee People and the Gullah/Geechee Nation.

Correspondence Id: 9 **Comment Id:** 154299
Comment Text: I commend the Commission for its work. Now the for the tough part - deciding how to proceed. Remember it is a marathon not a sprint.

Correspondence Id: 10 **Comment Id:** 154601
Comment Text: 1) Continuing funding and resources to facilitate the selected alternative. 2) Making sure residents and future residents are aware of their responsibilities and need to be fully informed and committed to the mission.

Correspondence Id: 19 **Comment Id:** 160683
Comment Text: Please take in consideration the Gullah/Geechee Coalition and Gullah/Geechee Angel network as stakeholder in working with the Gullah/Geechee People. I do this work

because I love humanity.I will continue to work for the people. Gullah/Geechee Angelnetwork would love to be partners in this process in empowering the Gullah/Geechee people for truly we are Gullah/Geechee Anointed people. Thank you so much for the opportunity to partake in this survey.

Correspondence Id: 20 **Comment Id:** 160819
Comment Text: Never forget the people who attended the 21 public meetings conducted. There has to be an honorary sector in the future to be recognized. With this being a 10 year Start-Up project, there will be many more meetings to come and these names along with the people completing the comment cards should know that what they contributed made the difference.

Correspondence Id: 31 **Comment Id:** 160996
Comment Text: The "ACTIONS COMMON TO PRELIMINARY ALTERNATIVES B AND C" as listed on page 5 of Newsletter 2 are all excellent actions and are necessary but not sufficient to maintain of the Gullah/Geechee culture. Documentation and preservation of the history of a culture is important, but in order for the culture to have a future is must be assisted in its efforts to remain a viable entity. There must be governmental recognition, from the federal level down to the local level, of the uniqueness of the culture. As part of this recognition some sort of protection(s) MUST be provided for the members of the Gullah/Geechee community so they are not run off their land by developers.

Correspondence Id: 32 **Comment Id:** 161277
Comment Text: The Corridor Management Plan is an outstanding document, and I congratulate all involved in the thoroughness of the options and strategies laid out.

Correspondence Id: 33 **Comment Id:** 161387
Comment Text: I advise conferring with representatives from New Zealand and Brazil. The New Zealand government and Iwi authorities (tribal authorities) have had ongoing discussions about heritage preservation as well as heritage landscapes. Initiating discussions with representatives from Waiwhetu Marae or the Ngai Tahu tribal authority may yield some transferable best practices. Alternatively, the Gullah/Geechee Cultural Heritage Corridor Commission may have best practices that would interest authorities in Brazil, particularly the country's Afro-Brazilian population. In 2010, the State Secretariat of Tourism of the State of Bahia and Bahiatursa convened the first National African Heritage Seminar and its first International African Heritage Forum. Further, please share the lessons from your unique experience with the World Heritage Centre of the United Nations Educational, Scientific and Cultural Organization (UNESCO).

Correspondence Id: 36 **Comment Id:** 161412
Comment Text: None

Correspondence Id: 48 **Comment Id:** 161594
Comment Text: It is important that the Gullah/Geechee people enhance their knowledge and appreciation of the culture, achievement and history of African American societies. For example, the heroic Ebo Landing is a part of African American history that should be shared by the Gullah/Geechee people with those who are connected with the African Diaspora. a) A textbook

with a historical account of people, art and artifacts, struggles, and survival. b) Perhaps a designated color(s) for the Gullah/Geechee Cultural Heritage Corridor. c) Development of a society of the Gullah/Geechee people on the east coast as reflected in the Corridor map. The society will involve the concept and practice of self-determination where the Gullah/Geechee people will determine the basic aspects of democracy and security that would be most effective for the Gullah/Geechee Cultural Heritage Corridor. d) Gullah/Geechee Cultural Heritage Conference or Summit where people assemble to learn about, teach and understand the plight of a beautiful people, as well as how the Gullah/Geechee people evolve. e) Gullah/Geechee community center or satellite location where Gullah/Geechee seniors/elders will be apprised of future planning re the culture; encourage seniors/elders and teens to work on projects together, a project which closes the gap among the groups, as well as develop of wholesome community.

Correspondence Id: 50 **Comment Id:** 161618
Comment Text: Most all of the recommendations would be great in a perfect world, so I tried to prioritize to have a blend of B and C. There are elements of B and C that could be left to "the market" such as funding where research is needed: maybe a university or college or grad student should be doing that. Heritage tourism could be launched by states or entrepreneurs.

Correspondence Id: 53 **Comment Id:** 161630
Comment Text: Alternative seems best option because it builds on what exists. In comparison only seems to create a historical documentation of what was, and Alternative A would lead to continued loss of this important culture.

Correspondence Id: 57 **Comment Id:** 161652
Comment Text: A combination of Alternatives B and C is necessary to preserve the Gullah/Geechee culture. As written, Alternative C will be more effective, in my opinion, in preserving and enhancing the culture as it focuses on educating youth, working with partners to remove barriers to maintaining Gullah communities (e.g., addressing zoning issues, resolving heirs property issues), and promoting sustainable development. The single most important element listed in Alternative C is "Expand appropriate economic opportunities within the corridor to assist in empowering people and perpetuating and sustaining the culture."

Correspondence Id: AC-1 **Comment Id:** XXXXXX
Comment Text: My esp. concern is Daufuskie Island. There are only approx. a dozen true natives who reside full-time and time is of the essence to protect and restore before it (Gullah/Geechee community) slips away to the dusty pages in a history book.

Correspondence Id: AC-2 **Comment Id:** XXXXXX
Comment Text: I like ‘C’ more than ‘B’, but feel can’t have ‘C’ without ‘B’!

Correspondence Id: AC-3 **Comment Id:** XXXXXX
Comment Text: I still have friends that are in denial of their own Gullah/Geechee culture, how do we reach them?

Correspondence Id: AC-4 **Comment Id:** XXXXXX
Comment Text: Blank

Correspondence Id: AC-5 **Comment Id:** XXXXXX
Comment Text: I would promote combining Alternatives B and C in some way – to do them separately would be too late for some sites, resources and heritage concerns that are at risk today.

Correspondence Id: AC-6 **Comment Id:** XXXXXX
Comment Text: Blank

Correspondence Id: AC-7 **Comment Id:** XXXXXX
Comment Text: Given the legislation that initiated the Gullah/Geechee Cultural Heritage Corridor Commission's existence, we are aware that the commission is to protect the lands and waterways in the Gullah/Geechee Nation. We want to insure that the Gullah/Geechee Fishing Association is listed as a partner in doing that work given that **"The Gullah/Geechee Fishing Association is open to traditional and commercial fishermen and women and seafood industry workers of African descent in the United States southeast and the Gullah/Geechee Nation. It is the official fishing association of the Gullah/Geechee Nation.** We look forward to being an active part of the process of partnership to insure that the Gullah/Geechee culture and traditions continue.
Organization: Gullah/Geechee Fishing Association

Correspondence Id: AC-8 **Comment Id:** XXXXXX
Comment Text: We at the South Carolina Lowcountry & Resort Islands Tourism Commission would like to express our full support of the Gullah/Geechee Cultural Heritage Corridor Commission. We believe that the rich history of the Gullah/Geechee people is a Southern treasure that must be nurtured, protected and celebrated by all Americans.

We have read your vision, mission and purpose statements and applaud the tremendous effort and achievements that have been made towards your goals thus far. We understand the difficulties that such an endeavor presents and wish to assist in seeing the goals you have set forth come to fruition.

The Lowcountry & Resort Islands Tourism Commission is a major resource for tourism promotion in the counties of Beaufort, Colleton, Hampton and Jasper. We assist travelers with information on points of interest and serve as a distribution point for a variety of publications including maps, guidebooks and leaflets advertising various attractions.

We feel the Gullah/Geechee presence in the South Carolina Lowcountry is a strong draw for both American and international tourists. The wonderful foods, the lilting language, the incorporation of faith, the compelling stories and allegories and the traditions in every day life paint the picture of a culture that lives harmoniously with nature and finds a way to explain the mysteries of the human character. This culture is a fascinating concept to this century's visitors who want to learn more.

This past April, in conjunction with South Carolina Parks, Recreation and Tourism, we hosted three consultants from Tourism Development International, based in Ireland, who were conducting a Tourism Product Development Assessment. Thank you again, Dr. Campbell for

giving us a personal tour of Hilton Head Island and pointing out the landmarks that used to be there. You told us of pockets of communities, of Gullah/Geechee arts and skills, of the history of Mitchellville, of pecan trees, of Marsh Tackies and of so many other pertinent traditions. After we left you, the gentlemen turned to me and asked "where are they now?" The same was evident as we toured Daufuskie Island. The tangible Gullah/Geechee community is shrinking almost past the vanishing point. We also were able to share some time with Rosalyn Browne at The Penn Center on St. Helena Island. The consultants and we agree that structurally, The Penn Center Historic District is the Crown Jewel of the Gullah/Geechee legacy in our region. The consultants left our area impressed with the tourism potential and with just enough knowledge of the culture that it created a desire for more of the experience.

Though the Lowcountry & Resort Islands Tourism Commission is not in a position to provide financial support, we most definitely are in the position to help the Gullah/Geechee Heritage Corridor Commission in promotion of economic development through tourism promotion. The Frampton Plantation House, our Lowcountry Visitors' Center and Museum, is located at Exit 33 on I-95 and US Highway 17 (a critical gateway to the Trail). We guide travelers seven days a week at the Center and 24 hours a day on our website. We advertise in national magazines and partner with SC Parks, Recreation and Tourism and area chambers of commerce to tell the Lowcountry's many stories. We already provide our guests with information, art and books on the Gullah/Geechee Culture and we would like to partner closely with the GGHCC.

We congratulate you on your work thus far and know that there is so much more yet to accomplish. Our Commission pledges our full support to your mission and look forward to working with you now and in the future.
Organization: South Carolina Lowcountry & Resort Islands Tourism Commission

Correspondence Id: AC-9 **Comment Id:** XXXXXX
Comment Text: We want to insure that your partnership list for the GGCHC General Management Plan includes the organizations and individuals that we have documented actually carrying out what this alternative has outlined. These people have done this work prior to the existence of the GGCHC and have evidenced that they will continue to do so and thereby will be critical partners in the success of the corridor.

- **Gullah/Geechee Sea Island Coalition**
- **Gullah/Geechee Angel Network**
- **Gullah/Geechee Cultural Heritage Committee of Northeast Florida**
- **Heirs Property Preservation Organization**
- **Heirs Property Law Center**
- **Gullah/Geechee Fishing Association** (formed to protect the sea work traditions)
- the Wisdom Circle Council of Elders and the Assembly of Representatives for the Gullah/Geechee Nation who focus on international and human rights issues

The number of educational and festival groups or entities that we partner with in regard to all of this are too numerous to list. However, the above groups are advocates that consistently focus on empowerment of the Gullah/Geechees themselves and are not tourist entities or simply research institutions. They are the people with the expertise needed for this alternative to embody its title.

The **Gullah/Geechee Sea Island Coalition** has been a part of this process prior to a study on our culture beginning and we have been willing to work on this throughout as evidenced by hosting meetings for the public in the past. So, we look forward to receiving information on how to truly further a true partnership with this new entity that is the Gullah/Geechee Cultural Heritage Corridor. Please add us as partners and enter our letter into the official record of responses for the preliminary alternatives for the GGCHC General Management Plan. Thank you for your work and consideration.
Organization: Gullah/Geechee Sea Island Coalition

Correspondence Id: AC-10 **Comment Id:** XXXXXX
Comment Text: And finally, the management plan should acknowledge and recognize, as the U.S. government has done, the tribal laws, leadership, embodied by our Chieftess, and self-governance of Gullah/Geechees as a Nation of people, upholding our international human right to self-determination.
Organization: Gullah/Geechee Cultural Heritage Committee of Northeast Florida

Correspondence Id: AC-11 **Comment Id:** XXXXXX
Comment Text: We appreciate the opportunity to provide commentary in support of Preliminary Alternative C, because of its focus on empowering the Gullah Geechee people to perpetuate and sustain their culture. Having worked with members of this community, and specifically Queen Quet since the mid-1990s, we are poignantly aware of the unique and priceless jewel that this living culture represents, and of their ability to inspire the nation and the world.

Our work nationwide focuses heavily on reconnecting African Americans and other people of color with the land. In many cases, this requires us to root out and bring to the surface prevailing attitudes of antipathy that may be the result of the legacy of enslavement and a brutal relationship with the land. We have found the Gullah Geechee Sea Island Coalition and the Gullah Geechee Angel Network to be our primary assets in this work, as they show what it means to have a centuries-old, unbroken connection with the land.

Recently, for example, we were able to share with our entire network of several hundred thousand people, the ethic of sustainability that the Gullah Geechee people still manifest. At a "fishermen's exchange" organized by a prominent environmental organization, members of the newly formed (2010) Gullah Geechee Fishing Association stunned participants and organizers with their cultural practice of frugality and respect for the natural processes of life.

Playing a fishing game that illustrates how various practices of harvesting marine life can either serve to propagate species or decimate them, the Gullah Geechee people were the only participants who took only what they needed from the sea. Other players used tools that effectively trapped all the available sea life, without regard for the future. The message that came through loud and clear from this exercise was this: The Gullah Geechee people never speak about "sustainability," yet they practice it as a way of life. Many in the majority community trumpet the word "sustainability," but do not practice it.

While this is only one small aspect of many ways in which we have found that the Gullah Geechee live their culture and are continually, resolutely trying to preserve their history and their way of life, it emphasizes the amazing gift that they represent to our nation and to the world. Last Summer, Queen Quet and the Gullah Geechee people organized the Gullah Geechee Seminole Maroon Reunion that traveled down the East Coast to Florida and the Bahamas, and we witnessed the outpouring of love and support that they engendered. Recently, the First Annual Gullah Geechee Fishing Association Seafood Festival brought hundreds of people to St. Helena Island to celebrate long standing traditions, and people came from as far away as Washington State and California.

It is our hope that these examples will help illustrate that the optimum value of the Gullah Geechee people lies in their living culture, the valuable lessons that they are able to teach us and the sheer inspiration of their presence on these shores. Consequently, Alternative C which promotes these aspects will be the preferred action for anyone who has had the privilege of experiencing the Gullah Geechee Nation and culture.
Organization: Earthwise Productions, Inc.

Correspondence Id: AC-12 **Comment Id:** XXXXXX
Comment Text: I am writing this letter as the Director of the Coastal Georgia Historical Society to relay our support and appreciation for further development of the Gullah/Geechee Cultural Heritage Corridor and the vision, mission and purpose as stated in your management plan, Newsletter #2. We are very interested in your efforts to put together a regional approach to the collection of the Gullah/Geechee resources of the corridor and making these resources available to the communities as well as visitors. We agree that the raised profile that you are advocating will encourage organizations within the corridor to cooperate, collaborate and partner to preserve and share this unique history.

Locally, we have witnessed a growing interest in Gullah/Geechee culture. Recently, Harrington Grade School on St. Simons Island was listed as a 2011 Places in Peril by the Georgia Trust for Historical Preservation. Since January a new Friends group has been working with the St. Simons African American Heritage Coalition to raise awareness and funds to restore this historic structure which was donated to the County and the St. Simons Land Trust in 2005 by descendants of the persons interviewed by Lorenzo Dow Turner for his historic Gullah studies. Also, last week's fall meeting of the Georgia Society of Archaeologists brought over eighty professionals, amateurs and students to the Island to study the preservation of plantation artifacts and structures.

We believe that Glynn County has the historical resources to provide an overview of the Gullah/Geechee heritage from colonial times to the present and that its tourism infrastructure also provides a good place to connect with other tours to Gullah/Geechee communities on the Georgia and Florida coast. It is our view that the Corridor Management Plan will provide the leadership necessary to collect, preserve and interpret Gullah/Geechee history over the next ten years.
Organization: Coastal Georgia Historical Society

APPENDIX N: LETTERS RECEIVED IN RESPONSE TO NEWSLETTER 2

NCDENR

North Carolina Department of Environment and Natural Resources

Beverly Eaves Perdue
Governor

October 5, 2010

Dee Freeman
Secretary

Chairman Emory S. Campbell
Gullah/Geechee Cultural Heritage Corridor Commission
1214 Middle Street
Sullivan's Island, SC 29482

Dear Chairman Campbell,

On behalf of the NC Department of Environment & Natural Resources, we are pleased to offer this letter of support to the Commission's "*Gullah/Geechee Cultural Heritage Corridor*." Specifically, Option B, in our opinion, would be the most practical method to advance the development of the corridor as the elements of that initiative our congruent with ongoing initiatives in North Carolina and the Southeast Region.

Documenting the cultural and natural resources will go far in identifying where common existing programs can support your outcomes. For, instance the South Atlantic Alliance has a mission to sustain cultural and economic resources in the coastal zone. Further, the Alliance has responsibility for educating the public in such areas as the cultural and economic significance of working water fronts. Within North Carolina the objectives of the Gullah/Geechee Cultural Heritage Corridor are consistent with the strategic direction of the Department's strategic plan as well as the state's Sustainable Communities program. Further, our parks and natural history museum programs also focus on sustaining cultural resources.

The Department of Environment and Natural Resources has a strong partnering relationship with the U.S. Park Service as well as our sister states of South Carolina, Georgia, and Florida. As such, we offer support for the Gullah/Geechee Cultural Heritage Corridor. We look forward to assisting you in your endeavor.

Sincerely,

Dee Freeman

Dee Freeman

1601 Mail Service Center, Raleigh, North Carolina 27699-1601
Phone: 919-733-4984 \ FAX: 919-715-3060 Internet: www.enr.state.nc.us

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Beaufort Regional Chamber of Commerce Visitor & Convention Bureau

Dear Mr. Allen,

On behalf of the Beaufort Regional Chamber of Commerce Visitor & Convention Bureau Board of Directors, thank you for the opportunity to share our thoughts and respond to the questions on the public comment card.

1.) Which parts of any of the preliminary alternatives do you feel strongly should be included in the Gullah/Geechee Cultural Heritage Corridor (GGCHC)?

For the long-term viability of the GGCHC, we believe it is necessary to develop a governing body to carry out the established vision, mission and purpose of the organization.

Through the creation of a 501-C (3) non-profit organization the GGCHC could continue to leverage funding through the National Park Service / National Heritage Area program and pursue additional public and private sources to address Alternative A. The 501-C (3) organizational structure would provide the staff infrastructure, including various departments, with varied expertise necessary to form a sound management team in the areas of research, education, preservation, membership, business development, and communications/marketing, etc. Staff members would have responsibilities to work with representatives from a number of geographically homogeneous areas throughout the four states in light of the vast area encompassed in the designated corridor.

This coordinated, yet local approach would provide access to local and state governments, corporate partners and other related stakeholders. Working with communities and building a tourism base will be vital to financially sustain an organization so it may identify, educate and preserve the Gullah/Geechee culture. We recommend a board of directors with representation, including at least two representatives, from each of the districts within the Corridor. In addition, each district could funnel income, grant funding and corporate sponsorships back to the central organization for disbursement back to the districts for budgeted operating expenses or for specific projects determined by budget and the Board of Directors. The Board of Directors would meet on a regular basis to develop the overall strategies and oversee the implementation of Alternatives Band C.

2.) Which parts of the preliminary alternatives would you eliminate in the future management of the GGCHC?

The GGCHC commission has done an outstanding job in developing the implementation ideas in Alternative Band C. While priorities and specific projects need to be based on importance and available resources, we believe there are implementation initiatives from Alternative Band C that could be incorporated with each other and not limited to certain areas in the four states. In other words, implementation ideas from Alternative Band C should be cross-pollinated depending on the opportunities and challenges of each state and areas along the Corridor.

By creating a 501-C (3) organization with a board of directors and staff, the GGCHC would be best served to allow this collective group to set priorities, evaluate which projects are feasible and determine short-term and long-term plans with realistic timelines.

3.) *We would like* to *respond* to *questions* #3 *and* #4 *by providing the information below.*

We feel the GGCHC is employing a thorough process and has not overlooked any important aspects given the scope of this significant endeavor. Our community wants the planning team to know of our immerse interest, commitment, support and desire to be intimately involved with the GGCHC. Why? Because the roots of the Gullah/ Geechee history is tied to our community and the Gullah/Geechee culture is still flourishing today. The rich culture remains woven in the fabric of residents in the Sea Islands, Port Royal and Beaufort area.

As documented through Gullah/Geechee history and National Park Service data, our area holds significant importance in the past, present and future of the Gullah/ Geechee heritage. Further, we also believe based on research that Beaufort County and its Sea Islands are the heart of the Gullah culture, and the geographic center of the Corridor. The Sea Islands are blessed with a large number of decedents, current residents, historic cultural sites and appropriate facilities to be considered for the development of critical centralized information and document depository, as well as an interpretive center to be an educational tool and enjoyed by the public.

Our area exemplifies the GGCHC purpose and description of a Coastal Heritage Center: *"a community anchor that focuses on a living group of people that connects the past and the present through interaction and outreach across generations; a physical space that embodies the vision and mission of the GGCHC. The physical space combined with the knowledge and ideas of the community will instill pride, understanding and awareness, sustain and preserve language and cultural assets, and serve as a vehicle* to *tell the story* to *the American people and the world."*

Simply, we are that ”community anchor" which also has a strong tourism industry to promote the Gullah/Geechee treasures uniquely located in our area and to market the rest of the Corridor.

Our hope is to have the very first Coastal Heritage Center at Penn Center located on St. Helena Island. Penn Center is an important resource for African-American history that could continue to enhance its preservation and presentation efforts, as well as improve its ability to sustain and maintain its collection of important historical buildings involved in the Penn Center complex.

As we are sure the commission is aware, Penn Center has readily available facilities to develop the housing of personnel and artifacts necessary for historical verification of sites and documents, as well as, documentation of oral histories and traditions. This depository for Gullah/Geechee history and traditions would become a worldwide source for historical research in a centralized location and will dovetail with the Gullah period beginning with the Port Royal Experiment as is expressed by the Penn Center museum.

We are well positioned for the inaugural Coastal Heritage Center. In addition, Beaufort is host to the oldest and largest celebration of Gullah culture “The Gullah Festival" which takes place on Memorial Day weekend each year and Penn Center hosts “Heritage Days" the second weekend of November each year, a 4-day celebration which showcases the rich cultural legacy of the Gullah people of the Sea Islands including musical and dramatic performances, storytelling, basketry, net making, hair braiding and bateau making that are part of a cultural legacy connected to West Africa. These events would serve as an extension to complement the Coastal Heritage Center at Penn Center.

One of our goals is to continue to be an integral part of preserving and building on the heritage of the Gullah/Geechee culture, which is still alive and flourishing on St. Helena Island. Gullah/Geechee heritage is considered a very important part of our local history that requires preservation and additional public access, as well as a more universal understanding, which was confirmed and supported by a recent study completed by the South Carolina Department of Parks, Recreation & Tourism.

Additional information will be provided to demonstrate that Penn Center and our community make it the ideal location to host a Coastal Heritage Center.

We applaud the efforts of the Gullah/Geechee Heritage Corridor Commission and look forward to working with you.

Best regards,
Bob Moquin
Executive Director
Beaufort Chamber Visitor & Convention Bureau
(843)525-8523
bob@beaufortsc.org

Post Office Box 821 St. Helena Island SC 29920
www.gullahgeecheefishingassociation.com

Date 10/30/2010

Memo

Officers

President
Mark Smith

Vice President
Ricky Wright

Secretary
Queen Quet

Treasurer
Keith Ellis

Sergeant-at-Arms
Joseph Holmes

TO: Denver Service Center

We are sending this letter as a part of the official federal record for input concerning the Gullah/Geechee Cultural Heritage Corridor's Preliminary Alternatives. The **Gullah/Geechee Fishing Association** enters our support for the alternative that "Empowers the Gullah/Geechee People to Sustain the Culture."

Given the legislation that initiated the Gullah/Geechee Cultural Heritage Corridor Commission's existence, we are aware that the commission is to protect the lands and waterways in the Gullah/Geechee Nation. We want to insure that the Gullah/Geechee Fishing Association is listed as a partner in doing that work given that "**The Gullah/Geechee Fishing Association is open to traditional and commercial fishermen and women and seafood industry workers of African descent in the United States southeast and the Gullah/Geechee Nation. It is the official fishing association of the Gullah/Geechee Nation.**

Mission

1) To advocate for the rights of Gullah/Geechee and African American fishermen and fishery workers of the southeast

2) To share traditional fishing methods with the next generation

3) To restore access to the areas and factories needed to sustain the seafood industry in the Gullah/Geechee Nation and southeastern United States."

We look forward to being an active part of the process of partnership to insure that the Gullah/Geechee culture and traditions continue.

Gullah/Geechee Sea Island Coalition

Post Office Box 1207

St. Helena Island SC 29920

(843) 838-1171 • GullGeeCo@aol.com

www.gullahgeechee.net

October 26, 2010

To Denver Service Center:

This is the official response of the **Gullah/Geechee Sea Island Coalition** which is a national organization with international supporters and which is the premiere organization that advocates for the rights of Gullah/Geechees and their traditions worldwide. We have surveyed our members and supporters in regard to the Gullah/Geechee Cultural Heritage Corridor's Preliminary Alternatives and we support the alternative to "Empower the Gullah/Geechee People to Sustain the Culture." We see this alternative being directly in accordance with the Gullah/Geechee Cultural Heritage Act. We do not see the other alternatives meeting with the requirements of the initial legislation since they do not directly relate to the Gullah/Geechee people themselves being able to retain their culture on their homeland in the Gullah/Geechee Nation.

We want to insure that your partnership list for the GGCHC General Management Plan includes the organizations and individuals that we have documented actually carrying out what this alternative has outlined. These people have done this work prior to the existence of the GGCHC and have evidenced that they will continue to do so and thereby will be critical partners in the success of the corridor.

- **Gullah/Geechee Sea Island Coalition**
- **Gullah/Geechee Angel Network**
- **Gullah/Geechee Cultural Heritage Committee of Northeast Florida**
- **Heirs Property Preservation Organization**
- **Heirs Property Law Center**

• **Gullah/Geechee Fishing Association** (formed to protect the sea work traditions)

• the Wisdom Circle Council of Elders and the Assembly of Representatives for the Gullah/Geechee Nation who focus on international and human rights issues

The number of educational and festival groups or entities that we partner with in regard to all of this are too numerous to list. However, the above groups are advocates that consistently focus on empowerment of the Gullah/Geechees themselves and are not tourist entities or simply research institutions. They are the people with the expertise needed for this alternative to embody its title.

The **Gullah/Geechee Sea Island Coalition** has been a part of this process prior to a study on our culture beginning and we have been willing to work on this throughout as evidenced by hosting meetings for the public in the past. So, we look forward to receiving information on how to truly further a true partnership with this new entity that is the Gullah/Geechee Cultural Heritage Corridor. Please add us as partners and enter our letter into the official record of responses for the preliminary alternatives for the GGCHC General Management Plan.

Thank you for your work and consideration.

Peace,

Queen Quet

Queen Quet

Founder

LOWCOUNTRY & RESORT ISLANDS TOURISM COMMISSION
Post Office Box 615, Yemassee, South Carolina 29945
(843) 717-3090 or (800) 528-6870 • FAX (843) 717-2888
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November 17, 2010

Dr. Emory S. Campbell, Chairman
Gullah/Geechee Cultural Heritage Corridor Commission
1214 Middle Street
Sullivan's Island, SC 29482

Dear Dr. Campbell,

We at the South Carolina Lowcountry & Resort Islands Tourism Commission would like to express our full support of the Gullah/Geechee Cultural Heritage Corridor Commission. We believe that the rich history of the Gullah/Geechee people is a Southern treasure that must be nurtured, protected and celebrated by all Americans.

We have read your vision, mission and purpose statements and applaud the tremendous effort and achievements that have been made towards your goals thus far. We understand the difficulties that such an endeavor presents and wish to assist in seeing the goals you have set forth come to fruition.

The Lowcountry & Resort Islands Tourism Commission is a major resource for tourism promotion in the counties of Beaufort, Colleton, Hampton and Jasper. We assist travelers with information on points of interest and serve as a distribution point for a variety of publications including maps, guidebooks and leaflets advertising various attractions.

We feel the Gullah/Geechee presence in the South Carolina Lowcountry is a strong draw for both American and international tourists. The wonderful foods, the lilting language, the incorporation of faith, the compelling stories and allegories and the traditions in every day life paint the picture of a culture that lives harmoniously with nature and finds a way to explain the mysteries of the human character. This culture is a fascinating concept to this century's visitors who want to learn more.

The alternatives that you have set forth in your second newsletter dated September 2010 are comprehensive. We do not feel that Preliminary Alternative A-No Action is an option. We understand that it must be considered, but feel as though it would be an unfortunate step backwards.

Preliminary Alternative B- Document to Sustain and Inform about Gullah/Geechee People and Culture must be undertaken to its fullest extent. The Implementation Ideas presented in the newsletter are very thorough and we would focus on identifying and preserving that which is physically left of Gullah/Geechee landmarks.

This past April, in conjunction with South Carolina Parks, Recreation and Tourism, we hosted three consultants from Tourism Development International, based in Ireland, who were conducting a Tourism Product Development Assessment. Thank you again, Dr. Campbell for giving us a personal tour of Hilton Head Island and pointing out the landmarks that used to be there. You told us of pockets of communities, of Gullah/Geechee arts and skills, of the history of Mitchellville, of pecan trees, of Marsh Tackies and of so many other pertinent traditions. After we left you, the gentlemen turned to me and asked "where are they now?" The same was evident as we toured Daufuskie Island. The tangible Gullah/Geechee community is shrinking almost past the vanishing point. We also were able to share some time with Rosalyn Browne at The Penn Center on St. Helena Island. The consultants and we agree that structurally, The Penn Center Historic District is the Crown Jewel of the Gullah/Geechee legacy in our region. The consultants left our area impressed with the tourism potential and with just enough knowledge of the culture that it created a desire for more of the experience.

By identifying, preserving and protecting what is still physically left of the culture, we can teach, share and bring back to life the ways of the people. This will, in turn, help to re-instill the values in an effort to celebrate the pride of the Gullah/Geechee nation.

In Preliminary Alternative C- Empower Gullah/Geechee People and Sustain the Culture, again we feel the Implementation Ideas are quite comprehensive. From our perspective, increasing the awareness and knowledge of the Gullah/Geechee Culture is paramount. The potential economic opportunity via tourism promotion is astounding. This also must be done under the watchful eye of the Commission to ensure authenticity and respect to the legacy.

Though the Lowcountry & Resort Islands Tourism Commission is not in a position to provide financial support, we most definitely are in the position to help the Gullah/Geechee Heritage Corridor Commission in promotion of economic development through tourism promotion. The Frampton Plantation House, our Lowcountry Visitors' Center and Museum, is located at Exit 33 on I-95 and US Highway 17 (a critical gateway to the Trail). We guide travelers seven days a week at the Center and 24 hours a day on our website. We advertise in national magazines and partner with SC Parks, Recreation and Tourism and area chambers of commerce to tell the Lowcountry's many stories. We already provide our guests with information, art and books on the Gullah/Geechee Culture and we would like to partner closely with the GGHCC.

We congratulate you on your work thus far and know that there is so much more yet to accomplish. Our Commission pledges our full support to your mission and look forward to working with you now and in the future.

Respectfully,

Peach Morrison
Assistant Director
Jim Wescott
Executive Director
SC Lowcountry & Resort Islands Tourism Commission

COASTAL GEORGIA HISTORICAL SOCIETY
LIGHTHOUSE & MUSEUM | A.W. JONES HERITAGE CENTER | MARITIME CENTER

November 23, 2010

Emory S. Campbell
Chairman
Gullah/Geechee Cultural Heritage Corridor Commission
1214 Middle Street
Sullivan's Island, SC 29482

RE: SUPPORT OF GULLAH/GEECHEE CULTURAL HERITAGE CORRIDOR

I am writing this letter as the Director of the Coastal Georgia Historical Society to relay our support and appreciation for further development of the Gullah/Geechee Cultural Heritage Corridor and the vision, mission and purpose as stated in your management plan, Newsletter #2. We are very interested in your efforts to put together a regional approach to the collection of all Gullah/Geechee resources of the corridor and making these resources available to the communities as well as visitors. We agree that the raised profile that you are advocating will encourage organizations within the corridor to cooperate, collaborate and partner to preserve and share this unique history.

Locally, we have witnessed a growing interest in Gullah/Geechee culture. Recently, Harrington Grade School on St. Simons Island was listed as a 2011 Places in Peril by the Georgia Trust for Historic Preservation. Since January a new Friends group has been working with the St. Simons African American Heritage Coalition to raise awareness and funds to restore this historic structure which was donated to the County and the St. Simons Land Trust in 2005 by descendants of the persons interviewed by Lorenzo Dow Turner for his historic Gullah studies. Also, last week's fall meeting of the Georgia Society of Archaeologists brought over eighty professionals, amateurs and students to the island to study the preservation of plantation artifacts and structures.

We believe that Glynn County has the historical resources to provide an overview of the Gullah/Geechee heritage from colonial times to the present and that its tourism infrastructure also provides a good place to connect with other tours to Gullah/Geechee communities on the Georgia and Florida coast. It is our view that the Corridor Management Plan will provide the leadership necessary to collect, preserve and interpret Gullah/Geechee history over the next ten years.

Sincerely

Sherri Jones
Executive Director

Gullah/Geechee Cultural Heritage
Committee of Northeast Florida
474257 SR 200 East
Fernandina Beach, Florida 32035
Telephone/Fax (904) 277-2606

November 18, 2010

Gullah/Geechee Cultural Heritage
Corridor Commission
U.S. Department of the Interior
National Park Service, DSC-P
ATTN: Andrew Coburn
P.O. Box 25287
Denver, CO 80225-0287

Dear Commissioners:

Preliminary Alternative C, the objective of which is to "Empower Gullah/Geechee People and Perpetuate and Sustain the Culture," is the plan framework that most accurately reflects the type of activities within our community that the membership of the **Gullah/Geechee Cultural Heritage Committee of Northeast Florida** supports for inclusion in the Corridor's heritage area management plan.

If Preliminary Alternative C is to be successful in its implementation, the Commission should establish a "comprehensive and network-driven collaboration of partners" structured through volunteer advisory boards organized in each state. This is an important strategy that has been overlooked.

Given the size of the Corridor and the magnitude of cultural resources in each state within the Corridor, it would be unrealistic to suggest that a 15-member Commission could effectively implement a management plan without active participation from the local Gullah/Geechee communities within the Corridor. The aforementioned boards represent the type of systematic, "bottom-up" approach, referenced frequently by President Barack Obama, through which the Commission would share ownership of Corridor goals and objectives through a local body that speaks on behalf of Gullah/Geechees as the beneficiaries of Corridor projects. Additionally, corridor community advisory boards would help to build the Corridor's identity and purpose while encouraging collaboration, partnership and the efficient use of intellectual and fiscal resources.

Each board, open to a broad and diverse cross-section of the Gullah/Geechee citizenry, would submit reports and recommendations to the

Commission for how best to “empower” Gullah/Geechee communities in their particular regions. This strategy would allow the Commission to demonstrate that it truly works on behalf of the people.

Secondly, the Commission should also include a strategy in the management plan that acknowledges and capitalizes on the work that Gullah/Geechee people have already done to sustain and perpetuate our culture long before doing so was considered novel. Their work has laid the foundation for the Corridor’s existence.

And finally, the management plan should acknowledge and recognize, as the U.S. government has done, the tribal laws, leadership, embodied by our Chieftess, and self-governance of Gullah/Geechees as a Nation of people, upholding our international human right to self-determination.

Sincerely,

Glenda L. Simmons-Jenkins
Co-Founder
Gullah/Geechee Cultural Heritage
Committee of Northeast Florida

cc: U.S. Secretary of the Interior