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3 GULLAH-GEECHEE CULTURAL HERITAGE CORRIDOR

4 PUBLIC HEARING - ST. STEPHENS AME CHURCH

5 HARDEEVILLE, SOUTH CAROLINA

6 July 28, 2009

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1 COMMISSIONER COHEN: Howdy, everybody. I'm

2 Louise Miller Cohen. And, of course, I'm one of the 25

3 commissioners. I'm one for the state of South

4 Carolina. And we have Commissioner Campbell here, who

5 is also the chair of the Gullah-Geechee Cultural

6 Heritage Corridor. So we want to take this time to

7 welcome you and thank you so very much for coming.

8 And, of course, we are here tonight to listen to you.

9 So, again, we welcome you.

10 I'm going to ask Brother Franklin Taylor if he

11 would please come and lead us in prayer.

12 (Invocation.)

13 COMMISSIONER COHEN: Thank you, Brother

14 Taylor.

15 Now, I would just like to introduce us who are

16 here tonight to greet you and also to listen to you.

17 And I'm going to start with the back. I've already

18 introduced myself and also Commissioner Campbell, but

19 we do have our intern -- and if she would please  
20 stand -- Miss Andrea Barber. And, of course, she is  
21 interning, working with our coordinator, Michael Allen,  
22 who could not be here tonight.

23 So I'm going to ask our chairman, Commissioner  
24 Campbell, if he would please come and do the  
25 presentation for us.

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1 COMMISSIONER CAMPBELL: Thank you very much,  
2 Commissioner Cohen.

3 I want to thank all of you for coming. My name is  
4 Emory Campbell and I am a native of Hilton Head Island.  
5 I'm one of 25, as Commissioner Cohen said, one of 25  
6 commissioners to the Gullah-Geechee Cultural Heritage  
7 Corridor. And we meet occasionally, like, three times  
8 a year.

9 There are 15 of us who are commissioners and we  
10 have 10 alternates. We cover four states, ranging from  
11 Wilmington, North Carolina, down to Jacksonville,  
12 Florida. The corridor runs that length. And it's  
13 width is from the ocean, 20, 30 miles inland. I think  
14 Hardeeville just made it. And so, so Jasper County is  
15 very much a part of this corridor.

16 I want to thank Pastor Roberts for having us here  
17 at the church.

18 I want to also give a special thanks to our good  
19 friend and hard worker, Mr. James Gardner, who helped  
20 us to arrange to have this meeting here. Y'all know  
21 Mr. Gardner, don't y'all? And I'm sure the Town of  
22 Hardeeville had something to do with helping us with  
23 this hearing as well.

24 Now, how many people consider themselves  
25 Gullah-Geechee here? All right. You know, when I was  
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1 growing up on Hilton Head, everybody thought that only  
2 the islands were Gullah-Geechee people because we're  
3 the only ones that talked funny and liked rice. But  
4 the Gullah-Geechee culture does include Hardeeville.  
5 And it's, it's a culture that's pretty much based on  
6 rice, a West African-based culture, where the rice  
7 growers first came from West Africa and first began  
8 settling around the coast after slavery. But during  
9 slavery, they pretty much developed all of the rice and  
10 cotton on the plantations. And so this corridor was  
11 established to try to preserve that very important  
12 culture, part of the United States culture, one of the  
13 most unique cultures in the United States.

14 Now, how did this culture come about? I mean, how

15 did this corridor come about? A group of us were  
16 interested in the effort of preserving Gullah-Geechee  
17 culture. More than language, but family, traditional  
18 food, ways, the art forms, even our spiritual life are  
19 unique to this culture. And so we thought we would  
20 approach it from preservation, from the standpoint on  
21 how do we get legislation to help preserve it?  
22 So we went to the National Park Service, through  
23 our congressman, James Clyburn, who ordered a resource  
24 study. And for two years, people went along, along the  
25 coast and asked what should be preserved and how did  
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1 they want it preserved? And that study was published,  
2 I think it was 2002, a big, thick manual.

3 The Congressman took that manual to Congress and  
4 introduced a bill. And the legislation from that bill  
5 was passed in 2005. 2006, I'm sorry, 2006. That  
6 established this commission.

7 And where we are now in planning for the, for the  
8 Corridor is we're trying to get your input on what it  
9 is that you think should be preserved in your area or  
10 throughout the Corridor, what it is in Hardeeville,  
11 both tangible -- not Hardeeville, but Jasper County --  
12 that you know about, or even beyond, that are tangible,  
13 that you think should be preserved. Are there old rice  
14 fields that you think should be preserved? Are there  
15 old churches that Gullah people worshipped in? Are  
16 there -- is there a tree that something significant  
17 happened among Gullah people, some events? And then  
18 the intangible things you can't see or touch, but you  
19 can maybe hear. Are there stories? Are there foods?  
20 Are there -- are there practices of harvesting food  
21 that should be captured and preserved? Are there  
22 educational methods? Are there family raising methods  
23 that we should look at? Is there a language that you  
24 hear that should be preserved? Are there words? And  
25 so that's what we're capturing. We're capturing those  
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1 things. And we call it building an inventory of, of  
2 Gullah culture items. And so that's why we're here.

3 Now, just briefly, I'll tell you what the mission  
4 is. I'll read it. I'll read it, so I wouldn't mistake  
5 it. This is our temporary mission. And if you have a  
6 copy of this, you can read it yourself. But in case  
7 you don't, it says, Our Commission's mission is to  
8 nurture pride and facilitate an understanding and  
9 awareness of the significance of the Gullah-Geechee  
10 history and culture within the Corridor or within the

11 Gullah-Geechee communities; sustain and preserve  
12 land -- very important, that's tangible -- language and  
13 cultural assets within the coastal communities of South  
14 Carolina, Georgia, North Carolina and Florida; to  
15 educate the public on the value and importance of  
16 Gullah-Geechee culture. And so those are three main  
17 items of the mission. And, of course, the purpose, the  
18 purpose of the Commission is so that we can recognize  
19 the culture and the public can recognize the culture  
20 and help us preserve it.

21 We'll be forming partners, not only the public,  
22 but also governmental agencies, the planning boards, in  
23 the future, so that if ordinances are necessary we can  
24 get cooperation from government, local and state, to  
25 help us preserve the culture.

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1 And so thank you for coming. The mic is yours.  
2 We don't have any pecking order. You may get up and  
3 speak your peace, say it in your own words. We have a  
4 very able reporter here that will take every word you  
5 say. She's not going to say anything you don't say,  
6 that you didn't say. It will be word for word. And we  
7 have a videographer that will also take your picture,  
8 make you look good. So, with that, I welcome you to  
9 the mic. Not everybody at once.

10 MS. DEAN: I really didn't want to be first  
11 because I have a tendency to talk too much and too  
12 long. But I have been interested in my history ever  
13 since I can remember because I would always ask the  
14 older people, Why this, when was this and whatever?  
15 And they would -- they would take the time to actually  
16 answer my questions.

17 As an adult, I have attempted to make my studies  
18 more systematic, perhaps systematic. And in doing  
19 that, I have found that in Hardeeville the bell that  
20 was on the last slave ship to come to this area is  
21 housed in a church down the street. The church is the  
22 Hardeeville United Methodist Church. And I intend to  
23 do more systematic study on that, now that I have that  
24 information.

25 And there is a tree. It is Arm Oak. And there

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1 are some elderly people that can really tell you the  
2 significance of that tree. It's located near the Arm  
3 Oak Baptist Church.

4 In addition, there are the ruins of a Presbyterian  
5 church in Bellinger Hill that was built by my  
6 great-grandfather. He recruited young people from the

7 Bellinger Hill-Levy area to attend what we know of as  
8 Johnson C. Smith University. At that time, it was  
9 called Biddle School for Boys. Now, he worked in  
10 Hampton and Jasper counties. In Ridgeland, he built a  
11 school. And that school was located where -- or in the  
12 area where the Jasper County Board of Education is  
13 presently located. His school was a boarding school.  
14 And, of course, it had to be a boarding school because  
15 of transportation.

16 Mr. Robert Bryant, Junior taught many of us in  
17 this building. One of my great-grandfather's students  
18 was the father of Robert Bryant, Junior. His name was  
19 Robert Bryant, Senior. And I did have the pleasure of  
20 meeting Mr. Bryant before he passed away. He passed  
21 away when he was in his nineties, I believe. But he  
22 gave me some delightful stories about my  
23 great-grandfather and my great-grandmother.

24 As I was speaking with someone earlier today, I  
25 realized that he and I both have a common hero, and  
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1 that person is Thomas Ezekiel Miller. And when I look  
2 at some of my friends, I want to let them know that the  
3 very first president of South Carolina State University  
4 was born in Fairviewville, which is a part of what we  
5 commonly know of as Switzerland. And many persons from  
6 Jasper County built South Carolina State from the  
7 ground up. Thomas E. Miller was very instrumental in  
8 even starting the school. And he was associated with  
9 Claflin because he was saying that Claflin was, of  
10 course, controlled by the church. And he and Hampton  
11 got together. And there is school that is still  
12 standing, South Carolina State University, at that time  
13 College.

14 So there is a wealth of history of the Gullah  
15 people. And, yes, we are Gullah people. My mother  
16 cooked rice every day. She made macaroni, mashed  
17 potatoes, but she also had rice. We also had fish and  
18 grits.

19 So I will stop there and turn the microphone over  
20 to the next person.

21 THE REPORTER: Can I get your name?

22 MS. DEAN: My name is Richie Dean.

23 MR. GILLIARD: Before you leave, maybe -- I  
24 don't have a question. I have a statement to make  
25 about Mr. Miller.

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1 COMMISSIONER CAMPBELL: You have to come to  
2 the mic. You have to come to the mic.

3 COMMISSIONER COHEN: And your name.

4 MR. GILLIARD: My name is James Gilliard. I  
5 live in Bluffton, South Carolina. And I've always been  
6 interested in the African-American community history.

7 You know, South Carolina State was granted land  
8 from Clafflin. Clafflin is responsible for South  
9 Carolina State being in existence today. We didn't  
10 have any property. And a land grant situation was  
11 developed from Clafflin. So South Carolina State is  
12 indebted to Clafflin for where it is today.

13 I always keep looking for significant landmarks  
14 when I travel to various cities. And I -- is there a  
15 landmark for Mr. Miller?

16 MS. DEAN: No.

17 MR. GILLIARD: No?

18 MS. DEAN: 1890 -- the 1890 Land Grant Act,  
19 well, extended the land from the government. Because,  
20 yes, that was a part of Clafflin at the time. But he  
21 and Wade Hampton got together and started the movement  
22 for South Carolina State.

23 MR. GILLIARD: Well, but I was wondering  
24 about a landmark for Mr. Miller in Switzerland.

25 MS. DEAN: Oh, no. No. No, there isn't.

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1 MR. GILLIARD: Something that would indicate  
2 that he was born there and he was the first president  
3 of South Carolina State.

4 I've been called -- I've called, not I've been --  
5 I've called the Georgia Historical Society in Beaufort  
6 a number of times to ask about significant landmarks,  
7 in particular about Robert Smalls. I know there's one  
8 on the house where he owned, across from the property  
9 owned by Tabernacle Baptist Church in -- not  
10 Tabernacle, First African Baptist. There is a thing on  
11 the gate, a thing on the fence. But I keep asking why  
12 is there not a significant landmark indicating that  
13 those homes and the place where Robert Smalls lived?

14 And, also, I think there needs to be -- I don't  
15 know if a designated person or, for instance, if you  
16 come to Hardeeville, you want to see the historical  
17 sites in Hardeeville, who would you see? Who do you go  
18 to?

19 MS. DEAN: We're working on that.

20 MR. GILLIARD: You're working on that? I  
21 hope the whole thing would be done in the, in the  
22 entire Corridor, with all these many, many, many sites  
23 that we have or someone to be able to be contacted to  
24 give a history of the local area.

25 I know when I travel, my wife and I travel around,  
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1 we usually go right straight to an African-American  
2 community and ask and speak to people about what's  
3 there that is significant and a little history. And  
4 I'm nosey, so I ask questions.

5 Well, thank you very much.

6 COMMISSIONER CAMPBELL: I want to thank  
7 Mr. Gilliard for those remarks because I negated to  
8 say, first of all, this Corridor -- I mean, this  
9 Commission was established with the intention of being  
10 funded to the extent that we would, among other things,  
11 have some centers, to be able to also give grant awards  
12 to local groups to do things. And the funding has not  
13 come about yet. This management plan, hopefully, will  
14 create enough of an interest among congresspeople to,  
15 to fund the management plan to the extent that we can  
16 have grants to give to local groups as well as to  
17 establish centers. Right now, we have had -- you know,  
18 the original legislation called for a million dollars a  
19 year for ten years. So far, we've gotten 150,000 for  
20 each of two years. And most of that is going toward  
21 this management plan, which we have contracted out to  
22 Denver Services Center, an arm of the National Park  
23 Service.

24 MR. GILLIARD: Who, Denver?

25 COMMISSIONER CAMPBELL: Denver Services  
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1 Center. And we send all these proceeds, I mean all  
2 these -- the procedures. The comments from you will go  
3 to the Denver Services Center. And we will then  
4 synthesize it and put it into some kind of form as to  
5 what it is that we need funding for. One of them may  
6 very well be markers and may be centers.

7 MR. GILLIARD: Or maps in these various  
8 cities, in the parks, maybe.

9 COMMISSIONER CAMPBELL: Absolutely. But  
10 you've got to tell us. And that was a great statement  
11 you just made. So come on, please. Be encouraged to  
12 say what you think that would make the community better  
13 and have people to understand the Gullah culture  
14 better.

15 MS. BADGER: Good afternoon. My name is J.W.  
16 Badger.

17 I guess there's one thing that really sticks out  
18 in my mind, is where we found a lot of history and been  
19 able to check our roots, is going to the cemeteries.  
20 You've got to go to the cemeteries to get your roots,

21 to find out where they are.

22 In Hardeeville, my heart is bleeding right now  
23 because one of our old family cemeteries which was  
24 Chisholm Cemetery, has been destroyed. It's no longer  
25 there. There were some -- as of 1995, as far as I can  
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1 check back, the markers were still there, tombstones  
2 were still there. And the oldest one, the person died  
3 in 1889. I can't remember the person's name. But  
4 that's where my and my sister's and Mr. Willie  
5 Williams, that's where our  
6 great-great-great-grandparents settled, in that  
7 community. Each community has its own church, its own  
8 cemetery. And that's where they socialized because  
9 there was not transportation, per se. And they did not  
10 spread too far abroad. But what they've done with  
11 Chisholm, they have removed or destroyed all of the  
12 headstones. And from what we can understand, they put  
13 about two feet of dirt over and now trees are planted  
14 there. I am making this known. I cannot remove that.  
15 But I want people to know, do not neglect your  
16 cemeteries. Go out and clean them. Go out and show a  
17 little interest. I have a great thing about putting  
18 \$10,000 in the ground and never look back to see what's  
19 happened to it. Go back and see what's going on with  
20 your cemeteries that's where history is.

21 We look at names. Why was a child named this?  
22 When you go back and look at the old tombstones, you  
23 see where someone in the family, maybe four or five  
24 generations, was named by that.  
25 We are now trying to research our Indian heritage.  
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1 We're finding that our great-grandmother is listed on  
2 the Indian Register. But we want to be sure that it's  
3 the Elsie Bright that we know as our great-grandmother,  
4 so we're going -- researching that.

5 When you go out to the Savannah refuge, there was  
6 a cemetery. As soon as you turned in, to your left, on  
7 your right was a cemetery. Where are the markers? The  
8 historical society -- I cannot find what was in  
9 Savannah or in Jasper County, but they have removed all  
10 the headstones. Now you can't identify any graves.  
11 But there were many graves. And these were where the  
12 slaves were buried because they lived out on this big  
13 plantation.

14 And if you proceed, go all through Fife  
15 Plantation, the old Brights' house is still there. And  
16 we really want to see that house preserved. Because a



17 year ago, I went out there. That house still had the  
18 original tin around it. It was -- it was tin top, tin  
19 around the side, and old bricks, handmade bricks that  
20 was round, round there. So we want to preserve those  
21 kind of things.

22 And coming into Hardeeville, right on the main  
23 street, it's called Church Street now, where the  
24 Pealots (ph) lived. That house that Mr. Anderson and  
25 Mr. Dan lived in, Mr. Anderson made those bricks and  
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1 blocks by hand. Those were handmade. And it's still  
2 there. And the little shop they had, there are still a  
3 lot of old pictures and a lot of antiques. It's gone  
4 because someone came out by the dawn of the morning and  
5 the dusk of the evening, broke in the shop, and took  
6 out the old pictures. There's -- there was history. A  
7 lot of history was put into that. And these are the  
8 kind of things we need to know.

9 We should not allow our children to mark up old  
10 pictures. We should preserve them and keep them in  
11 some sort of way. And I had a bad habit, and I know  
12 many of you did, we took a lot of pictures, we did not  
13 write on the back of it who the person is, what year  
14 the picture was taken. We wasted history. Because  
15 they look alike, but you can't really tell whether or  
16 not it's the person or not. So go back and try to find  
17 old pictures. Go back and talk to the old people.

18 Try to go to the old houses and pull out stuff. I  
19 know I'm afraid of snakes. I don't want to go in there  
20 either. But there's somebody that's more brave, that's  
21 braver than I am, that would go in there.

22 But we need to find out our history, to know we  
23 come from so we know where we're going. You have to  
24 have a starting point. And we just didn't start in the  
25 19th Century. Many of us were here back before  
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1 Columbus discovered America. Because some of us are  
2 descendants from Indians. And we mix with the  
3 African-Americans. So we have, we have a rich history.  
4 But we, we are going to have to be the ones to preserve  
5 it. No one, no one can do it better than  
6 African-American people.

7 Thank you.

8 MR. GILLIARD: What are the Indians in your  
9 family? What's the Indian tribe in your family?

10 MS. BADGER: Some were Cherokees and some  
11 were, oh, God, there's another one. But most of them  
12 were Cherokees. And most of those were Cherokees. And

13 on my mother's side, most of them came up from North  
14 Carolina, the Moss family.

15 MR. GILLIARD: Let me get a microphone, y'all  
16 are in trouble.

17 One thing, you know what happened in Chicago the  
18 other day with the graveyard, the graveyard? There was  
19 being -- the tombstones were being moved. And some  
20 people are fighting very hard to get them back and  
21 trying to find out where their families were laid.

22 And in Bluffton, South Carolina, where I am,  
23 there's a -- there are two graveyards adjoining each  
24 other. There's a fence between the Caucasian graves  
25 and a fence between -- a fence between the Caucasian  
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1 and African-American graveyard. And the Campbell AME  
2 Church tries to go there at least once a month and  
3 clean the graveyard up. You said you've got to take  
4 care of your own. If you don't, someone else will take  
5 care of it for you.

6 In Mount Pleasant, we had -- there's the same  
7 problem. Somebody bought some property, covered up the  
8 graves, and then some of the graves were not covered.  
9 And they belonged to African-Americans. And there is a  
10 significant monument over there in Mount Pleasant, I  
11 saw it about two months ago, where one of the former  
12 slave owners gave some there to a freed man after the  
13 Emancipation Proclamation. And there was a city over  
14 there, I forgot the name of it now, but a very  
15 significant city was over in Mount Pleasant, where  
16 freed African-Americans lived.

17 And in Charleston, Morris Brown AME Church, where  
18 I used to attend, we have a Morris Brown Graveyard.  
19 St. Luke AME Church has a graveyard. I don't know  
20 about Ebenezer AME. But some of the churches, like she  
21 said, had their own graveyards. Now, you know, in some  
22 of the churches, there are graveyards in the church  
23 yard. But, many people didn't have that kind of  
24 property to bury in the church yard, so they had to  
25 find other lands, pieces of land, to bury their dead.

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1 But so you've got to take care of your own.

2 But there are so many historic places I found so  
3 far in the South. And it's just not known to our  
4 people or to anybody because there's nothing to  
5 indicate what happened there. That's what I'd really  
6 like to see.

7 COMMISSIONER CAMPBELL: Got you. Thank you,  
8 sir.

9 MS. BADGER: Like I said, there were  
10 churches. And there really weren't churches, per se.  
11 They would gather together and go under a tree and  
12 praise the Lord. They would praise Him with the hand  
13 clapping, stomping of the feet, no instruments, only  
14 the God-given instruments. Now, they had what they  
15 called praise houses. There's the praise house down in  
16 Levy. I do not know of any praise houses in  
17 Hardeeville. But down in Levy there was a praise  
18 house. It was the Bright praise house. And one of the  
19 praise houses is still standing on 170. It is -- it  
20 has gone from one thing to another, but it's still  
21 there. And people used their living rooms and bring  
22 people in and they -- they had a hallelujah good  
23 shouting time.

24 That's why I like being down here, being down by  
25 my grandmother on Christmas, no, New Year's Eve. They  
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1 would come in her house and they would shout and shout  
2 and shout. That's what they used. The families got  
3 together, they use that, to just shout and, and, and  
4 have that little, you know, that little sweet thing.

5 So these are some of the things that we are --  
6 that we know about, the different things, and with the  
7 families having the praise houses. And they were very  
8 important.

9 And now, if you go over to St. Helena, St. Helena  
10 or St. Helena Island, there are a lot -- there are  
11 quite a few praise houses over there. And there's  
12 something very significant about those praise houses.

13 So we have, as a people, lost a lot of things when  
14 we had to have everything modern. What kills me -- and  
15 I hope I don't die from it -- is that some of the  
16 prettiest wood churches were destroyed to put up brick  
17 churches and block churches. They do not have that  
18 significance as that little white church, you know, the  
19 church set in the wild, the white church. It was a  
20 growing point. And when we walk away from something,  
21 we forget about it.

22 Now, right now, I'm working with a committee.  
23 We're trying to clean up Purysburgh Cemetery. There is  
24 a white Purysburgh on one side and a black on the  
25 other. It's divided by a highway. Now, they are, they  
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1 are -- when you go to the courthouse, to the assessor's  
2 office, it's one graveyard. They don't have it as  
3 divided with the, the cars going through. So now we're  
4 trying to put up a marker so people can know that this

5 is Purysburgh Memorial Cemetery. This is black. And  
6 the other side, we're trying to preserve that because  
7 we don't know if that highway went over some graves or  
8 not. We do not know that. But we know that where the  
9 head of Robert Eugene Primus is, is right up on the  
10 highway. So I don't think when they buried him, they  
11 buried him that close to the highway. I don't think  
12 so. But we don't know if there are some graves under  
13 there.

14 There are -- there are some unusual graves there.  
15 There's one there that's -- it's built out of bricks  
16 and it's high. It looks like a crypt, yeah. And it  
17 has a hole in it. I have not peeked in it because I  
18 don't want to see what's in it. But we do not know.  
19 But it's a very unusual grave.

20 And another thing about Purysburgh, they did not  
21 bury people in a straight line. It zigzags, so that --  
22 that constitutes a problem for us.

23 But we are working on trying to bring that -- make  
24 that cemetery look like a memorial cemetery. We want  
25 it to be historical because it goes back into the 1800s  
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1 also. The Brown family -- and we found Ms. Coley,  
2 Coley Cummings' grave, yeah. And it was just  
3 significant, something very significant about her  
4 grave.

5 We bring in the news people down there to come and  
6 see about what's going on down at Purysburgh. We want  
7 people to know about the graves. I guess you said  
8 she'll talk about the graves. But that's one of the  
9 projects I'm working on now. So we've got to look at  
10 that.

11 Now, let me tell you about another graveyard  
12 that -- where a lot of people from the Levy section was  
13 buried. And I cannot remember the name of it. Maybe  
14 you can help me. It was down there by Blake Crosby's  
15 land. He sold some trees. And whoever bought those  
16 trees did not respect those graves. They just took the  
17 truck and knocked the tombstones down. One, one  
18 tombstone that we know was knocked down was the Collins  
19 family, was Jeanette and Julia Collins' father's  
20 tombstone. So what -- they walked away from it. The  
21 Richardsons are buried in that graveyard. So they  
22 walked away from it. And I'm so sorry they did. And  
23 trying to encourage them to go back and try to preserve  
24 it. Even though you don't know where they are, make it  
25 a memorial garden or something, just have it fenced in  
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1 and keep it as a memorial garden. But their  
2 families -- okay, one minute, Willie.

3 MR. WILLIAMS: I think that graveyard was  
4 named Joe Williams graveyard.

5 MS. BADGER: No, the Joe Williams was down  
6 here. There was one -- another Joe Williams?

7 MR. WILLIAMS: Where you used to go through  
8 the Blake Crosby yard, that's where Joe Williams --

9 MS. BADGER: Okay. What was the other one  
10 where they buried the Collins?

11 MR. WILLIAMS: I'm not sure. I'm not sure  
12 about that.

13 MS. BADGER: That's the one they tore up.  
14 That's the one they tore up.

15 MR. WILLIAMS: We used to go off 170 and go  
16 through Blake Crosby yard.

17 MS. BADGER: Yeah. Right. And, see, the  
18 family -- what the family could have done was challenge  
19 him. Because it was his responsibility to be sure  
20 those loggers did not go across those graves. Those  
21 were very significant people, and they did that.

22 I cannot stress enough to take time, talk to your  
23 young people. Take time and talk to them and let them  
24 know from whence they come. Because if they deviate,  
25 they're going to fall into something very bad.

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1 MS. SCOTT: I'm Shirley Scott. And I'm very  
2 active with the senior citizens. And I learned from a  
3 gentleman that's approximately 97 years old that his  
4 family was instrumental in boat transportation. And he  
5 even told me the name of the boat that would transport  
6 families up and down the Purysburgh River. And there  
7 was also a boat shed there that housed the boats. So I  
8 saw that as an early business that African-Americans  
9 were involved in. Because I was interested in that  
10 because my grandmother told me that she came with her  
11 family from the Allendale area by boat. And I was  
12 happy to learn from him that this was probably his  
13 great-grandfather's business. So that might be  
14 something worth noting, that this was an early  
15 American, African, I mean early American business,  
16 African-American business.

17 MS. SMITH: Good evening. My name is Lee  
18 Smith. I'm from Bluffton. I am a native of Beaufort.  
19 I was five years old when my granddad died. But I  
20 remember very vividly that he headed the parades in  
21 Beaufort.

22 Decoration Day was very big, and which meant that

23 they decorated the graves. But it was at the national  
24 cemetery. We kids used to get up at about 5 a.m. or  
25 earlier and head to the national cemetery and, and  
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1 place a flag. At any rate, music was very, very big  
2 for us, those parades, street parades, drumming,  
3 because there was a time in history where we weren't  
4 allowed to play drums.

5 So I returned to this area about three years ago  
6 and I bought a lot of cheap drums and some horns. And  
7 I'd go out to a playground on Green Street. There was  
8 a -- used to call it the Green Street gym, now it's the  
9 Lynn Brown gym, where kids would hang out. And I  
10 wanted them to start little street parading, learn how  
11 to play the drums and play an instrument. And we  
12 had -- I was fortunate enough to get a young man who  
13 was a percussion director at South Carolina State  
14 College, who lived in Beaufort. And, of course, he was  
15 very helpful, helping the kids learn drum beats and  
16 marching in the streets. We were battling mosquitoes,  
17 but they had fun. It was hot as ever. And when the  
18 drum heads broke, I'd take the drums to Parris Island.  
19 And they would very freely help us out. They didn't  
20 supply the drum pads, but they certainly would fix  
21 them. And I had a girlfriend who was -- lives nearby.  
22 She's a nurse. And she would kind of help us with the  
23 discipline because we were working with a lot of little  
24 boys, needed some help there.

25 What happened was there were three police cars  
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1 that pulled up. And they said, We've got a complaint  
2 about noise. So that was the end of our little project  
3 in Beaufort.

4 But music is very dear to our heritage. And I  
5 just want to say, I'm on record, I've got a garage of  
6 drums and I've got trumpets. So if there is an  
7 opportunity here in Hardeeville where the kids can get  
8 their beating on, then let me know.

9 MR. GILLIARD: You mean you're trying to say  
10 you're trying to teach the kids to play the drums and  
11 the cops said you can't do that?

12 MS. SMITH: Yeah. There's a noise ordinance  
13 in Beaufort. You know how the sound of drums travel,  
14 those bass drums. Beaufort is very tight nowadays.  
15 And it's not like it was when we were growing up.  
16 People didn't complain. They loved, loved the beat.  
17 But there's a different crew of people living there  
18 now. And I can understand there might be some, someone

19 who's not well or whatever. But the cops were very  
20 apologetic. They really didn't want to tell us that we  
21 couldn't do it, we couldn't have our little sounds  
22 anymore. But that's what happened.

23 Thank you.

24 MS. DEAN: I am interested. I'll be in  
25 contact with you before you leave. Because I would  
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1 like to -- there are children who may not be able to  
2 afford instruments here, that maybe we could talk with  
3 you about it.

4 MS. SMITH: Okay. Thank you.

5 MR. GILLIARD: She's an accomplished pianist,  
6 too.

7 MR. EUGENE WILLIAMS: Good evening. Well, I  
8 have more of a suggestion than --

9 COMMISSIONER CAMPBELL: Give your name,  
10 please.

11 MR. EUGENE WILLIAMS: Eugene Williams.

12 All of these people out here that look like  
13 they're strangers, they are my family. Yeah, all of  
14 them, in one way or the other.

15 But a suggestion that I hear, because history had  
16 been the majority of my life. I, I -- it's a passion  
17 for me. But what we have lost as, as people and as  
18 citizens of the world, that is our oral history. We do  
19 not pass down those experiences that we had from our  
20 adults and pass it on. We didn't get here, to this  
21 stage of our life, by reading things in books, even  
22 though books are absolutely necessary for information  
23 to succeed in life. But I remember sitting on the  
24 front porch and spitting watermelon seeds. My  
25 grandmother would say, Boy, this is why this happens  
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1 and this is how it happens. This is how you can  
2 prevent it from happening again.

3 When the lightning started rolling on, after a  
4 sunny afternoon, and those thunder clouds rolled in,  
5 and she would tell you, You go into that house and sit  
6 in the corner and be quiet while God is talking. You  
7 knew that there were some danger out there. You didn't  
8 know why, but you knew that you didn't question  
9 Grandma. Grandma knew that there was something out  
10 there and she knew how to protect you from it. And  
11 this is the history that we are missing. And this is  
12 the history that we are not passing on to our young  
13 people.

14 A suggestion here is that we have available to our

15 young people, in various forms -- we have a senior  
16 citizen facility right here in Hardeeville, that  
17 people -- and I've heard a couple of comments about a  
18 97-year-old man passing down some oral history. We  
19 have nursing homes and we have all kinds of facilities  
20 that you have senior citizens, that have all kinds of  
21 histories, that they are more than willing to share if  
22 you give them the opportunity to pass this history down  
23 to these young people.

24 We won't have young people walking down these  
25 streets with their pants coming down near their

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1 kneecaps and their -- whatever that thing they have in  
2 their hair. I want to say it's (inaudible) curl, but I  
3 may be wrong. But they have an identity crisis because  
4 they don't have any direction. And those directions  
5 are missing. And how do we get it back? We can say,  
6 Oh, you have to talk to the young people. But who is  
7 going to do the talking? You have to place those young  
8 people in the direct firing line of the people who have  
9 that information and are willing to share it with them.

10 And if you do that -- and I, I heard this young  
11 lady that just left from here about the availability of  
12 instruments for young people to play. Now, you have  
13 the availability of a teacher with instruments; you're  
14 missing students. This is an art form that is missing.

15 I remember the old people that used to say -- I'm  
16 in that category now. But they used to sit on the  
17 front porch and play the guitar. And the movement of  
18 the fingers was absolutely fascinating. And you would  
19 sit there, mesmerized. How do they do this? How do  
20 they do this?

21 The reason I don't want to be a farmer today is  
22 because I think my father was the most miserable person  
23 in the world. Because the sun was shining today, he  
24 said, Boy, we need some wind. The next day, it's wind  
25 and he says, I think we need a little rain. Now, wait

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1 a minute. You just asked. And after you get the rain,  
2 I think we need a little sunshine to dry up. Well, how  
3 do we come to a happy medium? He said, You wait for  
4 Sunday because that's the only day we don't have to  
5 worry about the farm. Because that's the day you went  
6 to church. You know, all your cares and worries went  
7 away and you left all those burdens out there. With  
8 the young people today, it's very boring at church.  
9 And it is. It's too repetitious. You have to include  
10 them. You have to ask for their direction. How do we



11 make this a little lively?

12 My wife and I have a little spirited debate on --  
13 she'll say, Well, what's the difference between gospel  
14 music and spiritual music? I said, I don't know, but  
15 when I get there I'll let you know. It's one of those  
16 things, I'm trying to -- still trying to work out. I  
17 said, I don't like all of that, what you call that  
18 group, that Mary Mary or whatever, whatever that group  
19 is. I said, I know they're singing some kind of form  
20 of gospel music, but when I get there I'll let you  
21 know.

22 But the old people said, This is what you listen  
23 to, to clean your soul. And without those words coming  
24 down from someone that you respect, someone you look up  
25 to, someone you are, you are going to plant that seed  
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1 to follow along in the path of life, you're going to  
2 have a misdirection. And this is what history is all  
3 about. History is not about yesterday. History is  
4 about right now. Today is history. And this is where  
5 we go. This is how we reach them, by teaching history  
6 today.

7 Thank you very much.

8 COMMISSIONER CAMPBELL: Amen. Thank you.

9 MS. DEAN: Mr. Campbell told me I could come  
10 back, so I'm back, Mr. Campbell.

11 COMMISSIONER CAMPBELL: Wide open to  
12 everybody.

13 MS. DEAN: One thing that the judge said, and  
14 I think is so important, and I think that with our  
15 young people having to pass a writing test, having them  
16 go to the senior citizens center and interview the  
17 senior citizens and write it. And the older folk, the  
18 teachers, whomever, could supervise them. But that  
19 would be great.

20 Our friend from Bluffton said she recalls  
21 Decoration Day. And there is some authors that say  
22 that Decoration Day, which became Memorial Day,  
23 actually did start in South Carolina. And we need to  
24 realize that.

25 I think it was 1527 -- don't quote me on that

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1 date -- but Africans were brought to Winyah Bay, near  
2 Georgetown, South Carolina, and revolted and accepted  
3 the -- well, I'll put it this way, intermingled with  
4 the culture, the indigenous culture that was already  
5 there. So, yes, in South Carolina we were bringing the  
6 African culture for a long time.

7 When we think of the entrepreneurs, there were  
8 many African men that had stores. Now, there was a  
9 store down here on what we used to call down the road,  
10 Jenkins Avenue. And my aunt who is 95 years old can  
11 tell you all about that store. Because she said that  
12 one of the items in the store was the Baby Ruth, Baby  
13 Ruth, the candy bar. Mary Jane, it used to be a penny.  
14 Now, something that's not tangible, but something  
15 that I remember from childhood and is very much so a  
16 part of the Gullah culture to talk about, the  
17 superstitions and the ghost stories. And our  
18 great-grandmother would tell us these stories while she  
19 smoked a pipe. And I could still hear her, how she  
20 would pop that pipe and tell ghost stories. She told  
21 them so vividly that I saw one and I was trying to show  
22 everybody. And, you know, I still remember that. I --  
23 you know, here I was, trying to point it out. But the  
24 ghost stories and the lessons that were told from the  
25 Brer Rabbit stories.

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1 And I'll tell you, when -- I think I was in ninth  
2 grade and reading Joel Harris and Brer Rabbit, and I'm  
3 saying, Wait a minute, my grandfather told me about  
4 Brer Rabbit. But Joel Harris made the money and the  
5 fame because he recorded what they were saying. That's  
6 right.

7 And the work songs, when the men did the heavy  
8 work and they were working in the work gangs and they  
9 would sing the songs with such a rhythm.

10 And that reminds me, here again, I was quite a  
11 curious child. I would go around with the older folk,  
12 because older folk didn't mind taking you then because  
13 they knew that they could discipline you. And, yes,  
14 they would discipline you.

15 And I would go to a pentecostal church. At that  
16 time it was called the First Born Sanctified Church.  
17 And the person that I was with, I called her Big Mama.

18 And I'm going to deviate for a second. My  
19 grandmother was called Sister. And that comes directly  
20 from Africa. My grandfather was called Brother. See,  
21 these are African words. Because in some of the  
22 western countries, it's Titter. And you still hear  
23 people say "Titter." But that's from Africa. And  
24 don't get me started because I can get all worked up.

25 But, anyway, I was talking about the Pentecostal

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1 church. Now we say Pentecostal, but then we said  
2 Sanctified.

3 Big Mama, that's what I called her, Big Mama, her  
4 husband was Big Daddy. Mama and daddy, Big Mama, you  
5 know. She wasn't my grandmother, you know. But,  
6 anyway, she played the drums. And it was a big bass  
7 drum. And she would play the drums. But the person  
8 sitting next to her had a washboard. And they took the  
9 handle from the tub and they would -- that was an  
10 instrument. And I went into (inaudible) and now  
11 they're selling the washboard as an instrument. That's  
12 right. So these are things that we need to preserve,  
13 those stories of how we made our own music, made our  
14 own instruments.

15 You know, some folk would take the reeds and go  
16 fishing. And they didn't say fishing, they would say  
17 fishening, right? Right. And then some folk would  
18 just, you know, make music from it, blow through it or  
19 whatever.

20 But there was one other thing. Africans in  
21 America, the enslaved Africans -- and I use that term  
22 enslaved because we say slaves, but these were people  
23 who were enslaved, wanted freedom, land and an  
24 education. And they would teach by word of mouth and  
25 by using morals of stories.

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1 And I have a picture here of later on, of course,  
2 after Reconstruction, of a school that was in Levy,  
3 South Carolina. Because at the time, if a person  
4 finished sixth or eighth grade, they could also teach.  
5 But this school building was in Levy. Now, on the top  
6 it shows where my first, first grade class went to  
7 school. My mother and father saved this newspaper.  
8 And because I like history, I would go through their  
9 things. And, 30 years ago, I kept it. And it's the  
10 Negro school at Hardeeville, one of the most modern in  
11 South Carolina. It was the most modern, but it didn't  
12 have a cafeteria, no auditorium. Scottie knows that's  
13 right. Built in the swamp. And every time it rains,  
14 it flood. Not only flood, it says pool backed up in  
15 it. Every time -- yes, and we did not have any coat  
16 hangers. We had to put our coats on the chair. But we  
17 went there because it was school.

18 Now, what happened, this school was built after  
19 many fathers fought the State of South Carolina. And  
20 my father is one of them. In fact, my father was one  
21 of the first black men to vote in Jasper County. And  
22 he told me the story of how he would go to the  
23 courthouse with what he called the patriots. And every  
24 time they would go, well, the book isn't here or who

25 you need to see isn't here. But they persisted. So  
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1 persons who persisted got this school built.  
2 What happened, my sister was getting ready for  
3 school one morning and the word came that the school  
4 had mysteriously burned down. Now, my father went to  
5 that particular school that burned down and so did my  
6 aunt and Mr. Williams. And I won't -- okay. The  
7 school burned down. I think it was in the wrong  
8 neighborhood. So the neighbors donated rooms in their  
9 homes or school was held in churches. And the food was  
10 prepared at the Masonic temple. And there was no bus  
11 transportation, but a family got together or some  
12 families got together and --

13 AUDIENCE MEMBER: The Saltas family.

14 MS. DEAN: The Saltas family got together and  
15 bought a bus. And their daughter drove the bus to take  
16 the children to the various buildings. But I think  
17 it's very significant because it tells the persistence  
18 of the Gullah people. And even though that school was  
19 modern, we used it to our advantage. And that's  
20 something else that we need to pass down to the young  
21 people. It may not be the most beautiful facility, but  
22 it's what you would gain there to build a, build a  
23 beautiful facility for the next generation.

24 MR. GILLIARD: Do the best with what you  
25 got.

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1 AUDIENCE MEMBER: Use what you have.

2 AUDIENCE MEMBER: Take lemons and make  
3 lemonade.

4 MR. TAYLOR: Good afternoon. My name is  
5 Franklin Taylor. I was born right here in Hardeeville  
6 And I love Hardeeville. I did move away, but I'm still  
7 back here every week because this is my church.

8 And we have heard a lot of history tonight. We  
9 have heard some good, some good things and we have  
10 heard some things that some of us never heard before.  
11 But that's history. Now, we have heard about what we  
12 need to do, how we need to teach our kids. Judge  
13 Williams talked about how we was brought up. Badger  
14 talked about how we was brought up. Mostly everybody  
15 came up here, talk about how we was brought up. You  
16 know, time have changed. The world have changed. The  
17 people in the world have changed.

18 I could remember every morning when we go to  
19 school, you had to say a Bible verse. Take prayer out  
20 of school. Time starts going downhill.

21 Our kids started getting placed where they can do  
22 their thing because parents had no control. The  
23 government took over and the world went to pieces.  
24 Because time bring on changes. And we allow time to  
25 bring on changes because we allow it to happen. That's  
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1 why we're in the fix today.

2 People get laid off. We don't have the money. We  
3 don't have the job. But, yet still, we still got God.

4 The same God.

5 We don't take things to God that we need to do.  
6 That's where we're missing our boat, right there,  
7 because we allow the world to dictate to us how we  
8 should live our life. We allow the world to dictate to  
9 us what we should wear, where we should go. That's how  
10 the world is, the system is today. But until we get  
11 back into God's word, until we get back into praise  
12 time -- Badger talked about they had prayer, you know,  
13 prayer houses down in Levy.

14 I remember when I was -- when I came up, we had  
15 prayer houses right here in Hardeeville, before I  
16 joined the church. They had Brother Clark. Ms. Mary  
17 Glover, that lady holler hallelujah anywhere. When God  
18 touched her, she hollered hallelujah. I had to go to  
19 their house and pray, pray before I joined the church.  
20 I give my hand. The pastor said, Now, these are the  
21 men and ladies you're going to walk with, pray with.  
22 And when you come back, you will be ready. And thank  
23 God for those people. My mom, every Tuesday or every  
24 Wednesday, we're going to their house because they had  
25 prayer. And those people sing and pray until something  
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1 happened. And, thank God, that's how I got my start.

2 And I thank God today because it made a man out of me.

3 It made me more humble. I was humble back then because  
4 you had to be humble.

5 You have to speak to people. Parents today do not  
6 teach their kids obedience. When you walk out this  
7 house, remember, somebody else in charge. We walk out  
8 the house, we in charge. Parents today, we have two  
9 parents working and we got our kids raising themselves.  
10 They go and they get ready, they come and they get  
11 ready. In some households, the kids tell the parents  
12 where they going. No, they won't say where they're  
13 going. They say, I'm going. Bye. Boom, they're gone.  
14 Where are the parents? See, as parents today, we want  
15 to be friends to our kids. That's right. We don't  
16 want to hurt their feelings. Because if we hurt their

17 feelings, we think they're going to say something to us  
18 that we don't like. That's what's happening today.  
19 And it's happening in the church today, too. We are  
20 passing by a whole lot of people, we won't speak  
21 because we don't have the love of God in our heart. So  
22 if you want to make a difference, we need to start at  
23 home. Don't wait until our kids go to church. The  
24 church can't raise them like they should start at home  
25 first. When you start at home, you tell your kids at  
0040

1 home, now we're going -- in this house, we're going to  
2 serve the Lord. And parents have to start since  
3 they're in diapers, sitting down and say, Hey, we're  
4 going to have devotional service in our house before we  
5 go to the church house. If we start doing that, you'll  
6 see a difference. We have too many boys and girls are  
7 going astray because our parents are not taking charge  
8 of our -- of their life. Now, a lot of parents doing a  
9 good job. But some of our kids, when we get out and  
10 get on our own, and we get with the wrong friends, and  
11 that's when we make the mistake. Then they are lost.  
12 But they're going to come back. Thank God for that.  
13 Cemeteries. Down in Sausea (ph), that's in  
14 Purysburgh section, they're trying to clean that  
15 cemetery up. I think a group of the guys got together,  
16 Brother Frank Webber and some more got some money and  
17 they contract that job out to clean up that cemetery.  
18 Because if you went down there before they started,  
19 nothing but woods. That's because, what Badger said,  
20 you know, we put thousands and thousands of dollars in  
21 the ground and don't go back. Won't go back and check  
22 on our cemetery, won't go back and check on our  
23 kinfolks. State, they doing a good job of maintaining  
24 that cemetery for them. Pealow (ph) need do a better  
25 job. There are some graves out to Pealow. And some  
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1 families right in St. Stephen Church, they don't go  
2 visit their family. They don't go out there and clean  
3 it up.  
4 There are some graves that trees fell out on. My  
5 brother, Leroy Taylor, cut the trees, move it off  
6 somebody else's grave. Thank God for him because he's  
7 taking care of that grave out there. Ain't nobody  
8 paying him. But that's the love in his heart that we  
9 got family out there, we go out there and clean up. We  
10 go do and do this.  
11 But it's whole lot of families do not come until  
12 they bury somebody else out there and then they go out,

13 looking. They go, Wow. You know, we need to do better  
14 than what we're doing.

15 We have a whole lot of history in Hardeeville and  
16 we got a whole lot of people in Hardeeville that just  
17 aren't doing anything. God is good, but we going to  
18 have to do something for ourselves.

19 This meeting tonight have taught me a whole lot.  
20 I learned some stuff tonight I didn't know was going  
21 on. Listening to Badger and then Dean, you know, it's  
22 a whole lot of stuff that they know that I don't know.  
23 And thank God for the information. Maybe after tonight  
24 we will call some people and let them know that we need  
25 to wake up and start doing better.

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1 Again, thank y'all for the time and thank y'all  
2 for knowledge because this will be learned. When we  
3 come together, that's the only way we going to learn,  
4 when we come together.

5 Again, I would love to see Hardeeville grow. I  
6 would love to see our churches grow. But we have to  
7 start in the home because we got too many boys and  
8 girls that is going astray because the parents are  
9 working and they don't -- they're not setting  
10 guidelines.

11 Today, you know, I don't see kids -- when I came  
12 up, you know, we used to wash dishes, wash clothes. I  
13 can wash. I can cook. I can sew. I can do it all  
14 because I learned that at a young age. And I'm still  
15 doing it now. A lot of time, my wife want to iron my  
16 clothes. I say, No, I do it. That's me. I love doing  
17 that. Thank God. You know, but I'm saying, men, you  
18 know, you need to learn how to cook. A lot of times  
19 you don't have the wife there to do these things. You  
20 know, ladies need to teach your young men how to cook,  
21 iron, wash and do all that. Because sometimes they may  
22 get some girl who do not know how to cook, don't know  
23 how to wash, don't know how to iron. Because a lot of  
24 parents not teaching their girls how to cook, wash,  
25 iron and clean up the house. That is true. A lot of

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1 homes you go to, sink full of dishes. If mom and daddy  
2 don't wash them, the children laying around, playing  
3 their music.

4 And then to get back to your -- when you had your  
5 drums and stuff, and the police come by, say you can't  
6 do that, you go down some of the street, boom, boom,  
7 boom, boom, ding, dong, boom, and the police pass right  
8 by. You know, a lot of time (inaudible.) You know,

9 but, you know, when you try to help somebody and try to  
10 teach people, oh, they don't want to hear that. That's  
11 too much noise.

12 But keep praying and keep thanking God because God  
13 got your back. Thank you.

14 MS. BADGER: There is one great problem in  
15 Hardeeville, and we all will see it come October or the  
16 first Tuesday in November: Heirs' property. We need  
17 to let the family know about the property. Because  
18 when you lose your property, you've lost everything.  
19 If you have property, you can stand on your two feet.  
20 There's so much heirs' property being lost for a little  
21 bit of money. Why should a person lose five acres of  
22 land when the tax was less than \$100? We need to -- we  
23 need to educate our people more about this heirs'  
24 property.

25 I know -- I understand why my great-grandmother  
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1 did not heir out her property. Because she had some  
2 wild grands and wild sons and she didn't want them to  
3 lose it. And my granddaddy was one of them. But it's  
4 a good thing to that somebody came along and intercede  
5 about that property because when it's time for the  
6 taxes to be paid, and that October date, they're around  
7 the courthouse like ants. They're trying to find out.  
8 They're not too much interested in my other people's  
9 land, but they're trying to find out where this land  
10 is, in the black communities. And they come in.

11 Right across the street from where I live now,  
12 I've been on the phone many a-times calling the lady  
13 and said, Come and see about your property. She would  
14 shut me up by saying, I sent the money to my cousin.  
15 Cousin never seen the money.

16 Then, one day, I'm out in my yard, this guy drives  
17 up. I said, What are you doing over there? So he  
18 came, got in his car, came with his papers. He showed  
19 me. He got the land off a sheriff's sale, off of the  
20 auction. And it was already a two years' lapse,  
21 nothing could have been done about it. So that  
22 property was lost. And that had been in the family for  
23 hundreds of years. When you trace back, go back to the  
24 Colemans, the Colemans deeded that land to their  
25 slaves. And they had -- they were given this part of,  
0045

1 but now it's gone. A piece of land is worth a million  
2 dollars in the bank.

3 Now there's something going on down in the Levy  
4 section. And I don't want to go too much into it. But



5 there is a family, and they're feuding right now among  
6 themselves about the land, because where the Port  
7 Authority is coming, they will need that parcel of  
8 land. If I'm not mistaken, it's 1,200 acres of land.  
9 It may be more or may be less. But they can't get the  
10 families together on it. So it's in the lawyers' hand  
11 now. And who do you think the lawyer is working for?  
12 He is not working for that family. He's working to see  
13 what he can get out of it for himself. And he's going  
14 to come up smelling like a beautiful American rose.  
15 And it's hard to convince them because, you know, we  
16 know what they do. They're going to find a cousin in  
17 New York who is on drugs and they're going to get him  
18 to sign his portion over to them. So what happens?  
19 They'll come back here to South Carolina, petition the  
20 courts for the best piece of property, and so you're  
21 left out. So we need to -- we need to be aware of  
22 what's going on around us. That's theirs, I got mine.  
23 It's not that way anymore. Because if they start  
24 building up on you, you're going -- you're going to be  
25 the loser.

0046

1 Now, I can go back to Hilton Head, when Emory and  
2 I were children, when it was just in that little spot.  
3 But then what start happening, the families started  
4 selling off. And it, it kind of put you in the  
5 sandwich. You were closed in. Because my father used  
6 to go to Hilton Head every Tuesday, if I'm -- if I  
7 remember correctly. He would get off the boat. The  
8 cart carried off the boat, and we'd go around and stop  
9 by Mr. Charlie Simmons' house and have that soda water  
10 cracker, that soda water. Get to Emory's house and his  
11 mama would talk us to death. So we know that there's a  
12 lot of things we need to do.

13 Now, another thing I want to just bring to your  
14 attention, on 321 it has been in the making for about  
15 ten years or better, they want to bring -- widen that  
16 road, make it four lanes coming all the way down, okay?  
17 Now, we had a group. We tried to tell the people take  
18 your land and put it into small parcels and you can  
19 sell it better. You know, you pay less than large, you  
20 pay more for the small. But that is a trust thing.  
21 And they thought that we were trying to take their  
22 land. No. I could hardly pay taxes on what I got  
23 today and I don't need to try to get more land. But  
24 you're just trying to get everybody to make more for  
25 it. Because they're going to condemn a lot of that

0047

1 land in coming down from Garnett on down to some parts  
2 of Hardeeville. So we were trying to tell them to get  
3 with your family and try to do something about that  
4 land. Because most of it's heirs' property. But try  
5 to do something about it, so you can save your land and  
6 make more money out of it. Because once the Highway  
7 Department gets it, you can't get it back.

8 And then there's another thing that we also --  
9 when we had our committee, we told people, don't build  
10 so close to the highway. Because we got an old saying  
11 that the DOT has, what, six foot of land? That is not  
12 true. Some places DOT has six, some they got 12, some  
13 they got 25 feet. But before you build, find out how  
14 much frontage the DOT have and see how much you can --  
15 you need for you to put your house up on it. Because  
16 you put a beautiful home up on it, these homes run  
17 today no less than \$100,000. Put it up there and,  
18 because DOT owns that part, you have to move that. So  
19 now you're still losing.

20 Beware of heirs' property. If you can help  
21 someone to save that, it may be in your family or not,  
22 let's talk more about heirs' property, from the pulpit  
23 to the outside. We need to tell people to beware of  
24 heirs' property.

25 And, you know what? In many families, we've had  
0048

1 so much falling out. It happened in our family. Got  
2 mad with each other. And the land just went to the  
3 other people. And I say other people, I'm talking  
4 other people in the community got the land because we  
5 were fighting and fuming over the land.

6 COMMISSIONER CAMPBELL: Great. Great.

7 MR. SCOTT: Hi. My name is Arthur Scott,  
8 Junior. And one of the oldest societies in Hardeeville  
9 is the ML and B Society. And that stands for Methodist  
10 Labor and Burying Society. And that was organized  
11 many, many years ago to help families bury their dead.  
12 Wherever someone wasn't able to bury their dead, they  
13 would -- sometimes the society would build coffins and  
14 they would give the family \$25, which probably could do  
15 the whole burial back in those days. And, and a lot of  
16 this information, Ms. Ellis have it. Because she  
17 wanted to do a -- write on it during the Ebony Fest.  
18 And if you're interested in that material, you can get  
19 a lot of that information from her. Thank you.

20 MS. DEAN: Mr. Scott, that building is still  
21 standing; am I correct?

22 MR. SCOTT: Not the same one.

23 MS. BROWN: Hello. My name is Ruby Brown.  
24 And I'm going back to the slave thing. In Switzerland,  
25 they used to call it the O'Kitty Club. It's now called  
0049

1 Okatie. It's on the left-hand side, going to almost in  
2 Ridgeland, about two miles from Ridgeland on the left.  
3 And you can't go in there now. But I drove bus for  
4 Comprehensive Health for 15 years. And I used to go  
5 back up in there and pick up patients to go to the  
6 clinic. But now you can't go in because they got it  
7 fenced off. And all of the little slave houses is  
8 still in there, but they won't allow you back in there  
9 now to see who is who. The Fraziers and the -- some  
10 Simmons used to live out there, but I think they all  
11 passed away now. And I think there's a cemetery out  
12 there, but they won't allow in you there. Because we  
13 started back up in there. One day I started to carry  
14 some of my girls up in there, to see where the slaves  
15 used to live. But they turned us around. And you  
16 can't go in there now. So I don't know how, how you  
17 would get in there to see what it's all about. But the  
18 slave houses is still back in there.

19 Thank you.

20 MR. GILLIARD: James Gilliard again.

21 Heirs' property. There are lawyers in Bluffton  
22 and some other areas who will come and discuss heirs'  
23 property with groups of people. Sometimes they bring  
24 these discussions and they're free. So if you can try  
25 to get people in churches, primarily, a meeting place  
0050

1 where people can come. And we had it done in Bluffton.  
2 What's the old man's name, our frat brother? Clifford  
3 Bush came to our church and gave a great presentation  
4 on heirs' property. There is no new property.  
5 Property is eroding and eroding from the water, inland.  
6 There is no new property. Once you lose your property,  
7 it's hard to get it back.

8 Oral history, let me say something about oral  
9 history. We need to get some, like the veterans are  
10 doing -- the World War II veterans are telling their  
11 stories to various people, the VFW, other military  
12 organizations, getting history from veterans about  
13 World War II. I think the last World War I veteran, I  
14 think I saw in the paper, died the other day. So if we  
15 don't tell our stories, it will die with us.

16 Our history needs to be put into the new history  
17 books. The history books that I had when I was in  
18 Charleston left a whole lot of things out about my

19 people. I thought that the Indians were really wild  
20 people at one time, until I learned how they were made  
21 to be wild, given the crazy water, liquor, given  
22 blankets with diseases in them so they can die. How I  
23 heard a colonel in the army tried to kill all the  
24 buffaloes in some areas of Oklahoma so the Indians  
25 would starve to death, so the reservation can be taken  
0051

1 over. There is a lot of history that is not in the  
2 history book.  
3 (Inaudible) was not an African. That's another  
4 lie.  
5 I just learned again the other day that, not this  
6 part, I knew that civilization began in Africa. But  
7 the way man traveled from Africa and came to the United  
8 States was supposed to be Greenland, or some other  
9 place, where they could walk. And someone said the  
10 other day that if civilization began in Africa and the  
11 Indians came here from African then the Indians must be  
12 illegal immigrants, too. I said, Well, if that's true,  
13 then Christopher Columbus really didn't discover  
14 America. Indians were here a long time before he got  
15 here.  
16 Our history books need to be -- I asked the  
17 question at the University of South Carolina Beaufort  
18 at a presentation one time about African-American  
19 history, and I wanted to know when will the history  
20 books be rewritten so that our history can be in the  
21 history books? When will the history books be updated  
22 so that children of today, this generation, can know  
23 what the history really is? But I never get an answer  
24 from the publishers of the book. And one was a book  
25 that was written about Robert Smalls.  
0052

1 Is anyone around in Hardeeville who can take oral  
2 statements down so they can be put into a written form?  
3 You said somebody had -- you have it, Shirley?  
4 MS. SCOTT: Oh, the gentleman at the center?  
5 He just verbally shared with me what the boat  
6 transportation business was like and the name of the  
7 boat and this kind of thing.  
8 MR. GILLIARD: The gentleman on Hilton Head,  
9 what was his name, Mr. Simmons? Did he have a boat?  
10 Now, there's great -- a lot of history in that story,  
11 going from Hilton Head to Savannah and the boats that  
12 he had.  
13 COMMISSIONER CAMPBELL: Yes, sir.  
14 MR. GILLIARD: I was wondering about how the

15 word Switzerland got to be a place here in South  
16 Carolina, then I heard about Norway up near Orangeburg  
17 and some other --

18 AUDIENCE MEMBER: Denmark.

19 MR. GILLIARD: Denmark. Who did that? No  
20 one knows the originality of that? Must have been a  
21 European, I would suppose. Swedish settlers, okay.  
22 Thank you. Learning every day.

23 MS. DEAN: My French may not be very good, so  
24 bear with me. But, anyway, Jean Pierre Paris (ph)  
25 brought the Huguenots. They started in France, then  
0053

1 went to Switzerland, then came on what is the Savannah  
2 River. But here we call it the Purysburgh River. And  
3 that's where one of the cemeteries that my sister was  
4 talking about. It, for a long time, was a very  
5 predominantly black community for years.

6 But going back to what Mr. Gilliard was asking --  
7 and there is a monument there. You see, where we are  
8 was one of the first -- it was the -- a first of the  
9 nine townships in South Carolina.

10 And it was, where Purysburgh is on the water, very  
11 marshy, swampy and mosquitoes. That's what our  
12 ancestors brought from Africa as a weapon, you see?  
13 And that tells you all about sickle cell anemia also.  
14 I'll tell you about sickle cell anemia in a minute.

15 Since it was so swampy and marshy, the Europeans  
16 were dying and getting -- or getting very ill. So then  
17 they moved, what, 15 miles north and called that area  
18 Switzerland. And the families -- well, I don't know if  
19 they're still doing it or not, but many of the families  
20 that were still in the Ridgeland area communicated with  
21 some of their families from Switzerland. And a very  
22 famous name in Switzerland was the Shoemaker family.  
23 And they spelled it Shoemaker here. But, of course, it  
24 was used -- it was -- it was spelled differently with  
25 the families in Switzerland. But that's how -- that's  
0054

1 where that came from, Switzerland, because they  
2 actually were the Swiss Huguenots. And the marker is  
3 there.

4 And, you see, many of us have family members that  
5 have sickle cell anemia. And, actually, the Creator,  
6 realizing that the Africans needed the immunity from  
7 the bite of the mosquito, the malaria, and sickled the  
8 cell to retard the growth or the bad effects of the  
9 malaria. And now, because we have the pesticides to  
10 kill the mosquitoes, that sickle cell then affects a

11 body. And there are many children that might have  
12 yellow eyes where it should be white. We need to check  
13 into that because that's a health problem now. Because  
14 the sickle cell works against the body now, rather than  
15 for the body, since we don't have the malaria problem  
16 that we would have if we were without the pesticides.

17 MR. GILLIARD: You know, when I was a senior  
18 at South Carolina State, Oscar Mack was from  
19 Switzerland, South Carolina. He was my roommate my  
20 senior year. And I came here, looking for him. And he  
21 died just before I returned, before I came back here.  
22 And James Clyburn was also my classmate, also in South  
23 Carolina State. But Oscar was a great roommate, quiet  
24 as I don't know what.

25 MS. DEAN: Well, Oscar is one of our heroes.

0055

1 That's who's cousin?

2 MR. SCOTT: My cousin.

3 MS. DEAN: Well, he's one of my heroes  
4 because he was a pilot and taught --

5 MR. GILLIARD: Taught flying.

6 MS. DEAN: You know, as I'll put it -- sir?

7 AUDIENCE MEMBER: Small world.

8 MS. DEAN: Small world, that's true. But it  
9 seems like our people didn't talk about those  
10 greatnesses, more or less just took it for granted.  
11 And we did not record those things.

12 But Oscar Mack attended schools in Jasper County  
13 and went on to teach flying to students in Georgia, all  
14 over.

15 And there are so many other heroes. You know,  
16 last month, I went to Tuskegee, Alabama, and visited  
17 the Tuskegee Airmen Museum, which is still under  
18 construction. And I was elated to see Lloyd Newtown  
19 there. Now, I call him Lloyd Newton, but I should call  
20 him General Newton because he is a four-star general  
21 that went to school -- I was younger, but I remember  
22 when he was one of the older ones. He was with my  
23 sister, you know. But I had to get that in, you know.  
24 Little, little sisters, you know.

25 But we need to recognize the African-Americans in

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1 the Gullah culture in Jasper County, in Hardeeville,  
2 who maintain that tradition.

3 Lloyd tells the story that he didn't even see an  
4 airplane for a long time, until he was much older. And  
5 he went to Jasper County High School.

6 Now, I love to talk about education, too. Because

7 I just do not understand why the test scores are the  
8 way they are, when I can look at an Oscar Mack and a  
9 Lloyd Newton, and there are so many others who are in  
10 so many other professions, professions.

11 We have a person who now lives in California.  
12 This person was the navigator on the airplane when  
13 Yeager broke the sound barrier. Dan Williams' cousin,  
14 Tippy. What's Tippy's real name?

15 AUDIENCE MEMBER: Charles.

16 MS. DEAN: Charles. I'm sorry?

17 AUDIENCE MEMBER: His brother.

18 MS. DEAN: Oh, he lives in Florida now?

19 AUDIENCE MEMBER: It's his brother, yes.

20 MS. DEAN: Yes, Dan Williams' brother? What  
21 did I say?

22 AUDIENCE MEMBER: Cousin.

23 MS. DEAN: Brothers.

24 But we need to interview so many persons who have  
25 made international contributions. We may have grown up  
0057

1 with them.

2 But take Lloyd again. He played on Mission  
3 Impossible. He did a cameo on Mission Impossible.

4 And we need to let our young people now know that  
5 it is possible, whatever your dream is, it is possible.  
6 We have to help them understand a dream, too. I think  
7 they know what the ancient Gullah people did with  
8 nothing, only hope.

9 COMMISSIONER CAMPBELL: Come up. The mic is  
10 yours. Still got plenty of time, 15 minutes. Mic is  
11 yours.

12 MS. BADGER: Today, there is still one rice  
13 farm in the Bellinger Hill area. Dr. -- the eye  
14 specialist, what's his name?

15 MS. DEAN: It's called Delta. I don't know.

16 MS. BADGER: Okay. It's down in that area.  
17 You can go down there. They do allow people to come  
18 down there and see it, but you've got to wear  
19 protection because it's full of mosquitoes. Where we  
20 go on 17, going to Savannah the old way, we called it  
21 the old way to 17, that was all rice farms. And a lot  
22 of our families had rice farms around. But there is  
23 still one. And it's called -- I think the rice is on  
24 the market and you can -- I can't even remember that  
25 name now, but you can get that rice. It's, it's  
0058

1 cracked grain rice, what they call it. But there's  
2 still one rice plantation in our area.

3 MR. GILLIARD: Okay, one more last time.

4 Thank you.

5 December first, I would have been living here ten  
6 years, in Bluffton. About five years ago -- you know,  
7 I love the culture. I put on a program through the  
8 Sons of Allen in Campbell Church. And what I did, I  
9 titled it, Some Distinguished African-Americans of  
10 Beaufort County. And I listed them on the program.  
11 Had to use the word "some" because I know I was going  
12 to miss somebody. I had educators, doctors, lawyers,  
13 teachers, so many teachers and principals, postmasters,  
14 and people from various walks of life in Beaufort  
15 County that I had to learn in my little five or six  
16 years being in Beaufort County. And I had the help of  
17 the guy who had the flea market --

18 COMMISSIONER CAMPBELL: Perry White.

19 MR. GILLIARD: Mr. Perry White and the man  
20 with the --

21 COMMISSIONER CAMPBELL: Tom Barnwell.

22 MR. GILLIARD: Tom Barnwell. They assisted  
23 me so great and greatly in getting that program  
24 together. And I was trying to honor Mr. Barnwell at  
25 that affair. And Dr. Williams from Beaufort was our  
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1 speaker. But I just wanted to let people see some of  
2 the names that I had learned since my short time being  
3 in South Carolina, I mean in Bluffton.

4 There was a lot of history in Charleston. You  
5 know, I'm from Charleston. My wife didn't want to go  
6 to Charleston. She's from Orangeburg, and I didn't  
7 want to move on Orangeburg. So we ended up in  
8 Bluffton, with the old folks. But there was -- I had  
9 found another short period of time, living in Bluffton,  
10 so much history of African-Americans and I just wanted  
11 to put on a program for it. I did it through the Sons  
12 of Allen in our church.

13 COMMISSIONER CAMPBELL: Wonderful. Thank  
14 you.

15 Come right up, folks. Please, don't be bashful.

16 MS. WILLIAMS: Oh, far from it. I'm not a  
17 Geechee and I'm not a Gullah. I'm one of those New  
18 Yorkers. But, you know, this evening I heard everyone  
19 talk about the education of the youth.

20 COMMISSIONER CAMPBELL: Give your name,  
21 please.

22 MS. WILLIAMS: Oh, I'm sorry. My name is  
23 Pamela Williams.

24 We talk about the education of the youth. And we



25 talk about it and we talk about it. And when we leave  
0060

1 this room, how many of us are going to take a young  
2 person and teach them? We need not wait for educators  
3 because a lot of them never get around to doing it. We  
4 need to take people, just like what's here, in a forum  
5 like this, and bring the youth in. We need to give  
6 them a tape recorder and go to the senior citizen  
7 center, have them sit down and talk to the elderly. We  
8 need to do more than talking.

9 Richie Dean alluded to the test scores. Our kids  
10 aren't learning. And there has to be a reason. And  
11 there is a reason. It's more than just two families,  
12 the parents working in a household. Both of my  
13 families worked. My mother and father worked and I  
14 didn't turn out too bad.

15 There's a caring in the community that is no  
16 longer here. I came from New York. And as my nephew  
17 would say, we always say, I'm from Brooklyn. And we  
18 had a caring community, even in the city. The church  
19 was our community. I mean, you know, you went there to  
20 play ball, learned how to play chess, tennis, whatever  
21 it was that they had to teach you. But we're not doing  
22 this with our kids, just like we're losing history.

23 We're losing a lot of our history through not  
24 taking the young people seriously. They ask us for  
25 help. They come and they say, You know, I'd like to  
0061

1 do. And the first thing they hear is, Well, you're not  
2 really going to carry it through. Well, no, they're  
3 not. If you tell them in the beginning that they're  
4 not going to do it, they're not going to do it. But if  
5 we become more positive with our young people -- I hate  
6 to see the pants hanging down and I hate to see young  
7 girls at 13, 14 pregnant. Because their life is just  
8 basically over, if someone doesn't pick them up and  
9 help them. And we don't have that kind of help in our  
10 community anymore. We talk about it. We talk about  
11 it. And that's all we do. We talk about it.

12 I'm on the school board in Jasper County. And I  
13 do work hard. I'm not saying that I've had great  
14 success because I'm only one vote on a board. But we  
15 are, you know, doing better than what we have done.

16 But we need to stop talking about our youth and  
17 take them by the hand and show them what they need to  
18 do. Because colleges now require, as part of their  
19 entrance -- it's no longer just test scores. Students  
20 must now form community work. That is part of their

21 job, the application to get into college. And we need  
22 to prepare our students starting in grade ten to move  
23 forward, whether they go into the work world or  
24 education.

25 But we need to stop talking about it and do it,  
0062

1 and especially with the history of South Carolina.  
2 I became interested back when my husband and I  
3 first came down -- I don't even want to say. My  
4 interest was in how we buried, how people were buried,  
5 how the Gullah people were buried, and where they were  
6 buried and why were there so many unmarked graves? And  
7 I'm interested in the culture of the women. Because we  
8 talk about men, but women worked very hard to make sure  
9 that everyone got where they needed to go.

10 That is my two cents.

11 COMMISSIONER CAMPBELL: Anybody else?

12 MR. WILLIE WILLIAMS: My name is Willie  
13 Williams. And I'm into everything. And I'm -- I had  
14 influence on about half of the people here. First,  
15 Eugene, I started on him about two, two years, when he  
16 was two years old. It wasn't, it wasn't easy. But,  
17 anyway, I got him squared away.

18 And our problem in Hardeeville and Jasper County,  
19 we just not interested enough. We go to church. We go  
20 to the different places. But we don't deal with the  
21 whole person. See, you've got to deal with the whole  
22 person.

23 There's a lot of politicians out there trying to  
24 do us some harm, too, you know. And I'm not talking  
25 about -- I'm talking about Democrats, Republicans and  
0063

1 Independents, and everything else, try to do us harm.  
2 But we're not interested. We got to get out there and  
3 get to where the rubber hit it road and find out what's  
4 really happening within Jasper County and South  
5 Carolina. You know, Jasper County got a lot of pull  
6 within the state, if we just know. A lot of things  
7 that is happening, we're not interested. We just stay  
8 home. And we got a political uprising within the  
9 county, the county council and the city council and,  
10 and you have it. And, what, we fight against one  
11 another. I think we have that kind of halfway squared  
12 away.

13 And let me go back to this old fellow here,  
14 Eugene. That's, that's my brother. I had to get him  
15 straight long time ago. Now he's a judge. I hate to  
16 go before. Him I hate to go before him for something I

17 might say or do. But, anyway, I got him squared away.

18 MR. EUGENE WILLIAMS: In the slammer with  
19 you.

20 MR. WILLIE WILLIAMS: I got him squared away,  
21 although I was gone for most of the time. But, anyway,  
22 I kept in contact with him. And he used to try to do  
23 some things. But, anyway, we got together.

24 And it's not that we can't do. Don't tell me. We  
25 took nothing and made what we have today. Now, when we  
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1 came from Africa, came with nothing. Not even the  
2 shirt on our back was ours. But what happened? At  
3 least I can wear a pair of pants now, you know, a shirt  
4 every once in a while. We took nothing and made what  
5 we have now.

6 So don't tell me we can't handle the kids of today  
7 and the kids of the future. We can handle them, if we  
8 just get interested in them. I know some of them are  
9 pretty hard-headed. Ask the judge over here. He was  
10 pretty hard-headed at one time. He used to go and  
11 catch rabbits when the school bus come along, until I  
12 came home. But, anyway, he got a master's degree. He  
13 got a master's degree now, you know, man. But, anyway,  
14 you got to be persistent. And when you get on their  
15 case, let them know you mean what you say. And let you  
16 know you mean what you -- what you're doing. And  
17 that's where we got -- he got where he is.

18 And, of course, I was running around the world  
19 during that time, Korea, Vietnam, Germany, France, what  
20 have you. It was rough. But, anyway, I kept in touch.  
21 There were a lot of things that went on, that I didn't  
22 like. But, anyway, it worked out.

23 Now he's a judge here in Jasper County. And I'd  
24 hate to go before him. Because he might try to pay me  
25 back.

0065

1 (Applause.)

2 MR. EUGENE WILLIAMS: I'll be very lenient on  
3 you.

4 MR. WILLIE WILLIAMS: Huh?

5 MR. EUGENE WILLIAMS: I'll be very lenient on  
6 you.

7 MR. WILLIE WILLIAMS: I hope so.

8 MR. GILLIARD: The drums, the drums, the  
9 drums. You know, can't forget about the drums. You  
10 know, the drums have a history from Africa.

11 MR. ROBERTS: I'm J.C. Roberts. I'm the  
12 minister here at St. Stephens. One bit of our history

13 that seldom I hear is that all of the Africans who were  
14 enslaved did not go North to avoid slavery or for  
15 freedom. Some went south. Some swam the Savannah  
16 River. And, matter of fact, my  
17 great-great-grandfather, Henry Jacobs, left South  
18 Carolina to escape slavery into Georgia and found  
19 refuge among the Indian community. There's another  
20 piece of history that was just unfolding, right across  
21 the river.

22 I heard some of you talk about the Purysburgh or  
23 right across the river, Port Wentworth. The city, a  
24 few years ago, moved -- were moving from the present  
25 downtown -- well, the earlier downtown to the 95/721  
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1 corridor. And attempts were made to eliminate the  
2 history of those black folk who lived in that area.  
3 And they discovered a community, the remnants or the  
4 relics of a community, the cemetery, and even the  
5 remnants of Eli Whitney's gin just across the river.  
6 And when you were mentioning the history of  
7 Hardeeville, Petersburg, I'm assuming that the history  
8 of Port Wentworth and that community just across the  
9 river have -- and this area have very similar  
10 backgrounds and stories. And I'm, I'm assuming all of  
11 that is a part of the Geechee-Gullah Cultural Heritage  
12 Corridor.

13 It's a lot of history, a lot of things that we do  
14 not yet know, that took place in our history and our  
15 culture. And happy and pleased that you have come here  
16 today, to hear some of the history and some of the  
17 events of our community.

18 COMMISSIONER CAMPBELL: Thank you. Thank  
19 you. Well, it's nine o'clock, folks. Wow, this time  
20 went so fast. We had two hours of rich, rich  
21 presentation. Commissioner Cohen and I are so grateful  
22 that you were willing to come and share your memories.  
23 And we touched on just about every theme that we have  
24 talked about in this Corridor and this Commission:  
25 Food, burial grounds, stories, land, language, rice. I  
0067

1 mean, you have left nothing unturned. And Jasper  
2 County is rich. I didn't know you were so rich, all  
3 these heroes. Next week we're going to be down the  
4 other end of the county, Pineland area. And I think  
5 that's rich as well. So we're very, very grateful to  
6 you. And thank you for your stories.

7 We will be back for a second round. We are going  
8 to be talking with your elected officials in this

9 county, to see what it is that we can do together as  
10 partners to preserve these themes that you talked about  
11 tonight. So be in touch.

12 There are comment cards in the back. Take them  
13 with you. I think we have enough, maybe.

14 MS. BARBER: We don't have any more left.

15 COMMISSIONER CAMPBELL: No more left?

16 MS. BARBER: If you did take one and don't  
17 plan on using it, please give it to someone that is.

18 But, also, please get it sent in this week. We are  
19 collecting data and we do have a deadline. If you do  
20 take one, please send it in this week.

21 COMMISSIONER CAMPBELL: We heard Ms. Barber.

22 AUDIENCE MEMBER: Do you have an online  
23 address available?

24 COMMISSIONER CAMPBELL: An online address?

25 Of course. Let's see where it's on this. I don't see  
0068

1 it on here. Just put Gullah-Geechee Corridor in and it  
2 should pop right up, Gullah-Geechee Cultural Corridor,  
3 and it should come up, or National Park Service. You  
4 should be able to get it.

5 So I thank you all for coming.

6 We will now ask Pastor Roberts to give us the  
7 benediction, unless you have a last-minute question.

8 But we'll be here while we take down these fliers.

9 Thank you, sir.

10 (Benediction.)

11 (The proceeding concluded at 9:07 P.M.)

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1 C E R T I F I C A T E

2 S T A T E O F S O U T H C A R O L I N A :

3 C O U N T Y O F D O R C H E S T E R :

4 I, MARY ANN RIDENOUR, Registered Professional  
5 Reporter and Notary Public, State of South Carolina at  
6 Large, certify that I was authorized to and did  
7 stenographically report the foregoing proceeding; and  
8 that the transcript is a true record to the best of my  
9 ability.

10 WITNESS MY HAND AND OFFICIAL SEAL this 10th day of  
11 August, 2009, in the Town of Summerville, County of  
12 Dorchester, State of South Carolina.

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Mary Ann Ridenour, RPR and  
Notary Public

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My commission expires:  
April 12, 2011

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