

## **Voices of Southern Hospitality: An Oral History Project**

**Interviewee:** White, Carolyn Jabulile

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**Abstract:** In this interview, Carolyn Jabulile White discusses what life was like for her growing up in Gullah culture on James Island. She highlights the events that led up to the start of her storytelling career. Ms. White describes the main audience for her stories and the different platforms that she used to spread her knowledge. She then speaks about the origins of the Gullah language and her personal experiences in Africa to get closer to her ancestors. She expresses her disappointment in the community changes that have happened in recent decades and how her own portrayal of southern hospitality has needed to adapt. She hopes that James Island will one day feel like a part of Charleston. At the end, she shares the origins of her African name and closes with one of her favorite stories.

**Biographical Note:** Carolyn Jabulile White was born and raised in James Island, South Carolina. She grew up on a plantation and did many outdoor activities as a child, such as catching crabs and picking crops. She started her career as a Gullah storyteller when her pastor sent her downtown to the Dock Street Theatre to tell stories in its courtyard. These stories came from her father, and she had previously told them on the bus on the way to church engagements. After getting married, Ms. White and her husband opened and operated a neighborhood grocery store for many years. Since her husband has passed, she has told stories at festivals, historic plantations, and family reunions as a form of education and entertainment.

**Project Details:**

In the summer of 2018, student researchers from the College of Charleston conducted oral histories for the research project, *Voices of Southern Hospitality*. The project documents diverse opinions and stories about southern hospitality in Charleston, South Carolina, but also offers a deeper and more intimate history of a changing community. Over the past thirty years (early-1990s to 2018), the Charleston peninsula and its surrounding islands have experienced rapid economic growth and rapid cultural and ecological changes. The *Voices of Southern Hospitality* project chronicles this profound transformation with the personal histories of Charleston residents.

The project was launched in June 2018 with funding from The Committee for Innovative Teaching and Learning in the Liberal Arts and Sciences at the College of Charleston. In addition to documenting important stories, the project was designed to train College of Charleston students in oral history research methods. Five student researchers and 42 interviewees participated in the first phase of this project (June and July, 2018).

**Interview Begin****[Interviewer Initials]: L.R.****Interviewee Initials]: C.W.**

**LR:** It's June 26, 2018 and this is Laura Robbins sitting down with Carolyn Jabulile White, a Gullah storyteller on James Island, South Carolina. So, Ms. White, can you tell me how long you've lived in Charleston and what it was like to grow up here?

**CW:** Yes, I can tell you. I've lived here all my life. Was born and raised in Charleston, in James Island. Went to school in the city of Charleston, though. Avery at that time had from elementary on up, you know, and I went there to school. But, the thing about it, wherever I went, you know, you could hear my accent, that island accent. I think each island--and sometimes I have a different accent--get a little stronger as you go a little down. Johns Island, Wadmalaw Island, Edisto Island, maybe the Gullah

might be even a little stronger in the voice, but certainly on James Island. My daddy's part the family, that's what they spoke where they were down on Hinson Plantation. Wherever you lived, that was the name of the oldest place. Wasn't a great big one, but the island had many small plantations. And that one was right down by the water. We could go and look as children, try to catch the fiddler on the beach, running behind the little fiddler and I'm trying to catch him, of course crabs and things 'cause we lived to the water. But it has reversed in years now. Now your culture has taken over most of the water space where we used to live as servants and slaves and stuff. The big house was "up yaa'd" that means higher up, north to the water. "Up yaa'd" was the owner there so it had a gate too, you know. And then we used to be going around the yaa'd, we had to open that gate to go up to where [inaudible] and them stayed at. Yeah. You go through the gate because it was separated off quite naturally. And then when it was time for granddaddy to take us maybe to the field to pick up some ice potato--do you know what that is?

**LR:** Mm-mm.

**CW:** I knew it. Ice potato: white potato, but that's our ice potatoes.

**LR:** Ohh.

**CW:** Yeah. My granddaddy--

**LR:** You call them iced potato.

**CW:** We call them ice potato. "Come on now, *chillun* 'cause you got to go pick up ice potato." And you know, on that particular plantation, a lot of cabbage, the cotton, corn to strip and those things as children. Of course, there was a lot of other bigger plantations here on James Island. And one I remember was the [inaudible] plantation that was on, like, Fort Johnson Road, all built up now across from the high school. And that was a big, big farming area. They used to pick up young people to go there to pick cucumber, tomatoes and stuff like that, you know, for the larger farmers. But like I say, you had small ones all around the island. Rivers, rivers, farm, you know, another group of people stay like that, you know, like around in the bog. But growing up on the island was way different from, you know, what it is now. You know, I remember when I could walk out my back door and had a little field of okra, a little

field of tomatoes of my own, when I got married, you know, so you're going to have those things first, but you can hardly find those home gardens now like we used to. But growing up was a great experience, and I try to tell the young people not to be ashamed of their heritage, you know, be proud. And that's why I go around to talk about it because I never felt down low about it; lifted up about it because I always tell them, "Yes on the back of those ancestors, that's what got *hunnuh* where *hunnuh* at now." That means "y'all", *hunnuh*, children, more than one. Yeah, that word. Some say *unnuh*, some say *hunnuh*. So, that's what built it up. And they worked very hard. You know, my granddaddy back at that time--my aunt, she's dead and gone now, but was one of the first black young ladies from their plantation, went to school and went to college. And so that's how they worked and sent them, you know, to schooling. And she did, you know, became a social worker. I remember that well. And my daddy became a self-taught brick mason. Good. You know, he built his own house after he found a piece of land to buy. Built his own house and everything himself. And the house today is still standing 'cause... Now [inaudible] I got married, my husband brought me on Ferguson Road and then we built us a little store across the street that was the neighborhood store. They ain't had no big Publix and none of them big supermarkets out there. No. Nothing like that was on Folly Road then, you know. But the people depended on the village supporting. Well, people come to buy and [inaudible] I had one. Worked it for many, many years until my husband died. And I got kind of tired of working that. But so, when I started going around with the storytelling... Let me tell you how that started. In church--*chu'ches* we call them--I used to be the organist at the church that I belonged to. 45 years.

**LR:** Wow.

**CW:** And so, going on the bus, we would go to different engagements and on the bus, I would tell stories that my daddy had told me, you know, making [inaudible], you know, amusement, fun, you know. We ain't had no... back then, no tablet. No iPhone and all them things. So, you talk, you know, while you're riding. You tell the stories. And that became popular. And my pastor at that time--God bless the dead--Cornelius Campbell sent me downtown to the Dock Street Theatre to tell stories in the courtyard. And that's where my storytelling career really took off at.

**LR:** And when was that? When did he send you there?

**CW:** Huh?

**LR:** When did he send you to the Dock Street Theatre?

**CW:** Oh Lord, that's been years ago, honey, many years ago, because I'm 81 now. I was a young woman, you know, still in the church playing and going on trips with the church. And then I could do stories that my daddy would tell me to my friends, and we'd talk them in Gullah, you know, and everybody laughing and going. And so, when the call came to the church for if they knew someone that could do some stories or poetry from downtown, my pastor then sent me and that's how I got there way back, way back then. I got the poster '91, I think it was. I have a poster, I'll show you. Here. [inaudible] poster. And I started around about '91 doing these stories, and from then on and then on and then on, and I'm telling stories on the bus. And Daddy would always tell me, he said, "Don't forget now to tell this one. Don't forget to tell that one." You know, he really enjoyed me wanting to do that. And so, I started even going downtown Charleston. They had a [inaudible] Christmas festival years ago. And so, I was invited to be the teller at the Christmas festival.

**LR:** And where was that?

**CW:** Could you imagine downtown Charleston here? Meeting Street, 'round that area and 'round the old slave house back there. Yeah, I performed in many, many places and by word of mouth, I got around. The word got around. "Have you heard the storyteller?" You know, and engagements kept coming in like that. Yeah. And I've traveled many places.

**LR:** Who would you say is part of your audience most of the time? Would you say a lot of churchgoers or just locals?

**CW:** Oh, oh, now. A lot of... a mixed crowd, then, you know, churchgoers, people want to hear for their program, but [inaudible] come in here and then would get me to their church. Lot of churches downtown. And now after that, I started doing a lot of family reunions. I got a couple of them coming up this month.

**LR:** Oh really?

**CW:** Yeah. People come from out of town, like they ain't never heard Gullah before. So, they look me up I guess on social media and see me and call me and ask me would I come to do their family reunion. In fact, I have one on the 7th of July, then one called for me to come to Beaufort on the 14th, so I say, "Don't y'all know y'all got storytellers down in Beaufort?" They say, "Oh, Ms. White. We know, but we want you to come." So, I thought that was an honor, you know, so if I'm well enough I'm gonna go. But, family reunions. So, that's mostly black families getting together, remembering their families from all over. They come from all over. New York and Maryland maybe and all over.

**LR:** So, you do encounter quite a few tourists then?

**CW:** Oh, I've been to Boone Hall for many years. I used to tell out to Boone Hall, the slave quarters at Boone Hall. Not too long ago, Bubba called me--a man, we call him Bubba. He was calling me to engage me to come, but now I'm not able to go there like I used to because I'm not driving. I'm not driving, but I've done Boone Hall several years ago. Many tourists, oh, from all over the world. And they would sit under the tree there, hear the stories, ask some questions and I would answer. An enjoyable crowd. I enjoyed doing it. Yeah.

**LR:** So, you share a similar heritage with these people even though they're from all over the world. Would you say that they're still rather similar to Charlestonians--Gullah Charlestonians--here?

**CW:** No, they ain't similar to us now.

**LR:** They're very different? These families?

**CW:** Yeah. Because most of those people are Caucasians, Europeans, the UK, you know, all like that.

**LR:** But the families that--you said you go to a lot of family reunions and tell stories there. Would you say--?

**CW:** They are originally from Charleston. Most of them that call you to come for their family reunion, they're from Charleston, but have gone away from Charleston for many years and they're coming back home. Now listen. Now, they call it family

reunion, you know. But before, we used to get together to the old churches back in the days. My [inaudible] home, it was big meetin'.

**LR:** Big meetin'.

**CW:** Yeah, big meetin' time. Big meetin'. And that was a gathering also to the church, not particularly stories but preaching time. Many preachers would be at the church and would preach, you know, in sequence. And after that then we all go outside under a great big oak tree with many, many different types of cakes and food. Big meetin'. But the word now is family reunion. But when I was a little girl coming up, that's what it was called. Same thing, you know, the food and all like that. And then we still include the preaching in the family reunion because now my husband's family reunion, which I'll be a part of, is on July the 6th but they'll have like that whole week and when it ends, it will end up at a service.

**LR:** Oh okay.

**CW:** All the family from all--they're from all--they're invited to St. James where I belong. Say, "Well we're going to worship at St. James this year," and they'll all come to St. James for service before the disperse of the other ones going back to New York or New Yurk or whatever. They're proper, you know, "Where you from?" "New Yurk." I said, "You talking about New York." And they left home, but then the girls got proper, you know, and they'll say, "Oh, where you from?" "Oh, I'm from New Yuurk." And they really from Charleston, you know what I mean? But they go and come back, like they ain't hear no Gullah before. Raised up Gullah. I think that's a tickle. And I remember, well a young lady ran away and came back and my mother was living then and she said--I said, "This is my mother, you know." "Oh, I don't know *huh*." You know, "I don't know *huh*." And got so proper. "Well, where you been?" "New Yuurk." Please. You know?

**LR:** Can you tell me a bit about the origins of the Gullah language?

**CW:** Well, it's mostly West Africa--that's the origin--and Nigeria. I've been to Ghana. Yeah, child. I've been to Ghana in 2011. Wonderful. Visit was real good. Wanted to go to a place that maybe my ancestors came from. Of course, my first visit to Africa was South Africa because I went to experience the Mandela part, you know, and that

was great. But then that's where not--most of the heritage is not from there. But I felt at home there. I felt at home there when I visit.

**LR:** Could you draw any parallels between life in Charleston and when you visited South Africa or Ghana? Did you see a lot of cultural similarities?

**CW:** Yes, I did. Especially in Ghana because, you know, they say we built up off of the rice here in Charleston; Carolina Gold. And, don't you know, in Ghana when the tours was taking me around and the other young ladies that I was with, I saw some folks out in the field and I was curious, asked the tour guide or person who was driving us, I said, "Oh, what are they doing over there?" You know what he said? "They're growing rice." Right there was the familiarity. In Ghana, I saw them in the rice field. So, sure that made a big connection there and here at home, Charleston, because that's what my ancestors came and did; that's what they brought them for, you know. And I tell a lot of people, "Why do you think we got so many plantations and it ain't up to the water?" And it ain't the water because that's where they grow the rice in the marsh, the water, the edge. Uh huh. And over in Ghana, a beautiful beach. Beautiful, beautiful. But they weren't on the beach, they was in the field planting rice. And they serve a lot of good rice dishes over there too. Yeah. So, that was a connection. Then I went--an experience I had over there, oh boy. Down in the caves where the held my ancestors before they put them on the ship. Now that was a real crying experience because it seemed like I could feel the spirit. [inaudible] of them in those places when I visit there. Oh, I cried so much, you know, thinking that could have been my great-great grandmother that they hauled over. I have a picture of her too. Yeah, my great-great. I knew my great grandmother 'cause I was about 12 years old when she died. Mamma.

**LR:** And she was from Africa?

**CW:** No, that one was from America, but her mama was from Africa. I'll show you that picture. Her mother that was a slave brought over, and my great grandmother, my grandmother and all those was here, and they were in the [inaudible] before they migrated to Charleston. Come on, baby. I can talk. I want you to ask me.

**LR:** I was going to ask, could you think of a time specifically when you started to notice the change in Charleston, whether it was in tourism or development or



industry or just a range of years really when it really started to hit you that Charleston was changing?

**CW:** Well, you know, I can tell, sweetie, when it was changing, when you know--if you work on a plantation just about all your life, my granddaddy and grandmother and them, then they put them off. They put them off 'cause something was going on, you know, you didn't really know about, but to take all the people that was working there, and they had to move off the plantation. But my daddy was smart enough that he, I told you, could do his own work with the brickwork, built this house and then bought a little piece of property that he could move his wife on and the children. Yeah, that was the first thing when they put them off. No mule. Not a dime. Just "You off." So that means fend for yourself, right? And I thought that was really unfair. You said, "Something another, something and the mule." No, he ain't get none of that. Just go. Go. So, whatever you had, you had to do that up and go, make a way. And most of them made a way, you know, most of them made a way. That's what Gullah culture is all about, too. We have a strong type of people that really know how to make a way out of no way. Out of nothing. I've learned that to do that. And that's what the children need to be instilled in now. Don't look for them pie in the sky. Learn to do something yourself. Get something you can learn to do with your hand. I'll cook, I'll teach, do something that you can make a way for you and your family. But they were put off. Yeah, they was put off. Yeah, I remember. I was a girl, but I remembered well 'cause I was in school, but it happened.

**LR:** And what year would you say that was or around what year?

**CW:** [inaudible] I guess that was very late 30s, early 40s something like that.

**LR:** Okay.

**CW:** Yeah. They put you off. Most people, most of these plantations now, these people ain't get nothing. They ain't gave them nothing to live on. That Dill sisters-- Lord have mercy. Forgive me. But the Dill sisters were very rich and that's where they got now you go around the corner here off of Riverland Drive road. I heard that they leave it like a sanctuary for the birds and the animals. Then people houses built up out there. The Walmart around there and all that was the Dill sister property. And they tell me one of the Dill sisters named my father, which was Woodrow Wilson Prioleau.

Woodrow Wilson Prioleau, I guess after the Prioleau. But one of the Dill sisters and he gave them a spoon, you know, like, a silver spoon. But that who name I understand named him on my grandmother's side.

**LR:** And you noticed this change, you said in the 40s or the 50s. Have you noticed any other change over the last 30 years? Maybe after Hurricane Hugo?

**CW:** Young lady, please. Like we always say, "Hush your *mout'*." All these people building up so fast now. You know, done gathered up all the land, building all these condos. I remember Spring Street when I was a young girl. Gee whiz, if I didn't know where it was at now, I wouldn't know where to turn on Spring Street. It's so built up. Condos and all those things and all over. I think they kind of maybe halt the building a little bit on James Island. You know, because it's taking a big change. But I guess we'll have to go along with the change. Where I lived on Ferguson Road, you never saw no houses coming up in here. This was the village. But now the village got houses bringing you in the village. Of course, that's a good project because it's Habitat. The family who owned that land sold it to, I think, Bishop Gadsden and they turned into Habitat houses, but they're just recently.

**LR:** So, would you say that the changes you've seen are positive or negative?

**CW:** Of course. I got to say positive because making homes for somebody could afford them. And we working now through the Justice Ministry on affordable housing.

**LR:** On James Island, here?

**CW:** Yeah. Throughout the Charleston area. You know, building all the places. But have you built any that we could afford to buy? A ramp to go in? That's what we've been working on, Justice Ministry been working on here lately. Affordable housing. Yeah.

**LR:** So, with the increase of new people in Charleston, do you find yourself interacting with more tourists or non-locals than in past years?

**CW:** Oh, of course. Of course. Yes ma'am. That's true because my next-door neighbors, our neighbors now, I don't even know them. This was all community of Gullah folks here. Ferguson but not anymore. You can ride through now and different

groups that did not live here. I don't even know the names. Now, the couple that lived next to me before these people. I introduced myself, even took them to my, you know, invite them to the church that I belong to. They became members, but now they moved away and so, and these other people that are next door, I really don't know them. Yeah. I don't know them. Then you go a little farther around Ferguson Road. It's another house. The man died. I guess his children didn't want to come back here. Caucasians live around there, around the curb. Right in the community. Yeah. And you know, so it has changed. Yeah.

**LR:** Do you find that people's attitudes are different than they used to be? Or the way that they interact with people in the community?

**CW:** Well, I really think so a little bit, you know, because things change. You gotta be careful now who you talk to, what you say and all like that is different. We never had-- you never had that problem before, you know, whereas I can go next door to my neighbor if I ran out of rice and got a cup of rice, now I can't do that no more. No, that's for example, you know. Everybody has gotten so to themselves, you know. But still, I must say that I'm very respected in this community by the young men and women in this community. 'Cause they knew me from a long time, like even running the store and they laugh and call me the [inaudible] Ferguson Road village. I said, "But y'all say that." Yeah. But anyway, they respect me. Yeah. I've gotten that respect from them. I can call them, ask them if I needed really something for them to do for me. I haven't had any problems yet with that.

**LR:** Do you think that these changes have affected southern hospitality or your idea of southern hospitality? Could you tell me what your idea of southern hospitality is?

**CW:** Well, yeah it affects it in some ways because, even though there was some strangers come in the neighborhood, we would, African Americans, we get to know them, invite them to church, to the community meeting that we have, you know, and things like that. But people move in now, like I said, you don't know who they are and it's kind of strange to not know whether you're going to be accepted to their door or not. So, the best thing now I say is kind of stay a distance 'cause people get guns and all kinds of things now. Might think you come to, instead of welcome them, might think you've come to do harm and you don't. So yes, it's changed. It's changed.

**LR:** These changes have affected your personal southern hospitality and how you treat them?

**CW:** I think so, but I still have an open heart. I still, you know, have that 'cause I grew up with that in me, you know, and it's hard for me to change that because it's something that's in me. You see how I came, I said, "You know, [inaudible]. Let me see if the young lady can go past my house and me go on the porch and look," and something like that. Yeah, yeah. But sometimes, like you say, you don't know the attitude of other folks, you know, whereas my attitude might be the best for them. They might don't want that. So, then that kind of keeps you to yourself a little bit, you know.

**LR:** Do you feel that you're still able to express your culture as well as you were in the past years?

**CW:** Oh yeah, baby. I go and express mine. That's the way I feel, you know. I've been too many places not to, and I feel free to do that. You know, I express myself. Yeah, sure. Yeah.

**LR:** Could you tell me if you have a vision for the future of Charleston or what you'd like to see in the coming years?

**CW:** Well, I guess I'd like to see the unity of the city. You know, like we said, talked about at our meeting not too long ago, community meeting, the new mayor has not come in this area to say "welcome," you know. That was unlike our last mayor 'cause he was the one that got me and my neighbors--we were the first to go into the city in this area, but he would come out and do that. Mayor Riley. The only person who would come out. But now the new mayor that we have has not come in this community, and we are a part of Charleston. This now is incorporated into Charleston.

**LR:** Of course.

**CW:** Yeah. So, I mean they want your vote, but he hadn't been out this way to say anything.

**LR:** So, maybe his southern hospitality is lacking a bit.

**CW:** Yeah. Maybe lacking a little bit. He's so busy playing that piano. He plays a good, beautiful piano now. He can play. I've heard him. Yeah. And I guess a busy schedule, you know, but so many things, I guess, going on that has his attention, but unlike that with Mayor Riley, yeah. Through the years I knew him. Yeah. I knew him a long time because he got this community many years ago to go into the city. And I'm glad I did. You know?

**LR:** I have one last question. Oh, I think I have two questions actually. What is the meaning of your middle name? Your African name.

**CW:** Oh, yeah. Yes. Jabulile. I thought when [inaudible] gave me that name and so I said, "It's that Carolyn?" And he said, "Oh no, no, Jabulile." And he looked at me: happiness. So really, happiness. He saw, you know, happiness within me, and I liked it so much. So, that's why I use it in my name because through my stories I'm hoping to bring some joy, understanding and maybe a little laughter, you know, along with the stories. So jubilant, you know, happiness and why not be that way? I figure if you be happy and acceptable and you go along where I've been from here to Bismarck, North Dakota. Yeah. Long way. Never forgot that trip. Long way.

**LR:** So, do you know where exactly that name comes from?

**CW:** Yeah, it's a Zulu name. I'm a Zulu girl.

**LR:** Zulu?

**CW:** Yes, Zulu.

**LR:** Okay.

**CW:** It's South African, but it's the Zulu. That's what it is. When I came back home, my mom said [inaudible]. I said, yeah. I said, "My name now is Jabulile".

**LR:** Like Zulu Zion?

**CW:** Yeah, well it was a Zulu name, Zulu tribes. So, I said, I'm a Zulu girl. I thought it was fun. But I liked it, and I like what it meant. You know, the funny thing in Africa, when they name the children, children names have meaning like the name Nomsa

was given to one of my church sisters. And that means kindness; Nomsa. She uses hers occasionally, too.

**LR:** So, when did you receive your name? When did you choose your name and add it?

**CW:** When did I get that? Oh, 1991... 1998. I liked it so much because my real real on my birth certificate one day they'll probably say Elizabeth, but I know that was a plantation name. Yeah. And so, hmm, why not have a Zulu name? You know, I like it.

**LR:** I think it fits you better.

**CW:** Yeah, man. Love it.

**LR:** I have one last question. Can you tell me one of your little stories, maybe your favorite one or one of your favorites?

**CW:** Sure. Oh yeah. One of the favorites. Well, my daddy would always tell me, and I like this one, short. A lot of visitors come in Charleston, you know, especially around-- we do now Spoleto and Piccolo and one year I was in Piccolo many years ago.

**LR:** Really?

**CW:** Yeah. So, Daddy said, "Don't forget, now. They come and run and gonna ask you a bunch of questions. *Buckruh*." *Buckruh* in Gullah means white man. Yeah, but we always was told, "Remember now when you get a job in town, have good manners." Have good manners, whether you--whatever. Have good manners. So, this young fellow went to work in Charleston on the cobblestone street from the farm, but he now forgot what Ma told him: to have good manners. So, well *buckruhs* from out of town come up to him and say, "Looky here," and said, "Can you tell me where is the Battery?" So, the black fellow looks up and said, "Battery? Ah yes, them *chillun* got 'em in them car," he said, "but I ain't got none. So, I didn't know where he did." Well, the man didn't stop. He went on and asked him, said, "Well, looky here. Can you tell me where is the Customs House?" Black fellow said, "Customs House?" Said, "I ain't got nothing but a board house on James Island. I don't know where that at neither." By this time, bugger was getting real mad. So, he asked the fellow again. He said, "Looky here." He said he want to intimidate him now, scare him. He said, "Do you

know where the jail house is?" Black man said, "Wait a minute, now. See, I ain't never been there. I ain't tried to go there. So, I ain't have to know where it is. I don't know." Well, by this time, let's see. He was really holding down the old black man, but he looked at him one more time. Now this time [inaudible] gonna call him dumb. You see, he said, "Looky here." He said, "You don't know nothing then." The black fellow looked to the left and he looked to the right, looked down the street to see what's up and looked back at *Buckruh* and said, "I know one thing, I ain't lost. You lost."

**LR:** Have you ever encountered tourists like that downtown? Asking for directions like that?

**CW:** When I go, they always want to know a lot of things. So, one of them came one time too, want to know where the post office is, but-- (laughing) had to mail the mail back and he asked him, the fellow. He said, "Looky here!", he said. "Looky here." No "Can you help me?" See that's the item. No "Can you help me? No "Good morning" or "Good evening" or whatever it was. Just, "Where's the post office?" Black man looks at him and say, "Well," he said, "Boss." He said, "I think you go down here to [inaudible] and make a turn. Make a turn." Said, "No, boss. That ain't right. That ain't right." He said, "Go down here. Go down here to Broad. I think you go down to Meeting, make a left turn, make a left..." Said, "No, boss, you--no no no. I ain't know." He said, "Boss, you know, I tell you, I don't think you could get there from here."

**LR:** That's how you get wrong directions. Someone will give you fake directions if you're rude.

**CW:** Rude. You said the word. He did not--he knew exactly where everything was at. But the only thing was a little respect. "Can you help me?" If it was noon, "Good evening." You know, "Hate to bother you, but can you give me a little direction? I'm lost." Ain't said nothing like that. Just blurted out what he wanted to know. So, then the black person who [inaudible] you know, giving them all thing, say "No, you don't go down there. Uh uh. No, boss. I don't think that's right. You know, you can't get there from here." So, that mean the man going on back. Ain't that cute? But they all have meaning, you know, in the story.

**LR:** Have a little message.

**CW:** Yeah, yeah, yeah. Most of my stories on the end, not going to tell you what it meant. What was the idea of them telling you that? And that's exactly what you say. No manners, no--that you got the no. But if there ain't no po-po been around and up like that, he had to look to see if any around. That's good. I enjoy it. Yeah. So, now you will put this--this will go to the college?

**LR:** Yes. This will be in the Special Collections at the Addlestone Library. So, it's gonna be here for future generations.

**CW:** Amen. Someday, some student of the future generation say, "So, you know, I'd like to hear about Ms. White." They can go to several things in Charleston. Thank God that they can draw me from, you know-- I told you when they opened McLeod, they had me as one of the speakers there, and I've been recording from McLeod. They had that written down, but I, you know, they recorded it. And, Magnolia, Caw Caw. I got the CDs. Some of those places I can hear children.

**LR:** I appreciate you sitting down with me.

**CW:** I have great grands.

**LR:** Great grands?

**CW:** Yeah.

**LR:** Yeah? How many?

**CW:** Nine.

**LR:** Nine?

**CW:** And one--two great-great. Two great-great.

**LR:** Wow.

**CW:** 'Cause I have one great granddaughter that has two children, so that's pretty good, eh?

**LR:** So, they'll be able to hear you.



**CW:** Yeah. Someday.

**LR:** If they go on downtown to the library.

**CW:** Yeah. That is something.

**LR:** When they're all grown and--

**CW:** I did do a documentary, because in my call to the College of Charleston... I want to show you this. This was written in Brooklyn.