



# KEY INGREDIENTS

AMERICA BY FOOD



# Key Ingredients: South Carolina by Food

## TABLE OF CONTENTS

3	<b>Welcome</b> Theresa J Wallace & Randy Akers
4	<b>Key Ingredients: South Carolina by Food</b> Saddler Taylor
5	<b>Contributors Bios</b>
6	<b>Carolina Fish Camps: Good Food at Good Prices</b> Stephen Criswell
8	<b>A Labor Day Celebration</b> Ervena Faulkner
10	<b>South Carolina Cherokee Foodways</b> Will Moreau Goins
13	<b>Notes from a Carolina Rice Lover</b> James Gardner
15	<b>Corn and Maize</b> Gale McKinley
18	<b>Fowl Pleasure</b> Amanda Dew Manning
21	<b>A South Carolina Shrimp Story</b> Laura Von Harten
23	<b>Key Ingredients South Carolina Tour Schedule and Venues</b>
29	<b>About The Humanities Council<sup>SC</sup></b>
31	<b>Sponsors</b>

**Smithsonian Exhibit comes to South Carolina!**



# Welcome from The Humanities Council<sup>SC</sup>

The Humanities Council<sup>SC</sup> is proud to host **Key Ingredients: America by Food**, a year long series of exhibits and public programs touring five South Carolina communities in 2008-2009: **Elloree, Belton, Lake City, Johnston** and **Edisto**. The exhibit will also visit the 2008 South Carolina State Fair. **See pages 23 – 28 for specific details about the tour schedule and host communities.** *Key Ingredients* is a Smithsonian exhibit depicting our national food culture. In partnership with McKissick Museum's Folklife Resource Center, this publication explores South Carolina's food story by examining our rich agriculture, our diverse regional and ethnic cuisines, and our special culinary traditions.

Food has often been called the "great social denominator" and it is perhaps the key ingredient to helping us better understand our neighbors and ourselves.

For generations, South Carolina kitchens have been the source of exceptional food, cooking ingenuity and warm hospitality. This state claims a rich heritage of foodways, learned from Native Americans and from settlers who came from Spain, England, France, Scotland, Ireland, and Germany. The earliest colonists found a bounty of foods in their new land, including peaches, figs, muscadines, pumpkins, squash, game, fish, nuts, and corn. Africans made enormous contributions to the culinary traditions—okra, field peas, eggplant, peanuts, and yams came from Africa. Undoubtedly the produce, foods, spices, ethnic cuisines as well as the BBQ picnics, potluck dinners, low country boils, prayer breakfasts, and family reunions define who we are as a people.

The Humanities Council<sup>SC</sup> is the state-based affiliate program of the National Endowment for the Humanities. In its 34th year, the Council inspires, engages, and enriches the lives of South Carolinians through public programs and special initiatives conducted throughout the state.

Please visit [www.schumanities.org](http://www.schumanities.org) for information about grants, the SC Book Festival, the annual SC Humanities Festival, or programs taking place in your area of the state. Consider becoming a "Friend" of the Council, and enable us to make more programs like *Key Ingredients* available to South Carolinians.

**Theresa J. Wallace**

South Carolina Exhibit Tour Coordinator

**Randy L. Akers**

Executive Director

**For more information about the Council, its programs,  
or becoming a Friend of THC<sup>SC</sup>, please visit:**

[www.schumanities.org](http://www.schumanities.org)

[www.scbookfestival.org](http://www.scbookfestival.org)

[www.scencyclopedia.org](http://www.scencyclopedia.org)

# Key Ingredients: South Carolina by Food

## **Key Ingredients: America by Food**

explores and celebrates the everyday — the ordinary. Through photographs, illustrations, and artifacts, the exhibit chronicles the connections between Americans and food through the historical, regional, and social traditions of everyday meals and celebrations. In addition to farming, table manners, and social history, the exhibition examines the evolution of the kitchen, the technological innovations that bring us a wide variety of prepared and fresh foods, and the role of local eateries and food celebrations in maintaining community identity.

*Key Ingredients* is about the food many of us take for granted—all through an entertaining and informative overview of our country's diverse regional cooking traditions. Not just about food—the exhibition considers the complex cultural and social aspects of food preparation, presentation, and consumption. Hunting and fishing, for example, are significant social, recreational, and occupational activities that figure significantly into our diets.

Many of the foods South Carolinians eat today have long been “comfort” foods—grits, barbecue, liver pudding, hash—we eat them because they taste good and they wrap us up in nostalgia like one of grandma's soft, time-worn patchwork quilts. We tend to forget most of these food traditions were born out of heartache, struggle, and pain. Rice was common and plentiful—often one of the only staples provided in any significant quantity to enslaved Africans.

Corn was abundant in the Piedmont and farmers working on hardscrabble farms made do with a diet supplemented with grits or cornmeal mush. These were foods of improvisation - the hash so many enjoy today was a Herculean effort to make the

less desirable parts of the hog palatable. Liver, tongue, snouts, hogsheads - nothing was to be wasted. South Carolina, perhaps like no other state, has long been a cultural stew pot. Since the Spaniards made contact with Native Americans in the sixteenth century and enslaved West Africans arrived a century later, residents of “Chicora” have been sharing recipes, methods, and ingredients. Several complex cultures converged in a relatively small space. Over several continents—Africa, South America, Europe, and Asia - and representing countless culture groups—Irish, Scottish, English, German, French, Native American, Caribbean, West African, Spanish —people converged and lived together, often at odds.

This culinary adventure is far from over. The cultural dialogue is just as fervent today as it was in the South Carolina backcountry one hundred years ago. New culture groups are bringing their culinary history with them. Latinos, Indians, and newcomers from South-west Asia are certainly changing the ethnic landscape. Tiendas are numerous throughout the state and markets offering hallal cuisine are not hard to find. You can certainly argue that one sure-fire way to understand a different ethnic group is by learning to appreciate, if not always enjoy, their food traditions. Without fail, such traditions are a window into the social, religious, and familial bonds that tie particular groups together and reinforce the cultural identity we all speak about so casually. Hash is not just hash, grandma's cornbread is so much more than a side dish—they are the edible results of human interaction, community memory, and mutual respect.

## **Saddler Taylor**

Folklorist, McKissick Museum

# Contributors

**Stephen Criswell** is assistant professor of English at the University of South Carolina Lancaster. A native of Gaston County, North Carolina – home to at least a dozen fish camps – Criswell has contributed articles on hushpuppies and fish camps to the New Encyclopedia of Southern Culture and the South Carolina Encyclopedia. In addition to Southern foodways, his research interests include African American family reunion traditions, Catawba Indian pottery, and holiday yard displays. He is a board member of the South Carolina Traditional Arts Network and serves on the Southern Arts Federation's Traditional Arts Advisory Committee.

**Ervena Faulkner** is a Columbia, South Carolina native. A retired educator, she has called Port Royal home for over forty years. As food columnist for the Beaufort Gazette, she focuses much of her work on regional foodways. Faulkner enjoys traveling and is always interested in sampling local cuisine. A wife, mother of four and grandmother of five, Faulkner also finds time to serve on the Board of Directors of the South Carolina Traditional Arts Network.

**James Gardner** was born in Ridgeland, South Carolina and attended St. Augustine's College in Raleigh, North Carolina. He is president of The River's Edge Consulting Group and served as the director of Jasper County Parks and Recreation from 1992 through 2005. Gardner founded The River's Edge Learning Institute and serves on Palm Key Institute's Board of Directors. He writes for numerous outlets and published "Preserving! Praising! Sharing! A Guide to Understanding Jasper County's Relationship to Rice Through Its History and Culture."

**Will Moreau Goins** writes for a variety of publications, magazines, newspapers and small tribal newspapers. He was a contributing author and editor of South Carolina Native American Cooking (2005). Goins holds MA and Ph.D. degrees from Pennsylvania State University. His research involves indigenous traditional arts, race relations, education, ethnic dance and fitness, and ethnomusicology. He is a Native American storyteller, beadworker, dancer, cultural presenter, is a part of the Humanities Council<sup>SC</sup> Speakers Bureau and was a recipient of the 2008 Jean Laney Harris Folk Heritage Award.

**Gale McKinley** is from the Neals Creek Community near Belton, South Carolina. She is a graduate of the South Carolina Community Scholars program and a recipient of the Jean Laney Harris Folk Heritage Award for her split-oak basketry. McKinley is a frequent participant in the South Carolina Arts Commission's Arts in Education program and an award-winning freelance visual artist. She writes about the traditions of Upcountry South Carolina, the area that her family has called home for several generations.

**Amanda Dew Manning** is a native South Carolinian and president of Carolina FoodPros™, a company specializing in South Carolina Culinary Traditions gift boxes and exclusive food tours and seminars.

**Saddler Taylor** is Curator of Folklife & Research at McKissick Museum at the University of South Carolina. A native of Lancaster County, he still cherishes the opportunity to sit with the family over a plate of home-cooked food in his grandmother's kitchen. When not actively enjoying Southern food himself, Taylor documents other folks enjoying traditional fare - from stews and bogs to liver nips and pot likker. In addition to exploring the use of digital technology in the archival environment, he has a special interest in community-based foodways and their role in maintaining cultural identity.

**Laura Von Harten** grew up working in her family's shrimp packing house on Lady's Island. Her father and both of her grandfathers were shrimpers. A trained anthropologist, Von Harten lives in Beaufort where she works as a freelance writer and passionate advocate for the local shrimp industry.

# Carolina Fish Camps: Good Food at Good Prices

Stephen Criswell

**F**ilet of flounder, salt and pepper catfish, deviled crab, with fixin's of French fries, hushpuppies, and slaw—to many Carolinians these dishes evoke memories of family-owned seafood restaurants dotting the highways along the Catawba, Saluda, and other rivers, lakes, and tributaries in the Carolina Piedmont and Upstate South Carolina. These eateries, known locally as fish camps, while threatened by chain restaurants and diet crazes, still draw loyal local crowds on Thursday, Friday, and Saturday nights, who line up for half- and whole-orders of some of the best seafood around.

While in other parts of the country the term fish camp designates a campsite for anglers, throughout much of the Carolinas, the term refers to family-friendly seafood restaurants offering a mix of fresh- and salt-water fried fish to a largely working class clientele. Fish camps are hardly dives, but most proprietors eschew table linens and china for a comfortable décor, where fried seafood and sides of fries, hushpuppies, and coleslaw are served to jean and t-shirt clad patrons in ladder-back chairs at uncovered wooden tables, surrounded by paneled walls decorated with stuffed fish or signs warning against swearing, drinking, and fighting on the premises. Management of the older fish camps have passed through generations of family members, and most employ the owner's kin and family, making the fish camp a true family affair.

The first Carolina fish camps began as simple campsites along local rivers where textile mill workers could fry up the catfish that they caught in their rare moments of free time. Cat fishing in the Catawba, Broad, Saluda, and other Carolina rivers has long been a popular pastime, and anglers found very early on that these fish were best prepared in a fried cornmeal batter. At these campsites,

land owners would often set up sheds under which cooks, often household servants of the site owners, would heat large pots of hot lard and, for a small fee, would prepare the fresh caught catfish. Many of these riverside fish fry sites grew into permanent restaurants.

One of the earliest and most successful of these campsite restaurants was started by Luther Lineberger just across the Catawba River in Gaston County, North Carolina. In the 1930s, Lineberger worked in a textile mill in Cramerton, NC where his wife Stella, a former school teacher, was employed in the mill office. Luther's skills as a cook were known by his employers, who from time to time would recruit him to cook for the mill supervisors. One campsite owner, Rosalee Hand, convinced Luther to cook for her at her Catawba River camp. In a short time, Lineberger recognized the economic possibilities in transforming these often rough and rowdy campsite eateries into family-oriented, liquor-free, restaurants. In 1948, Lineberger built a one-room dining hall that eventually grew into a successful local restaurant with a 500-seat capacity that passed through three generations of Linebergers before closing its doors in the late 1990s.

On the Catawba River, Lineberger's Fish Fry was followed by a succession of other fish camps, such as Stowe's, which began as a restaurant owned by Sam Moore, who followed Lineberger's model and built a permanent structure at his campsite. Further down the Catawba, the Edwards family opened the Catawba Fish Camp in Fort Lawn, South Carolina. The current proprietor, Bob Edwards, bought the restaurant from his uncle who opened the fish camp in 1951, shortly after another uncle set up a successful fish fry shed on the river near Great Falls. Similar restaurants sprang up along the

**“...you could eat with your fingers if you want to.”**

Broad, Saluda, Wateree, and Little rivers in the Piedmont and Upstate of South Carolina or on the banks of Lake Wylie, Lake Marion, and Lake Hartwell throughout the 1950s, '60s, '70s, and '80s. These restaurants drew largely on the local mill worker population for their patrons, and as the mills grew and spread, so did fish camps. In South Carolina, the Greenville-Spartanburg area is home to at least half a dozen fish camps, and across the top quarter of the Palmetto State, fish camps dot the highways from Westminster, across Gaffney, Chester, and Blacksburg, over to Bennettsville and out near the coast where they are replaced by Calabash restaurants.

While the basic menu of fresh- and salt-water fried fish is shared by all fish camps, each restaurant offers its own specialties. Many claim to have originated salt and pepper catfish; several brag about their homemade, secret recipe, tartar sauce; and each argues that its method of preparing hushpuppies - spooned versus dropped by a machine into the hot grease, sweet or plain, with onions or without - or its coleslaw - sweet versus sour, with or without carrots - is the best. Several restaurants feature enormous candy counters offering the typical M&M's and Snickers next to Squirrel Nut Zippers, Zots, and other old-fashioned or hard-to-find candies. A few South Carolina fish camps offer grits on their menus (perhaps as a tip of the hat to Charleston's well-known shrimp and grits) and many have expanded their menus to offer healthier choices such as broiled seafood, baked potatoes, and salads. In 2006, Catawba Fish Camp made local news by announcing that it had switched to a specially designed, trans fat free, canola oil. Bob Edwards revealed that the restaurant had been serving food fried in this oil for six months and had received no complaints.

Regardless of their specific dishes, fish camps are recognized by local loyal customers for offering good food at a good price. Bob Edwards sums up his business philosophy, saying “You got to put out good food...you got to give [the customer] something he likes...you charge the customer a fair price and you serve him good food, and he'll come back.” This perspective is shared by most fish camps and is reflected both in the restaurants' success and their importance in their communities. Fish camps serve as community gathering places, both as local sites where residents can gossip, talk politics, and discuss current events, and as hosts for church events, civic club meetings, and even political stumping grounds.

During the 2000 election, the Catawba Fish Camp hosted a campaign stop by then-governor George Bush, but perhaps in a spirit of bi-partisanship, in 2002 the Catawba hosted a campaign rally for Democratic Governor Jim Hodges. But despite such high profile clientele, fish camps remain informal family dining establishments. As Beverly Lineberger of Lineberger's Fish Fry explains, “It's definitely family-oriented, it's a good wholesome healthy family atmosphere that's very informal,” adding, “you could eat with your fingers if you want to.”



Folks gather early as parking spaces are scarce. They gather to listen to the participants of the Labor Day program and to partake in the activities on The Green. It is the celebration of the area, and islanders come to hold on to some of the activities of their culture. It is a Penn Center-sponsored program. "This is only a picture of how Labor Day was celebrated at Broomfield Hall on Scott Plantation," said Ben Johnson Jr., who is a native of that community. "Labor Day marked the end of the farming season," he said. "Tomatoes and cotton were the top crops. Labor Day was a day of Celebration."

Scott Plantation was a neighborhood with government powers set up for its people. Beaufort County designated officers of the law who had the authority to patrol and arrest. There was a holding place, "a jail," inside Broomfield Hall. "During my day, David Green was the officer in charge and was allowed to enforce the laws of the county," Johnson said. "He was dressed in uniform and carried a gun. Arrests were held to a minimum."

"The organizations of the community, Ladies Union, Young Men's Social Club and the Christmas Clubs would set tables for concession stands," Johnson said. "The menu was simple but the kind of food that we loved - fried fish and chicken, potato salad, roasted peanuts, homemade doughnuts, churned ice cream, iced tea and sodas. Many women would add other dishes to the basic ones, some to showcase new recipes or to bring back favorites dishes from the past."

This was a grand affair on Scott Plantation. There was a greasy pole with a \$5 bill on top. Men would compete. They would have sand in their pockets to use on their hands to get to the top. This was a team effort, as were the sack races and other competitive activities. After Sunday church services, the men and women of Scott began to prepare for the Labor Day activities. The activities began around noon. Children had to have all their chores done so they could join their friends. Adults would go to the hall early to set up for the celebration. The concession tables were covered with tablecloths, dishes were the finest from the cupboards, covered with napkins and tea towels.

"I can remember how the activities for the children ended at dusk," Johnson said. "Children went home and the adult activities began. We would peek through the window but it was a terrible thing to get caught because the punishment would be severe." There was music and entertainment for the adults after the children left. These were the days prior to disc jockeys. There were Victrolas at home but not music boxes or phonograph players appropriate to play at a gathering.

The following recipes feature some of the most beloved dishes from a typical Labor Day celebration in the South Carolina Lowcountry.



## PAN-FRIED FISH

1 pound dressed, fresh fish  
1/2 teaspoon salt  
1/2 cup flour mixed w/ 1/4 cup  
cornmeal  
1/2 cup oil

Clean, wash and drain fish; set aside. Mix flour and cornmeal and salt. Dip fish into flour mixture. Heat oil in frying pan. Fry fish over medium heat until browned on one side. Turn over and add more oil if needed. Fry until outside of fish is brown and fish flakes when tested with fork. Drain well on paper towels.

## SWEET POTATO NUT BREAD

1/2 cup shortening  
1 1/4 cups sugar  
2 eggs  
1 cup cold mashed sweet potatoes  
(about 2 medium sweet potatoes)  
1 1/4 cups all-purpose flour  
1 1/4 teaspoons nutmeg  
1 teaspoon cinnamon  
1 teaspoon baking soda  
1/3 cup water  
1/2 cup chopped nuts  
(walnuts or pecans)  
1 1/2 teaspoons vanilla  
1/2 cup raisins (optional)

Heat oven to 375 degrees. Grease one 9" x 5" x 3" pan. Combine shortening and sugar in large bowl. Beat until well mixed. Add eggs one at a time, beating well after each addition. Add sweet potatoes. Combine flour, nutmeg, cinnamon, baking soda and salt. Add alternately with water to creamed mixture at medium-low speed. Add nuts, vanilla and raisins, if used. Spread in pan. Bake at 375 degrees for 60-70 minutes or until toothpick inserted in center comes out clean. Cool in pan 10 minutes. Turn out onto cooling rack.

## NAVY BEANS AND PIG TAILS

2 pounds pig tails,  
salt pork or neckbones  
2 cups dried navy beans  
1 small onion  
Salt and pepper

Place meat in large saucepan. Cover with water. Simmer until meat is tender. Remove meat from broth. Add navy beans, whole onion, salt and pepper. Simmer until beans are tender. Add additional water as needed. Remove meat from bones. Stir into beans. Simmer on low heat until beans are done by testing one mashed with a fork and broth has thickened.

## MOLASSES MUFFINS

1 2/3 cups all-purpose flour  
3 tablespoons sugar  
2 teaspoons baking powder  
1 teaspoon ginger  
1/2 teaspoon salt  
1/2 cup dark molasses  
2 eggs, lightly beaten  
1/4 cup oil  
1/4 cup milk

Heat oven to 400 degrees. Place paper liners in 12 medium (about 2 1/2") muffin cups. Combine flour, sugar, baking powder, ginger and salt in medium bowl. Make 'well' in center of mixture. Combine molasses, eggs, oil and milk in small bowl. Stir to blend. Pour into 'well' in dry ingredients. Stir just until dry ingredients are moistened. Spoon into muffin cups, filling each about full. Bake at 400 degrees for 15 to 17 minutes or until centers spring back when touched lightly.

**F**oodways are the traditions associated with the growing, gathering, preparation, serving, and consumption of food. South Carolina's foodways reflect the complexity and diversity of the state and its people. Cooking styles reflect the different environments and resources, not to mention the cultural heritage and folkways of the people that originate them. This is certainly the case for the indigenous people of South Carolina. Native American cuisine is not homogenous – it is as diverse as the many different tribal groups that still call South Carolina home. Foodways offer a clear and accessible lens through which infinite aspects of Native American Indian culture may be viewed and embraced. It connects us to others, and offers entrée to a more thorough understanding of this place and our people.

Today, the Cherokee's mode of life is much like others, though some differences remain. Traditional Indian foods like greens, "fried corn," hominy, sweet potato pie, bear meat, rabbit, and bean bread are still found on their dinner tables. The Cherokees of South Carolina never forgot what their forefathers gave them – their culture and Cherokee heritage. During the 1800s and early 1900s, most of the meats eaten by the Cherokee people were obtained through hunting. They hunted many forms of wildlife including birds, deer, ducks, geese, pheasant, possum, rabbit, squirrel and wild turkey. Many also raised their own cattle, chickens, and hogs. Fish was also one of their main foods. Even today, many Native Americans hunt on a regular basis and maintain farms.



Natives and "barbacoa" on the Carolina Coast, 1585. Engraving by John White.

A few Cherokee people hid "In the land of a thousand smokes" and escaped the tragic Trail of Tears. Those who remained, and the few who returned, are known by various names, including the Eastern Band of Cherokee Indians of North Carolina, The Over the Hill Cherokee Indians of Tennessee, Cherokee Indians of Georgia and the Cherokee Indians of South Carolina. These Cherokee descendants became heirs to an ancient culture and the custodians of the Cherokee art of craft making, storytelling, music, folkways, and cuisine. The Cherokees of South Carolina continued the traditions inherited from their forefathers, passed from generation to generation. Maintaining their arts, crafts, and foodways validated their tribal affiliation – their heritage. The state of South Carolina recently acknowledged this significance by giving these Indian people their deserved status as a "State Recognized" tribal organization. The Eastern Cherokee, Southern Iroquois & United Tribes of South Carolina (Cherokee Indian Tribe of South Carolina) has enrolled members throughout the state.

Some members live in traditional Cherokee regions of the state (the

## ***"Imagine French pastries without chocolate or vanilla..."***

midlands and upstate) and others have migrated to other parts of the state for education and employment. No matter where these Cherokee descendants went they took with them their cuisine and culinary arts and eating habits. The influence the Cherokees had in the development of South Carolina's cuisine can be explained by the Cherokee Trade Path that went across the state from the mountains to the coast. As early as the colonial period, this "trade path" not only carried the precious furs and skins that were being exported, but the culinary sensibilities, spices and delicacies of the many Cherokee people traveling the route for trade and commerce.

Native American recipes are typically



**Natives on the Carolina Coast, 1585.  
Engraving by John White.**

unmeasured and rely on the expertise and taste of the cook. A "pinch of this" or a "pinch of that" are measures that are left to the skill of the cook and the natural way these traditions are passed from generation to generation. Some delicacies – like "possum and chestnuts" – are seldom prepared by the new generation of cooks, yet memories of the dish have lasting resonance in the region.

During my great-grandmother's lifetime, most of our Cherokee foods were grown in gardens and the preparation of these meals was somewhat different than it is today. During that era many continued to hunt wild game and grocery stores were something of the future. Consequently, many of the lasting recipes reflect that seemingly ancient history, but are updated and adapted through time, as Cherokee families continue to use them in their food preparation.

Many of the foods enjoyed throughout the world today are indigenous to the Americas, South America in particular. The true wealth of the Americas in 1492 was not in gold and silver, as Europeans thought, but in the variety of foods that grew in American soils. Pineapples, avocados, chocolate, chilies, tomatoes, and peanuts are all familiar American foods today. Corn, beans, squash, pumpkins, and potatoes are also important. If South America had remained undiscovered by the Spanish, Italians would be eating their pasta and pizza without tomato sauce and in England the national dish might well be fish with no chips. Imagine French pastries made without chocolate or vanilla, or a bland Szechwan cuisine without chilies and peanuts. These foods, first cultivated or gathered by Native Americans, have shaped the way people eat on every continent.

Throughout the Americas, native people utilized an amazing variety of wild and domesticated plants. People gathered a wide variety of wild foods – fruits (grapes, plums, thorn apples, bearberries, cherries, blackberries, blueberries, elderberries, sumac berries)

## **“...a most remarkable plant breeding accomplishment.”**

and nuts (acorns, butternuts, hickory nuts, walnuts, hazelnuts, and beechnuts). The Iroquois ceremonial cycle included a strawberry festival that celebrated the small, new wild strawberries that were a particular delicacy and a harbinger of spring. Their juice is still consumed at ceremonies in contemporary Iroquois communities. The story of corn is deeply rooted in Native American folklore. Whether you boil, steam, bake or roast it, the end result will be delicious and nutritious. Varieties are endless – breads, chowders, relishes, fritters, salads, stews, and dumplings. Corn is generally regarded as the greatest agricultural contribution of American Indians to the world's diet. It was the major food source for many native groups throughout North and South America. Corn was probably domesticated by about 4,000 B.C. and Indian corn dates back more than 8,000 years and represents a most remarkable plant breeding accomplishment.

Cooking techniques included roasting meat or fish over an open fire. Barbecue is a cherished example of the cultural heritage of the South Carolina Cherokee. Much of the variation in barbecue methodology and saucing in South Carolina can be explained by geographical migrations and the influence of the people. The meat is chopped, pulled or sliced hog (fish, shellfish, chicken, beef and lamb are also favorites for Native people) and the sauce can vary from peppery vinegar, yellow mustard-based, and sweet tomato. In South Carolina's Native American Indian communities, the meat is grilled beef, chicken, and pork that is chopped, pulled, shredded, or sliced.

South Carolina barbeque is specifically

recounted in “The Expedition of Hernando De Soto to North America in 1539–1543.” Spanish explorer Hernando De Soto's personal secretary, Rodrigo Ranjel, provides very detailed accounts of the earliest record of “barbacoa” in South Carolina and in the Americas. He wrote of large outdoor cookeries or grills among the indigenous people of the Carolinas, Caribbean Islands, and Florida.

Traditional native foods have been maintained and adapted for new generations. Native American cuisine has profoundly influenced South Carolina's culinary history and along with African American and European traditions created a culinary landscape that is most unique. In a larger sense, Native Americans have contributed to the diet of the world.



Goins and his signature chili at a Native American “cook-off”

As a young boy growing up in a small rural South Carolina town, I was not amazed at the simple and laid back way of life that surrounded me. I was raised in a home that included my mother, great-grandmother and grand-uncles. My mother's job was to take care of my great-grandmother, because her mother moved North during the great Northern migration of the 1940s, '50s and '60s.

My grand-uncles worked outside of the home in the cotton fields and logging industry. My mother was responsible for preparing lunch for their next day's work. I remember one evening at dinner my mother asked my uncle what he wanted for lunch the next day - a sandwich? He responded with a resounding, "No! I work in the woods and in the woods you need rice! Real food—not a sandwich!" He took a pot of rice, vegetables and meat for lunch every day.

I don't want you to misunderstand, I was not raised on a farm. I grew up just outside of town and the most we had that resembled a farm was a large garden, a few chickens, hogs and my dog, Blackie (named because his coat was black). Our neighbor worked large farms all across our county and they had a son only three years older than me. So I spent a lot of time helping him with his farm chores before enjoying a game of football, basketball or baseball.

One of my grandmother's sisters lived about five miles out of town and she was married with a son one year older than me. So I spent many weekends with them on their farm. They often came into town on Fridays and shopped, took care of business and visited family. On their way back home they would often pick me up. My grand-aunt's husband drove so slow that we kids

thought the five mile trip to their house was a long drive. He also worked on a local rice plantation. As kids we visited the plantation a lot to play with the animals and help with chores. As harvest time grew near, my uncle would bring rice home for dinner. He would have enough rice in a burlap sack to prepare meals for a couple of weeks (every day for two weeks). My aunt would put the unhusked rice in a timbered tree trunk, known as a mortar, and she would give me and my cousin the task of beating the husk or shell off of the rice with a wooden mallet called a pestle. After we completed our task she would take the rice from the mortar and place it in a flat or concaved straw basket known as a fanner to separate the husk or shell from the rice.

Just because my uncle was at the plantation all day planting and harvesting rice did not mean we had leisurely days at home. We often walked the three miles to the nearby rivers and creeks with my aunt and she made sure that we were busy harvesting shrimp, crabs and fish. By the time my uncle got home we were ready to enjoy meals of shrimp and rice, fried crabs and rice, or fried fish and rice.

## SCHOOL DAYS

As a college freshman in North Carolina during the early 70s, I did not know what to expect being away from my home state. I certainly did not anticipate the lack of respect South Carolina students received for their love of that all important staple – rice. The 1970s were a time of protest and I even had thoughts of leading a rebellion against the lack of rice on campus. I was told by my Northern friends that South Carolinians loved rice, rice, rice!

Little did I know that I was in the middle of potato land – hash browns for breakfast, french fries for lunch, and mashed, baked or boiled potatoes for dinner. If I had known

## “...a rebellion against the lack of rice on campus.”

this, I would have stayed in South Carolina for school. The only relief I could find for my hunger and love for rice was a quick visit to South Carolina and my mama's house. Upon returning to school, a care package dared journey to potato dominated North Carolina that included fried chicken, collard greens, macaroni and cheese, sweet potato pie, cakes of all kinds and of course, rice. Oh what a relief!

### CAREER DAYS

A leisure services provider is responsible for the enjoyment of the population during their leisure time. I was entrusted with that pleasure in one of the most beautiful and historic states in America—South Carolina. I was selected to be the state chairman of a national bicycle and pedestrian trail organization and soon learned how important rice was to South Carolina's history and culture.

My job as state chairman was to design a bike trail along the coast of South Carolina from North Carolina to Georgia. As my research progressed, I learned about the history of Carolina Gold Rice and the Trans-Atlantic slave trade of South Carolina and

America. Carolina Gold Rice was the first big cash crop in South Carolina, producing an enormous amount of wealth for many early planters. Carolina Gold Rice was the rice of the aristocrats in Europe - a meal just was not complete without Carolina Gold. Its superior flavor, aroma, texture and cooking qualities made Carolina Gold a commercial staple grain to the coastal lands of South Carolina.

As my research and plans continued for a long distance bike trail along the coastal regions of South Carolina, my knowledge of South Carolina's rice culture and history was heightened. The reflections on my past grew stronger and became important to me. The rivers of the South Carolina coast took on a new meaning as did the grain that brought our meals together. I attend a church in the South Carolina Lowcountry and enjoy those exciting and lively church celebrations with singing, praise and worship, and food. Yes, food! No Lowcountry church celebration is complete without food. And no matter what the menu – they are never complete without a healthy complement of “Rice! Rice! Rice!”

FOR MORE INFORMATION:  
Carolina Gold Rice Foundation  
[www.carolinagoldricefoundation.org](http://www.carolinagoldricefoundation.org)



Carolina Gold Rice at Turnbridge Plantation Hampton County, South Carolina

Corn is as important to mankind today as ever. According to Indian legend, maize was of divine origin – the food of the gods that created the earth. As South Carolinians, corn is important not only to our belly but to our sense of place. The sweet corn we know is actually a sugary kind of maize. Corn is an Anglo-Saxon word meaning “a grain of any kind.” Maize is a domesticated plant that came from a wild, seed-bearing grass, most likely from a lost ancestor in the highlands of central Mexico about 10,000 years ago.

In Native American usage, corn means “our life” or “she who sustains us.” The cultivation of corn shifted Native American tribes from nomadic to agrarian communities. As corn cultivation increased, it spread throughout North and South America. By the time Europeans made contact with native people, corn was already a major part of their diet. The Pautuxet Indians of Massachusetts taught the first settlers how to grow corn, pound corn into meal, and cook with it.

Corn was on the first Thanksgiving table in 1621. The Plymouth Colony might have starved to death that first year had it not been for the staple. In the northwest corner of South Carolina, the Cherokee people were the dominant tribe. Their “Corn Maiden” story tells how they got first corn (Se-lu). In one form or another, corn was a part of nearly every meal. The Cherokee wife might boil or roast fresh corn. She would grind dried corn into meal for frying, or boil it with hardwood ashes to make hominy. Hominy could then be eaten

as is or ground into grits.

Corn was the crop of choice for the Backcountry settlers as well. In 18th century America, the Backcountry consisted of the frontier just beyond the fall line, the Piedmont and mountains of the Atlantic Coast states. Whether baked, boiled, fried or dried, corn was cooked and eaten morning, noon and night. Corn could be eaten on the cob, boiled or roasted; off the cob parched, creamed, stewed or as cornmeal mush. It could be made into breads such as hoecake, cornbread, corn pones, corn cakes, johnny cakes, and hushpuppies. Cooks even made baking powder from the corncob ashes.

A 14th century account tells of a lowland Scotsman who carried under the flap of his saddle a broad plate of metal and a little bag of oatmeal. At meal time, he would place the plate over the fire, mix a little water with the oatmeal and when the plate was sufficiently hot, pour a thin layer of this paste on the griddle to make a thin cake. In America, corn meal was substituted for oatmeal and cooked the same way.

Corn could be cooked with other vegetables to make soups or succotash; or cooked with meat juices to make scrapple or pork and pone. Colonial housewives served popcorn (*zea mays everta*) with sugar and cream for breakfast (the first “puffed breakfast” cereal). Some colonists popped corn using a cylinder of thin sheet-iron that revolved on an axle in front of the fireplace like a squirrel cage. Kettle corn was also a common treat in Colonial times.

## ***“Not only did it keep body and soul together...”***

African slaves were uncommon in the Backcountry, but a few farmers and artisans were slaveowners. Indentured white servants were more common – those bound by their guardians or impoverished parents to serve a master for a certain period of time. Many of the Backcountry crops—tobacco, hemp, indigo, wheat, and corn—were raised by these white farmers. A cultural blending took place throughout the region—a region settled prior to the American Revolution by Germans, Ulster Scots, and English (all of Celtic origin). The settlers came in from Charleston and Philadelphia down the wagon road. One traveler observed that their usual and best food was “whatever can be made from cornmeal” with a little pork, greens, or pumpkin added to it. The settlers came looking for cheap and fertile lands to turn into corn fields.

One acre of corn could produce up to 20 times the yield of wheat or rye and could be planted between tree stumps on uncleared land. Had it not been for the high yields that settlers were able to get from corn it would have been

very difficult to settle the Backcountry of America. Before water-powered grist mills, the mortar and pestle were used to pound the corn to meal. The mortar was a large block of wood, preferably oak, that was hollowed out on one end with a coneshaped hole (wide at the top and narrow at the bottom). The corn was ground using a long hickory or oak stick called a pestle. The larger, heavy end was used for weight at the top rather than for grinding. The action of the pestle would throw the grain up the sides of the mortar so that the whole mass could be quite consistently pounded to meal.

Later, gristmills proved essential to frontier life. Most communities had their own. They were abundant in the northwest corner of South Carolina because of the fast moving streams and shoals. They were located a few miles apart because folks depended on them. The gristmill was the center of commerce and social gatherings of the time, a place to catch up on the news of the day. After the corn was dried and loaded in wagons, it was carried to the corn crib, a shed with loose-fitting boards that allowed for air circulation around the corn, keeping it dry and preventing mildew. Not only did it keep body and soul together, corn fed the livestock as well. Livestock consumed half the crop —horses, mules, pigs, and chickens. The corn stalks, leaves and shucks formed the fodder for the oxen and cows.

Nothing was wasted. Not only did corn provide feed for family and farm animals, but even the corn shucks were used by the industrious to make



Hagood Mill, Pickens County, SC



## ***“You’ve never seen shucks fly...”***

common household items for use by the lady of the house. With a little lye soap, brooms, mops, and scrub brushes made from shucks would rid the house of dirt and vermin alike. Mule collars braided from corn shucks hung in many a barn. Corn even provided social interaction through corn “huskin’” parties. Sometimes when the corn got dry in the field the men would pull it, load it on the wagon along with some watermelons and such and take it to the barn. Word would get out and all would gather. Sometimes there would be two shuckin’s a week at different neighbor’s homes. The women would sometimes cook supper. Everybody would eat and then they would begin shuckin’ corn and making games out of it. One game was to look for a red ear. The first boy to find it could kiss the prettiest girl or dance with her later on in the evening. All the youngsters would gather and have the best time. It was just a lot of fun. Sometimes they would bury a drink right in the middle. You’ve never seen shucks fly like they did then. Somebody would find it about midnight. Everybody would take a drink and dance on into the night. I imagine many hard feelings toward a neighbor were soothed by having a sociable time at a “corn shuckin’.”

At the end of a long, hard day’s work, the farmer could fill his corncob pipe, sit by the fire in his favorite cornshuck seat chair and rest his feet on the braided cornshuck rug. He could watch his little girls play with their cornshuck dolls and help his boy make flying toys from corn cobs and feathers to throw from the loft of the barn the next day. If he had the foresight he could take some corn



Typical double-pen corn crib, Pickens County, South Carolina

squeezin’s, mix it with some pure branch water, and run it through some copper tubing to make a little moonshine. Then, after the children went to bed, he could take the corn cob stopper out of that jug of elixir and find a little comfort on a cold and rainy winter’s night (with a little luck there may be enough to provide a little cash for the family).

Of course, one last trip to the outhouse before bedtime reveals the cause of many a joke regarding corn cobs. Then at bedtime the farmer and his wife could find welcome, restful sleep for their weary bodies on a cornshuck-filled mattress. Whether by the spoonful, by the jar, or by our tall-tales, corn fills our bellies, tells us where we come from and makes us laugh at ourselves now and again.

**F**all is a magical time. Right on cue, it delivers the hunter's moon, favorite holidays and the opening of South Carolina's dove hunting season. Hunters look forward to the sport while family and friends anticipate the joy of cooking – and eating – the hunters' harvest. Most hunters agree that contributing to the pleasures of the table adds significantly to the pleasures of the hunt.

As a game bird, the mourning dove (*Zenaida macroura*) is second in popularity in the South only to the wild turkey. Dove hunting is one of the most enjoyable hunts because of the sportfulness of this erratic, fast-flying bird. These wily birds are often referred to as "the feathered rocket," "the gray ghost," or the "Teflon bird." For generations, South Carolinians have enjoyed dove hunting for the sport as well as its social traditions. When opening day rolls around in the Palmetto State, most everyone knows someone who's going dove hunting. According to the Department of Natural Resources, approximately 60,000 people participate in opening day of the season.

Hunts take place on family farms, private pay-to-shoot fields, at one of hundreds of invitation only shoots, or at one of the 50 or so public dove fields in the state. Many hunts have been taking place for so long that one is reminded of a pew in a Southern Baptist church – people have simply claimed a spot of their own. One hears, "Go over to the east side of the field, but stay away from that old tobacco barn; that's Joe's stand." After the shoot is over and the guns and ammo are stowed, dove hunters often enjoy a libation or two while the guys that always do it are "shuckin'" the breasts from the harvest. Others are firing up the charcoal. Metal 55-gallon drums cut in half and covered with a mesh metal grate have probably cooked more dove

breasts than anything under the Palmetto sky. Southern-style potato salad, sorghum-laced baked beans, "light" bread and sweet tea complete the post-hunt field menu.

South Carolina has always had a bounty of fowl. John Lawson, surveyor general of North Carolina, traveled the Santee River in the early 1700s exploring the area and studying the Indians. He found them eating blackbirds, crows, buntings, pheasant woodcocks, snipe, partridge and pigeons. Reports indicate that the early colonists were "dumbfounded" by the abundance of game they found here. Many of them had little opportunity to hunt in their native lands, as hunting was a privilege reserved for the upper classes. Most turned to the Indians to learn how to find, kill and cook game. For nearly 250 years, game was a significant and substantial part of the daily diet of Americans. This was particularly true of Southerners who spent their lives in rural areas and small towns. For several generations after the colonial period, game was eaten more than almost any other meat. Then, it was a matter of necessity. Today, it is a matter of pleasure.

In 1791, William Bartram wrote in *Travels Through North and South Carolina*:

*"There was a little hommock or islet containing a few acres of high ground, at some distance from the shore, in the drowned savanna, almost every tree of which was loaded with nests of various tribes of fowl...We visited this bird isle, and some of our people taking sticks or poles with them, soon beat down and loaded themselves with these squabs, and returned to camp; they ...made us a rich supper; some we roasted, and made others into a pilloe (pilau) with rice."*

## “...often referred to as ‘the feathered rocket...’”

Doves are very tasty when cooked properly, and there are numerous ways of cooking them. Many hunters field dress the bird and bring home only what they consider to be the best part – the breast. Some prefer to dry-pluck and cook the whole bird, even saving the tiny heart, liver and gizzard for gravy. Dove meat is dark in color and fine in texture. It has a taste similar to duck. The meat is less dry than most birds that have white meat. However, as with most game, it is better when larded. Larding is adding fat – usually by inserting long, thin strips of pork fat or bacon into dry cuts of meat. Larding makes the meat more succulent, tender and flavorful. Each of the following recipes uses its own form of larding – whether wrapping the dove breasts in bacon, adding butter or marinating in an oil-based dressing. Home-cooked doves are delicious served with plain or garlic-cheese grits.

If your freezer is filling up with doves, here are some recipes that are sure to please the most discriminating palettes.

### GRILLED DOVES

My brother-in-law, who grew up hunting the woods and fields of South Carolina, contributed this recipe. He warned that the most important thing to remember

when serving this dish is to “stay out of the way of your guests.”

20 doves, breasted out and breastbone removed  
Italian dressing (good quality bottled, or use the dry packaged type and mix with olive oil)  
4-5 jalapeno peppers, seeded and sliced into strips about two inches wide  
20 slices hickory smoked bacon  
Toothpicks

Remove the breastbone by using a sharp filleting or boning knife. Cut the breast halves away from the breast bone so that you have two small pieces of dove breast. Place all the dove breast pieces in a shallow non-corrosive dish or large plastic bag and cover with Italian dressing. Cover and marinate in the refrigerator for 8-10 hours (overnight). Remove from refrigerator. Take a strip of the sliced jalapeno pepper and lay alongside each breast piece. Wrap with slice bacon and pin with a toothpick. Cook over hot charcoal on a grill about 4 inches above the coals for 8-10 minutes. Be careful not to overcook. Baste occasionally with fresh Italian dressing. Serve hot. Serves 6.



## MARINATED DOVES

This delicious recipe was given to me by a Department of Natural Resources agent who teaches “Care and Preparation of Game” at the “Becoming an Outdoors Woman” weekend held each spring at Clemson University. During the class, 20 women cleaned dozens of doves and cooked them using this recipe. There were no leftovers.

12-24 whole dove breasts (bone in or out)

1 teaspoon black pepper

1 teaspoon oregano

1 tablespoon dried onion

1 teaspoon garlic powder

Italian dressing (good quality bottled, or use the dry packaged type and mix with olive oil)

Mix all spices together. Pierce dove breasts with a fork. Sprinkle spice mixture over dove breasts and rub in thoroughly to coat. You may not need the entire mixture. Lay the breasts in a shallow, non-corrosive dish and gently pour on the marinade. Make sure marinade covers at least halfway up the breast. Cover and place in refrigerator for 24 hours. Turn over once after about 12 hours. Grill over hot coals for about 8-10 minutes. Do not overcook. Serves 6-8.

## DOVES IN FOIL PACKAGES

This recipe is from Mrs. Whaley Entertains by Emily Whaley, Algonquin Books. Cooking doves in foil is an easy way to use the whole bird. Mrs. Whaley says of this recipe, “I would tell you how to draw and dress the doves, but since I won't do it myself, I'm not the one to tell you anything but this: ‘Make the hunter do it himself.’”

6 doves, drawn and dressed

Salt and black pepper to taste

Paprika to taste

Dried thyme to taste

3 tablespoons unsalted butter

3 teaspoons sherry

3 teaspoons red wine vinegar

Preheat the oven to 300 degrees. Sprinkle each dove with salt, pepper, paprika, and thyme. Put butter in the cavity of each dove, followed by sherry and red wine vinegar. Using heavy-duty aluminum foil, create 3 packets for the doves. Each packet should hold 2 doves. The packets should be securely folded and without any tears, so that none of the juices will escape. Cook in the preheated oven for 2 hours. Unwrap the doves, transfer to a serving plate, and serve immediately. Serves 2-3.

Little is known about how people ate shrimp in South Carolina prior to the 20th century. Native American communities were decimated or displaced during colonial times, so the historical record is silent about their practices. Because shrimp do not leave behind durable remains, such as bones, evidence about its consumption is absent from the archaeological record as well. The U.S. Bureau of Fisheries began keeping records of the shrimp harvest in 1880. In that year, South Carolina, with landings of 630,000 pounds, led the nation in shrimp production. At this time shrimp were caught in small creeks with cast nets and haul seines. Distribution was mostly local. Shrimp were given away to friends and family or sold by street vendors. They were a subsistence crop, not a luxury item. Some people in inland areas of the state did not even consider shrimp edible.

The South Carolina shrimp industry took off in 1924, when Charlie Vecchio set up the state's first shrimp packing house in Port Royal. A few years later, in 1928, the Florida-based Davenport-Brooks Corporation set up a shrimp cannery in Beaufort. Existing oyster canneries owned by the Maggioni family were also used to can shrimp. By this time shrimp were transformed from a local subsistence food into a luxury item available in most major cities. The earliest shrimpers were Mediterranean immigrants who had fished in New England before moving to Fernandina Beach, Florida. They soon reached the limits of productivity in that area.

They looked for shrimping grounds further north, in Georgia and South Carolina. South Carolinians quickly learned how the shrimp business worked and were shrimping on an industrial scale by 1930. The fresh catch was iced down, packed in barrels and shipped in rail road cars. In the 1940s distributors

started using trucks to transport fresh shrimp. At times production exceeded processing, storage or distribution capacity. When this happened, fishermen returning to the dock with boatloads of shrimp were paid for their catch, then instructed to dump it overboard.

After the Second World War, there was a leap in productivity. Shrimp fishermen switched from gas to diesel engines and they built more powerful boats that could haul larger nets. New electronics allowed more efficient navigation and communication. By the 1950s, improvements in refrigeration and freezing created greater capacity for storage and distribution. This was both a blessing and a curse. For a couple of decades, the shrimp industry experienced unprecedented growth. Americans had fallen in love with shrimp, and restaurant chains, frozen food processors and grocery stores all benefited from its increasing popularity.

Domestic production could no longer keep up with demand, so the U.S. started to depend more and more on imported shrimp. Food distribution was changing, too,



Trawler Lady Grace. Second steel trawler built by Beaufort Industrial Marine Company Inc., Lady's Island, 1969.

## ***“Many shrimpers were going out of business...”***

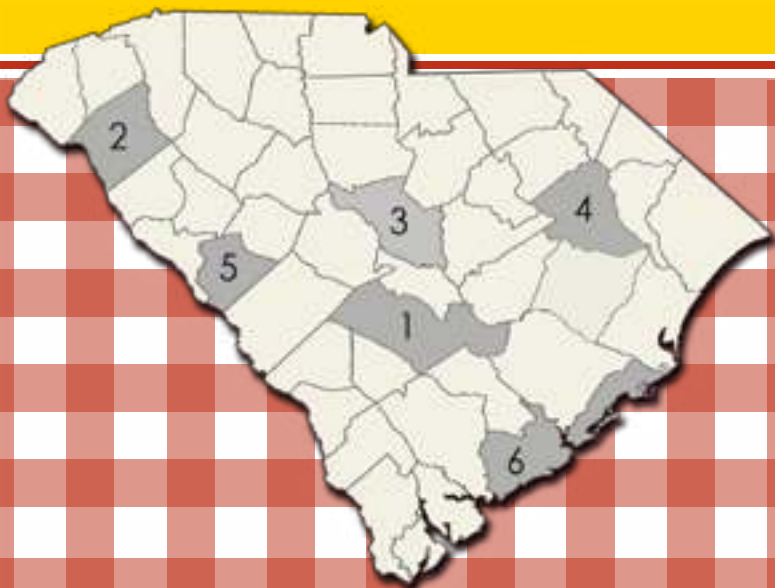
in response to desires for standardization. Large restaurant chains needed to control portion sizes and ensure consistency in meal taste and presentation. Grocery stores wanted a steady supply of product. Consumers started expecting to eat shrimp anytime, anywhere. Shrimp had become a commodity. As U.S. consumption of farm-raised imported shrimp continued to rise, South Carolina shrimpers went to Washington to ask for help. They requested that the federal government impose tariffs on imported shrimp. When this didn't happen, they decided they had to learn to work cooperatively. They needed to make it easier to distribute South Carolina shrimp on a larger scale, and they worked with the state to develop a strategy. In the late 1970s, the state of South Carolina planned to establish a new seafood processing and distribution facility in Port Royal. The plant would offer one-stop shopping for restaurant and grocery store chains that wanted to buy South Carolina seafood, but didn't have the time to maintain relationships with dozens of individual dealers. The plant was never built, however, because the state's attention turned to shrimp farming.

Aquaculture, or mariculture, was a prominent theme in South Carolina in the early 1980s. The vision of the Blue Revolution – the use of aquaculture to feed the world, somewhat akin to the Green Revolution in agriculture – seemed to hold great promise. State-sponsored experimental shrimp ponds pushed production to unheard-of limits, with thousands of pounds of shrimp per acre produced each growing season. Commercial shrimp farmers climbed on board the bandwagon and tried to make a go of it. Despite its semitropical climate, South Carolina shrimp farms could not compete on the international market. The growing season here is comparatively short because shrimp must be harvested from ponds before they are killed by the winter cold. By comparison, in countries where it

is warm year-round, farmers can produce more shrimp per acre. They can produce two harvests of small shrimp, or one harvest of large shrimp.

The Blue Revolution did not help the South Carolina shrimp industry, and ironically, it became a threat. The Blue Revolution brought a flood of shrimp from other countries and the impact of pond-raised imports on the domestic shrimp industry has been devastating. Between 2000 and 2002, shrimp imports from Vietnam increased 169%; imports from India increased 74%; imports from China increased 73%; and imports from Brazil increased 210%. In these countries, government intervention and subsidies created over capacity and much of the surplus shrimp came here because U.S. food safety standards are lower than those of the European Union and Japan. Shrimp prices went down, and by 2004 the value of the U.S. shrimp harvest had plummeted by \$4.4 billion. Of all the shrimp eaten in the U.S., only 15% were domestic. Many shrimpers were going out of business, and the industry decided it had to do something.

South Carolina shrimpers joined fishermen from seven other states to form the Southern Shrimp Alliance, which worked to counteract what they called “shrimp dumping.” In 2005 the International Trade Commission found that the U.S. industry had been injured by unfair trade practices, and approved the imposition of tariffs. The Southern Shrimp Alliance has forged a new identity for domestic shrimp through its Wild American Shrimp, Inc. project. WASI-certified shrimp are guaranteed to be domestic, wild-caught, and properly processed. As a result, South Carolina shrimp are no longer a commodity. They have regained their former status as a specialty food. To find out where to get WASI-certified shrimp here in South Carolina, go online to [www.wildamericanshrimp.com](http://www.wildamericanshrimp.com).



## Key Ingredients 2008-09

### South Carolina Venues

**1. ELLOREE HERITAGE MUSEUM & CULTURAL CENTER**

Elloree, Orangeburg County  
June 27 - August 10, 2008

**2. BELTON AREA MUSEUM ASSOCIATION**

Belton, Anderson County  
August 15 - October 5, 2008

**3. SOUTH CAROLINA STATE FAIR**

State Fair Grounds, Columbia  
October 8 - October 19, 2008

**4. NATIONAL BEAN MARKET MUSEUM**

Lake City, Florence County  
October 24 - December 21, 2008

**5. EDGEFIELD COUNTY PEACH MUSEUM**

Johnston, Edgefield County  
January 9 - March 1, 2009

**6. EDISTO ISLAND MUSEUM**

Edisto Island, Charleston County  
March 6 - May 9, 2009

FOR MORE INFORMATION VISIT [www.schumanities.org](http://www.schumanities.org)

# Ellore Heritage Museum & Cultural Center

**2714 Cleveland Street**  
**Ellore, South Carolina 29047**  
**803.897.2225**  
**803.897.2252 fax**  
**elloreemuseum@ntinet.com**  
**www.Elloreemuseum.org**

Conveniently located near I-95 and I-26, Ellore is an excellent day trip for visitors traveling through South Carolina's National Heritage Corridor. In the heart of downtown Ellore, the Ellore Museum features over 10,000 square feet of exhibit space, an art gallery, and a museum store.

Visitors can stroll Cleveland Street as it appeared in 1900 and enjoy the recreated barber shop, bank, general store, and hotel. Explore a functioning plantation cotton gin house with its original gin, cotton press and mechanicals.

The museum collection features an extensive variety of agricultural implements including horse drawn plows, planters, and cultivators. Visit the art gallery for the featured work of local and regional artists.

## CULINARY POINTS OF INTEREST

Captain Kirk's Steak & Seafood  
917 Resort Street  
Santee, SC 29142  
803.854.2025

Clark's Restaurant  
8920 Old Number Six Highway  
Santee, SC 29142  
803.854.2101

Craig's Place Cafe & Deli  
190 Santee River Plaza  
Santee, SC 29142  
803.854.4601

Golden Kernel Pecan Company  
Cameron Highway  
Cameron, SC 29030  
1.800.845.2448

Lonestar Barbecue & Mercantile  
2212 State Park Road  
Santee, SC 29142  
803.854.2000

Railroad Cafe  
540 Railroad Avenue  
Ellore, SC 29047  
803.897.3300

Sweatman's Barbecue  
Highway 453  
Eutawville, SC 29048  
803.492.7543

Taste Food Shops Restaurant  
656 Bass Drive  
Santee, SC 29142  
803.854.2272

Ti-So Fish Market  
119 Snider Street  
Ellore, SC 29047  
803.897.4353



# Belton Area Museum Association

**50 North Main Street**  
**Belton, South Carolina 29627**  
**864.338.7400**  
**beltonmuseum@bellsouth.net**  
**www.beltonsc.com**  
**Open Wed - Sat, 10:00 - 4:00**

Housed in the Historic Belton Train Depot, the Belton Area Museum Association (BAMA) manages the Ruth Drake Museum, the South Carolina Tennis Hall of Fame, an exhibition gallery, and a performance space.

The Ruth Drake Museum houses a collection of pioneer artifacts, train relics, 19th century domestic items, and agricultural implements, primarily associated with local families. The collection includes artifacts such as an 1850s mourning dress, a handmade World War I Red Cross quilt, and Civil War relics. The museum also has a genealogy collection accessible to researchers.

The SC Tennis Hall of Fame celebrates the achievements of South Carolina's notable tennis players, such as Dennis Van Der Meer, Stan Smith, and Althea Gibson. Portraits by famed artist and Belton native Wayland Moore of each year's inductees are unveiled and presented, along with a memento chosen by the inductee.

The Exhibition Gallery hosts temporary and traveling collections, often correlating with the Belton Center for the Arts shows and other community events. The adjacent performance venue is the location of twice monthly bluegrass concerts and is available for rent.

The award-winning "Heritage Days at the Depot" is a yearly recreation of the traditional skills, folkways, and artistry of our ancestors. Fifteen artisans teach, present, and provide hands-on demonstrations. This is held in conjunction with Belton's Standpipe Festival, normally the first weekend in October.

## CULINARY POINTS OF INTEREST

Black Cow Coffee House  
3 North Main Street  
Honea Path, SC 29654  
864.369.2269

Callaham Orchards  
559 Crawford Road  
Belton, SC 29627  
864.338.0810

El Titanic  
605 South Main Street  
Belton, SC 29627  
864.338.1917

Grits and Groceries  
2440 Due West Highway  
Belton, SC 29627  
864.296.3316

Happy Cow Creamery  
332 McKelvey Road  
Pelzer, SC 29669  
864.243.9699

Jake's Restaurant  
759 Anderson Street  
Belton, SC 29627  
864.338.9124

Little Biscuit Barn  
524 North Main Street  
Honea Path, SC 29654  
864.369.6882

Skin Thrashers Hotdogs  
3420 Clemson Boulevard  
Anderson, SC 29621  
864.226.4588

Timms Mill  
150 Timms Mill Road  
Pendleton, SC. 29670  
864.261.3366

# National Bean Market Museum

**111 Henry Street**  
**Lake City, South Carolina 29560**  
**843.374.1500**  
**lccm2002@ffc-i.net**

The National Bean Market Museum is housed in the historic Lake City Municipal Produce Market building. Erected in 1936 with funds from the Public Works Administration, the building is known by many names—"The Bean Market" is the most popular among the farmers and local community. At one time the market was the largest string bean auction market in the world and the fourth largest truck produce auction market in the nation.

During the 1930s when most of the nation was devastated by the Great Depression, the Lake City community gained economic stability through the success of The Bean Market. Farmers from area communities lined up for miles to sell their produce and the market lasted for three decades and placed Lake City on the map of commerce in South Carolina.

The active operation of the Bean Market ended in the late 1960s. Many of the original buyers and supporters of the market had passed away, other towns and cities started their own produce auctions, and tobacco had become more dominate as a market crop.

The Community Museum Society Inc. purchased the building from the city in 1999. With a clear vision and a dedicated mission, The Society named the building and its operation "The National Bean Market Museum of South Carolina." Through these actions, the Society forged an avenue to preserve the community's history and promote the pride in the region's rich heritage.

## CULINARY POINTS OF INTEREST

Gowdy & Sons Farm  
3119 West Turbeville Highway  
Lake City, SC 29560  
843.389.1900

Lavelle's Diner  
359 South Ron McNair Boulevard  
Lake City, SC 29560  
843.374.3186

McCall Farms  
6615 South Irby Street  
Effingham, SC 29541  
843.662.2223

M & D Drug Company  
117 East Main Street  
Lake City, SC 29560  
843.374.3711

Prosser's Restaurant  
127 Sauls Street  
Lake City, SC 29560  
843.394.8321

Schoolhouse Bar-B-Que  
2252 US Highway 52  
Scranton, SC 29591  
843.389.2020

Scranton Cafe  
2019 US 52 Highway  
Scranton, SC 29591  
843.389.7300

Ward's Fish Market  
123 North Acline Street  
Lake City, SC 29560  
843.374.9996

Young Pecan Company  
511 North Highway 52  
Florence, SC 29501  
843.662.2452

# Edgefield County Peach Museum

**416 Calhoun Street**  
**Johnston, South Carolina 29832**  
**803.275.0010**  
**info@edgefieldcountychamber.org**  
**www.edgefieldcountychamber.org**  
**Open 8:30am - 12:30pm weekdays**  
**or by appointment**

Edgefield County welcomes you to The Peach Museum. Established in 2006, the Edgefield County Peach Museum is located in the Edgefield County Chamber of Commerce in beautiful downtown Johnston.

Johnston is known as the Peach Capital of the World! Peach cultivation has been strong in Edgefield County since the 1930s. The Peach Museum strives to educate the public about the history and economic importance of the peach industry in this region of South Carolina.

Home of ten South Carolina governors, Edgefield County is also the birthplace of alkaline-glaze pottery in the South. The county provides visitors and residents with historic charm, rural living, and some of the best peaches around...

## CULINARY POINTS OF INTEREST

Amelia's Fish & Chicken  
318A Augusta Road  
Edgefield, SC 29824  
803.637.9982

J.W. Yonce & Sons Peaches  
37 Yonce Pond Road  
Johnston, SC 29832  
803.275.3244

Little Mexico  
502 Calhoun Street  
Johnston, SC 29832  
803.275.5011

Murphy's Irish Pub & Eatery  
600 Calhoun Street  
Johnston, SC 29832  
803.275.5000

Old McDonald Fish Camp  
355 Currytown Road  
North Augusta, SC 29860  
803.279.3305

Riley's On Main  
406 Calhoun Street  
Johnston, SC 29832  
803.275.4446

Ten Governor's Cafe  
303 Main Street  
Edgefield, SC 29824  
803.637.9050

Trenton Bar-B-Q  
Highway 25 South  
Trenton, SC 29847  
803.275.6465

Triangle Restaurant  
335 Lee Street  
Johnston, SC 29832  
803.275.2397

# The Edisto Island Museum

**8123 Chisolm Plantation Road**  
**Edisto Island, South Carolina 29438**  
**843.869.1954**  
**eihps@bellsouth.net**  
**www.edistomuseum.org**

The Edisto Island Historic Preservation Society was founded in 1986. The mission of the Society is to preserve and exhibit the history of Edisto and to educate the public in these endeavors. To fulfill this mission, the Society operates the Edisto Island Museum and serves as an advocate for historic preservation on the Island.

Those who came to Edisto Island left a part of themselves behind—pottery shards, a guano spreader, sweetgrass baskets, photographs, and fine porcelain - a history that began long before Europeans first settled here in the 17th century and long before cotton was king on Edisto Island plantations. The Edisto Island Museum preserves this history so visitors can enjoy and learn from Edisto's diversity.

## CULINARY POINTS OF INTEREST

Bell Buoy Seafood Market  
3706 Docksite Road  
Edisto Island, SC 29438  
843.869.2222

Dock Side Restaurant  
3730 Docksite Road  
Edisto Island, SC 29438  
843.869.2695

Flowers Seafood Company  
1914 Highway 174  
Edisto Island, SC 29438  
843.869.0033

George and Pink Fresh Vegetables  
7971 Eddingsville Beach Road  
Edisto Island, SC. 29438  
843.869.2425

Mains Market & Cafe  
1084 Highway 174  
Edisto Island, SC 29438  
843.869.1337

McConkey's Jungle Shack  
108 Jungle Road  
Edisto Island, SC 29438  
843.869.0097

The Plantation Grille  
21 Fairway Drive  
Edisto Island, SC 29438  
843.869.0345

Po Pigs Bo-B-Q  
2410 Highway 174  
Edisto Island, SC 29438  
843.869.9003

Sea Cow Eatery  
Jungle Road  
Edisto Island, SC 29438  
843.869.3222

## The Humanities Council<sup>SC</sup>



The Humanities Council<sup>SC</sup> has a thirty-four-year continuous and effective approach to documenting, preserving, and shedding light on the achievements and events that have contributed to the social and cultural evolution of the Palmetto State.

The Board of Directors and staff of The Humanities Council<sup>SC</sup> believe that the voices and stories of every South Carolinian represent a precious resource from which we can learn important lessons about who we are and where we have come from and that can guide us as we shape our future. From major ventures like *The South Carolina Encyclopedia* to a simple Speakers Bureau grant, the Council's sponsored programs, exhibits, and documentaries present a detailed, inclusive story about the people of South Carolina.

The mission of The Humanities Council<sup>SC</sup> is to "enrich the cultural and intellectual lives of all South Carolinians," and the scope of outreach is wide. The Council provides leadership, support, and programs that advance the study of the humanities in a variety of public spheres, including libraries, museums, cultural institutions, businesses, non-profit organizations, colleges and universities, public television, and radio. The initiatives of The Humanities Council<sup>SC</sup> are designed to foster dialogue among the diverse populations of South Carolina.

*inspiring. engaging. enriching.*

**For more information about the Council, its programs,  
or becoming a Friend of The Humanities Council<sup>SC</sup>, please visit:**

[www.schumanities.org](http://www.schumanities.org)  
[www.scbookfestival.org](http://www.scbookfestival.org)  
[www.scencyclopedia.org](http://www.scencyclopedia.org)

OR CALL 803.771.2477



## MUSEUM ON MAIN STREET

Key Ingredients: America by Food



MADE POSSIBLE IN SOUTH CAROLINA BY THE HUMANITIES COUNCIL<sup>SC</sup>.

**Key Ingredients** is part of Museum on Main Street, a collaboration between the Smithsonian Institution and the Federation of State Humanities Councils. Support for Museum on Main Street has been provided by the United States Congress, the John S. and James L. Knight Foundation, and The Hearst Foundation.



Smithsonian  
Institution



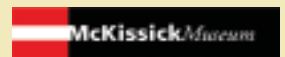
FEDERATION OF  
STATE HUMANITIES  
COUNCILS

The Humanities Council<sup>SC</sup>

AND IS SUPPORTED BY THESE LOCAL SPONSORS



Columbia Museum of Art





# KEY INGREDIENTS

AMERICA BY FOOD

Photographs courtesy Edible Lowcountry [ediblelowcountry.com](http://ediblelowcountry.com)

