



NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in "Guidelines for Completing National Register Forms" (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name HOG HAMMOCK HISTORIC DISTRICT
other names/site number N/A

2. Location

street & number East side of the island
city, town Sapelo Island (N/A) vicinity of
county McIntosh code GA 191
state Georgia code GA zip code 31327

(N/A) not for publication

3. Classification

Ownership of Property:

- private
- public-local
- public-state
- public-federal

Category of Property

- building(s)
- district
- site
- structure
- object

Number of Resources within Property:

	<u>Contributing</u>	<u>Noncontributing</u>
buildings	59	47
sites	5	0
structures	16	0
objects	0	0
total	80	47

Contributing resources previously listed in the National Register: N/A

Name of related multiple property listing: N/A

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets the National Register criteria. () See continuation sheet.

Mark R. Edwards
Signature of certifying official

7/17/96
Date

Mark R. Edwards
State Historic Preservation Officer,
Georgia Department of Natural Resources

In my opinion, the property () meets () does not meet the National Register criteria. () See continuation sheet.

Signature of commenting or other official

Date

State or Federal agency or bureau

5. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register

Ma J. M. [Signature]

9/10/96

() determined eligible for the National Register

() determined not eligible for the National Register

() removed from the National Register

() other, explain:

() see continuation sheet

for _____
Signature, Keeper of the National Register Date

6. Function or Use

Historic Functions:

COMMERCE/department store
DOMESTIC/single dwellings
EDUCATION/school
RELIGION/religious facility
SOCIAL/meeting hall

Current Functions:

COMMERCE/department store
DOMESTIC/single dwellings
DOMESTIC/hotel
RELIGION/religious facility
SOCIAL/meeting hall

7. Description

Architectural Classification:

NO STYLE

Materials:

foundation	brick
walls	wood
roof	tin
other	N/A

Description of present and historic physical appearance:

The Hog Hammock Historic District is a 427-acre African-American community located on the east-southeast side of Sapelo Island, Georgia, a coastal barrier island located about 100 miles south of Savannah near the port/county seat of Darien.

The district contains around 50 historic houses spread in an irregular settlement pattern throughout the acreage, several stores or former stores, and several community landmark buildings including a church, a lodge, and a former school. The community is tied together by an irregular patterning of dirt roads and the houses are grouped in an irregular pattern, often around or within major stands of trees, especially live oaks. The houses and other buildings are grouped throughout the community's irregular plan or layout which dates from before the earliest known plat of 1891.

The historic houses are all simple, small, vernacular dwellings, one-story high, most with gabled roofs and front porches. They are all frame structures, most covered in weatherboard, a few with board-and-

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 7

batten or novelty siding. They are often painted in vivid colors. Some conform in plan and form to known house types, like saddlebag or front-gabled bungalows; others are variants or reflect local building traditions. Virtually all were built by local carpenters or residents. The oldest dates from the 1870s, many from c.1900-1920s, and some from the post-World War II era.

There are several frame community landmark buildings: the historic St. Luke's Baptist Church; the non-historic First African Baptist Church building (1968); the Farmers' Alliance Lodge Hall, a two-story, frame building, c.1929, which contains its original lecterns; B.J.'s Confectionery, a grocery and eating place; a modern c.1990s community center; a former Rosenwald School, now a church school building, c. 1931; and several buildings which were formerly stores.

Newer houses added within the community between 1946 and 1964 were built in the same simple, vernacular form as the other, older dwellings and were placed in the same irregular pattern on lots within the historic 1891 community plan.

The community retains its intact legal boundaries from the late 19th century and the houses are placed on parcels in an irregular pattern related to land use and family groupings. Throughout the community is an informal network of dirt roads. Landscaping includes large oak trees throughout.

The community's boundaries abut the marsh on the east and southeast and a road on the west. The northern boundary was originally an irrigation canal and bank which separated the South End Division of the Island from the Kenan Division.

Changes within Hog Hammock include the addition of modern mobile homes placed throughout, the recent subdivision of lands into smaller parcels, and a few new resort houses under construction.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria:

A B C D

Criteria Considerations (Exceptions): N/A

A B C D E F G

Areas of Significance (enter categories from instructions):

Architecture
Community Planning and Development
Ethnic Heritage: Black
Traditional Cultural Property

Period of Significance:

1865-1964

Significant Dates:

1878, 1964

Significant Person(s):

N/A

Cultural Affiliation:

N/A

Architect(s)/Builder(s):

Unknown

National Register of Historic Places
Continuation Sheet

Section 8

Significance of property, justification of criteria, criteria considerations, and areas and periods of significance noted above:

Narrative statement of significance (areas of significance)

Hog Hammock is located on Sapelo Island, Georgia, a coastal barrier island some 100 miles south of Savannah. The island has always been isolated, since it has no bridge connecting it with the mainland and access is still by boat for the most part. The Hog Hammock Historic District represents the sole surviving historic African-American community on the island.

The Hog Hammock Historic District is located on the island on the east side, near, but not on, the ocean, adjoining the marsh. The district is significant in Ethnic Heritage: Black as the last (out of at least seven) surviving, post-Civil War historic African-American settlements on Sapelo Island. Hog Hammock has existed for over 100 years at this location within its original boundaries. It is considered the only intact, viable, historic African-American settlement remaining on a Georgia coastal island. The community has preserved the cultural traditions, variations of the Gullah language, and other aspects of life that grew out of the slave and African heritage.

Hog Hammock is significant in community planning and development because it retains the same unique, irregular shape and layout as seen in an 1891 plat. The first recorded land deed is from 1878, when Thomas Spalding, II (1847-1885), grandson of the antebellum plantation owner, began several divisions and sales of land on the South End, his inheritance, and the portion of the island within which Hog Hammock was located. The Hog Hammock settlement later accommodated the efforts from the 1930s to the early 1960s of R. J. Reynolds, Jr. (1906-1964), to relocate all the African-American residents from other Sapelo settlements into one community. This relocation to Hog Hammock did not result in the addition of any land to the community's boundaries but rather was accommodated through modest in-fill development in keeping with the earlier development of the community.

Hog Hammock is also significant in architecture because it contains important examples of historic community landmark buildings and vernacular houses. The historic frame community buildings include the St. Luke's Baptist Church, a frame structure c.1880s and the only church on this site; the Farmers' Alliance Lodge Hall, an unusual, two-story, community structure from the 1920s whose second floor retains unusual wooden lecterns; and the current community store, B. J.'s Confectionery, as well as several other abandoned stores, all of which are one-story, frame, and of basic, utilitarian construction.

National Register of Historic Places
Continuation Sheet

Section 8

There is also a one-story, frame, c.1931 Rosenwald school building, now used as a church auxiliary building. All of these community landmarks are intact and reflect local building materials and customs.

The numerous historic residences are small, one-story, vernacular, frame houses with only a few architectural details. Most have an original front porch. These houses were built from the late-19th century through the early 1960s. The last ones were built as part of the resettlement of island residents under R. J. Reynolds, Jr., and date to the early 1960s, around the time of his death (1964). These later houses are the same size and shape as the earlier houses and were placed in irregular patterns within the historic 1891 layout of the community. All of these historic structures retain their original materials and were constructed by local resident craftsmen. They are indigenous to the Hog Hammock community but appear to be representative of the kind of residential architecture associated with other former African-American settlements on Sapelo Island and other barrier islands.

Hog Hammock also qualifies for the National Register as a traditional cultural property. These are historic places that hold continuing cultural value in the traditions of the people who live there today. They are directly associated with the unique historical and cultural traditions of Sapelo Island's African-American residents including the variant Gullah language, arts and crafts, house design and construction, and burial practices. Even the arrangement of the Hog Hammock community reflects unique cultural characteristics including the informal layout of dirt roads, clustering of houses, and landscaping, as well as the grouping of houses by families around large stands of trees. The community has always centered around its historic church, St. Luke's, as it still does, even with the addition, since 1968, of a second church, whose congregation moved from Raccoon Bluff. Hog Hammock is the only living community on a Georgia coastal island which continues to embody these traditional cultural features.

National Register Criteria

Hog Hammock meets National Register Criterion A because of its association with the African-American heritage of Georgia with its roots in slavery. The community is a direct reflection of the Reconstruction-era realignment of society after Emancipation with the Freedmen and women creating their own settlements and beginning life anew although still tied to the land on which they formerly worked as slaves and to their former owners who still owned the land. The settlement's legal freedom began in 1878 when the descendant of the

National Register of Historic Places
Continuation Sheet

Section 8

former slave owner, Thomas Spalding, II, finalized sales of individual parcels to the freedmen, thus beginning what is now Hog Hammock as a legal entity.

Hog Hammock meets National Register Criterion C because of the variety of surviving, intact historic structures which reflect local craftsmen and builders. The St. Luke's Baptist Church, the Farmer's Alliance Lodge Hall, and the several community stores are landmark community buildings. The dozens of historic houses, while simply built of local materials and with little ornamentation, are very representative of the coastal habitations in Georgia. All of these retain their original materials, fabrics, siding, chimneys, porches and underpinnings.

Criteria Considerations (if applicable)

Hog Hammock meets National Register Criteria Consideration G because a number of houses were built after the 50-year cut off of 1946 and on up until 1964 and the death of R. J. Reynolds, Jr. During this era, Reynolds continued his resettlement plans, begun in the 1930s and it was not until the early 1960s that the residents of Raccoon Bluff, formerly the island's largest African-American settlement, were all relocated to Hog Hammock or chose to leave the island. Houses were built for many of them within the pre-existing Hog Hammock community: Most of them are similar to the earlier structures and continued the same basic vernacular design tradition through 1964. None of them is more outstanding than the others, but taken as a group, they are an important part of the island's history and heritage. Furthermore, they represent an important aspect of an African-American traditional culture which is demonstrated by the cluster arrangements of the houses, the grouping of houses by families, and informal landscaping of dirt roads arranged in an irregular pattern. The few houses built since 1964 are quite different than the community's traditional houses. They are larger, "resort" type homes or are mobile homes shipped in from the mainland.

Period of significance (justification)

1865-1964. The dates cover from the end of the Civil War through the death of R. J. Reynolds, Jr., and bracket a consistent period of settlement. Reynolds' death effectively ended the relocation activities of the African-American residents into Hog Hammock, since

National Register of Historic Places
Continuation Sheet

Section 8

it had all been achieved by that time. Development since 1964 (trailers, resort homes) is distinctly different from that which preceded it.

Contributing/Noncontributing Resources (explanation, if necessary)

Buildings: 59 contributing. These are the historic houses up through the extended period of significance, that is through 1964.

47 non-contributing. These consist of non-historic, frame houses, those with severe modifications, or some that are just modern houses. 24 of those enumerated are mobile homes, as they were marked on the map. The mobile home has been the primary form of new house construction for many of the landowners over the past twenty years.

Sites: 5 contributing. These are ruins of historic houses, actually uninhabited houses that are some of the oldest in the community and which are in a great need of repair. They are all still standing with four walls and a roof.

Structures: 16 contributing. These are numerous outbuildings that exist within the community, such as barns, privies, and storage facilities. This number also includes the historic "town plan" dating from the earliest deeds and as shown on the 1891 Wylly plat of the South End.

Total: 80 contributing 47 non-contributing

Developmental history/historic context (if applicable)

Sapelo Island appears to have been continuously occupied for more than 4,000 years. As an island, it has provided a well-defined geographic environment for the various civilizations that have made it their home. Sapelo's four millennia of history are marked by several distinct periods of occupation, by different groups of people, with distinct cultures. Each has left its mark on the island in the form of the landscape, archaeological sites, and historic buildings and structures.

Initially Sapelo Island was settled by Native Americans, as long as 4,000 years ago. For more than three millennia, a succession of American Indian cultures developed on the island, associated with developments on the mainland. The most significant and visible remains from the pre-European era is the Shell Ring located on the northwest side of Sapelo on the North End tract. (Juengst, p. 61)

National Register of Historic Places
Continuation Sheet

Section 8

Europeans first appeared on the scene in the early 16th century. The Spanish, with their African slaves and servants, established garrisons and missions along the southeast coast, including San Jose de Zapala which was established on Sapelo, although its exact location is unknown. (Worth; and Juengst, p. 35ff) After the Spanish left in 1688 there was an interregnum of sorts until the English formed a permanent colony in what is now Georgia in 1733.

After King George II of Great Britain granted a charter in 1732 to the Trustees for the Founding of the Colony of Georgia, English settlers led by James Edward Oglethorpe arrived and settled Savannah in 1733. Sapelo was not legally a part of the English colony of Georgia due to an agreement with the Native Americans and especially with Mary Musgrove who had aided Oglethorpe and the early colony. Mary Musgrove, then the wife of an Indian trader, had aided Oglethorpe as an interpreter and in his negotiations with the Indians. It was not until the late 1750s that the British crown and its representatives in Georgia finally settled Mary Musgrove (by then Bosomworth)'s claims, granted her St. Catherine's Island, after which she released her claim on Ossabaw and Sapelo. The latter two islands were auctioned by the colony of Georgia on May 17, 1760. (Coleman, I, pp. 96-97)

The Island of Sapelo was purchased at the 1760 sale by Grey Elliott, who was a colonial officer serving as surveyor and auditor general and later on the governor's council and as speaker of the House. In 1762 he sold Sapelo to Patrick Mackay (c.1700-1777), an Indian agent, planter, and a major figure in colonial Georgia. (Coleman, II, p. 672) He owned and operated the entire island as a cotton plantation during the late colonial period. It was under his widow Isabella's ownership during the American Revolution. In 1784, the Mackays' heirs sold the entire island to John McQueen (1751-1807), also known as Don Juan McQueen after he fled Georgia due to bad debts to live in Florida, where he later died.

McQueen owned Sapelo for only five years, 1784-1789, when he sold the entire island and the use of his slaves there to Francois Dumoussay (1754-1794), a Frenchman from Paris, who set about establishing The Sapelo Company made up of five Frenchmen who were looking to invest in land and to make money from operating cotton and beef plantations on the island. The Sapelo Company owned numerous slaves and when the company folded and the investors or their heirs were forced to sell the company's assets (by then divided), the slaves were sold with the land parcels. One of the company's major farming activities was raising cattle, as had the Mackays earlier, but the French also grew cotton, especially on nearby Jekyll Island, which they also owned. One artifact of this era is the marble tombstone of Dumoussay which remains on the island, temporarily located at the Marine Institute. It

National Register of Historic Places
Continuation Sheet

Section 8

is known from letters that the Frenchmen lived in a few frame houses which did not long survive. (Thomas, Kenneth H., Jr.)

The legacy of the French era was that the island was divided into several plantations which forever affected the island's land ownership history. The half-century from the dissolution of the French Sapelo Company (1794) until the unity of most of the island under the ownership of Thomas Spalding and his children (1843) includes many different owners.

At the end of the French era, the island was divided into several separate plantations because of the sale of the different French estates. Dumoussay's estate included Blackbeard Island, which until its sale in 1800 was legally considered part of Sapelo. Its sale to the U.S. Government made it the second oldest Federally-owned property in the United States. Today it is a National Wildlife Refuge. The rest of Dumoussay's share was 400 acres at the North End near High Point.

Overview: The Island as Four Plantations and the Lighthouse

From the end of the French era, in which they owned the entire island up until the 1790s, and the advent of Howard Coffin in 1912, who purchased all of the island except for the black settlements, the island's history is best covered by discussing the five separate divisions: North End, South End, Kenan Tract, Raccoon Bluff, and the Lighthouse Tract. These were the areas of ownership at the time of the death in 1851 of Thomas Spalding, the major plantation figure in the history of Sapelo.

The North End (1794-1912)

After the death of Dumoussay and the dissolution of the Frenchmen's Sapelo Company, the rest of the North End, as the northern part of the island was called, virtually a half, was owned in part by Jean Baptiste Mocquet, the self-styled the Marquis de Montalet (1760-1814), a French refugee from Haiti; later by Gen. Francis Hopkins (c.1772-1821) and for a long time by Capt. Edward Swarbreck (c.1760-1844), a Catholic, English-born sea captain. Swarbreck eventually bought out the other interests of several of the French estates and of the Hopkins and Montalet estates and ran a cotton plantation from the Chocolate homesite on the west side of the island. The surviving tabby ruins of the Chocolate Plantation, his homesite, were built c.1818-1820 during his ownership. (Hopkins) Swarbreck also owned property in Savannah. He sold the North End/Chocolate Plantation to Dr. Charles W. Rogers (1780-1849) who lived there about 15 years before he sold out to Thomas Spalding c.1843. All of these early 19th century owners operated the North End as a cotton plantation and owned many slaves.

National Register of Historic Places
Continuation Sheet

Section 8

The physical remains of the Chocolate Plantation: the main house, commissary, barn and slave houses are one of the largest remains on the Georgia coast of tabby buildings. These ruins and one other major tabby building on the east side of the island at Bourbon Field are the visible, above-ground resources on the North End dating from this early period.

Around 1843, Thomas Spalding, the major antebellum planter associated with Sapelo Island, bought the North End from Dr. Rogers, who then moved to Bryan County, where he is buried. Spalding gave the plantation to his newly-married son, Randolph. Randolph Spalding (1822-1862), then only 21, moved here with his bride and lived at the Chocolate Plantation until shortly after the death of his father in 1851, when he and his family moved to the South End (Big) House.

Placenames associated with the North End of the island are: High Point, Chocolate Plantation on the west side, Bourbon Field on the east side; and the Shell Ring (once called Spanish Fort, already mentioned).

In 1866, after the Civil War and the death of Randolph Spalding in 1862 in the midst of the war, his widow, Mary Bass Spalding, sold the North End to John N. A. Griswold (1821-1909) of Newport, Rhode Island who also owned land on St. Simons. He visited there only a few times, choosing to rent the cotton plantation to other island planters. After ownership was lost to one of his Northern creditors, and sold again, the North End was sold in 1881 to Amos Sawyer (1830-1913) of Northampton, Massachusetts, a soap manufacturer, whose sister, Priscilla, was married to David C. Barrow, Sr., for whose children she had originally been governess. Barrow was one of the Southern relatives of the Spalding family, owners of the South End.

In 1885, Amos Sawyer sold three parcels of land cut from the North End to African-Americans on the island. Lumber Landing, a 60-acre tract on the southwest side of the North End, was sold to Ceasar Sams (c.1842-1907). It remained in his family until 1956. Sawyer sold Belle Marsh, a 50-acre tract on the west side of the island, to Joseph Jones. His descendants were the Walker family who owned and lived there until 1950. The third tract, sold to James Green, was on the east side of the island, just north of Raccoon Bluff. It reverted to Sawyer in 1890.

In 1896, Clarence B. Moore, of Philadelphia, made a trip to Georgia to discover, excavate, and record archaeological sites. He visited Sapelo, and recorded information about the prehistoric Shell Ring, located on the North End. He published his findings in **Certain Aboriginal Mounds of the Georgia Coast** (1897).

National Register of Historic Places
Continuation Sheet

Section 8

The 7,000 acres at North End remained in Sawyer's family until its sale in 1912 to Howard Coffin. There are no visible, above-ground, post-Civil War remains from the Griswold-Sawyer ownership of the North End, although it is known that there was a Griswold-Sawyer residence there to which the latter and his family came seasonally as late as the 1890s. (**Darien Gazette**)

Raccoon Bluff/The Street Place (1794-1871); as a community (1871-1964)

Raccoon Bluff/The Street Place. This 1,000 acre tract on the east side of the island came out of the French Sapelo Island Company presumably into the ownership of the heirs of Mr. Picot de Boisfeuillet, one of the five Frenchmen of The Sapelo Company. At his death in 1800, his Sapelo land went jointly to his four children. By the 1820s, his Sapelo lands were divided, with the part that became known as the Raccoon Bluff tract eventually being owned by George Street (1777-1831), then Street's wife's second husband Anson Kimberly (died 1836), a local banker and major Georgia landowner, and then the Street heirs, hence its name.

The Raccoon Bluff Tract is the one part of the island never owned by Thomas Spalding or any member of his family. According to David C. Barrow, Jr., c. 1882, whose sister was married to Spalding's grandson, the family's position was: "[Raccoon Bluff was] pine barren which they did not think worth buying." It is not known whether the Street heirs ever farmed this parcel or rented it out. Nor is it known whether or not they ever built a house there, since none survived into modern times. In 1871, the Street heirs, by then scattered over the Southeast, sold the 1000 acre tract to William Hillery and Company, making it the first black-owned land on the island. William Hillery, himself a freed-slave, had formed a company with two other freedmen with whom he bought the land jointly. (Humphries, p. 63; Deeds)

William Hillery and Company divided the 1,000 acres in several ways including into 20 lots of some 33 acres each. The lots were all long, leading to the water. The settlement that was created there, also known as Raccoon Bluff, was for nearly a century the largest black settlement on Sapelo, only to be dissolved by land rearrangement and swaps by R. J. Reynolds, Jr., in the 1950s, culminating in its total dissolution by 1968. At its height, Raccoon Bluff contained many one-story residences, a church, general stores, and a school.

While schools for the African-American children on Sapelo were conducted immediately after the Civil War by the American Missionary

National Register of Historic Places
Continuation Sheet

Section 8

Association and others, it is not know where these were located. (Duncan) A school is mentioned as being on the island in 1875, and could have been at Raccoon Bluff. In 1878, there were 108 school-age children on the island. In 1927 a Rosenwald School building was built at Raccoon Bluff that was later dismantled, with only the chimney remaining.

After the 1898 hurricane, the congregation of the First African Baptist Church (from Hanging Bull on the west side of the island) was moved there and built a new church building. The only structure remaining of this once viable settlement is this church, the First African Baptist Church, built c.1900. Its congregation, as well as many descendants of its early members, were all moved to the Hog Hammock settlement by 1968. There was also an organization called the Sons and Daughters of the Union at Raccoon Bluff.

The Kenan Place (1794-1912)

The Kenan Tract, a 1500 acre tract located near the middle of the island, ran across the island from west to east, began as the northern most part of the South End tract which was purchased from the French estates by Thomas Spalding/Richard Leake in 1802. It was part of Spalding's South End plantation from that time until 1835 when it was given by Spalding to his daughter, Catherine (1810-1881), when she married Michael J. Kenan (1807-1875) of Milledgeville, Georgia. With this land, he also gave her 86 slaves, as reflected in the deed. Many of these slaves are the direct ancestors of many of the residents of Hog Hammock today. There are no above ground structures remaining on this tract today, although there was for a long time a homeplace there, called "Duplin"--which caused them to rename the adjacent river the Duplin River after the Kenan homeplace in North Carolina---and, it is assumed, other associated farm buildings. In the 1860 Census there were 118 slaves living there in 27 slave houses on the cotton plantation. (Juengst, p. 89ff)

During the Civil War the Kenans retreated to Milledgeville, Georgia, with their slaves. (McFeely) After the Civil War, the Kenan family returned to lived there at first seasonally, and eventually full-time, taking an active part in local affairs. The family never sold any land to any of the freedmen and made no divisions of their land. By 1906, the property was leased for timbering including turpentine, raising cattle, and for an oyster canning factory. (**Darien Gazette**) The Kenans left many descendants, many of whom live in the Darien, Georgia, area today.

While the Kenan family never actually sold any land to African-Americans on the island, one major settlement existed within their

National Register of Historic Places
Continuation Sheet

Section 8

property. This was Hanging Bull. It is known to have existed as a viable settlement shortly after the Civil War, and no doubt dated from a slave community. The First African Baptist Church was organized there in 1866, flourished into the 1890s, and after the 1898 hurricane was moved to Raccoon Bluff c.1898-1900. The church at Hanging Bull was the oldest one on the island, and the only one until St. Luke's at Hog Hammock was started in 1884 to 1885. This community apparently disappeared after the devastation of the 1898 hurricane and the removal of its church congregation to Raccoon Bluff.

The Kenan family owned and lived on this tract until 1912, when it too was sold to Howard Coffin.(More Later.)

Placenames associated with this part of the island are: Kenan Field, the name for the archaeological site there; and Hanging Bull, first found in the French era c.1793, and later the name of an African-American community that flourished there c.1866-1898.

The South End (1794-1912)

The South End of Sapelo is considered historically to be all that land south of the North End/Raccoon Bluff tracts, and after 1835, everything south of the Kenan Tract, which went all the way across the island. The South End was always operated in the antebellum period as one plantation.

The South End Plantation was purchased by Richard Leake (1747-1802), who had previously owned Jekyll Island, in 1801 from the French company's heirs and in 1802, at Leake's death, became owned by Thomas Spalding, Leake's son-in-law, the husband of his only child, Sarah. The estate then was considered to be 5,000 acres, or roughly about half the island. Later surveys increased the number of actual acres, leaving 5,000 acres as the "official" number of acres as late as 1900 for the South End.

Thomas Spalding (1774-1851), a Georgia native, became a noted person on the coast of Georgia. The chapters of his biography easily summarize his remarkable career: legislator and congressman, Sapelo owner, agricultural experimenter, construction material experimenter, sugar producer, philosopher, banker, Darien figure, arbitrator (for the State of Georgia), promoter (of tabby), statesman, and family man. He wrote often in agricultural journals to promote advances in agriculture. He introduced tabby back to the coast of Georgia. The tabby ruins on Sapelo appear to date from after his personal promotion for tabby's reintroduction. He was a Renaissance man in the Jeffersonian tradition. (Coulter; Coleman, II, 912-913)

National Register of Historic Places
Continuation Sheet

Section 8

Thomas Spalding, in his prime, had owned nearly 500 slaves on Sapelo and elsewhere, including his mainland plantations and his mainland home, Ashantilly, near Darien, adjacent to the cemetery where he and many of his descendants were buried. In the 1820 census, he had 350 slaves, and in 1830, 406 at all locations.

Spalding considered the South End his major Sapelo Plantation, having given the two others he owned to two of his children: The Kenan Tract and the Chocolate or North End Tract, both previously mentioned. At each of his other children's marriages, he also gave them a plantation and slaves to work on the property. (Will of Thomas Spalding)

Thomas Spalding ran a cotton plantation, but also, after 1805, raised sugar cane, necessitating the Sugar Mill which is one of the few visible remains from his ownership. (Juengst, p. 9ff) It is located adjacent to Long Tabby on the west side of the island.

When Thomas Spalding died in 1851, he willed the South End tract to his grandson, and namesake Thomas Spalding, II, then only 4 years old. "The rest of my property on Sapelo Island, to wit the land I live on and the negroes now two hundred and odd [250] to be transferred and turned over to my executors in trust for the following purposes, to wit, for the education and future benefit and use of my grand son Thomas Spalding.... "

The antebellum plantation house, called the South End House, was built c.1810-1812 (Sullivan, 1992, p. 99 from **Letters of Robert Mackay**) at the south end in the approximate location of the current Coffin-Reynolds Mansion. Documents show it to have been in ruins by the early 1860s. One of the great features of the house site was the grove of live oaks that still surrounds the house site creating an incredible canopy of trees. While no formal study has been made, presumably associated auxiliary structures existed in proximity to the antebellum house site. The site remained a ruin until 1910. (See below)

In 1860, on the eve of the Civil War, the census indicated that the Spalding family, at South End and on the North End, had a total of 252 slaves living in 50 slave houses. Combined with the Kenan slaves of 118, for a total of 370 enslaved people, that is a rough estimate of the African-American population of the island on the eve of Freedom.

Randolph Spalding and his siblings together held the largest number of slaves in the county in the 1860 census, over 650 people. This combined family ownership probably made the Spalding family one of the largest slave-holding families in the state. Spalding's 200 bales of cotton produced was the largest number produced on any plantation in

National Register of Historic Places
Continuation Sheet

Section 8

the county, and his total acreage was the largest number of improved acres in the county.

During the Civil War, there were some Confederate encampments on the Island, most notably in the fall of 1861, when Confederate troops built a battery near the lighthouse. General Robert E. Lee ordered all the Georgia coastal islands abandoned in February, 1862, and reports show that the island was deserted that Spring. There was a military skirmish on the island in November, 1862. But, generally, during the war, the island was mostly deserted by the planters, their families and their slaves.

After the end of the Civil War in 1865, many of the former slaves returned to the island. Many of them expected land as promised by General W. T. Sherman in his famous Field Order No. 15, of January 16, 1865, which promised such. (Duncan, p. 19) When this was rescinded by President Andrew Johnson later that year, the freedmen lost their legal claims to land under that field order. The actual applications for land can be found in the records of the Freedmen's Bureau. (McFeely)

The immediate post-Civil War times were turbulent ones for Georgians and no less for owners and residents of Sapelo, not only the white owners but also the newly-freed men and women. When Federal Soldiers came to Sapelo in August, 1865 they identified the following black settlements there and the distribution of the 352 freedmen who had resettled on the island:

[South End, owner Thomas Spalding, II]
2 dwellings, 22 miserable cabins
130 freedmen self-sustaining

[Kenan Tract, owner Michael Kenan]
100 freedmen, mostly self-sustaining

[North End, owner Randolph Spalding Estate]
122 freemen, about 60 need help

(Freedmen's Bureau quoted in Sullivan, 1992, p. 815; Duncan, p. 26)

Earlier, during the middle of the war, a Federal soldier had visited the island and spoke of the following black settlements:

South End: settlements named South End, Behaviour, and Bush Camp.

Kenan or Middle: settlements named Hanging Bull and Kenan

National Register of Historic Places
Continuation Sheet

Section 8

North End: settlements named Chocolate.

Thus if we interpret one each of these to be the slave quarters of the plantation owners themselves, the records would seem to indicate several settlements located apart from the main antebellum plantation quarters. (Freedmen's Bureau Records)

After the Civil War, Charles Harris Spalding, the uncle of Thomas Spalding, II, negotiated with the U. S. government for the return of his nephew's plantation. After several years, the order for the restoration of the plantation, the South End, to Thomas Spalding, II, came on December 6, 1867, shortly before the younger Spalding turned 21, and could inherit it.

Shortly thereafter, the Spalding family returned to Sapelo Island in 1868 when Thomas Spalding, II (1847-1885) turned 21 and inherited the South End, his legacy from his grandfather. While he was the sole owner of the South End, eventually he, his wife, his brother and sister, their spouses and their widowed mother came to live on the west side of the South End in what they called the "Barn Creek Colony". Today, this is in the area of the Long Tabby Building, used as an office by the Department of Natural Resources, and the adjacent Sugar Mill Ruins, vestiges of Thomas Spalding, Senior's, plantation.

In 1878, Thomas Spalding, II, who, coming on hard financial times began selling plots of land to his brother and sister, a few non-relatives, and also to members of the black community. The first recorded sale of land in what is now Hog Hammock was dated May 10 and on September 19, for land in Shell Hammock. It is most likely that the people who eventually lived in Hog Hammock were living there well before they were able to purchase land. (More Later on Hog Hammock) The settlement of Hog Hammock, which is still viable today, eventually included the St. Luke Baptist Church, the lodge where several different groups met--such as the Masons, Eastern Star, and the Alliance, a school, and several general stores, as well as many residences. The layout of Hog Hammock, although of irregular, non-grid pattern, is seen on an 1891 plat to be the same configuration as it is today.

The South End Tract also included another black settlement, Shell Hammock, on the south end of the island slightly west, southwest of the current Marine Institute. Land sales to it were also begun by 1878. This settlement, which included residences and a praise house, was totally extinguished by 1960 by land swaps under R. J. Reynolds.

The South End had included some of the slave residential areas for Thomas Spalding's plantation. These areas are not identified by any

National Register of Historic Places
Continuation Sheet

Section 8

surviving, above-ground resources except Behavior Cemetery. Behavior Cemetery, located just east of the Long Tabby/Barn Creek Colony area, has been a black burial ground for over a century. It is today the only burial ground for the black community at Hog Hammock, although it is located some distance from the settlement. An earlier cemetery, known as Orleans, existed prior to the hurricane of 1898 and was presumably totally destroyed at that time or no longer usable afterwards.

The South End also includes the docking area, called Marsh Landing, which has been the major landing site for most of the 20th century. In earlier eras, especially the last quarter of the 19th century, boats, even steamers, would land at High Point at the North End to pick up or leave passengers. Island residents have always had private docks at each of the major house sites, at Raccoon Bluff, etc.

Most of the houses on the west side of the island dating from the "Barn Creek Colony" era of the Spalding family's return to the island have not survived. They called one "Riverside" and one was at Marsh Landing. Today there are a number of 20th century dwellings in that vicinity dating from the Coffin-Reynolds-Department of Natural Resources ownership era.

In the late 1860s, the returning Spalding family was not able to maintain the antebellum lifestyle of Thomas Spalding, Senior. They were met by financial problems and, eventually, the untimely deaths of the two Spalding grandsons. T. Bourke Spalding (1849-1884), the younger brother of Thomas, II, died first. He owned Marsh Landing. Then Thomas Spalding, II (1847-1885) died a few months later, ending their hopes of bringing the island back to prosperity. Thomas Spalding, II, and his wife had recently built a new house on the South End, near the antebellum mansion ruins, but on a different site. That house has not survived.

The majority of the South End tract, still close to 5,000 acres, that had not been sold to the residents of Hog Hammock, or to Spalding relatives, was proposed for sale in various plans, which the heirs thought would be solutions to their financial woes. Those that made the newspaper were: State Penitentiary or Penal Farm (1876, 1897, and 1908); resort hotel (1884, again after Jekyll Island was sold in 1886, and again in 1893 and 1898); and for a Methodist retreat similar to Ocean Grove, N. J. (1905). None of these ever materialized on Sapelo.

Thomas Spalding, II,'s widow, nee Sarah Barrow McKinley, who in 1889 had married his first cousin, William C. Wylly, died May 28, 1897. Within a few years, her widower, unsuccessful in having the South End

National Register of Historic Places
Continuation Sheet

Section 8

become the state penitentiary, was forced into a mortgage foreclosure, losing it in a sale in 1900. Wylly left Sapelo Island for good after losing the South End.

Eventually the South End came under the ownership of a group of investors who succeeded the mortgage company. Around 1910, these men, headed by T. H. Boone of Macon, Georgia, formed the Sapelo Island Company. The company began rebuilding the main house at South End in 1911 into a two-story house with dormer windows for use as a hunting lodge. The house was almost ready for occupancy when Howard E. Coffin (1873-1937) of Detroit, discovered Sapelo. Coffin, an automobile manufacturer, came to Savannah in November, 1911 for that city's famous auto races. Having been fascinated by Georgia's coast on a prior visit, his hosts showed him more and that included Sapelo. Within a short while, negotiations were underway to buy the South End tract, with the just-completed house, as well as the rest of the island. The **Darien Gazette** of June 15, 1912, as had the Savannah paper of June 13, announced "Sapelo Island Sold". All the deeds for the major portions of the island were finalized that week. (Sullivan, 1992, pp. 599-605; Martin, pp. 6-8.) (See below, The Coffin Era)

The Lighthouse Tract (1808-1933)

Another parcel cut out of the South End by Thomas Spalding, senior, was the Lighthouse tract. This was originally a five-acre tract sold to the Federal government by Thomas Spalding in 1816, the state of Georgia having ceded jurisdiction to the Federal government in 1808. The lighthouse built there in 1820 still survives. During the Civil War, the lighthouse island was the site of a Confederate battery (**Darien Gazette 1898**). In 1875, Thomas Spalding, II, deeded more land to the Cromley family, the lighthouse keepers, who in turn sold 182 acres of the Lighthouse Island, as it was then, to the U. S. government in 1904. During the Spanish American War in 1898, the lighthouse island was being fortified when the war ended. (**Darien Gazette 1898**) In its heyday, the original Sapelo light was painted with stripes as were other lighthouses. After the hurricane of October 2, 1898 severely injured the building, it was deactivated and a new metal structure built, opening in 1905. It was used until 1933. At that time it was dismantled. Its base footings can still be found in the underbrush. There is an 1877 metal beacon on the lighthouse tract and ruins of other associated buildings. Several members of the Cromley family served as lighthouse keepers from the 1870s until deactivation in 1933. In 1950, the U. S. sold the lighthouse tract to R. J. Reynolds, Jr., a total of 195 acres. He in turn created the

National Register of Historic Places
Continuation Sheet

Section 8

causeway connecting the island to the main beach road. In 1992, the State of Georgia got full title to the lighthouse from Reynolds' heirs.

The Coffin Era 1912-1934

Howard E. Coffin (1873-1937) came to Georgia and specifically to Savannah to see the auto races and was enticed to see some of the other sights, eventually coming to Sapelo. He closed a deal with Boone and the Sapelo Island Company, purchasing the South End tract. The Darien and Savannah newspapers announced on or about June 15, 1912: "Sapelo Island Sold". Of course, this was for the white-owned parcels, as discussed above, the North End from the Sawyers, the South End from Mr. Boone and company, the Kenan Tract from the Kenan family, and smaller tracts in the Barn Creek Colony area on the island's west side. He also leased Blackbeard Island shortly after his Sapelo purchases.

Howard E. Coffin was, from 1910 to 1930, vice president of the Hudson Motor Car Company of Detroit, and was a major contributor to the development of the automobile industry. He was also a major Republican, with many friends in high places. He had been president of the Society of Automotive Engineers, author of the **Engineering Handbook**, and was on many national boards during World War One aimed at industrial preparedness. He also was a promoter and believer in the future of commercial aviation and became president of the forerunner of United Air Lines in 1925.

On Sapelo, Coffin brought back cattle raising as a major activity, building a new frame barn complex at the present site of the Marine Institute. These buildings were replaced in the 1930s by the current buildings. Coffin brought many industries to the island, thus giving several hundred island residents jobs and a livelihood. Eventually by the 1920s he began to rebuild the South End House or Big House into a place of splendor, more in keeping with the need to entertain his important friends. The house, designed in part by Albert Kahn of Detroit, was finished by 1928. Coffin used the house as his winter home. Notable nationally-known visitors included President and Mrs. Calvin Coolidge in December, 1928, Charles Lindbergh in February, 1929, and President Herbert Hoover in December, 1932. The guest book survives as a testament to the many famous people he brought to his island. (Sullivan)

On Sapelo many buildings remain that attest to the extent of the Coffin era. Besides the Big House (Coffin-Reynolds Mansion) there are numerous additional residences nearby that survive. They were built or ordered via Sears-Roebuck in the mid-1920s to house various workers.

National Register of Historic Places
Continuation Sheet

Section 8

There is the greenhouse complex with its attached gardener's residence. There is a tennis court and several multiple-family dwellings near the Marine Institute that date from his era. The Long Tabby building was renovated in his time as a temporary residence and later used as an office. There is also a Sears house erected at Chocolate for overnight visits. Coffin also left a legacy with his own photographic history of his era and his accomplishments in irrigation on the island.

Coffin did not contain his Georgia interests just to Sapelo, for in 1928 he opened the Cloister on Sea Island adjacent to St Simons Island, the island just south of Sapelo. This resort quickly became, and remains, Georgia's only five-star hotel. He became part-owner of nearby St. Catherine's Island about this time, all of this while keeping his permanent residence in Detroit. He also had a yacht, the Zapala.

Coffin also left the legacy of historical research, for under his aegis, local historians, notably Charles Spalding Wylly (1836-1923), a grandson of Thomas Spalding, wrote his recollections in "The Story of Sapelo", unpublished, and other writings. Coffin purchased documents and other items of the legacy of the island, all of which helped future generations document the history. (Cate Collection: contains Wylly Mss. and Ella Barrow Spalding memoirs.)

Coffin was, as were many others of that era, beset by financial worries from the Depression which started in 1929. His wife died in 1932 and by then his interests had shifted to the Cloister and other investments. He thus decided to sell Sapelo.

Coffin sold the island after exactly twenty-two years of ownership, the last date in his guest register being June 12, 1934. He sold all the island that he owned. The sale excluded the seven areas he did not own: the five black settlements (Belle Marsh, Hog Hammock, Lumber Landing, Raccoon Bluff and Shell Hammock), Behavior Cemetery, or the Lighthouse. (Sullivan, 1992, p. 658.) Coffin died in 1937. He and his wife were buried at Christ Church Cemetery at Frederica, on St. Simons Island.

The R. J. Reynolds Era (1934-1964)

Coffin found a buyer in R. J. Reynolds, Jr. (1906-1964), the 28-year old heir to the cigarette fortune from Winston-Salem, N.C. Reynolds, born into wealth, lead a lavish lifestyle. His tenure as owner of Sapelo, along with other properties in North Carolina and elsewhere, is remembered as one of much activity on the island. He enjoyed entertaining in the Big House, but was also concerned with making the

National Register of Historic Places
Continuation Sheet

Section 8

house more secure because he had young children who visited. In 1936, he hired Atlanta architect Philip Shutze to remodel parts of the house giving it its current configuration. (Plans in DNR files, originals at Georgia Tech.) Atlanta-based, Greek-born artist Athos Menaboni added interesting paintings to the Big House, most notably the circus room ceiling and walls. Reynolds had the barn complex torn down and rebuilt in the 1930s into a new barn complex of more permanent buildings that remain today. The new barn complex was designed by Augustus Constantine. (Plans, DNR Files, originals at S.C.Historical Society.) In 1953-1954, this complex became the Marine Institute of the University of Georgia, as it remains today. The institute, started under R. J. Reynolds, Jr.,'s sponsorship and with his foundation's support, is internationally-known for its research efforts. Reynolds also had the elaborate pond designed near the main house, to represent the continents. He also had roads rearranged on the northeast side of the island to create a duck pond there for hunting. (Heeb)

Reynolds and his attorneys also began the process of moving the African-American residents on the island into one community, Hog Hammock. This effort is said to have started in order to create a hunting preserve on the North End, which included the Raccoon Bluff settlement, as well as other smaller communities: Belle Marsh, Lumber Landing, and some scattered houses. On the South End, while Hog Hammock had existed since the 1870s, other settlements included Shell Hammock. All of these were eventually bought out, and the owners' land swapped for land within Hog Hammock. All but Raccoon Bluff had been bought out when Reynolds died in December, 1964 in Switzerland where he lived with his fourth wife, Dr. Annemarie Schmidt Reynolds. The Raccoon Bluff settlement was extinguished shortly thereafter, leaving Hog Hammock the only African-American community on Sapelo.

The future of Sapelo's preservation would probably have been lost had Reynolds died while married to earlier wives, since they had no apparent scientific interest. Although Dr. Schmidt had been married to Reynolds only a short while, she continued to carry on his legacy in many ways, especially by remaining active with the Sapelo Island Foundation. In 1969, she arranged for the State of Georgia, through the Department of Natural Resources, to purchase the North End of Sapelo, approximately 2/3 of the island, creating the R. J. Reynolds Wildlife Refuge (now the R. J. Reynolds State Wildlife Management Area). The Sapelo Island Research Foundation, founded by Reynolds in 1949 under a different name, by then owned the South End, and they sold this remaining 1/3 of the island to the State of Georgia in December, 1976, again under the Department of Natural Resources management. (The foundation continues today, with Mrs. Annemarie Reynolds as chairman. It has continued to support the Marine

National Register of Historic Places
Continuation Sheet

Section 8

Institute, owns some land within Hog Hammock, and supports college education for children in Hog Hammock, among other things.)

The Lighthouse Tract remained jointly-owned by the state and members of the Reynolds family until 1992, when it too came under total state ownership. The 427-acre Hog Hammock community remained as the locally-owned enclave of the island's African-American residents.

In December, 1976, as part of the Federally-funded purchase of the South End of Sapelo, the area was created the nation's second National Estuarine Sanctuary for the preservation of the estuarine environment. President Jimmy Carter, who had been instrumental during his governorship (1971-1975) in seeing the State of Georgia get involved in Sapelo's preservation, along with nearby Ossabaw Island, made a visit to Sapelo in 1979 while president, thus becoming the third president to visit while in office. Sapelo Island opened for public tours in 1977.

Hog Hammock Community

How Hog Hammock became the only remaining African-American community on Sapelo Island has been given above in the overview narrative of the island's history. While the settlement may have existed in antebellum times, it is known that the placename "Hog Hammock" is found on an 1857 U.S. Coastal Geodetic Map at the exact location of the present settlement. In an 1963 interview Charles Hall (1874-1967), aged about 90, stated that the name's source was this: His paternal grandfather was named Sampson Hog, who was in charge of raising hogs kept at Hog Hammock and the family name became Hall from Hog. (Hesser) Whether or not the Hammock's name came from that activity or not cannot be proven at this time.

The first recorded deed for sale of a lot in what is now Hog Hammock is dated on May 10, 1878 from Thomas Spalding, II, and for Shell Hammock on September 19th. This is at the time that Spalding had begun selling off various parcels of the 5,000 acre South End tract that he owned. It is possible that this was just the finalizing or recording date and that sales of land in the form of unrecorded mortgages could have been ongoing for years, only to begin to be paid off, and thus recorded in the late 1870s.

In June, 1891, the county surveyor, Alexander C. Wylly, recorded the first plat to Hog Hammock (within a larger plat for The South End by then owned by Spalding's widow). This plat shows that the community had already reached its geographical limits on all sides and has not changed since that time. The lots appear to run west to east and for

National Register of Historic Places
Continuation Sheet

Section 8

the most part were long. The lots ranged in size from Johnson's 11 acres in the southeast corner, to Marsh White's 15 acres, to many that were 10 acres. There does not appear to be any patterning to these lot sizes.

Hog Hammock was nestled in an area on the east side of the island, just south of the Kenan tract, with an irrigation canal as its northern boundary. The road that currently runs through the settlement from south to north was already in existence then. The lots ran eastward toward the marsh and areas for boat docking. Several paths crossed the area and one gave access to the south end of Cabretta Island at one time.

The African-American population of the island was scattered as has been mentioned over the entire island until the early 1960s when the Raccoon Bluff settlement was dissolved. Charles Hall recalled that in the 19th century of his youth, African-Americans were living at several other places on the island than those previously mentioned (Raccoon Bluff, Hog Hammock, Shell Hammock, Belle Marsh, Hanging Bull, Lumber Landing), mentioning Chocolate, Bourbon, Long Tabby, and Drink Water. In 1963, scientists enumerated 211 African-Americans living on the island. In the 1980s, the total was 70 or less.

The first church to be established at Hog Hammock was St. Luke's Baptist Church, established in 1884. Prior to that, the only church on the island since 1866 had been the First Baptist Church of Sapelo located at Hanging Bull. This church, later renamed First African Baptist Church, had several Sapelo-based ministers and reported a membership of 141 in 1873. As membership grew, it became time for a second church on the island.

On June 8, 1884, the Second Baptist Church (by 1898 it was renamed St. Luke's) was organized, this time at Hog Hammock. It was located on the March Wilson property, but by the 1891 plat had its own parcel. Both of the Sapelo Island churches were members of the Zion Baptist Association, a coastal Georgia grouping of black Baptist churches. In 1904, the First African Baptist (then at Raccoon Bluff) had 196 members and St. Luke's had 74 members. The First African Baptist congregation was sold a lot in Hog Hammock in 1963, and in 1967 the congregation decided to build a new church building on the lot toward the northern end of Hog Hammock. The new church was completed in 1968. Thus both the congregations on Sapelo are now within the same community.

Another major community focal point in Hog Hammock is the Lodge, or as it is often called The Farmers' Alliance Lodge Hall. This building contains lecterns on the upper floor which was used as a meeting

National Register of Historic Places
Continuation Sheet

Section 8

space. Several groups once met in the building, including the Masons and the Eastern Star, but the building is currently not used. Old timers indicate that the current building dates from the 1920s and its architecture would support that. The national alliance movement started in the 1880s. In 1888 the Colored Farmers' National Alliance and Cooperative Union was formed, and was generally known as the "Colored Farmers' Alliance". (**Encyclopedia of Black America**, p. 694). One such group was formed in Darien in 1892 according to the Darien Timber Gazette. Thus the building in Hog Hammock could have been built by a group descended from that organization, or it could represent a much more localized type of lodge, since many black communities in McIntosh County have (or did have) some sort of lodge or men's benevolent association. (Interview with Lewis Larson, 1996)

In 1963, the scientists counted 48 houses within Hog Hammock. (Hesser)

The residents of Hog Hammock have primarily been mostly farmers and fishermen in the 19th century. A wide variety of other types of jobs were available during the Coffin-Reynolds Eras (1912-1964) when each of these men had many projects underway from farming, cattle raising, landscaping, as well as entertaining guests and keeping up a lavish lifestyle. The drop in job opportunities has caused many residents to leave the island, and those still living on the island have increased in age, hence the dwindling number of residents. Many other land owners who live elsewhere have increasingly used their Sapelo property as second homes, or as retirement homes. Some have opened up bed and breakfast establishments.

In recent years, Hog Hammock residents have banded together to form associations, one the Hog Hammock Community Foundation, another is the Sapelo Island Cultural and Revitalization Society. Access to the island and the community, which retains many of its cultural features because of its isolation, is still by boat.

9. Major Bibliographic References

Barrow, David C., Jr.

c.1882 Draft of article about Sapelo Island including visit to Behavior Cemetery. In private possession of descendant.

Bledsoe, Christena, ed.

1994 "Touring Sapelo's Hog Hammock [Interview with Cornelia Bailey]". **Georgia Poverty Journal**, Fall 1994, 30-47.

Boone, T. H.

1910-1912. The Sapelo Island Company. Manuscript records of this Macon, Ga. based company that owned the South End and rebuilt the Big House. Georgia Department of Archives and History, Atlanta.

Cate, Margaret Davis.

Collection located at the Georgia Historical Society, Savannah, includes maps, and many documents about Sapelo collected by her and by Howard E. Coffin, including Charles S. Wylly's "The Story of Sapelo" (unpublished).

Coleman, Kenneth, and Gurr, C. Stephen, eds.

1983 **Dictionary of Georgia Biography**. University of Georgia Press, Athens, Ga. Includes important biographical sketches of Mary Musgrove Bosomworth, Patrick Mackay, Thomas Spalding, and others.

Cook, Jeannine, Editor

1992 **COLUMBUS AND THE LAND OF AYLLON: The Exploration and Settlement of the Southeast**. Lower Altamaha Historical Society, Darien, Ga.

Coulter, Ellis Merton.

1940 **Thomas Spalding of Sapelo**. LSU Press, Baton Rouge, La.

Crook, Morgan R., Jr.

1986a "Mississippi Period Archaeology of the Georgia Coastal Zone." **Laboratory of Archaeology Series Report No. 23**. University of Georgia, Athens.

Darien Timber Gazette/Darien Gazette

1874-1912 Newspaper on microfilm at the University of Georgia.

Duncan, Russell.

1986 **Freedom's Shore: Tunis Campbell and the Georgia Freedmen**. University of Georgia Press, Athens and London.

Georgia Writer's Project.

1940 **Drums and Shadows: Survival Studies Among the Georgia Coastal Negroes**. University of Georgia Press, Athens. 1986 (reprint of 1940 ed.). [Interviews with former slaves about antebellum days, includes some from Sapelo Island.]

Green, Mae Ruth.

1980s **Sapelo Island Families: Studies of Forty-four African-American Families on Sapelo** Unpublished work for the Department of Natural Resources, contains genealogies of forty-four families, and histories of the churches and other institutions.

National Register of Historic Places
Continuation Sheet

Section 9

Heeb, Mark W.

1996 Landscape History of Sapelo, Thesis in Progress for University of Georgia, School of Environmental Design. (Interviews with author.)

Hesser, Jana Earl.

1970 **Historical, Demographic, and Biochemical Studies on Sapelo Island, Georgia.** Anthropology thesis for M.A., University of Pennsylvania. [Often called the "Blood Study", this work includes a valuable interview with Charles Hall about Hog Hammock.]

Hopkins, John L.

1821 **Messalina's Questions; or, A Vindication of Slavery** The Author, Liverpool, England.

Humphries, Robert L., ed.

1991 **The Journal of Archibald C. McKinley.** University of Georgia Press, Athens. [A Civil War veteran's account of life on Sapelo c.1869-1877 during Reconstruction times. McKinley was an in-law of the Spalding family.]

Jones, Grant

1978 The Ethnohistory of the Guale Coast through 1684. In **THE ANTHROPOLOGY OF ST. CATHERINES ISLAND 1: Natural and Cultural History.** Anthropological Papers of the American Museum of Natural History 55 (2): 178-210.

Judge, Joseph.

1988, March "Exploring Our Forgotten Century." **National Geographic Magazine.** [The Spanish in Georgia, Florida and South Carolina during 1500s.]

Juengst, Daniel P., ed.

1980 "Sapelo Papers: Researches in the History and Prehistory of Sapelo Island, Georgia." **West Georgia College Studies in the Social Sciences XIX:** June 1980. [Includes works by Lewis Larson, M. Ray Crook, and Daniel Simpkins.]

Lanning, John Tate

1935 **THE SPANISH MISSIONS OF GEORGIA.** University of North Carolina Press, Chapel Hill.

Larson, Lewis H., Jr.

1973 **The Guale: Acculturation of the Georgia coast during the 16th century.** Paper presented at the Society for American Archaeology, San Francisco.

National Register of Historic Places
Continuation Sheet

Section 9

1980 **ABORIGINAL SUBSISTENCE TECHNOLOGY ON THE SOUTHEASTERN COASTAL PLAIN DURING THE LATE PREHISTORIC PERIOD.** University Presses of Florida, Gainesville.

1991 **A Guide to the Archaeology of Sapelo Island, Georgia** West Georgia College, Carrollton, Ga. [This brief overview highlights the major sites on Sapelo with the latest information.]

Martin, Harold H.

1978 **This Happy Isle.** Sea Island Co., Sea Island, Ga. [Howard Coffin's role on Sapelo (1912-1934) and later on founding the Cloister and creating Sea Island.]

McFeely, William S.

1994 **Sapelo's People.** W. W. Norton & Co., New York.

Moore, Clarence B.

1897 **CERTAIN ABORIGINAL MOUNDS OF THE GEORGIA COAST.** Reprint from the Journal of the Academy of Natural Sciences of Philadelphia, Volume XI. P. C. Stockhausen, Philadelphia.

Moore, W. Robert

1934, February. **National Geographic Magazine,** "The Golden Isles of Guale".

Reynolds, Patrick and Tom Shachtman.

1989 **The Gilded Leaf.** Little, Brown and Co., Boston.

[R. J. Reynolds' son writes about the family and his father's role on Sapelo, 1933-1964 and the aftermath of his death.]

Sapelo Island Collection, Department of Natural Resources, Historic Preservation Division. These files cover research conducted by Kenneth H. Thomas, Jr., at numerous repositories, and in many sources, as well as correspondence on all topics. Includes copies of photographs, family histories, charts. Also includes draft of work by Mae Ruth Green, see above.

Sullivan, Buddy.

1992 3rd edition. **Early Days on the Georgia Tidewater: The Story of McIntosh County & Sapelo.** The Darien News, Darien, Ga. 3rd edition with a 40 page supplement and better index.

1988 **Sapelo: A History.** The Darien News, Darien, Ga. [Most of this is now within his larger county history.]

National Register of Historic Places
Continuation Sheet

Section 9

Thomas, David H.

1987 The Archaeology of Mission Santa Catalina de Guale: 1. Search and Discovery. **Anthropological Papers of the American Museum of Natural History** 63 (2):47-161.

1993 Historic Indian Period Archaeology of the Georgia Coastal Zone. **UNIVERSITY OF GEORGIA LABORATORY OF ARCHAEOLOGY SERIES, No. 31.** Athens, Ga.

Thomas, Kenneth H. Jr.

1989 "The Sapelo Company: Five Frenchman on the Georgia Coast, 1789-1794. **Proceedings and Papers of the Georgia Association of Historians** X (1989): 37-64. [The first full account of the Frenchmen who bought Sapelo and Jekyll Islands and tried to create a new life in the midst of the French Revolution. Clears up many previously-published myths about the era.]

Vanishing Georgia Collection

Georgia Department of Archives and History
Photographs of Sapelo Island taken from the Coffin-Jones Collection at the Cloister.

Waring, A. J., Jr. and Lewis H. Larson, Jr.

1977 "The Shell Ring on Sapelo Island." In **THE WARING PAPERS**. Edited by Stephen Williams, pp. 263-78. Papers of the Peabody Museum of Archaeology and Ethnology, Vol. 58. Harvard University, Cambridge.

Williams, Stephen, Editor

1977 **THE WARING PAPERS**. Papers of the Peabody Museum of Archaeology and Ethnology, Vol. 58, Harvard University, Cambridge.

Wood, Virginia Steele

1981 **LIVE OAKING: SOUTHERN TIMBER FOR TALL SHIPS**. Northeastern University Press, Boston.

Worth, John E.

1995 **The Struggle for the Georgia Coast: An Eighteenth-Century Spanish Retrospective on Guale and Mocama** American Museum of Natural History, Anthropological Papers, No. 75. Distributed by the University of Georgia Press, Athens, Ga.

National Register of Historic Places
Continuation Sheet

Section 9

Previous documentation on file (NPS): (X) N/A

- () preliminary determination of individual listing (36 CFR 67)
has been requested
- () previously listed in the National Register
- () previously determined eligible by the National Register
- () designated a National Historic Landmark
- () recorded by Historic American Buildings Survey #
- () recorded by Historic American Engineering Record #

Primary location of additional data:

- (X) State historic preservation office
- (X) Other State Agency Georgia Department of Natural Resources
- () Federal agency
- () Local government
- (X) University University of Georgia, Marine Institute Library, Sapelo
Island, GA
- () Other, Specify Repository:

Georgia Historic Resources Survey Number (if assigned): Mc488, 502-531

10. Geographical Data

Acreage of Property 427 acres.

UTM References

- A) Zone 17 Easting 475440 Northing 3477840
- B) Z17 E476180 N3477260
- C) Z17 E475000 N3476000
- D) Z17 E474230 N3476070

Verbal Boundary Description

The Hog Hammock Historic district is a 427-acre parcel that is shown by a heavy black line drawn to scale on the accompanying plat map dated 1982. The map was prepared by Wilder Surveying and Mapping of Rincon, Georgia.

Boundary Justification

The Hog Hammock Historic District Boundary is the legal community boundary that has existed for over 100 years, reflected on an 1891 plat of the South End by Alexander C. Wylly and the current plat dated 1982 by Wilder Surveying and Mapping.

11. Form Prepared By

name/title Kenneth H. Thomas, Jr., Historian
organization Historic Preservation Division, Georgia Department of Natural Resources
street & number 57 Forsyth St. NW, Suite 500
city or town Atlanta **state** Georgia **zip code** 30303
telephone (404) 656-2840 **date** July 17, 1996

(HPS form version 10-29-91)

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Photographs

Name of Property: Hog Hammock Historic District
City or Vicinity: Sapelo Island
County: McIntosh
State: Georgia
Photographer: James R. Lockhart
Negative Filed: Georgia Department of Natural Resources
Date Photographed: March, 1996

Description of Photograph(s):

- 1 of 20: Former store and house, parcel 28-3; photographer facing east.
- 2 of 20: B. J. Confectionary (store), parcel 28-1; photographer facing northwest.
- 3 of 20: House on parcel 27-3, and another in background; photographer facing northeast.
- 4 of 20: House on parcel 26-4, just south of the St. Luke Church; photographer facing southwest.
- 5 of 20: St. Luke's Baptist Church (25X-8); photographer facing east.
- 6 of 20: House (parcel 25X-6), near the church; photographer facing northwest.
- 7 of 20: House (parcel 25X-3), east of the church; photographer facing northwest.
- 8 of 20: House (parcel 21X-2); photographer facing northwest.
- 9 of 20: House (parcel 16X-1); photographer facing southeast.
- 10 of 20: House and store, parcels 13X-1 and 14X-1; photographer facing southeast.
- 11 of 20: Allen Green House (parcel 8X-1); photographer facing southeast.
- 12 of 20: First African Baptist Church and auxiliary buildings (parcel 4-1); photographer facing east.
- 13 of 20: Farmers' Alliance Lodge (parcel 6-1); photographer facing northeast.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Photographs

- 14 of 20: House on Parcel 12; photographer facing southeast.
- 15 of 20: House on Parcel 14-2; photographer facing southeast.
- 16 of 20: Store on Parcel 15-3, new house in background under construction; photographer facing northeast.
- 17 of 20: Houses on Parcels 16-2 and 16-3; photographer facing southeast.
- 18 of 20: Houses on Parcels 17-2 and 16-3 in background; photographer facing northeast.
- 19 of 20: House on Parcel 17-4; photographer facing northeast.
- 20 of 20: House on Parcel 24-7; photographer facing southeast.