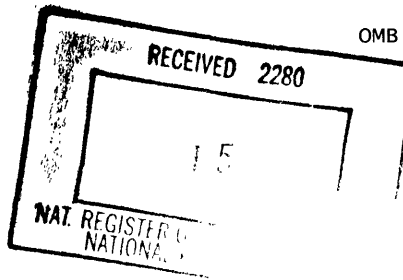


United States Department of the Interior
National Park Service

5710



NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Remley Point Cemetery

other names/site number Scanlonville Cemetery

2. Location

street & number 0.2 mi. NE jct. Third St. and Fourth Ave. not for publication
city or town Mount Pleasant vicinity
state South Carolina code SC county Charleston code 019 zip code 29464

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this nomination request for determination of eligibility 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 does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide locally.
(see continuation sheet for additional comments.)

Mary W. Edmonds
Signature of certifying official

4/10/02
Date

State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria.
(see continuation sheet for additional comments.)

Signature of commenting or other official

Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

entered in the National Register

See continuation sheet.

determined eligible for the National Register

See continuation sheet.

determined not eligible for the National Register

removed from the National Register

other (explain): _____

Date of Action

[Signature] 5/30/02
Signature of the Keeper

Remley Point Cemetery
Property Name

Charleston County, SC
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

Category of Property
(Check only one box)

Number of Resources within Property

- private
- public-local
- public-State
- public-Federal

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

Contributing	Noncontributing	
<u>1</u>	<u> </u>	buildings
<u> </u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u>1</u>	<u>0</u>	Total

Name of related multiple property listing

Number of contributing resources previously

(Enter "N/A" if property is not part of a multiple property listing.)

listed in the National Register

N/A

0

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: FUNERARY

Sub: cemetery

Current Functions (Enter categories from instructions)

Cat: FUNERARY

Sub: cemetery

7. Description

Architectural Classification

Materials

(Enter categories from instructions)

(Enter categories from instructions)

n/a

foundation n/a
roof n/a
walls n/a

other n/a

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

Remley Point Cemetery
Property Name

Charleston County, SC
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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- A** Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B** Property is associated with the lives of persons significant in our past.
- C** Property embodies the distinctive characteristics of a type period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D** Property has yielded, or is likely to yield information important prehistory or history.

Criteria Considerations

(Mark "X" in all the boxes that apply.)

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or a grave.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property.
- G** less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

Ethnic Heritage/Black
Archaeology/Historic-non-aboriginal
Social History

Significant Dates

N/A

Significant Person

(Complete if Criterion B is marked)
N/A

Cultural Affiliation

Period of Significance

1857-1952

Architect/Builder

N/A

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS)

- 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

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: Chicora Foundation, Inc.

Remley Point Cemetery
Property Name

Charleston County, SC
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10. Geographical Data

Acreage of Property 3.84±

UTM References

(Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing	Zone	Easting	Northing
1	17	603051	3630942	3	17	603075 3631040
2	17	603032	3631003	4	17	603078 3631090

___ See continuation sheet.

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Michael Trinkley, Director
 organization Chicora Foundation, Inc. date December 20, 2001
 street & number PO Box 8664 telephone 803/787-6910
 city or town Columbia state SC zip code 29202-8664

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

- A **USGS map** (7.5 or 15 minute series) indicating the property's location.
- A **Sketch map** for historic districts & properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items (Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name Thomas D. Rogers, III & Victoria A. Rogers
 street & number 531 Flambeau Retreat telephone (843) 881-3655
 city or town Mount Pleasant state SC zip code 29464

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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Remley Point Cemetery

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Description

The Remley Point Cemetery is today situated within the rapidly developing Town of Mount Pleasant, although historically the area, outside of the City of Charleston, was called simply "the county." In spite of encroaching development the cemetery has been well buffered by the African American Scanlonville community and retains a rural, and isolated, appearance. It is situated at the end of a dirt road along the edge of the Molasses Creek marsh. The cemetery is situated in a tangle of vines and herbaceous vegetation, dominated by hardwoods (such as live oaks) and pines. The site has not been explored when most bulbs are blooming, but introduced plants marking individual graves include yucca (*Yucca* sp.), century plant (*Agave* sp.), and lily-of-the-valley (*Convallaria* sp.). The cemetery is situated on a low bluff overlooking extensive marsh and there are several low, wet areas within the boundaries. Other topographic relief is provided by the rolling nature of the ground, indicative of many unmarked burials. Characteristic of rural African American cemeteries, this topographic variation documents the mounding and sinking of burials. Grave goods are present in the cemetery, although many are just barely above grade because of recent soil accretion and many other goods are likely entirely covered up. Named for the late antebellum plantation owner and the point of land associated with the owner, Remley Point Cemetery is known to have been used by the area's African American population since 1857, the date of the earliest marked grave in the cemetery. After the Civil War this property was acquired by a group of African Americans who created a freedmen's community intimately associated with the cemetery and the surrounding neighborhood. Named for the organizer of these efforts to help freed blacks acquire land, Robert Scanlon (or Scanlan), the community is known as Scanlonville. The cemetery is sometimes called the Scanlonville Cemetery. While only about 115 graves are today marked, recent investigations suggest that the cemetery may include between 600 and 2,000 burials and the grave yard is still in use by the black community today. The property, recognized in historic and modern legal instruments as a cemetery as well as by the black community, retains its integrity of location, setting, and feeling. Likewise, its design features have not been substantively altered and are still recognizable apart from the recent second growth vegetation and some minimal vegetative clearing conducted by the current landowner. The cemetery's integrity of materials is consistent with its age - plant materials and durable materials such as stone are still present. Wood planks, known to have marked many African American burials in low country grave yards, are no longer present, but they are non-durable materials and would not be expected to survive. The cemetery retains integrity of workmanship, still clearly revealing the intention of families who buried their dead in this cemetery. Individual kin-based groupings are evident as clusters of graves. So, too, are individual or idiosyncratic grave markings. The Remley Point Cemetery also retains integrity of association - being clearly recognized by the local African American community and conveying exceptional feeling and historical character. In addition, the cemetery remains as a viable symbol of the early efforts by Robert Scanlon to ensure the freedom of African Americans to acquire and hold property. The cemetery, as well as a park area, were specifically set aside as community areas, intended for the benefit of all residents.

The cemetery is situated on Molasses Creek, at the north edge of the Scanlonville community. The view across the marsh is still near pristine, with very little visual intrusion (Trinkley 2001). Into the Scanlonville community many of the structures from the late nineteenth century have been replaced by modest brick ranch houses, although even these "new" dwellings retain the scale of the original community and are set back from the street to retain the same general appearance on the lots. In addition, original lot lines are retained throughout the community. While most of the Scanlonville roads are today asphalt, the one leading into the cemetery is still dirt. Once in the cemetery the road narrows and meanders through the graves as little more than a two-rut lane - as it is reported to have done historically. The dense vegetation helps to convey the rural feelings and sights which would have characterized the cemetery during most of its history.

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Examination of aerial photographs going back to the late 1930s reveals that heavy woods have characterized the cemetery since at least that time and there is no indication of logging. Historically, then, the cemetery has been covered in large live oaks, with an understory typical of maritime forests on the coast. Also present are second growth pines. While the current owner has recently cleared much of the understory and some of the pines along the edge of the cemetery, there has been no long-term vegetative damage. Within the woods, throughout the cemetery area, the topography is rolling with a series of low mounds and depressions. This topography is the result of extensive, and intensive, use of the cemetery. As each grave was dug, the fill was thrown out, forming a heaped-up mound. Afterwards, the grave shaft was imperfectly filled, often being mounded, leaving an uneven terrain. Although some graves may have been periodically remounded, there are some oral histories from the low country which suggest that remounding graves was considered bad luck – suggesting that many grave shafts would be filled in only superficially by adjacent grave digging. As this process is repeated through time, it leaves a very characteristic mark on the landscape.

A visual inspection of the cemetery also reveals about 115 marked graves. Some markers are recent – within the past 30 to 40 years – many others are far older, with at least one dating to the antebellum period, even prior to the establishment of the Scanlonville community. At least 95% of the marked or clearly evident graves are thought to pre-date 1952. It is likely that the cemetery saw more constant use during the height of the Scanlonville community, with use tapering off in the late twentieth century.

Markers include commercial marble tabletstones, granite dies on bases, as well as concrete markers, some of which are clearly produced by local artisans while others appear to represent more mass produced concrete markers. Some of these concrete stones still evidence remnant whitewashing, a traditional African American treatment. Also present are some graves marked only with plantings. There is one iron fence present in the cemetery. Graves tend to be oriented approximately east-west, although there is considerable variation. Some of this variation appears associated with topographic features, such as the marsh edge; other variation appears consistent within a range of adjacent graves, suggesting kin-based groupings; other variation may simply be associated with orienting the grave based on celestial markers.

The marked and unmarked graves are found in an area that, although irregular, measures about 400 by 400 feet, extending from the marsh southward across the access road running off Fourth Avenue. Although it appears to stop at the legal boundary line along the eastern portion, there is evidence that it extends further south on the eastern side of the cemetery.

Four areas of the cemetery were examined using a penetrometer to determine the number and location of unmarked graves. In Area 1, measuring about 100 by 50 feet, there were seven identified graves. Our survey found three additional marked graves, as well as 13 unmarked graves, bringing the total to 23, or one grave per 213 square feet. In Area 2, measuring about 25 by 20 feet, there were no marked graves, although the penetrometer study found eight in two distinct rows. This area suggests one grave every 62 square feet. Area 3 represents the three marked graves of the Scanlon family, and the survey area encompassed an area of about 10 by 50 feet. The penetrometer study found four additional graves, although there were also two "blanks" in the area suggesting either unused plots or that some very old graves have a far more compact appearance than anticipated. Regardless, in this area we find about one grave per 43 square feet. The final location, Area 4, was within the 10-foot plot surrounded by the iron fence. There were no marked graves, although the penetrometer found at least two, and possibly three, burials within the fence, resulting in a density of one grave per 33 to 50 square feet. All of these areas reveal considerably more burials than would be inferred based solely on

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either markers or grave depressions. Nevertheless, we see a range of one burial per 33 to 213 square feet. For comparison, prior to the advent of private, commercial cemeteries, the average was 58 square feet per grave (Anonymous 1983)- very close to the ranges of Areas 2, 3, and 4.

Using these estimates, it seems likely that the number of graves per acre may range from 200 to 750. There is evidence, based on both oral histories, the aerial photographs, and the USGS topographic map, that the cemetery has grown southward, extending past its original boundaries. If we assume a conservative area of 3 acres, the number of graves at the Remley Point Cemetery could range from 600 to over 2,000 - and these numbers are entirely reasonable given the size and importance of the Scanlonville community to African Americans.

While the cemetery examination took place at a time when flowering bulbs would not be evident, other plantings were observed. Yucca (*Yucca* sp.) was found marking one grave. Other plantings include a century plant (*Agave* sp.) and lily-of-the-valley (*Convallaria* sp.). Both plants are found in African American cemeteries, although not with the same frequency as the yucca.

There is also evidence of grave goods, common at African American cemeteries, present at Remley Point. Examples of these items include whelk shells found deep in the woods; an enamelware teapot almost entirely covered with leaves and humus, its bottom missing; and a medicine bottle containing an oily liquid, also just about covered up and hidden on the forest floor. All of these items have clear antecedents in the African American community. Recalling extensive previous anthropological investigations, William Pollitzer observes that, "adorning the grave is well known to the Georgia [and low country South Carolina] blacks, and woe to one who steals anything from it, even a broken mirror, for bad luck will follow him" (Pollitzer 1999:147). He goes on to comment:

Broken bottles and other ornaments in an African American cemetery are expressions of religion and magic; anything from a pitcher or tumbler to a clock or lamp chimney is piled upon the earth. Closer inspection may reveal a small headstone marking an individual grave. In light of the meaning behind this clustered assortment, it seems a sacrilege to call them grave decorations, for they are an integral part of the belief system of the interred and those who buried them (Pollitzer 1999:183).

It seems likely, given the isolated nature of the cemetery, that many additional goods will be found below the surface, hidden by years of leaf litter and root mass, which has gradually buried them. A similar situation was clearly documented in the African American King Cemetery, also located in Charleston County and recently placed on the National Register of Historic Places (Trinkley 1999).

No human remains or the remains of coffins were encountered during this brief investigation; there is, however, no reasonable doubt that they exist.

Many of the recent graves (i.e., mid- to late-twentieth century) examined during the penetrometer study suggest intact, hard surfaces about 2.5 feet below grade. These features are likely coffins, since vaults are uncommon in rural cemeteries of this time period. A few of the older graves revealed lenses of varying compaction, about 2.5 to 3.0 feet below grade, which likely represent collapsed coffins.

But perhaps most importantly, there is excellent data from a nearby cemetery, identified during grading operations in February 1984. This site was designated 38CH778, although it was apparently known as Whitesville by local blacks. Coffin stains, coffin hardware, and human

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remains were all well preserved in the sandy soil (Rathbun 1987, Trinkley and Hacker-Norton 1984). The Whitesville Cemetery was situated on Wando soils - identical to the Remley Point Cemetery - less than a mile from Scanlonville. This provides excellent evidence that similar results can be expected at Remley Point.

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Statement of Significance

The Remley Point Cemetery is eligible for listing in the National Register of Historic Places under Criterion A because of its close historical association with the surrounding African American Scanlonville community, essentially unchanged since its inception. It marks not only efforts among blacks to help their own acquire and hold land, but to also form self-sufficient and supportive free communities after the Civil War. The cemetery, designed as an "amenity" or feature available to all of the Scanlonville residents, illustrates the importance of an appropriate burial to the freedmen. The Remley Point Cemetery is also an excellent example of the distinctive, regionally important type of African American burial ground found in the low country of South Carolina, typically associated with a plantation and reflecting the continuation of burial rituals and patterns originating in slavery, these cemeteries often reflect use into the early to mid-twentieth century. Distinctive characteristics include the placement of grave goods, the use of white reflective materials and objects, the use of alternative methods of grave marking, and the use of plant materials. Equally important is the different way these burial grounds were arranged and subsequently cared for when compared to white cemeteries. To be listed in the National Register, Remley Point must also meet Criteria Consideration D, which specifies that eligibility must be based on significance derived from design features and association with historic events. Both are easily met at this site. The design features, well preserved at Remley Point, represent a broad pattern characteristic of African American graveyards of the low country. It is intimately associated with Scanlonville - one of only three documented subscription or association based land-holding groups in the area and an intimate part of the African American experience of freedom after the Civil War. The cemetery is also eligible for listing under Criterion D for its ability to address significant research topics. The cemetery exhibits considerable time depth, with at least one grave pre-dating the Civil War, and there are a very large number of graves, many representing kin-based units. As such the cemetery could contribute information concerning changing practices of grave decoration, use of burial hardware, and burial practices. The cemetery occupants may also contribute critical information on life span, health, diet and nutrition, and population dynamics - all topics well documented as critical for African American populations.

Historical Context for Scanlonville and Remley Point Cemetery

Remley Point was only a modest colonial settlement, but was extensively used for several fortifications during the American Revolution. By the early antebellum the Prince family (descendants of perhaps the earliest colonial owner) had constructed a large settlement, surrounded by agricultural fields and woods. During the antebellum the property passed through a variety of hands, winding up in the ownership of Paul Remley, for whom the area is still named, in 1836. Throughout its history the plantation had a relatively small working population (for example, in 1840 there were only 14 African American slaves on the tract, and no whites). During the Civil War the plantation was again the site of extensive Confederate earthworks - now eroded into the Cooper River. With the death of Remley in 1863 the plantation passed through family hands, eventually, in 1868, being placed up for auction. The auctioneer, Ziba B. Oakes, is himself an interesting historical figure. During the antebellum period Oakes was a broker and successful Charleston merchant - whose primary business was the buying and

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selling of African American flesh (Drago 1991:5, 11). It is ironic that an individual who sold slaves was, in 1868, selling a slave plantation to a freed slave, for the purpose of creating a land-holding company for other freedmen.

The 614 acre Remley Point was sold for \$6,100 (approximately \$76,250 in year 2000 dollars) to John Scanlon (or Scanlan). Historian Joel Williamson observes that,

It is improbable that many Negroes acquired land through cooperative purchases, but on at least two occasions, Negroes formed associations for the purchase of lands. In January, 1868, in the lowcountry, F.L. Cardozo described one such operation to his colleagues in the Constitutional Convention: "About one hundred poor colored men of Charleston met together and formed themselves into a Charleston Land Company. They subscribed for a number of shares at \$10 per share, one dollar payable monthly. They have been meeting for a year. Yesterday they purchased 600 acres of land for \$6,600 [sic] that would have sold for \$25,000 or \$50,000 in better times. They would not have been able to buy it had not the owner through necessity been compelled to sell" (Williamson 1965:156).

One similar group acquired 750 acres on Edisto Island, while a third (the Atlantic Land Company) acquired, and later lost, Bull's Island (Bleser 1969:18). Historian Sarah Fick notes that a fourth is thought to have existed, also on Edisto Island (Sarah Fick, personal communication 2001). It is significant that the study area has been singled out as only one of four known cooperative ventures among African American freedmen after the Civil War.

Bleser notes that these cooperatives:

were composed principally of freedmen who worked for hire. Dues were collected; when sufficient capital had been accumulated the members of the society selected a plantation and began the payments, usually spread over a three-year period. The land was distributed equally among the members of the society; each member was free to work as it suited him and could dispose of his crop as he deemed proper. All that was required of a member was the prompt payment of his dues (Bleser 1969:17-18).

These cooperatives attracted considerable attention, with articles concerning their activities appearing in the *Charleston News & Courier* where the article was headed "Colored Communism." It went on to describe the events in Charleston, noting that the cooperative not only oversaw issues of farming, but also mediated disputes between subscribers. The group also took care of the sick (*News & Courier*, August 13, 1873, pg. 1; reprinted in the *New York Times*, August 17, 1873, pg. 5). It wouldn't, based on this information, be unreasonable to suspect that they also took care of the dead, providing a burial ground for the good of the group. A far more detailed article appeared in the *New York Tribune*, where a reporter described the activities at the Charleston Land Company (*New York Tribune*, June 30, 1869, pg. 2).

We know from the various deed recitals that initially the Charleston Land Company was incorporated on July 24, 1868 under an order of the Court of Common Pleas for Charleston District. It was again incorporated by an Act of the Legislature in December 1884 for a period of 21 years. Then, on July 1, 1908 the Charleston Land Company's charter was renewed in perpetuity from the Secretary of State.

Thus far we know much less about the founder of this cooperative. While most of the legal documents (the exception are many of the original deeds for property) spell the name

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"Scanlon," no such individual has been identified in any of the city directories for Charleston. There is, however, a John Scanlan, who first appears about 1878 when he is listed as a "colored carpenter" working for C.E. Cordray, a house and ship joiner at 3 Pritchard Street. Scanlan's residence was listed as 26 Calhoun Street. By 1882, the address is listed as 36 Calhoun and a Robert Scanlan is shown at this same address, suggesting that Robert might be a son (a grave for Robert Scanlan [1854-1902] is present in the Remley Point Cemetery). Robert is shown as occupied at the works of C.A. Scanlan, a white shipsmith on Concord Street. By 1885 Robert Scanlan has his own residence at 74 Calhoun and is a blacksmith at C.A. Scanlan, while John is still listed as a ship carpenter, with a residence at 229 Calhoun Street. From 1895 on, there are no black Scanlans listed as living in Charleston - suggesting that they had moved to Mount Pleasant and were living in Scanlonville.

Prior to the Civil War we have found no listing for a Robert, although the Free Negro Capitation Tax Books for Charleston do list a Sarah Scanlan from at least 1850 on (SCDAH, Free Negro Capitation Tax Books, S126016). Additional research may help determine if there is a relationship between the two individuals.

A plat of the property was prepared in February 1870 (Charleston RMC, PB D, pg. 180). Identified as *Plan of a Portion of the Tract of Land Known as Remley Point Laid Out in Lots and Now Called Scanlonville*, the plat reveals that only the northern portion of the 614 acres were actually shown. A series of streets were laid out, with avenues running east-west and beginning with Second Avenue in the north and continuing to Ninth Avenue at the southwestern edge. Streets were laid in running north-south, from First Street on the extreme west to Sixth Street at the east.

These streets encompassed blocks typically 900 feet east-west by 400 feet north-south and containing 18 lots, each 100 feet in width and 200 feet in depth. The roads and avenues were both 60 feet in width, although the plan also reveals that there were alleyways of about 20 feet in some areas.

Scanlonville also contained several common tracts - what might be termed amenities, today. These included a "Park" at the western edge of the development. Shown as in large trees, there was also a house and a barn on the "park." While additional research is necessary, this may represent a remnant of the Remley settlement. To the southeast is a large area, identified as the "Grave Yard." This feature is situated on the marsh edge and, at the time of the plat, measured 900 feet east-west by about 200 feet north-south. Also present on the tract was a wharf. Used to ship the community's agricultural products to market, it was maintained by the community, for the community's joint use - another example of an "amenity."

By the 1930s the Charleston Land Company appears to have hit hard times. It is likely that the depression sweeping across the United States had a dramatic impact on the company. But even before the 1929 stock market crash, it is likely that the stockholders were hurting. South Carolina suffered through exceedingly low farm prices throughout the 1920s (Edgar 1998:485). So, at their September 1931 meeting, the stockholders voted to sell the land not yet conveyed to others to Ernest A. Morris for the sum of \$5,500 (Charleston County RMC, DB G36, pg. 251). The enumerated lots do not include the graveyard - again clearly indicating the communal nature of the property, indicating that it was not regarded as being "owned" by the corporation, but rather by the residents of the Scanlonville community.

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Criterion A

Pollitzer, after reviewing historical information, concludes, "Even to the present era nothing is more important in the life of the sea islander than the assurance of a proper funeral" (Pollitzer 1999:142). Taken in the context of the entire community, its planners laid out two public spaces: the cemetery (to care for residents in death) and the park (to care for the recreational needs of the residents). Those organizing the community recognized that African Americans, denied freedom and dignity during slavery, were still being denied dignity in both life and death – and they set about correcting the situation.

Scanlonville was a very long-lived experiment in freedom. While the community itself ceased business in 1932, the community – and the cemetery – has continued to survive and be a focal point among African Americans in the area.

The Remley Point Cemetery is the last of three African American cemeteries in the immediate area (the other two being Hunts Ferry, moved to Remley Point in 1980 and Whitesville, being excavated in 1984).

It seems likely that the Remley Point Cemetery is an outgrowth of an earlier, pre-existing white and black cemetery used by a variety of plantation whites and their African American slaves. The cemetery forms continuity between the period of slavery and that of freedom – a context certainly not lost upon those creating Scanlonville. The cemetery, therefore, was not only an integral part of daily life at Scanlonville, but it was also a constant reminder of those ancestors who went before, in slavery, leading the freedmen on.

Key elements of this and similar cemeteries of the period include loose kin-based groupings. "Family" plots, in the conventional "Rural Cemetery Movement" sense, with clear lines, neat orientations and arrangements, coping, and fencing, are not present. But related family members, often representing very extended family connections, are loosely grouped in the same area. Orientations are roughly east-west, but show considerable individuality and variation. Some of this variation is the result of "making do," placing burials in association with other family members or in kin-groups with limited space. Some variation is the result of burials by family members using only the sun to guide the east-west orientation, or slight movement to avoid obstacles or other graves. Some variation may also be the result of special circumstances, such as an individual's desire to be buried in a particular spot or society's religious or magical view that a certain individual needed to be buried a certain way. Another key element is the presence of impermanent markers. While the use of wood or alternative markers (such as plants) may have been associated with the poverty of African Americans, there is also a strong vernacular association with different materials, materials which can be more easily shaped and modeled than stone. A widely recognized element of low country black burials is their use of grave goods. While the meaning may be argued, this feature is a constant, even if the goods have tended to become buried by deposits, as they have at Scanlonville (or at other grave yards, such as King Cemetery, which is listed in the National Register).

Another key element of black mortuary belief is an association with the place, not ownership of a 3x10 foot plot. Consequently, African Americans point to a cemetery as theirs, not to a plot. They have historically wanted to be buried with kin and ancestors, not own a particular plot of land. As a result, cemeteries have historically been cleaned up only when a new burial needs to be placed or during certain events, not on a routine basis as one would clean a yard.

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In every respect, the Remley Point Cemetery meets these recognized features of African American grave yards.

Criteria Consideration D

The age of the cemetery dates certainly to 1870 and deed research (plus at least one stone) reveals its use during the antebellum period. It seems likely that the Scanlonville planners included a pre-existing African American slave burial ground - so the cemetery may date as early as the colonial period.

Moreover, the cemetery clearly reflects Scanlonville's early settlement and planning. It also reflects a critical element of the early efforts, that of ensuring that African Americans were cared for, even into death. The cemetery was also clearly maintained and used by the community, even into the last years of twentieth century.

Of equal importance, Remley Point embodies the folkways, burial customs, and artistic traditions (such as the development of concrete markers) of the African American community. Moreover, this cemetery is clearly associated with a distinctive community whose members are actively seeking to ensure the preservation of both the community and the cemetery. They provide a unique opportunity to provide oral history to further the study of the cemetery, the use of markers in the cemetery, the mortuary habits and customs of a rural black community, and the transitions into the urban setting.

Criterion D

Remley Point Cemetery's ability to address significant research topics is determined by a series of research questions that could be resolved by controlled investigation of the site. While generally focused on archaeology, it is clear that the intent is to be broad and include other areas, such as material culture and social history.

Potter and Boland specify that "where disturbance of burials is accidental or unavoidable, legally authorized scientific analysis of skeletal remains can [emphasis added] disclose important information about environmental conditions . . . including the prevalence of disease and trauma" (Potter and Boland 1992:14). The use of the word "can," rather than "may" is important, since it establishes a greater certainty. The point being that there are relatively few graves that, upon proper scientific opening, present absolutely no evidence of the interment - no coffin wood, no coffin handles, no coffin nails, no shroud pin, no articles

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of clothing, no stains suitable for even the most rudimentary metric analysis. In point of fact, with appropriate techniques, there is almost always some degree of material - human remains or associated funerary items - which will provide research data.

The likelihood of such materials being present at this site, as previously discussed, is very high since a nearly identical site has been briefly examined using archaeological and bioanthropological techniques in 1984. Not only were human remains present and suitable for a variety of scientific studies, but coffin hardware was also present and in good condition (Rathbun 1987; Trinkley and Hacker-Norton 1984).

Potter and Boland indicate that burial sites need not be excavated in order to be eligible under Criterion D - any more than an archaeological site can be eligible under Criterion D only after it is excavated. In fact, leaving sites unexcavated, preserved for future generations, is commonly recognized as the wisest course of action for all archaeological resources.

Nevertheless, previous research on African American burial grounds not only illustrates the information which can be acquired, but also the lines of research which are critically needed. While the topics are generally subsumed under the heading of health and disease, more specific research includes gender differential in mortality; research on childhood metabolic stress; exploration of anemia, both genetic and acquired; documentation of skeletal changes associated with probable physical labor; and further research in lead (among other trace elements) exposure.

Examination of material culture associated with African American burials presents equally interesting options for study. What affects might mass consumerism, commercialization of death services, and competitive displays of wealth have had on rural African American mortuary behavior? What burial customs survived and which ones disappeared, especially in the twentieth century? And perhaps most importantly, why were some rituals maintained while others were allowed to die out?

The ability of the site to address these questions is predicated upon appropriate, careful, scientific, and respectful removal, examination, and reinterment.

Integrity

As a final consideration, it is important that the cemetery must retain its historic integrity. The factors which define integrity include location, design, setting, materials, workmanship, feeling, and association.

The site has not been moved, so it possesses integrity of location.

Organization of space, proportion, scale, materials, and ornamentation are all intact and within the bounds of the original cemetery design and layout. Consequently, it possesses integrity of design.

Setting includes elements such as topographic features, open-space views, landscape, and vegetation. There are no intrusive elements and vistas are essentially as they would have been in the nineteenth century. While there has been some clearing of the site, and it is possible that this work affected individual plantings, the cemetery has not been denuded and the damage can be easily repaired. Consequently, we believe that the Remley Point Cemetery also possesses integrity of setting.

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Workmanship is generally accepted to be evidence of the artisan's labor and skill. It is visible in the hand-made concrete markers, the cleared and swept plots, the individual plants placed at graves, and the placement of grave goods. Normally, however, workmanship is not a critical element unless it is specifically tied to the significance of the property - which is not the case at Remley Point.

A property, such as a cemetery, will exhibit integrity of feeling if "its features in combination with its setting convey a historic sense of the property during its period of significance" (Townsend et al. 1993:20). When you visit Remley Point it does convey this sense of place in history. Someone returning to the cemetery after a long absence would be able to remember it as it was. There have been no intrusions or significant changes (beyond the addition of new graves). Therefore, we believe that the cemetery clearly exhibits integrity of feeling. As Townsend and her colleagues note, this integrity of feeling is critical since it "enhances a property's ability to convey its significance under all of the criteria."

The distinction between feeling and association is not always clear, especially in cases such as this where the site is essentially untouched by modern development or intrusions. As a result, Remley Point can easily provide an association between the individual and the past historic events. As you walk the site, the quiet and solitude, combined with the large oaks, the smell of the salt marsh, allow a clear vision of what the site would have been like when it was first viewed by Robert Scanlon in the 1860s.

This brief review indicates that the cemetery is an extraordinary representative of this class or type of site, well preserved, with excellent integrity.

Summary

Remley Point cemetery is significant because it embodies so many of the elements of African American mortuary practices (for a broad overview of these practices, see the King Cemetery, Charleston County National Register nomination form [Trinkley 1999]). It very likely contains slave burials, providing an account of - and link to - early African American religious beliefs. Certainly the cemetery's location, removed from the main settlement, is consistent with what we know of such cemeteries. In addition, there is at least one stone dating to the late antebellum period. Of equal importance, however, is the linkage between this cemetery and the Scanlonville community. Created by a freed African American so that other freedmen could enjoy the success of their own sweat, the Charleston Land Company is only one of a small handful of such organizations - and it appears to be among the most successful. The Remley Point cemetery is a visible and lasting symbol of the concern African Americans had for one another, when faced by an oppressive and uncaring white society. Just as the founders of the Scanlonville community were concerned about land ownership, marketing of their crops, providing for the recreation of their people, and care of the sick, they were also concerned that their brothers and sisters would have a secure and restful place for eternal sleep. Oral history and the strong ties with kin have kept the cemetery alive in the community, with burials taking place there as recently as 1999. The cemetery - as well as the surrounding community - is a critical component in the forgotten history of Mount Pleasant.

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UTM Continued

	Zone	Easting	Northing
5	17	603146	3631045
6	17	603187	3630953

Verbal Boundary Description

Remley Point cemetery is about 2.7 miles north-northeast of the central core of the Town of Mount Pleasant, Charleston County, South Carolina. The boundaries are established as the marsh of Molasses Creek to the north, Third Street to the west, and Molasses Creek and slough marsh to the east. The southern boundary is more irregular, following lot lines 143 through 148 and then encompassing about a third of lots 149, 150, and 151. The total acreage associated with these boundaries is approximately 3.84 acres.

This includes all of Lot 514-10-00162, portions of Lots 514-10-00119, 514-10-00117, 514-10-00116, 514-10-00114, and 514-10-00113, as shown on the attached Charleston County Parcel Map.

Verbal Boundary Justification

The cemetery is shown as originally set out in 1870 on a plat entitled, *A Portion of the Tract of Land Known as Remley Point Laid Out into Lots and Now Called Scanlonville* (Charleston County RMC, PB D, pg. 170). This plat reveals that the northern boundary was the marsh of Molasses Creek, the western boundary was Third Street, the southern boundary was lots 143-151, and the eastern boundary was high ground and a slough of Molasses Creek. Using a planimeter, this area incorporates 3.825 acres. The cemetery property is also shown on a more recent document, *Plat Showing the Resubdivision of Lots 147, 148, 149 & Grave Yard Site Into Lots A, B & C* (Charleston County RMC, PB ED, pg. 226). While the topography is far different on this presumably more accurate representation, the boundaries remain the same. To the north is Molasses Creek, to the west is Third Street, to the south are lots 143-151, and to the east is a marsh slough. Using a planimeter on this plat, the Remley Point cemetery is revealed to be 3.38 acres. The difference is at least partially the result of Molasses Creek gradually moving southward and eroding away a portion of the cemetery.

The boundary definition, however, is further confused by oral history, which maintains that burials took place south of the legal boundary at the southeastern portion of the cemetery. Consequently, the cemetery is thought to incorporate at least some portions of what historically have been known as lots 149-151. This oral history is at least partially confirmed by the USGS topographic map, *Charleston* (1:24,000). The survey team found, in the field, evidence to draw the cemetery southward along its eastern boundary, well into these lots.

Based on the agreement of the historic documents, we have drawn the boundary of the cemetery using Molasses Creek to the north, Third Street to the west, and the marsh slough at the end of Fourth Street to the east. Based on the agreement of oral history and USGS topographic map, we have extended the cemetery south into Lots 149-151, while terminating it at the northern line for Lots 143-148.

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Property Owners

Thomas D. Rogers, III & Victoria A. Rogers
531 Flambeau Retreat
Mount Pleasant, S.C. 29464
(843) 881-3655

Douglas Rosslee Green
190 Fourth Avenue
Mount Pleasant, S.C. 29464

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Photographs

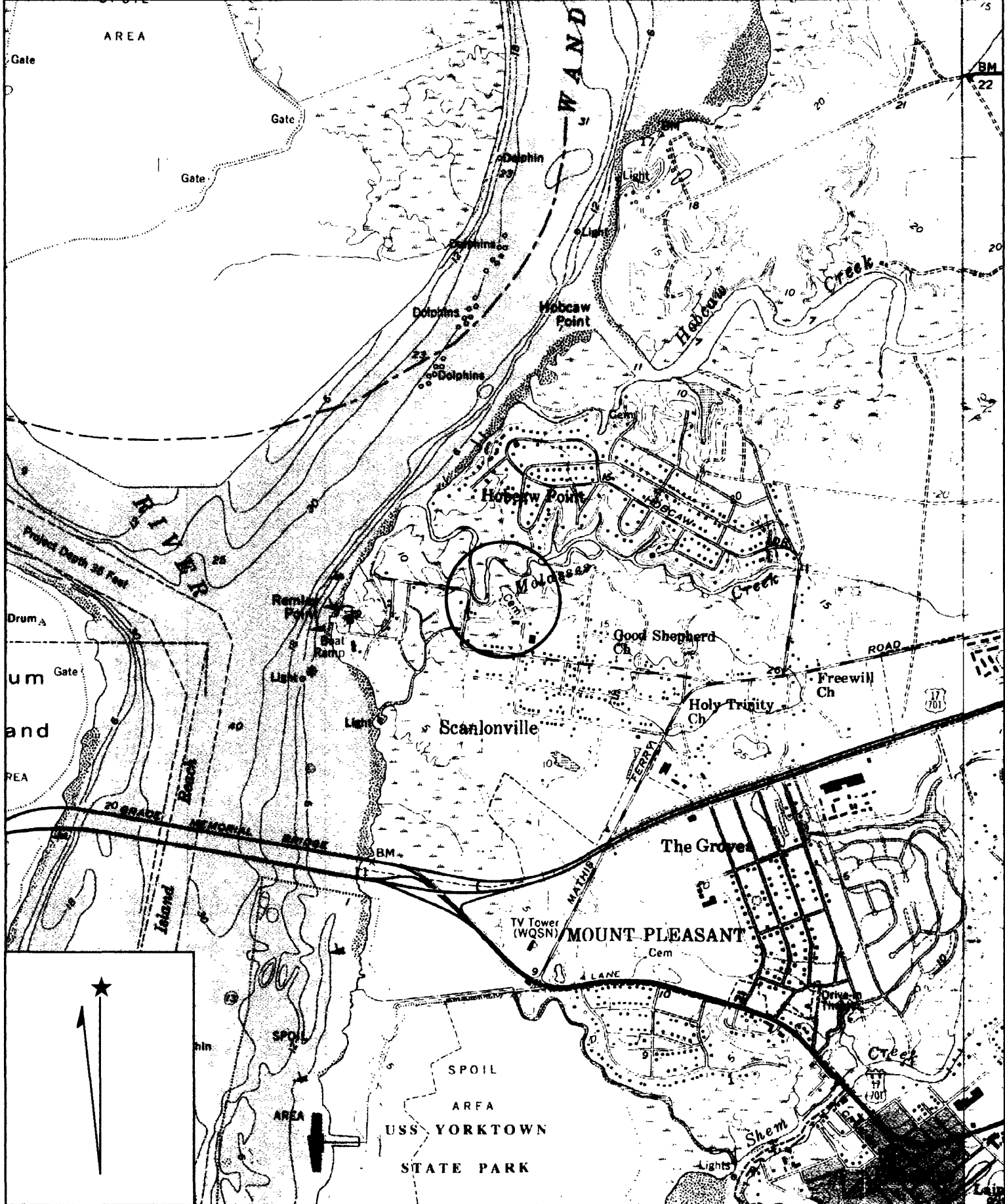
Location of Original Negatives: Chicora Foundation, Inc.

Photographer: Michael Trinkley
Chicora Foundation, Inc.

Date of Photographs: October 2001

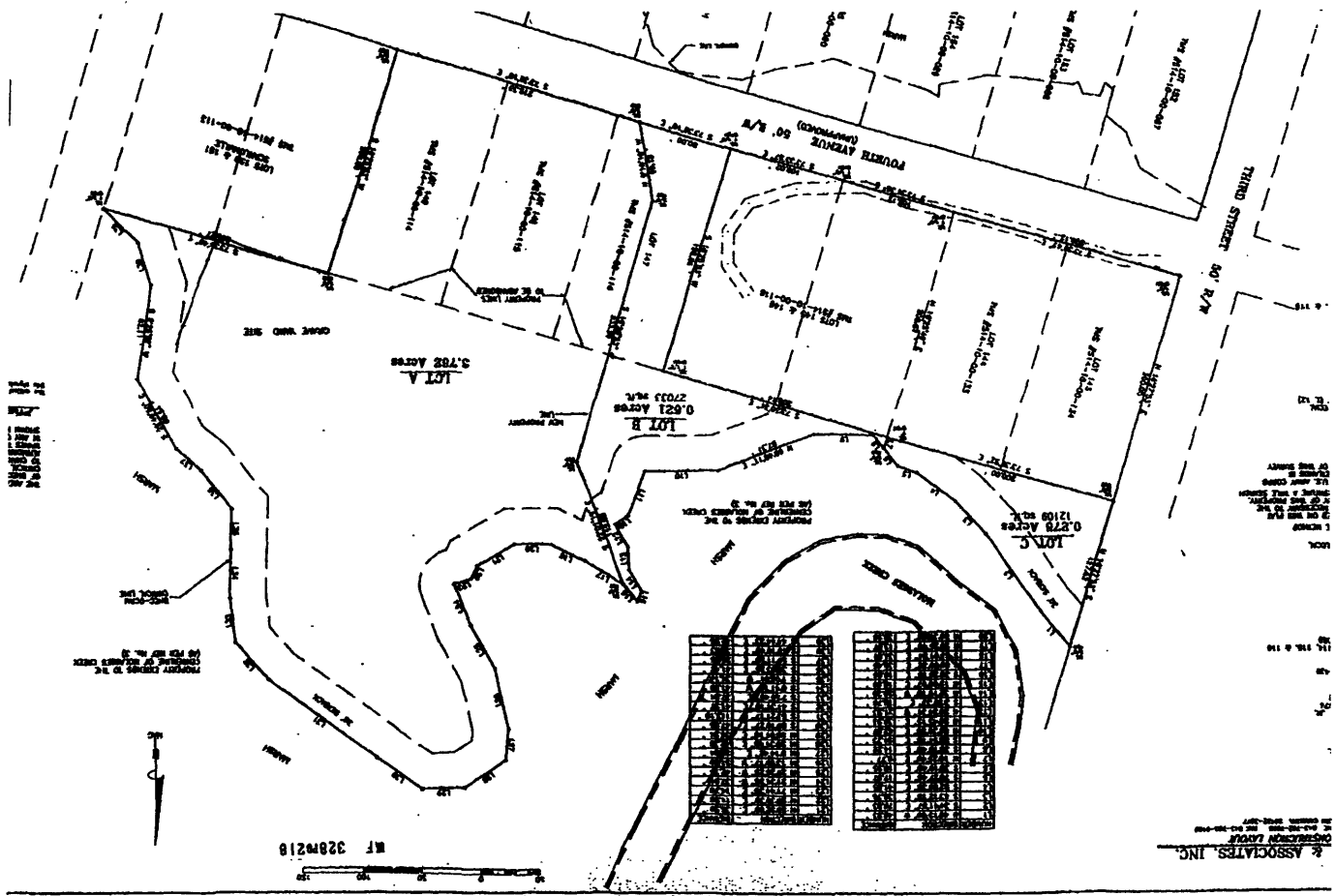
Photo View

- 1 View of Fourth Avenue entrance to Remley Point Cemetery. View is to the east.
- 2 View of a portion of the cemetery. View is to the east.
- 3 View of Area 3, showing the Scanlon graves. View is to the north.
- 4 View of Area 4, showing the iron fence and gate. View is to the north.
- 5 Example of Yucca plants marking a grave. View is to the north.
- 6 Cast concrete stone of Celia Coleman, who died in 1927. View is to the west.
- 7 Concrete stone, originally whitewashed, with scratched lettering for Mary Nelson, who died in 1965. View is to the west.
- 8 Marble tabletstone for Lavenia Williams, who died in 1857. This marker was probably carved by W.T. White. View is to the west.
- 9 Whelk shell used to mark a grave. View is to the north.
- 10 Enamelware teapot grave good. View is to the north.



Name: CHARLESTON
 Date: 12/20/101
 Scale: 1 inch equals 2000 feet

Location: 17 603090 E 3631005 N



ENGINEERS, INC.
CONSULTING ENGINEERS
100 SOUTH 10TH STREET
CHARLESTON, WEST VIRGINIA

Registered Map
Recorded
in Plat 2
J

A PORTION OF THE TRACT OF LAND KNOWN AS

Remley Point

LAIED OUT IN LOTS AND NOW CALLED

Scanlonville

Surveyed according to directions and instructions.
February 15th, 1870.

by *John A. Michel*
Surveyor

Scale 200ft pr inch.

Revised Dec, 1894
by *W. S. Hambley*
Civil Engineer

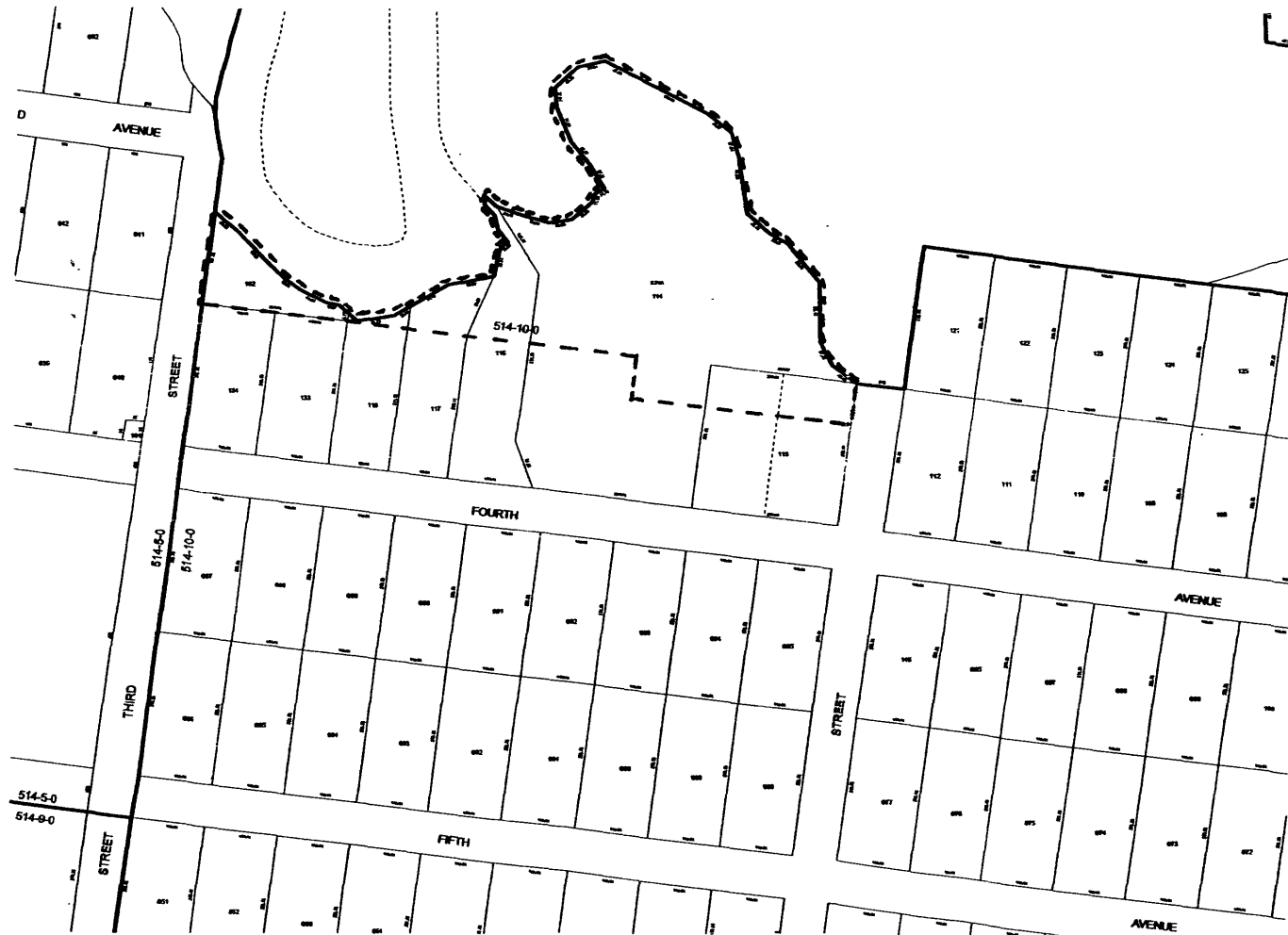


Plan of a Portion of the Tract
of Land Known as Remley Point
Laid Out in Lots and Now
Called Scanlonville
(Charleston RMC, PBD, pg. 170)



Charleston County Parcel Map

Property Identifier: 514100



- Tax Map
- Municipal Boundary
- Water Boundaries and Easements
- Parcels
- Marsh Boundary
- CEMETERY BOUNDARY

TEXT LEGEND:

071 Parcel Number
 98.56 Parcel Dimension
 1.4 AC.(C.) Calculated Acreage

THIS MAP HAS BEEN PREPARED FROM DEEDS, PLATS, AND OTHER PUBLIC RECORDS AND DATA RECORDED IN 2000. PROPERTY LINE DEPICTED DO NOT NECESSARILY REPRESENT ACTUAL LAND SURVEYS. THIS MAP IS NOT A LEGAL DOCUMENT.

GRID IS BASED ON THE SOUTH CAROLINA STATE PLANE COORDINATE SYSTEM 1983 NORTH AMERICAN DATUM.



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SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 02000570

Date Listed: 5/30/2002


Remley Point Cemetery
Property Name

Charleston SC
County State

N/A

Multiple Name

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.



Signature of the Keeper

5/30/02

Date of Action

=====
Amended Items in Nomination:

U. T. M. Coordinates:

The correct U. T. M. Coordinates are: **17 603100 3631220.**
(As per the USGS map provided. Properties less than 10 acres in size need only provide a single UTM point.)

Cultural Affiliation:

The appropriate Cultural Affiliation under Criterion D is: **Black Freedman/African American**

These revisions were confirmed with the SC SHPO staff.

DISTRIBUTION:

- National Register property file
- Nominating Authority (without nomination attachment)