

## Excerpts from selected chapters.

### Cameron Hill:

“Many historians tell us that culture and identity are closely associated to any language. In ArgyllAmerica™, this provides major insights into why many blacks and whites have, although not perfect, close social, cultural and religious relationships”

“One tall, gangly but strong oak tree stood out more than the rest. This tree, with its chiseled arms, sprouting everywhere, was larger than the others. It leaned to the east, as if to suggest a longing for the Cape Fear River, Mother Africa, or the Highlands of southwestern Scotland, known as the “Coast of Gaels.””

“As I stood underneath the mighty sprawl of the centuries old oak tree’s embrace, I realized that many of the unanswered questions in my life were in this cemetery. Perhaps, that may sound morbid to some, but as I began to look around Cameron Hill, my assignment was clear. Just as I surmise that my ancestors once asked these questions, in their adopted Scottish Gaelic tongue, “*Co as a tha thu? Co leis a tha thu? (Where do you come from? Who do you belong to?)*”, I must find the answers to those simple questions, but in their native tongue.”

“I have found my connection to part of who I am at Cameron Hill. It is an unspectacular but important place that has unknowingly bridged the Spirit of ArgyllAmerica™, its past and present, fusing Africa with Europe and America.”

“Now I know the answers to the questions that many of my ancestors must have asked each other, long after the tribal scars were no longer visible and the lilt of their Bantu language was replaced by Scottish Gaelic and, ultimately, English. For them who died not knowing, I say that I am “*a pur’olo oche*” (*Still in the land of the living*).”

### Fusion of Cultures:

"ArgyllAmerica™ represents the fusion between the cultures, which merged simultaneously with the fusion of the cultures. One might call it multiple fusion or multi-cultural hybridization. Let me explain further. In the Upper Cape Fear Valley, and the South in general, Africans and their descendants, often referred to as just “West Africans,” were a melting pot of very distinct cultures and languages in their own right. Even today, the term polyglot is used to describe many Africans. Within the same country and region, people are often multilingual.”

### Campbell University:

**“This insight brings forth the fact that J.A. Campbell, like Paul Green, and their families had close ties with blacks in the Upper Cape Fear Valley. This had to be the case for what is arguably the single most important experience in his life, led to Christ by a descendant of slaves, not a white preacher or believer. That experience would eventually impact the establishment of the second largest private university in the state of North Carolina, but more importantly, influence the lives of thousands of young men and women through the all-around Christian education experience and effect change in its community, state, nation...and world”.**

## **Market House:**

**“I periodically came Home To My Valley as literary giant Paul Green, also native to the same Upper Cape Fear River Valley, often did.”**

**“I did not hear the 9 p.m. bell chiming from the cupola tonight. Thank God we live in a day when it no longer chimes for me — for I am, on the backs of my ancestors, the resilient, and those who pursued racial harmony, free.**

## **Tobacco Road:**

**“At one point in U. S. history, my tobacco roads might have been one of the few places where both black and white had roles that at least gave the illusion of being equal. My tobacco road is where values such as accountability and determination mold the psyche of people in the region. This is a typical summer day, as I recall, along my tobacco road.”**

**“The tobacco road I know is a thoroughfare that reveals a certain resilient work ethic created over several centuries among farmers, many of whom were descendants of early Gaelic-speaking Scottish immigrants, and workers, often, but not always, African-Americans generations removed from slavery. Tobacco, curing in a barn, represented to some a collective body of work. To the farmers, it represented their livelihood – a step closer to market and an eventual payday.”**

**“Likewise, for most workers, tobacco leaves curing in a barn was a reflection of their final point in the process – a contribution made and honest pay for honest work. Many life lessons were learned while toiling the tobacco roads once known as the Argyll Colony.”**

**“Like many people who grew up in the American South, the tobacco roads of my life were a place that engrained a spirit of resilience, connection to and appreciation for nature, and mutual respect between the races. If, and when, one has gained an appreciation for these values, which are the essence of my tobacco road, they have discovered ArgyllAmerica.”**