

Gullah People of the Sea Islands
Lea Blumenfeld

Contents

Overview

Rationale

Objectives

Strategies

Classroom Activities

Annotated Student Bibliography

Annotated Adult Reference List

Appendix

Overview

The purpose of this unit is to explore with the children the topic of the Gullah people of the Sea Islands off the coasts of South Carolina, Georgia, and Florida. This unit will examine the history and the culture, particularly the stories and folk arts of the Gullah people, the African origin of these coastal inhabitants, and the connection between the Sea Island people and Pennsylvania. Additionally, it will include the geography, the Gullahs' knowledge of herb and root medicine, the impact of industrialization on the Gullah economy, and the effect of tourism development on the lives of the people. A continuing theme of the unit will demonstrate that even though the Gullahs had been separated from Africa for hundreds of years, there are many examples of African retentions in the culture. The targeted participants will be fourth and fifth graders, but for some of the activities, such as the chants, songs, and stories, the kindergartners through third graders will also be involved.

Rationale

Studying the Gullah people of the Sea Islands will serve to expose Pittsburgh Public School pupils to a culture within the borders of their own country but probably little known to them. There have been scholarly debates concerning the extent of the preservation of African culture in the so-called New World. Learning about the Gullah culture concretely demonstrates that even though the Gullahs had not seen the shores of Africa in more than two hundred years, African culture has endured and been preserved! The isolation of the islanders from the mainland, with no bridges from the Islands until the 1930's, as well as the practice of plantation owners' retreating to the mainland during the malaria season helped to preserve Africanisms as nowhere else in the United States. Often there were only a handful of whites in a wide area. Each island was also isolated from other islands, so the practices, beliefs, and traditions of the people was not as influenced by other African ethnic groups or by Europeans as elsewhere on the North American continent. Islanders even considered those residents of other islands "foreigners" (Johnson 157).

Language patterns, vocabulary, grammar, and African names as researched by Dr. Lorenzo Dow Turner, (Herskovitz 192), show the connection with West Africa. Of those writing about Gullah speech, Ambrose E. Gonzales, Professor George P. Krapp, H. L. Mencken, Dr. Reed Smith, and Dr. Guy B. Johnson, renowned so-

called authorities all, none had bothered to learn African languages or even Gullah as had Dr. Turner (Herskovitz 276-279). The quotes from these authorities are shocking in their total lack of respect for the Gullah people, their culture, and their abilities. The biographical dedication to Lorenzo Dow Turner (Holloway and Vass ix-xi) clearly indicates how eminently well qualified Turner was in documenting, analyzing, and comparing the Gullah dialect with African, Louisiana Creole, Afro-Brazilian Creole, Native American, and Arabic languages. Turner studied Portuguese, Arabic, German, French, Kongo, Igbo, Yoruba, Krio, Mende, two Native American languages, and had a reading knowledge of Italian, Latin, and Greek. Turner refuted the mistaken concept of Krapp, Mencken, and Gonzales, all of whom attributed the Gullahs' grammar and pronunciation to poor imitations of English (Holloway and Vass x). The Gullah grammar, previously thought merely to be incorrect English grammar, actually is derived from "a variety of African languages" (Joyner 14-15). Bantu terms have been identified in Gullah, thus showing that Central Africa also has had a lasting linguistic influence on the Gullah language (Vass in Holloway and Vass xiii-xxvi). Turner found several older Gullah men who were able to count to at least ten in various African languages (Turner 254).

Some Gullah people recreated both the style of housing they were used to in Africa as well as the pattern of positioning the houses in relation to one another. The houses tended to be clustered around a main home or open courtyard ("Gullah" in *Encarta Africana*, Demersen in Twining and Baird 61-62, and Pollitzer 168-171). They were built with dirt floors, tabby or mud walls, and thatched roofs. Such houses can still be found in the Sea Islands (Pollitzer 168). Tabby is composed of lime made from burning shells and plaster or stucco (Burn 66-67).

The patterns found in the baskets woven of pinestraw, palmetto, and sweetgrass are the same as those in West Africa (Pollitzer 181-182, Pinckney 31-32, and Joyner 9 and 11). Even babies have been carried in these baskets. Some men on the Sea Islands do basket weaving, as do men in West Africa (Twining 130). Photographs can be found in Joyner (between 192 and 193), Pollitzer (photographs #17, #18 and #19), Pinckney (28-31), and Krull (23). One man actually built a boat of coiled grass that transported him to Union occupied Port Royal during the Civil War (Pollitzer 182). The art teacher can explore these patterns with the classes. She can also introduce the works of Gullah artists Jonathan Green and Sam Doyle.

The weaving of the fishnets shows the same patterns as those currently found in the fishnets of Sierra Leone (Krull 23). Men repair and sew new nets with a palmetto needle, just as men in Nigeria do (Pollitzer 79 and Branch 78). The dust jackets of the Pollitzer and Daise books show a man repairing a fishnet. Professional fisherfolk on the islands catch mass quantities of fish in the nets, as have people in Africa (Jones-Jackson 15). The manner of tossing the fishnets is the same as in Sierra Leone (Pollitzer 36). A painting in the Banks book (fourth page) shows a fishing net being tossed. Willie Hunter of Johns Island is shown casting (Branch 77). Drum fishing, the method of beating a drum or the side of the boat to get porpoises to scare the fish into the nets, has been used both on the Sea Islands and on the coast of West Africa (Pollitzer 179, Jones-Jackson 15, and Johnson 142). Injecting toxin into dammed waters to stun fish, thus allowing for easy retrieval, has been practiced both in West Africa and on the Sea Islands (Mitchell 18 and Pollitzer 179).

Through examining the Gullah folktales and West and Central African folklore, we can see parallel stories and motifs. Many Brer Rabbit stories came from the Wolof culture brought by a number of African ethnic groups (Holloway and Vass xx-xxiii). They found their way into the Uncle Remus tales on the Sea Islands. When the Africans sought refuge with the Creeks, they told the stories to their protectors. The tales then became part of the Native American trickster tales. The storytellers mixed African story parts with "elements of the American historical experience" to show Buh Rabbit's cunning in outwitting larger foes (Joyner 15). The ubiquitous Anansi of West Africa and the West Indies became Aunt Nancy in the Sea Islands (Pollitzer 160).

West African retentions are also evident in the music of the South and on the Sea Islands in particular. In fact, what is thought to be the oldest African song currently sung by African Americans was found among the

Gullah. When a researcher took a recording of that song to Sierra Leone, she discovered that some Mende women knew it (“Gullah” in *Encarta Africana* and Turner 254, 256). The ring shout, involving a circle dance and still surviving on the Islands, originated in Africa (Joyner 71, Forten Grimke’s “Ring Shout Ceremonies” in *Encarta Africana*, photograph in Daise 27). The popular “Michael, Row the Boat Ashore” was collected on Port Royal Island and published in 1867 (Joyner 82). Many of the songs, games, chants, and clapping plays that Bessie Jones, last active member of the original Sea Island Singers, taught at workshops in California and at Yale, among others, and recorded on record and on film, were taught to her by her grandfather who had been brought from Africa (Jones 44, Jones and Hawes introduction, and personal conversation with John Langstaff from Yale). The “Juba” dance was seen performed by enslaved Africans in Congo Square in New Orleans (Jones and Hawes 37). Mrs. Jones felt a strong commitment to perpetuate her historic musical heritage (Bundschuh). “And I like to show them that I’m holding up their songs. . .” (Jones inside cover).

Some Gullahs from South Carolina and Georgia escaped into Spanish held territory in Florida. Because the Spaniards desired to keep Florida as a buffer against the English colonies, they chose to maintain the wildness of the area and to invite both Gullahs and Native Americans from Georgia and South Carolina to reside there. The Gullahs were more suited to the climatic environment, and their knowledge of plants and vegetation enabled the Native Americans to survive (Opala 21). The two groups fought together for years against the United States Army and were subsequently routed to Oklahoma, then Indian Territory. Some of the Gullahs, called Black Seminoles, traveled into Mexico to escape raiding whites and Creeks (Opala 23-24). Presently there are groups of Black Seminoles living in Texas, Oklahoma, and the West Indies. Some of the Texan Black Seminoles yet speak a Gullah dialect 340 years after leaving Georgia and South Carolina. The Oklahoma Black Seminoles still retain African cultural elements (Opala 24-25).

This unit will also draw upon the Pennsylvania and Pittsburgh connections to people on the islands so that our children can feel more closely affiliated with their southern neighbors. Pennsylvania abolitionists helped to organize a Freedman’s Bureau and Penn Center on St. Helena Island—thus, the center’s name. The Pennsylvanian organizations Pennsylvania Freedmen’s Relief Association, Germantown Association, and Benezet Association all enabled teachers to staff schools on the Sea Islands (Johnson 210-211). Pittsburgh-born Laura A. Towne, both physician and teacher, traveled to Port Royal on St. Helena, founded and developed Penn School, and subsequently taught there for nearly forty years (Pollitzer 66-67). Charlotte Forten, a free Black woman, reared in Philadelphia, and Ellen Murray, also from Philadelphia, taught on the Islands with Towne. The classes will enjoy learning that the very Penn Center named for their state was the site of a number of Dr. Martin Luther King, Jr.’s meetings. Some of the planning for the 1963 March on Washington was carried out at Penn Center (Krull 25).

The classes can learn about the only instance in United States history when the government engaged in an egalitarian land redistribution to formerly enslaved people in 1863 (Pinckney 5, 41-43). In addition, General William Tecumseh Sherman gave land to former slaves in January, 1865 by way of a field order (Joyner 276-277 and Jones-Jackson 14). In September, Field Order No.15 was revoked by President Andrew Johnson. Some of the new landowners managed to hold onto the land. We can also share with the pupils the information that Major General David Hunter’s 1862 emancipation of many Gullahs was reversed by none other than President Abraham Lincoln (Pinckney 41).

Some of the most fascinating African retentions among the Gullah people are practices relating to death and burial. Graves are often decorated with broken bottles, broken pottery, clocks, and mirrors. These may be favorite objects of the deceased or the last item the deceased held in his/her hand (Pollitzer 183 and Branch 58-59). Evidence exists that these practices came from the Kongo people as well as from throughout West and Central Africa (Holloway 167-175, Pollitzer 183, and Branch 59). When the dead person leaves behind a baby or a young child, that progeny is passed over the coffin at the gravesite before burial so that the parent won’t return for the child (Branch 59, Holloway 87, Joyner 72-73, and Jones-Jackson 73). Shells are thought to embody the spirit of the sea, the vehicle that brought Gullahs to the Islands, and the vehicle to transport them to the next world (Holloway 173-174, Joyner 75, and Pollitzer 184). The Kongo people hold a special regard

for shells. The concept of immortality is implied because the word for shell, zinga, is also the word for “to live long” (Pollitzer 184).

While much emphasis is placed on the conjuring of Gullah root doctors, especially in the stories, evidence exists that these people were and are knowledgeable about both the curative and the toxic effects of herbs and roots. Information on roots and herbs used by Gullah people can be found in Mitchell (39-100) where she provides Gullah, Native American, and European American uses for the plants in a directory. Mitchell is a medical anthropologist who lived among the Sea Islanders while she did field research in 1974. There was some similarity between plants on the Gullah lands and those in Africa and evidence that “African pharmacological traditions were handed down to subsequent generations of slaves by oral tradition...” (Mitchell 30). The Native Americans who inhabited the Sea Islands shared their knowledge of healing plants with both Africans and Europeans (Mitchell 23 and 30). Although “the herbalist tradition had come over on the slave ships, the herbs did not” (Pinckney 48). Pinckney laments the loss of much under-documented knowledge with the deaths of most of the Gullah herbalists. He tells of some Gullah remedies whose ingredients can be identified and the results of their use documented and others whose ingredients call for more investigation (89-92).

The encroachment of tourism development and industry onto the Sea Islands has meant the end to a way of life for many of the Gullah and white inhabitants. It appears to have begun in 1950 when General Joseph B. Fraser purchased land on Hilton Head and cut down many old trees for lumber. His son then began developing resort plantations (Joyner 278). Many longtime residents have been forced to sell their land and to move off the islands (Krull 32 and Jones-Jackson 165-168). Others who have remained have become victims of white cultural imperialism. Outsiders have built a school system that caters to them. Non-Gullah staff are ignorant of and critical of Gullah speech and culture, resulting in the Gullah children’s being culturally suppressed (Joyner 280-281). Industrial pollution spoiled some of the waters for harvesting oyster, shrimp, crab, and fish, resulting in many of the Gullah people’s having to seek other occupations, usually unskilled ones (Burn 440). The development of resorts has also interfered with the native population’s ability to earn a living by cutting off their access to the water. Likewise, the water has been denied to them for recreation, crabbing and fishing (Branch 80-81 and Joyner 279). Only one public beach remains on St. Helena (Krull 35).

The treatment of the Islands’ inhabitants by both the government and the media exhibits prejudice of both race and class. The devastating hurricane of 1893 with its horrific loss of Island life and wherewithal received less newspaper coverage than the Columbian Exhibition in Chicago (Rosenfeld in *Weatherwise*). The lack of educational facilities and personnel, roads, public transportation, water, and electricity into the 1970’s reveals how little regard local and state authorities have had for the people (Branch 30 and Twining 90). On Daufuskie where once residents had access to beaches by traversing various branches off the main road encompassing the island, now the roads have been restricted to use by the new “plantations.” Supposedly residents are to have access to rerouted roads, but these turn out to be through protected areas that don’t permit access (Branch 84).

The fact that we can present this unit in an interdisciplinary fashion helps to demonstrate to our pupils that learning does not have to be in discrete units but can flow from one subject area to another. They will discover this through history, geography, cultural geography, anthropology, environmentalism, biology, sociology, research skills, literature, storytelling, language, art, and music. Success in our endeavors will allow the students to see that the aforementioned areas of study can be fun and exciting and not just subjects to be endured until they are saved by the bell.

This interdisciplinary unit meets some of the standards currently utilized by the Pittsburgh Board of Education: Arts and Humanities Standards #1, #2, and #3, Career Education and Work Standard #2, Communications Standards #1, #2, #3, and #7, Environment and Ecology Standard #2, Information Literacy Standards #1, #2, and #9, Mathematics Standard #2, Science and Technology Standards #1, #4, and #7, and Social Studies Standards #1, #2, #4, and #9. (See Appendix for these standards written out.) Fourth graders

study world history, and fifth graders study United States history. The research skills involving maps and reference materials are proscribed for these grades. In the Pittsburgh Public Schools, these grades have had the necessary skill base for this instruction. This unit could also be used by sixth and seventh grades with modification. Some of the stories, songs, and chants can be shared with kindergarten through third grade.

Objectives

The overall objective of the curriculum unit is for the classes to develop a familiarity with, and an appreciation of, an ethnic group of the United States with whom most are unfamiliar. This is in keeping with Social Studies Standard #1. Specific objectives follow.

Social Studies Standard #2 will be fulfilled by the classes' being able to identify the area of Africa from which the Gullah people were brought. Their locating the Sea Islands on a map using lines of longitude and latitude also is in keeping with Social Studies Standard #2. The students' calculating distances between the Sea Islands and West Africa, between the Sea Islands and the mainland, and among the Sea Islands utilizing map scales will enable us to satisfy Mathematics Standard #2.

Information Literacy Standard #1 and Communications Standard # 1 will be fulfilled by the pupils' identifying key words to find information related to Gullah people Their using Encarta Africana to locate material on the Gullahs is in keeping with Information Literacy Standards #1, #2, #3, and #9 and Communication Standard #1. The classes' utilizing cross references in the encyclopedias, book and electronic, to find information on Gullah culture and history will enable us to satisfy Information Literacy Standards #1, #2, #3, and #9. Their employing the Power Library's Searchasaurus to locate material on the Sea Islands and their inhabitants also will fulfill the requirements for Information Literacy #1, #2, #3, and #9.

Students' identifying the role that Pennsylvanians played in Reconstruction and education on St. Helena is in keeping with Social Studies Standards #1, #4, and #9. Their understanding how prejudice affected the treatment of the island residents during and after the hurricane of 1893 will satisfy Social Studies Standard #9. The same standard will be fulfilled by the pupils' concluding that the substandard facilities, services, and infrastructure afforded to the Islanders when the Gullahs were in the vast majority was due to racial and class prejudice.

Communications Standards #3 and #7 will be met by the pupils' identifying parallel stories in the literatures of West Africa and the Gullah Islanders. Their listening to the various folktales and stories is in keeping with Communications Standard #7.

The classes' identifying and analyzing the impact of industry on the Sea Island people and their way of life will satisfy the requirements for Science and Technology Standards #4 and #7, Career Education and Work Standard #2, and Environment and Ecology Standard #2. Their identifying the herbs and roots

used by the Gullah for healing various ailments is in keeping with Science and Technology Standards #1 and #4.

These objectives are appropriate for the standards for fourth and fifth grades.

Strategies

To engage the classes and to accommodate a variety of learning styles, material will be presented in several fashions. I shall use films so that the children can see the beauty and uniqueness of the Sea Islands, including the grave decorating, and so that they can hear Gullah spoken. I obtained large maps from the United States Department of the Interior so that they can easily see the islands with their many inland waterways and the lines of longitude and latitude. I have an overview map so that they can see the coastline of the United States and the location of the Sea Islands in relation to each other and to the mainland. The art teacher will show the classes works of Gullah artists and artisans and examples of the basket weaving, fishnet weaving, and quilting. The science teacher will permit the students in the cooperative learning groups to use Powerpoint to present their information on roots and herbs to the classes. I have found a number of colorful books that depict Gullah life for children. Storytelling appeals to children not otherwise easily engaged in learning. I have already started to share some of the Gullah stories with grades one through five, resulting in requests for more. Asking the classes to compare stories engages them in one of the higher levels of Bloom's Taxonomy. They have begun to learn from me some of the chants and songs belonging to the culture, and their enthusiasm is encouraging. I'll present Gullah sayings and let them puzzle out the meanings. The classes will form cooperative learning groups to use the reference tools, both print and electronic. I shall bring in examples of Ashanti weaving that I bought while in Ghana and will share my memory of watching men and boys weaving at looms with their feet. I'll also show the children raw cotton brought up from the South. To engage their sense of taste, the teachers working on the Gullah unit and I will serve Gullah cuisine.

Classroom Activities

The fourth and fifth grades at my one school currently come to the library for one forty-minute period on alternate weeks. At my other school the fourth and fifth graders have library for one forty-five minute period each week. The other grades have library once a week.

To introduce the unit, I shall show a few clips from the movie, *Daughters of the Dust*, so that the classes can see the beauty of the islands and be inspired by their air of mystery. The scenes of the men engaging in capoeira and of the young women and girls playing games on the beach will be included.

To offer visual aids in describing Gullah history, I shall enlarge the map depicting the location of the West African ethnic groups from which Gullah people came that is found in Pollitzer (26). Then I'll let

the pupils look at a map showing the eastern United States, pointing out where the Sea Islands are. Using the map scale, they will figure out how long a voyage the Middle Passage was. I'll show the classes Tom Feelings' book, *The Middle Passage*, and I shall read Julius Lester's book, *From Slave Ship to Freedom Road*, to them so that they can better visualize the trauma that the captured Africans experienced both during the Middle Passage and upon landing. The dedication page of Feelings' book mentions his wife Dianne. I'll tell the children how she and I were on the same People to People trip to South Africa. We went as children's literature specialists. I'll also share how I spent time one evening chatting with Julius Lester so that I could knowledgeably introduce him to the audience at the Carnegie Library Fall Festival of Children's Books the following day. I've discovered that when I reveal that I have met an author, the children seem more interested in him/her. I think it makes the person seem "more real" to them.

The classes will form into cooperative learning groups to look up information on the history of the Gullah people. I shall encourage them to check several sources for the origin of the word, "Gullah." In this way they can see for themselves that there does not exist unanimous opinion of the word origin. I'll also have them write down the number of Sea Islands that they find and list the source for each. Once again they will see discrepancies from different sources. Children, as many adults, tend to think that whatever is in print or on the computer is necessarily so. We shall use Encarta Africana, the Pennsylvania Online World of Electronic Resources, and selected Internet sites, as well as several children's books (See Bibliography.). Also, I shall present a brief history of the Gullah people to supplement their research utilizing information that I have gained from my readings (Branch 3-34, Holloway and Vass xi-xxix, Joyner 1-15, Mitchell 13-21, Pinckney 19-32, and Pollitzer 51-68). While they are in cooperative learning groups, the classes will use the large Geological Survey maps to find various locations employing the lines of longitude and latitude.

I find that children like to learn how to say words and phrases in other languages. Whenever I am aware of an ethnic holiday or season, such as Latino Heritage Month, Chinese New Year, and African American Heritage Month, I teach the children how to say hello and other common expressions. I also do this when I tell folktales from various countries. When I introduce the unit on Gullah culture, I shall show the classes the Gullah day clock, as depicted in Banks (front of book). Throughout the unit I shall introduce Gullah words and phrases from time to time. I shall also point out some of the African/Gullah words that we use in American English, such as okra, nana, gumbo, and goober.

I'll introduce the basket or cradle names used by Gullah families to name their children in addition to their official names. I shall show them my alternate name in the Twi language, spoken in Ghana, and display for them on the blackboard the Twi names based on days of the week. This way they can find their own names based on when they were born.

In the library science curriculum the fourth and fifth grades are taught various parts of a book, e.g., half title page, dedication page, foreward, preface, introduction, appendix, text, index, and table of contents. Third graders are taught the parts of a title page. I shall use some of the children's books

relating to the Gullah culture to accomplish these aims, so that they will be receiving additional exposure to the material.

The science teacher and I will show the fourth and fifth grade classes the pictures and descriptions of various herbs along with their uses (Mitchell 39-100). The children will be divided into cooperative learning groups to investigate the properties and uses of herbs and roots of their choosing. They will illustrate their findings and present the information to the classes using Powerpoint. As an extension project, the pupils will plant an herb garden on the property adjacent to the school. To demonstrate the culinary properties of some herbs, mint and sassafras teas will be made and served by the children with the guidance of the science teacher. The classes can see the healing properties of some plants in lip balm and aloe. They will discover that plants which have olfactory appeal, such as peppermint, are used in lotions and massage oils and in potpourri. We shall pass these out so that the children can smell the different aromas.

When the art teacher introduces quilting, I shall bring in my Kente cloth stoles and cloths and share with the classes how I saw the Ashanti men and boys, using their feet, weaving the cloth in strips while I was in Ghana. I find that pupils enjoy hearing about how I have acquired various articles of clothing and artifacts, especially if they have not been familiar with them. They soon begin to recognize the origin of other examples of jewelry and clothing.

As a culminating activity, the art teacher, the social studies teacher, the science teacher, and I will cook Gullah cuisine. We shall have an exhibit of photographs showing the planting and harvesting of rice and of cotton in the Sea Islands. We'll also show photographs of the mortar and pestle used in making indigo dye, both in West Africa and on the Sea Islands. We shall show pictures of the fishing nets and pictures of people fishing, tossing the nets and using the drum fishing method. The children will display their artwork and will present a puppet show based on Gullah folktale.

“Never forget the bridge that carries you over.”

A Gullah Saying

Annotated Adult Reference List

Books

Bennett, John. *Doctor to the Dead, Grotesque Legends and Folk Tales of Old Charleston* New York. Rinehart, 1946. Twenty-three folktales, most of which are too lengthy and involved to interest children. Often included in bibliographies.

Burn, Billie. *An Island Named Daufuskie* Spartanburg. The Reprint Company, 1991. Nineteen chapters and seventeen appendices. Extensive bibliography and index, although index not sufficiently detailed. Illustrated with black and white photographs, prints, and maps. Covers history, topography, plantation life, culture, industry, family records, slave prices, Gullah vocabulary and stories. Author former Daufuskie postmaster.

Dabbs, Edith M. *Face of an Island, Leigh Richmond Miner's Photographs of Saint Helena Island* New York. Grossman Publishers, 1970. A collection of large, clear, black and white photographs of people, buildings, artifacts, and scenery of St. Helena with informative captions. Useful forward. Endpapers are plantation maps of St. Helena.

Daise, Ronald. *Reminiscences of Sea Island Heritage* Orangeburg. Sandlapper Publishing, Inc. 1986. A photographic essay of St. Helena Island with recollections by the people themselves. Author a native of St. Helena whose parents are graduates of the Penn School. Photographs from late 1800's and early 1900's.

Dash, Julie. *Daughters of the Dust* New York. Dutton, 1997. Expands the story from the award-winning film of the same title, following the characters to whom we were introduced in the film. Hagar's granddaughter leaves Harlem to do anthropological research among her own Gullah people on the Sea Islands.

Green, Jonathan. *Gullah Images: The Art of Jonathan Green* Columbia. University of South Carolina Press, 1996. A collection of large color plates of Green's paintings. Biographical information on the Gullah artist. Index.

Herskovitz, Melville. *Myth of the Negro Past* Gloucester. Peter Smith, 1941, 1958. Nine chapters with useful notes on each chapter. A bibliography and a supplementary bibliography as well as a thorough index. A pioneering study by one of the leading scholars on Africanisms in North America.

Holland, Rupert Sargent, editor. *Letters and Diary of Laura M. Towne Written from the Sea Islands of South Carolina 1862-1884* New York. Negro Universities Press, 1912, 1969. Foreward by Alice N. Lincoln. No index. Towne was a Pittsburgh native.

Holloway, Joseph E., editor. *Africanisms in American Culture* Bloomington and Indianapolis. Indiana University Press, 1990. Ten essays by Holloway, Asante, Mulira, Creel, Hall, Brandon, Thompson, Maultsby, Robinson, and Philips. Very informative introduction. Notes following each essay. Identification of contributors. Thorough index. Illustrated with black and white photographs and line drawings.

Holloway, Joseph E. and Vass, Winifred K. *The African Heritage of American English* Bloomington and Indianapolis. Indiana University Press, 1993. A compilation of African retentions in American English divided into five sections. Includes place names, folklore, food culture, and religion. A biographical dedication to Lorenzo Dow Turner. Maps and tables. Well indexed.

Johnson, Guion Griffis. *A Social History of the Sea Islands, with Special Reference to St. Helena Island, South Carolina* Chapel Hill. University of North Carolina Press, 1930. Nine chapters devoting particular attention to the labor culture of cotton, rice, and indigo and the effects of the Civil War. Thorough index. Illustrated with black and white photographs.

Johnson, Guy Benton. *Folk Culture on St. Helena Island, South Carolina* Hatboro. Folklore Associates, Inc. 1930, 1968. Divided into three sections, Gullah dialect, folk songs, and folklore. Bibliography and index. Very informative foreward by Don Yoder, placing Johnson's assertion that Gullah derives more from English and overseers' babytalk than from African sources in juxtaposition with Turner and Herskovitz. Foreward excerpts Johnson's response to Herskovitz and Turner.

Jones, Bessie. *For the Ancestors: Autobiographical Memories* Collected and edited by John Stewart. Urbana. University of Illinois Press, 1983. Told by the last active member of the original Georgia Sea Island Singers, Ms Jones recounts her life as a sharecropper, farmhand, migrant worker, domestic servant, railroad camp cook, and cannery worker. She won awards for educational programs and recordings.

Jones, Bessie and Hawes, Bess Lomax. *Step It Down: Games, Plays, Songs, and Stories from the Afro-American Heritage* New York. Harper & Row, 1972. Instructions on words and steps of many songs and games that Ms Jones recalls from her childhood and early adulthood. Many were learned from her enslaved grandparents. Divided into nine sections according to type. Contains a note for scholars, a selected bibliography, a discography, annotations, and an informative introduction. Well indexed.

Jones-Jackson, Patricia. *When Roots Die, Endangered Traditions on the Sea Islands* Athens and London. University of Georgia Press, 1987. Covers social history and organization, folk literature, texts, and language. Map showing South Carolina Sea Islands. Four appendices, extensive notes, selected bibliography. Thorough index. Foreword by Charles Joyner. Preface informative about author's research, emphasizing the importance of interdisciplinary research and of recognizing the dignity and knowledge of the people being studied. She worked with Faith Mitchell (See her entry in bibliography) and made Sea Island trips with Muriel Miller Branch (See her entry in student bibliography.). Touching memorial tribute to Jones-Jackson who was killed doing National Geographic research on Johns Island.

Joyner, Charles. *Down by the Riverside, a South Carolina Slave Community* Urbana and Chicago. University of Illinois Press, 1984. A cultural history and study of slave existence that includes emotional impact of the institution. Examines the cultural change that took place within the enslaved community. Notes on each section and index.

Joyner, Charles. *Shared Traditions: Southern History and Folk Culture* Urbana. University of Illinois Press, 1999. Essays on the relation between history and culture in the South with a reflection on the future of folk culture. Emphasizes the distinctive Southern culture formed from African, Native American, and European heritages. Extensive notes. Well indexed.

Joyner, Charles W. *Folk Song in South Carolina* Columbia. University of South Carolina Press, 1971. Five chapters on significance of folk music, ballads, religious songs, and seculars. Songs accompanied by information on where they were collected and by whom.

Longworth, Polly. *I, Charlotte Forten, Black and Free* New York. Thomas Y. Crowell, 1920. Biography of the free black woman from the famous Philadelphia family who taught on St. Helena Island and kept a journal of the events. Index.

Mitchell, Faith. *Hoo Doo Medicine: Gullah Herbal Remedies* Columbia. Summerhouse Press, 1999. Good history of the Islands followed by a directory of various herbs and roots with African American, European, and Native American uses. Black and white line drawings of plants.

Moutoussamy-Ashe, Jeanne. *Daufuskie Island, a Photographic Essay* Columbia. University of South Carolina Press, 1982. Foreword by Alex Haley and preface document the end to a way of life on the island.

Opala, Joseph. *The Gullah: Rice, Slavery, and the Sierra Leone-American Connection* (pamphlet) Freetown. USIS, 1987. History and culture of Gullah people, emphasizing rice connection to Sierra Leone. Includes section on history of the Floridian Gullah who became known as Black Seminoles and provides update on their current whereabouts. Illustrated with black and white photographs and drawings.

Pinckney, Roger. *Blue Roots: African-American Folk Magic of the Gullah People* St. Paul. Llewellyn Publishers, 1998. Very informative history and culture of the Gullah people with a concentration on root workers. Index not sufficiently detailed.

Pollitzer, William S. *The Gullah People and Their African Heritage* Athens. University of Georgia Press, 1999. Scholarly work on history and culture of Gullahs divided into five parts. Maps, tables, black and white photographs. Very extensive bibliography and index.

Turner, Lorenzo Dow. *Africanisms in the Gullah Dialect* Chicago. University of Chicago Press, 1949. A pioneering study by one of the leading scholars of Africanisms. Author studied African, Native American, and European languages as well as Gullah.

Includes phonetics, syntax, sounds, morphology, intonation, texts, African and Gullah names, and difficulties faced by researchers. Provides quotations from proponents of the British heritage theory of the Gullah language. Maps of Gullah areas and west coast of Africa. Chapter notes and thorough index.

Twining, Mary Arnold and Baird, Keith E. *Sea Island Roots: African Presence in the Carolinas and Georgia* Trenton. Africa World Press, Inc., 1991. Thirteen essays by various authors. Chapter 14 by Twining is a valuable tool describing the books and articles on the Sea Islanders published by others. Sources and index.

Walker, Barbara and Warren, S., editors. *Nigerian Folktales* New Brunswick. Rutgers University Press, 1961. Divided into demon lovers, pourquoi stories, moral fables, trickster tales, and fertility tales. Detailed notes on each section and each story. Extensive bibliography.

Whaley, Marcellus S. *The Old Types Pass, Gullah Sketches of the Carolina Sea Islands* Boston. Christopher Publishing House, 1925. Illustrated by Edna Reed Whaley. Introduction reveals paternalistic attitude but realization that Africans executed a profound influence on all around them. A collection of twenty-five Gullah recollections in what seems to be modified Gullah dialect.

Periodicals

Weatherwise August/September 1998. Volume 46, Issue 4:13.

Maps

AAA. Alabama, Georgia State Series

AAA. Florida State Series

AAA. North Carolina, South Carolina State Series

National Oceanic and Atmospheric Administration, National Ocean Service, Office of Coast Survey. United States Atlantic and Gulf Coasts including Puerto Rico and the Virgin Islands

U. S. Department of Interior, U. S. Geological Survey. Beaufort Quadrangle

U. S. Department of Interior, U. S. Geological Survey. Frogmore Quadrangle

U. S. Department of Interior, U. S. Geological Survey. Jekyll Island Quadrangle

U. S. Department of Interior, U. S. Geological Survey. St. George Southwest Quadrangle

U. S. Department of Interior, U. S. Geological Survey. St. Phillips Island Quadrangle

U. S. Department of Interior, U. S. Geological Survey. Sapelo Sound Quadrangle

Video Recordings and Films

Bundschuh, Werner, writer. *Yonder Come Day* Del Mar. McGraw Hill Films, 1975. Director and producer Milton Fruchtmann. 16mm film and videorecording. Documents the efforts of Bessie Jones, last active member of the original Georgia Sea Island Singers, to pass on the songs, games, and traditions of the Gullah past to new generations. Born in 1902, Ms Jones learned many of the songs from her grandfather, who had been brought from Africa and died at 105. 28 minutes.

Dash, Julie, writer and director. *Daughters of the Dust* New York. American Playhouse Theatrical Films, a Geechee Girls Production: Kino on Video, 1992. Cinematographer Arthur Jafa. A breathtakingly beautiful film of a multigenerational Gullah family about to leave their Sea Island home to live on the mainland at the turn of the century. There is conflict between those members who want to retain the old ways and those who want to move on.

Family across the Sea South Carolina ETV Network, distributed by California Newsreel, San Francisco, 1990. Director Tim Carrier. Narrated by author and librarian Augusta Baker, film documents the travels of Gullah South Carolinians to their homeland of Sierra Leone. Includes scenes from past and present, interviews with historians including Lorenzo Dow Turner, examples of Africanisms retained in language, music, folk crafts. 56 minutes.

Sound Recordings

Jones, Bessie. *Put Your Hand on Your Hip, and Let Your Backbone Slip: Songs and Games from the Georgia Sea Islands* Cambridge. Rounder Records Corporation. ROUN11587 compact disc. Thirty-one songs sung by Ms Jones, accompanied by tambourine and various adult and children singers. Combines the older albums, *So Glad I'm Here* and *Step It Down*. An attempt to preserve the rich Gullah heritage.

Jones, Bessie, Davie, John, and Leecan, Bobby. *Georgia Sea Island Songs* New World Records, 1977. Compact disc.

Web Sites

www.discoversouthcarolina.com/asi/asiafricanamericanculttourism.asp

www.gacoast.com/navigator/quimbys.

Click on Gullah. This is about the Georgia Sea Island Singers.

www.gullahgourmet.com/history

Annotated Student Bibliography

Books

Banks, Sara Harrell. *A Net to Catch Time* New York. Alfred A. Knopf, 1997. A picture book depicting a day in the life of a Gullah family. A Gullah calendar gives Gullah terminology for times of day according to nature and activities. Very useful glossary and author's note. Illustrated by Scott Cook.

Branch, Muriel Miller. *The Water Brought Us, the Story of the Gullah-Speaking People* New York. Cobblehill Books/Dutton, 1995. Eight chapters on the Sea Islands people's history, culture, impact of wealthy developers, and the future of the Gullah people. Extensive bibliography, index. Mistakenly attributes Laura Towne's birthplace to Philadelphia. Illustrated with photographs by Gabriel Kuperminc and old prints.

English, Karen. *Neeny Coming, Neeny Going* Bridge Water Paperback, 1996. A picture book about two cousins, one of whom left Daufuskie Island to live on the mainland. When Neeny returns for vacation, her cousin is disappointed to see that she has changed. Illustrated by Synthia Saint James.

Feelings, Tom. *The Middle Passage, White Ships, Black Cargo* New York. Dial Books, 1995. A collection of textless pen and ink and tempera drawings dramatically depicting the Middle Passage. Autobiographical foreword by Feelings explaining his journey to and difficulty with producing this monograph and its lasting effect on him. Introduction by Dr. John Henrik Clarke. Bibliography and footnotes. Map of the African Diaspora in the Americas.

Gauch, Patricia Lee. *Noah* New York. Philomel Books, 1994. Biblical story of Noah and his family building the ark, gathering the animals, and weathering the flood. Illustrated by Gullah artist Jonathan Green.

Hamilton, Virginia. *Her Stories, African American Folktales, Fairy Tales, and True Tales* New York. Scholastic, 1995. A collection of sixteen tellable folktales and three autobiographical recollections of elderly women. Includes Gullah stories. Helpful notes follow each tale. Useful Sources section at back of book. Illustrated by Leo and Diane Dillon.

Hamilton, Virginia. *The People Could Fly, American Black Folktales* New York. Alfred A. Knopf, 1985. Twenty-four tellable folktales divided into three sections. Two Gullah stories included. Useful notes follow each story. Extensive bibliography. Illustrated by Leo and Diane Dillon.

Hamilton, Virginia. *A Ring of Tricksters, Animal Tales from America, the West Indies, and Africa* New York. Scholastic, 1997. A collection of folktales with notes accompanying each story. Includes a Gullah tale. Lacks specific sources. Illustrated by Barry Moser.

Hamilton, Virginia. *When Birds Could Talk & Bats Could Sing: the Adventures of Bruh Sparrow, Sis Wren, and Their Friends* New York. Scholastic, 1996. Eight folktales written in cante fable fashion. Helpful afterword. Illustrated by Barry Moser.

Haseley, Dennis. *Crosby* San Diego, New York, London. Harcourt, Brace & Company, 1996. Picture book of a young boy who is a loner and prefers old and discarded items, rather than buying new. Illustrated by Gullah artist Jonathan Green.

Hooks, William H. *The Ballad of Belle Dorcas* New York. Alfred A. Knopf, 1990. A Gullah folktale of a free woman who seeks help from a conjure woman to ensure that she and her beloved, who is enslaved, may remain together. Insightful author's note. Illustrated by Brian Pinkney.

Hooks, William H. *Freedom's Fruit* New York. Alfred A. Knopf, 1996. A Gullah folktale of an enslaved conjure woman who utilizes her power to obtain freedom for her daughter and her daughter's boyfriend. Illustrated by James Ransome.

Jagendorf, Moritz Adolph. *Folk Stories of the South* New York. Vanguard Press, 1972. A collection of ninety-five folktales divided into sections according to states. Foreword by George F. Reinecke. Illustrated by Michael Parks.

Jaquith, Priscilla. *Bo Rabbit Smart for True, Tall Tales from the Gullah* New York. Philomel Books, 1995. Six folktales based on Albert H. Stoddard's work. Good notes on parallel tales and other versions of the stories. Illustrated by Ed Young.

Krull, Kathleen. *Bridges to Change, How Kids Live on a South Carolina Sea Island* New York. Lodestar Books/Durtton, 1995. Depiction of contemporary children living on St. Helena Island with many color photographs. Part of A World of My Own series. Index and bibliography. Photographs by David Hautzig.

Lature, Denize. *Father and Son* New York. Philomel Books, 1992. A picture book depicting a boy and his father engaged in various activities together in a Gullah setting. Illustrated by Gullah artist Jonathan Green.

Lester, Julius. *From Slave Ship to Freedom Road* New York. Dial Books, 1998. Lester's text written to accompany Rod Brown's paintings, which have been displayed as an exhibition entitled "From Slavery to

Freedom” in museums and showings. Text includes three imagination exercises for Whites and Blacks. Note from author asking readers to imagine themselves in the paintings.

Lyons, Mary E. *The Butter Tree, Tales of Bruh Rabbit* New York. Henry Holt & Company, 1995. A collection of six folktales with a note on the stories. Illustrated by Mireille Vautier.

Lyons, Mary E. *Raw Head, Bloody Bone, African American Tales of the Supernatural* New York. Scribner’s, 1991. Fifteen folktales divided into four sections with informative explanatory notes following each story. Includes a section on the source and variants of the stories as well as bibliographies of the stories and the notes and a suggested reading list.

McDermott, Gerald. *Zomo the Rabbit, a Trickster Tale from West Africa* San Diego, New York, London. Harcourt Brace & Company, 1992. A folktale in picture book format. Zomo seeks wisdom but must first perform three impossible tasks ordered by Sky God. Author’s note draws connection between Zomo in Hausaland and similar folklore figures in the Caribbean and the United States.

Reneaux, J. J. *How Animals Saved the People: Animal Tales from the South* New York. Harper Collins, 2001. A collection of eight folktales that include Cajun, Creole, Native American, African American, and Appalachian. Introduction with helpful historical tidbits by the author who is African, Indigenous, and European. Glossary for each story and notes on every tale. Bibliography. Illustrated by James Ransome. Touching memorial tribute to author by Rafe Martin on back cover.

San Souci, Robert D. *Sukey and the Mermaid* New York. Four Winds Press, 1992. Story of a young girl who is treated harshly by her stepfather and finds solace and advice from a mermaid. Set in Sea Islands. Author’s note very informative. One of few African American folktales involving a mermaid. Illustrated by Brian Pinkney.

Sanfield, Steve. *The Adventures of High John the Conqueror* New York. Franklin Watts, 1989. A collection of sixteen folktales about the trickster folk hero of African Americans during and after enslavement. Illustrated by John Ward.

Siegelson, Kim. *In the Time of the Drums* New York. Hyperion Books for Children, 1999. Story of an American-born boy and his African-born grandmother who leads the Ibo people landing at Teakettle Creek to insurrection. Based on Gullah folklore. Illustrated by Brian Pinkney.

Siegelson, Kim. *The Terrible, Wonderful Tellin’ at Hog Hammock* New York. Harper and Row Publishers, 1996. Story of a young Gullah boy who is expected to uphold family tradition and participate in a storytelling contest. He fears he won’t live up to memory of his grandfather. Illustrated by Eric Velasquez.

Sturton, Hugh. *Zomo the Rabbit* New York. Atheneum, 1966. Eleven tales of Zomo brought from Hausaland in Nigeria. Publisher's note explains background of tales and author's modifications. Black and white drawings by Peter Warner.

Van Laan, Nancy. *With a Whoop and a Holler: a Bushel of Lore from Way Down South* New York. Atheneum, 1992. A collection of rhymes, riddles, sayings, stories, and superstitions organized into three sections: Deep South, Bayou, and Appalachia. Illustrated by Scott Cook.

Video Recordings and Films

Daise, Ron and Natalie. *Gullah Gullah Island, a Nick Jr. TV Show* Accompanied by children and Binya, a tadpole, the Daises demonstrate several songs with accompanying movement.

Tales from the Land of Gullah for Kids 0014 Charleston. Matrix Media, Inc. A narrator introduces several characters from the islands: a root lady, a spiritual leader, and a floosy, in vignettes. She tells a Gullah Red Riding Hood tale and teaches chants that foster audience participation to children and teens. She also provides a some history. Grave decorating mentioned.

Tales from the Land of Gullah for Kids 0015 Charleston. Matrix Media, Inc. Same narrator from above entry teaches Gullah words, phrases, and chants and tells Gullah versions of Goldilocks, Three Little Pigs, and Red Riding Hood to same audience as above.

Sound Recordings

Daise, Ron. *De Gullah Storybook (fa Llaarn fa Count from 1 – 10)* Beaufort. G. O. G. Enterprises. Compact disc with book. Narrated by Ron and Natalie Daise. A counting book with English and Gullah poems.

Daise, Ron. *Little Muddy Waters* Beaufort. G. O. G. Enterprises. Compact disc with book. Narrated by Ron and Natalie Daise. Story based on Gullah folk stories of "Little Eight John" and "Raw Head and Bloody Bones." Includes song "Respec Yo Eldas."

Web Sites

www.angelfire.com/sc/hjstevens/penncenter

Topics include African Culture, Afro American Web Sites, Gullah Culture, Gullah Language, Penn Center, Penn School, and Sea Islands.

www.beaufort-sc.com/penn/

Topics include Gullah.

www.coastalguide.com

Topics include Gullah.

www.encyclopedia.com

Topics include Gullah and Sea Islands.

www.fodors.com/features

Topics include Georgia Coast, Map of Georgia Coast, Map of South Carolina Coast, South Carolina Coast.

www.fodors.com/features/archive.cfm#fd

Go to Sights, then to Dozen Dazzling Drives, then to South Carolina Sea Islands for very simple, clear map of some of the Sea Islands.

Appendix

Standards

Arts and Humanities

1. All students describe the meanings they find in various works from the visual and performing arts and literature on the basis of aesthetic understanding of the art form.
2. All students evaluate and respond critically to works from the visual and performing arts and literature of various individuals and cultures, showing that they understand important features of the works.
3. All students relate various works from the visual and performing arts and literature to the historical and cultural context within which they were created.

Career Education and Work

2. All students assess how changes in society, technology, government, and the economy affect individuals and their careers and require them to continue learning.

Communications

1. All students use effective research and information management skills, including locating primary and secondary sources of information with traditional and emerging library technologies.
2. All students read and use a variety of methods to make sense of various kinds of complex texts.
3. All students respond orally and in writing to information and ideas gained by reading narrative and informational texts and use the information and ideas to make decisions and solve problems.

7. All students listen to and understand complex oral messages and identify their purpose, structure, and use.

Environment and Ecology

2. All students analyze the effects of social systems, behaviors, and technologies on ecological systems and environmental quality.

Information Literacy

1. The student who is information literate accesses information efficiently and effectively.

2. The student who is information literate evaluates information critically and competently.

9. The student who contributes positively to the learning community and to society is information literate and participates effectively in groups to pursue and generate information.

Copyright 1997, 1998, 1999, 2000, 2001, 2002, American Library Association

Mathematics

2. All students compute, measure, and estimate to solve theoretical and practical problems, using appropriate tools, including modern technology, such as calculators and computers.

Science and Technology

1. All students explain how scientific principles of chemical, physical, and biological phenomena have developed and relate them to real-world situations.

4. All students explain the relationships among science, technology, and society.

7. All students evaluate advantages, disadvantages, and ethical implications associated with the impact of science and technology on current and future life.

Social Studies

1. All students demonstrate an understanding of major events, cultures, groups, and individuals in the historical development of Pennsylvania, the United States, and other nations, and describe the patterns of historical development.

2. All students demonstrate understanding of themes and patterns of geography, know the location of major bodies of water, land masses, and nations, and describe the relationships between geography and historical, economic, and cultural development.

4. All students examine and evaluate problems facing citizens in their communities, state, nation, and world by incorporating concepts and methods of inquiry of the various social sciences.

9. All students demonstrate an understanding of the history and nature of prejudice and relate their knowledge to current issues facing communities, the United States, and other nations.