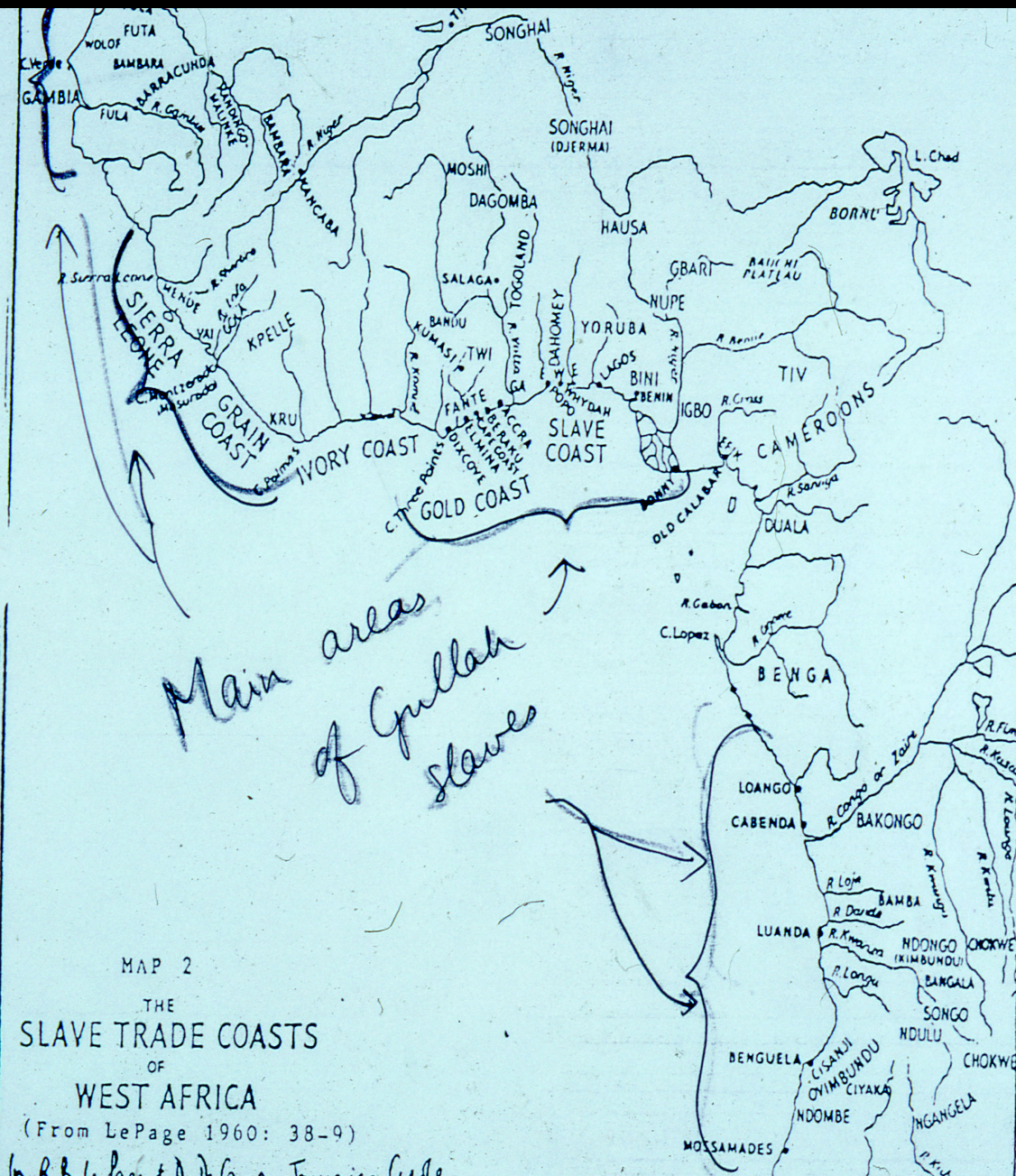


Where the Roots still show:

**African Roots & Creole Connections
in Gullah Language and Culture of the
South Carolina & Georgia Sea Islands**

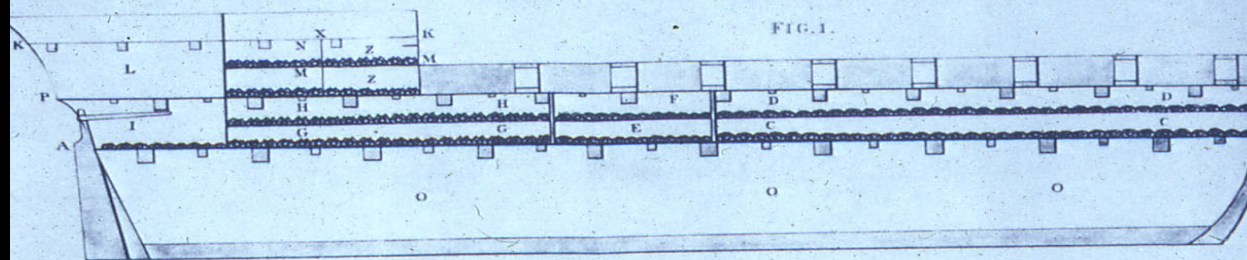
John Russell Rickford

Stanford University





PLAN AND SECTIONS OF A SLAVE SHIP.



SCALE

of Twenty Feet

One Eighth of an Inch to a Foot

FIG. VII.

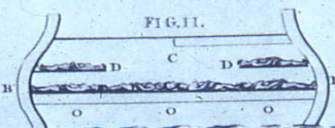
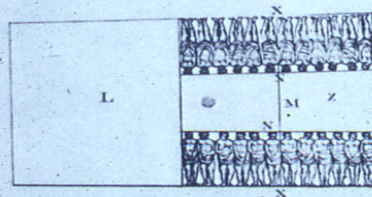


FIG. VI.

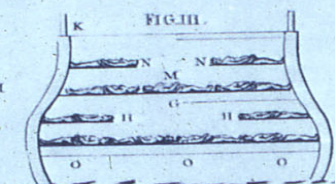
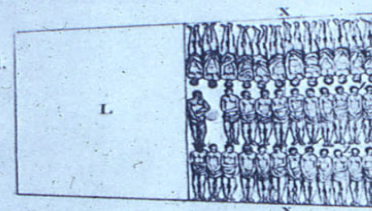


FIG. V.

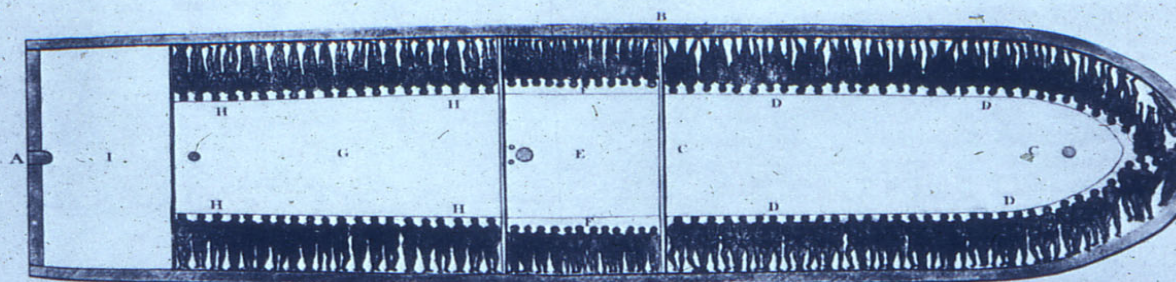
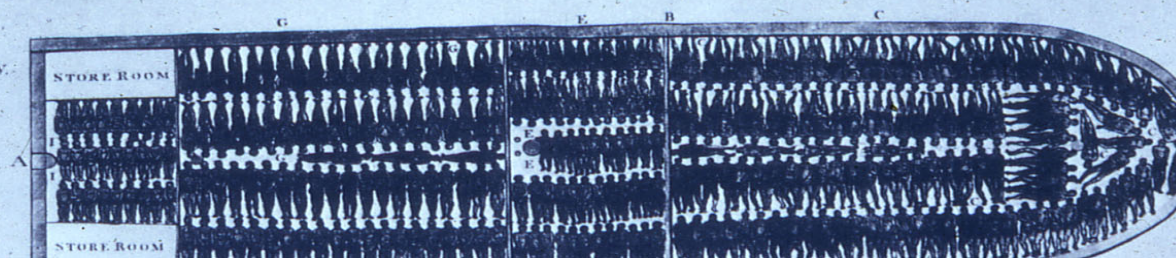


FIG. IV.

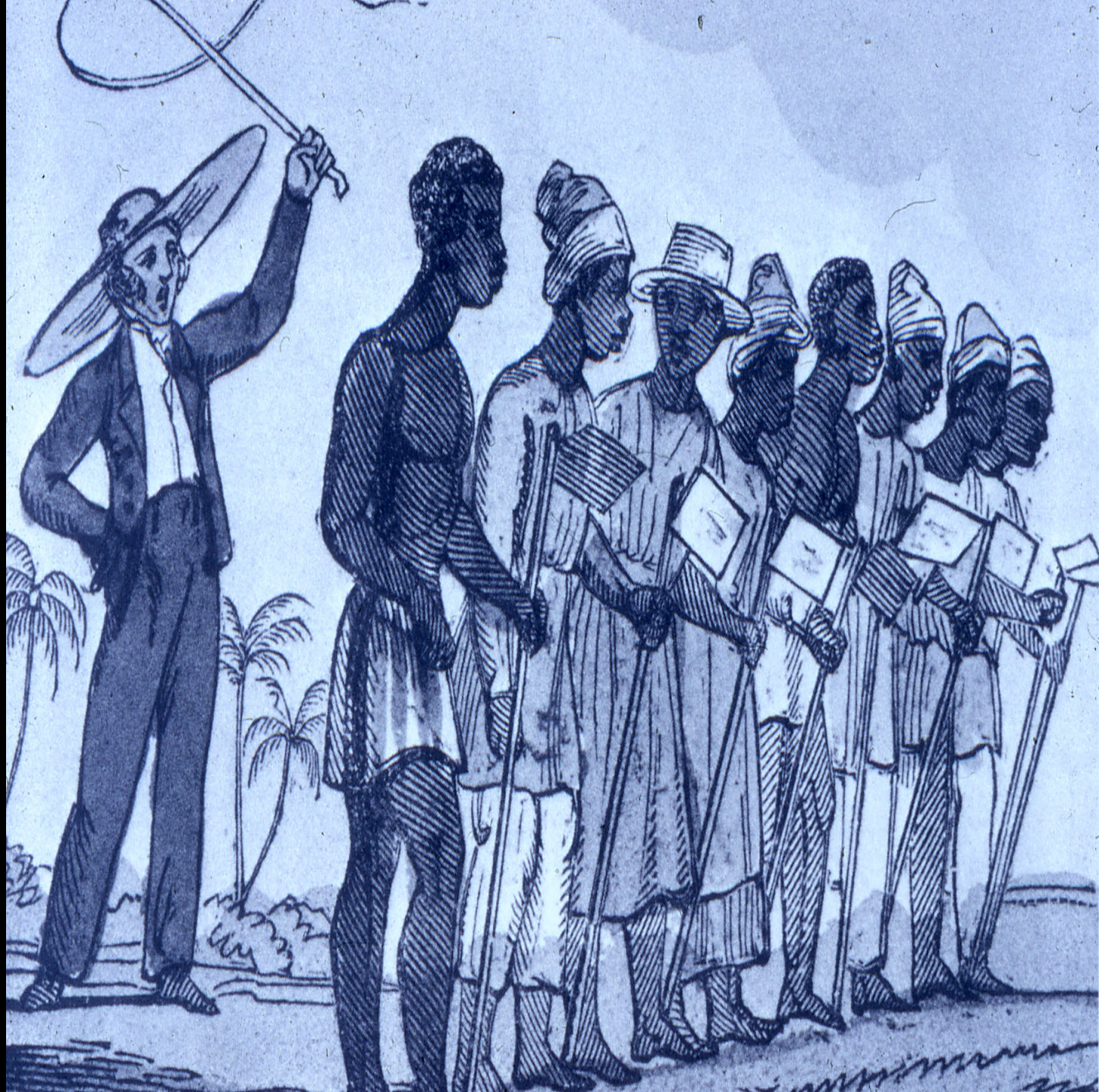












TO BE SOLD & LET

BY PUBLIC AUCTION,

On *MONDAY* the 18th of *MAY*, 1829.

UNDER THE TREES.

FOR SALE,

THE THREE FOLLOWING

SLAVES,

viz.

HANNIBAL, about 30 Years old, an excellent House Servant, of Good Character.

WILLIAM, about 35 Years old, a Labourer.

NANCY, an excellent House Servant and Nurse.

The MEN belonging to "LEECH'S" Estate, and the WOMAN to Mrs. D. SMITH

TO BE LET,

on the usual conditions of the Hire finding them in Food, Clo^s in^g and Medical

THE FOLLOWING

MALE and FEMALE

SLAVES,

OF GOOD CHARACTER,

ROBERT BAGLEY, about 20 Years old, a good House Servant.

WILLIAM BAGLEY, about 18 Years old, a Labourer.

JOHN ARMS, about 18 Years old.

JACK ANTONIA, about 40 Years old, a Labourer.

PHILIP, an Excellent Fisherman.

HARRY, about 27 Years old, a good House Servant.

LUCY, a Young Woman of good Character, used to House Work and the Nursery.

ELIZA, an Excellent Washerwoman.

CLARA, an Excellent Washerwoman.

FANNY, about 14 Years old, House Servant.

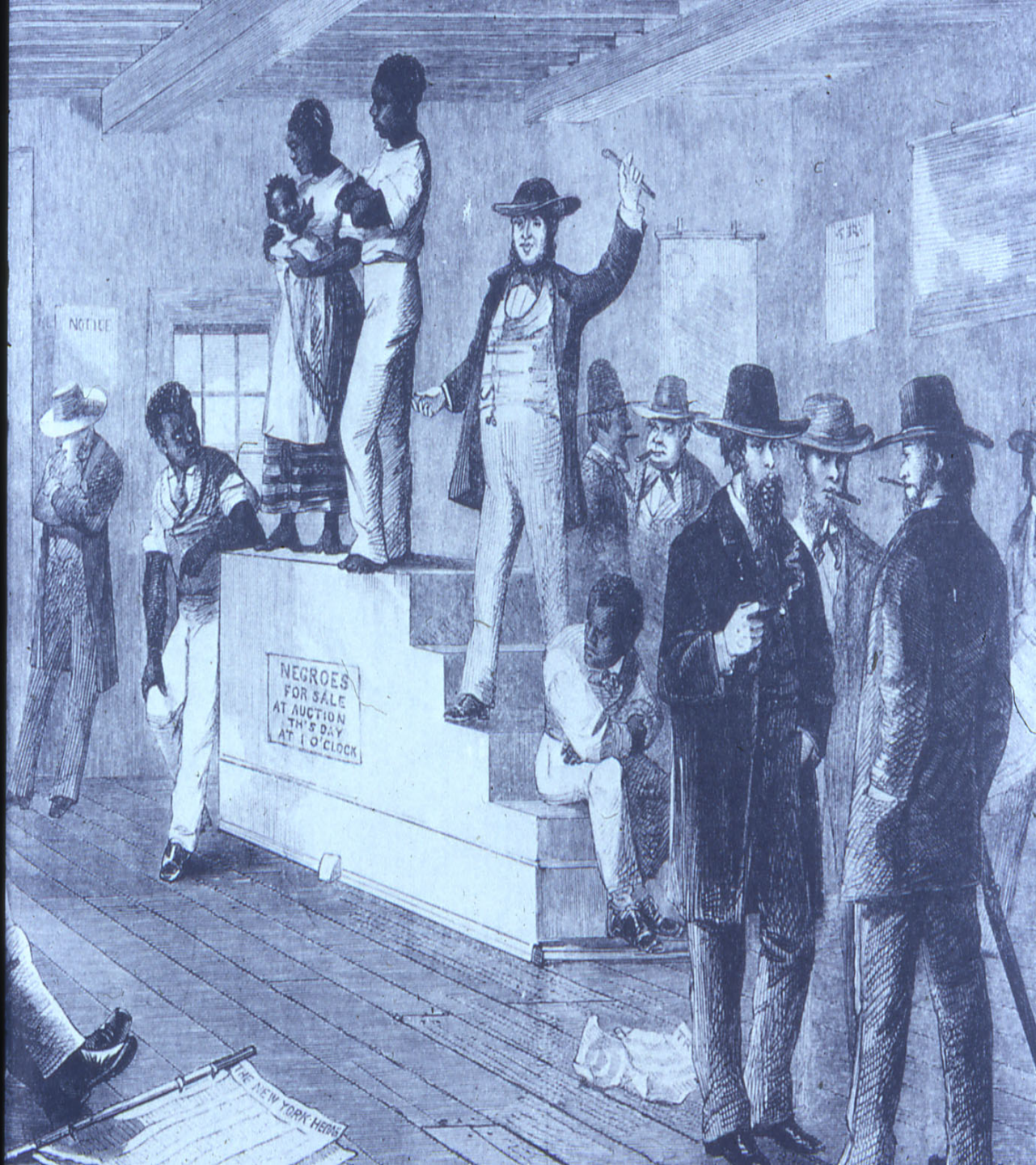
SARAH, about 14 Years old, House Servant.

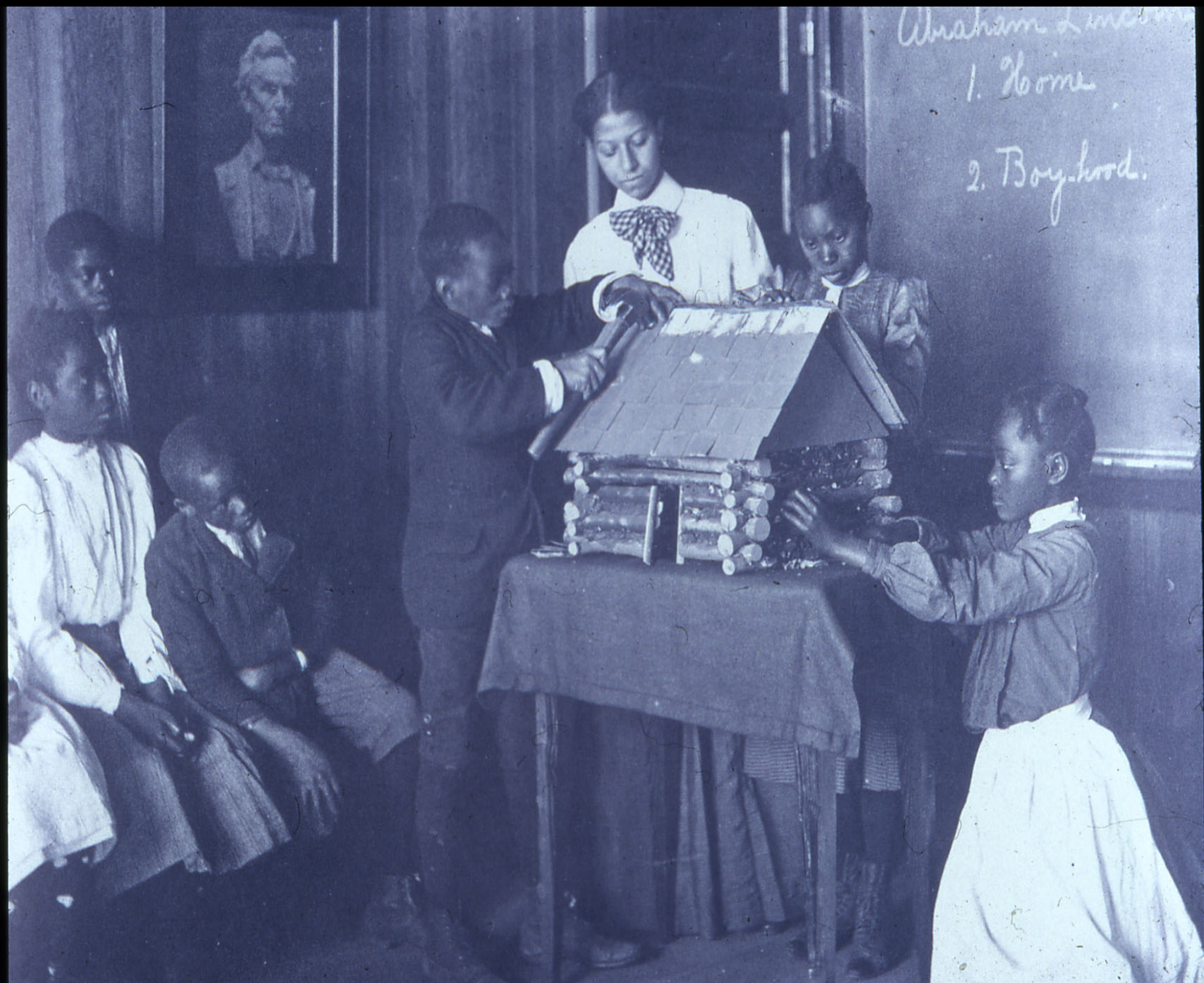
Also for Sale, at Eleven o'Clock,

Fine Rice, Gram, Paddy, Books, Muslins
Needles, Pins, Ribbons, &c. &c.

AT ONE O'CLOCK, THAT CELEBRATED ENGLISH HORSE,

BLUCHER,









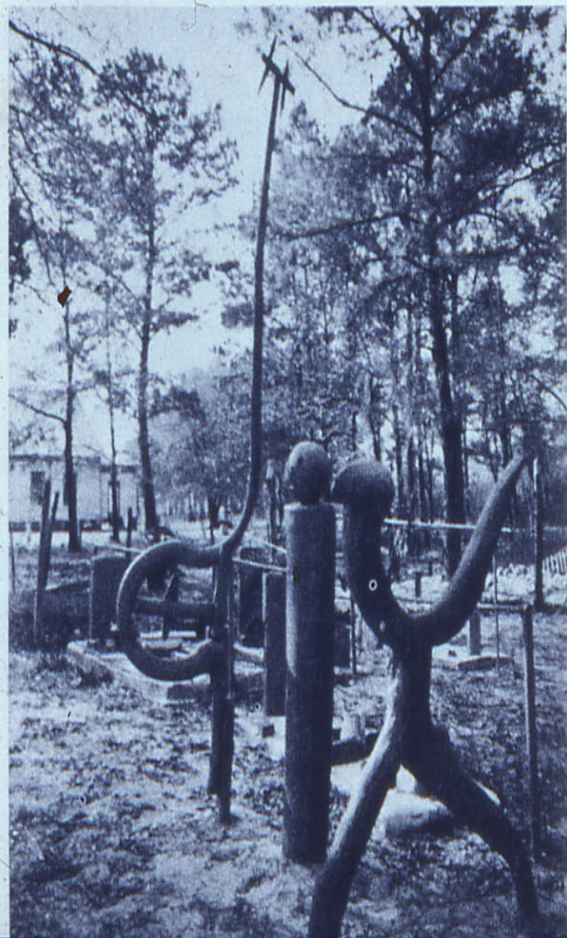








A grave yard at Sunbury, Georgia, circa 1930.



Carvings from the Georgia coastal area.



Carving a Djuka stool.



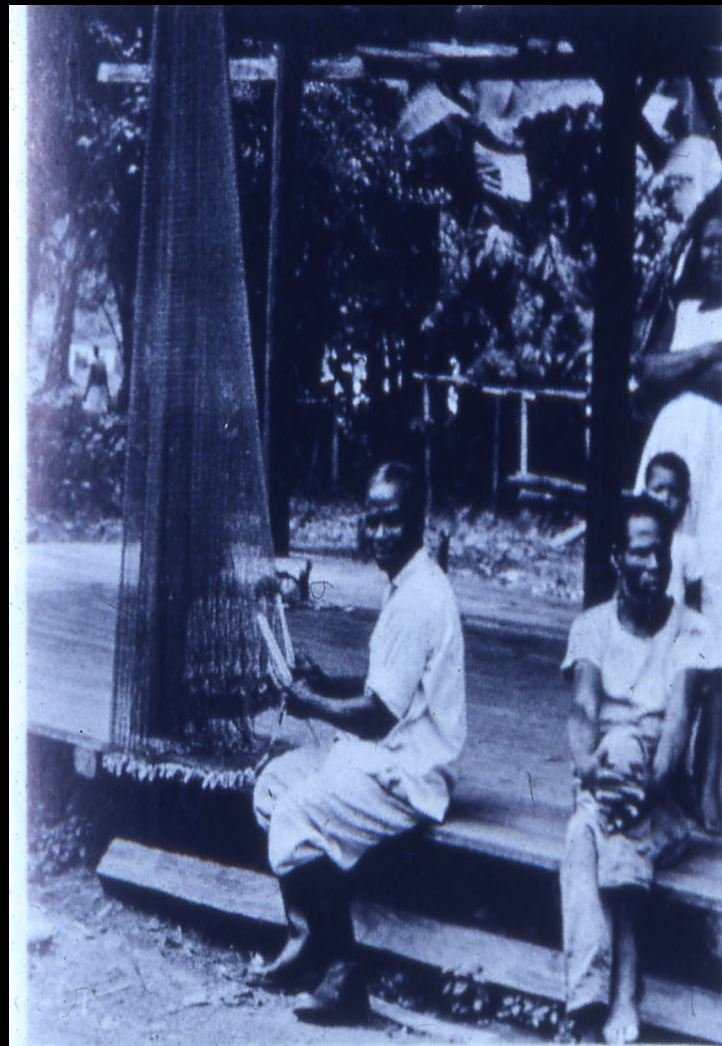




PART FIVE
CREOLE TEXTS OLD AND NEW







Above, mending the *Atarraya* in western Colombia; right, a Gullah fisherman throws the same kind of net on the south coast of the U.S.A







Pounding Corn in West Africa

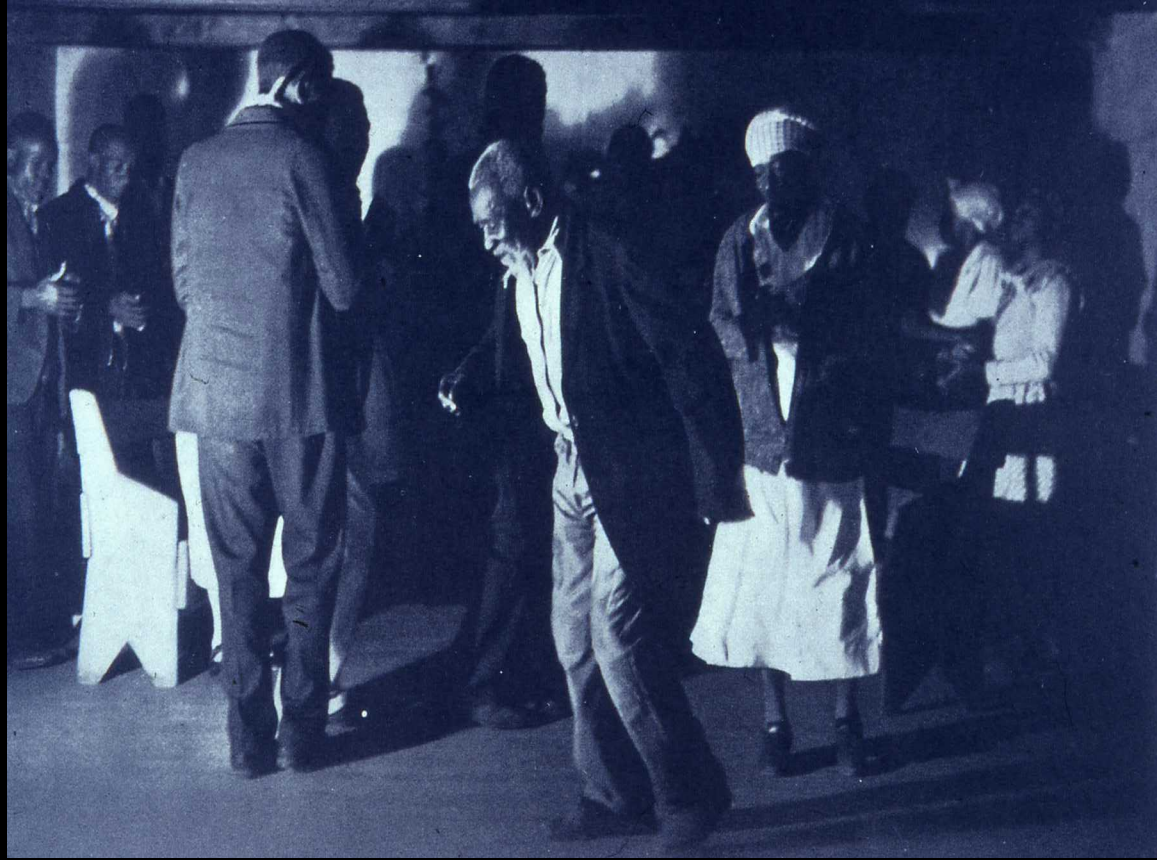


Pounding Rice in Davao





Margaret, on the Left, Demonstrates the Correct Position of Arms and Feet in Shouting













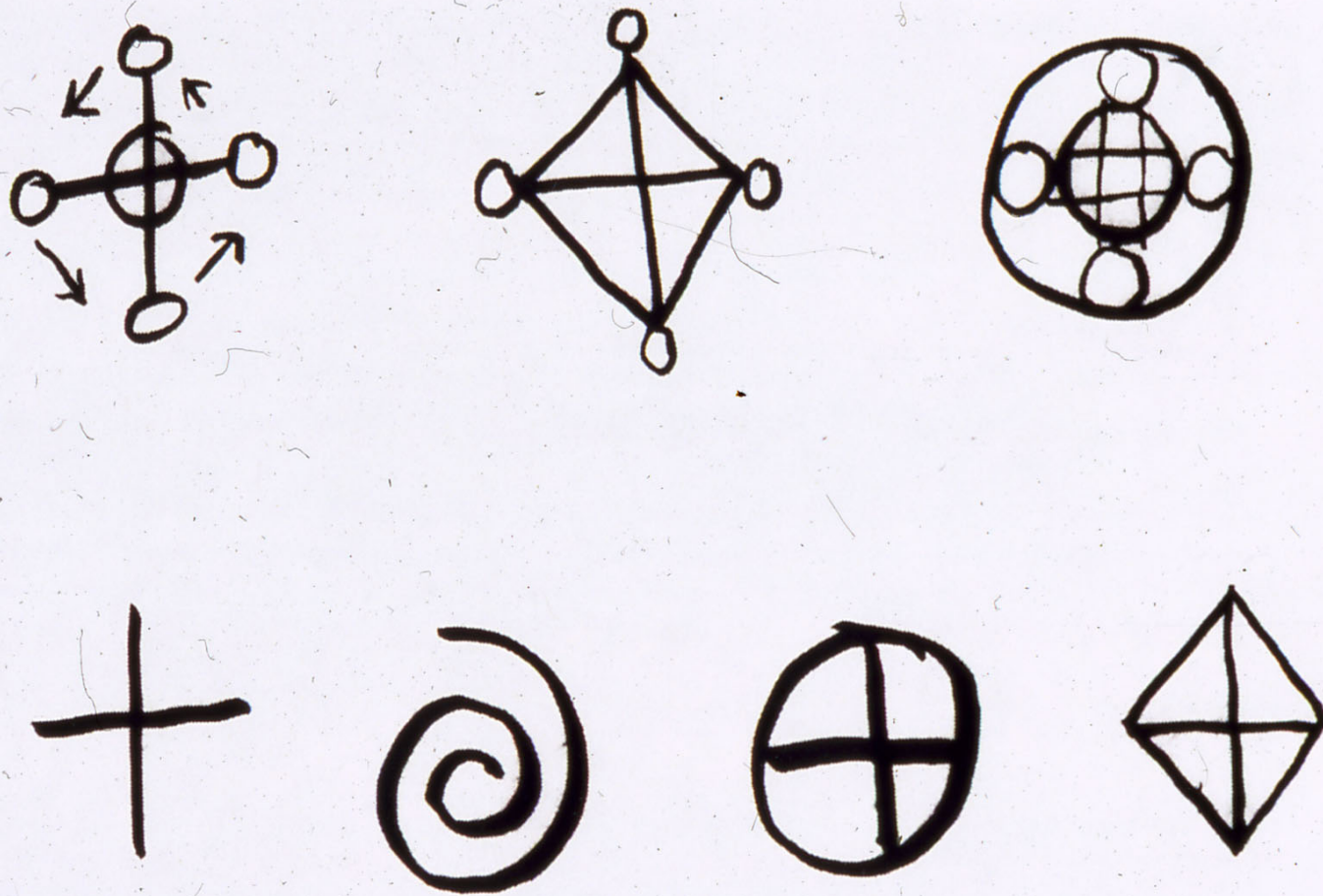
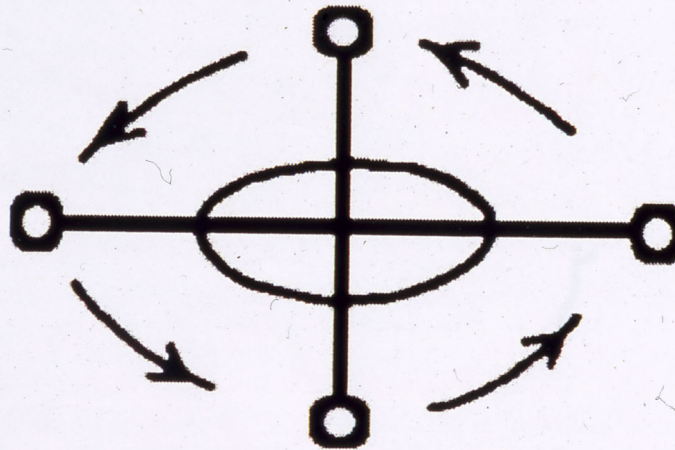


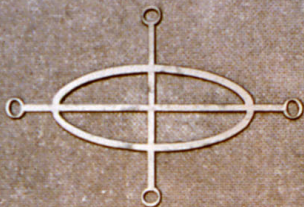
FIGURE 3.8. Variations of the Kongo cosmographic *dikenga* sign (after Thompson 1994: 49).



The Kongo Cosmogram – *Yowa* , the Kongo sign of cosmos and the continuity of human life

Adapted from a drawing in Flash of the Spirit, by Robert Farris Thompson (p. 109) (30)

BAKONGO
CYCLE



PASSAGE
EARTH & SKY
LIFE & DEATH
TRANSITION
OF EVER
RECURRING
BOUND IN
SUSPENSION
FREE
NON-CLOSURE



HUNDREDS OF WORDS derived from West African languages occur in Gullah, and some have crossbred with English to become common expressions. Here are a few of them, with the languages from which they may have come:

goober: "peanut" (*Kimbundu*)

gumbo: "okra" (*Tshiluba*)

heh: "yes" (*Vai*)

hoodoo: "bad luck" (*Hausa*)

yambi: "yam" (*Vai*)

chigger: "small flea" (*Wolof*)

nana: "grandmother" (*Twi*)

tote: "to carry" (*Kongo*)

bidly: "small chicken" (*Kongo*)

buckra: "white man" (*Ibo*)



Excerpt from a Mende funeral song (sung by Amelia Dawley, Harris Neck, Georgia; see video, *The Language You Cry In*, for fantastic research by anthropologist Joseph Opala and ethnomusicologist Cynthia Schmidt in tracking down the song to its roots in Sierra Leone (Mrs. Baindu Jabati).

a waka mu mOnE; kambEl ya lE; li, lE:l tOmbE.

In the evening we suffer; the grave not yet; heart, be cool perfectly.

a waka mu mOnE; kambEl ya lE; li, lE:l ka.

In the evening we suffer; the grave not yet; heart, be cool continually.

Ha sa wuli nggo, siha; kpangga ll lE:

Death quickly the tree destroys, steals [it]; the remains disappear slowly;

Ha sa wuli nggo, siha; ndEll, ndi, ka.

Death quickly the tree destroys, steals [it]; be at rest, heart, continually.

D. A VAI-GULLAH SONG

(Sung by JULIA ARMSTRONG, *St. Simon Island, Georgia*)

nu rɛis n okra

New rice and okra

na₃na₁, na₃na₁.

I've come, I've come.

it sam n liw sam,

Eat some and leave some,

na₃na₁, na₃na₁.

I've come, I've come.

bit rɛis, tu:1, gbaŋ₃, gbaŋ₃,

Beat rice, beat, bang, bang,

na₃na₁, na₃na₁.

I've come, I've come.



Quartermaster

**“At dat, de people dem t’ row ‘way dey hoe dem.
Dey t’ row ‘way deyhoe, an’ den dey call we all up
you know an’ , an’ gi’ we all freedom ‘cause we
are jus’ as much as free as dem.”**

***Wallace Quarterman, born into slavery in 1844,
recorded in 1935 by Allan Lomax, Zora Neale
Hurstons and Mary Elizabeth Barnicle. (Recording in
Library of Congress)***



“ My aunt useta live in Washington,
wa bull’ da house over dey, da
house wa Rufus de (locative copula)
in.”



“Yeah, he does be up an’ cut wood sometimes, an’ go in de wood, get lil wood an’ all. An’ he use dese muss (‘moss’) fuh tobacco. ... He does use dese muss.”

“dem ca’ um gi’ de young people wa
da wuk dey”

(They carried it for the young people
who normally work there)

L.D. Turner. Africanisms in the Gullah
Dialect p.265

a.He da de up an cut wood
sometimes

b.He does de up and cut wood
sometimes (*da* → *does*)

c.He does be up and cut wood
sometimes (locative *de* → *be*).

d.He ⑦ be up and cut wood
sometimes (*does* → ⑦)

THE PEOPLE COULD FLY

American Black Folktales
told by VIRGINIA HAMILTON

Illustrated by LEO and DIANE DILLON



