**BAILEY GLOSSARY WORDS**

**1. Phrases and terms:**

* **Arm babies** (pg. 13): babies small enough to carry in your arms.
* **Bacca chunk** (pg. 82): “a large log that would burn all day” usually placed in the back of the chimney**.**
* **Chawed**(pg. 120):gossiped about. “The news got around the community that they’d found Cousin Charles and what bad shape he had been in and Grandma and Mama and all the old people chawed on that bone all day.”
* **Dayclean** (pg. 1): dawn - “when the day is new and the world is made fresh again.”
* **Draggers** (pg. 239): men did not throw out old shoes, they cut the heels off and made them into slip-ons for fishing. Cornelia noticed the same practice in Africa (pg. 302).
* **Dusk-dark** (pg. 17): just after sunset – “a time of day some people in Africa consider sacred. Night was coming and day was going and anything could happen at that moment because you’re between two worlds.”
* **For day** (pg. 112):before day; between 4-5:00 AM. They went to watch the sunrise at Cabretta beach.
* **“From piddle (pillar) to post” (**pg. 175): from one place to another without stop – the kind of curse Miss Frances put on Mr. James Spaulding.
* **Kiff** (pg. 228): A term for the homes - “the old people would leave to go to their own kiff, their own house…”
* **“Kitty-by-the-door”** (pg. 42): Colloquialism for “I’m finished with it. It’s done. Leave it alone.”
* **Mike and Charlie** (pg. 43): “our right foot and our left foot” – probably came from two Irishmen. “The Irish and the black people got along well.” “Most white people looked down on them (the Irish).”
* **“*Money talks and bullshit walks”*** (pg. 263): Sapelo speak for the idea that cheap talk will get you nowhere, while money will persuade people to do as you like.
* **“More than one way to skin a cat”:** (pg 226) Saying used by the people of Sapelo referring to the idea that you can go at things from many different directions, as long as you get what you want done.
* **One come, one go** (pg. 250): “We have a saying on Sapelo, “One come, one go,” and it has always been that way here.” Sapelo saying that as one family member passes away, another one is on the way.
* **Other side** (pg. 278): mainland – the Geechee had to “look to the other side for everything; for school and for jobs later on.”
* **Outside Kids** (pg. 243):Illegitimate children - “They been condemning her for years for some of the things she was doing and all those outside kids she had.”
* **Po-Jo’s** (pg. 20):tall blue heron “stalking the marsh… “po” because they were so skinny they looked poor, and “jo” like they were an everyday working Joe.”
* **Praise house** (pg. 331):small, wooden house for praying when they could not go to church.
* **P'tui** (pg. 132): A word that women would say to children who were eavesdropping their conversations. They spit chewed up wads of tobacco at the children eyes as they said "p'tui!"
* **Rank Sinner (**pg. 172): someone who doesn’t follow the wishes of the elders of the church, such as not getting baptized like Asberry, “… to the old people, that made him a rank sinner.”
* **Seddity** (pg. 322): more sedate, “careful to dot your i’s and cross your t’s.”
* **Watchnight** (pg. 321): New Year’s Eve church ceremony, “watching the passing of the old year and the birth of a new one.” The one night where a broomstick could be brought into the church to sound out the rhythm of the religious shouts (more upbeat and faster than the Buzzard Lope). “[It] reminds me a lot like our Geechee saying, ‘One go, one come,’ except instead of referring to one of your loved ones dying and one being born, you’re watching the passage of the old year and the birth of a new one. So it’s a natural time to reflect on my people’s past and future on Sapelo.”

**2. Subsistence (subsistence strategies: hunting, fishing, horticulture, garden)**

* **Fistbuster** (pg. 172): small watermelons that Miss Frances would give Cornelia and Asberry. “They’re the ones that stay out in your field and don’t grow. You hit them with your fist and they bust open and that’s why they’re called fistbusters.”
* **Gathered food:** sparkle berries, black berries, persimmons (pg. 185): a sweet, tomato-like fruit that Cornelia’s father would find while working and bring home to his children during the week. Nuts like pecans.
* **Hunted (includes fishing, trapping, etc) food**: blue crabs, clams (the tough part used for bait), croaker, smoked mullet**,** gator. Birds: gannets.
* **Moonshine** (pg. 41, 44): illicitly distilled liquor, especially corn liquor distilled chiefly in rural areas of the southern U.S. Sold by the women of Sapelo to make extra money. “…some guys with the timber company stopped by to buy a drink of Mama’s moonshine.” Also made **palm wine**, “The palm wine looked and tasted exactly like the mash we used to use for making moonshine…” (pg. 309).
* **Plants grown**: watermelon, collard greens, rice, onions, sweet potatoes, potatoes, corn (to eat on the cob, for grits and moonshine), peanuts, okra, squash, pumpkin, **red peas**, lima beans.
* **Rice Cake** (pg. 135.): A food prepared by Bilali’s wife Phoebe on certain religious days. It was a combination of honey and rice made into a paste and then a cake. "Rice cake" in Cornelia’s family was the crusty rice in the bottom of the pot after a meal was prepared and was highly sought after within her family.
* **Sea Island Cotton** (pg.131): A long-stapled and fine cotton fiber that produced the softest cotton of its time. The Spalding Plantation owner, Thomas Spalding, first cultivated Sea Island Cotton.
* **Seven Sisters Rose** (pg. 111): small pink rosebuds that grow in clusters of seven, named after Bilali’s seven daughters; Bailey and her siblings planted the flower in front of their house to improve its looks.

**3. Race Relations:**

* **Buckra man** (pg. 92): “the kind of white man who tries to mess in your business and control your life”- Papa works for one of these. “’Buckra’ came from a West African word used to describe a white man who surrounds or governs.” Used to refer to Cap’n Frank, island manager for Richard Reynolds, owner of the lumber mill. (pg 210) Also referred to the marine biologists from UGA - “Good lord, more buckra coming over to the island,” Grandma was saying.”
* **Company Boat** (pg. 256-257): “used as a club to keep you in line. Almost no one had a boat of their own, you couldn’t afford one, and if you couldn’t ride the company boat to the mainland and back, you were marooned on the island.” You could also be ordered off the island as Asberry was. Also see Tarpon.
* **Electricity** (pg. 21, 267): “nobody on Sapelo who was black had electricity back then.” Used to control the Geechee on Sapelo. Decisions on who should get it were made by Cap’n Frank. “It was a private system and they didn’t have to give you electricity. They gave it to who they wanted to give it to.” So the coming of Georgia Power was a great equalizer. “Two years before man walked on the moon (1969), Papa had finally gotten electricity.”
* **High morals** (pg. 99): people “who did not tattletale on their fellow man to the white man”- something the people of Hog Hammock did not have, as they liked to tell Cap’n Frank everything.
* **Literacy** (pg. 123): “illegal to teach any black person considered to be a slave to read or write.”
* **Miss Hazel’s Café** (pg. 223): “There was Miss Hazel’s Café, a black-run café.” A café in St. Simons where Cornelia could go – other places were segregated.
* **Rules for Black people**: A black man couldn’t curse in the front of a white man (pg. 99). Couldn’t yell at a white man (pg. 113). Slaves were forbidden to use drums (pg 304). Black men could not pick their own names (pg. 108).
* **Segregation** (pg. 246): hospitals were still segregated in the “mid-sixties.” The Civil Rights Act of 1964 ended racial segregation in schools, at the workplace and by facilities that served the general public; this would have included hospitals but did not have an immediate impact, especially in the South, which resisted desegregation.
* **Slaveholder** (pg. 331): Cornelia prefers the term to slave owner because she does not like the idea of them being owned by someone else.
* **Slave Trade** (pg. 310): Slaveholders in Georgia and South Carolina paid more for slaves from rice growing areas in West Africa like Sierra Leone. These slaves built the rice plantations on the coastal areas in these states.
* **Tarpon** (pg 155): An old shrimp boat that Richard Reynolds owned that did not carry more than 25 people. Had segregated cabins, and was the only way for children to attend school on the mainland. “The Tarpon had to make a lot of trips for Anniversary Sunday.” (pg. 219) “You had to go to mainland for school and the only boat that went back and forth on a regular basis was the Tarpon.”
* **White blood** (pg. 282): “within a generation after Bilali came to Sapelo, some white blood got in the family and it would have had to come from a plantation owner or overseer or a visitor to the island.” Some would blame the light skin on Indians, even though there were no Indians left by the time the slaves got there, rather than admit to white ancestry.

**4. Places:**

* **Aunt Lena’s ditch** – (pg.113) drainage ditch that separates the North and South Ends, named after a lady who fell in; considered the Mason-Dixie line of Sapelo. People to the north of it were more independent. To the south lay Hog Hammock which was closer to the Big House and therefore more “used to being around the white man.” “…we had our own little civil war going on Sapelo. It was North against the south again and we even had our own Mason-Dixon Line at Aunt Lena’s ditch.”
* **Behavior** (pg. 137): A place where many rebellious slaves hid near the cemetery on Sapelo. The area became known as "Behavior." The term for the location honors the independent streak in the slaves willing to exercise their beliefs against slavery through rebellion. The cemetery is also called Behavior Cemetery.
* **Belle Marsh** (pg. 10): Where Cornelia lived with her family till they were forced to relocate to Hog Hammock. It had been in the family since 1885.
* **Bunce Island** (pg. 315): Shipping post on the Sierra Leone River from where slave ships picked up African slaves bound for America. Visiting here is extremely emotional for Cornelia and she feels the pain of her enslaved ancestors. “Walking around Bunce Island, I had the most horrible feelings. I was walking on the ground where many of my people had come from and everywhere I turned, I could feel their presence.”
* **Cabretta Beach** (pg. 112): where they went to watch sunrise. This is also where Michael drowned.
* **Hanging Bull** (pg. 136): A young black man was called a bull during slavery. This was the place a young slave was hung (lynched). It was the site of a slave community.
* **Ibo Landing, St Simons** (pg. 280): See Ibo under stories below.
* **Sea Islands** (pg. 2):“a chain of islands hugging the coastlines of South Carolina, Georgia and northern Florida on the Eastern Seaboard.” These barrier islands could be flooded and drained to grow rice and cotton. The environments were similar to the West African coast. They are home to the Geechee (Kissi) and Gullah (Gola) people from Sierra Leone, Senegal, and Liberia.
* “**The Bluff**” (pg. 60): formally called Raccoon bluff, the place where everything was -your relatives, the school and the church.
* “**The Highway**” (pg. 106): dirt road that went from the North End down to the community.

**5. Herbal Remedies:**

* **Bathing burns in milk** (pg. 243): “the old people always said that the hottest fire that you can have is a lightning fire, and that the only thing that will pull the heat out from it is milk.” Milk for surface burns is a home remedy; it is believed that the fat content in the milk soothes and heals the burn. Not for 3rd/4th degree burns!
* **Beautyberry bush** (pg. 11-12): plant with bright purple berries in fall whose leaves were crushed and mixed with vinegar to bring a fever down.
* **Binders** (pg. 77): "the new baby would wear binders to strengthen its back" a method of wrapping up a baby to stabilize its back.
* **Life Everlasting** (p 202): type of tea made from a plant found in the woods on Sapelo. "Life Everlasting's got tiny, little leaves that turn kinda silver-gray in the fall, when it's ready for you to pick it, and little white blossoms on the top." Used for everyday drinking (like coffee except in the evening) or for healing bad colds. A man from Nigeria recognized the plant on Sapelo – they call it “never die” (pg. 327). This kind of knowledge of the healing properties of plants is called ethnobotanical knowledge.
* **Mullein** (pg. 201): "a plant with big, light green fuzzy leaves". Typically used to wrap an injury to help heal it.
* **Pennyroyal** (pg 75): "She gave Ada a soothing cup of pennyroyal tea" an herb thought to improve a woman's pain or discomfort during labor
* **Poultice** (pg. 201): a soft, moist mass of material, typically of plant material or flour, applied to the body to relieve soreness and inflammation and kept in place with a cloth, e.g. collard greens soaked in vinegar were used for a headache.
* **Sassafras** (pg. 202): used for measles.
* **Spanish Moss** (pg. 202): boiled for asthma and also burned in a smoke bucket to chase mosquitoes away.
* **Stamper** (probably distemper) (pg. 205): when a dog's legs "would get weak and they couldn't walk...you buried the dog." Also a practice in Africa – to bury someone to heal them (pg. 306). The sand was believed to have special healing powers through the power of the Earth (mainly because “that’s where you came from and that’s what you were gonna go back to”). “You just stay wit’ her, and that sand pull the affliction out of her limbs.”

**6. People:**

* **Bilali** (pg. 1):“the most famous and powerful of all Africans who lived on this island during slavery days,” and Cornelia’s ancestor – also related to almost everyone on Sapelo. He wore a cap like a Turkish fez to pray, kneeling on his prayer mat, to the east (towards Mecca and Africa). Probably born around 1760 in Gambia or Guinea and sold by other Africans into slavery. The name Bilali means “the first Muezzin” in Mandingo – a term used for the “crier who calls the faithful to prayer” from the mosque’s minaret. Probably brought with his family to Sapelo in 1802 from the Bahamas by Spalding. He could read and write Arabic. His journal (in Arabic) was written in ink made of pokeweed berries or prickly pear cactus and is in the UGA library. He died around 1855 in his nineties - he was known locally as the “old man” and was close to Spalding (pg. 285-290).
* **Cap’n Frank or Frank Durant** (pg. 93, 97): the “Buckra” man that Papa works for and “the island manager for Richard Reynolds.” Cap’n Frank is generally referred to in negative terms in the book. He is the one that forced Cornelia’s dad to move from Belle Marsh to Hog Hammock. (pg. 225) “Frank was tall and quiet and smelled like Ben Hur cologne, Arid deodorant and Juicy Fruit chewing gum.”
* **Dr. Buzzard** (pg. 146): Spiritual being whom you consulted and looked to for help. “Just like you didn’t ask God for revenge, that’s what Dr. Buzzard was for, you didn’t ask God for money, because money, according to the preacher, was the root of all evil.” (pg. 181) “the root doctor you could find on some of [the] islands who [has] mysterious powers that make him immune to . . . poison.” (pg 187): the root doctor. “The conjurer, the worker of black magic. He could put a spell on you and do you bodily harm. He could lift a spell off you. He could even turn a spell around and throw it back on the one that put it on you to begin with.” People believe almost equally in God, Dr. Buzzard, and the Bolito Man.
* **Howard Coffin** (pg. 57): 2nd owner. Wealthy Detroit auto engineer who owned Sapelo from 1912-1934. He rebuilt the Big House. 200 people worked for him. Generally liked (pg. 262). Former presidents Calvin Coolidge and Herbert Hoover as well as aviator Charles Lindbergh were guests in the home.
* **John Newton** (pg. 329-330): English slave trader turned clergyman who wrote Amazing Grace. “Could that song have actually come from the heart of a man that dealt in human souls and flesh?” “Everybody loves that song. We sang it all the time when I was growing up. The words cut to the depths of your very soul, especially the part that says, ‘Amazing Grace, how sweet the sound, that saved a wretch like me. I once was lost and now am found, was blind but now I see.’ My heart lifts as we sing it.”
* **Katie Underwood** (pg. 73): Midwife - a person whose job it was to assist in the delivery of babies. Being a midwife was considered “a highly honored position” and midwives “birthed babies” of both black and white women. One of the ferry boats is named after her.
* **Lorenzo Turner** (pg. 312): African American professor who first documented the similarities between Gullah/Geechee and West African culture and language in the 1930s, e.g. the Mende funeral song that refers to the heart not yet being cool after death – a term familiar to the Geechee.
* **Mama Lizzie** (pg. 41): known for selling moonshine at her house and being a root worker (not good root). (pg 191): the main worker of root in recent history on Sapelo Island. “If you wanted to put an evil spell on somebody, you’d go see Mama Lizzie and she would mix you up a magic potion…Her potions would poison you but they weren’t any of the normal kind of poison that you could get your hands on.” Mama Lizzie had very dark skin and red eyes, characteristic of root workers.
* **Richard (Dick) Reynolds** Jr. (pg 97): 3rd owner. Owned the lumber mill and the boss of Cap’n Frank. Son of R.J. Reynolds, founder of the R.J. Reynolds Tobacco Company, bought Sapelo from Coffin during the Depression. See Chapter 26 for more on him. The Big House on Sapelo is now called Reynolds Mansion. He is the one that knew Eugene Odum and invited UGA to do research on Sapelo.
* **Sampson Hogg** (pg. 108): Slave descendant of Bailey who “founded” Hog Hammock. He was in charge of raising hogs. “When freedom came, black people got to pick their own names for the first time. A lot of people did not want to take the name of their former slaveholder and some of them named themselves based on the task they did during slavery.”
* **Thomas Spalding** (pg. 130): 1st slave owner on Sapelo. A wealthy Georgia state legislator who bought Sapelo in the early 19th century, had 500 slaves, grew Sea Island cotton, kinder to slaves than others according to some but not to Grandma. Spalding opposed the abolishment of slavery.

**7. Traditions** **and Cosmological beliefs:**

* **Bolito** (pg. 145): A number chance game that most everyone played to try and win money. You picked a number and sent it off to the mainland and if you won, someone would deliver money to you. “Bolito was big on the coast, child, not just on the island, when I was growing up in the 1950s.”
  + **Sunyboy** (pg. 149): Cartoon in the Pittsburgh Courier that Aunt Mary and Aunt Annie Mae used to get Bolito numbers. “Aunt Mary would say, ‘Sunyboy’s talking to that guy over there and if I’m not mistaken, that looks like a six coming out of his mouth. A whole lot of sixes coming off his tongue.’
  + **The Dream Book** (pg. 149): An alphabetical dictionary of dreams with numbers beside them, used to get Bolito numbers. “It’s a little, thin paper-back book you could get off the mainland, in the five-and-dime or the drugstore and the ladies would buy one of those and keep it for life.”
* **Buzzard Lope** (pg. 178): a complicated “celebration, done in a circle, to the beat of a stick.” A dance done around a handkerchief with friends and family imitating a buzzard stalking their prey. Said to have originated when a slave died on the field. Other slaves were not allowed to stop to remove the body and the buzzards got to him (pg. 182). Even though the men acted the part of the buzzard, “they weren’t the buzzard; they were the prey” (pg. 183).
* **Calling the Rain** (pg. 152): The true, god-given purpose of frogs was to call the rain. This is where their croaking would be a sign that rain was to come. The other purpose of frogs was feeding them a dime for the Bolito Man, but eating frogs was never thought to be an option. After extensive rainfall, the elders would complain that they had enough rain, and the frogs should quiet down.
* **Cleansing** (pg. 163): process of getting yourself ready for baptism through study, prayer, and good behavior, which all led up to a spiritual dream indicating you were ready for baptism. “So you started the process of cleansing yourself. You’d study and you’d pray, and everything led up to your having a special, spiritual dream that meant you were ready to become a member of the church.”
* **Curse (**pg. 169): a very real threat on Sapelo, which derived its power from the giver of the curse, mostly given by women, Grandma frequently put these on papa – “I’m not talking about cussing, plain ordinary cussing. I’m talking about the curse.”
  + **Dog Finger (**pg. 170): the finger next to the thumb, used to give curses – “Every time Papa would make Grandma mad, she would curse Papa and wag her finger at him. And it wasn’t just any finger either – it was the pointer finger, the one next to the thumb, and we called it ‘the dog finger…’”
* **Death**:
  + **Signs of death**: (pg. 9): screech owl hooting – “sure sign of death” (also pg. 119); (pg. 228): rooster crowing at wrong time, crows flying towards cemetery, dreams. Killing a white chicken kept spirits away (pg. 232).
  + **Body** (pg. 31): When a person dies the body is the part of the being goes to the grave, also known as the physical part. This belief was inherited from ancestors in from Africa.
  + **Soul** (pg. 31): When a person dies, the soul is the part of the being that “rested in peace.”
  + **Spirit** (pg. 31): When a person dies, the spirit is the part of the being that remained on earth. “It stayed until it was reconnected with the body on judgment day. There was such a thin veil between this world and the next so that they could make themselves known. “They were as real as any flesh-and-blood person so they were quite powerful. EX: The spirit of Grandma Ada “stayed nearby because she loved her grandchild too much to leave him.” She saved Gibb from falling into the well (pg. 35).
  + **Afterlife** (pg. 31): The afterlife is the place where spirits go after death. There was a very “**thin veil**” between the afterlife and the world.
  + **Passing a child over a casket** (pg. 238): so that the spirit of the deceased person does not come back to make it fretful.
  + **Rain after death** (pg. 239): On Sapelo, before a person is buried, rain will wash away the person’s last footsteps away “the last traces of that person on earth.”
* **Dog that wasn’t a dog** (pg. 297): big scary dog that people often saw after dark on Sapelo.
* **East/West** (pg. 157): pray to the east because God resides in the East and the devil resides in the West. “Mama and Papa and all the old people always said, ‘God resides in the East and the devil resides in the West.’”
* **Fear of water** (pg. 26): “They just had a fear of actually getting in it and that fear had been passed down generations. It was like they distrusted the water because the water had carried our ancestors from their home in Africa.” Later in chapter 24, Michael drowns in a rip tide.
* **First Sunday** (pg. 159): also called communion Sunday – the first Sunday of the month which is when everybody went to church no matter what. “Everybody went to church on communion Sunday. We call it First Sunday, the first Sunday of the month.”
* **Jack-o-lantern** (pg. 116): “a real living being, a mysterious ball of light that could get you hopelessly lost in the woods at night”. Later proven to be naturally occurring gas over low-lying damp areas by UGA scientists (pg. 211).
* **Hag** (pg.140): A mysterious being of the night that comes and rides you in your sleep. When the hag rides you, you wake up exhausted or it can even kill you if it rides you too hard. There is only one hag and she is described as “an ugly old lady.” Later said to be a case of poor blood circulation by the UGA scientists (pg. 211).
  + **Haint** (pg.140): what the old people call the hag. They use it in sentences like “That haint rode my backside like I was a horse.”
  + **Inside Out** (pg.141): Some say that a hag is an evil old lady turned “inside out.” They do not mean physically turned inside out but more a change of character. For example in the book it says a hag can be an old lady in a rocking chair shelling peas during the day and then become something “totally different” at night and come ride you.
  + **Bottle With Salt** (pg.141): A hag can be caught and trapped in a bottle with salt. You leave the bottle of salt open by your bed and the hag flies in. The salt binds the hag and you can put a cap on it in the morning and the hag is trapped. Next, you bury the hag bottle in the ground and she won’t bother you anymore.
  + **“Sleeping on your back”** (pg.141): If you are sleeping on your back, you are more protected from the hag. If children are not sleeping on their backs, they are told to flip over.
* **King on Judgment Day** (pg. 119): refers to Jesus Christ deciding fate of mankind. “Yellow-and brown owl eyes just staring into Cousin Charles’s own eyes, down into him like he was the King on Judgment Day.”
* **Libations** (pg. 301): Ritual offerings (of rum in this case) made to cardinal directions in Africa.
* **Mirrors** (pg. 240): Mama believed that “the shiny surface of a mirror can draw lightning, just like water does, and that a flash of lightning you see in the mirror can strike inside your room.” So, she covered up mirrors whenever there was thunder and lightning.
* **Nubie** (pg. 63, 65): a piece of magic the grandma believes in, an object on a string that you use to divine answers to your questions. If it swings in a circle the answer is yes; if it swings like a pendulum the answer is no. Grandma’s was a small, glass dresser knob on a 12 inch long string, she was one of the only ones on the island with it. “...she’d take the nubie, hold it in the center of her hand,...and ask it a question.” Cornelia found that it was used in Africa too (pg. 306).
  + **Amulet** (pg. 64): a piece of magic grandpa believed in, a small, white cotton bag, about one and a half inches square, sewn onto a piece of string and worn around the waist; had spiritual properties that brought “good luck, good health and strength.” When Cornelia opened it after his death it had a piece of paper that said “With God, all things are possible”
* **Root** (pg. 24): “mojo” or “hoodoo or voodoo.” “Someone could put root on you and could cause you bodily harm and jealous women were known to use root. Used as) a curse or evil spell used to harm: “…people over here never put root deliberately on children…”(pg 45). Also(pg. 188): the mysterious roots and herbs Dr. Buzzard used. “Some places called that voodoo or hoodoo but Sapelo calls the herbs root or mojo.”
  + **Root doctor** (pg. 214): someone who protects their clients against dangerous spiritual forces by using ritual objects similar to those employed by African traditional healers “The root doctor told them to bury red pepper at the back and front steps. Mama and Papa did just that.”
  + ***wudu*** (pg. 190): the term for voodoo in Africa. This term is discussed in relation to the history of how root came from Africa to Sapelo. The knowledge of root came to Sapelo and all the Sea Islands with their ancestors. Also, in Africa, “juju” was an evil spirit, and “wanga” was a charm. The first Dr. Buzzard in the Sea Islands got off the boat and began practicing root in St. Helena, South Carolina. He was said to be “as powerful as a buzzard…and that’s how he got his name.” Sapelo was not ever really known for root the way the South Carolina Islands were. However, there were always at least one or two root workers on Sapelo.
  + **Sulphur** (pg. 215): Burning sulphur to get rid of a r
  + root. “I didn’t mind drinking the artesian well water we had over here that tasted like sulphur. I was used to that. But I couldn’t stand the smell of sulphur burning in the house.”
  + **High John the Conqueror and Little John Root** (pg. 189): the roots and powders Bailey’s Grandpa ordered via mail order. The root came from an outfit in Chicago and one in Atlanta. “These two roots are pretty popular because they are for love problems; High John is the bigger and the more potent of the two.” Bailey believed that Grandpa was mostly known for using good or white root versus the evil one.
  + **Frizzled chickens** (pg. 213-214): a special breed of chicken that looks like its feathers are all standing up, like someone ruffled them all over. “That frizzled chicken was good to let scratch around your yard, because if anybody put anything evil (like root) in your yard, they were supposed to search it out and pick it up and eat it”
  + **Lucky weed** (pg. 214): a plant that lives in tropical and subtropical areas, known as coral bean, “It was deep green and bushy, it grows about four feet high or better, and it’s got bright red seeds and it’s pretty.” “That weed was lucky and we learned as children to respect it… Cut down a lucky weed and you’re on the verge of a spanking.” (used in the context of root)
* **Red** (pg. 137-138): A hated color as it was a red cloth was said to have been waved to lure Africans so that they could be captured by slave runners.
* **Ring shout or Shout** (pg. 178): a special form of dance on the island like the Buzzard Lope. “He came in with his stick, an old broom handle, like you’d use for ring shout” (pg. 122). Also done in Africa. The dancers in Georgia and Africa do not cross their feet during the dance. The only difference was that drums were not used for the dance in the US, “people were forbidden to use drums… slaveholders were afraid of the power of drums to stir people up” (pg. 304).
* **Rules for planting**: Best planters: pregnant women (carrying new life), young child (because the seed would grow like the child). Not desirable: old hands “because your crop will always take longer to grow.” Best times to plant: when the tide is coming in, on a new or full moon, after Good Friday, after pecans put our blossoms (safe from frost). Never when tide is out. These are examples of Traditional Ecological Knowledge (TEK).
* **Sandy Claus** (pg. 122): Same as Santa Claus, but with a bit more local flavor. For example, this Santa dances wildly, though he wears the same clothes. He also emphasizes education. “He came in with his stick, an old broom handle, like you’d use for a ring shout, a special form of dance we had over here, and he’d pound that stick in the wooden floor, he’d twist his body and gyrate his hips, he’d take a few steps forward and a few steps backward, and he’d dance his heart out.”
* **Signs:**
  + black cat (pg. 9): good luck.
  + Stubbing toe (pg. 128): bad luck. To reverse luck Cornelia would draw a circle where she stubbed her toe, put an X in the center, spit on the X and turn counterclockwise in a complete circle. “An X is the same thing as a cross, so to us, it was powerful. It would get rid of whatever evil had entered the circle.”
  + Afterbirth (pg. 76, 306): "Miss Katie (Underwood) would have read the knots in the afterbirth" to see how many more children the mother would have. The placenta and fetal membranes discharged from the uterus after a baby is born. Men buried the afterbirth. It was “the first part of [a person] that went back to the earth” to serve as a reminder of Sapelo being his/her’s “true home”
  + Shooting Star (pg. 72): a sign of birth- “old people would see one in the sky and go, ‘Aah, there’s gonna be a new addition to someone’s family soon.’”
  + “whooooo” (pg.119): An owl hooting is a sign of death or bad things soon to happen. It is a symbol of their belief in superstition and lores. “That whooooo cut right through him and his skin got wet with fear, because you know and he knew the owl hooting at night is a sign of death.”
* **Spirits**:
  + (pg. 9): not throwing “water out your door after dark” because “you might be throwing it on your loved ones, the spirits of your loved ones who came to visit at night.”
  + (pg. 78): "If you were to take the baby somewhere but the spirit was left behind, that baby was gonna be fretful" feeling or expressing discomfort or irritation.
  + **Unseen** (pg. 199): all things that you cannot prove. “There’s a lot we don’t understand about root and black magic and all beliefs in the supernatural.” Bailey applied this term to Mama Lizzie because so much is still unknown about her to the younger generations on Sapelo.
  + **Spirit of Miss Catherine** (pg. 248): Came “to see her grandchild… It was her very first grandbaby and she was gonna see it.”
* **Yellow** (pg. 165): color indicating inspiration or quickness of mind and the color of an angel in Cornelia’s dream. “Some people elsewhere believe that the color yellow can be for inspiration or quickness of mind…”

**8. Environment related terms:**

* **Hammocks** (pg. 6): “raised ground that is higher than the surrounding swampland” or marshes that usually have hardwoods that serve as ecological niches.
* **Savannah** (pg. 47): a grassy plain in tropical and subtropical regions with few trees: “Grandma would have been coming through King Savannah.” King Savannah was the biggest open prairie type area on the island.
* **Spartina marsh grass** (pg. 19):tall, greencord-grass that is native to the coasts of the Atlantic Ocean in northwest Africa and the SE US coast. They form large, often dense colonies, particularly on coastal salt marshes, and grow quickly. The marshes are home to tiny black fiddler crabs that Cornelia and Asberry played with (pg. 25). Used marsh grass to make “grass babydolls” (pg. 25). It is not the same as sweet grass used by Gullah and Geechee to make baskets.

**9. Technology:**

* **Bateau** (pg. 90): a long wooden boat (French) - “He [Papa] had a wooden boat, about fifteen feet long… that he had made. Everybody here made their own bateau.” “So he went down to Moses Hammock, got his bateau and went fishing by himself in the cold.”
* **Cast net** (pg. 81): a long, large net that is thrown; used for fishing; “it glides out over the water, opens up in a big, wide circle and sinks down over any fish that happen to be in that spot.” Also used in Africa (pg.303).
* **Fanner** (pg. 58): a large shallow basket used to winnow rice grain from the chaff by shaking it so the wind would catch the chaff and blow it away, rice was incredibly important to their diets. Cornelia found the same fanners (fantas) in Sierra Leone (pg. 307).
* **Flambeaux** (French) (pg. 56): pine torches used to hunt alligators; they would light these at night in order to light up the alligators’ eyes, and then shoot in the middle of the two glowing red dots. They would sell the gator hide and split the meat up among the men.
* **Know-how** (pg. 286): Spalding bought slaves with know-how, especially in planting. This know-how is referred to as Traditional Ecological Knowledge (TEK) in anthropology.
* **Lime from burning oyster shells** (pg. 38): used in fields to increase soil ph and for making tabby.
* **Log Roller** (pg.110): wooden pole with a hook on one end, used to move logs; Bailey’s family used them to move away the pine logs after clearing land for a garden.
* **Ox** (pg. 38-39): “a castrated bull” used to plow fields. Shows the level of technology they had to work with and how basic it is. “A prized possession because it was strongest of all the work animals.” Their black ox was Bully.
* **Peelers** (pg. 96): the pine trees that have big bark; Papa uses the heart of pine trees to make shingles for their house and the bigger and flakier the bark is, the better the heart is. Additionally, sap oozing on the outside was also an indicator of good heartwood.
* **Stone mill** (pg. 41): used for grinding corn, “a device that has two flat heavy stones with a hole for pouring the corn into.”

* **Tabby** (pg. 273): “thick tabby walls” protected the slaves from the storm of 1824. Tabby, a construction material found on the coast is composed of lime (obtained from burning oysters), sand, and water.
* **Tucks** (pg. 90): “the cotton strings that make your net draw up like a bag, and trap the fish in.” - “The tucks run from the foot line (the weighted line of the net) up to the top and are tied at the top to a swivel.”

**10. Anthropological Terms:**

* **Black Seminoles** (pg. 311) The Gullah and Geechee that escaped the south not on the Underground Railroad (network of secret routes and safe houses used by 19th-century black slaves in the United States to escape north to free states and Canada) but by going South to Florida and joining the Seminole tribe. Most were forcibly moved to Oklahoma.
* **Civil War**: fought from 1861- 1865 in the US between the north (Union) and the south after several Southern slave states seceded and formed the "Confederacy". The Big House on Sapelo was burned down during the civil war.
* **Civil Rights Movement** (pg. 252): social movement between 1955 and 1968 in the United States whose goal was to end racial segregation and discrimination against black Americans and allow them constitutional voting rights. Cornelia watched it playing out on TV in St. Simon.
* **Reconstruction** (pg. 272): Period from 1865 to 1877 following the Civil War. Reconstruction addressed how the 11 seceding states would regain self-government and be reseated in Congress, the civil status of the former leaders of the Confederacy, and the Constitutional and legal status of freedmen, especially their civil rights and whether they should be given the right to vote.
* **DNR** Department of Natural Resources (pg. 276): took over Sapelo after the Reynolds Foundation sold it to the state of Georgia in 1975. The foundation also tried to include Hog Hammock in the sale but the Geechee fought them on it. DNR also had the same “ownership mentality” as the Reynolds. DNR introduced tours of Sapelo in 1977. It is still suspected of trying to claim Geechee land like Behavior Cemetery (pg. 328).
* **Creole** (pg. 4): A language that is developed from the mixing of parent languages. Creoles differ from pidgins (a necessary predecessor of creoles) in that they have been nativized by children as their primary language and are stable, i.e. are mutually recognized by speakers, have grammatical rules and are passed down. See also *Krio*.
* ***Families across the seas*** (pg. 300): Documentary of Cornelia’s trip to Africa.
* **Freedmen** (pg. 311): former slaves who have been released from slavery, usually by legal means.
* **Freedman’s Bureau** (pg. 123) - US federal government agency that aided freed slaves during the Reconstruction period. Context: “The Freedman’s Bureau got a school for black students up and going on Sapelo just two months after the war.”
* **Geechee** (pg. 5): Mainly the African American inhabitants of the Georgia Sea Islands. The Saltwater Geechees live on the islands while the Freshwater Geechees live on the mainland.
* **Krio** (pg. 302): Blend of African languages and English spoken by Gullah and Geechee in the US and also in Sierra Leone. See also Creole.
* **Land trust** (pg. 332): Legal means to allow land to be held in trust for their descendants or for the community.
* **Middle Passage** (pg. 2): the stage of the triangular trade between Europe, Africa and North America in which millions of people from Africa were shipped to the New World as part of the Atlantic slave trade.
* **Rosenwald schools** (pg. 125): In 1912, Booker T. Washington approached philanthropist Julius Rosenwald about his concept to build rural schools desperately needed for African American children across the segregated south. That partnership sparked an initiative that eventually created more than 5,300 schools, vocational shops and teacher’s homes across 15 states in the South and Southwest from 1912-1932. Context: “Both the school at the Bluff and the one in Hog Hammock were Rosenwald schools.”
* **Survivalisms** (pg. 283, 289): “beliefs and practices that had been passed down from our African ancestors,” e.g. funeral processions on Sapelo would stop at the graveyard gate to ask permission from the spirits to enter, naming children after the day of the week that they were born on, introducing the newborn child to the world within a week, counting knots in afterbirth (pg. 306). Muslim Survivalisms: washing of feet before prayer, “they did not enter the church with dirty feet,” men and women sitting separately in church, facing east to pray, burying dead with feet to the east (pg. 160).

**11. Colonial Legacies:**

* **Commode** (pg. 223): “I had flushed a commode.” Colloquial term (from French) for toilet.
* **Plaited** (British) (pg. 127): braided. “I ignored them when they called my hair old-fashioned because it was long and full and plaited.”
* **Toilet** (pg. 22): used instead of outhouse because to the “French era on Sapelo.” Five Frenchmen bought Sapelo. The ruins of one of the houses “le Chatelet” corrupted to “Chocolate” still stand on the island. They sold to Spalding in 1802. Other French words- see **Flambeaux, Bateau.**

**12. Story telling:**

* “**Brer Rabbit**” (pg. 87): trickster character in the comedic stories Mama told Cornelia Walker Bailey and her family; Brer Rabbit would outsmart Brer Wolf and Brer Crane and these stories were used to teach a lesson [Specifically mentioned in the story Brer Rabbit and the Sweet Potatoes and “Brer Rabbit and Brer Crane’s Party]
* **Griot** (pg. 324): “a griot (in Africa) kept the oral history of the tribe, as it had been passed down for thousands of years. He was in charge of remembering everything. He was a storyteller. He kept alive the names of the tribe members so that they would not be forgotten, as well as the events in the tribe’s life – the good and bad and the pretty and ugly of their history.” Cornelia is the present day griot for the Geechee.
* **Ibo** (pg. 280): Ibo are a tribe from Nigeria that resisted slavery very often by taking their own lives. “Before I’ll be a slave, I’ll be buried in my grave.” According to one story a group of Ibo’s broke free and “walked straight into the water, like they were going to walk back to Africa… they chose the water as their grave, rather than live out their lives as slaves.”
* **Lore** (pg. 211): a body of traditions and knowledge on a subject or held by a particular group, typically passed from person to person by word of mouth: “If we felt we could trust a particular one, we’d talk to them then, and sometimes we’d tell them our lore.”
* **Oral tradition** (pg. 279): Rich oral tradition, no written history.