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Like a thoughtful menu, *Gullah Culture in America* serves the appetites of different readers. For lay readers or tourists, there are discussions of festivals and celebrations, historical sites, and of arts and crafts to be found within the Gullah Corridor, which stretches along the coastline from northeast Florida to Wilmington, North Carolina. This work also supports the interests of African diaspora enthusiasts, particularly those focused on North America. *Gullah Culture in America* provides historical and theoretical frameworks for Gullah studies, which should be useful to undergraduate as well as graduate readers.

Using a measured, warm, and conversational writing style, Cross takes us inside Gullah society for a rare, intimate, and voyeuristic experience. Chapter 1, "Welcome Home," introduces the connection between the Gullah and Sierra Leone, and the subsequent voyage of a Gullah delegation to this West African nation. This improbable reunion was the work product of American historian Joseph Opala, who used historical records to establish a direct linkage between Gullah and Sierra Leone families. In 1989, a Penn Center delegation arrived in Freetown, Sierra Leone. They were greeted with a frenzied chorus of "*Wi gladi foh si un*" ("We glad to see you") and "*Tun roun ya le mi see who yo da*" ("Turn around and let me see who you are") that sounded like back in Gullah land. The closeness between languages—the Krio spoken in Sierra Leone and Gullah—was common to the ear, the people's manner and aesthetics common to the eye, and, later, the "hoppin' John" served was common to the palate.

Chapter 2, "Catching the Learning," traces the establishment of the Penn School to educate the newly freed in 1862. Told primarily through the eyes of its founders Laura M. Towne and Ellen Murray, the Penn School served a pivotal role during the turbulences of the Civil War in supporting the newly freed peoples' impulse to freedom and self-reliance.

In "A Quantum Leap," chapter 3, as well as in chapter 4, "Gullah Culture in America," the effects and the continuing impact of the loss of the isolation that served to enable cultural retention and homogeneity among Sea Islanders are explored. Chapter 5, "Hallelujah," is a journey into Gullah religiosity, looking at old plantation praise houses, churches, the use of shouts, music, and song, and renewal rituals that fortify and ground the Gullah in the belief that "Yes, Lord, we able."

Chapter 6, "Healing and Folk Medicine," offers that on arrival the Africans possessed extensive knowledge of holistic healing and the practice of medicine, and that geographic isolation and topography allowed the practice to live. "The Mellifluous Gullah Tongue," chapter 7, surveys Gullah metaphysical orientations and wit through folktales, parables, proverbs, poetry, and short stories—from Aesop's Fables to Uncle Remus to Bre'er Rabbit. "Geography," chapter 8, takes the reader through the Gullah corridor visiting

There is some redundancy in repeat referencing of the iconic role of the Penn Center in the life and history of the Gullah people; but the practice is not so obtrusive as to mar the work's sweet flavors and contributions. Offered like a 12-course meal with each chapter starting with a taster or summary page, *Gullah Culture in America* has a concise foreword by Dr. Emory Campbell, the former CEO of the Penn Center. Among other factors, he outlines the uniqueness of language, customs, food, crafts, artifacts, religiosity, and the worldview of the Gullah people; in doing so, he joins readers to their strengths and struggles.

locations both luxurious and rustic, of historical importance and provincial, where echoes of the past haunt the present, where the names of places sing on the tongue like Wadmalaw and Edisto, or Coosaw, Dataw, and Daufuskie. "Feasting the Stomach," chapter 9, looks at Gullah food crafts; therein, the rich vibrant history of Gullah food culture and dishes are offered so vividly that one can almost taste the words.

Chapter 10, "Festivals and Celebrations," reviews the growth of and role played by the Penn Center in the expansion of festivals, celebrations, seminars, heritage events, and related entrepreneurial ventures highlighting fine art, artifacts, and crafts within the Gullah corridor. Chapter 11, "Music, Song and Dance," runs deep among the Gullah, a tradition brought from Africa and alive today, a tradition sometimes found in the evening under an old oak tree where folks gather to eat a piece of fish on a plate of rice and okra, with music and singing in the air and the young ones dancing by, a revitalization ritual that got many a soul to the next day. Chapter 12, "Roots," chronicles the journeys of "Gullah delegations" to Sierra Leone in 1989, 1997, and 2005. Building on the seminal research of Lorenzo Turner and others, Joseph Opala's work magnifies the historical relationship between Sierra Leone and the Gullah. It is a long relationship running in two directions, a relationship that blushes with promise.

Gullah Culture in America is a wonderful reading experience offering sufficient historical references and theoretical frames to be of value to the serious student of cultural studies without sacrificing its utility to the lay reader of more secular interests. The work is a highly referenced historical contribution that also enables the Gullah to tell their own stories in their own voices. *Gullah Culture in America* should be a mainstay in many cultural studies collections and a prized artifact on many a family's coffee table.