

APPENDIX D: BOUNDARY

RESOLUTION
RECOGNIZING AND SUPPORTING THE GULLAH/GEECHEE CULTURAL
HERITAGE CORRIDOR AND THE SIGNIFICANT CONTRIBUTIONS THE
GULLAH/GEECHEE PEOPLE HAVE MADE TO THE HISTORY AND
CULTURE OF PENDER COUNTY

WHEREAS, the Gullah/Geechee people are descendants of enslaved Africans who lived and labored in relative isolation in the coastal rice-growing regions of mainland North America during the antebellum period, and

WHEREAS, because of their isolation, the Gullah/Geechee people were able to develop and maintain the distinct Gullah language, traditions, foodways, material culture, music, and artistic expressions, and

WHEREAS, in 2006, the United States Congress passed legislation that was signed by President George W. Bush creating the Gullah/Geechee Cultural Heritage Corridor to recognize the important contributions made to American culture and history by Gullah/Geechee people, and

WHEREAS, the Gullah/Geechee Cultural Heritage Corridor embraces an area of approximately 12,000 square miles along the Atlantic coast extending from southeastern North Carolina to northern Florida, and

WHEREAS, the northern limit of the Gullah/Geechee Cultural Heritage Corridor is Pender County, and

WHEREAS, during the first half of the eighteenth century the ancestors of the Gullah/Geechee people arrived in what is now Pender County along with the first planters and their labor was crucial to the development of some of the largest rice plantations in the Cape Fear region, and,

WHEREAS, the Gullah/Geechee people have continued to live in Pender County up to the present day,

NOW, THEREFORE BE IT RESOLVED that the Pender County Board of Commissioners applauds the establishment of the Gullah/Geechee Heritage Corridor and its Commission; affirmatively recognizes the significant contributions that the Gullah/Geechee people have made to the history and culture of Pender County and to our state and nation; and supports the efforts to document and preserve historical and cultural assets of the Gullah/Geechee people in Pender County.

Adopted this the 2nd day of August, 2010.

RESOLUTION NO. 2009- 205

A RESOLUTION BY THE ST. JOHNS COUNTY BOARD OF COUNTY COMMISSIONERS, ST. AUGUSTINE, FLORIDA SUPPORTING THE GULLAH-GEECHEE CULTURAL HERITAGE CORRIDOR CREATED BY THE NATIONAL HERITAGE AREAS ACT OF 2006 AND SUPPORTING THE INCLUSION OF ST. JOHNS COUNTY AS PART OF THE GULLAH-GEECHEE CULTURAL HERITAGE CORRIDOR.

WHEREAS, the United States Congress has enacted the National Heritage Areas Act of 2006 creating ten new heritage areas among which is the Gullah-Geechee Cultural Heritage Corridor along the coasts of northern Florida, Georgia, South Carolina and southern North Carolina; and

WHEREAS, the Heritage Corridor recognizes the important contributions made to American culture and history by Africans and African Americans known as Gullah/Geechee who settled in the coastal counties of Florida, Georgia, South Carolina and North Carolina; and

WHEREAS, the Heritage Corridor provides assistance to federal, state and local governments, grassroots organizations and public and private entities in interpreting the story of Gullah/Geechee culture and preserving Gullah/Geechee folklore, arts, crafts and music; and

WHEREAS, the Heritage Corridor assists in identifying and preserving sites, historical data, artifacts and objects associated with Gullah/Geechee culture for the benefit and education of the public; and

WHEREAS, St. Johns County possesses significant history related to Gullah-Geechee Culture and Gullah-Geechee folklore, arts, crafts and music; and

WHEREAS, the historical sites, historical data, artifacts and objects associated with Gullah-Geechee culture in St. Johns County should be identified and preserved for the benefit and education of the public.

NOW, THEREFORE, BE IT RESOLVED BY THE ST. JOHNS COUNTY BOARD OF COUNTY COMMISSIONERS, ST. AUGUSTINE, FLORIDA, AS FOLLOWS:

1. The County Commission hereby endorses and supports the goals and objectives of the National Heritage Areas Act of 2006 and the work of the Gullah-Geechee Cultural Heritage Corridor Commission.

2. The County Commission hereby endorses and supports the inclusion of St. Johns County in the Gullah-Geechee Cultural Heritage Corridor.

ADOPTED in Regular Session of the St. Johns County Commission for the St. Johns County Board of County Commissioners, St. Augustine, Florida, this 21st day of July, 2009.

ATTEST: Cheryl Strickland, Clerk

Ram Halterman
Deputy Clerk
(SEAL)

Cyndi Stevenson
Commissioner Cyndi Stevenson, Chair

RENDITION DATE 7/23/09



THIS IS A TRUE AND CORRECT COPY AS APPEARS
IN RECORD IN ST. JOHNS COUNTY, FLORIDA
WITNESS MY HAND AND OFFICIAL SEAL
THIS 11th DAY OF February, 2009
CHERYL STRICKLAND, CLERK
Ex-Officio Clerk of the Board of County Commissioners

BY: Yolande King D.C.



RESOLUTION NO. 2009-17

A RESOLUTION OF THE CITY COMMISSION OF THE CITY OF ST. AUGUSTINE, FLORIDA SUPPORTING THE GULLAH-GEECHEE CULTURAL HERITAGE CORRIDOR CREATED BY THE NATIONAL HERITAGE AREAS ACT OF 2006 AND SUPPORTING THE INCLUSION OF ST. JOHNS COUNTY AS PART OF THE GULLAH-GEECHEE CULTURAL HERITAGE CORRIDOR.

WHEREAS, the United States Congress has enacted the National Heritage Areas Act of 2006 creating ten new heritage areas among which is the Gullah-Geechee Cultural Heritage Corridor along the coasts of northern Florida, Georgia, South Carolina and southern North Carolina; and

WHEREAS, the Heritage Corridor recognizes the important contributions made to American culture and history by Africans and African Americans known as Gullah/Geechee who settled in the coastal counties of Florida, Georgia, South Carolina and North Carolina; and

WHEREAS, the Heritage Corridor provides assistance to federal, state and local governments, grassroots organizations and public and private entities in interpreting the story of Gullah/Geechee culture and preserving Gullah/Geechee folklore, arts, crafts and music; and

WHEREAS, the Heritage Corridor assists in identifying and preserving sites, historical data, artifacts and objects associated with Gullah/Geechee culture for the benefit and education of the public; and

WHEREAS, St. Johns County possesses significant history related to Gullah-Geechee Culture and Gullah-Geechee folklore, arts, crafts and music; and

WHEREAS, the historical sites, historical data, artifacts and objects associated with Gullah-Geechee culture in St. Johns County should be identified and preserved for the benefit and education of the public.

NOW, THEREFORE, BE IT RESOLVED BY THE CITY COMMISSION OF THE CITY OF ST. AUGUSTINE, FLORIDA, AS FOLLOWS:

1. The City Commission hereby endorses and supports the goals and objectives of the National Heritage Areas Act of 2006 and the work of the Gullah-Geechee Cultural Heritage Corridor Commission.

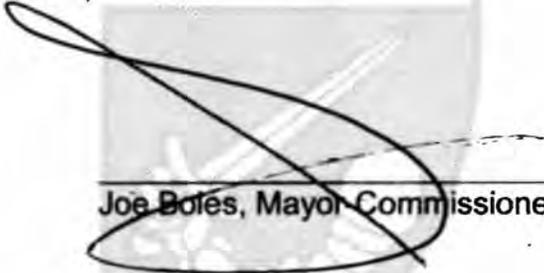
2. The City Commission hereby endorses the inclusion of St. Johns County in the Gullah-Geechee Cultural Heritage Corridor.

ADOPTED in Regular Session of the City Commission for the City of St. Augustine, Florida, this 13th day of July, 2009.

ATTEST:


Karen Rogers, CMC, City Clerk

(SEAL)


Joe Boles, Mayor-Commissioner



CHARLIE CRIST
GOVERNOR

August 19, 2010

Dear Friends:

It is my pleasure to recognize the Gullah/Geechee Cultural Heritage Corridor Commission and welcome them to St. Augustine, Florida.

Founded in the marshes of St. Augustine, Florida is one of the most significant sites not only in the cultural foundation of our great state but in the framework of American history. Fort Mose, which was established in 1738 under the original name Gracia Real de Santa Teresa de Mose, was the first free community of ex-slaves. More than one hundred years before the Emancipation Proclamation, slaves from the British Colonies were able to follow the original Underground Railroad down south to the Spanish colony of Florida. Fort Mose continues to be a special place for residents and visitors of the Sunshine State to experience a place of American heritage.

The inclusion of Fort Mose in the Gullah/Geechee Cultural Heritage Corridor will be an important step to raise public awareness of this important historic site. I would like to recognize the Florida Park Service, the Fort Mose Historical Society, and all involved who are working to spread the history of Fort Mose. It is through the preservation of Fort Mose and other remarkable sites from our past that we can help to preserve the lasting legacy of our state and nation.

Sincerely,

A handwritten signature in blue ink that reads "Charlie Crist".

Charlie Crist

HISTORY OF GULLAH GEECHEE IN ST. JOHNS COUNTY FLORIDA

In 1688, the Spanish governor reported (to the Spanish Crown) the arrival of the first runaway slaves from the English in Carolina. It was reported that eight men, two women, and a small child had escaped in a boat to Saint Augustine. Although the English both requested and demanded the return of the slaves, the Spanish welcomed their arrival. This trend would not only continue, but increase to the degree that the Spanish King enacted the Edict of 1693, “granting liberty to all [runaway slaves] . . . the men as well as the women . . . so that by their example and by my liberality . . . others will do the same” (Twyman 1999; Landers 1999). By the early 1700s, the town of Gracia Real de St. Teresa de Mose (Fort Mose) was developing as a haven for runaways, for both runaway African Americans and Native Americans.

By the time Fort Mose became an official town, Saint Augustine had already earned the reputation of being a safe haven for runaway slaves from Carolina. Thus, in August 1739, word from Indian allies in the nearby areas reached Governor Manuel de Montiano confirming that the British had attempted to erect a fort in the Apalachee region (northwest of Saint Augustine), but the African Americans revolted, murdered all the whites, and escaped. These runaways, days later, would seek directions to the Spanish from Native Americans they met in the wooded areas of Florida. Fort Mose quickly became known as a center of freedom for African American runaways and a village of new converts as all residents received some type of Catholic instruction.

Thus (in 1739), Montiano officially established Fort Mose (approximately 2 miles north of Saint Augustine) as an exclusive refuge for African American runaways. Although the Spanish recorded little information regarding its structure, British reports describe Fort Mose as “four square with a flanker at each corner, banked with earth, having a ditch without on all sides lined round with prickly royal and . . . a well and a house within, and a look-out” (Montiano 1739; Landers 1990). Fort Mose was at the head of Mose Creek, a tributary of the North River, which provided an abundance of shellfish and saltwater fish. Freedmen planted in the fields nearby while smaller maroon communities developed in the vicinity.

HISTORICAL TIMELINE

1565 Spanish authorities begin another attempt to settle Florida. Saint Augustine becomes the first permanent settlement in Florida. Permission was granted to import slaves. African slave labor is eventually used as the primary labor force. Free African Americans are also recorded among the first permanent settlers.

1587 Due to practical goals of consolidation and issues in Spain, Santa Elena is abandoned. There are slaves that return to Saint Augustine as well as those who simply abandon the settlement to create maroon societies or co-habitat with Native Americans in the region.

1670 Spanish authority and exclusive control over the southeast were challenged with the establishment of an English colony in Charles Town (Charleston), South Carolina. Disputes over uninhabited lands quickly developed between the British and Spanish crowns. Both the English and Spanish understood the importance of African Americans in their quest to develop and protect their interests in the region.

1687 The Spanish authorities reported the arrival of the first runaway slaves from the English in Carolina. It was reported that eight men, two women, and a small child had escaped in a boat to Saint

Augustine. Although the English both requested and demanded the return of the slaves, the Spanish welcomed their arrival.

1688 The King of Spain (Charles II) receives a letter notifying him of the report of the runaway slaves and the importance of runaways to the colonial advantages in the region. He would receive letters again in 1689 and 1690. However, it would take Charles II five years (from the initial letter) to reply. During this time, Carolina citizens (under British colonial rule) made several complaints to Spanish authorities concerning the return of runaway slaves. In response, Spanish authorities promised to compensate them for their slaves but not to return the slaves. This promise was never fulfilled.

1693 Charles II enacted the Edict of 1693 granting liberty to all runaway slaves. Two distinct African American communities began to evolve in Florida: autonomous maroon settlements in the wilderness of Florida, which cooperated with Spanish authorities in the area of present day Pensacola and Saint Augustine regions. They begin to create a settlement called Gracia Real de Santa Teresa de Mose commonly referred to as Fort Mose. In time, maroon communities developed into separate settlements, villages, and towns adjacent to Native American settlements.

1699 The Afro-Seminole Creole language (a derivative of the Gullah Geechee language) is noted among runaway slaves in Saint Augustine.

1738 Governor Manuel de Montiano granted unconditional freedom to all runaway slaves and officially established the town of Gracia Real de St. Teresa de Mose (Fort Mose), approximately 2 miles north of Saint Augustine, exclusively for African Americans. Prior to this time, it was inhabited by both runaway slaves and Native Americans.

1740 Fort Mose was destroyed by the British. The occupants were forced to reside in Saint Augustine for approximately 12 years.

1749–1752 Fort Mose is rebuilt.

1763 Florida is ceded to the English crown and the inhabitants of Fort Mose are relocated to Ceiba Mocha (in present day Cuba). An increasing number of slaves began to occupy the region. James Grant, governor of British East Florida, believed that the economic development and overall prosperity of the colony relied upon the institution of slavery. He began to offer new settlers 100 acres per head of household and an additional 50 acres for every white and black person in the family, causing slave importation to increase tremendously. Florida produced a two-to-one ratio of slaves to whites. It is important to note also that the importation of slaves into Florida primarily consisted of slaves from South Carolina and Georgia. Thus, we find the Gullah Geechee culture being infused into plantation society as well as the maroon communities. During this period, the average plantation had between 70 and 200 slaves. There are now two distinct African American communities with Gullah Geechee culture in Florida—those within plantation society and those living in remote villages throughout Florida that would later become known as the Black Seminoles.

GULLAH GEECHEE CULTURAL TRAITS

People of Angolan origin comprise “40% of the African derived lexical items in Gullah,” (Bateman n.d.; Turner 2002) of which the Black Seminole language, Afro-Seminole Creole is derived. The Black Seminole name “Dindy” was an African-derived word in the Gullah Geechee language

meaning “small child” and used to express endearments between boys and girls. The word “dindi” is also listed by Phillip Morgan as meaning “child” in the Gullah Geechee language.

The Afro-Seminole Creole language is an English-related Creole—a descendant or derivative of the Gullah Geechee language. Due primarily to the isolation of Black Seminoles, the Afro-Seminole Creole language (ASC, hereafter) has, according to linguist Ian Hancock, “preserved far more of its original character than has Gullah Geechee.” In the linguistic terms, creolization is a process in which a new language develops from the fusion of communicators that do not have a language in common. In the case of the Black Seminoles, the earliest formations of ASC included a creolization of English and a mixture of West African languages.

Examples are:

1.
 - **Gullah Geechee:** e nuh shum or e ain’ shum
ASC: e nuh shem
 - **English:** he did not see her
2.
 - **Gullah Geechee:** e ain’ gwine shum
ASC: e nen shem or e nuh gwen shem
 - **English:** he won’t see her

Based on Hancock’s extensive research on the ASC language, we can trace the migratory pattern of Gullah Geechee people into St. Johns County, Florida.

1. South Carolina/Georgia: From 1670 to 1749 both states relied heavily on West African slaves; it is in this area that the Gullah Geechee language is formed in North America.
2. Saint Augustine: The ASC is noted among runaway slaves in Saint Augustine in 1699.