

revolutionary indigo, rice, and cotton and in later years potatoes, tomatoes, soybeans, and cabbage.

During the mosquito season the islands' Euro-American residents moved away to escape malaria, leaving behind the enslaved Africans, many of whom had the sickle-cell gene that protected them from the disease. Because of their isolation, the Afro-Americans preserved many of their African customs in their material folk culture and life, as evident in the distinctive patterning of their quilts, the construction of baskets, womens' modes of hair tying, cookery, the making of fishnets, and the practice of fishing. The African influence persists, too, in the Sea Islanders' insurance and burial societies, praying bands, and lodges. The Sea Island creole language (also known as Gullah or Geechee), like the folklore, exudes Africanness, as Lorenzo Dow Turner demonstrated in an epochal study. Much of Turner's work was based on naming customs, some of which are still practiced today.

Books have been written about the area—travel accounts, novels, folklore collections, explorers' journals, educational and religious missionaries' diaries, military records, and studies in history, language, and sociology. Charlotte Forten Grimké, W. F. Allen, Lucy McKim Garrison, Thomas Wentworth Higginson, William Gilmore Simms, Abigail Christensen, Charles Colcock Jones, Elsie Clews Parsons, Julia Peterkin, Guy B. and Guion Griffis Johnson, Guy and Candie Carawan, and many others have written with fascination about the area and its people, whose folkways command attention and respect.

The formerly high concentration of Afro-American residents has changed in recent years for two main reasons: northward migration of the Afro-American islanders in search of better economic opportunity and the influx of Euro-Americans through suburban, resort, and commercial developments. Recent developments on Kiawah, Hilton Head, and Daufuskie islands (S.C.) threaten the serene beauty of the islands as well as the cultural integrity of their Afro-American folkways, which have few defenses against the advance of mainland-originated technology.

See also RECREATION: / Hilton Head

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Edith McBride Dabbs, *Sea Island Diary: A History of St. Helena Island* (1983); Bessie Jones and Bess Lomax Hawes, *Step it Down: Games, Plays, Songs, and Stories from the Afro-American Heritage* (1972); Elsie Clews Parsons, *Folk-lore of the Sea Islands, South Carolina* (1923); Lorenzo Dow Turner, *Africanisms in the Gullah Dialect* (1949); Mary Ann Twining and Keith E. Baird, eds., *Journal of Black Studies* (June 1980).

Selma March

Throughout the first nine weeks of 1965 Martin Luther King, Jr., and the Southern Christian Leadership Conference (SCLC) helped local civil rights activists in and around Selma, Ala., organize demonstrations to protest discriminatory voter registration practices that had long blocked black citizens from casting ballots. In late February, following the fatal shooting of one protester, Jimmie Lee Jackson, by an Alabama state trooper, civil rights workers proposed a march from Selma to the Alabama state capitol in Montgomery, 54 miles away.

On Sunday, March 7, some 600 civil rights marchers headed east out of Selma on U.S. 80. State and local lawmen blocked the route and attacked the peaceful column with tear gas and billy clubs. News photographers and television cameras filmed the violent scene as the club-swinging lawmen chased the terrified demonstrators back into Selma. National outrage ensued when the film footage and dramatic photographs were featured on television stations and newspaper front pages all across America.

King announced a second march attempt, and civil rights sympathizers from around the nation flocked to Selma to join the effort. Lawmen peacefully turned back that second procession, and SCLC went into federal court seeking government protection for a third, full-scale march to Montgomery. Court hearings delayed a resolution of the question for a week, but on Sunday, March 21, with King and other dignitaries in the lead, 3,200 marchers set out for Montgomery as federal troops and officials furnished careful protection.

Walking some 12 miles a day and camping in fields at night, the marchers' ranks swelled to more than 25,000 when their procession entered Montgomery on Thursday, March 25. The march climaxed with a mass rally at the Alabama state capitol, culminating a three-week set of events that represented the emotional and political peak of the 1960s civil rights era. In the weeks following the march President Lyndon B. Johnson and bipartisan congressional supporters speeded passage of the Voting Rights Act of 1965, a comprehensive statute that remedied most of the injustices the Selma demonstrations had been designed to highlight.

See also URBANIZATION: / Montgomery

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David J. Garrow, *Protest at Selma: Martin Luther King, Jr., and the Voting Rights Act of 1965* (1978).

Silas Green Show

"Silas Green from New Orleans" was a traveling minstrel show that was owned, written, managed, and performed